WORD LEVEL STRATEGIES USED TO ATTAIN FUNCTIONAL LUKABRAS EQUIVALENCE IN THE TRANSLATION OF MULEMBE FM LUHYA NEWSCASTS

BY

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DECLARATION

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DEDICATION

To my mother, Sapentia Mudogo; for your support and encouragement. My family; wife Carolyne Indimuli, daughters Purity Mudogo and Hazel Mudogo, and sons Holmes Mudogo and Hector Mudogo; this work is a mirror of your inspiration.

ABSTRACT

The role of vernacular FM radio stations as a tool for communicating in Kenya should be underscored. Accordingly, Mulembe FM is a vernacular radio station targeting listeners of the Luhya dialects spoken in Western Kenya which employs newscasters drawn from different Luhya dialects. Although theLuhya dialects exhibit vast lexical mismatches, Mulembe FM hiring policy is that the presenters use their dialects in the newscast translation on the assumption that the dialects are mutually intelligible. This situation calls attention to the word level translation strategies by the non-native presenters to effectively accommodate all the Luhya listeners in Mulembe FM programmes. The study focuses on Lukabras listeners as representatives of Luhya listeners who have to be accommodated in the newscasts. The specific objectives of the study were to: establish and categorize the word level strategies used by the non-Kabras presenters to attain functional Lukabras equivalence in the translation of Mulembe FM newscasts, identify and describe categories of Lukabras non-equivalence at the word level in the translation of Mulembe FM newscasts by the non-Kabras presenters of Mulembe FM newscasts and evaluate the relevance and applicability of the word level strategies used in the translation of Mulembe FM newscasts by the non-Kabras presenters to Lukabras listeners.The study adopted the Skopos Theory by Reiss (1989) which considers the function of the language of a specific text type to be the criterion of a satisfactory translation. The analytical research design was applied. A sample of thirty news transcripts from the evening Mulembe FM newscasts June 2016 was investigated. The researcher also sampled 47 Lukabras listeners as respondents and 3 non-Kabras presenters from Lwisukha, Luwanga and Lukhayo dialects as key informants. Data was collected using extraction of the news transcripts, interviews for the presenters and Focus Group Discussions for the listeners. The researcher used multi stage sampling which involved the use of purposive and systematic random sampling. The data was analyzed both qualitatively and quantitatively. Content analysis was used to analyze the qualitative data by classifying the extracted phrases into various translation strategies and categories of Lukabras non-equivalence, describing the context in which they occurred and evaluating their impact on Lukabras listeners. Tables were used to tabulate frequencies and percentages of receptor responses to compare the application of the translation strategies used by the presenters. The researcher piloted the research instruments two months before the actual data collection to ensure reliability. All the three non Kabras presenters were found to be using seven translation strategies: word for word, naturalization, domestication, elaboration, deletion, conservation and use of functional equivalents. However, most of the strategies were not relevant and applicable to address the various categories of Lukabras non-equivalence that emerged from the newscasts. The study recommends four specific strategies for dealing with TL non-equivalence at the word level: translating using a superordinate word, using loan word plus explanations, substitution, and using a specific word. This study contributes to the field of translation and to media practitioners who can assess the impact of their translations on radio listeners.

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Lukabras: One of the dialects of the Luhya language group, spoken by the Kabras listeners of Mulembe FM, in Kakamega North Sub County, Western Kenya.

Listeners: Lukabras speakers who listen to Mulembe FM newscasts.

Receptor responses: The replies given by Lukabras listeners for questions in the Focus Group Discussion guide.

Source Language: English language; from which the Mulembe FM Luhya newscasts are translated by the Mulembe FM presenters.

Word level strategies: The procedures and methods used by the non-Kabras presenters to render English lexical items in Mulembe FM Luhya newscasts.

Target Language: Lukabras functionally relevant forms of the source language items in MulembeFMnewscasts.

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INTRODUCTION

1.1 Background to the Study

The centrality of translation activity in bridging communication gaps among speakers of different languages, especially in vernacular radio newscasts is central in mass communication. With the emergence of vernacular FM stations in Kenya on the rise, there is need for attention to the word level strategies used to render the information into the indigenous languages. An appropriate translation should reflect the environment in which the professional translation activity takes place. This truism is asserted by Koller (1989) who defines translation as the result of a text-processing activity, by means of which a source-language text is transposed into a target-language text. Between the resulting text and the source language text, there exists a relationship which can be designated as translational, or equivalence relation. From the definition, it can be inferred that semantic knowledge of both the source language (SL) and the target language (TL) is a prerequisite for a successful translation. Moreover, the meaning of a language is often tied to the lexical choices in a translation. This dictates the semantic realization of the SL message and cannot be overlooked in translation. This calls for attention to the word level strategies used by individual translators to attain TL equivalence.

Larson (1984:3) defined translation as "transferring the meaning of the source language into the receptor language." Such meanings can only be transferred by moving from the form of the SL to the form of the TL. She stresses that it is only meaning which is transferred and such meaning should be constant. Larson's (1984) definition seems to be more practical and applicable to the present study because it highlights the significance of functionally TL product as the main

priority in translation. It also gives translators flexibility in lexical choices when striving to attain functionally relevant TL forms in translation. According to Wilss (1996), the notion of translation competence is aptly assessed in transfer situations that require at least some degree of adaptation to new and challenging textual demands. The assertion by Wilss (1996) reflects the views of Reiss (1989), who considers the function of the language of a specific text type to be the criterion of a satisfactory translation. Mulembe FM newscasts can be classified as an informative text type. Therefore, in the translation of the newscasts, the lexical choices to express the SL concepts in the TL need to be re-created to be functionally relevant to the TL audience. Wilss (1996) describes such situations as accommodatory situations, which need structural adjustment and generally textual manipulation. In point of fact, careful selection of relevant and applicable word level strategies by translators is key for attaining TL equivalence.

There was need to establish whether there was a mismatch between what was announced by the presenters and Lukabras functional equivalent forms. Selection of individual words has a great significance in translation. This is because, as noted by Baker (2000), translators first look at the word meanings as single units before carrying out a translation. In the view of this, the lexical choices by the non-Kabras presenters were viewed as significant in determining the extent to which the TL equivalence can be achieved in the translation of Mulembe FM Luhya newscasts. However, although Baker's (2000) foregrounds the fact that translation starts at the word level, the meaning of the items in the current study was inferred from the context of the utterances used by the presenters in the extracts. This is because it is not sufficient to get the accurate meaning of words by analyzing them independently.

Scholars have investigated the translation of texts from English into different Luhya dialects. Wangia (2003) analyzed cases of mistranslated verses in the 1951 King James Bible by comparing the English versions with the translated Lulogooli equivalent forms. She observes that the translation of the 1951 King James Version of the English Bible into Lulogooli had a lot of lexical mismatches between the SL and the translated versions. The author notes that although Lulogooli Bible is one of the earliest attempts to translate English into Lulogooli, the non-native speaker factor on the part of the translators, coupled with lack of a Lulogooli writing system basis, and must have largely contributed to the inevitable lexical mismatches in the translation. She observes that the Lulogooli Bible was a literal translation from English, which failed to appropriately render the SL message to the Lulogooli readers. In this view, the current study deviates from Wangia's (2003) study because the objective here was to correlate the word level strategies used by the non-Kabras presenters to and Lukabras equivalent forms in Mulembe FM newscasts. What could motivate the presenters to choose certain word level strategies? There is little evidence on how the Mulembe FM presenters selected word level strategies to accommodate the Luhya listeners in Mulembe FM newscasts. At this point, one would want to establish whether the non-Kabras presenters of Mulembe FM can render functionally relevant TL versions of the newscasts to accommodate Lukabras listeners as representatives of Luhya listeners of Mulembe FM newscasts.

Similarly, in her investigation of tense, aspect and case in Bantu and their significance in translation, Wangia (2014) established that improper use of these three grammatical categories leads to mistranslation of information from English into Bantu languages. With the focus on Lulogooli, one of the Luhya dialects, the author established that the intricate nuances of a

language are often tied to the supra-segmental features which in some languages dictate the semantic realization and hence cannot be overlooked in translation. She established that tense, case and aspect were not appropriately captured in the Lulogooli Bible translation and hence resulted to many cases of semantic loss. Wangia's (2014) study illustrates how various levels of linguistic analysis are relevant to translation theory and practice. However, a study that would investigate the significance of the word level analysis in the translation of texts was necessary. The present study therefore focused on word level strategies and their significance in the translation of Mulembe FM newscasts. This is because; if the TL lexical items are not appropriately captured by the non-Kabras presenters, there will be semantic loss of the SL messages.

While many studies have been conducted in relation to translation in radio broadcasts, (Ali, 1981, Wanjohi, 2005 and Otieno, 2008) among other translation studies, there was need to explore the strategies of achieving TL equivalence, especially when the translation targets listeners of different dialects with varying lexical forms. The study carried out by Ali (1981) focused on mistranslations of English broadcasts into Swahili in the then Voice of Kenya. As noted by Ali (1981), when radio presenters do not pay attention to the artistic aspects of translation, they may mistranslate the broadcasts. Ali established that lack of linguistic competence in the TL among the translators affected communication between the Voice Of Kenya announcers and their listeners. However the current study differs with Ali's (1981) study because of the nature of the nature of the TL audience involved. This is because the translation in Mulembe FM targets listeners drawn from different dialects. In this respect, there was need to

establish the word level strategies used by the Mulembe FM presenters to attain functionally relevant Lukabras forms.

A study by Kariuki (2005) investigated the constraints of translating and interpreting of documents from English into Gikuyu. According to Kariuki (2005), although many Kenyans are bilingual, many others especially the older generation are not and many of the so called bilinguals have very low proficiency in English and Kiswahili hence the need for translation of information into their indigenous languages. The researcher holds the view that any translation from English or Kiswahili into the indigenous languages should be appropriately done taking into consideration the needs of the TL audience. For the present study, there was need to establish whether the non-Kabras presenters render the English versions of Mulembe FM newscast into Lukabras relevant forms.

Another study by Wanjohi (2005) analyzes the translation strategies that Gikuyu FM presenters employ in translating technical terms embodying concepts originally foreign to the Gikuyu culture but without Gikuyu translation equivalence, Wanjohi (2005) argues that only acceptable strategies can serve as a reliable tool of propagating such vocabulary. The study highlights the fact that Gikuyu presenters are unable to deal with the linguistic constraints between English and Gikuyu, leading to many cases of mistranslations. Wanjohi's (2005) work is concerned with strategies in Gikuyu radio broadcasts and the fact that Gikuyu radio presenters face many challenges when translating information from English without Gikuyu equivalence. This is despite the fact that the radio presenters and the listeners shared the same homogeneous TL. The fact that native speakers of Gikuyu language can encounter constraints in effectively translating

English into their native Gikuyu motivates an enquiry into what happens in Mulembe FM newscast.

The current study sought to correlate the strategies used by the presenters and Lukabras equivalent forms. Furthermore, when the lexical diversity of the Luhya dialects is put into focus, there was need to investigate how the non-native presenters would deal with SL items which do not have similar terminologies in the TL of the listeners. It is for this reason that the lexical choices to render the TL versions of Mulembe FM newscasts by the non-Kabras presenters were investigated.

Similarly, Otieno (2008) investigated English neologisms and technical lexis that were often mistranslated by Dholuo presenters when translating English-Dholuo broadcasts. According to Otieno (2008), English neologisms and technical lexis are susceptible to mistranslation in Dholuo broadcasts because of lack of lexicalization in the TL. He notes that such mistranslations may impede the listeners' ability to receive the correct messages when the Dholuo presenters apply inappropriate strategies. However, for the present study, the focus was on the non-native presenters' strategies and the fact that the TL was susceptible to different versions of the same SL concepts. The researcher was of the view that such mismatches may result into divergence during the translation process. In this view, there was need to investigate whether the word level strategies used by the non-Kabras presenters would be relevant and applicable to Lukabras listeners as part of Mulembe FM listeners.

Another study by Mudogo (2011) found that Lukabras listeners faced comprehension challenges when interpreting Mulembe FM newscasts by the non-Kabras presenters. This was attributed to the presenters translating the newscasts into their native dialects. However, a study that would establish what the presenters were doing to ensure that the SL message is appropriately delivered to the listeners was necessary. The study would establish whether the lexical mismatches among the various Luhya dialects can be bridged by the word level strategies used by the non-Kabras presenters in the translation of Mulembe FM newscasts. At this point, there is need to evaluate whether the word level strategies used by the non-Kabras presenters would be relevant and applicable in translating the SL messages to Luhya listeners despite the existence of lexical mismatches among the different dialects.

Due to the lexical divergence among the Luhya dialects, it may require great skills to find functional TL equivalent terms for English items to accommodate all the Luhya listeners in Mulembe FM newscasts. This is because as Kebeya (1997) observes, there is more divergence than convergence among the speakers of the different dialects of the Luhya language group during the communication process. In her study of linguistic accommodation between two Luhya dialects: Lulogooli and Lwitakho, Kebeya (1997) established that both the Lulogooli and Lwitakho speakers tend to have loyalty to their individual dialects, hence higher cases of divergence than convergence. It was therefore necessary to explore the divergence between Lukabras and the dialects of the non-Kabras presenters by identifying the categories of Lukabras non-equivalence in Mulembe FM newscasts. The specific categories of Lukabras non-equivalence would establish the extent of the TL lexical divergence in the translation of Mulembe FM newscasts by the non-Kabras presenters. The study therefore investigated the

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strategies used by Mulenbe FM presenters to bridge the communication gaps that may result from such divergence. It was only after such an enquiry was done that the valid conclusions could be made concerning the appropriateness of the word level translation strategies used by the non-Kabras presenters of Mulembe FM newscasts.

1.1.1 Background to Lukabras Dialect

Lukabras is one of the dialects of the Luhya cluster of languages of Western Kenya. According to Marlo (2009), Luhya is an umbrella term for some nineteen language groups of Western Kenya with varying degrees of mutual intelligibility. He lists the dialects as: Lubukusu, Luwanga, Lunyore, Lusonga, Lutura, Lulogooli, Lukabras, Lutiriki, Lwisukha, Lwidakho, Lumarama, Lukhayo, 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. Although the study does not consider Lukabrsa as a separate language, there was need to establish whether there can be a functionally relevant translation by non-Kabras presenters that can accommodate Lukabras listeners in the translation of Mulembe FM Luhya newscasts.

The present study focused on Lukabras listeners as a representative of the listeners who have to be accommodated in the Mulembe FM Luhya programmes. Moreover, the selection of Lukabras listeners for the study was informed by the fact that those listeners receive the newscasts aired by the non-Kabras Luhya presenters (A. Sakwa, personal communication, August, 6, 2015). Based

on the lexical diversity among the various Luhya dialects, there was need to establish whether the word level strategies employed by the non-native Lukabras presenters in the translation of Mulembe FM newscasts attains functional Lukabras equivalence of the SL messages.

This study has especially been motivated by the fact that Lukabras dialect has suffered the fate of minority language in the context where language and communication policies are less supportive. Besides, it has been reported by Nabea (2009:127) that, 'most of the Kenyan languages have no written material, have never been standardized and have no orthography. They also have limited number of speakers and are less used in the media or in literature writing'. Lukabras dialect falls in this category because; it has no standard scheme for reference in writing and communication purposes. Therefore, a study that focuses on Lukabras would promote availability of literature that would guide Mulembe FM broadcasters in formulating policies that would accommodate the Lukabras listeners in Mulembe FM newscasts.

Equivalence is the product of translation and has been viewed as a basic and central concept and a requirement in translation. Pym (2010), has pointed to its circularity observing that, equivalence is supposed to define translation, and translation, in turn, defines equivalence. In this light, equivalence should reflect a relevant functional correspondence between the SL and the TL message. However, the problem of non-equivalence has been drawing the attention of many researchers. Jakobson claims that there is ordinarily no full equivalence between code units (as cited in Munday, 2001). The non-equivalence can be attributed to the differences between structures, terminology, grammar and lexical forms of the SL and TL. Translators dealing with informative texts should therefore use functionally relevant word level strategies to address the

problem of non-equivalence if they have to produce what is functionally relevant to the TL audience.

Baker (1992) has acknowledged the constraints faced by translators in attaining TL equivalence by identifying the various categories of TL non-equivalence. These categories include: culture specific concepts between two languages, SL concepts not lexicalized in the TL, the TL lacks hyponym, the TL lacks super ordinate, difference in expressive meaning between the SL and the TL concept, SL words that are semantically complex and SL and TL words make distinction in meaning. Baker (1992) attributes these categories of TL non-equivalence to linguistic differences between the SL and the TL. She dealt with the problem of non-equivalence giving examples from different languages including English-Arabic translation.

The categories of Established by Baker (1992) have been applied in various studies involving different language pairs. The study by Wangia (2003) for instance, established that the Lulogooli Bible translators failed to pay skillful attention to culture specific concepts in the SL, hence higher cases of mistranslation. For Wanjohi (2005) and Otieno (2008), the SL concepts not lexicalized in the TL was the major source of non-equivalence. This implies that Baker's classification is not universal to language pairs involved in translation. Each category of TL non-equivalence is unique basing on the language pairs involved in the translation process. Furthermore, the previous studies, (Baker 1992, Wangia 2003, Wanjohi 2005 and Otieno 2008), attributed cases of TL non-equivalence to the linguistic differences between the SL and the TL. However, for the current study, there was need to establish non-equivalence attributed to the lexical mismatches in the TL dialects involved in the translation. For, instance, when the word

level conceptual and lexical semantic contrastive analysis of Lukabras and the dialects of Mulembe FM non-Kabras presenters are explored, vast lexical mismatches will emerge. In this respect, various categories of Lukabras non-equivalence are bound to emerge during the translation of Mulembe FM newscasts by the non-Kabras presenters. This is because these presenters may encounter SL items without SL equivalent terms. It was therefore necessary to identify those TL non-equivalent categories specific to Mulembe FM translation and establish how the non-Kabras presenters rendered the SL terms in these categories. At this point, one would want to establish whether the Mulembe FM presenters rendered the Luhya newscasts to achieve the function or "the communicative purpose of the translation" (Pym, 2010: 44) rather than just follow the ST while translating items in the established categories. In other words, the dominant factor was "what the end-user wants the translation for" (Pym, 2010).

In Mulembe FM newscasts, the end-users of the translated newscasts are the Luhya listeners. Consequently, the researcher sought to investigate what was functionally applicable to the Lukabras listeners. The functional view of translation "recognizes the translator works in a professional situation, with complex obligations to people as well as to texts" (Pym, 2010: 56); namely, it bears in mind a wide range of factors that can impinge on the translator's choices rather than the SL and TL. In this thesis, the researcher investigated the equal value of SL and TL at the word level; by considering the equivalence of the text type – especially the informative text type – to be central to the assessment of qualities of informative translation.

1.1.2 Background to Mulembe FM Newscasts

Mulembe FM is a Luhya vernacular radio station whose broadcasts target listeners across all the 19 Luhya dialects (The Media Council of Kenya 2015). According to the Royal Media Services (RMS) broadcast policy, the newscasts Mulembe FM station are written in English. Translation of the newscasts into the various local languages is done by the vernacular presenters of the news. Mulembe FM newscast is therefore a translation from English into any of the Luhya dialects depending on the presenters' dialect (A. Sakwa, personal communication, August, 6, 2015). The station therefore uses different presenters who may be non-native speakers of some of the target dialects of the listeners of Mulembe FM newscasts. Given this, divergence gap may arise between Lukabras and the dialects of the non-Kabras presenters translating Mulembe FM newscasts. Such gaps can be attributed to the lexical mismatches exhibited among the various dialects of the Luhya language group.

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 the functional applicability of translated vernacular newscasts is needed to shed light on whether the presenters deliver the relevant information to the listeners.

The Media Council of Kenya (2015) says that vernacular radio stations have been 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. 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-Kabras 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 region 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.

As observed by Sager (1994:293) 'translation is an extremely motivated industrial activity, supported by information technology, which is diversified in response to the particular needs of this form of communication'. The assertions by Sager (1994) agree with the fact that expansion of vernacular radio broadcasting provides increased information access for the growing number of listeners. However, according to the Media Council of Kenya (2015), despite the growth and popularity of local language broadcasting, vernacular radio stations are on the spotlight for their alleged lack of proper staff training and lack of adequate facilities, hence compromising professionalism. For the present study, the expansion of Mulembe FM radio broadcasting calls for an investigation of the strategies used by the non-Kabras presenters to translate the English version of the newscasts into Luhya.

Vinlay and Darnebelt (1995), view equivalence as a production in which the same situation is replicated in the original, but different wording is used. The study focused the word choices used by the Mulembe FM newscasters when translating Mulembe FM newscasts. Hatim and Munday (2004) have argued that despite obvious differences in linguistic structure like grammar and vocabulary, meaning can still be adequately expressed across languages. They maintain that meaning, communicative purpose, target audience and purpose of translation should be taken into consideration. This means that translation is relative and the non-Kabras presenters can attain TL equivalence if they apply relevant strategies in Mulembe FM newscasts.

Translators' choices of wording are highly dependent on the TL. This means that the translation of informative texts are solidly rooted in the TL applicable forms, yet due to linguistic diversity among the different Luhya dialects, Mulembe FM newscasts translations might fail to gain

acceptability to the intended TL audience. How to cope with the linguistic differences between Lukabras and the dialects of the non-Kabras presenters of Mulembe FM newscasts is a crucial question for the current study. Furthermore, a consideration of the target audiences is another important issue in informative translation. Informative translation usually has an audience which is likely to be quite different from the one the SL writer originally had in mind. In such a situation, a translation, which is supposed to be accessible and available to this new audience, may well need to adapt the source text anew.

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. 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 where they have a lot of influence on their audiences. However, it is necessary to investigate how the listeners' needs are addressed in these stations.

There are different levels of linguistic analysis and each level is significant to translation. In the translation of Mulembe FM newscasts, much attention is should paid to the word as far as translation is concerned. It is assumed that the some of the dialects are mutually intelligible hence; most translators do not base their lexical choices of the nature of the TL audience. The

lexical choices in the TL, if not appropriately rendered, affect the coherence and the meaning of the target text. These choices are not obvious to a translator who is not keen or well conversant with a language. Furthermore, the Luhya dialects are characteristically distinct. Anyone translating information into any of the Luhya dialects needs to be critically aware of its distinguishing typological properties, especially at the lexical level. In this view, there was need to establish the strategies used in the translation of Mulembe FM newscasts.

1.2 Statement of the Problem

The emergence of vernacular FM stations is one of the most effective ways of communication to many Kenyans, especially those who cannot communicate fluently in English and Kiswahili. However, in the translation of Mulembe FM Luhya newscasts, the presenters are constantly faced with the constraints of lexical choices appropriate for the heterogeneous Luhya listeners. This is because of the lexical mismatches exhibited by the Luhya dialects. Furthermore, there are higher cases of divergence than convergence at the word level when speakers of the different Luhya dialects communicate with each other. The fact that Lukabras listeners of Mulembe FM newscasts receive Mulembe FM news translated by Luwanga, Lwisukha and Lukhayo presenters calls for attention to the word level strategies used by these presenters to render the English versions of the newscasts into the functionally relevant TL equivalent forms. There was need to ascertain whether there is a mismatch between what was announced by the presenters and the message understood by Lukabras listeners.

The translation of certain words and expressions from English into Luhya by Mulembe FM non-Kabras presenters has the potential to produce TL non-equivalent versions for the Lukabras listeners. However, the translations of different text types have often linked the function of the

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language of the specific text type to be the criterion of functionally relevant translation. Mulembe FM newscasts can be classified under informative the text type. Therefore, there was need to ascertain the whether the word level strategies used by the presenters were applicable in producing Lukabras relevant TL forms.

1.3 Research Questions

The study sought to answer the following questions;

i. Which word level translation strategies are used by non-Kabras presenters to attain functional Lukabras equivalence in Mulembe FM newscasts?

ii. What are the categories of Lukabras non-equivalence in the translation of Mulembe FM newscasts by non-Kabras presenters?

iii. How relevant and applicable are the word level strategies used by the non-Kabras presenters to attain Lukabras equivalence in the translation Mulembe FM newscasts to Lukabras listeners?

1.4 Objectives

This study sought to analyze the word level strategies used to attain functional Lukabras equivalence in the translation of Mulembe FM Luhya newscasts. In doing so, it sought to:

i. Establish and categorize the word level translation strategies used by the non-Kabras presenters to attain functional Lukabras equivalence in the translation of Mulembe FM newscasts.

ii. Identify and describe categories of Lukabras non-equivalence in the translation of the Mulembe FM newscasts by non-Kabras presenters

iii. Evaluate the relevance and applicability of the word level strategies used in the translation of Mulembe FM newscasts by the non-Kabras presenters to Lukabras listeners.

1.5 Justification of the Study

The need for this study was not only supported by the fact that there is increasing preoccupation with research on vernacular radio stations (Odhiambo, 2002, Wilson, 2000, The Media Council of Kenya, 2015), but also the need for rich descriptive studies, which will document the appropriateness of translation in these vernacular stations. It is anticipated that this study will give rise to new understanding of whether or not target language equivalence is achieved during the translation of Mulembe FM newscasts by the non-native presenters. This will build on the existing stock of knowledge from other literature in hope of leading to significant advances in translation research, especially in vernacular radio stations.

Through the investigation of the translation strategies in Mulembe FM newscasts, the researcher hopes to suggest possible solutions of accommodating all the Luhya listeners in these newscasts. This can contribute to the body of knowledge of translation. With the emerging focus on

potential benefits of vernacular radio stations (Odhiambo, 2002), this study will hopefully prompt the Mulembe FM broadcasters to conduct own research with the target listeners. With regard to the parameters that are of significance in translating texts in general and Mulembe FM newscasts in particular, this study is an attempt to shed more empirical light on the required translation strategies that translators should possess in order to come attain the TL equivalence. When the Luhya dialects are compared, a vast disparity in vocabulary, phonology and grammar can be identified. The study aimed to investigate how the lexical differences can be bridged in the translation of Mulembe FM newscasts. The present study rests on the premise of equal value of the SL and TL at the word level. Equivalence of the text type – especially the informative type – is central to the assessment and categorization of Lukabras non-equivalence in Mulembe FM newscasts.

Further, the findings of this study are expected to create evaluate the relevance and applicability of the translation strategies used in Mulembe FM newscasts.. Aksoy (2001), notes that translation has facilitated the meeting of different cultures and colonization, which has introduced nations to various properties on the path to modernization and intellectual development. However, as observed by Newmark (1988), the quality of translation depends on how effective the source language is rendered into the target language. The findings of the study are expected to help presenters explore the applicability of their own translation strategies and therefore devise alternative ways aimed at accommodating Luhya listeners in the newscasts. The translation of certain lexical items from English into other Luhya dialects can cause problems for the non-native presenters of Mulembe FM whose native dialects are different from that of the

listeners. The study suggested better translation strategies to accommodate Lukabras listeners in Mulembe FM newscasts.

It was necessary to ascertain how the non-Kabras presenters strive selected the strategies to ensure that Lukabras listeners are accommodated in the newscasts despite the divergence gap at the word level among the Luhya dialects. The findings of this study may be useful to the Mulembe FM broadcasters as well as other vernacular FM radio stations in Kenya engaged in broadcasting. This is also a contribution to scholarship in the field of translation.

1.6 Scope of the Study

The study focused on Mulembe FM newscasts. According to The Media Council of Kenya (2015), Mulembe FM is one of the leading Kenya vernacular stations in terms of audience reach. The radio station targets listeners drawn from all the nineteen dialects of the Luhya language group. The programme targeted was the 7.00 pm prime newscasts. The prime time was selected because it is the time the full newscasts are aired. The data in Mulembe FM newscasts collected in one month. The data was collected in June 2016. According to Milroy (1987), native speaker's intuition is can be useful when investigating the meaning of a particular language. In the view of this, the researcher is a native speaker of Lukabras, and since he has the native speakers' intuition, it facilitated the investigation of the lexical items that exhibit Lukabras non-equivalence in the newscasts.

Data from Lukhayo, Lwisukha and Luwanga presenters in Mulembe FM newscasts, together with responses from Lukabras listeners were used to draw conclusions and making recommendations in this study. Lukabras listeners from Kakamega North Sub-County were

selected as discussants. The choice of non-Kabras presenters was influenced by the fact that lexical items used by these presenters may be susceptible to Lukabras non-equivalence in Mulembe FM newscasts.

The focus on Lukabras equivalence at the word level is influenced by Baker's (1992) acknowledgement of the importance of individual words during the translation process, since the translator first looks at the words as single units in order to find their equivalent in the TL. Baker goes on to provide the definition of words, referring to their complex nature since a single word can sometimes be assigned different meanings in different languages. There are different levels of linguistic analysis and each level is significant to translation. Equivalence at the word level is the focus of the study since word is the basic unit of meaning in linguistics (Baker 1992). Addressing Lukabras equivalence at this level will pave the way for linguistic interest in equivalence at higher levels of language. In view of the complexity of equivalence at the words level, the study confined the discussion only to equivalence at word level instead of the full treatment of non equivalence at various levels, such as at syntactic or even textual one.

1.7 Theoretical Framework

According to Newmark (1988), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. In the same light, Al-Safi (2007), notes that a translation theory provides a framework of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving. The assertions by Newmark (1988) and Al-Safi (2007) rest on the premise that a translation theory can provide a framework for analyzing and evaluating the translation trends of various texts in order to make concrete conclusions and justifications. In this respect, the study

applied the Skopos theory by Reiss (1989), to guide the researcher in achieving the objectives of the study.

1.7.1 The Skopos Theory

The Skopos theory was advanced by Reiss (1989) concerned with establishing a correlation between text type and translation method. Skopos is a Greek word meaning purpose, aim, goal, finality, objective or intention (Reiss 1989, Vermeer, 2000). The Skopos theory therefore holds the view that the criteria for assessing a satisfactory translation vary according to the text type. Reiss (1989) considers the function of the language of a specific text type to be the criterion of a satisfactory translation. With the assistance of this, the translator can be offered a general rule for their translation according to the text type. Huang (2011:11) describes how the Skopos theory links the function of language in relation to a certain text types as follows;

     i.   Skopos : what the translator is aiming at in the translation process (dynamic concept)

     ii.   Function : what the text means to a particular audience in a particular moment of reception

     iii.   Intention : what the author or sender wants to achieve in a translation

A closer investigation of the aforementioned tenets of the Skopos theory foregrounds the concepts of word level strategies and TL equivalence which are the major concerns of the study. In the same vein, Vermeer, (2000) observes that the target text is determined by the purpose it is meant to fulfill and the function of the target text is the overriding factor in the translation action. The assertions by Vermeer, (2000) were vital for the study as far as the investigation of the

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translation strategies used by the non-Kabras presenters of Mulembe FM newscasts is concerned. The fact the Mulembe FM news is an informative text requires the presenters to select appropriate translation strategies according to the function of the target text.

For Reiss (1989), the Skopos is determined by the audience and a translator should be an expert who is responsible for deciding whether, when and how a translation can be realized and the circumstances of the target culture which determines the realization of the communication. In the light of Reiss, an effective translation must be coherent with the situation of the target audience and to translate means to produce a text in the target language setting for a target purpose and target addressees. The author's observations on translating informative texts provides a significant framework of investigating the specific word level strategies that can be used by the non-Kabras presenters to deal with the categories of Lukabras non-equivalence in the translation of Mulembe FM newscast.

According to Reiss (1989) equivalence is a static, result-oriented concept describing a relationship of equal communicative value between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on. The concept of 'equal communicative value' points to the relation between the SL and the TL. For the present study, the researcher sought to establish equivalence by comparing the SL and TL version of Mulembe FM newscasts. It is only after such comparisons that reliable conclusions could be drawn regarding the attainment of the TL equivalence by the presenters of Mulembe FM newscasts. Table 1 shows what is central to Reiss's theory – specific translation methods according to text type.

Table 1: Reiss functional characteristics of text types and links to translation methods

Text type	Informative	Expressive	Operative
Language function	Informative (representing objects and facts)	Expressive (expressing sender's attitude)	Appellative (making an appeal to text receiver)
Language dimension	Logical	Aesthetic	Dialogic
Text focus	Content-focused	Form-focused	Appellative-focused
TT should	Transmit referential Content	Transmit aesthetic form	Elicit desired response
Translation method	"Plain prose", explication required	"Identifying" method, adopt perspective of ST author	"Adaptive", equivalent effect.

Source: Huang, (2011: 11)

As revealed in Table 1, Reiss's work can be seen as guidance for translators at the word level, through considering translations in terms of the communication purpose or the function of the SL. The Table illustrates translation strategies according to text types as follows;

    i.   For the informative text type, plain communication of facts information, knowledge, opinions, should be considered. The language dimension used to transmit the information is logical or referential and the content or topic is the main focus of the communication.

    ii.   For expressive texts relative composition, the author uses the aesthetic dimension of language. The author or sender is foregrounded, as well as the form of the message.

    iii.   The operative text type involves inducing behavioural responses because the aim of the appellative function is to appeal to or persuade the reader or receiver of the text to act in a certain way. The form of language is dialogic, the focus is appellative.

iv. Audiomedial texts, such as films and visual and spoken advertisements, supplement the other three functions with visual images, music, (Reiss, 1989: 108-109).

Vermeer (2000) notes that in the translation of an informative text (for instance, news texts, business correspondence, instructions for use, official documents, technical texts, scholarly articles), the translator must give a correct and complete representation of the text's content and should be guided, in terms of stylistic and lexical choices, by the dominant norms of the target language and culture. The main rule for any translation is thus the Skopos rule which observes that a translation action is determined by Skopos and that the end justifies the means (Reiss, 1989). In the translation of Mulembe FM newscasts, the end is production of TL functionally relevant forms of the English newscast. Therefore, the purpose of the TL is informative. Such purpose reflects the basic idea around which the Skopos Theory revolves, which is that the translator should work in order to achieve the Skopos; the communicative purpose of translation by selecting appropriate translation strategies that accommodates the TL listeners in the translation.

The Skopos Theory views translation as purpose-driven, product-oriented or outcome-oriented human interaction with special emphasis on the process of translation as message-transmission or a translational action from a source text, and as a communicative process involving a series of roles and players the most important of whom are the SL producer or the original author, the TL producer or the translator and the TL receiver, the final recipient of the TL. The Theory stresses the production of the TL as functionally communicative for the reader, for instance, the form and the genre of the TL, for instance, must be guided by what is functionally relevant in the TL

applicability, which is determined by the translator, who is the expert in the translational action and whose role is to make sure that the intercultural transfer takes place satisfactorily.

Reiss's work, however, has been criticized by a number of translation scholars. "Whether text types can really be differentiated" (Munday, 2001: 76) is mainly questioned. For instance, business report – classed as a strongly informative text by Reiss – can be "an operative text to persuade the shareholders and market analysts that the company is being run efficiently" and an advertisement "while normally appellative, can have an artistic and expressive or informative function" as argued by (Munday, 2001: 76). The author dismisses translations from the restrictions of the equal value between the SL and TL, with unthroning the SL.

Similarly, Newmark (1991: 106) criticizes the emphasis on the message at the expense of richness of meaning and to the detriment of the authority of the source text, and this "dethronement" of the source text leads to the "transgressing of the limits of translation proper" namely, violating the general rules of translation. Even though these considerations are reasonable, the current study argues that Reiss's work has great guiding value. Moreover, the classification of text types linking them to specific translation strategies can play. Disagreeing with the arguments by Munday (2001) and Newmark (1991), the study rests on the premise that the classification of functional characteristics of texts types and the link to the appropriate translation method as proposed by Reiss (1989) is applicable in analyzing the translation strategies in Mulembe FM newscasts.

In Mulembe FM newscasts translation, the purpose of the TL translation is informative. Therefore, the translator should work in order to achieve the Skopos; the communicative purpose of the translation, rather than just follow the source text" (Pym, 2010:44). Moreover, this informative purpose also justifies one of the frequent assertions of the Skopos Theory that it guides the translator in pre-translational text analysis and provides the criteria for the selection of translation strategy and methodology (Vermeer, 2000).

Shariati and Shariati (2014) note that, a successful translation is one that conveys the explicit and implicit meaning of the source language, into the target language as fully and accurately as possible. From the standpoint of the user, the SL messages should accurately serve the intended purpose in the TL. In this connection, issues concerning the status of translation into second language, in comparison with translation into mother tongue have elicited controversial debates in translation studies. According to Shariati and Shariati (2014) the case of translating into one's own language, is considered to be easier than the reverse. For the present study, the presenters of Mulembe FM are non-native speakers of some of the target languages of Mulembe FM newscasts.

Baker (1992) proposed different types of semantic equivalence which include world level equivalence, above word level equivalence, grammatical equivalence, textual equivalence and pragmatic equivalence. She discussed some translation pitfalls at these levels and provided some recommendations for translators. Since study will explore the word level equivalence, there was need to establish the categories of TL non-equivalence at the word level and correlate them with the strategies used by the presenters to translate items in these categories. Furthermore the

concept of semantic equivalence will be based on the functionally appropriate TL forms applicable to Lukabras listeners. This is in line with Shariati and Shariati's (2014) observations that informative texts, statements that relate primarily to the truth, to the real facts of the matter, have to be translated in the best way that the translator can reconcile with the functionally appropriate meaning of the original. The study investigated whether there was relevant translation of TL versions of Mulembe FM newscasts without semantic loss of the TL versions in the newscasts.

The translator aims at establishing equivalence between source and target texts. This is because informative texts have goals or aims, in their view, while here, by setting the aforementioned purposes for translating Mulembe FM newscasts; Vermeer's idea that goals, purposes, functions and intentions are attributed to actions (Vermeer, 2000) is applicable. The theory was used to establish whether or not the presenters of Mulembe FM used goal-oriented word level strategies in the selection of lexical items were relevant to attain functional Lukabras equivalence in the TL versions of the newscasts. In the next chapter, a review of relevant literature to provide insights on the study objectives has been provided.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature. First, is an overview of the translation strategies, the broad field within which the study falls. The section sheds light on the need for using relevant strategies in translation. Second, is a review of specific word level strategies in translation. The focus is how to identify and categorize word level strategies of the individual translators and how to produce functionally relevant TL versions in translation. This is followed by literature on the categories of TL non-equivalence in translation, and how translators deal with the controversial concept of TL non-equivalence. Last is a review of literature on the place of word level strategies in the theory and practice of translation. The section therefore broaches some critical evaluation of how to attain TL functional equivalence. Pilot and Hungler (1995), observe that literature review can provide information about what has been accomplished earlier, provide a conceptual context, and help to identify research strategies. In this view, this chapter helped the researcher achieve the main objectives of the study by identifying the knowledge gaps regarding the translation of Mulembe FM Luhya newscasts.

2.2 Overview of Translation Strategies

The first objective was to establish and categorize the word level strategies used by the non-Kabras presenters to attain functional Lukabras equivalence in the translation of Mulembe FM Luhya newscast. The literature in this section attempts to provide the knowledge gap for this objective. Using appropriate translation strategies to attain target language equivalence is a crucial prerequisite during the translation process. As Baker (1992) observes, these strategies are critical descriptions of handling various types of non-equivalence. Accordingly, the translator's

role is by no means a passive and mechanical one, and has often been compared to that of an artist (Bignenet and Shulte, 1989). A translator must therefore carefully select the SL lexical items that appropriately represent the TL concepts to attain target language functionally relevant forms during the translation process. This is because the meaning of languages is often tied to the lexical choices which in most languages dictate the semantic realization and hence cannot be overlooked in translation. In Mulembe FM newscasts, the correlation of the translation strategies used by the non-Kabras presenters and Lukabras equivalent forms is necessary to ascertain whether Lukabras listeners comprehend what is announced in the newscasts.

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 the study's view, Hatim's use of the verb "co-exist" merits attention, because the correlation between the translated versions and Lukabras equivalent forms in Mulembe FM translation was underscored in the study. Moreover, the choice of particular strategies by non-native TL speakers is significant and the study sought to find out whether the fact of being ethnically non-native speakers of the listeners' dialect had any linguistic impact on the presenters' application of word level translation strategies in Mulembe FM newscasts.

 According to Baker (2000), translation strategies emerge as soon as the translation cannot be carried out automatically. Moreover, the definition of translation strategies by Krings (1986) as potentially conscious plans which translators consider for solving translation problems was found relevant as a justification to establish the strategies used by the non-Kabras presenters in the translation of Mulembe FM newscasts. Munday (2008) maintains that meaning, communicative purpose, target audience and purpose of translation should be taken into

consideration. The present study sought to investigate whether or not the non-Kabras presenters would produce the TL versions that were functionally relevant to Lukabras listeners. Moreover, equivalence is a relative concept and the researcher sought to establish how the non-Kabras presenters apply different word level strategies to account for the communicative purpose of the TL text.

In Mulembe FM newscasts, individual presenters' strategies can be investigated from the translated newscasts because as argued by Baker (2000:244), "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 (1999) concurs with Baker (2000) by observing that that "That other voice (for instance, 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. For the present study, there was need to establish whether the linguistic background of the non-native presenters would affect their production of relevant TL forms for the Lukabras listeners.

Herman (1999) notes that translation is an artistic communication between the SL, the translator and the audience and the selection of words by the translator is a core act in the process of translating as communication. One can draw a parallel between Herman's (1999) observation and the translation of Mulembe FM Luhya newscasts. Mulembe FM translation is

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communication of the SL message between the Luhya radio presenters and Mulembe FM listeners. In this communication process, the presenters have first to read, comprehend and interpret the SL, then present it in a different medium to the listeners. Selection is the core act in the process. With regard to selection of TL items in Mulembe FM newscasts, the Luhya language group offers varying lexis. An English item 'medicine' for instance corresponds to variety of different items in Luhya dialects such as; '*amalesi*' (Lukabras), '*omusala*' (Lunyole), '*tsinyasi*' (Lwisukha). In the view of this example, a Luhya presenter translating such an item in Mulembe FM newscasts needs to select a Luhya word from a set of items depending on his or her dialect. What is more interesting is that the selection can amount to a general rule of selection, which hints at the translators' strategies. According to Venuti (2000), the translators' 'fingerprints' are influenced by their own experience and sometimes their linguistic background. There was need to establish whether the linguistic background of the non-Kabras presenters influenced their lexical choices the translation of Mulembe FM newscasts.

2.2.1 Word Level Strategies

Translation scholars have widely discussed word level translation strategies, especially the strategies used in rendering SL terms without TL equivalence. While many studies have been conducted in relation to word level strategies, (Newmark, 1988 Wangia, 2003, and Mashhady *et al*, 2015) among other translation studies, there was need to explore the strategies of achieving TL equivalence, especially when the translation is done by the non-native speakers of the target language. This is because; the lexical diversity exhibited by the Luhya dialects can be a source of lexical inconsistencies and meaning loss of the TL versions.

Newmark (1988) underscores the problems translators have to face at the word level and suggests a list of translation procedures on the basis of language used to emphasize either SL or TL: According to him, the translation strategies that emphasize the SL are; word for word translation and faithful translation. On the other hand, the translation strategies that emphasize the TL are; adaptation, and communicative translation. The strategies proposed by Newmark have turned out to be comprehensive and applicable to most translation studies, ranging from the semantic to the most communicative ones and allowing the translator to make certain adjustments that deems the appropriate in attaining the TL equivalence. This has been discussed in the following subsections.

2.2.1.1 Word-for-word Translation

According to Newmark (1988), this strategy involves preserving SL word order and translating the words singly by their most common meanings with no regard for context. Cultural words are literally translated. This method is mainly used to understand the mechanics of the SL or to interpret a difficult text as a pre translation process. However, translation scholars such as Mashhady *et al* (2015) fault this strategy because it may lead to meaning loss of the SL versions. According to Mashhady *et al* (2015), translators are advised to pay more attention to the translation of cultural specific items while translating so that they can produce a comprehensible and communicative translation for the target readers.

As observed by Wangia (2003), this strategy was majorly used in the translation of the 1951 Lulogooli Bible from English. She established that literal translation largely contributed to the inevitable flaws in the English-Lulogooli translation because the translators failed to pay attention to the meaning of specific lexical items in both the SL and the TL. She draws attention

to the concept of relevance theory, which particularly helps explain the relationship between communication and interpretation of meaning. According to Gutt (1991), this theory suggests that the process of communication succeeds because of the principle of relevance. Wangia (2003) established that Lulogooli Bible translators failed to use specific features in the TL text for the purpose of guiding the audience to the intended interpretation. This led to mistranslation of SL forms into the TL versions. There is a significant correlation between Wangia's (2003) assertions and the link between the translators and the TL audience since it was of interest for the study to establish how the choice of word level strategies influence the TL versions in translation. The current study however views relevance of the TL versions in terms of functional applicability to the TL audience.

2.2.1.2 Faithful Translation

Faithful translation involves producing the precise contextual meaning of the SL with regard for constraints of the TL grammatical structures (Newmark 1988). Using this method, the degree of grammatical and lexical abnormality in translation is maintained and cultural words are transferred. This is because the translator tries to be completely faithful to the original writer's intent and text realization. Faithful translation is identical to the concept of foreignization which entails "choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language" (Venuti, 1995, cited in Munday, 2008:145).

The main strategy in faithful translation is conservation, in which the translator "sticks closely to the source text and preserves some of the original references from the original work", (Aixela,

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1996:61). Although Aixela (1996) points out that such manipulation may add exotic and archaic character to culturally-specific references in the target text, translators find a resort in retention. Davies (2003:72-73) defines this translating option 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. Widiyanto (2006) established that this strategy was relevantly used by the translator in the comic translation of Lucky Luke: *Ghost hunt*. According to Widiyanto (2006:11), the English word "stop" for instance was preserved into the Indonesian language because it has no equivalence in the Indonesian language and culture. This implies that this strategy can be used to adequately render the SL concepts into the TL. This complements the study because the researcher set to identify how the Mulembe FM presenters would translate English specific concepts without TL equivalent forms. Furthermore, such translation would be evaluated in terms of relevance and applicability to Lukabras listeners.

2.2.1.3 Adaptation

This is one of the freest forms of translation used mainly for dramas and poetry by preserving the themes, characters and plots and converting the SL culture to the TL culture. The text is rewritten. This strategy was investigated by Venuti (2000) in establishing different translation approaches by two English translations of Camus's novel *L'Étranger* (1942): Matthew Ward's 1988 translation and Stuart Gilbert's 1946 version. The author's findings show that the translation by American translator, Ward, has a more "American quality", compared with the version by a British translator, Gilbert, which is considered a "Britannic rendering". Venuti's (2000) comparisons of these two versions, established that Gilbert's translation is formal and

with adaptation; while Ward's translation is simple, direct, and close to the source text. Venuti's findings show that the translator's selection of a target language word from a host of alternative possibilities plays a cardinal role in determining how a TL product will be delivered to the audience. The need for skillful production of translated versions that accommodates the TL audience requires specific word level strategies hence, the present study sought to identify and categorize the strategies used by Mulembe FM presenters.

2.2.1.4 Communicative Translation.

Newmark (1988) notes that this strategy involves rendering the precise contextual meaning of the source text in way that both content and form are comprehensible to the audience. As observed by Mariam (2014), communicative translation involves selecting specific strategies that are functionally relevant to the TL audience. These strategies are audience based and include the following;

2.2.1.4.1 Naturalization

It is worth noting that the task of the translator within this strategy depends on inserting cultural references into an intertexual corpus that is exclusively outlined by the target language culture. Widiyanto (2006:10) gives an example of the English word "*whisky*" which has no equivalence in Bahasa Indonesia language and its culture in the TL. In the translation of Lucky Luke: *Ghost hunt,* the word "*whisky*" is then rendered as "*whiski*" in the TL. According to Widiyanto (2006), this translation is done from the way it is pronounced and adjusting the spelling in Bahasa Indonesia. However, the strategy should be appropriately applied to meet the function of the translation. According to Reiss (1989) TL equivalence should be sought at the communicative

level. In Mulembe FM for instance, the translated versions should render what is functionally applicable to Lukabras listeners.

2.2.1.4.2 Domestication Strategy

This strategy is also called normalization or naturalization strategy, is employed to bridge cultural gaps and achieve intelligibility in line with the hermeneutic approach which focuses on interpretation and grants the translator the right to manipulate the text so as to make it natural, comprehensible and readable. According to As-Safi, (2007) 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, for instance, the skopos. As-Safi notes (2007), notes that domestication strategy is often adopted by literary translators as seen in the translations of the excerpts from Shakespeare's *The Merchant of Venice* into Arabic by Khalil Mutran, 'Amer Al-Buhairi, Hussein Amin and Mohammed Al-Anai where the authors have all replaced the currency of the time 'ducat', which is not readily understandable by the Arab audience by a contemporary 'dinar', and even changed the number 'fourscore' into 'seventy'. This strategy can therefore be applicable within the functional translation framework to produce acceptable and applicable TL versions in translation.

Another study by Mariam's (2014) aimed to apply strategy of domestication in translating culture specific references of an English text into Arabic, where the translator has to make his\her decision on the basis of specific factors such as the background of the readership, the goal of the target text, the message of the source text and the client's purpose in translating the source text. Mariam (2014) analyzes the translation of Lawrence Block's English crime novel, *The Burglar Who Liked To Quote Kipling* into Arabic. As established by Mariam (2014), the choice

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of domestication in translating *'The Burglar Who Liked To Quote Kipling'* is applicable in meeting the client's requirements where, through the available strategy of domestication, the Arab- Libyan readership would enjoy reading an American literary work without experiencing any shocks or difficulty in understanding odd words which were deliberately removed or replaced due to religious or cultural considerations. They study by Mariam's (2014) study, like the present study holds the view that TL equivalence is determined by the function of the TL product in translation. In the translation of the *'The Burglar Who Liked To Quote Kipling',* the author argues that the strategy domestication and Skopos theory, intersect at a point to serve the interest of the ultimate translation. However, for the present study, the researcher was dealing with an informative text. The study sought to establish how the word level strategies intersected with the Skopos theory to produce a TL relevant client-centered translation.

2.2.1.4.3 Compensation Strategy

Compensation is, according to Hervey and Higgins (1992:248), "the technique of making up for the translation loss of significant features of the source text (henceforth ST) approximating their effects in the target text (henceforth TT) through means other than those used in the ST, that is making up for ST effects achieved by one means through using another means in the TL". This implies that compensation is a strategy that minimizes meaning loss in translation. As noted by Altarabin (2015), a skillful translation should consider the SL text form, content and meaning in a manner which does not violate the norms of the TL. This implies that meaning is the key factor in translation and translators should be able to apply different strategies to render the meaning into a TL.

2.2.1.4.4 Strategy of Elaboration

In order to communicate the original message in an intact manner to the recipient, the translator sometimes resorts to elaboration or explication. As-Safi (2007) illustrates this strategy   an example from the translation Shakespeare's '*The Merchant of Venice'* into Arabic. According to As-Safi (2007) word for word translation of the SL word 'Rialto' into Arabic is clearly unintelligible, for the proper noun could be understood as a name of a person rather than stock market. Therefore the translation that replaced the proper noun by what it means in Arabic had to resort to elaboration. Similarly, the present study set out to establish whether there were cases of elaboration and how they impact on the production of the TL forms in Mulembe FM translation.

2.2.1.4.5 Omission Strategy

It is a strategy of reduction whereby some SL words are deleted when they are believed superfluous, repetitious or redundant. As observed by As- Safi (2007), omission is the last resort for translators when they encounter an unacceptable cultural item, perhaps due to ideological, religious or stylistic restrictions in the target language or culture. A lack of relevance of the cultural items to the audience is another possible justification for deletion. Widiyanto (2006), notes that this strategy can be used to make the TL audience understand the text more easily and to reduce the lengthy explanation. However, it has been established by Altarabin (2015) that leaving the important information untranslated in the TL leads to meaning loss of the SL message. Altarabin (2015) therefore recommends that translators should avoid omission of SL words which are purposefully used to convey a certain meaning in a text. This implies that since informative texts are characterized by clarity, translators should therefore use this strategy skillfully to avoid distortion of the SL messages.

Other scholars have analyzed word level strategies from various perspectives. One such study is Mashhady *et al* (2015) who compared the translation procedures used in two Persian translations of the Golding's English masterpiece '*Lord of the Flies'* by Rafiee and Mansoori based on Newmark's (1988) translation procedures. The obtained results of the study revealed the similarity of procedures used by the two translators in general. Yet, each translator, according to Mashhady et al (2015), revealed his own internalized translation habits in using various procedures. Unlike Mashhady's study, the current study did not compare the translation pattern of the presenters of Mulembe FM newscasts. Moreover, the study was not based on any model in analyzing the strategies applied by these presenters. However, there was need to establish the word level strategies used by the presenter to attain the TL equivalence.

Another study by Huang (2011) analyzes the assessment of literary translation, with specific reference to translations between English and Chinese. Huang's (2011) study focuses on how to maintain the original style in the translation – in terms specific text type related translation strategies in the literary texts and their correspondent functions – and on how to assess the style of the individual translation and translator as measured by quantitative data derived from corpus linguistic analyses. The study investigates the distinguishable 'fingerprints' of the Chinese translators through scrutinizing the data uncovered by corpus tools, taking into consideration each translator's individual style alongside any detectable motivations pertaining to their personal experiences, the publishing context, and so on.

One can draw a correlation between Huang's (2011) investigations of the individual translator's 'fingerprints' and the current study investigation of the translation strategies. The converging

point between the two studies is that translation strategies used by individual translators must reproduce something of the SL content; otherwise the intended concepts in the original will not be conveyed in the TL. This implies that the concept of TL equivalent must be underscored in the translation of any text type. According to Huang (2011) for instance, lexical omission stood out as one of the prominent strategy in the translation. However, it was established that this strategy was inappropriately used leading to semantic loss of the TL message. However, while Huang's (2011) analyzed the application of stylistic approaches to literary translation by focusing on specific cases of English to Chinese translation and Chinese to English translation, the current study sought to analyze word level strategies by focusing on cases of English-Luhya translations by non-native speakers of the TL dialect.

Nord (2001) has argued that before embarking on any translation, the translator should analyze the text comprehensively, since this appears to be the only way of ensuring that the source text has been wholly and correctly understood. Altarabin (2015) adapts this assertion when analyzing the Arabic translation of Danielle Steel's '*Five Days in Paris'* from English. The author highlights the linguistic inaccuracies the translator faced while working on this novel and suggests that translators should focus on the linguistic analysis of the source text. Such analysis enables them to understand the meaning of the source text words and phrases in the source language.

Although translation scholars propose different strategies for dealing with informative texts, extracting the meaning of a text, in order to transfer it into the other language, is the core of translation work. Yet, because of its very special nature, reaching for the meaning of a

informative text requires in-depth analysis of its meaning, together with finding appropriate TL items that will accommodate the target audience. It is for this reason that no translation strategy is capable, in its own, of providing an adequate approach for translating informative texts. Various translation strategies can be applied in the translation of Mulembe FM newscasts. The researcher sought to analyze the strategies that would emerge from the data collected from Mulembe FM newscasts.

2.3 Categories of TL Non-equivalence in Translation

Since the second objective of this study sought to examine the categories of Lukabras non-equivalence in the translation of Mulembe FM newscasts, an evaluation of theoretical and empirical studies on categories of TL non-equivalence was necessary. The concept of TL equivalence has been of particular concern to translation scholars since it has been inextricably linked with both definitional and practical aspects of translating. Becoming an essential feature of translation theories in the 1960s and 1970s, equivalence was meant to indicate that the SL and the TL share some kind of 'sameness'. In this respect, Catford (1965) states that translation equivalence occurs when the SL and TL texts or items are related to the same relevant features of situation substance. The question was as to the kind and degree of sameness which gave birth to different kinds of equivalence. Moreover, TL sameness in the translation of Mulembe FM Luhya newscasts by the non-Kabras presenters can rarely be achieved, because, as Bassnett stresses: "Equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same texts, let alone between the SL and the TL version" (Bassnett, 2002: 36).

In the same light, another reason comes from the idea of post-structuralism, which holds that meaning is now more likely to be construed as "fleeting and inherently unstable, highly subjective and context-bound, and thus not amenable to replication, whether in the same or another language" (Malmkjær, 2005: 15). It is for this reason that the study advocates for equivalence of the text type as advanced by Reiss (1989). Therefore, the study investigated TL equivalence in terms of what is functionally relevant to the TL listeners.

Nida (1964) argues that there are two different types of equivalence including formal equivalence- which is referred to as formal correspondence and dynamic equivalence. Formal correspondence focuses attention on both form and content (as in Bible, international diplomacy, law and the like), unlike dynamic equivalence which emphasizes the text readability. Nida's (1964) concept of dynamic equivalence was considered relevant to the present study because it reflects the basic concept under which the Skopos theory revolves; that the TL product in translation should be relevant to the audience it is meant to serve. Moreover, dynamic equivalence is a translation principle in which the meaning of the original text is translated; producing the same impact on the original wording did upon the SL audience. This is related to the concept of functional relevance of the TL product in translation.

Furthermore, Nida (1964:126) believes that the main aim of equivalent effect is to achieve "the closest natural equivalent to the source language". He argues that formal translators who focus more on forms are more likely to misinterpret the "intention of the author" and "distort the meaning". In the translation of Mulembe FM newscasts, misinterpretation of the SL message may trigger lexical non-equivalence in the TL forms. At this point, it would be justifiable to

establish the categories of Lukabras non-equivalence the newscasts. This would be done by comparing the SL message with the translated versions and identifying the causes of non-equivalence.

Catford (1965) distinguishes between two types of equivalence: formal equivalence, which is the occupation of the same place as in the SL text; and textual equivalence, which can give a probable indication of meaning. Textual equivalence is related to the concept of functional relevance of the TL versions in translation. At this point it is worth noting that to maintain a functionally appropriate TL equivalence of an informative text does not necessarily mean to translate word for word and hence produce a relevant translation; creatively producing the correspondence in smooth and acceptable target language is also one of the strategies. This is because there are instances where no similar TL versions occur among the Luhya dialects when the SL is translated by a non-native speaker of one of the dialects. To this extent, a description of how the presenters deal with such cases in the translation of Mulembe FM newscasts is justified.

Baker (1992) proposes five levels of non-equivalence: non-equivalence at word level, non-equivalence above word level, grammatical non-equivalence, textual non-equivalence and pragmatic non-equivalence. Grammatical equivalence refers to the diversity of grammatical categories across languages and the difficulty of finding an equivalent term in the TL due to the variety of grammatical rules across languages. In fact, she stresses that differences in grammatical structures may significantly change the way the information or message is carried across. As a consequence, the translator may be forced to add or delete information in the TL

because of the lack of specific grammatical categories. Some of the major categories that often pose problems for translators are number, voice, person, gender, tense and aspect.

On the other hand, textual equivalence refers to equivalence that may be achieved between a ST and TT in terms of cohesion and information. Baker (1992) argues that the feature of textual equivalence is of immense importance for the translators since it facilitates their comprehension and analysis of the ST and helps them to produce a cohesive and coherent text in the TT. The translators' decision to maintain (or not) the cohesive ties as well as the coherence of the SL text mainly rests on three main factors; the target audience, the purpose of the translation and the text type. This calls for attention to the functional relevance of the TL product investigated by the current study.

Lastly, pragmatic equivalence deals mainly with implicature. Baker argues that the term implicature is used to refer to what is implied and not to literal meaning. In other words, the focus of interest is not on what is explicitly said but what is intended or implied in a given context. The role of the translator is to work out the meaning of implicatures if these exist in the ST and transfer them to the extent that this is possible. The primary aim of the translator should be to recreate the intended message of the SL in such a way so that it becomes accessible and comprehensible to the target audience. For the present study, non-equivalence at word level is taken into consideration. The investigation of non-equivalence at the word level for the present study was considered due to the lexical diversity exhibited by the different Luhya dialects.

It has been noted by Baker (1992) that the difficulty and problem in translating from one language into another is posed by the concept of non-equivalence. She identified various categories of target language non-equivalence attributed to linguistic differences between the SL and the TL. Translation is an art (Bignenet & Shutle (1982). By extension, a translator is an artist and language is the tool. A translators' improper selection can result in non-equivalent TL versions. A translator is an expert who decides whether, when and how a translation can be realized. The categories of TL non-equivalence established by Baker (1992) have been applied in many empirical translation studies to establish the extent of lexical differences between the SL and the TL. However, in the translation of Mulembe FM newscasts, the categories of TL non-equivalence investigated were attributed not necessarily because of the linguistic differences between the SL and the TL but also due to the differences among the TL dialects involved in the translation. Literature on the Luhya Language group such as Marlo (2008), Kebeya (1997), Osoro (2009) and Konzolo (2005) established the vast lexical divergence exhibited by the Luhya dialects. Such divergence was the basis for the investigation of the categories of Lukabras non-equivalence. The following sub-sections show how Baker's (1992) categories of TL non-equivalence have been applied in empirical studies.

2.3.1 Target Language Lacks Hyponym

Baker (1992) proposes the necessity to group vocabulary in a language into some conceptual fields. She states that semantic fields are the division "imposed by a given linguistic community on the continuum of experiences" (Baker, 1992:18). She introduces some certain semantic fields such as speech, plants, vehicles, distance, size, shape, time, emotion, beliefs, academic subjects, and natural phenomena. In addition, lexical sets are the actual words and expressions under each field which can be classified in the hierarchy of semantic fields, from the more general words,

namely super ordinate, to the more specific i.e. hyponym. For example, in the field of furniture, furniture is a super ordinate while table, desk, chair, cabinet, bookshelves, armchair, couch, cupboard, hammock, sofa and rug are hyponyms. Pham (2010) established that the lack of super ordinate and hyponyms in Vietnamese for the English concepts might be a puzzle for English – Vietnamese translator since there are a great number of Vietnamese words nominated to be equivalence but each of them owns a slightly different connotation. In this view, if general and specific terms in the SL do not equally match the TL terms, they form a category of TL non-equivalence. There was need for a study that would compare English-Luhya translation to establish how translators deal with SL conceptual field that do not have TL equivalence in Mulembe FM newscasts. A detailed description on how the presenters deal with the SL concepts to render relevant TL forms was necessary.

2.3.2 The Source Language is Semantically Complex

Jakobson (as cited in Munday 2001) agrees with Baker's (1992) taxonomy, by observing that, the differences between structures, terminology, grammar and lexical forms of languages are the main reasons of non-equivalence. The question of whether particular words are untranslatable is often debated, with lists of untranslatable words being produced from time to time. Moore (2005:68) discusses a group of Arabic words which he describes as "the most intriguing words around the world" for which there are no English equivalents and considers Arabic as a language that "must surely come at the summit of the world's untranslatable tongues". Although the assertions by Moore (2005) only justify the existence of semantically complex items, the fact that some Arabic words do not have English equivalents does not mean they are untranslatable. Skillful translators should strive for TL expressions that are functionally relevant to the TL audience when one-to-one correspondence is unattainable.

2.3.3 Culture Specific Concepts

Gazhala (2004) has established that English and Arabic languages belong to two different cultures and hence, provide good evidence for the possibility of translating what is sometimes referred to as 'untranslatable' due to non-equivalence or lack of equivalence. The author observes that Arabic is rich in culture-specific terms and concepts that have no equivalent items in English. For the present study, English specific concepts may be conceptualized differently among the various speakers of the Luhya language group. English also has culture specific concepts which may lack one-to-one Luhya equivalent items. Culture specific items belong to a category of TL non-equivalent because they do not have one-to-one TL equivalent terms. Yet, these terms can be translated from English into the TL using one of the strategies suggested by Baker (1992) for translating non-equivalence to convey their conceptual and cultural meanings to Mulembe FM listeners. There was need to establish whether the non-Kabras presenters would attain functional TL equivalence for such concepts.

2.3.4 Source Language Concepts not Lexicalized in the Target Language

There are also cases of TL non-equivalence where the SL items are not lexicalized in the TL. This category involves concepts which are known in the TL but simply not lexicalized; that is not allocated TL words to express them. Gazhala (2004) notes that in Arabic, there are words which represent concepts that are known in English; yet they are not lexicalized in English. In the case of English-Luhya translation, there may be cases where some SL concepts may not be lexicalized in the TL. A question arises as to how presenters translate such items into TL equivalent forms. The current study will investigate whether such concepts are susceptible to Lukabras non-equivalence in Mulembe FM newscast.

In Mulembe FM newscasts; the non-Kabras presenters face the task of dealing with nonequivalence, especially at word level in English – Luhya translation. It is the fact that the previous studies dedicated to analyze the non-equivalence of English and some other frequently used language such as Spanish, German, Chinese, Kiwsahili, Gikuyu and Dholuo. It is noteworthy that, in this study, Baker's (1992) taxonomy will be relevant in such a way that truly reflexes the categories of Lukabras equivalence in English-Luhya translations by the non-Kabras presenters of Mulembe FM newscasts. Moreover, the categories established by Baker (1992) are not universal to all language pairs involved in translation.

Hann and Micheal (1992), further elaborate on the concept of TL lexical equivalence, by dividing it into 4 categories. The first type is one - to - one equivalence, when a single expression in the TL for a single SL expression is used. The second one is one - to - many equivalence; when more than one TL expression for a single SL expression is used. Thirdly, when a TL expression covers part of a concept designated by a single SL expression, the phenomenon is called one - to - part- of - one equivalence. Lastly, nil equivalence happens when there is no TL expression for an SL expression. For the present study, the category of nil equivalence suggested by Hann and Micheal (1992) was considered. Cases of nil equivalence the translation of Mulembe FM newscasts would arise where the SL items did not have a TL expression. This may be attributed to lack of a lexicalized item in the TL for the SL expression. This lack of a TL item for a SL word or expression in Mulembe FM newscasts can constitute a category of Lukabras non-equivalence. Accordingly, a description of how the presenters rendered such items in the newscasts was necessary.

Differences between languages, however, do not necessarily prevent inter-lingual translation. In Jacobson's viewpoint, inter-lingual translation involves "substituting messages in one language not for separate code-units but for entire messages in some other language" (Jakobson, 1959, in Venuti ed. 2000: 114). Maintaining the entire messages – not the strictly identical language code-units – tends to be achievable in inter-lingual translation. For instance, the differences between English and Luhya dialects cannot prevent English-Luhya translations. Furthermore, the fact that the Luhya dialects exhibit lexical differences does not mean that the non-Kabras presenters can fail to attain Lukabras equivalence. However, it is a prerequisite for the translators to pay attention to the categories of TL equivalence and select the best strategies of attaining the functional TL equivalence in these categories.

Despite the fact that the concept of equivalence has been considered as the essence of the translation process, many translation scholars still challenge it from different perspectives. Snell-Hornby (1988) criticized equivalence as imprecise, ill-defined, and as representing an illusion of symmetry between languages. It has also been criticized as having seven drawbacks (Nord, 2001), that is, lacking consistency, losing intrinsic interrelationship between situational and linguistic factors of communicative interaction, excluding target language texts which do not satisfy the criterion of equivalence from translation proper, not accounting for culture-specific differences, ignoring cultural aspects, treating source texts as the only standard, to which the translator has to subordinate any decision and perpetuating low social prestige of translators. Jakobson claims that there is ordinarily no full equivalence between code units (as cited in Munday, 2001). Jacobson states that equivalence in difference is the cardinal problem of language and the pivotal concern of linguistics (as cited in Munday, 2001). Out of these views, the current study argues specifically that equivalence is still an important factor in translation and

the nature of equivalence should be understood and dealt with according to its multifaceted dimensions: formal, dynamic, situational and contextual. It is therefore possible for Mulembe FM Luhya presenters to attain Lukabras equivalence by using appropriate translation strategies. Particularly, the study attempts to introduce target language non-equivalence as a legitimate issue that happens when translators fail to use appropriate translation strategies.

Recognizing these criticisms leveled against equivalence, Xiabin (2005) posed whether equivalence can be disregarded, proposing that equivalence, in spite of all the challenges raised against it, is absolutely necessary, but not in its absolute mathematical sense. The justifications that Xiabin (2005) gave for this claim concurs with the researcher's argument that equivalence and the strategies to achieve it cannot be dismissed all together because they represent a translation reality. Xiabin (2005) concludes that equivalence will remain central to the practice of translation even if it is marginalized by translation studies and translation theorists. Investigation of Lukabras equivalence in Mulembe FM newscasts is therefore worth investigation.

House (1997:24), has noted that "a translation text is doubly bounded to the source text and to the recipient's communicative conditions". She argued that linguistic-textual approaches aim to "specify, refine, modify and thus to try to operationalize the equivalence relation by differentiating between a number of frameworks of equivalence". This implies that equivalence is a relative match between the source text and the target text. It exists on different levels of language and aims to account for the source text meaning and form respectively. Understanding the linguistic structures of the SL and the cultural norms thereof is an important element in

rendering sound translations. In this respect, translators can make use of various TL linguistic structures to replace the SL ones.

2.3.1 The Problem of Nil-equivalence at the Word Level

The problem of nil-equivalence at the word level has been drawing the attention of many translation scholars. Baker (1992), claims that a word is the basic unit to be considered in meaning of translation text. Her analysis on TL equivalence at the word level provides the framework for the researcher's categorization and descriptions on Lukabras equivalence in Mulembe FM newscasts. It is undeniable that Baker's (1992) theory on non-equivalence at word level is universally supported by a great number of famous linguistic scholars and researchers. Among them, Halliday (1994), strongly stresses the importance of seeking for equivalence at word level by the famous saying "meanings are realized through words, and without a theory of wordings, there is no way of making explicit one's interpretation of the meaning of the text". This would imply that if translators fail to use appropriate strategies to translate individual words in a text, attaining TL equivalence will be not realized. Similarly, Bayar (2007), also appreciates the significance of word level equivalence by affirming that equivalence designates an area of correspondence ranging around the word. The assertions of Baker (1992), Halliday (1994) and Bayar (2007) motivated the researcher to establish categories of Lukabras non-equivalence at the word level in the translation of Mulembe FM newscasts.

Bell (1991) is another notable researcher who investigated the problem of nil-equivalence at word level. According to her, there is no word equivalence among languages since even in the same language there is no absolute synonym between words. Newmark (2003), agrees that it is

impossible to expect perfect translation equivalence between SL word and its TL correspondent. He emphasizes that between the two words that are deemed to be correspondents, one always covers more ground in meaning than the other, leading to the problem of non equivalence at word level. However, since equivalence is a relative concept, the researcher sought to establish whether the non-Kabras presenter in Mulembe FM produced acceptable TL forms.

Ghadi (2007) has written a particular interesting study analyzing non-equivalence at word level in the English technical text and the translations in Persian. After reviewing some of the important theories on equivalence, he has chosen Baker's (1992) theory as the foundation to study the use of strategies by expert and non-expert. From the original dental textbook in English, 120 significant words were drawn by systematic random sampling procedure. The original English dental book consists of 24 chapters and from each chapter 5 words were randomly drawn to come up with 120 words. The findings of Ghadi's (2007) study have a great bearing to the current study since they strongly show the frequency of use for each strategies introduced by Baker (1992). Accordingly, translating by a general term, the use of loanword and loanword plus explanation are the leading strategies applied by both the expert and non expert. However, the author did not provide the reason or explanation for the preference of these particular strategies by experts and non-experts and why the other strategies are less used.

Giménez's (2005) study evaluates student's translation from English to Spanish. An experiment was conducted among 160 third-year students of English Studies who were supposed to be at upper-intermediate or advanced level of English. Those students were provided with prior

instruction about basic concepts on equivalence and Baker's (1992) categories as well as a variety of strategies to solve non-equivalence.

Giménez (2005) notes that translation using synonyms; translation by paraphrase using unrelated words and translation by omission seem to be favored by Spanish native speakers. According to the study, Spanish students did not use strategies such as translation by a more general word and translation by cultural substitution while their English classmates did not use the following strategies: translation using a loanword or a loanword plus an explanation, and translation by cultural substitution. It was concluded that all students failed to use cultural substitution. Regarding the failure of the students, the author explains that the students at that level of translation training were not qualified enough to master the use of given strategies though they tried to apply provided strategies when exposing to difficult situations. Above all, the study reaffirms the accuracy and pertinence of Baker's strategy taxonomy in attaining of the TL equivalence. The findings by Giménez (2005) have a great significance on the investigation of Lukabras equivalence in Mulembe FM newscasts. It is evident that competent translators should be well versed with appropriate strategies of attaining the TL equivalence. An investigation on whether Lukabras equivalence was attained in Mulembe FM newscasts was therefore necessary.

In conclusion, it could be argued that many translation theories are based on divergent ways of translating. For example, Nida (1964) distinguishes between formal and dynamic equivalence, Newmark (1988) between semantic and communicative translation, Catford (1965) between formal correspondence and textual equivalence, House (1997) between overt and covert translation and Pym between natural and directional equivalence. These bipolar views of

equivalence soon faded away and more attractive translation paradigms came to the forefront. Contrary to linguistic-oriented approaches to translation which assume that the source text occupies a supreme position and that it is considered to be of crucial importance in determining not only the translation process but also the extent to which it has been successful, target-oriented approaches view the source text as the point of departure for the translation process and mostly focus on the TL audiences and factors surrounding translation, thus looking at the communicative function of the target text. Apart from challenges in informative translation practices, some familiar theoretical issues related to the nature of translation remain contentious. Equivalence –often mentioned in translation theory studies – is open to question since language is context-dependent and hence cannot be sure to have the same value in different contexts. Despite of its shortcomings, the researcher holds the view that equivalence is still one of the pivotal definitory axes of translation since it functions as a reminder of the central problems that a translator encounters during the translation process.

The lexical diversity exhibited by the Luhya dialects can be a constant source of confusion and difficulty communication among speakers of different Luhya dialects. Marlo (2009), acknowledges the presence of vocabulary differences among the various Luhya dialects. This lexical diversity among the dialects can be problematic for translators who seek to achieve the TL equivalence of non-native dialects. The varying degrees of mutual intelligibility among the Luhya dialects cut across the geographical proximity of these dialects. For instance, it has been established by Konzolo (2005) that despite the close geographical proximity between Luwanga and Lwisukha; these two Luhya dialects have many vocabulary differences. She notes that such lexical differences greatly affect the communication between Luwanga and Lwisukha speakers. In Mulembe FM newscasts, inconsistencies in the lexical representation in the TL words may

pose challenges to the listeners. The pertinent issue would be how the non-Kabras presenters can select appropriate word level strategies to translate from English into what is functionally appropriate to Lukabras listeners, when still confronted by the lexical diversity in the Luhya dialects. This is the basis of investigation for the current study.

2.4 The Role of Word Level Strategies in the Theory and Practice of Functional Translation

It was also necessary to review literature on the relevance and applicability of word level strategies in attaining TL equivalence. Such review would provide insights on the knowledge gaps for the third objective. This is because, translating informative texts is a complicated act, and to this effect, there is no definite correct translation. However, the relevance and applicability of translating an informative text depend entirely on the link between the text type and the translation method. In such a translation, for instance, what the translator must do, therefore, is to "first determine the function of the SL system and then to find a TL system that will adequately render the function" (Bassnett, 2002: 199). For the present study, the informative function of Mulembe FM newscasts was therefore given priority. To determine the function of the source language requires the translators' knowledge of the functional TL equivalence froms. Such knowledge guides the translators to consider the way in which individual words and phrases are translated. Such translator's criterion is "the function" of the source language system, according to Bassnett (2002: 115).

It is worth noting that to maintain a relevant translation of an informative text does not necessarily mean to translate word for word and hence produce unsmooth translation; creatively producing the correspondence in functionally applicable and acceptable target language should

be the guideline. Moreover, differences between languages do not necessarily prevent inter-lingual translation. In Jakobson's viewpoint, inter-lingual translation involves "substituting messages in one language not for separate code-units but for *entire messages* in some other language" (Jakobson, 1959, in Venuti, Ed. 2000: 114). Maintaining the entire messages – not the strictly identical language code-units – tends to be achievable in inter-lingual translation. However, for the non-Kabras presenters of Mulembe FM newscasts, if the rendering of the SL is not skillfully done, there may be cases meaning loss in the TL product due to the lexical divergence among the Luhya dialects.

Brislin (1970) investigated two aspects of translation: factors that affect translation quality, and how equivalence between source and target versions can be evaluated. The variables of language, content, and difficulty were studied through an analysis of variance design. Ninety-four bilinguals from the University of Guam, representing ten languages, translated or back-translated six essays incorporating three content areas and two levels of difficulty. The five criteria for equivalence were based on comparisons of meaning or predictions of similar responses to original or translated versions. The factors of content, difficulty, language, and content-language interaction were significant, and the five equivalence criteria proved workable. Conclusions were that the translation quality can be predicted, and that a functionally equivalent translation can be demonstrated when responses to the original and target versions are studied.

The current study deviates from Brislin's (1970) study in terms of the languages involved and the nature of the respondents. First, Brislin studied ten languages while the present study focused on English and four Luhya dialects; Lukabras, Lwisukha, Luwanga and Lukhayo. Second, the

respondents in Brislin's study were bilinguals in the languages investigated. However, just like in Brislin's (1970) study, the original and target versions were compared to get receptor responses from the respondents. This was to establish whether the TL versions were appropriately rendered by the non-Kabras presenters.

Newmark (1981) questioning the possibility of reproducing the effect created by SL on TL audiences, generally accepts Nida's (1964) concept of equivalent effect. Using Nida's dynamic and formal equivalences as a basis, he identifies two types of translation as correct: communicative and semantic. The choice between semantic and communicative methods for Newmark seems to depend on the genre, for he assigns serious literature, autobiography and any important political or other statement to semantic translation where the criterion of assessment is the accurate reproduction of the significance of the SL. As for non-literary and technical writings, communicative translation should be applied, the criterion of evaluation being the accurate communication of SL message in the TL. The assertions by Newmark (1981) conform to one of the tenets of the Skopos theory that guides the study. According to the Skopos theory, in pre-translational text analysis, the translator identifies functional translation units and decides whether a unit can be reproduced as it is or has to be adapted to the target situation defined in the translation brief (Reiss 1989). There was need to evaluate whether the non-Kabras presenters were guided by the communicatively appropriate TL product that was relevant to the listeners.

Reiss (1989) stresses the roles of the translator, source-text and target-text addressee as crucial for the choice of translation methods and strategies. Similarly, in the present study, the role of the non-Kabras presenters, the SL version of the Mulembe FM newscasts and Lukabras listeners

are considered significant factor in the appropriate rendering of Mulembe FM newscast. The non-Kabras presenters are the translators of the TL text. They hold the key as to whether their translation will be functionally applicable to the TL audience or not depending on their choices of the available translation strategies. Reiss (1989) states that one must translate consciously and consistently, in accordance with some principle respecting the target text units. In a functional framework, target text units are elements of the source text intended to be fulfilled a particular communicative function. She argues further that audience-orientation takes precedence over equivalence. What was of interest to the present study is whether the translation in Mulembe FM Luhya newscasts by the non-Kabras presenters can be functionally applicable to Lukabras listeners. This is why receptor responses were considered significant in determining the relevance and applicability of the translation strategies by the non-Kabras presenters to Lukabras listeners.

Nida (1964) advocates for dynamic equivalence (DE) as the most appropriate strategy of attaining TL equivalence. According to him, translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style. The translators, by finding equivalence in translation can show the tentative nature of their assertions, invite the TL audience, to join and decide the translation that a accurately renders the ideas, concepts and words of original text. The concept 'closest natural equivalent' is explained by Nida (1964:166) as follows:

    i.   Equivalent, which points toward the source language message;

    ii.   Natural, which points toward the receptor language;

iii. Closest, which binds the two orientations together on the basis of the highest degree of approximation.

One can draw a parallel between Nida (1964) observation on DE and the appropriate strategies of rendering Mulembe FM newscasts. First is the concept of equivalence which points to the fact the SL version of Mulembe FM newscasts must be well captured by the presenters. After understanding of the SL messages, the presenters must thereafter select appropriate lexical items in the TL that represent the SL concepts. The SL version and the translated TL version must show a correspondence in meaning. This is what Nida (1964) calls the highest degree of approximation. There was need to compare the translated versions of Mulembe FM newscasts with Lukabras equivalent items in each strategy. This would establish whether the translated versions rendered applicable meanings in the TL.

Nida (1964) argues further that the best translation does not sound like a translation but more like an original text. Such a translation achieves the SL originality because it abides by the rules of DE and aims at a higher degree of decodability by receptors. In this respect, the degree of decidability by receptors in any given translation is crucial in establishing whether such translation is appropriate or not. Furthermore, the role of receptors in deciding whether a given translation sounds natural can be used to evaluate the acceptability of a given translation. There was need to establish whether the SL messages used by the non-Kabras presenters maintained functional approximation of the SL linguistic forms into the TL domains.

A functionally relevant translation is that which caters for the response of the audience for which it is designed. Since Lukabras listeners are part of the target audiences of Mulembe FM newscasts, they need to be accommodated in the English-Luhya translations. According to Nida (1964:144), DE tackles difficulties in decoding through "newness of forms, new ways in rendering old truths, new insights into traditional interpretation, and new words in fresh combinations". Because DE depends on both function and meaning, it is susceptible to change according to socio-cultural norms of the receptor in a process that unfolds at the moment of transfer and restructuring. This implies that DE can be applied by translators in selecting appropriate strategies of attaining TL equivalence. For the current study, there was need to establish how these strategies were applied. Moreover, the lexical differences between the TL and the dialects of the non-Kabras presenters posed the question on whether the non-Kabras presenters would use relevant strategies to attain the applicable TL equivalent forms.

After dealing with the difficulties implied in the lack of equivalence at word level, Baker (1992) proposes some strategies to solve non-equivalence at word level. These strategies are: translation by more general word, translation by more neutral and less expressive word, translation using a loan word or loan word plus explanation, translation by cultural substitution, translation by paraphrase using a related or non-related word and translation by omission. Table 2 shows Baker's strategies for dealing with non-equivalence at the word level.

Table 2. Baker's strategies for dealing with non-equivalence at word level

1. Translating by a more general word explanations	4. Translation using a loan word plus
2. Translation by more neutral/less expressive word	5. Translation by paraphrase
3. Translation by cultural substitution	6. Translation by omission

 Source: Widiyanto (2014:7)

Baker's (1992) strategies shown on Table 2, have been corroborated and used by many scholars in analyzing the quality of translating many text types. For instance, Widiyanto (2014) applied Baker's taxonomy in describing the strategies used by translators in the comic translation of Lucky Luke's comic, '*Ghost hunt'*. Widiyanto established that the translator successfully used Baker's strategies to deal with the problems of non-equivalence at the word level.

The strategy of translation by a more specific term is the opposite of the strategy of generalization. Pham (2010) warns that this strategy might lead to over interpretation of the source language meaning, which in the majority of cases seems to be more dangerous than over generalization. In the translation of Mulembe FM newscasts, it may not be appropriate to use a more specific word to translate an English word into any of the Luhya dialects. This is because using a more specific term may compel the presenter to choose among several different Luhya words, as there may be many different words from different Luhya dialects for the SL word which may correspond to the general category or meaning expressed by English word. On the other hand, there may be cases where no specific TL word corresponds to the SL word. This may be a big constraint to the non-Kabras presenters. There was need to establish how the non-Kabras presenters rendered such concepts.

Baker (1992) notes that translation by using a general word is one of the most commonly applied strategies in dealing with various kinds of non-equivalence at the word level. According to her the translator usually uses a more general word (superordinate) or a more commonly known to replace the more specific one. However, as argued by Pham (2010) the possibility of relative ease of rendering a problematic specific concept with a more general one may result in excessive generalization and eventually in oversimplification and loss of meaning in the translated text. However, the researcher was of the view that using a super ordinate is one of the strategies for dealing with many types of non-equivalence at the word level. This is because the hierarchical structure of semantic fields is not language-specific. The major constraint in using this strategy is when the English item does not correspond to an equivalent TL item in Mulembe FM newscasts. This may lead to unacceptable forms in the TL.

According to Pham (2010) translation by a neutral word is useful when a translator encounters an expressive word. An expressive word in the SL rendered inappropriately might fail to convey the true meaning or even cause misunderstanding in the TL. This is because the translator may pick up a word which seems to equivalent but perceived differently in the target language. Pham (2010), gives an example of the word 'sexy' in English which means "attractive" and has a positive, complimentary meaning. Nevertheless, in Vietnamese it means 'wearing erotically'. Therefore, when the word is translated word for word, from English to Vietnamese, it might insult the Vietnamese listeners and make them misunderstand the compliment of the speaker. For the present study, the non-Kabras presenters may encounter an expressive word in the SL without TL equivalence. Translating such words with a less expressive correspondence in the target language to avoid the

risk and to sound natural is may be an appropriate strategy. However, there is need to establish whether such words may attain TL equivalence in Mulembe FM newscasts.

The strategy of translation by cultural substitution involves replacing a culture-specific item or expression in the source text with a target language item which describes a similar concept in target culture and thus is likely to have a similar impact on the TL audience. This strategy gives the TL audience a concept which they can identify and which is easy to understand and familiar. However Pham (2010) argues that for certain texts, for instance, those where historical background is very important, this strategy should not be employed as it may lead to overgeneralizations or simple misunderstandings. However, translators are motivated to make some additional appropriate changes in the texts they are translating in order to achieve the cultural appropriateness. However, according to Mariam (2014) omission is the last resort for translators hence they encounter an unacceptable cultural item due to ideological, religious or stylistic restrictions I the TL culture.

Another strategy which is particularly useful in dealing with culture-specific items is the strategy of using a loan word. There is repetition of the SL word, in which the translator sticks closely to the source text and preserves some of the original references from the original work (Aixela and Javier 2004). Although Aixela and Javier (2004) points out that such manipulation may add exotic and archaic character to culturally-specific references in the target text, translators find a resort in retention. Davies (2003:72-73) defines this translating option under the label "preservation" as a decision of the translators to maintain the source text term in the translation when they are faced with a reference to an entity that has no close equivalent in the target language. This also helps in the case of very modern, newly introduced concepts. However, as asserted by Pham (2010) the loan word should be followed with an explanation. This strategy

can be very useful when the translator deal with concepts or ideas that are new to TL audience, culture- specific items, and proper names of diseases or medicines that are widely known in English names.

Translation by paraphrasing is another of the possible ways in coping with problematic items in translation. When using it the translator has two possible solutions at his disposal. The main advantage of translation by paraphrase (no matter whether with the use of related or unrelated words) is that it is possible to achieve a high level of precision in specifying the meaning of a word or concept that poses difficulties in translation. The main disadvantage of this strategy is that it usually involves replacing one item with an explanation consisting of several items. Thus a striking disproportion in length of the source text and target text may occur, which is hardly ever a desirable effect. However, this strategy is applicable for the term that is known but not lexicalized in the target language and the case of loan word in the source language. Paraphrasing is also helpful in addressing the problem of semantically complex words.

Baker (1992:40) refers to deletion as "omission of a lexical item due to grammatical or semantic patterns of the receptor language". She states further that this strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can and often do simply omit translating the word or expression in question.

Nida (1964) also shares there are cases where omissions are required to avoid redundancy and awkwardness and this strategy is particularly applied if the source language tends be a redundant language. Nevertheless, translation equivalence is always long to achieve since it depends on the text, the translator, and the receptors. It is a fact that no matter how competent the translator is, the translation might lose a certain degree of meaning relative to the original text. Not only the linguistic but also the cultural gaps among languages create the possibility of non-equivalence in translation. Obviously, the larger the gap is, the harder the translation process will be. Hence, it is a must for a translator to continuously improve the personal knowledge on various areas and cultures of different countries. Despite of the recommended strategies, the creativeness of a translator is particularly important as no study can cover all the cases that happen in reality.

The example illustrated by Bell (2001) in terms of *Audience Design* is also illuminating in that it shows how the addressers' communication strategies are designed to accommodate the target audiences. He argues that the different broadcasting styles do correlate with the different social identities of the audiences. Specifically, Bell compares the newsreaders' speech styles in two different broadcasting modes when they are working for a National Radio station (YA) and a community station (ZB), given the same speakers, institutional context, speech genre, and even the studio setting. He established that "The newsreaders shifted on average 20 percent in each linguistic environment between stations YA and ZB. Single newsreaders heard on two different stations showed a consistent ability to make considerable style-shifts to suit the audience" (Bell, 2001: 140). For instance, the intervocalic *t* tends to be a voiceless stop consonant [t] – associated with standard usage in the UK and New Zealand – when it is broadcast by YA, in order to attract the audience of higher socioeconomic status. On the contrary, [t] tends to be pronounced by ZB, obeying the normal pronunciation rule of the lower socioeconomic audiences. Although Bell's

research focuses on news speech rather than translation strategies; it sheds light on the need for translators to select appropriate strategies that accommodates the TL audiences.

Mulembe FM presenters play a gate keeping role in during their broadcasts. According to Dominik (1993), a gate keeper is any person who has control of what material eventually reaches the public. The role of gatekeepers is a complex one because they determine what messages to be delivered to the consumers, how they are constructed and when they are to be delivered. Dominik (1993) asserts that mass communication sources have little detailed information about their particular audience. Gatekeepers may have a collective idea expressed as gross audience characteristics.

According to Shoemaker and Vos (2009), gate keeping is a process of culling and crafting countless pits of information into the limited number of messages that reach people every day and it is the centre of the media's role in modern public information. It is a process in which filtered information goes through to the public by radio, television or newspaper. The assertions by Shoemaker and Vos (2009) attest to the fact that Mulembe FM presenters may apply different translation strategies in rendering the newscasts to the listeners. In the case of Mulembe FM broadcasts, the non-Kabras determine which words to use during the translation of the newscasts, hence investigating whether or not the strategies used by the non-Kabras presenters to attain Lukabras equivalence in Mulembe FM newscasts should be underscored.

It has also been asserted by Okombo (2004) that there is no way in which translation could share the same systematic space, structure or completely perform exactly the same function as the

original text. This assertion confirms the constraints of achieving equivalence in translation. As earlier highlighted in sub-section 2.2, various translation strategies have been proposed to deal with translation constraints. The present study requires an answer to whether the strategies applied by the non-Kabras presenters produce acceptable target language products.

Newmark (1988:198) argues that "synonymy, paraphrase and grammatical variation all of which might do the job in a given situation, but would be inaccurate" and emphasizes situational equivalence (S-E) instead. According to him, situational equivalents that are neither mere "semantics" nor "conditional" as advocated by Nida (1964) and Catford (1965) might produce TL equivalence to accommodate the TL audience. The study sought to establish Luwanga, Lwisukha and Lukhayo items which exhibited lexical mismatches with Lukabras in Mulembe FM newscasts. An analysis of these items would be done to investigate whether the non-Kabras presenters attained TL equivalence in this category of items. Divergence and convergence between the non-Kabras presenters and Lukabras listeners would therefore be established.

As observed by Mudogo (2011), the lexical mismatches and semantic variation among various dialects of the Luhya language group has made the communication among speakers of different Luhya dialects a very challenging task. According to Mudogo (2011), Lukabras and Lubukusu for transcript, have different words for '*eggs*', the former has, '*amavuyu*', and the latter, '*kamaki*',. A Lubukusu translator who therefore renders the English item '*eggs*' as '*kamaki*' may not be understood by a Lukabras listener who may only be familiar with the Lukabras item '*amavuyu*'. It therefore merits attention to investigate the lexical items that will be used by the non-Kabras presenters during the Mulembe FM newscasts.

Similarly, Osore (2009), examines the vast lexical differences among the Luhya dialects by giving an transcript of the Lutsotso word for chair *'eshifumbi'* which is realized as *'shisoko'* in Lwisukha and *'indebe'* in Lunyore. The observations by Osore (2009) confirm that Luhya dialects are characteristically distinct. A translator, working with any of the dialects, needs to be critically aware of its distinguishing typological properties. It was therefore important to evaluate whether the non-Kabras presenters of Mulembe FM used relevant strategies to accommodate Lukabras listeners in Mulembe FM newscasts.

A further observation that calls for attention to the relevance and applicability of the translation strategies used by the non-Kabras presenters is by Kebeya (1997) who investigated accommodation between two Luhya dialects; Lwisukha and Lulogooli. The author established that there were more cases of divergence than convergence when Lwisukha and Lulogooli speakers communicated in Luhya. This was attributed partly to vocabulary differences between Lwisukha and Lulogooli but majorly because each speaker tended to shift loyalty to his native dialect hence higher cases of divergence. Kebeya's (1997) assertions clearly indicate how the lexical differences and dialect loyalty among the Luhya dialects may result into communication gaps between speakers of different Luhya dialect. The study sought to establish how the non-native presenters of Mulembe FM eliminate the divergence gaps with Luhya listeners when selecting the lexis to translate the English items in Mulembe FM newscasts. It is only after such an investigation that reliable conclusions can be made concerning the acceptability of the translation strategies used by the Luhya presenters in Mulembe FM newscasts.

This study therefore complements the efforts of generating empirical evidence that aids a general understanding of communication among the Luhya speakers from different dialects. In this respect, the dialects of the non-Kabras presenters may have vocabularies which do not share the same meaning with Lukabras items. In Lubukusu for instance, the word for tees is *kimilongole*, while the Lukabras speakers have the word *emisala*. The question, which strategies are used to deal with lexical items that do not have Lukabras equivalence calls for an inquiry. The study established whether the strategies used by the non-Kabras presenters effectively bridge such constraints in Mulembe FM newscasts. The possibility of divergence between the non-Kabras presenters and Lukabras listeners merits a critical investigation of translation strategies used in Mulembe FM newscasts.

Konzolo's (2005), established the existence of vast vocabulary differences between two Luhya dialects; Lwisukha and Luwanga. The confirmation by Konzolo (2005) that Luwanga and Lwisukha dialects exhibit vast lexical differences despite their proximity on the Luhya dialect map calls for an investigation of the evaluation of the translation strategies used by the non-Kabras presenters of Mulembe FM newscasts. It may be a pointer to what may exist between Lukabras and the dialects of the non-Kabras presenters of Mulembe FM newscasts. Moreover, McAlester (1992) has stated that effective translation can only be accurately done into the translator's language of habitual use. In this respect, the texts which the translators can be reasonably expected to handle competently will normally be those that are rendered into their mother tongue. It is unrealistic, for transcript, that a translator would be professionally engaged in the translation of a text into a language that he or she is not competent at.

Wangia (2014) in her investigation of tense, aspect and case in Bantu and their significance in translation aimed at underscoring the importance of accuracy in translation. Her study brought out the notion that there are non lexical grammatical categories of language whose meanings have to be carefully captured if accurate translation is to be realized. These features, tense, case and aspect are prominent in Bantu. A few examples were cited from Lulogooli, a dialect of the Luhya Language group, but which the author argues is a distinct language. From the findings of the study above, it is seen how various aspects of linguistic analysis can have significant bearing to translation.

Mulembe FM presenters translating English-Luhya newscasts must be well versed with the vocabulary differences among the Luhya dialects. These differences are not obvious to a translator who is not keen or well conversant with appropriate strategies of accommodating the different listeners of the newscasts. When translating texts into a language group comprising various dialects, translators should pay attention to individual words which realize the meanings of the translation. There was need for a study that would explore the word level equivalence categories in the translation of information from English into Luhya, specifically when the translations done by the non-native speakers of the TL dialect. In this light, the current study posits the significance of understanding categories of non-equivalence at the word level for appropriate and acceptable translation. Mulembe FM presenters are pace setters in language maintenance, particularly in among the dialects of the Luhya language group. The words used to render the SL information should reflect the appropriate and acceptable forms of the TL.

Wangia (2008) explored the morpho-phonological categories of Lulogooli non-equivalence in the translation of the 1951 Lulogooli Bible. She highlights some of the intricate linguistic issues that contribute to accuracy in written language and consequently in translation. According to Gutt (1992), unnaturalness in translation arises from inconsistencies with the principle of relevance, for example, choice of a wrong or unusual word. Relevance is gained by communicative clues which Hatim (2001:102) describes as "features built into the text for the purpose of guiding the audience to the intended interpretation." These are, for instance, the appropriate lexical choices and use of elaboration and explication where necessary. The study postulates that application of inappropriate words of a TL language contributes to the creation of irrelevant contextual clues and leads to unsuccessful translation.

Steward and Levelle (2001) often refer to radio broadcast as a blind medium because it involves only one of the five senses, hearing. In this case, the listeners seldom get the opportunity to get clarification of any messages that are misunderstood. Monreal (2004) says that mass communication is controlled by many gate keepers who determine what messages are to be delivered to the consumer, how they are constructed and when they are to be delivered. The central issues are for the broadcasters to be well equipped to tackle the work of accommodating the needs of the various target audience.

Attaining TL equivalence in translation has never been an easy task. It has sometimes been said that the overriding purpose of any translation should be to achieve equivalent effect, for example to produce the same effect on the similar effect of the translation as was obtained in the original version. Wilss (1996) acknowledges the concept of translation equivalence as the essential issue not only in translation theory, over the last 2000 years, but also in modern translation studies. He

even emphasizes that there is hardly any other concept in translation theory which has produced as many contradictory statements and has set off as many attempts at an adequate, comprehensive definition as the concept of translation equivalence.

However, as noted by Baker (1992) the translators' unawareness of the concept of non-equivalence between languages can make them incapable of tackling the problem of TL non-equivalence in languages. In this regard, what can be inferred from the reviewed literature is that appropriate translation strategies depend upon the function of the target text which can be specified in the relevant contexts. It is not that the satisfactory translation of a recreation, or a quite literal statement, is impossible. What is significant is the appropriate communication of the SL message to the TL listeners. Moreover, the usual evaluations of translations, such as "free" or "literal", and "smooth" or "halting", do not fully apply in informative translation. The translation which is functionally relevant and acceptable to the TL audience might be the judicious one.

2.6 Summary of Gaps in Literature

The literature that has been reviewed on related previous research studies concerning translation strategies, appropriateness of the translation strategies and non-equivalence in translation provides gaps worth investigation. Firstly, although the Luhya dialects exhibit vast lexical diversity, Mulembe FM hiring policy is that the presenters use their dialects in the newscast translation on the assumption that the dialects are mutually intelligible. This situation calls attention to the word level translation strategies by the non-native presenters to effectively accommodate all the Luhya listeners in Mulembe FM programmes. Furthermore, translation scholars (Newmark 1988, Mariam 2014, Otieno 2008, Marshhady *et al* 2015 and Wanjohi 2005), among other studies, have established strategies of translating SL information into the TL, there

was need for a study that investigates specific word level strategies of attaining functional TL equivalence, especially when the translation is done by non-native speakers of the TL dialect as in the case of Mulembe FM newscasts. In this respect, equivalence of the informative text type was the focus of the study.

Second, various translation scholars like Baker, (1992), Pham, (2010) and Hann and Micheal (1992) established categories of TL non-equivalence in translations. It is the fact that the previous study dedicated to analyze the non-equivalence of English and some other frequently used languages such as Spanish, German, Chinese, and Arabic. However, the categories of TL non-equivalence are not universal to language pairs involved in translation. In Mulembe FM translation, the categories of TL non-equivalence may emerge not necessarily because of the linguistic differences between the source language and the target language but also due to the differences among the target dialects involved in the translation.There was need to establish categories of Lukabras non-equivalence in Mulembe FM translation. These are the main gaps that the present study has set out to address. The next chapter provides the methodology applied in the study.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter provides the methodology that was applied in the study. It aimed at providing a background and justification to the study design and methodology. It begins with the description of the research design utilized in the study. Second, the study area, study population, sample size and sampling procedures are given. Third, data collection procedures, data analysis and presentation have been presented. Lastly, validity and reliability of the study and ethical consideration in data management are provided.

3.2 Research Design

The study utilized the analytical research design. As observed by Creswell, (2002), in analytical research design, the researcher utilizes the already available facts or information and analyzes them to make a critical evaluation of the subject. The process of analytical research goes beyond mere collection and tabulation of data. Rather, it involves the use of information sources to prove the hypothesis or support the ideas under investigation. For the present study, the researcher used this design to evaluate the evidence on whether or not Lukabras equivalence is achieved in the translation of Mulembe FM newscasts by the non-Kabras presenters**.** Among many other designs, the analytical design was decided on because as Creswell (2002) notes, it helps the researcher to find critical supporting evidence to the current research being done to make it more reliable. The supporting evidence obtained through the analytical research design would make the findings reliable.

The study adopted a mixed method approach thereby incorporating both qualitative and quantitative research approaches. As observed by Morse (1991), a primary qualitative design could embed some quantitative data to enrich descriptions of the units of analysis. In this respect, researcher used qualitative method as the dominant strategy while the quantitative measure was the embedded method. The use of qualitative approach as a dominant strategy was considered appropriate to adequately describe and evaluate the translation strategies used by the non-Kabras presenters in relation to Lukabras equivalence in Mulembe FM newscasts. It was also used to describe and analyze categories of Lukabras no-equivalence in the data. The quantitative approach was used to tabulate and explain the frequencies of the receptor responses in the strategies used by the presenters. The use of both the qualitative and quantitative method was influenced by the fact that the researcher wanted to gain a broader perspective of the results by using different approaches as opposed to using the predominant method alone.

3.3 The Study Area

The study was carried out in Kakamega North Sub County in Kakamega County, Western Kenya (see map 1). Kakamega North Sub-County is in Western Kenya and borders Bungoma South Sub-County to the north, Kakamega East Sub County to the south and Kakamega Central Sub County to the West. Lukabras speakers constitute the predominant ethnic group in the Sub County numbering about 253,000 (Central Bureau of Statistics 2009). The choice of the study area was purposive since it is inhabited mainly by Lukabras speakers who were the respondents of the study.

3.4 Study Population

The study population was in three categories, the Mulembe FM newscasts, Lukabras listeners and the presenters of the newscasts. Mulembe FM radio station broadcasts its entire programmes in Luhya. Personal observation over five month's period from January –June 2016 confirmed that Mulembe FM has six newscasts daily at the following times: 7.am, 9am, 1pm, 4pm, 7pm and 9 pm. The 7pm prime news was selected. The prime time was chosen because it is the time that full newscasts are aired. This is also because it is the time when most Kenyan families are at home and so the audience reach is at its maximum (Consumer Insight 2004). The non-Kabras presenters' translations provide an empirical basis for the discussion of the translation strategies employed by these non-Kabras presenters of Mulembe FM newscasts. The translated versions of the newscasts were compared with Lukabras equivalent items to determine to what extent the translations attain TL equivalence.

This study also targeted Lukabras listeners of Mulembe FM daily newscasts. Mulembe FM targets the listeners from the Luhya language group (The Media Council of Kenya, 2015). Lukabras listeners are therefore part of the target audiences of Mulembe FM newscasts. According to the Central Bureau of Statistics (2009) number Lukabras speakers stands at 253, 000. Mulembe FM has 15 presenters who air various Luhya programs. However, for the news presentation, the radio station only uses three presenters who were targeted by the study.

3.5. Sampling Procedures and Sample Size

Multistage sampling was used in this study. In the first step, Mulembe FM station was identified purposively. This was driven by the fact that it was the only vernacular station that targets listeners drawn across all the 19 dialects of the Luhya language group. The focus on the daily

newcasts as opposed to other Luhya programmes in Mulembe FM radio was also purposive. According to The Media Council of Kenya (2015) one of the most significant roles played by vernacular radio stations is to allow greater access to information among the increasing number of the target audiences. For this reason, Mulembe FM was considered as one of the most important platforms of information access to Lukabras listeners. From the researcher's personal observation for a period of one month, in May 2016, it was established that Mulembe FM used different presenters for each day to air the 7pm daily newscasts. The researcher therefore pre-recorded the 7pm daily newscasts for one month. This was a total of 30 recordings. Audio recording was done using a digital voice recorder. This made the reconstruction of interactions easier and more accurate during the play back and transcription of the newscasts. It also enabled the researcher to play back the newscast to the respondents when administering the FGDs to capture the meanings of the items used by the presenters.

The prime news was coded from Transcript 1 to Transcript 30. Thereafter, the researcher used a data extraction guide as it will be explained in sub-section 3.7 to select the items for analysis. The number of items extracted from the newscasts was 500. Subsequently, systematic random sampling was then used to reduce the number of sampled items to 150 items by picking every third on the list using a sampling interval of 3. This was 30% of the total. This was considered a representative sample threshold by Grinneell's (2001) who suggests that a minimum sample representing 30% of the study population is considered sufficient to enhance generelizability to the rest of the population.

The key informants were the Mulembe FM Luhya presenters. Mulembe FM has fifteen presenters drawn across the various Luhya dialects who broadcast the daily programmes in Luhya (V. Ongachi, personal communication, April 29th, 2016). However, out of the fifteen presenters, only three Luhya presenters broadcast the daily newscasts. The presenters were not speakers of Lukabras. Their first languages are: Lukhayo, Lwisukha and Luwanga. In this view, the three presenters were purposively identified as key informants to be subjected to the oral interview schedules.

Purposive sampling was also use to identify reliable respondents. Data obtained from (V. Ongachi, personal communication, April, 29, 2016) indicated that Mulembe FM had five active fans' clubs. These fans clubs have members who frequently call Mulembe FM radio to participate in a wide variety of issues ranging from sending greetings to friends and relatives, participating in political debates, commenting on the aired news among other current issues. For the present study, the researcher was interested in selecting frequent listeners of Mulembe FM newscasts. Based on this information, the researcher purposively selected Malava Mulembe FM fans club. The selection of Malava Mulembe FM fans club was influenced by the fact that unlike other Mulembe FM fans clubs whose members participated in selective programs, the club members when active participants in calling Mulembe FM studio when the presenters reviewed the daily news (F. Luchivia, personal communication, April, 30 2016). Furthermore, the club had an organized register of its 47 members. The members of the club were therefore purposively selected as respondents.

3.6 Methods of Data Collection

The primary data for this study came from audio recording, key informant interviews and Focus Group Discussions (FGD) while the secondary data was gathered through library research and internet search. The recruitment of three research assistants who assisted in data collection was done. The research assistants were holders of a university degree, and were trained on voice recording, interviewing techniques and how to conduct FGDs. They were also native speakers of Lukabras. The research assistants worked closely under the supervision of the researcher. Research instruments employed consisted of key informant interviews and FGDs. The audio recording of the newscasts, the key informant interviews and the FGDs were administered for a period of one month with the help of the research assistants under the supervision of the principal researcher who coordinated the process and received data on daily basis. The combination of research tools was considered necessary for in-depth collection of relevant information.

3.6.1 Data Extraction.

After recording the newscasts, the researcher transcribed items for analysis. This was based on the fact that the main units of analysis were the words and phrases used by presenters in the recorded transcripts. Consequently, data extraction was adapted from Baker's (1992) classification of categories of TL non-equivalence as it will be seen on *Appendix IV*. However, since Baker's (1992) taxonomy is not universal to the language pairs involved in translation, the guide for the present study was expanded to involve other possible categories that would emerge from the translation of Mulembe FM newscasts. The extraction of the items for analysis was facilitated by the fact that the researcher and the assistants were Lukabras native speakers had the advantage of a native speaker's intuition. This was in the light of Milroy's (1987), observation

that a native speaker's intuition can be useful when investigating the meaning of a particular language.

3.6.2 Key Informant Interviews

Semi-structured interviews were administered to the non-Kabras presenters as shown in *Appendix II*. It had four questions based on the research objectives. The interviews for each of the three presenters lasted approximately 30 minutes and were administered for a period of 3 days. According to Milroy and Gordon's (2003), useful formation can be obtained in as little as 30 minutes. The questions to which the newscasters responded pertained to the objectives earlier highlighted in section 1.4. The three presenters coded as Presenter 1, Presenter 2 and Presenter 3.

The language of the interview was individually chosen by each of the respondent, an option they were presented in advance. In all the cases, the respondents' initial choice was English. The interviews were conducted in the places of respondents' choice. Two presenters were interviewed in a room at their place of work. One presenter preferred to be interviewed at his home for privacy and convenience. In relation to other available means of gathering evidence, the interview was found most appropriate. The choice was based on the assertions by Seliger and Shohamy (1986) that interviews permit a level of in-depth information gathering and free response which cannot be obtained by other procedures. In addition, it is flexible, saves time and avoids the high non-return rate common with survey questionnaires. Any disadvantages that were inherent in the use of this technique were addressed before use.

The interviews were kept short and structured. In addition, the researcher made use of interview skills in the literature review to use this tool. The data collected by use of the key informant

interviews helped in the analysis of the translation strategies used by the presenters. The data was also useful in interpreting, reporting and discussing the research findings. The presenters also enabled the researcher to get the English versions of the translated newscasts (H. Isanya, personal communication, May, 30, 2016).

3.6.3 Focus Group Discussions

Krueger (1988) defines Focus Group Discussion as a way of gathering information from people of similar background and experiences to discuss a specific topic of interest. This method is widely used in generating data when investigating homogeneous groups of participants as in the present case. The researcher had four Focus Group Discussions (FGDs). Three of the FGDs had 12 people each while one FGD had 11 people. The four FDGs were coded as Fgd A, Fgd B, Fgd C and Fgd D and were guided by a structured guide on *Appendix III*, which allowed flexibility in discussing and giving their opinions on the questions raised. The researcher used FGDs as a qualitative method to get in-depth information on the listeners' ideas, perceptions and understanding of whether or not Lukabras equivalence is achieved in Mulembe FM newscasts. Furthermore, the FGD were considered appropriate to make the findings objective.

The questions on the FGDs were discussed in Lukabras in order for the respondents to understand and respond to the questions and to avoid communication breakdown. This allowed for group dynamics and quality control in data collection. The information from the FGDs complemented data collected from the key informant's interviews through in-depth discussion of issues raised in the FGD guide. Information from the discussion would also to bridge any gaps that may have been occasioned by the key informants' interviews. The respondents were also coded as Discussant 1 to Discussant 47.

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3.7 Methods of Data Analysis and Presentation

The audio recorded newscasts were replayed and reviewed, then the contexts which had the required data extracted. For the first objective, the researcher identified the following seven translation strategies emerging from the data by reviewing the extracted items: word for word, naturalization, domestication, elaboration, omissions, conservation and use of functional equivalents. The audio recorded newscasts were reviewed and the items grouped into the seven translation strategies analyzed using data from the FDGs and the interview schedules. For the second objective, the extracted items were sorted and classified the following categories of Lukabras non-equivalence for analysis: non-equivalent words between Lukabras and the dialects of the non-Kabras presenters, the SL words that are semantically complex, the TL lacks hyponyms and the case of perfect homonyms. This categorization helped the researcher to establish general translation trends employed by the non-Kabras presenters for the items in those categories. The first and second objective constituted qualitative data.

To analyze the third objective, the number of receptor responses was compared with the maximum number of receptor responses and the general pattern explained. The quantitative data from objective three was derived by counting the frequencies and percentages of the receptor responses in order to establish patterns from the interactions. These frequencies and percentages were eventually quantified by counting the number of items and receptor responses then laid out in frequency tables. The three objectives were analyzed with reference to the Skopos theory as advanced by Reiss (1989).

Content analysis was used to analyze qualitative data. Content analysis is a technique used for systematically analyzing message content, a tool for analyzing the messages of certain communicators (Severin and Tankard, 1988). The use of content analysis enables predictions to be made about the communication process. Furthermore, Oloo (2009) has used content analysis in her analysis of HIV and AIDS discourse in Nyanza Province, in Kenya. For this reason, content analysis was considered appropriate to enable the researcher establish the divergence or convergence between Lukabras listeners and the non-Kabras presenters of Mulembe FM newscasts. Content analysis was therefore considered appropriate in analyzing the translation trends in Mulembe FM Luhya newscasts.

The key informant's interview and FGDs had open ended questions. These questions required the respondents to generate their own responses. These responses were grouped into those presenting similar or central ideas and interpreted qualitatively. According to Patton (2002), qualitative technique involves exploring issues, understanding phenomena and answering questions by analyzing and making sense of unstructured data.

3.8 Validity and Reliability

Validity was given consideration during the development of research tools. For the present study, face validity was addressed. Face validity refers to the degree to which a test appears to cover the relevant content it purports to (Orson and Onen, 2009). To establish face validity, the researcher ensured that the research instruments and data collection techniques were in conformity with the Skopos Theory underlying translation procedures. In addition, the investigator defined key concepts and specified key variables of the study. This was done in order to ensure that data

collected was directly related to strategies of attaining TL equivalence in Mulembe FM newscasts.

According to Joppe (2000), if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable. For the present study, the research instruments were pre-tested in March 2016, which was two months before the actual field work to ensure that they were reliable in data elicitation. The interview schedule was pre-tested on one presenter of West FM, which is a Luhya FM station targeting listeners from the Lubukusu dialect. The FGD guide was also pre-tested on a group of five listeners who had consented to participate in the discussion. This was in line with the assertions by Creswell (1998), that reliability of instruments can be determined by test-retest method at two different times. In addition, the investigator defined key concepts and specified key variables of the study. Where the responses varied greatly, efforts were made to ensure production of data in line with the study objectives. Further, the use of a variety of data collection tools provided an element of conformability. This occurs where the same findings are demonstrated through different sources. The research assistants who assisted in data collection were also trained on how to administer the instruments in order to reduce bias in data collection.

3.9 Ethical Consideration

In order to access the research sites, initial clearance to conduct field work was obtained from the Director of the School of Graduate Studies, Maseno University. Consequently, the researcher obtained a research permit from Maseno University Ethical Review Committee, prior to data collection. The researcher then approached the management of Royal Media Services to seek their permission to research on their station. The management informed the researcher that no

written permission was required to conduct a study of this kind, since the station was involved in providing information to the general public.

The researcher had to introduce himself and explain the purpose of the research to the respondents. Thereafter the respondents' consent to participate in the study was sought. Informants were assured of strict confidentiality and that their responses would be used for the current research only. Furthermore, the researcher maintained confidentiality and anonymity throughout the data collection and analysis stages in order to protect all the informants' identities. The data from the Focus Group Discussions was quoted verbatim but was directly attributed to the sources. Where the context was adequate for the reader to tell who the referent is, the researcher simply distinguished them as the non-Kabras presenters and Lukabras listeners. Arrangements were made so that the Focus Group Discussions were conducted away from distractions. Chapter four will provide the findings and discussions.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter contains the findings of the investigation on the word level translation strategies used by presenters to attain Lukabras equivalence in the translation Mulembe FM newscasts. The study drew basic information from 30 recorded news transcripts of Mulembe FM newscasts. The chapter involves an analysis of the three objectives of the study which were to: establish and categorize the translation strategies used to attain Lukabras equivalence in the translation of Mulembe FM newscasts, identify and describe categories of Lukabras equivalence at the word level in the translation of Mulembe FM newscasts by the Luhya presenters of Mulembe FM newscasts and evaluate the relevance and applicability of the translation strategies used by the presenters attain TL equivalence in Mulembe FM newscast to Lukabras listeners.

The analysis in this chapter is based on the extracted data from Mulembe FM newscasts by the by three non-Kabras presenters. As observed by Baker (1992), individual translators' strategies can be traced in their TL products after a translation procedure. In the view of this, data from the interview schedules for the presenters and Focus Group Discussions for the listeners were analyzed and discussed.

The presentation begins with the description of the characteristics of the lexical items used by the non-Kabras presenters of Mulembe FM newscasts. This lays the background for the discussions and analysis of the word level strategies used by the presenters. Second, the analysis of the strategies by these presenters is provided. This is followed by the description and analysis of the

categories of Lukabras non-equivalence that emerge from the data. Last, is the evaluation of the appropriateness of the strategies used in the translation of Mulembe FM newscasts. The investigation of the findings was done within the context of the Skopos theory by Reiss (1989) which provides a reliable guideline for translating informative texts.

In order to describe and explain the findings elaborately, data was based on the basis of the two major types of variables: the dependent and the independent variables. The independent variables were the word level translation strategies used by the non-Kabras presenters. In view of this, the researcher focused on the word level strategies by the Lukhayo, Luwanga and Lwisukha presenters of Mulembe FM newscasts. For the dependent variables, the researcher analyzed the extent of Lukabras equivalence extracted items in the news transcripts attained Lukabras equivalence in line with the tenets of the Skopos theory.

4.2 Characteristics of the Study Sample

This section gives the general characteristics of the study sample. It begins with the description of the features of the one hundred and fifty extracts sampled for analysis. This is followed by a description of the characteristics of the three non-Kabras Mulembe FM presenters sampled for the study. The general characteristics of Lukabras respondents sampled for the study are also given. The description of the study sample was necessary to provide background knowledge for the analysis of the data for the study.

4.2.1 Features of the Lexical Items used by Mulembe FM Presenters

From the extracted data, there were one 150 items selected for the linguistic analysis. The length of the extracts ranged from 3 to 7 words. The shortest item had three words while the longest had

7 words. They were 63 items from the Lukhayo presenter, 46 items from the Lwisukha presenter and 41 items from the Luwanga presenter as shown on Table 3 below:

Table 3: Sampled items from Mulembe FM newscasts.

Non-Kabras presenter	Number of items	percentage
Lukhayo	63	42
Lwisukha	46	31
Luwanga	41	27
TOTAL	**150**	**100**

Source: Field observation (2016)

As indicated in Table 3, it was inferred that the highest number of items for analysis came from the Lukhayo presenter. There were 63 items sampled from the Lukhayo presenters' newscasts, representing 42% of the total number of items sampled for analysis. This was followed by items from the Lwisukha presenter, which were 46, representing 31% of the total number of items sampled for analysis. The Luwanga presenters' newscasts had 41 items, which was the least of the three presenters representing 27% of the total number of sampled items.

4.2.2 Linguistic characteristics of the non-Kabras presenters

The three presenters indicated that their mother tongues were Lukhayo, Luwanga and Lwisukha. The fact that the three presenters were ethnically non-Kabras was the major reason for purposively sampling them for the study. The linguistic background was considered as a significant influence on the translation of Mulembe FM newscasts.

The presenters were also asked whether they had received formal training in translation. All the three presenters reported that they were trained radio newscasters and had only covered translation as a unit, at diploma level, in their broadcasting training. These responses indicated that the presenters lacked adequate training as efficient translators. The presenters had varied years in their service as Mulembe FM newscasters. The presenters with the shortest service period were 3 years with the longest service period of 7 years.

Based on the background information above, some inferences can be made about Mulembe FM non-Kabras presenters. First, all the presenters were linguistically and ethnically non-Kabras. This was due to the fact that they spoke Lukhayo, Luwanga and Lwisukha as their mother tongue. It has been argued by Marlo (2009) that the dialects of the Luhya language group exhibit vast lexical differences. In the same vein, Wangia (2003) notes that none of the dialects has been standardized to provide a specific scheme for reference. Therefore, the fact of being non-Kabras was considered to provide sufficient variable of investigating how these presenters would bridge divergence gaps with Lukabras listeners when translating Mulembe FM newscasts. The divergence of Luhya speaker of different dialects is a common phenomenon as argued by Kebeya (1997)

All the presenters were holders of a diploma in mass communication. One said that he had started a degree programme in mass communication and was in his second year of study. The three presenters covered only one unit in translation theory at diploma level.

4.2.3 Linguistic Characteristics of the Listeners

The sample of Mulembe FM listeners was purposively selected from respondents who spoke Lukabras as their first language. 47 seven discussants participated in the study. The discussants were asked about the other languages they spoke and their responses tabulated on Table 4;

Table 4. The languages spoken by Lukabras listeners of Mulembe FM newscasts.

Language spoken	Number of respondents	Percentage
Lukabras only	36	81
Lukabras and English	11	19
TOTAL	**47**	**119**

Source: Field observation (2016)

As indicated in Table 4, all the respondents spoke Lukabras as their mother tongue. However, only 11 of the respondents had knowledge of English. Establishing the linguistic characteristics of the respondents were crucial to the study because the respondents were purposively sampled basing on the fact that their native language was Lukabras. Furthermore, English was the SL of the newscasts. Out of the 47 discussants, 30 were male while 17 were female. Their ages varied from 20-63 years. However, gender and age were unlikely to skew the results of the study since none of the items in the data was considered gender and age sensitive.

4.3 Word Level Strategies used in the Translation of Mulembe FM Newscasts

Objective one sought to establish and categorize the various word level strategies used to attain functional Lukabras equivalence in the translation of Mulembe FM newscasts. The strategies used by individual presenters were investigated because as Baker (1992) observes, it is possible to establish individual translator's strategy from the TL product. Therefore, the TL versions of the pre-recorded news transcripts conveyed clues as to the different translation strategies used by

the presenters. Although the assumption of the study was that translation starts at the word level, the meaning of the words in the transcripts was inferred from the context of phrases used by the presenters in the extracts. This is because context is significance in determining how meanings of utterances are comprehended by listeners. From the data collected, seven strategies that emerged were: word for word, naturalization, domestication, elaboration, omission, conservation and use of functional equivalence.

First, it was necessary to ascertain whether the presenter paid attention to the lexical choices used in their translations. In this view, the researcher asked the following question to ascertain the presenters' awareness of the significance of their lexical choices the TL versions;

Interviewer: To what extent does the training syllabus for radio presenters address the need for strategies that accommodate all Luhya listeners in the translation of Mulembe FM newscasts?

Presenter 1: I am aware of the lexical differences among the various Luhya dialects. However, I have been working for Mulembe FM newscasts for five years and I believe the listeners get the information I air. My dialect (Luwanga) is fairly understood by listeners from the different Luhya dialects.

Presenter 2: We covered one unit on translation during our Diploma course, but we never encountered the case of English-Luhya translations. Sometimes, I consult my colleagues when I encounter translation problems.

Presenter 3: We did not cover translation at Diploma level. I think we may cover it during the undergraduate course that I'm undergoing.

Presenter 1 had the assumption that using Luwanga, items in the translation of Mulembe FM newscasts would not impede their attainment of TL equivalence in the translated versions. However, presenter 2 and presenter 3 reveal that the newscasters were not equipped with relevant skills to accommodate all Luhya listeners in Mulembe FM newscasts. The responses given by the presenters foregrounds the fact that there different levels of linguistic analysis and

each level is significant to translation. However, in Mulembe FM newscasts, much attention has to be paid to the word level as far as translation is concerned. Mulembe FM policy when hiring the presenters assumes that most of the Luhya dialects are mutually intelligible; hence most translators do not base their lexical choices of the nature of the TL audience. Investigation of the word level strategies used by individual presenters was therefore necessary. In order to achieve this objective, the extracted items from the coded transcripts were grouped into the various translation strategies used by the non-Kabras presenters. The key informants' interviews and the FGDs were used to source data for analysis. The following sub-sections illustrate the word level strategies that emerged from the data.

4.3.1 Word for Word Translation

The presenters were found to use this strategy in their translation. Bassnet (2002) observes that rendering a SL into TL is called translation to the extent that the surface meanings of both languages are nearly similar, and the SL structures are preserved as closely as possible but the TL structures are not distorted too. Therefore, in this section, items rendered word for word by the presenters were established and analyzed.

In transcript 1, the researcher extracted items rendered word for word by the Luwanga presenter as shown in extracts 1 and 2;

1. They were   praying

   Vavele   nivakambanga

2. There   was   a big   meeting

   Khuvele   no   omukhongo   mukhung'ano

Extracts 3 and 4 were obtained from transcript 2 by the Lukhayo presenter.

3. He broke   his   wife's   basin

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<div align="center">

Yara   *sia*   *mkhasi waye*   *estasia*

</div>

4. She was going   to the kitchen

   Avele nacha   *mufumbiro*

Extracts 5 and 6, from transcript 3 show cases of word for word translation by the Lwisukha presenter.

5. The old man   died

   Musakhulu   *akhutsi*

6. She had   ripe bananas

   Avele   *na maremwa amengu*

The translation pattern that emerged from extracts 1-6 revealed that word for word translation was used by the three presenters to render the SL versions. First, the presenters had to be asked about the motivation for the translation trends in the three transcripts above, the focus being the extracted items rendered word for word. The following is the data from the interview schedule;

Interviewer: In relation to the lexical diversity exhibited by the different Luhya dialects, what do you think is the significance of the lexical choices you make in the translation of Mulembe FM newscasts?

Presenter 1*:* You will be surprised to find that the listeners know these items. Most of them are frequent callers in our studio but very few complain about items they do not understand how we air the news.

Presenter 2: I think Lukabras listeners are just Luhya speakers like me. I think they should understand what I present. But others prefer Sulwe FM and Vuuka because the stations have their native newscasters.

Presenter 3: I have been a newscaster for the last 7 years in Mulembe FM. The length of service as a newscaster has really helped me to be a good presenter.

The three presenters assume that most Luhya words can be easily comprehended by the listeners of Mulembe FM newscasts. Presenter 2 believes that listeners who do not comprehend Mulembe FM newscasts have an option of listening to Sulwe FM and Vuuka FM. However, presenter 3 believes that his length of service as a newscaster had helped him to be a skillful translator. Although assumption of Mulembe FM broadcasters when hiring the newscasters is that all the Luhya dialects are fairly mutually intelligible, such assumptions can only be justifiable after analyzing how Lukabras listeners interpret the TL versions form the non-Kabtas presenters. Reiss (1989) asserts that the lexical choices used in translation should be applicable to the function of the target text. She argues that the end product of translation should be functionally relevant to the target language audience. In this view, it was necessary to get the discussants' opinions on whether the strategies used by the presenters attained target language equivalence. The discussants, who were Lukabras listeners, were therefore guided by Question1 on the FGD guide to get their opinions on the extracts and their responses are presented;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

(In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 1: *Elienelo wutangasile tsa ovulei alavolanga namakhuva kokhukamba, okorwa vakambilenche shina tawe*

(The item *'nivakambanga'* in extract 1 is well rendered. The information is about the people who were complaining; we were not told what they were complaining about).

Discussant 2*: Omukutano omukhongo mba nikulimo avantu vakali. Siwakhaulia niwavola vari atavanga Raila vaveleyo?*

(The presenter in extract 2 was talking about a meeting by prominent people. Have

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you not heard that even Mr. Raila (The leader of the Orange Democratic Movement) was there?

Discussant 3: *Wuno arumushile amakhuva amatinyu. Kama mufumbiro lilia semanyile tawe. Liokhwara estasia lilia awundi nokhurandula efutasi fwokhwala khushitali.*

(In extract 3 and 4 the presenter used items unknown to me. I don't know the meaning of the Lukhayo item '*mufumbiro*'. For the other, *(yara estasia)* Maybe, the presenter was talking about 'tearing of the bedding').

Discussant 4: *Liokhukhutsa lilia ndalimanya, okhukhutsa nelikhuva lio Lwisukha okhuvola omuntu nafwile. Omusakhulu wula avulao tawe. Amaremwa namatore, lakini liamengu lila likhaile, nomba amengu neshintu eshilai…avesukha vamanya akhuraka amatore sana. Solalolanga vakhamanyile Olwisukha vakhava valinyile, valindile koluwanga fwana kavakho kaikai.*

(I know the Lwisukha word '*akhutsi*', in extract 5, it means to die. The newscaster is talking about the old man who died. '*Amaremwa*' in extract 5 means bananas, but I don't know the meaning of '*amengu*'. Maybe it means a good thing. This is because the Isukha plant very good bananas. Those keeping quite don't know the meaning of Lwisukha items. They are waiting to talk about items they may know from the Luwanga presenter's newscasts).

The responses above reveal that translation of information by the presenter to attain was equivalence in the newscasts was impeded by the word for word rendering. In extract 1 for instance, the SL was translated word for word. Focus in this extract was on the SL item 'praying' which was rendered as '*khukamba*'. In Lukabras, 'praying' translates as '*khusaala*' and not '*khukamba*'. The latter is a Luwanga item for the English item 'pray'. In this extract, the presenter was giving information about two people who had been seriously injured by a thug while praying during a night vigil. However, the response given by Discussant 1 indicates that the victims who were attacked were complaining. This indicates a divergence pattern between the Discussant 1 and the Luwanga presenter.

Extract 2 was also another case of word for word rendering. Attention was paid on the SL item, 'big' translated as *'omukhongo'* in the extract. In Lukabras, 'big' translates as *'omukali'*. In this extract, the presenter was talking about a mass political rally arranged by the Orange Democratic Party in Bukhungu Stadium, Kakamega town. However, the response by Discussant 2 that the said meeting was of prominent people revealed that the TL version was misinterpreted. The lexical choices by the presenter led to meaning loss of the SL message. Kebeya (1997) observes that such divergence of the lexical items among the different Luhya dialects is bound to impede communication among the speakers of the different Luhya dialects. As noted by Baker (1992), the translator looks firstly at the words as single units in order to find their TL equivalence when translating any information. In the view of Baker's (1992) assertion, the study acknowledged the importance of individual words during the translation process. The mismatch between the dialects of the presenters and the listeners is significant in the translation process.

The extracts 3 and 4 were also translated word for word by the Lukhayo presenter. In extract 3, 'He broke' was directly rendered using a Lukhayo equivalent word *'yara'* while the word 'basin' was also directly translated word for word using the Lukhayo word *'estasia'*. In Lukabras, 'he broke' translates as *'yatisia'* while 'basin' is *'olukaraya'*. In extract 4 it was revealed that *'mufumbiro'* is a Lukhayo item for the English word 'Kitchen'. In Lukabras, 'kitchen' translates as *'vuvateshelanga'*. Discussant 3 opined that the lexical choices used by the presenter impeded the understanding of the SL version in the transcript. Moreover, the discussant misunderstands *'yara estasia'* in extract 4 to imply 'the tearing of bedding' instead of the intended meaning, 'broke basin'. The Skopos Theory views translation as purpose driven, product oriented human interaction with special emphasis on the process of translation as message-transmission

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(Vermeer 2000). The Lukhayo presenter did not therefore, in terms of lexical choices use what was functionally relevant in attaining the TL equivalence for the Lukabras listeners.

In extract 5, word 'died', was translated as '*akhutsi'*. *'Akhutsi'* is a Lwisukha word for 'died'. In Lukabras, 'died' translates as *'yafwa'*. Similarly the SL version for 'ripe bananas', was translated as *'maremwa amengu'* in extract 6. In Lwisukha, the word for the English item 'bananas' is *'amaremwa',* while 'ripe' is rendered as *'amengu'*. The English items 'bananas' and 'ripe' translates as *'amatore'* and *'amarofu'* respectively in Lukabras. Although Discussant 4 was able to tell the correct meaning of the two *'Lwisukha'* items, *'akhutsi'* and as 'died' and 'bananas' respectively, but misinterpreted the item *'amengu'* (ripe) as (something good). According to Newmark (1988), word for word translation is utilized when the presenter intents to produce the precise contextual meaning of the original within the constraints of the target language grammatical structure. This strategy is created to retain the cultural element of the Source Language. However, where there is a cultural gap, he adds, it may be advisable to compensate for the meaning loss that may occur due the literal translation. The observations by Newmark (1988) are in line with one of the tenets of the Skopos Theory which notes that an appropriate translation should be guided by what is functionally acceptable in the TL (Reiss 1989). In extracts 5 and 6, using Lwisukha equivalent items were not functionally communicative in the TL.

From the foregoing illustrations, it is apparent that the presenters translated the items singly by their most common meanings. This triggered communication gaps with the listeners. It is for this reason that, most of the words in this category were not comprehended by the listeners.. A

successful translation for Reiss's (1989) Skopos Theory is that which caters for the audience needs for which it is designed. In support of the application of the Skopos Theory in the translation practice, Nida (1964) proposes that translators can use Dynamic Equivalence to accommodate the TL audiences in a successful translation.

As stated by Nida (1964) word for word translation may fail to cater for the needs of the TL audiences because it focuses attention on the message itself, in both form and content. For the Mulembe FM newscasts, the message in the receptor language should match as closely as possible different elements in the source language. Responses from the Focus group discussions indicated that the mismatch in the target languages led to the distortions of the SL messages hence; deviating from the Skopos of the translation.

It is worth noting that an awareness of the requirements of the functions of a SL text is to expand the possibilities of translation, increase the range of possible translation strategies, and release the translator from the corset of an enforced – and often meaningless – literalness (Vermeer, 2000). In this connection, it is the target listeners in Mulembe FM newscasts who should prompt the translator to translate, to paraphrase or even re-edit the TL as the most appropriate strategy to be adopted in a given translation situation. The lexical choices in transcripts 1-3 illustrates word for word translation that does not conform to the needs of the listeners.

Although word for word translation is still the most frequently strategy used by Mulembe FM presenters, most translation scholars faults this strategy for producing inaccurate TL versions. For instance, Wangia (2014) observes that the various linguistic features are not obvious to a

translator who is not keen or well conversant with the TL in translation. For the present study, individual words were considered crucial in attaining appropriate TL versions of the newscasts. The Skopos Theory by Reiss, (1989), observes that consideration of TL audiences is a significant criterion for a satisfactory translation. The TL of the respondents should be the focus of an appropriate translation.

4.3. 2. Naturalization

The field data indicated that this strategy was applied by the three non-Kabras presenters. Mariam (2014), notes that the task of the translator within this strategy depends on inserting cultural references into an intertextual corpus that is exclusively outlined by the target language culture. If such insertion is done appropriately, the SL items can be manipulated to convey the intended concepts to the TL listeners. Extracts 7 and 8, extracted from transcript 4 aired by the Lukhayo presenter show cases of naturalization in the newscasts;

7.   The case   facing the Deputy President   at the International Criminal Court

Ekesi   yo omulondi wo muruki we shialo shino   mukoti yeshialo mwidala lia Hague

8.   The information   will   be published   in the Kenya gazette

Mukhuwa ako   kacha   khuandikwa   mu likaseti lia Kenya

There was another of naturalization by the Luwanga presenter obtained from transcript 5 as shown in extract 9;

9.   The   Senior   Editor   of   the   Daily   Nation   Newspaper

Omwantichi omukhongo   we likaseti lia Daily Nation

Data from transcript 6 by the Lwisukha presenter revealed naturalized items by the Lwisukha presenter as analyzed in extract 10 and 11;

10. To withraw   Kenya   from   the Rome statutes

   Khurilutsa   Kenya mu   mukataba kwa Roma

11. Urged   policemen   not to   abuse   human   rights

   Avoli   vasikali   valeshe   khuvunaka   tsiavandu   tsihaki

According to Newmark (1988), naturalization involves adapting and re-creating the SL text to comply with the target linguistic and cultural conventions and to fulfill the function of translation. Re-creating a text to fulfill the function of translation reflects one of the major tenets of the Skopos theory. As suggested by Reiss (1989), each text type has a purpose to fulfill during the translation process. However, such recreation should produce versions which are relevant to the TL audience. It was therefore necessary to analyze how the items in this category were rendered to the listeners. Using the FGDs, the sampled responses from Lukabras discussants are revealed below;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

   valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

   (In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 5: *Kenako wutangasile tsa ovulei. Ruto sivamusitaka Heki? Khu kelikaseti,kanako namakaseti kakawait kavantu vasomanga vulisuku.*

   (Extract 7 and 8 were well rendered. I know about the case facing the Deputy president. For the second item (*likaseti lia Kenya),* I think they are talking about the daily newspapers).

Discussant 6: *omwantichi mbara nomuntu wantikanka amakaseti.*
   (I think an editor is a person who writes newspapers as rendered in extract 9)

Discussant 7: *Omukatapa kwo omtangasachi wulia alavolanga mbara nokokhwelewana. Kenya yifwananga yali yayelewana nende Roma yilia lakini paka sirikali yakhalova maelewano kenako. Ethihaki na malako ke koti.*

(The items used in extract 10 and 11 are not very clear to me. For *'mkatapa'* I think the presenter is talking about an agreement between Kenya and Rome, which has gone sour. The item '*ethihaki'* should be laws made by the courts)

In extract 7 for instance, the lack of an appropriate equivalent item to render the SL items 'case' and 'court' compels the Lukhayo presenter to naturalize the two words. It should be noted that the SL words 'case' and 'court' are not completely borrowed but naturalized as '*ekesi'* and *'ikoti'* respectively to conform to the TL morphology and pronunciation. From the FGD, the responses by Discussant 5 indicate that the naturalized items *'ekesi'* and *'ekoti'* were known to the discussant. However the naturalization of 'the Kenya gazette' as *'likaseti lia Kenya',* led to meaning loss of the SL message. Discussant 5 said it meant *'likaseti liavasomanga vulisuku'* (daily newspaper). The discussant's response reflects what Ghazala (2004) calls untranslatables in translation due to lack of TL equivalent terms for the SL items. Naturalizing such items cannot produce acceptable TL forms as in the present case. According to Vermeer (2000), the Skopos theory should not only guide the translator in pre-translational text analysis and help identify text-type related translation problems but also provide the criteria for the selection of appropriate translation strategies. The presenter therefore fails to achieve the TL equivalence by naturalizing the SL item 'Kenya gazette'.

As seen in extract 9, the English version 'editor' has been translated as '*omwandichi'*. Here, the Luwanga presenter borrowing the Swahili item '*kuandika'* 'to write' and naturalizes it into Luwanga, *'omwantichi'*. Discussant 6 has the perception that the concept is well rendered by the presenter but misinterprets it to mean *'wandikanga'* (the one who writes newspapers). However,

this is not the meaning for the SL concept. In Lukabras, the item can be rendered as *'omuntu vushinjililanga amakhuva kavandikanga mumakaseti'* (a person in charge of newspapers and who decides what should be included)

It also emerges from extract 10, that the translation of 'Rome statutes' *'mukataba kwa Roma'* did not attain the TL equivalence. The Lwisukha presenter naturalized the item, '*mukatapa'*, from the Kiswahili item '*mkataba'*. However, Discussant 7 said that the item meant *'okhwelewana'* (an agreement), and therefore did not get the meaning of the SL concept. In the TL, the item could be rendered as *'amalako kaveyama okhusaina Roma'* (the laws that were agreed upon in Rome). In extract 11 the SL version 'rights' is naturalized as *'tsihaki'*. In the TL the word can be functionally rendered as *'ovolekhule vwa malako kakhwetsanga'* (the legal claims that you should enjoy).

As observed by Reiss (1989), the Skopos theory can be seen as guidance for translators at the word level, through considering translations in terms of the communication purpose or the function of the source language. With the application of the Skopos Theory, the presenters can be offered a general rule for selecting appropriate translation strategies that address the needs of Lukabras listeners. Most of the Luhya dialects, like many other languages, adapts and borrows certain names of new objects that have not previously been encountered in the Luhya environment. It is worth noting that the items in transcripts 4-6 fall under this category. However, however, naturalization of items in this category did not attain TL equivalence. According to Reiss (1989), informative texts involve statements that relate primarily to the truth, to the real facts of the matter, and therefore have to be translated in the best way that the

translator can reconcile with the meaning of the original. In transcripts 4-6, it was revealed that that the strategy of naturalization did not attain functional TL equivalence.

4.3.3 The Strategy of Domestication

In this section, the researcher analyzed items classified under this strategy. Domesticated items in the newscasts in transcript 7 by the Lukhayo presenter are shown in extracts 12, 13 and 14 below;

12. Our president   His Excellency   Uhuru Kenyatta

    Omuruki wefu   omwami   Uhuru Kenyatta

13. Had gone   to the hospital

    Achile   mwidwaliro

14. He will not   understand   what to do in   in parliament

    Anahirwa   khuelewa   amang'ana Kokhukhola   mupunge

For the Luwanga presenter's newscasts, the strategy of domestication is illustrated by extract 15 below. It was obtained from transcript 8.

15. They quarreled over   an ox-plough

    Vafunanile   lichoki

Extract 16 shows domestication by the Lwisukha presenter from transcript 9.

16. The chief prosecutor   of the International Criminal Court   at the Hague

    Omuyali omukhongo   wekoti yishialo   ya Hague

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 while elevating the TL cultural references and keep them intact from other alien ones (Munday 2008). This means that

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translators should use strategies that render functionally equivalent concepts in the TL to represent that of the SL items. The foreign concepts are re-created to suit the TL versions that are relevant to the audience.

However, as observed by Mariam (2014), translation is not just rendering meaning from one language into another, but is rather an integral process by which the translators make their decision to use relevant TL conventions during the translation process. In this respect, Shamma (2005:66) notes that translation is "the outcome of a complexity of circumstances that comprise the intervention of the translator and the choices that he or she makes in the large context of reception and the relation of the translated text to other texts in its natural environment". The assertions by Shamma (2005) highlight the significance individual translators' lexical choices on the TL product. Therefore the FDGs were used to analyze the discussants' opinions on the TL versions of the items rendered using domestication strategy. Responses from Lukabras discussants are presented

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

(In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 8: *Amakhuva kavili kalia, omuruki nende omwami kafwanane. Ngorwa shichila omutangasachi wuno akarumushile kosi tawe. Akanti kavili kalia mwidwaliro nende vanahilwa sintakamanya tawe.*

(The two items '*omuruki*' and '*omwami*' in extract 12 are the same. I don't know why the presenter used both of them)

Discussant: 9. *Eyinjila yatangasilemo kalia kakhaile. Kwanza mufumbiro lilia semanyile tawe. Anahirwa lilia paka nokhuyila vasomie omuntu wulwnyanga ovupunge*

wulia.

(I don't know the meaning of the item *'mufumbiro'* in extract 13. The other item *'anahirwa'* in extract 14, maybe means that the man in question should be educated on the way the Parliament works)

Discussant 10: *Omutangasachi alavolanga ari vantu valia varanganilenje ekorokocho yetsing'ombe* tsikhwesanga*? Wulia nomuntu wuyalanga etsikesi mukoti. Soulila omutangasachi alavolanga ari ayalanga etskesi tsia vantu vakali.*

(The presenter is talking about people who were quarreling over a yoke that is used by oxen to plough. That is clear from extract 15. *'Omuyali omukhongo'* in extract 16 is a senior court official who judges people in courts. The presenter is clearly saying that the officer is the one who judges high profile individuals in the courts)

From transcript 7, some deductions can be drawn from the domesticated items in Mulembe FM newscasts by the presenters. In extract 12 for instance, the SL version, 'Our president, His Excellency', was translated as, '*Omuruki wefu, Omwami',* by the Lukhayo presenter. The item, 'president' was domesticated as '*omuruki'* in the TL while 'His Excellency' as '*omwami'.* Discussant 8 says that the two items are identical because they imply the same concept 'president'. However, in Lukabras, 'His Excellency can be rendered as, *'woluyali'* (a honorable person).

In extract 13 the SL word 'hospital' was translated as '*mwidwaliro'* by the presenter. Discussant 9 admitted that he did not know the meaning of the item *'mwidwaliro'*. This was attributed to the domestication of the item by the Lukhayo presenter. Lukabras equivalent for 'hospital' is a nativized version *'ehosivito'*. The same trend was observed when, in extract 14 when the SL verb phrase 'will not understand' was translated by the Lukhayo presenter as, *'vanahirwa'*. In the transcript, the presenter was talking the Member of Parliament for Budalangi Constituency in

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Busia County, Mr. Ababu Namwamba who was dismissing one of his opponents. Mr. Namwamba said that the opponent if elected would not understand how to debate in parliament. However Discussant 19 misinterpreted the extract to mean that Mr. Namwamba's opponent would be educated on the role of the parliament. In Lukabras, the same SL phrase translates as *'alakhaywa okhuwulila'* (he will not understand). The SL message is therefore not relayed to the discussant.

Translation strategies should help the translators to solve translation problems (Krings 1986). This assertion reflects the basic tenet around which the Skopos theory revolves, which is that "the translator should work in order to achieve the communicative purpose of the translation, rather than just follow the source text" (Pym, 2010:44). However, for the present case, the strategy of domestication does not help the presenter to appropriately render the SL into the TL. There is a mismatch between the translated version and the expected TL equivalent item. The vocabulary differences between Lukhayo and Lukabras are evident in transcripts 7. As noted by Marlo (2009), the Luhya dialects exhibit vast lexical mismatches. In the light of this, the divergence between Lukabras and Lukhayo was evident in the translation. Reiss (1989) suggests that the translator must give a correct and complete representation of the text's content and should be guided, in terms of lexical choices, by the dominant norms of the target language and culture. In transcript 7 above, the lexical choices used by the Lukhayo presenter do not conform to the TL equivalent forms.

As revealed in extract 15 'ox-plough' by the Luwanga presenter was rendered as '*lichoki'*. 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. In Lukabras, 'ox-plough' translates as *'eyimboko yokhulima ne tsing'ombe'* (ox-plough). Discussant 10 does not get the meaning of the SL concept and instead say that the TL item means *'elokorokocho'* (an ox-cart). The vocabulary difference between Luwanga and Lukabras is evident in extract 15 above. 'The chief prosecutor' was also translated as *'muyali mukhongo'* by the Lwisukha presenter in extract 16. Discussant 10 says that the item is well rendered but misinterprets the item to mean ' a senior judge or magistrate'. Lukabras equivalent item for the SL concept is *'nomuntu wusomelanga avantu amashtaka mukoti'* (a person who officially charges someone in court). Therefore, in this transcript, the rendering was ambiguous because the item could not specify the exact meaning of the item.

Although the TL may sound natural and communicative, aspects of the SL have been faded as indicated in the transcripts 7-9. According to Venuti (2000), domestication is the process where the message in the foreign text may be reduced and replaced with that of a Target Language. Lukabras listeners cannot interpret the SL message because it has already been done by the non-Kabras presenters. Domestication strategy was also the second most used strategy by the presenters, after the word for word strategy. Yang (2010), advocates for domestication strategy as a way of preserving the source language's norms and keeping them intact from any alien interference or exotic additions. The author argues that domestication grants the translator more freedom to manipulate the source text he/she works on by adding, deleting and substituting source items with convenient alternatives according to his/her judgment. Nevertheless, the advantages of domestication as elaborated by Yang (2000) cannot be deduced from the current

analysis. Data from the Focus Group Discussions indicated that most respondents did not comprehend the naturalized concepts.

According to Bassnet (2002) domestication also keeps languages safe from the risk of imposing strange conventions and norms. Bassnet (2002:15) argues that "to attempt to impose the value system of the source language culture on to the target language culture is dangerous ground". The author therefore advocates for this strategy in attaining the TL equivalence. However, the strategy should be applied appropriately to avoid meaning loss of the SL message. The fact that the non-Kabras presenters domesticated the SL items into their own dialects implies that this strategy did not address the needs of the TL audience. In the same vein, Baker (1992) notes that in using this strategy, the translators avoid foreignization and repeating the source language's references in the target text by using parallel references. Baker (1992) however argues that although this strategy aims to domesticate cultural references and keep the audiences adherent to their own cultural norms, the lack of a convenient equivalent or the desire to delete the foreign item obliges the translator to choose a neutral replacement.

Using domestication strategy, the presenters opted to render the SL concepts according to their understanding of the concepts in Lukhayo, Lwisukha and Luwanga. Notable examples are the domestication concepts by the Lukhayo presenter into Lukhayo such as '*mijosi'*, (sweaters) *lichoki* (ox-plough), and *mwidwaliro* (hospital). This procedure is adopted because of the availability of an equivalent domestic item in Lukhayo.

4.3.4 Elaboration

Elaboration is a form of compensation that seeks to avoid meaning loss in translation. English and Luhya belong to different language families; the former belongs to the Indo-European family of languages while the latter is a Bantu language. In this respect, translating certain items from English into the Luhya dialects may require the use of elaboration and explication to avoid meaning loss of TL non-equivalent terminologies. Extract 17 obtained from transcript 10, show how elaboration was applied by the Luwanga presenter.

17. Hawkers   engaged policemen

    Avakhala ve vintu vititi mutawuni   *vavele navasikari*

For the Lukhayo presenter, a case of elaboration and explication strategy can be seen in extract 18. The extract was from transcript 11

18. The slum   dwellers   in the city of Nairobi

    Mutsinzu tsia mabanda   avantu vamenya   mutauni ya Nairobi

The Lwisukha presenter used elaboration and explication in extract 19 and 20. The extracts were from transcript 12.

19. The cabinet secretary   of foreign affairs

    Omukhongo   *amakhuva kefivala fiailwanyi*

20. The poachers   were arrested while

Avantu veranga tsinyama tsia muvulimo   *vatililwe*

The SL terms in transcripts 10-12 fell in the strategy of elaboration. The researcher had therefore to use the FGD to ascertain Lukabras discussants' opinions concerning this strategy. Their responses below were analyzed;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

(In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 11: *Avantu vakusianga ofuntu ofutiti mba navantu vorutuka orutiti, kama rwa Amukhuyu rio, ata esukari vakusianga mufukombe.*

(I think the item in extract 17 means people with small shops who sell things in very small quantities. For instance the shops at Mukhuyu (a local market), the largest amount of sugar you can buy there is in a cup (a quarter of a kilogram).

Discussant 12: *Esie endi fwana na vantu vachesiachesianga ofundu fwokhukula…*

(I thought the item meant traders who walk from place to place selling their goods..)

Discussant 13: *Yi, alia kelituka sikavelekhoo tawe. Ewe wukanile tsa awene.*

(I think Discussant 12 has got the meaning of the item in extract 17. The presenter has not mentioned shops in his translation.)

Discussant 14: *Efivala fiailwanyi paka nifwevusungu. Etsintsu tsia mabanda mba tsienetso netsinzu tiavombakha ovuvi.*

(I think *'efivala fiailwanyi'* means European nations. But *'mabanda'* may be the poorly constructed houses in Nairobi.)

Discussant 15: *Ewe, ata Evuganda nishailwanyi, yani ofwonofo nofuvala fuli yilwanyi wa Kenya Khandi tsivele avuntu avuchafu wene sana, kama tsa mumunata kwentsing'ombe.*

(Even Uganda is a Nation outside Kenya. I think, the item *'fwailwanyi'* means any Nation outside Kenya. But *'Mabanda'* houses are not only poorly constructed, but also build in dirty and unhealthy environment. You can just compare them with cow sheds.)

Discussant 16: *Avantu veranga estinyama tsaimuvulimo mba na vayimi, omanye ata niwira eshimuna sirikali yinyala yakhutila*

(I think people who kill wild animals are hunters. The government prohibits killing of the animals of the wild, even squirrels.)

In extract 17, the focus was on the SL item 'hawkers' which was rendered by the presenter as *'vakhala ve vintu vititi mutauni'* by the Luwanga presenter. Data from the FGD provided a lengthy discussion and over the meaning of the item. Discussant 11 said that the TL meant 'traders who sell things in small quantities' while Discussants 12 and 13 said the concept was well rendered. The two discussants were however able to get the meaning of the SL item.

In extract 18, the Lukhayo presenter rendered the SL term 'slum' as *'tsinzu tsia mabanda'*. Discussants 14 and 15 were able to get the meaning of the item. This was attributed to the Lukhayo presenters opting for what Hervey and Higgins (1992) refer to as elaboration and explication. The aim of elaboration and explication was to balance the semantic loses that translation involves in the content of the message.

A similar trend was observed in extract 19. Due to the fact that Lukabras does not have a domestic item for the English word foreign 'affairs' the Lwisukha presenter rendered it as *'amakhuva kefivala fiailwanyi'*. Although Discussant 14 says that the item meant 'European nations', Discussant 15 opined that the item was an acceptable form of the TL version. In practice, elaboration and explication addresses the needs of the TL audience who do not anticipate difficulties and would expect a generous transfer of foreign elements into their culture as their language where necessary. The elaborations in extract 19 enabled Discussant 15 to get the meaning of the complex SL concept. In extract 20, 'poachers' was rendered as *'vantu veranga tsinyama tsia muvulimo'*. However, Discussant 16 fails to get the SL meaning of the

item, by saying that the TL version means hunters. In Lukabras, the item can be rendered   as *'avantu veranga tsinyama tsia serikali yaruchila mumitsuru'*. From the extracts, it was revealed that most of the items in this category were explained to attain functional Lukabras equivalence.

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. One of the motivations for adopting the elaboration and explication strategy is to clarify any ambiguities caused by unfamiliarity with certain terms or concepts by providing explanations smoothly within the TL as in transcripts 9-12 so as to provide some explications of the terms used in the TL but which may sound unfamiliar. This is achieved by proceeding such terms with additional explanations as done by the presenters in the above transcripts. In most cases, a word in English may have a compressed meaning which upon translation may require several words or even sentences to render it appropriately.

The decision taken by the presenter was by providing additional explanations to give listeners clarification of the terms while retaining the basic description of the TL concept. This strategy was appropriately used by the three presenters because the discussants were able to get the meaning of most items rendered using this strategy.

4.3.5 The Strategy of Omission

According to Al-Safi (2007) omission is a strategy of reduction whereby some SL words are deleted when they are believed superfluous, repetitious or redundant. However an assertion by Steiner (1998:460) that equivalence is sought by means of "substitution of equal verbal signs for those in the original", calls for investigation of how this strategy was used to attain TL

equivalence in Mulembe FM newscasts. The present study sought to establish how omission of items would affect TL equivalence in line with the functions of the SL text.

Extract 21 was obtained from transcript 13 by the Lwisukha presenter.

21. The industrial court   will rule   on the fate of the..

   Ekoti   yilarulitsa vuamusi   khumakhuva

The strategy of omission was also evident in the Luwanga presenter's translation as illustrated in extract 22 and 23. This was from transcript 14.

22. The judge   of the Supreme Court   Justice Philip Tanui

   Muyali   we koti ingali mushialo   Philip Tanui.

23. The Democratic Party presidential candidate nominee   Hilary Clinton

   Wishama sha Democratic   Hillary Clinton

From transcript 15 by the Lukhayo presenter, extracts 24 and 25 were obtained;

24. One of the widows   to the former city tycoon   Gerishom Kirima

   Mulala khu wakhae   va marehemu   Gerishom Kirima

25. The international Criminal Court   in The Hague

   Ikoti yishialo   mwidala lia Hague

The research sought to establish whether there was semantic loss in the translated version when some items of the SL versions were omitted. Data from the FGDs revealed the following responses from Lukabras discussants;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

   valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

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(In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 16*: Lie koti lilia likhali tsa avulafu vari ne koti. ovwaamusi vwa makhuva kavalimu Nivulano. Lia Tanui lilia likhali the Elira*

(The item '*ikoti' in* extract 21 *is* clearly rendered. It means that the court will rule on the case concerning the teachers today. The other item in extract 22 is just a name.)

Discussant 17: *Mkha Clinton wulia valavolanga vari niye wulenyanga okukalukha mu vwa Obama*

(In extracts 23, the presenter says that the wife to Clinton (Hillary Clinton) is the one who wants to inherit Obama's current position (president of the United State of America).

Discussant 18: *Sivalavolanga vari Kerishom Kirima wulia ni marehemu. Mbula wafwa.*

(The information in extract 24 is that Gerishom Kirima is dead.)

Discussant 19*: Ekoti ya Heki yilia vari niyo eyingali mushivala shiosi. Sololanga yiyalanga avantu vakali ata avapresitenti*

(In extract 25, the presenter is talking about the Court in The Hague which is the highest Court in the whole world. It charges prominent people and even presidents)

In extract 21, the SL item 'the industrial court' was simply rendered by the by the Lwisukha

presenter as *'ikoti'* (court) with the omission of the pre modifying noun phrase, 'the industrial'.

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. 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. This implies that there was semantic

loss of the TL versions as comprehended by Lukabras listeners. Consequently, Discussant 16

said the rendering clearly stated that the item meant *'ekoti'* (court), with no hint of the type of

court in question. Translating the SL version as, *'ekoti yiyalanga amakhuva kavafanyikasi'* (the court that deals with matters pertaining employers and employees) would attain the TL equivalence.

In extract 22 the SL version, 'Justice Philip Tanui', was translated as *'Philip Tanui',* by the Luwanga presenter'. In the TL the translator resorted to omitting the word 'Justice' in translating the SL. In the Kenya judicial system, the word justice describes a rank given to senior judges of the Supreme Court. The title is therefore relevant when introducing such judges to describe their positions in the Judiciary. The response from Discussant 16 above indicates that there was semantic loss of the SL concept in the translated version. This is because the descriptive details of the said Judge were omitted in the TL version. The SL term could be rendered as *'omuyali omukali wuvalanganga vari Justice'* (a high ranking judge called Justice) According to Newmark (1988) deleting words that carry substantial meaning in a text can lead to meaning loss in a translation. The discussants are therefore not adequately furnished with the SL information in extract 21 and 22.

In the same light, the SL item 'nominee' was deleted in extract 23. Consequently, the SL message 'Democratic Party nominee' was simply rendered as *'wi shama sha Democratic'* (of the Democratic Party). However, deleting the SL item 'nominee' led to meaning loss in the TL equivalence. The SL text was giving information about Hillary Clinton, who had been elected to run for the United States Presidential election on the Democratic Party ticket. According to Discussant 17, the translated version meant that Mrs. Clinton wanted to be the United States President. The SL version would have been rendered as *'wuvachakula okhusinjila ovupresidenti*

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America khu shama sha Democratic' (the one nominated to vie for the United States presidency on a Democrats Party ticket).

The Lukhayo presenter omitted the word 'former city tycoon' in extract 24. In the SL the presenter was giving information about a long standing family feud among the children and wives of a former Nairobi tycoon, Gerishom Kirima. The former city tycoon, who was also a former Member of Parliament for Starehe constituency in Nairobi city was dead but his children and wives were battling over the control of his vast estate. The presenter therefore translated 'former city tycoon' as *'marehemu'* (the deceased) leaving out the description of the said deceased. Consequently Discussant 18 said that the TL version just meant *'marehemu'* (the deceased). The SL version could have been rendered as *'walinchinchi omuyinda sana mutaunini ya Nairobi'* (the person who was once very rich in Nairobi city) 'The omitted information 'former city tycoon' was however relevant to the information being given.

As observed by Mariam (2014), omission is the last resort for translators when they encounter an unacceptable cultural item, perhaps due to ideological, semantic or stylistic restrictions in the target language. Although the lack of relevant TL item can be a justification for omission, translators can use others strategies like paraphrasing or compensation to cover for the meaning of the deleted items. In this way, listeners can get the SL meaning. Moreover, despite the fact that the strategy of omission does not include the process of translation in its traditional sense, the translator's choice to omit some SL items may have different effects on the TL audience in translation. The transcript above has shown that this strategy led to meaning loss of the SL message.

In extract 25, for instance, the omission of the item 'criminal' from the Lukhayo presenters' translation of the 'The international Criminal court in The Hague', was also omitted. The response from Discussant 19 reveals that the TL message is distorted to imply that the court in question is the highest in the world. The deleted item 'criminal' therefore was vital in the message since it specifies the core function of the court being referred to. The relevant translation could have been, *'ekoti yiyalanga avantu vakholile amakoso kokhusalisia raya mushialo'* (the court the deals with people who have committed criminal offences in the world). According to Baker (1992), deletion in translation is applicable only if the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the TL audience with lengthy explanations. However, in the transcript above, the Lukhayo presenter deleted an item vital to the overall understanding of the message.

Newmark (1988) points 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 transcripts 21-25. Gan (2005) further elaborated this statement that under translation has over estimated 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.

Such a decision also implies an act of desperation on the part of the translator who is unable to find an adequate way of conveying the original meaning or who is simply unable to interpret the original. In contrast, it could be a reasoned decision where the translator could have provided some kind of paraphrase or equivalent but decided not to do so because the amount of effort. Such a solution would require, on behalf of either the translator of the TL audience, does not deem justified. For instance, explaining or paraphrasing something in the translation will give it a prominence it did not have in the original, thereby distorting the original emphasis.

4.3.6 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. From Transcript 16, extracts 26 and 27 as translated by the Lwisukha presenter using conservation strategy were considered;

26. The Deputy Governor   for Kakamega County

   Deputy governor   mu County ya Kakamega

27. The Member of the County Assembly   for Shirugu Mugai ward

   MCA   wi ward ye Shirugu Mugai avoli……..

The Luwanga presenter used conservation strategy in extracts 28 and 29 which were obtained from transcript 17.

28. When he was   in the   Kakamega County assembly

   Lwavele   mu   County Assembly ya Kakamega .....

29. The speaker   of   Kakamega County Assembly

Speaker   we   County assembly ya Kakamega…

The same case was revealed in the Lukhayo presenter's translations in extracts 30 and 31 from transcript 18

30. The senator   of   Kakamega County   Dr. Bonny Kwalwale

    The senator   wi   County ya Kakamega   Dr. Bonny Kwalwale

31. The vice chancellor of Masinde Muliro University of science and Technology Professor

    Vice chancellor   wiUniversity ya Masinde Muliro   professor

As seen in extracts 26-31 it was revealed that this strategy as used by the three presenters can be considered to be a sort of repetition, in which the SL words are followed when rendering the TL version. Davies (2003) however proposes that when using this strategy, additional explanation should be offered in the TL to clarify the SL meaning or other ambiguities that may arise from unfamiliar SL words to the TL audiences. The explanations are in line with one of the tenets of the Skopos Theory (Reiss 1989) which places prominence on equivalence at the communicative level during the translation process. However, in extracts 26-31, such explanations that would help the presenter to render relevant TL products were missing. Data from the FGD revealed the following responses from Lukabras discussants;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

       valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

       (In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 20*: Deputy Gavana Sali niye wuvent Sali omulonti wa Gavana? MCA paka ni kanzala tu.*

       (The presenter meant Deputy Governor in extract 26. In extract 27, the MCA should be the councilor.)

Discussant 21*: County assembly ne epunge yeKaunti yefu Mukakamega. Spika niye omuntu wulombanga amalako keKaunti.*

(The county Assembly in extract 28 is our County Parliament in Kakamega. The Speaker in extract 29 is the person in charge of making County laws)

Discussant 22: *Lia seneta lilia elimanyile, sikhwanupila ekura?. Vice kanzala mbula ni depiuti weyunivasity, omukali wuwe paka ave kanzala*

(I know the meaning of the word Senator because we voted for Dr .Bonny Khalwale for the seat. The Vice Chancellor is the deputy of a university. The Chancellor must be the head of a University).

In the TL, the Lwisukha presenter's repetition of words such as 'governor' and 'county in transcript 26 serve as good examples of conservation strategy. The two English words have been loaned into the TL in this case. Discussant 20 opined that the two items were relevant to describe the SL concepts and was therefore able to get the meaning of the concept. Similarly the discussant was able to get the meaning of MCA in extract 27. This was attributed to the fact that although concepts to do with devolution and County Governments had no domestic items, the conserved words were fairly used by many people.

In extract 28, the Luwanga presenter conserved the SL version of 'County Assembly of Kakamega'. The SL version 'Speaker' is also conserved in extract 28. Discussant 21 said the two items were well rendered but misinterprets the meaning of the SL item 'speaker' by observing that the work of the speaker was to make laws for the County Governments. The responses from Discussant 21 revealed some discrepancies between the SL versions and the information decoded by the discussants. This was because the meaning of the conserved item 'speaker' was lost in the TL.

The Lukhayo presenter also conserved the title 'Senator' in extract 30, a clear indication of the lack of such items in the TL. However this item was correctly interpreted by Discussant 22. In extract 31 for instance the title 'Vice chancellor' is conserved. However, Discussant 22 said that the title was that of a professor of a university. This implied that the SL meaning of the item was not understood by the discussants. The adaptation of such SL terminologies and its use in the TL are good examples of use of foreign words into the receiving language in translation. However, translators should be careful because such renderings may lead to meaning loss of the SL information. The revelation deduced from extracts in transcripts 16-18 is that, the discussants failed to get the SL meanings of some of the conserved items. The words were known to few listeners but unknown by many others, especially laymen. From the data analyzed, the preservation resulted into a situation where most concepts failed to attain TL equivalence.

The translators mostly repeated the SL words in this category. According to Aixela and Javier, (2004), the main strategy that falls within the conservative category is repetition, in which the translator sticks closely to the source text and preserves some of the original references from the original work. Although Aixela and Javier (2004) points out that such manipulation may add exotic and archaic character to culturally-specific references in the target text, translators resort to retention when they lack suitable TL words. Data from the interview schedules revealed that the presenters failed to get TL equivalent words or expressions for the TL concepts and therefore resorted to retention. The use of SL word did not attain Lukabras equivalence.

4.3.7 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.

Extracts 32 and 33 from the transcript 19 by the Luwanga presenter are analyzed:

32. The attorney General   Githu Muigai

    Mkhongo wa malako   *Githu Muigai*

33. The ODM national electios   turned chaotic

    Vuchakusi vwa ODM   *vuvele novukoyanu*

Transcript 20 by the Lwisukha presenter had extracts 34 and 35 below;

34. The Supreme Court   will tomorrow   decide   the fate of

    Ikoti ingali   *mukamba*   *yilarulitsa*   *vuamusi*

35. In   the Kakamega   high court

    Ya   *Kakamega*   *mukoti ingali*

Extracts 36 and 37 from the Lukhayo presenter's application of this strategy in transcripts 21 are shown below;

36. The woman representative   in Kakamega County

    Mwimilili wa vakhae   *MuCounty ya Kakamega….*

37. Had a landslide   victory

    Nitsikura tsinyishi   *aviri*

The Luhya dialects are characteristically distinct. Anyone translating information into any of the Luhya dialects needs to be critically aware of its distinguishing typological properties. For instance, the fact that Lewis *et al* (2016) has classified Lukabras as a separate language implies that it has unique lexis that distinguishes itself from Lukhayo, Luwanga and Lwisukha. However, the presenters had the opinion that Lukabras listeners would still get the SL concepts translated into the Luhya dialects regardless of the individual dialects of the presenters airing the news.

Studies on the Luhya language group such as Konzolo (2005) has established vast lexical divergence among the Luhya dialects despite the proximity of some of these dialects on the Luhya dialect map. This implies that the presenter was unaware of such linguistic divergence. This implies that, any strategy that aims to attain TL equivalence must consider the nature of the TL audiences. Transcripts 16-18 indicate that the presenters had an unjustified assumption that most of the TL audience were homogeneous linguistically hence the justification of their translation trends. A translation that attains a functionally TL equivalence is one that conveys the content of the SL into the functionally relevant TL product. As noted by Riess (1989), from the standpoint of the user, the translation must place great emphasis on equivalence at the communicative level, for instance, the function of the language of a text. For the present case, the researcher used data from the FGDs to evaluate how this strategy was applied by the presenters. The data from the FGDs is analyzed;

Interviewer: *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?

(In your opinion, how do you perceive the strategies used in the translation of Mulembe FM newscasts?)

Discussant 23: *Elieneli wulivorole sana, lakini wasinjilila amalako ne ekasi yiye paka nokhulomba malako keshialo. Elindi elo vari ovuchakusi ovo vwinonoshe.*

(The translation in extract 32 is not clear, but I think *'mkhongo wamalako'* is the person in charge of laws. This means that he is the one responsible for making the laws of this country. The other item in extract 33, *'vwinonoshe'* means the elections did not take place.)

Discussant 24: *Sintalolangakho etafauti yamakhuva yako tawe, sivavolile tsa vari ekoti yingali?*

(In extracts 34 and 35, I dont see any difference in the two items *'ikoti'* ingali. Both of them mean the court)

Discussant 25: *Omwimilili wa vakhae mba ni kionosi was vakhasi. Liokhumalilikha lila sivalavolanga tsa vari nokhuvura?*

(The item in extract 36 *'mwimilili wa vakhae'* means a leader of women. The item in extract 37 *'nitsikura tsinyishi'* just implies a win.)

The responses from the discussants reveal that TL equivalence was rarely achieved in transcripts 19-21. As extract 32 indicates, for instance, the lack of a Lukabras equivalent item for the English title 'Attorney General' compelled the Luwanga presenter to render it as '*mukhongo wa malako'* (a person in charge of laws). Discussant 23 said that the item meant the person in charge of making Kenyan laws. The response indicates that the discussant did not get the meaning of the SL item. The item *'mukhongo'* in Lukabras means anybody in authority, which can include political leader, religious leader or even anybody in charge of a programme. '*Amalako'* in Lukabras means 'laws'. Discussant 22 did not get the meaning of the SL concept and opined that the rendering was ambiguous. Lukabras equivalent item would be, *'omuntu wasinjilila amakhuva kesheria mushivala shino'* (a person in charge of legal affairs in this country). Although Nord (2001) observes that using functional substitution eliminates cultural distinctions between the TL and SL; hence making the TL more acceptable and relevant to the

TL audience, the strategy did not attain Lukabras equivalence in extract 32. In extract 33, the same presenter translated the English expression 'turned chaotic' as *'vwinonoshe'*. Discussant 22 was however able to get the meaning of the SL concept.

In extract 34 and 35 where the Lwisukha presenter uses the same item '*ikoti ingali*' as a substitute for the high court and the Supreme Court. From this rendering, Discussant 23 did not get the distinction between the two SL concept high Court and Supreme Court but said the two items were the same. In Lukabras, the two items can be distinguishes as *'ikoti ingali'* and *'ekoti ya yikulu yene mukenya'* respectively. 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 transcripts 34 and 35.

In extract 36 for instance, the use of *'mwimilili wa vakhae'* as a functional equivalent substitution for the SL 'woman representative' did not attain the TL equivalence. As revealed from the response from Discussant 25, the item was ambiguously interpreted as 'leader of women'. In Lukabras, the item could be rendered as *'omukhae wachekulwa okhuwakilisha amakhuva ka vantu vakhae mupunge'* (a woman elected to parliament to reprent issue pertaining women). In extract 37, the expression used by the Lukhayo presenter *'netsikura tsinyishi'* does not adequately explain the concept of 'landslide victory'. In the transcript, the newscaster was giving information about the massive win by the ODM candidate in the Malindi by-election. However, the response from Discussant 25 indicated that the TL version was interpreted to mean winning

without describing the 'overwhelming win' as intended in the transcript. Translating the expression as, *'yavira netsikura etsinyishi tsiene'* would attain the TL equivalence.

The Skopos Theory states that the purpose of communicative translation is to make the TL audience have the same feeling as the SL audience (Nord 2001). Data from this category however indicated that this was not the case in transcripts 1-21. Most of the items in this category did not accommodate the TL audience in the translation. A summary of the translation strategies used by the presenters is shown in Table 5:

Table 5: A summary of the number of items in the translation strategies used by presenters in Mulembe FM newscasts

Translation strategy	Number of items used by the used Lukhayo presenter	Number of items used by the Lwisukha presenter	Number of items used by the Luwanga presenter	Total number of items
Word for word Translation	18	13	10	41
Naturalization	9	6	5	20
Domestication	11	6	7	24
Elaboration and Explication	3	3	1	7
Omission	6	8	5	19
Conservation	7	7	8	22
Use of Functional Equivalent	9	3	5	17
TOTAL	**63**	**46**	**41**	**150**

Source: Field observation data (2016)

There were one hundred and 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 other strategies had the following number of sampled items; naturalization 20, domestication 24, omission 19, conservation 22, elaboration and explication 7, and use of functional equivalent 17. Elaboration and explication was the least utilized strategy by the presenters. According to Hervey and Higgins (1992), elaboration and explication strategy is highly favoured for producing more accurate translations. 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.

As earlier highlighted in the literature review section, most translation scholars criticize word for word strategy 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, it was the most utilized strategy in the analyzed data. The findings are similar to those of Wangia (2003) who established that word for word strategy was mostly used in the translation of the English Bible into Lulogooli. The Skopos theory also holds the view that translation of informative texts should be a complete representation of appropriate lexical choices in relation to the target audience (Reiss 1989). However, due to the discrepancies in vocabularies between Lukabras and the dialects non-Kabras presenters, the lexical choices by the presenters in Mulembe FM newscasts did not attain Lukabras equivalence.

As observed by Mariam (2014), 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 Mariam (2014), affirm the major tenets of the Skopos theory which stresses the need for purposeful translation strategies that takes into account the purpose of a given translation.

To conclude this section, this study has established the strategies used by the non-Kabras presenters to attain target language equivalence in Mulembe FM newscasts. Informative texts display many linguistic peculiarities, as well as social and cultural aspects of our lives and, thus, we can assert that translation of informative texts is one of the main ways of communication across cultures. Translating informative texts, however, is not an easy task, since it certainly poses many problems for the translator. In the case of Mulembe Fm newscasts translation, for instance, the problems the non-Kabras presenters can face arises from the fact that some English words or phrases denoting objects, facts and phenomena do not have similar TL equivalent terminologies in Lukabras, Lukhayo, Luwanga and Lwisukha. Other lexical items are so deeply rooted in their SL culture, because they are not yet codified in the TL.

4.4. Categories of Lukabras Non-equivalence in Mulembe FM Newscasts

Objective two sought to identify and describe categories of Lukabras non-equivalence in the translation of Mulembe FM newscasts by the non-Kabras presenters. In the translation of Mulembe FM newscasts by the non-Kabras presenters, various categories of Lukabras non-equivalence may emerge. This is attributed to the fact that communication among speaker of different Luhya dialects has been characterized by more divergence than convergence in terms of

lexical choices (Kebeya 1997). The categories non-equivalence at the word level identified by Baker (1992), have been applied by various scholars in translation. She dealt with the problem of non-equivalence giving examples from different languages including English and Arabic. However, those categories are not universal to all language pairs. The present study sought to analyze the categories of TL non-equivalence specific to English-Luhya translations. Analyzing how the non-Kabras presenters rendered the words in these categories would help the researcher establish how these words correlated with Lukabrsa equivalent forms of the SL concepts. This is because items in these categories can be susceptible to Lukabras non-equivalence due to the mismatch between the presenters' dialects and Lukabras. Therefore, there was need for the researcher to identify these categories of Lukabras non-equivalence and analyze how the non-Kabras presenters rendered the SL words in these categories.

The study identified the following four categories of Lukabras non-equivalence the extracted data: non equivalent words between Lukabras and the dialects of the non-Kabras presenters, the SL words that are semantically complex, the TL lacks a hyponym and the items that were perfect homonyms. From the literature review and from the researcher's observations, the study identified the four categories on the assumption that items that fell in those categories would be susceptible to Lukabras non-equivalence. As observed by Vermeer, (1996) skillful translation expands the translators' awareness of the range of possible translation strategies, and releases them from the corset of an enforced – and often meaningless – literalness. From the Skopos Theory perspective, it is the target audience who will prompt the translator to translate, to paraphrase or even re-edit the TL as the most appropriate strategy to be adopted in a given situation (Reiss 1989). Given this there was need to establish how the presenters dealt with items

in the four categories. The categories identified were further analyzed in the following sub-sections:

4.4.1. Non-equivalent Words between Lukabras and the Dialects of the Non-Kabras Presenters

This section analyzed non-equivalence attributed to non-Kabras words used by the presenters. Identification of such items in this category was informed by the fact that the different Luhya dialects of the Luhya Language group have many differences in vocabularies (Marlo 2009, Kebeya 1997 & Mudogo 2011). Although the literature has alluded to common divergence pattern among the speakers of different Luhya dialects, the study sought to establish whether these divergence gaps would be bridged if the non-Kabras presenters strove towards convergence with their listeners in Mulembe FM newscasts when rendering the newscasts.

From transcript 22, notable extracts from the Luwanga presenter's are provided for analysis in extracts 38-39.

38. When he was   at Ekero   Market

    Lwavele   *sha Ekero*   *khushiro*

39. The criminal   was able to   escape

    Wamarava   *oyo yamaile*   *navwao*

Extracts of items in this category by the Lwisukha presenter were also analyzed. They were obtained from transcript 23

40. When he launched   the fish   keeping project in…

    Lwarangitsi   *tsisutsi*   *muradi khokuvaya*

41. He was   taking   his child   to school

Avele   nayilanga   mwikhula wewe   khusukulu

From Transcript 24 of items in this category from the Lukhayo presenter are shown in extracts 42-43;

42. They had grabbed   his   land

  Vamnyula   yaye   indalo

43. Their love   had diminished   in their marriage

  Vukhevi   vwaduduya   munyumba mwav

The extracts 38-43 are TL versions with items which had no matches in Lukabras. These items are specific to the dialects of the non-Kabras presenters. According to the Skopos theory, informative texts have to be translated using appropriate strategies that can reconcile the TL message with that of the original (Varmeer 2000). In this view, the researcher sought to establish whether the presenters rendered items in transcript 22-24 to transmit the full referential or conceptual content of the SL in the TL. In the same vein, Reiss (1989) notes that the translation of informative texts should be 'plain prose' without redundancy, but with the use of explication when required. Reiss (1989) assertions were used to establish equivalence in the TL versions for the items in this category. The presenters were therefore asked the following question to establish their awareness of the categories of TL non-equivalence in their translations;

Interviewer: State how your translation of Mulembe FM newscasts is affected by the absence of functional Lukabras equivalent items.

Presenters 1: In the translation, we use the words that can be fairly understood by listeners of the Luhya dialects. I believe Lukabras listeners can understand most of the items in the newscasts.

Presenter 2: There are some items that listener from other Luhya dialects may not comprehend if a presenter is not careful. I had some problems when I was a new presenter

when some Mulembe FM fans would call in the studio and complain that they missed some items in my newscasts, but the going is a bit smoother now.

Presenter 3: We often encounter English words and expressions that cannot be translated directly into Luhya. In such cases, we have to find ways of rendering the items like providing explanations or substituting with equivalent items.

Presenter 1 believes that the items used in Mulembe FM newscasts can be comprehended by all Luhya listeners. However presenter 2 and presenter 3 reveal their awareness of the lexical differences between their dialects and Lukabras. The two presenters however assume that the language used in the translation of items in this category can be functionally relevant to the TL audience. According to Gutt (1991) speakers create optimum relevance when the hearer's attempts at interpreting their utterance yield contextual effects at minimal processing costs. This implies that if translators use items which are functionally equivalent to the TL expressions, it will be easier for the audience to decode the message intended for them. At this point, the researcher had to investigate whether the presenters rendered the relevant TL versions to the listeners by engaging the discussants in the FGDs, using the pre-recorded transcripts as a backup tool for the items in this category.

Responses from the FGDs would convey clues as to whether the rendering of the items in this category would bridge the communication gaps attribute to the lexical divergence between Lukabras and the dialects of the presenters. As observed by Giles, McCann, Ota and Noels, (1991), individual communicators can adapt their communicative behaviour in such a way as to become similar to their interlocutor's behaviour in what is commonly known as convergence. Data from the FGDs would be used to establish whether there was convergence or divergence in the translation trends used by the presenters for the items in this category. Question two on the

FGD was used to guide the discussants to give their opinions on how the items in this category

affected the TL equivalence in the transcripts. The responses from the FGDs are analyzed;

Interviewer: *Amakhuva kakhali kolukabras tawe kalombanga kariena eliulila lilio lia*
matangaso ka Mulembe FM?
(To what extent is your comprehension of Mulembe FM newscasts affected by

Lukabras non-equivalent items?)

Discussant 26*: Lie shiro lilia nolukabras lakini omutangasachi wulia alavolanga ari esoko ye*
Ekero. Elchampasi liliaverire, solaulilanga vari liawao

(The item *'eshiro'* not a Lukabras word. But it didn't impede my understanding of
extract 38, which was talking about the meeting at Ekero market. For extract 39,
the word *'navwao'* isn't a Lukabras word. But I think the extract means that the
thugs were killed.)

Discussant 27: *Etsisutsi nelira letsintsushi mulwisukha, lakini onyela wavaya netsushi?*
Awenao wunchanganye. Lio mwikhula lilia paka nimwavesukha valanganga
omwitsukhulu.

(The word *'tsisutsi'* in extract 40 is a Lwisukha word for *'tsintsushi'* (bees). But
can people play *(khuvaya)* with bees really? That is what makes the meaning of
the extract hard for me. In extract 41, *mwikhula* is a Lwisukha word but I'm
certain it means he grandchild)
.
Discussant 28: *Kenako kakhaile, athile tsa mulwavo mwene mwene*

(I did not understand extract 42 and 43. Those are Lukhayo words)

In extract 38, the SL item 'market' was translated word for word by the Luwanga presenter.

Although Lukabras equivalent of the SL item 'market', is *'esoko'* discussant 26 was able to get

the meaning of the Luwanga item by using contextual clues in the extract.   However, the

discussant misinterpreted the Luwanga item '*navwao* '(vanished) to mean 'was killed' in extract

39. In the transcript, the presenter was giving information about a criminal who had escaped after

robbing a hardware shop in Kakamega town. However, the use of the TL non-equivalent item

'navwao' led to meaning loss of the SL message. Such impediment negates the essential role

played by Mulembe radio station in its efforts to reach a vast majority of the Luhya population who depend on the radio station for information. According to Newmark (1988), the rule of thumb in translation where a linguistic gap exists is a re-creation that is different from word for word translation to appropriately render the same SL message. In the transcripts 38-39, the presenters failed to re-create the TL message to accommodate the respondents in the communication.

The non-equivalence between Lukabras and Lwisukha words in transcript 40 is triggered by the Lwisukha presenter's choice of the two words; '*tsisutsi*' (fish) and '*khuvaya*' (keeping) which in Lukabras translates as '*tsinyeni*' (fish) and '*khuruka*' (to keep) respectively. This implies that the two SL concepts have diverging items in both Lwisukha and Lukabras. Data from the FGDs revealed that Discussant 27 did not get the meaning of the two Lwisukha items. The discussant says the the Lwisukha item '*tsisutsi*' in Lukabras means '*tsitsushi*' (bees). The extract constraints the discussant more when the presenter uses the item '*khuvaya*' which in Lukabras means' to play'. The discussant wonders how it is possible to play with bees. As observed by Baker (1992), words are significant in conveying the meaning of any utterance and translators who do not render them appropriately may alter the meaning of the SL message. In transcript 40 there was meaning loss of the SL item. For this reason, competence in both the SL and TL is necessary for any successful translation task. Vermeer (2000) argues that though the translators must be able to read and comprehend the source language and render comprehensibly in the target language, they must also be able to choose the equivalent expression in the target language that both fully conveys and best matches the intended Skopos of the translation.

In transcript 41, the SL word 'child' was translated as, *'mwikhula'.* Lukabras does not have the Lwisukha item *'mwikhula'.* The English item 'child' can be rendered as *'omwana wuwe'* in Lukabras. The differences between the Lukabras item *'omwana wuwe'* and Lwisukha *'mwikhula'* for the same SL concept shows how challenging for the non-Kabras presenters it is to render the SL terms into the TL equivalent forms. Discussant 27 says the Lwisukha items means 'grandchild' but that is not the meaning intended by the SL concept. The Skopo theory of translation argues for a functional approach to translation. Therefore, according to the Skopos theory, the translator is an "expert" who "is responsible for deciding whether, when, how, a translation can be realized", (Vermeer, 1989, in Venuti, 2000: 225). In extract 41, the presenter's lexical choices do not fulfill the intended function of the TL test. On contrary, the extract confirms the lexical mismatches between Lwisukha and Lukabras. As extract 41 shows, the differences in terminologies between Lwiskha and Lukabras affected the Skopos of the translation.

As Baker (1992) puts it, the difficulty and problem in translating from one language into another is posed by the concept of non-equivalence. Baker (1992) states that this problem of non-equivalence appears at all language levels, starting from the word level. In this view, an appropriate translation must reproduce similar meaning in the TL Implied in the SL; otherwise the original information will not be conveyed in the TL. Baker's assertions were revealed in extracts 42 and 43 where the Lukhayo items *'indalo'* and *'vekhevi'* elicited negative response from Discussant 28. In extract 42, the presenter was talking about a complainant who had gone to court to protest about his grabbed land. In Lukabras, equivalent items for the SL item 'land' is *'omukunda'.* The Lukhayo item *'indalo'* was therefore not understood by the discussant. The

information that was being given by the Lukhayo presenter in extract 43, was a case domestic violence, due diminishing love between the spouses. However, the use of the Lukhayo item *'vukhevi'* (love) triggered Lukabras non-equivalence. In Lukabras,'love' translates as *'vuyantsi'*.

Data analyzed from transcript 22-24 in this section clearly indicate the translations of most items in this category did not attain Lukabras equivalence. For Reiss (1989), each transitional act has its own Skopos and different Skopos lead to different translations of the same source. Moreover, he points out that neither the source text nor its surface structure determines the target text or its surface, but the ultimate Skopos of the translator does so. For the present study, the end was producing an informative product that was functionally relevant to the TL listeners. Such purpose reflects the basic idea around which the Skopos theory revolves, which is that "the translator should work in order to achieve the Skopos; the communicative purpose of the translation, rather than just follow the source text" (Pym, 2010:44). In the translations of items in this category, the presenters lexicalized items in their individual dialects. Such attempts to domesticate the items in the non-Kabras presenters' dialects affected the Skopos of the translations. Moreover, the lexical differences between Lukabras and the dialects of the non-Kabras presenters were confirmed. Such mismatches in lexical representation of the SL concepts in the TL triggered non-equivalent TL products. The findings are similar to those of Kebeya (1997) who established that divergence pattern among speakers of different Luhya dialects was attributed to the lexical difference in these Luhya dialects.

Translation scholars such as Baker (1992) and Venuti (2000) observe that selection of individual words is a core act in the process of translation as communication. The authors contend that

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lexical choices by individual translators can be influenced by the translator's own experience and sometimes their linguistic background. For the present study, the translation was done by the non-native Lukabras presenters. The presenters' linguistic backgrounds were established to influence lexical choices by the non-Kabras presenters were because the presenters used TL items from their individual dialects in the translation. Moreover, although Baker (1992) the use of more general words to bridge cultural gaps in translation, there was no attempt to use such strategy in the analyzed data. Therefore, there was lack of correlation between the text type and the translation strategy employed by the presenters. This triggered non-equivalent TL forms in the translation.

4.4.2 Translating Source Language Words that are Semantically Complex

In this category a sample of items which were semantically complex are discussed. As observed by Wangia (2013), English is rich in culture-specific terms and concepts that have no equivalents in Luhya. To establish whether or not TL equivalence was achieved by the presenter for the items in this category, items extracted from transcripts 25-27 were analyzed. From transcript 25, extracts 44-46 containing semantically complex words as rendered by the Luwanga presenter were obtained

44. Brewing tension   which has gripped   Nairobi city centre   threatens to

    Makhuva kovutovela *kachakile mwidala lia*   *Nairobi*   *khanyala*

45. The registrar   of   Mount Kenya University

   Registrar   *we*   *University ya Mount Kenya….*

46. Plans   to reform   the Education sector

   Mipango   *chokhulomba*   *makhuva kovusomi*

Extracts 47-49 shows how semantically complex words were rendered by the Lwisukha presenter. They were obtained from transcript 26

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47. The Orange Democratic Party   if facing   a nomination headache

   Eshama sha Orange Democratic Party   shili nende   ovutinyu muvurovosi……...

48. It will be   a two horse race   between   JAP   and   the CCM

   Vulava   vuhingani   hakari   Wi shama sha JAP Ni   shama sha CCM

49. In the Malindi   by-election

   Vwa malindi   vuvuchakusi

From transcript 27 by the Lukhayo presenter, extracts 50-51 were obtained.

50. The MP   for   Budalangi   has said   that he is drafting   a bill

   Mpunge   we   Butalangi   avoli   alalombanga   lilako

51. The Deputy vice chancellor   of   Kibabii university

   Omulaondi wa Vice chancellor   wi   Yunivasiti ya Kibabii

From the examples in extracts 44-52, it can be revealed that English and Luhya belong to two different cultures and hence, provide good evidence for the possibility of translating what some translation scholars such as Ghazala (2004) refers to as "untranslatables" due to the possibility lack of equivalence in certain terms. Such terms may prove problematic for the non-Kabras presenter in finding relevant TL equivalence in translation.

According to Ghazala (2004), untranslatability may occur at the word level due to lack of equivalence between languages at this level. Such untranslatability results from semantically complex word like nomination headache, two horse race, by-election, drafting and Vice Chancellor.. However, as argued by Baker (1992) the idea that untranslatables can be translated, leads logically to the negation of the idea of "untranslatability". It is therefore possible to translate what is believed to be untranslatable due to incompatibilities between languages (either

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individual phrases or entire texts). Therefore, the notion of "untranslatability" is open to dismissal because translation between languages is still possible. However, the translation of such items in informative texts like the case of Mulembe FM newscasts should be done with the TL audience in mind. For the present case, the translation was being done by non-native speakers of the TL. It is for this reason the discussants were engaged to establish whether the translated versions for the items in this category conveyed relevant TL products. From the FGDs Lukabras discussants' responses were noted as shown below;

Interviewer: *Amakhuva kakhali kolukabras tawe kalombanga kariena eliulila lilio lia matangaso ka Mulembe FM?*
(To what extent is your comprehension of Mulembe FM newscasts affected by Lukabras non-equivalent items?)

Discussant 29: *Ovutovela lilia lilantampanga. Paka valavolanga vari avantu vantsile okhupana Lamu yilia.*

(I'm not sure of the meaning of the item *ovutovela* in extract 44. But I think the extract means that people have started fighting in Lamu).

Discussant 30: *Rechestra navantu vakholanga ekasi mutsofisi tsie yunivasiti, lakiniekasi yene seyela okhuimanya tawe. Elinti elo sivavilile vari valalombanga amsomo amayia, lakha vakholekho vario*

(A registrar as used in extract 45 means someone who works in the university. But I'm not sure of the exact job specification of the registrar. Extract 46 is clear. The information is that they making some changes in the current Education system, this is a welcome move.)

Dicussant 31: *Valovolanga vari ovurovosi vutinyile, ngorwa shichila shina vutinyile, aunti vantvopaneyo. Elienelo vari ODM nende JAP nifwo fuliyo fwenyene.*

(Extract 47, the presenter is talking the ODM Party is finding it hard to conduct elections, because people were fighting. Extract 48 means that only ODM and JAP have candidates in the election….)

Discussant 32: *Liovuchakusi elo silili tsa avulafu*
.

(Extract 49 is giving information about an election)

Discussant 33: *Omanye avapunge nivo valompanga malako, sasa we Budalangi wuno solalolanga wulombile. Liokhumalilikha lilia lilavolanga avaprofesa ve yunivasiti ya Kibabii….*

(In extract 50, the MP for Budalangi has made a law. Extract 51 is talking about professors of Kibabii University).

From the responses of the discussants above, inferences can be drawn regarding the rendering of semantically complex items by the non-Kabras presenters. In extract 44 for instance, the English expression 'brewing tension' represent a concepts that was semantically complex to be expressed by the TL items. Discussant 29 was not sure of the meaning of the TL version as rendered by the Luwanga presenter. In the transcript, the presenter was giving information about the mounting tension that had gripped Likoni area in Mombasa due to possible Al-Shabbab threats. However, Discussant 29 said the presenter meant that fighting had started in the area. The SL expression was a semantically complex item which did not have a one-to-one TL equivalence. In Lukabras the SL noun phrase could be rendered as *'makhuva kokhurenga kalenyanga okhwatsia okhutila'* (fear is beginning to grip). As observed by Reiss (1989), an appropriate translation should attempts to render the contextual meaning of the original in such a way that both content and language are readily acceptable to the TL audience, a fact that is not factored in the translations.

In extract 45 the concept 'registrar' meant a senior officer in charge of the affairs administrative of Kibabii University. The SL expression is peculiar to English language and may not have a one-to-one TL equivalent expression in the Luhya dialects. In case one has to translate 'registrar' into any of the Luhya dialects, they might have to use explanations which appropriately describe the title. Nevertheless, the Lwisukha presenter just retained the item in the TL. With the absence of explanations to describe the SL item, the concept is not effectively captured in the TL. Discussant 30 did not understand the meaning of the conserved item. Similarly, in extract 46,

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'reform' is translated as *'khulomba'* (to make) by the Luwanga presenter. Discussant 30 takes the TL item to imply the current system of Education was being replaced. In the transcript, the presenter was taking about the message by the cabinet secretary of Education that the current Education system would be reformed soon. The message was not however understood by the discussants. The item could have been rendered as *'chokhukalukhasia'* (to make changes). Extracts 45 and 46 provide typical examples of what Baker (1992) calls under translation. According to her, under translation leads to meaning loss of the SL message because the translator fails to provide sufficient details that can help the TL audience to get the meaning of the unfamiliar concept.

English idioms provided another challenge for the non-Kabras presenters. In extract 47, the idiom 'nomination headache' was rendered as *'vutinyu muvurovosi'*. In the transcript, the presenter was talking about the anticipated competitive nominations for the ODM party in Nyanza region, and the fact that some of the serving Governors and Members of Parliament were facing stiff competition despite being close to the Party leader, Mr. Raila Odinga. Discussant 31 said that the extract meant that it would be too hard for the party do the nominations, because of fighting among the different factions. Such responses indicated that the respondents did not get the SL meaning of the items. In Lukabras, the SL expression could be rendered as, *'ovurovosi vwenovo vulavalumia emirwe',* (the nomination will give them headaches). Lukabras uses the expression *'okhulumia omurwe'* (to give somebody a headache) to mean something that intrigues somebody's mind when trying to do something. Such an expression can be used to functionally substitute the SL message.

The SL expression, 'Two horse race' was another challenge for non-Kabras presenters since it was an SL specific expression without a one-to-one TL equivalence. In extract 48 the SL phrase, is rendered as *'vuhingani'*, by the Lwisukha presenter. Discussant 31 said that the extract meant that only ODM and JAP had candidate in the election. In the transcript the presenter was talking about two parties; Jubilee Alliance Party (JAP) and The Orange Democratic Party (ODM) which were far much ahead as compared to the other parties in the Malindi parliamentary by-election. Translating the SL message as *'vulava ovuhingani vululu vwo fwama fuvili'* (it will be a tough battle between two parties) would attain Lukabras equivalence.

In extract 49, the SL concept, 'by-election' did not have a one-to-one Lukabras equivalent terminology. In fact, the use of *'vuchakusi'* (election) to render the concept into the TL by the Lwisukha presenter does not capture the SL concept. The word is made semantically complex when the prefix 'by' is added to generate a compound word. The Lwisukha presenter decided to omit the prefix 'by' and under translate the word simply as *'vuchakusi'* (election). Consequently Discussant 32 said that the word simply meant 'election'. The SL concept could have been rendered as *'vuchakusi vwakalushilwa'* (the election that was carried out again). The Lwisukha presenter failed to accommodate Lukabras listeners in the newscasts.

In extract 50 the English words 'drafting' has been translated by using its one-word equivalents *'wulombi'* by the Lukhayo presenter. However, this does not give the corresponding meaning of the TL item as used in the newscasts. In the transcript, the presenter was giving information about a bill that wanted to be presented to Parliament by the MP for Budalangi. However, Discussant 33 had the notion that the MP had already made the law. The SL word drafting can be

more adequately translated by explaining and describing its conditions to approximate its full meaning as *'wandiche lipendekeso lie lilako'*. (has written a suggestion of a law). This solution is referred to as "explanatory equivalent" by Ghazala (2004). The explanatory equivalent can serve as a functionally relevant concept to communicate the content of the SL.

According to Reiss (1989), equivalence is a dynamic, result-oriented concept describing a relationship of 'equal communicative value' between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on, (Reiss 1989). This implies that the TL versions in Mulembe FM newscasts should have similar communicative to the SL concepts at the word level. In extract above, there was no 'equal communicative value' between the SL and the TL version did not match the SL concepts.

In extract 51, the Lukhayo presenter translated 'Deputy Vice Chancellor as *'Omulonti wa Vice Chancellor'* Discussant 33 misinterpreted the title to imply a person holding the title of professor of a University. According to Baker (1992) the appropriate strategy in translating semantically complex words terms is using the loan word plus a short explanation to describe the expressive, evoked and associative meanings. For the present case, the loan word 'vice chancellor' was used by the Luwanga presenter without any short or long explanations. Such a translation was not sufficient to give the full meaning to Lukabras listeners who do not understand English. Rendering SL title with explanation such as, *'omulondi wo omukali wusinjililanga Eyuniversity*, (deputy of the person heading the University) would attain the TL equivalence. Due to the absence of certain terminologies in the TL, the non-Kabras presenters had constraints in rendering the items in the transcripts above.

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The words in this category are difficult to translate because they refer to semantically complex concepts which are not found in the TL. Notable transcripts were the English idioms; a two horse race, nomination headache and landslide victory which represent expressions peculiar to the SL. The presenters did not use the appropriate TL equivalents to capture the complex concepts associated with these SL terms. According to Baker (1992), the best strategy for translating these terms is to use the loan word plus a short explanation to describe the expressive, evoked and associative meanings.

Baker (1992) discusses untranslatability issues from the socio-semiotic point of view. She states that 'untranslatables' are fundamentally cases of language use wherein the three categories of socio-semiotic meaning carried by a source expression do not coincide with those of a comparable expression in the target language. Three types of untranslatability, referential, pragmatic, and intra-lingual may be the carrier of the message. She concludes that since translation is a communicative event involving the use of verbal signs, the chance of untranslatability in practical translating tasks may be minimized if the communicative situation is taken into account. For the present case, the untranslatability in transcripts 47-51 was attributed to the semantic complexity of the SL concepts. Ghazala (2004) asserts that the untranslatables can still be rendered into acceptable TL products if the translators use appropriate strategies. Examples of items analyzed in this category indicate that the non-Kabras presenters were constrained in attaining TL equivalence in the items from this category.

Catford (1965) observes that there are two factors which affected the equivalence; linguistic and cultural factors, leading to two kinds of equivalents, linguistic and cultural equivalents. Catford's (1965) observations on linguistic equivalence was found relevant in establishing whether the linguistic differences between the non-Kabras presenters and Lukabras listeners led to TL non-equivalence of items in this category. The discussants did not get the SL meanings of the semantically complex concepts. With regard to the target audiences, Vermeer (1989) believes that translators consciously or unconsciously bear the target audiences in mind. The author states that a translator "must in fact be orienting oneself towards a certain restricted group of addressees" (Vermeer, 1989, in Venuti, 2000:233). What therefore emerges from the data was that the strategies used by the presenters were not audience-based.

In extracts 44-51, the English terms and concepts can be translated not by providing their one-to-one equivalents but by providing a strategy for dealing with non-equivalence. This can be attributed to the lexical differences between Lukabras and the non-Kabras presenter's dialects. In this case, using a loan word or a loan word plus a short explanation can to be more precise and more accurate in rendering the full meaning of these terms. It therefore emerges from the data in that items in this category represent semantically complex words because they cannot be appropriately translated by providing their one-to-one TL equivalents. The TL equivalents of these terms may be considered within the framework of Nida's (2004) approximation in translation where equivalents are given only to approximate the meaning in general terms and not the details because the content of these terms is highly different from the content of their equivalents. However, this was not the case in the translation of the items in transcripts 47-51 above because the translated versions by the non-Kabras presenters did not attain the appropriate TL equivalent forms of the SL message.

4.4. 3. Translating Concepts for which the Target Language Lacks a Hyponym

According to Baker (1992), a hyponym is a word with a particular meaning that is included in the meaning of a more general word. Baker (1992) proposes the necessity to group vocabulary in a language into some conceptual fields. She states that semantic fields are the division "imposed by a given linguistic community on the continuum of experiences" (Baker, 1992:18). She introduces some certain semantic fields such as speech, plants, vehicles, distance, size, shape, time, emotion, beliefs, academic subjects, and natural phenomena. In addition, lexical sets are "the actual words and expressions under each field" (Baker, 1992:18). Baker continues with clarifying the hierarchy of semantic fields, from the more general words, namely super ordinate, to the more specific. For example, in the field of furniture, furniture is a super ordinate and table, desk, chair, cabinet, bookshelves, armchair, couch, cupboard, hammock, sofa and rug are hyponyms. There are certain specific English words which may lack one-to-one equivalent items in Luhya dialects. This may constraint the presenters in finding a functional TL items. The researcher sought to establish how such words were rendered into the TL by the non Kabras presenters. From transcript 28, the extracts show the rendering of SL items in this category by the Luwanga presenter.

52. The resident magistrate   of   Kakamega today

     Muyali   *wi*   *Kakamega*

53. Senior counsel   Mr James Orengo

    Omukovoshelo omukhongo   *Jmes Oremgo*

54. The Chief Justice   Willy Mutunga   has appointed   a there judge bench

     Muyali omukhongo   *Willy Mutunga   vurovole*   *vayali vataru*

The extracts 55-57 show items from the Lwisukha presenter's newscast from transcript 29.

55. When   the petrol tanker   collided   with a car

Lwo   mutuka kwa makura   kutuyane   no mutuka mutiti

56. University lecturers   have threatened   to down their tools

   Avalimu vasomianga etsiunivasiti   vavoli   valaranga mukomo

57. The examination   timetables   will be released   earlier

   Lichela   mipangilio   khokhurulitswa   mapema

The translation trend observed in extracts 52-57 revealed the fact that the TL versions lacked specific words for the SL concepts. This was attributed to the fact that most SL concepts in this section were SL specific and did not have one-to-one equivalent items in the TL. As observed by Reiss (1989) the language dimension used to transmit the information is in informative texts should be logical or referential, the content or topic is the main focus of the communication.

The presenter assumes that the length of service as a newscaster enabled him to attain TL equivalent forms. However, Newmark (1988), notes that when corresponding SL and TL words do not usually have precisely the same semantic range, the translators may under translate the text. Such under translation in the case of informative texts would result to meaning loss of the SL concepts. For the present case, the researcher's aim was to establish whether the presenters attained TL equivalence when rendering the items in this category. The discussants gave the following responses;

Interviewer: *Amakhuva kakhali kolukabras tawe kalombanga kariena eliulila lilio lia matangaso ka Mulembe FM?*
(To what extent is your comprehension of Mulembe FM newscasts affected by Lukabras non-equivalent items?)

Discussant 34: *Liomuyali lilia elimanyile, lakini elindi likhukovoshela lilia selimanyile tawe*
.

        (I know the meaning of the item *'muyali'* in extract 52. But I don't know the one in extract 53 about *'omukoveshelo'*.)

Discussant 35: *Omuyali omukhongo mba niye wuyalanga etsikesi etsingali kama niwirile omuntu. Savetsanga murukoti orititi kama rwa vefi vetsingokho tawe..*

        (In extract 54, *'omuyali omukhongo'* means a judge who deals with high profile cases, like the ones involving murder. These judges can not deal with petty offenders like chicken thieves.)

Discussant 36: *Elienelo akhavolile tsa ari omutuka okhorwa kuvele omutuka omutiti nomba elori. Alafu amafura kalavolanga ako, okorwa nikokhivekha nomba kalena..*
        (In extract 55, the presenter talks about vehicle carrying oil, we have not been told the kind of oil it was carrying. We are also not told whether it was a small vehicle or a lorry.)

Discussant 37: *Liavalimu vasomianga etsiunivasiti lilia velesile tsa ovolai. Liemipango cha vasomi okhukhola elichela mba namakhuva ka Matiang'I avolile ari alekalira ovwifi vwamacela*

        *(*The presenter has explained well extract 56 that teachers teaching in the University want to go on strike. However for extract 57, I'm not sure about the plans being said by the presenter. But I think it is something about curbing the leakage of exams by the education Cabinet Secretary Dr. Fred Matiang'i.)

English can make distinctions among the legal concepts such magistrate, judge, state counsel and Chief Justice, which are co-hyponyms of legal practitioners while the Luhya dialects cannot. That is why the Luwanga presenter failed to put a clear distinction between the items 'magistrate' and 'Chief Justice' which he renders as *'muyali'* and *'muyali omukhongo'* in extract 52 and 54 respectively. The response from Discussant 34 revealed that the TL versions were too general and ambiguous, and therefore led to meaning loss of the SL message. Discussant 34 said that the TL version of '*omuyali'* simply meant a person who judges people in a court of law while Discussant 35 said that '*omuyali omukhongo'* meant a person who handles high profile

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cases in court. From the SL version, the presenter used the term magistrate to describe the judge in a lower court of law. The item Chief Justice is a title given to the head of the Judiciary in Kenya. This information was not provided in the translated versions. Rendering the item magistrate as *'omuyali we ekoti eintiti'* (a judge of a lower court) would attain the TL equivalence.

Similarly, Chief Justice could have been rendered as, *'omukali vasinjilila amakhuva ketsikoti mukenya',* (a person in charge of the court system in Kenya). The principle idea is that the translator should work to achieve the function or "the communicative purpose of the translation" (Pym, 2010: 44) rather than just follow the ST. In other words, the dominant factor is "what the end-user wants the translation for" (Pym, 2010: 44). In extracts 52 and 54, the translated versions do not serve the communication purpose of the target text because the TL audience to not get the intended information. Furthermore, the end-users in this translation are the listeners of the translation. Responses from Discussant 34 and Discussant 35 attest to the fact that listeners sometimes miss the SL versions of the newscast in Mulembe FM translation.

Lack of hyponym, for the SL item, 'counsel', in extract 53, also lead to Lukabras non-equivalence in the translation. In the transcript, the presenter was talking about Senior Counsel, Mr. James Orengo who was representing the Kenya National Union of Teachers in a court case. However, the TL version of *'omukovoshelo'* was not understood by the discussants. Discussant 34 did not know the meaning of the item. This implies that some items, for instance those pertaining to legal register, may lack specific hyponyms in the Luhya dialects during the translation process.

Moreover, it has been stated that translation is an art (Bignenet and Shulte, 1989). By extension, then, a translator is an artist and language is the translation tool. Translators who want to produce a functionally relevant TL product need to pay skillful attention the lexical choices they make in the languages they are working in. This is because the intricate nuances of a language are tied to the lexical choices which in some languages dictate the semantic realization and hence cannot be overlooked in translation. Rendering the SL version of Senior Counsel as *'vulakhonya ekesi yili mukoti'* (the one who will help the Teachers' Union with the court case) would be functionally relevant.

In extract 55 for instance, the TL non-equivalence in the Lwisukha presenter's translation is attributed to the lack of the TL hyponyms for the SL items 'petrol tanker' and 'car'. In the SL for instance, 'car' and 'petrol tanker' are co-hyponyms for the word 'vehicle', while 'petrol' is a hyponym for 'fuel'. However the TL does not have such hyponyms. That is the reason why Discussant 36 was unable to distinguish the type of vehicle and the type of oil in the extract. Translating a tanker as *'omutuka kusutanka amafura ke petroli'* (a vehicle that ferries petrol), and a car as *'omutuka omutiti kuvalangamga vari eka'* (a small vehicle called a car) would help the discussants get the meaning of the items. The Lwisukha presenter used the term '*amakura'* to render the SL item petrol. However this is a general concept in Lukabras which includes cooking oil, petrol, diesel and even body oil. Discussant 36 did not get the SL meaning of the item. The SL items could have been rendered as *'omutuka omukali kwelitanchi kusutanga amafura ke petroli'* (a big vehicle with a tank which ferries oil called petrol).

Extracts 56 and 57 also contained items that lacked TL hyponyms. The translation of extract 56 was understood by Discussant 56. However, it was the SL item 'timetables' that constrained the discussants' understanding of extract 57. Discussant 36 said that the item meant programmes to curb exam leakage. This meant the meaning of the SL message is lost. This study aimed at underscoring the significance of appropriate lexical choices in translation. In extract 57 above, the word choices led to meaning loss of the SL information. From transcript 30, the extracts below shows the Lukhayo presenter's translation of the SL items which lacked hyponyms in the TL.

58. There were   riots

      Khuvele   *novutondovanu*

59. The cabinet secretary   for Education

      Mukhongo   *wa masomo*

60. The principal secretary   for health

   Omukhongo   *wa makhuva kovulamu*

Interviewer: *Amakhuva kakhali kolukabras tawe kalombanga kariena eliulila lilio lia matangaso ka Mulembe FM?*
(To what extent is your comprehension of Mulembe FM newscasts affected by

Lukabras non-equivalent items?)

Discussant 38*: Ovutontovani mba ne shintu shivula omupangilio. Akanti kavili kalia mba ni malala vutsa, ovo navantu vasinjilila amasomo nende kovulamu*

*(*The item *'ovutontovanu'* in extract 58 means confusion. In extract 59 and 60 *'omukhongo'* mean the same thing, the person in charge.)

The Lukhayo presenter rendered the SL term 'riots' as *'varerire vudondovanu'* in extract 58. Discussant 38 opined that the TL version implied a state of confusion. In the transcript, the presenter was giving information about riots by students of the University of Nairobi. However,

the SL item had no specific equivalent concept in the TL. The translation by the Lukhayo presenter did not attempt to render the exact contextual meaning of the original in such a way that both the content and the language are readily acceptable and comprehensible in the TL.

For extract 59 and 60, Discussant 38 did not see the difference between the TL versions for Cabinet Secretary and Principal Secretary. Both the items were rendered as *'omukhongo'* by the Lukhayo presenter. This was due to lack of specific items in the TL to render the SL items. According to Al-Safi (2007) translators should compensate semantic losses in translation when faced with SL concepts that lack one-to-one TL items. The aim of compensation is to balance the semantic losses that translation involves. Compensation introduces a SL element of information or t in another place in the TL text because it cannot be reflected in the same place as in the SL. Extract 59 and 60 can be distinguished by rendering them as *'omukhongo wa makhuva masomo wuvalanganga vari cabinet secretary'* (the person in charge of the ministry of education known as Cabinet secretary) and '*omukhongo wa makhuva ko vulamu wuvalanganga vari Principal Secretary'* respectively (the person in charge of the ministry of health known as Principal Secretary).

4.4.4. Translating Perfect Homonyms

This section analyzed non-equivalence attributed to Luhya perfect homonyms. Such words have the same morphological and phonological form but their meanings differ in the different dialects. If such words are used in the translation of informative texts when translating a text into the Luhya dialects, the translator should be aware of how such items can be interpreted by the TL audience. Such was the case when the items in extract 52-57 were used by the non-Kabras presenters.

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The extracts 52-53 were items from the Luwanga presenter's transcript from transcript 1

52. Hospital   to be given   more drugs

    Esivitari   *okhumeta*   *emisala*

53. *Omukambi*   *akhupilwe*

    The preacher   was beaten…

From the Lukhayo presenter's transcript 2, extract 54-55 were obtained.

54. Wants   the child   to   go to school

    Atakha   *mwana*   *ache*   *mwisomelo*

55. They refused   to go   to the meeting

    Vakhaile   *khutsia*   *mumukutano*

Extract 56-57 shows items from the Lwisukha presenter's newscasts obtained from transcript 28.

56. He will be buried   tomorrow

    Alarerwa   *mukamba*

57. He wanted   to strangle   his   wife

    Yenyi   *khusunga*   *wewe*   *mukhali*

The data below was obtained from the FGDs.

Interviewer: *Amakhuva kakhali kolukabras tawe kalombanga kariena eliulila lilio lia matangaso ka Mulembe FM?*
(To what extent is your comprehension of Mulembe FM newscasts affected by

Lukabras non-equivalent items?)

Discussant 40: *Vlavolanga vari valenyanga okhuraka emisala shoeosivito ye Kakamega nomba nisie wuwululile ovuvi. Elindi elo valavolanga vari vakhupule omukambi nivalakambusiananga nomukhasi wulia*

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(In extract 52, the presenter is talking about planting of trees at Kakamega General Hospital. Extract 53, is about a man who was beaten. I think the man was caught arguing with a woman over something.)

Discussant 41: *Elienelo sivalavolanga vari watakha omwana wokhusoma. Aundi omukhasi wuwe nomukumba. Sasa avantu valamukhonya varie awenao. Avantu nivakhaile okhutsia mumukutano mba aunti vamanyile vari vakavilenjeyo atsisenti*

(Extract 54 is talking about a man who doesn't have children that can go to school. Maybe, his wife is barren; I wonder what kind of assistance he wants from people. In extract 55, those people who insisted that they attend the meeting maybe knew   that they would get money from the politicians in the meeting.)

Discussant 42: *Omuntu wufwile wulia vari valachelesia mutsuli. Aunti ashili mumochari. Elini elo sivavolile vari omusatsa vulia yenyilenje okhulakaya nende omukhasi wuwe, vamutitile wahina, avasikari avyantsa tsa fweshikhaya.*
(In extract 55, I think the deceased is in the morque and the body will be taken to his home tomorrow. The other extract (56) is talking about a man arrested for merely trying to talk to his wife; I don't know what prompted the arrest.)

In extract 52, a disparity in the meaning of the TL item between Lukabras and Luwanga is revealed. The SL item 'drugs' was translated as, '*emisala'* by the Luwanga presenter. Discussant 40 said that the presenter was talking about the planting of trees at Kakamega General Hospital. There were two problems with the translation of this item. First, the equivalent Lukabras item for the SL item 'drugs' is '*amalesi'* and not '*emisala'*. Second, the same Luwanga item '*emisala'* exists in Lukabras lexicon but with a different meaning, 'trees'. Such a mismatch created semantic ambiguities in the comprehension of the item by Lukabras listeners. Mudogo (2011) has observed that such mismatches also exist between Lukabras and other Luhya dialects such as Lubukusu and Lulogooli. He contends that Lukabras listeners often misinterpret Lubukusu and Lulogooli items which have different meanings in Lukabras. This implies that such semantic mismatches among the Luhya dialects can cause communication breakdown in the translation of Mulembe FM newscasts if not well addressed by the presenters. In extract 52, for instance, the

ambiguities in the interpretation of this translation by the respondents led to meaning loss of the SL message. The rendering that would capture this in Lukabras is: '*amalesi*'.

The SL message, 'the preacher was beaten', was translated as '*omukambi akhupilwe*' by the Luwanga presenter in extract 53. Lukabras non-equivalence in the translation was occasioned by the word for word rendering of the SL word preacher as '*omukambi*'. In Lukabras, the TL word '*omukambi*' means 'a person who is fond of complaining about he/she is given'. The presenter was giving news about a preacher who had been beaten by a rowdy mob after being caught in a lodging by somebody's wife. Discussant 40 said that the TL version meant that the man was beaten for arguing with somebody's wife. The presenter could have explained the word as '*omuntu wuvolelenga avantu amakhuva ka nyasaye*' (a person who spreads God's word to the people).

The divergence of items in this category was also revealed in the data from the Lukhayo presenter's newscasts. This led to semantic ambiguity of the TL versions as shown in extracts 54-55. The semantic ambiguity in extract 54 was triggered by the Lukhayo presenter's use of the item '*atakha*' to render the SL version of 'wants'. In the newscasts, the presenter was talking about a poor parent who was appealing to well wisher to help fund his son's Secondary School Education. However, in Lukabras, the word '*atakha*' means to lack something. Discussant 41 said that the translation meant that the man in question did not have a child who can go to school, and even wondered what kind of assistance would be given to the man. Such differences in meaning between Lukhayo and Lukabras triggered different interpretations from the respondents

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and therefore influenced the accuracy in the translation of the SL message by the Lukhayo presenter.

The item *'vakhaile'* in extract 55 was also used by the Lukhayo presenter to render the SL term 'refused'. In the newscasts, the presenter was giving information about Members of Parliament from Busia County who had refused to attend a public rally called by the Kenya former prime minister and leader of the Orange Democratic Party (ODM) Mr. Raila Odinga. However, Discussant 41 interpreted the TL version to imply that people had insisted that they go to the meeting possibly because they wanted to get money from the politicians attending the meeting. The same TL item in Lukabras means 'insisted' in the SL. The message decoded by the discussants was that the rally was later attended by these politicians contrary to the factual information from the SL. This can be likened to what Giles (2006) describes as divergence in communication. Such divergence is attributed to the use of words that do not converge to the linguistic expectations of the TL audience.

Lwisukha dialect has items whose meaning is different in Lukabras. Consequently, the Lwisukha presenter in extract 56 translated the SL 'will be buried' as '*alarerwa'*, a translation that does not appropriately capture the Lukabras meaning for the SL term. In Lukabras, the SL item 'will be buried' translates as *'alayevilwa'*. The information in the newscasts was about the burial of a prominent businessman in Kakamega.Data from the FGDs showed that Discussant 42 interpreted the TL version to mean that the deceased would be brought home.

Another Lwisukha word which has a different meaning in Lukabras is *'khusunga'* (to strangle) as translated by the presenter in extract 57. In Lukabras, *'khusunga'* means to talk/speak. Therefore, when the presenter used the item in transcript 57, Discussant 42 said that the presenter meant 'talking'. In the newscasts, the presenter was talking about a case of domestic violence where a man had been arrested for attempting to strangle his wife in Mumias town. In this case, the presenter uses an item which has a different interpretation by the listeners Discussant 42 misinterprets the translation and even wonders why a man is arrested for merely attempting to talk to the wife.

Jakobson (cited in Venuti ed. 2000) explains that the differences between structures, terminology, grammar and lexical forms of languages as the main reasons of non-equivalence. The author's assertions on difference in the lexical forms of languages as the main reason for non-equivalence are of relevance to the analysis above. The fact that similar lexical forms can yield different meanings among the different Luhya dialects proves a big challenge in Mulembe FM translation.

Extracts 52-57 reveal that non-equivalence is a fact which a translator will encounter in English-Luhya translation. It may be that the concept is known or understood but the non-Kabras presenters do not use the specific Lukabras word to express it. Another difficulty is that, Lukabras can have different term for the same SL concept. It therefore emerges that, the translator must be careful with the process of transferring meanings of words in this category because some word may have more than one meaning. By knowing the possible meanings of a

word in different Luhya dialects, the translator is able to transfer the meanings appropriately and TL audience may get the meaning and information of the SL messages.

Differences between languages, however, do not necessarily prevent interlingual translation. In Jakobson's viewpoint, interlingual translation involves "substituting messages in one language not for separate code-units but for entire messages in some other language" (Jakobson, 1959, in Venuti ed. 2000: 114). Maintaining the entire messages – not the strictly identical language code-units – tends to be achievable in interlingual translation.

4. 5. Relevance and Applicability of the Translation Strategies in Mulembe FM Newscasts

Objective three sought to evaluate Evaluate the relevance and applicability of the word level strategies used in the translation of Mulembe FM newscasts by the non-Kabras presenters to Lukabras listeners. To fulfill this objective, receptor responses from the discussants in the extracted items were investigated. This was because, as Wangia (2003) suggested, investigating the trend of receptor responses can give clues as to whether the TL equivalence is achieved in translation. Wangia (2003) used receptor responses to compare the word categories in the translation of the Lulogooli Bible from English. In the same light, Wanjohi (2005) used receptor responses to investigate the effectiveness of the translation strategies employed by radio presenters in selected Gikuyu FM radion stations. For the present study, the number of receptor responses was used to convey clues as to the relevance and applicability of the strategies used in translation of particular items by the non-Kabras presenters in Mulembe FM newscast. In this view receptor responses for the items in each category were quantified and inferences form the data used to evaluate the relevance of the strategies to the listeners.

The research question that guided the analysis of this question was, 'How relevant and applicable are the word level strategies used by the non-Kabras presenters in attaining functional Lukabras equivalence in the translation of Mulembe FM newscasts?' There exist numerous and varied answers to this question from different practical perspectives and from different translators and translation scholars. An insightful theory is Reiss's Skopos theory, which holds that the criteria vary according to the text type (Reiss, 1989). Reiss places great emphasis on equivalence at the communicative level, for instance, the function of the language of a text, stating that, "The transmission of the predominant function of the ST is the determining factor by which the TT is judged" (Reiss, 1989:109). Since Mulembe FM newscasts is an informative text, the researcher sought to evaluate whether the choice of the TL lexical items by the non-Kabras presenters was characterized by functional relevance to accommodate Lukabras listeners as part of TL audience of Mulembe FM newscasts. Question 3 on the FGD was used to guide the discussants in discussing the relevance of the items in each strategy, in terms of functional applicability, typical of informative texts. The receptor responses for the items in each strategy were presented on frequency tables and later analyzed. The data in each category is analyzed in the following sub-sections;

4.5.1 Relevance and Applicability of Word for Word Translation Strategy

To evaluate the relevance of this strategy as used by the three non-Kabras presenters of Mulembe FM newscasts, the researcher presented the items in this category to the FGDs for discussion. The respondents were asked to give the meanings of the translated TL versions of the items. The receptor responses were compared with the translated versions to evaluate whether or not the TL equivalence was attained. Responses from the respondents were thereafter tabulated. The

maximum receptor responses per item are forty seven, that is, if all the forty seven respondents were to give the TL equivalent meaning for a particular word or phrase.

The comparison between the translated versions with Lukabras equivalent items for the SL concepts was necessary to ascertain whether the TL versions were relevant. From the comparison, discrepancies between the translated versions and Lukabras equivalent items for the SL concepts were noted as shown on Table 6. The items were obtained from transcripts 1-3.

Table: 6 Examples of lexical discrepancies in the word for word translation strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	Maximum responses	Number of correct responses	percentage
Were praying	*nivakambanga*	*nivasalanga*	47	13	28
Broke	*yara*	*yatisia*	47	9	19
Basin	*estasia*	*olukaraya*	47	8	17
In the kitchen	*mufumbiro*	*muchikoni*	47	7	17
Died	*akhutsi*	*afwile*	47	19	40
Bananas	*amaremwa*	*amatore*	47	17	36
Ripe	*amengu*	*amarofu*	47	20	43
TOTAL			**329**	**93**	**200**

Source: Field observation data (2016)

The trend in Table 6 reveals the discrepancies between the translated versions and Lukabras equivalence of the SL items. This was attributed to word for word translation which resulted in Lukabras non-equivalence in the translated versions. 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 references to comprehend the SL message

effectively. The examples on Table 6 however show that there was lack of similar TL references for the TL items for the SL concepts. This called for a strategy that would recreat the TL products to fulfill the communicative purpose of the translation. The translation trend for the items in this category negates the basic concepts around which the Skopos Theory revolves. According to Reiss (1989), translators should work in order to achieve the communicative purpose of the translation by selecting appropriate lexical items to render the SL into the TL.

When the expected maximum responses are compared with the number of correct responses for the items in this category, it was revealed that most discussants did not understand the meaning of the items. This is inferred from the numbers of correct responses recorded on Table 7. For instance, the Lukhayo word '*mufumbiro'* (in the kitchen) had only 7 (17%) correct receptor responses, out of the forty seven maximum number of correct receptor responses. This means that only seven out of the forty seven discussants got the meaning of the SL message intended by the Lukhayo presenter. As observed by Shariati and Shariati (2014), a successful translation is one that conveys the explicit and implicit meaning of the source language into the target language as fully and accurately as possible. The author contents that although the translators must be able to read and comprehend the source language and write comprehensibly in the target language, they must also be able to choose the equivalent expression in the target language that both fully conveys and best matches the meaning intended in the source language. This is what Shariati and Shariati (2014:2) refer to as 'congruity judgment'. The translated versions were not therefore relevant for the communicative purpose of the translation.

Other items eliciting very few numbers of receptor responses were the Lukhayo items , '*yara'* (broke), '*estasia'* (basin) and the Luwanga item '*nivalamanga'* (were praying) recording 9 (19%), 8 (17%) and 13 (28%) correct receptor responses respectively. Data from the FGD revealed the following response by Lukabras Discussants;

Intervwiever: *Amakhuva kakhali kolukabras karumishilwanga uvulei navatangasachi va*

matangaso ka Mulembe FM?

(How relevant and applicable are the non-Kabras items used by the presenters of

Mulembe FM newscasts?)

Discuusant 43: *Omanye avatangasachi satsindala varumishilanga amakhuva kakhali kolokabarasi tawe, mani kanyela okhukhuvurakho.*

(The presenters may not be very relevant because they sometimes use non-Lukabras words which are unknown to us in the newscasts.)

Discussant 44: *Kalondokhanaga nende omutangasachi mwene, valala kama wokuranga wulia onyela waulilakho ovulai, lakini avanti, kalakhuvurakho amanyishi.*

(It depends on the individual presenter. For instance Presenter 1 was faily relevant, but the other two presenters used a lot of non-Lukabras words.)

Discussant 45: *Avatangasachi valia vacharibangakho lakini, paka ove niwanala okhuwulila amatangaso ka Mulembe lakini amanyishi kalakhuvurakho.*

(The presenters try their best but you have to be a frequent listener to get the message from the newscasts.)

Discussant 46*: Omanye amakhuva kano sivarumushile olukabarasi tawe. Paka ereve aundi owashanche wamanya khekhamanyile komutangasachi atangasilenche.*

*(*The presenters have used non-Lukabras words in the extracts. Some of the items are unknown to me. In case I want to know the meaning of these words that are unknown to me; I have to inquire from my friends who know.)

The responses from the discussants revealed that word for word translation did not attain TL equivalence. This was attributed to the non-native factor on the part of the presenters. Discussant 43 for instance, was aware of the fact that the presenters were constrained in attaining Lukabras equivalence by the fact that they used some non-Lukabras words in the newscasts which were not known to the discussants. The response from Discussant 46 indicates that the strategy produced non-equivalent products in the TL. As observed by Newmark (1988) word for word translation strategy can only be functionally applicable where there no linguistic gap in the receiving language. However, in Mulembe FM newscasts the divergence between Lukabras and the translated versions on Table 20 constitute a linguistic gap in the receiving language. In this view, a re-creation that is different from literal translation would be called for to render the functionally equivalent message to the TL audience.

The discrepancy between the SL versions and the translated versions widens the communication gaps in the translation. In the view of the acknowledged centrality of translation in facilitating communication, (Reiss, 1989) considers the function of the language of a specific text type to be the criterion of a 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. In the present case, word for word rendering led to meaning loss of the SL versions of the newscasts.

The Lwisukha word, *'amengu'* had 20 (43%) correct responses, the highest in this category. However 27 respondents did not get the meaning of the item. Dryden (in Bassnet, 1991) calls word for word translation as metaphrase, whereby a translator renders the author's message word

by word and line by line. Dryden (1991) criticizes this method of translation likening it to dancing on ropes with fettered legs, arguing that it is susceptible mistranslation of the SL. The translation of the SL word 'ripe', as *'amengu'* attests to this. Al Safi (2007) asserts that since translation is a communicative event involving the use of verbal signs, the chance of untranslatability in practical translating tasks may be minimized if the communicative situation is taken into account. From the functional view, word for word rendering resulted into many cases of SL meaning loss. The summary of receptor responses is shown on Table 7.

Table 7: Summary of receptor responses in the word for word strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	846	190	22.5
Lwisukha presenter	611	142	23.2
Luwanga presenter	470	131	27.9
Total	**1,927**	**463**	**73.6**

Source: Field observation data (2016)

Table 7 shows the summary of receptor responses in the word for word translation strategy. Out of the one hundred and fifty sampled items, this strategy had a total of 41 items; 18 by the Lukhayo presenter, 13 by the Lwisukha presenter and 10 by the Luwanga presenter. If all the 47 respondents were to give the correct responses for all the 41 items in this strategy, 1,927 responses could have been recorded. However, this was not the case as only 463 correct responses were recorded. The results indicate a very low percentage of 24% of the total number of correct responses from the discussants.

Of the 18 items rendered word for word by the Lukhayo presenter, the researcher had only one hundred and ninety out of the possible eight hundred and forty six possible correct responses, recording 22.5%. For the Lwisukha presenter, only one hundred and forty two out of the six hundred and eleven possible correct responses were recorded, constituting a percentage of 23.2. The Luwanga presenter had the highest percentage in this category with one hundred and thirty one out of the three hundred and seventy six possible correct responses with a mean score of 27.9. All the presenters had few numbers of correct responses from the respondents. The few numbers of responses by the respondents can be attributed to the fact that the non-Kabras presenters used Lukhayo, Lwisukha and Luwanga items which did not have equivalent Lukabras terms.

As shown in Table 7, this strategy had many cases of Lukabras non-equivalence items. Non-Kabras presenters' words like *nivalamanga* (they were praying), *mufumbiro* (in the kitchen, *amengu* (ripe), *yara* (broke) and *estasia* (basin) were among some of the items in this category which recorded very low number of correct receptor responses. The findings confirm the assertions by various scholars such as (Kebeya 1997, Marlo 2009, Mudogo 2011) of the existence of vast lexical mismatches among the Luhya dialects. The Skopos Theory underscores the need for the translators to strive for a translation that attains what is functionally relevant for the TL audience. However, where there is mismatch in the TL versions meaning that word for word translation is not applicable in such cases.

According to Baker (1992), the linguistic discrepancies between SL and TL, makes word for word translations, especially of informative texts awkward, unnatural and unintelligible because

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literalism distorts the sense and the syntax of the original, impedes the translator's work and stifles his creativity. This is why machine translation, which basically performs mere replacement or simple substitution of words in one language for words in another, has succeeded in dealing with standardized texts employing plain, formulaic language such as weather reports, government documents, and some legal texts. In the present case, the word for word rendering of the SL versions by the non-Kabras presenters led to meaning loss of the SL messages.

4.5.2 Relevance and Applicability of Naturalization Strategy

Naturalization, according to Newmark (1988) involves adapting the SL word first to the normal pronunciation, then to the normal morphology of the TL. Vermeer (2000), states that translators are vehicles and due to their bilingual or multilingual tongue, can provide the TL audience with glimpses of other cultures when applying this strategy. However, the researcher was of the view that if the translator happens to deviate from the functionally relevant TL forms when using this strategy, then the communication with the audience will be impeded. A comparison of the naturalized items by the non-Kabras presenters and Lukabras equivalent forms on Table 8 confirms the lexical discrepancies which were susceptible to meaning loss in the SL message in Mulembe FM translations. The items were obtained from transcripts 4-6;

Table: 8 Examples of lexical discrepancies in the naturalization strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	maximum responses	Number of correct responses	percentage
The Kenya gazette	*Likaseti lia Kenya*	*Elikaseti lia serikali yandikangamo amatangaso maluumu*	47	15	32
Senior editor	*Mwandichi omukhongo*	*Wusinjilile okhwandika*	47	17	36
Drafted	*Wulombi*	*wuyilile*	47	23	49
To abuse	*Kuvunaka*	*okhurumushila Ovuvi*	47	16	34
Bill	*Lilako*	*Lipendekeso lie lilako*	47	14	30
TOTAL			**235**	**85**	**181**

Source: Field observation data (2016)

As seen in Table 8, it emerged that the naturalized items by the non-Kabras presenters diverge from Lukabras equivalent forms for the SL items. Only in very few instances did the respondents give the correct responses for the items translated by the non-Kabras presenters. For each item, the maximum number of correct receptor responses was 47. However, data from Table 9 shows that none of the item recorded even half the total number of correct reponses. The items '*lilako*' (bill), '*likaseti lia Kenya*' (Kenya gazette) and '*mwandichi mukhongo*' (senior editor) recorded very low number of correct receptor responses. The trend exhibited in Table 8 runs in contrary to Davies (2003:68) assertion that, "The translator is often portrayed as a mediator whose task is to make the cultural manifestations accessible to the TL audience in the translation". This is because the naturalized items elicited very few correct numbers of receptor responses. Moreover, data from the FGDs elicited the following responses;

Intervwiever: *Amakhuva kakhali kolukabras karumishilwanga uvulei navatangasachi va*

matangaso ka Mulembe FM?

(How relevant and applicable are the non-Kabras items used by the presenters of

Mulembe FM newscasts?)

Discussant 47: *Omanye lwo mutangasachi avolile tsa ari omwandichi esie emanyile vutsa*

endeti nomuntu wantikanga. Nishili eshindi shindi omutanghasachi kakhoele

yelese

(I know that the item *'omwandichi'* means 'the one who writes'. If the item has a
different meaning, then the presenter should have explained it more).

The response from Discussant 47 reveals that the translation of the item *'omwandichi'* is

inconsistent with the TL equivalence. This is attributed to the negative responses from the

respondents. Larson (1984), notes that appropriate translation involves transferring of the SL

meaning of a text by moving from the form of the source language to the form of the receptor

language. Her assertions seem to be more practical because they underscore the SL content as the

main priority in translation. This gives translators flexibility in terms of form and structure which

is appropriate when translating a language into a language group with different dialects.

Moreover, such translation can only achieved when the TL audience get the correct meaning of

the SL messages. However, in the present case, the respondents did not get the intended

information from the newscasts.

In this strategy, 20 items were rendered by the three non-Kabras presenters in Mulembe FM

newscasts. Out of these 20 items, 9 were by the Lukhayo presenter, 6 by the Lwisukha presenter,

while the Luwanga presenter had 5 items. Overall, the distribution of receptor responses for the item naturalized by the three non-Kabras presenters was tabulated in Table 9.

Table 9. Summary of receptor responses for the naturalization strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	423	111	26.2
Lwisukha presenter	282	98	34.8
Luwanga presenter	235	84	35.7
TOTAL	**940**	**293**	**96.7**

Source: Field observation data (2016)

The expected total number of correct receptor responses was 940, that is, if all the 47 respondents gave correct responses. However data from Table 22 above indicates that this was not the case. Only 293 correct responses were recorded, a representing a very low percentage of 31%.

As indicated in Table 9, the items from the Lukhayo presenter elicited only one hundred and eleven out of the maximum four hundred and twenty three correct responses from the respondents, with a percentage of 26.2. Such a low percentage indicated that most of the respondents did not comprehend the items used by this presenter. For the items naturalized by the Lwisukha presenter, only ninety eight out of the maximum two hundred and eighty two correct responses were recorded, with a percentage of 34.8. Responses from the Luwanga presenter's newscasts recorded ninety eight out of the maximum two hundred and thirty five correct responses with a percentage of 35.7.

The fact that none of the three categories recorded less than a half of the correct responses indicates that all the naturalized items were not relevant to Lukabras listeners. Most of the items naturalized were not only semantically complex to be naturalized but also under translated by the presenters. This was the case of SL items like senior editor (*omwantichi omukhongo*), drafting (*wulombi*) and Kenya gazette (*likaseti lia Kenya*). Such naturalizations did not give the respondents acceptable translations for the SL concepts. It can be observed that items by the Luwanga presenter had a higher response rate than the Lwisukha and Lukhayo presenter. Reiss (1989) prescribes a translation that addresses the demands of the TL clients. In Mulembe FM newscasts, the clients are Lukabras listeners. The naturalized items did not meet the demands of the clients.

4.5.3 Relevance and Applicability of Domestication Strategy

Venuti, cited in Munday (2008:145) observes that 'domestication aims to reduce the impact of foreignness in the target text due to ethnocentric trends that stimulate the translator to elevate his own cultural references and keep them intact from other alien ones'. The strategy therefore involves rendering foreign SL terms using the perceived TL domestic equivalents. Venuti says that most translators do not use this strategy appropriately because the TL involves 'an ethnocentric reduction of the foreign text to target–language cultural values' (Munday, 2008:144). This implies that the strategy may involve some levels of meaning loss of the SL information if not appropriately utilized. For the present study, the researcher compared the SL domesticated terms with their TL equivalents. However, as shown on Table 10, there were notable discrepancies between the translated versions and Lukbras equivalent items for the SL concepts. The items were obtained from transcripts 7-9. Data from the FGD was used to evaluate the appropriateness of the strategy as used by the non-Kabras presenters.

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Table: 10 Examples of lexical discrepancies in the domestication strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	Maximum responses	Number of correct responses	percentage
His Excellency	*omwami*	*woluyali*	47	23	49
Ox-plough	*lichoki*	*eyimboko yo khulima ne tsing'ombe*	47	11	23
Sweaters	*mijosi*	*emisweta*	47	13	27
In the hospital	*mwidwaliro*	*muwosivito*	47	12	26
Prosecutor	*omuyali*	*Omuntu wusomelanga avantu amashtaka mukoti*	47	19	40
Rabbits	*visungula*	*ofutuyi*	47	15	32
Umbrella	*limafuli*	*linyinya*	47	15	32
TOTAL			**329**	**108**	**229**

Source: Field observation data (2016)

Data from Table 10, shows the discrepancies between the translated versions of the SL items and their Lukabras equivalence. Such discrepancies could have triggered the few number of correct receptor responses from the discussants. The Luwanga item '*lichoki*' (ox-plough) had the least number of correct responses recording 11 out of the 47 possible correct responses. This implies that 36 discussants did not get the translated version of the concept. This was attributed to the discrepancy between the Luwanga item '*lichoki*' and the Lukabras item '*lichembe lio khulima*' for the same SL concept 'ox-plough'. It therefore emerges from the data that Lukabras and Luwanga do not the same words for certain English items. In such cases using a strategy that uses items which do not address the needs of the TL listeners was not applicable because there was loss of meaning in the SL message.

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Other items in this category such as the Lukhayo words, '*mwidwaliro*' (in the hospital) and '*mijosi*' (sweaters) recorded only 12 (26%) and 13 (27%) correct receptor responses respectively. The data therefore reveals that the majority of the respondents did not get the meaning of the translated versions by the Lukhayo presenter.   Vermeer (1996:37) states that "informative texts text must be translated 'faithfully' because the purpose of such translation is to provide an approach for the target–culture recipients to a foreign author and his work, his intentions and meaning." Furthermore, the Skopos theory defends a functional approach to translating. For Vermeer (1996: 15), "each transitional act has its own Skopos and different Skopos lead to different translations of the same source". For the present case, the translation by the non-Kabras presenters did not conform to the function of the TL text. This was attested by the following response from a discussant;

Intervwiever: *Amakhuva kakhali kolukabras karumishilwanga uvulei navatangasachi va*

matangaso ka Mulembe FM?

(How relevant and applicable are the non-Kabras items used by the presenters of

Mulembe FM newscasts?)

Discussant 11: *Omanye omutangasachi wulia atsile tsa mwulwisukha lwene. Niko kachililenche*

avantu vayinganine khumakhuva kelimafuli nende evisungula kalia.

(The presenter used Lwisukha items that did not correspond to Lukabras items.
That is why most of us argued over the meaning of *'visunguala'* (rabbits) and
'limafuli' (umbrella).

The response from Discussant 11 it is revealed that Lwisukha words *'visungula'* (rabbits) and *'limafuli'* (umbrella) had only impeded the discussants' understanding of the SL concepts. This is why the two items had only 15 (32%) correct receptor responses each. This implies that only

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few discussants got the meanings of the SL concepts. The item with the most number of receptor responses in this category was the Lukhayo word *'omwami'* (his Excellency) with 23 (49%). However, this was not even half of the receptor responses for the item. Vermeer (1996) points out that neither the source text nor its surface structure determines the target text or its surface, but the ultimate Skopos of the translator does so. The main rule for any translation is thus the 'Skopos rule', which says a translational action is determined by the function of the target text; that is, the end justifies the means (Vermeer, 1996). In the translation of the data in the case of the present study, the aim was producing a TL functional replica of the English version of the newscasts. The trend from the analyzed data reveals that domestication strategy as used by the presenters does not conform to this rule. This is inferred from the few number of receptor responses.

This strategy had 24 items, 11 by the Lukhayo presenter, 6 by the Lwisukha presenter and 7 by the Luwanga presenter. Table 11 indicates the receptor responses by the Discussants in the domesticated items by the three non-Kabras presenters.

Table 11. Receptor responses for the domestication strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	517	125	24.1
Lwisukha presenter	282	79	28
Luwanga presenter	329	109	33.1
TOTAL	**1,128**	**313**	**85.2**

Source: Field observation data (2016)

Data from Table 11 also indicates how the discussants responded to the domesticated items by the three non-Kabras presenters. As shown by the data in Table 11, the items domesticated by the Lukhayo presenter recorded the lowest number of correct responses from the discussants. Out of the possible five hundred and seventeen possible correct receptor responses, only one hundred and twenty five correct responses were recorded. This was a mere 24.1% of the correct receptor responses. Such few number of responses in the items in this category can be attributed to the fact that the presenter used Lukhayo words which sounded new to the listeners. Data from the Focus Group Discussions indicated most of the discussants did not get the SL meanings of the SL words. Notable examples were the Lukhayo items *'mijosi'* (sweaters) and *'mwidwarilo'* (hospital) which had the least number of the respondents giving the correct meaning of the item.

For the items by the Lwisukha presenter, seventy nine out of the possible two hundred and eighty two correct receptor responses were recorded. This was 28% of the total number of correct responses. The inappropriateness of this strategy was triggered by the presenters' failure to use items that the listeners were familiar with. The use of Lwisukha domesticated words like '*visungula*' (rabbits) and '*limafuli*' (umbrella) caused the low comprehension. The items by the Luwanga presenter had one hundred and nine out of the possible three hundred and twenty nine correct receptor responses. This was 33.1% of the total number of possible correct responses. Although, items in this category recorded a higher response rate than the Lwisukha and Lukhayo presenters, there were many items that were not clearly comprehended by the discussants.

4.5.4 Relevance and Applicability of Elaboration Strategy

This strategy was used sparingly by all the three non-Kabras presenters of Mulembe FM newscasts. With only 7 of the total items rendered using this strategy, the Lukhayo and Lwisukha

presenters had 3 items each, while the Luwanga presenter had only one item. Like the other preceding strategies, there were notable discrepancies between the translated versions and Lukabras equivalence for the SL concepts. Examples of such discrepancies are shown on Table 12 below. The items were obtained from transcripts 10-12.

Table: 12 Examples of lexical discrepancies in the elaboration strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	maximum responses	Number of correct responses	percentage
Hawkers	*Avakhala va mutauni*	*Vantu vachesianga ofundu fwokhukusa mutauni*	47	29	62
Poachers	*Avantu veranga tsinyama tsia muvulimo*	*Vantu veranga tsia serikali yaruchila nuvulimo*	47	24	51
Slums	*Tsinzu tsia mumabanda*	*Tsintsu tsiombakhwa muvifindukanu avuntu avuchafu mutauni*	47	28	60
Foreign affairs	*Amakhuva kefivala fwailwanyi*	*Ovuhusiano vwa Kenya nende ofuvala fundi mushialo*	47	26	55
TOTAL			**188**	**107**	**228**

Source: Field observation data (2016)

Table 12 shows examples of lexical discrepancies in the strategy of elaboration and explication as used by the three non-Kabras presenters of Mulembe FM Luhya newscasts. However, despite the discrepancies in the lexical choices used to attain TL equivalence, all the items in this category had more than half of the Discussants getting the correct meaning of the translated versions of the SL items. This implies that the items rendered using this strategy were relevant

and enabled the listeners to get the meaning of the SL versions of the newscasts. The SL word 'hawkers' rendered by the Luwanga presenter as *'avakhala va mutauni'* had 29, out of the possible 47 correct receptor responses. This was the highest in this category representing a mean score of 62%. Elaboration is one of the compensation procedures in translation. Compensation is a translation technique used to compensate for translation loss and to achieve a compensational translation gain. Harvey defines it as "a technique for making up for the loss of a source text effect by recreating a similar effect in the target text through means that are specific to the target language and/or the target text" (Harvey, 1995:66). For the items in this category, the translators compensated the loss of the SL effects by using this strategy to explain the English items in the newscasts.

With regard to loss and gain, Hervey and Higgins (1992: 24) draw an analogy with the engineering concept of "energy loss". The energy loss is inevitable in the design of machinery and results in the impossibility of perpetual motion. The engineer accepts the fact that energy loss is inevitable, and the aim is to minimize the loss. In the same way, the translator's aim is to reduce translation loss. Since the SL word 'hawkers' does not have a one-to-one TL equivalence, the Luwanga presenter resorted to elaboration and explication to make for the inevitable loss in the SL concept by rendering it as *'avakhala Ve vintu vitutu'* (people who sell things in small quantities).

The SL concept 'poachers' translated through elaboration and explication by the Lwisukha presenter as *'avantu veranga tsinyama tsia muvulimo'* recorded 24 (51%) out of 47 correct receptor responses. The data shows that more than half of the discussants were able to give the

correct meaning of the SL concept. Although Lukabras do not have a one-to-one equivalent for the English item 'poachers', the explanations given by the Lwisukha presenter gave the respondents sufficient clues to get the meaning of the item. This means that care needs to be taken within the scope of elaboration and explication. Elaboration and explication requires careful application. The transfer of meanings from one language to another inevitably and continually involves loss, namely, loss is omnipresent in the process of translating. This does not mean that as a result compensation is also omnipresent. Translators should decide when and where compensation is called for. Hervey and Higgins (1992: 40) argue that "While compensation exercises the translator's ingenuity, the effort it requires should not be wasted on textually unimportant features". In other words, compensation takes translators' great efforts, and the significant features of the source text that might be deserving compensation. A discussant responded;

Interviewer: *Shina shioparanga ori shinyela okhukholwa muvulilence ovulai amatangaso*

keredio ya Mulembe FM?

(What do you think can be done in future by Mulembe FM broadcasters, to accommodate you in their newscasts/)

Discussant 13: *Avatangasachi va mulembe valia nivelesa amakhuva malala, sasa yilava rayisi okhumanya shatangasilinche*
.

(If the presenters explain the meaning of some items we can get their meaning.)

Discussant 13 admitted that the elaborations by the presenter were relevant to give the discussant clues as to the meanings of the unfamiliar items. It is for this reason that the Lwisukha presenter also used elaboration and explication when he rendered the SL version of, 'of foreign affairs' as *'amakhuva kefivala fwailwanyi'* (matters that pertains other nations). The translated version

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recorded 26 correct receptor responses. This was more than half of the maximum number of correct receptor responses, meaning that the strategy was appropriately applied. Similarly, the SL word 'slums' had 28 correct receptor responses, which was 60% of the maximum number of correct receptor responses. Nevertheless most discussants were able to get the meaning of the SL concept. In translating the semantically complex SL items like, loss is apparently inevitable; hence this strategy has been utilized appropriately by the Lwisukha presenter. Baker (1992:78) argues that compensation deals with "any loss of meaning, emotional force, or stylistic effect which may not be possible to reproduce directly at a given point in the target text". It was not possible to reproduce the exact TL equivalence of the English item, 'slums'. Elaboration and explication was therefore called for. The correct receptor responses are tabulated to show the mean scores recorded by the three presenters under this strategy on Table 13.

Table 13. Receptor responses for the elaboration strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	141	79	56
Lwisukha presenter	141	86	61
Luwanga presenter	47	36	76.6
TOTAL	**329**	**201**	**193.6**

Source: Field observation data (2016)

As the number of correct receptor responses from the focus group discussions indicated, most discussants comprehended the items used by the three non-Kabras presenters. From Table 13, it can be observed that this was the strategy with the highest number of correct receptor responses a fact that indicates that this strategy was utilized appropriately by the three presenters despite the

fact that very few items were rendered in this category. The items from the Lukhayo presenter under this strategy recorded seventy nine out of the possible one hundred and forty one correct responses, with 56% of the total number of possible correct responses. This implied that more than half of the discussants were able to correctly infer the meaning of the SL items from the newscasts. Similarly, from the Lwisukha presenter's items, eighty six out of the maximum one hundred and forty one correct responses were recorded, with a percentage of 61% of the possible number of correct responses.

The items from the Luwanga presenters had a percentage score of 76.6%, recording thirty six out of the maximum forty seven correct receptor responses. It can be deduced that although elaboration and explication was the only effective strategy in the translation of Mulembe FM, newscasts, it was the least employed strategy by the three non-Kabras presenters. Such an observation clearly indicates that the presenters were not appropriately informed of the appropriate translation methodology to be utilized in Mulembe FM newscasts. According to Reiss (1989) appropriate translations are typically evaluated according to the extent to which they approximate maximal preservation of meaning in rendering non-literary texts.

4.5.5 Relevance and Applicability of Omission Strategy

Baker (1992:40) refers to this strategy as "omission of a lexical item due to grammatical or semantic patterns of the receptor language". The strategy is used when an item is not significant in the development of the TL message. A total of 19 of the sampled items that were omitted by the non-Kabras presenters of Mulembe FM newscast. From the 19 items omitted, the Lukhayo presenter omitted 6 items while the Lwisukha and the Luwanga presenters omitted 8 and 5 items

respectively. Examples of lexical mismatches in the TL versions shown on Table 14. The items were obtained from transcripts 13-15.

Table: 14 Examples of lexical discrepancies in the omission strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	maximum responses	Number of correct responses	percentage
Industrial Court	*ikoti*	*Ekoti yiyalanga Amakhuva ka vafanyikasi*	47	13	28
Justice Philip Tanui	*Philip Tanui*	*Muyali we ekoti ya yikulu Philip Tanui*	47	18	38
By-election	*vuchakusi*	*Vuchakusi vwakalushilwa*	47	17	36
Nominee Hillary Clinton	*Hillary Clinton*	*Omuntu wuvachakula vari Hillary Clinton*	47	20	43
Former city tycoon Gerishom Kirima	*Gerishom Kirima*	*Walinchinchi omuyinda sana*	47	15	32
TOTAL			**235**	**83**	**177**

 Source: Field observation data (2016)

As shown on Table 14, the presenters omitted items that required elaboration and explication in the TL. This led to the discrepancies between the TL versions and Lukabras equivalence of the SL items. Baker (1992) notes that if the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the TL audience with lengthy explanations, translators can and often do simply omit translating the word or expression in question. However, for the data in the present case, omission by the non-Kabras presenters was used to omit vital words which eventually made the respondents to misinterpret the SL

items. As argued by Al-Safi (2007), omitting particular items that carry significant meanings in a text can lead to the meaning loss of the SL message in translation. For instance, the omission of the SL item 'Industrial' to render 'Industrial Court' as *'ikoti'* (court) by the non-Kabras presenter was a case of undertranslation. In this connection, this strategy was not appropriately applied by the presenter.

Nida (1964) also observes that there are cases where omission is required to avoid redundancy and awkwardness and this strategy is particularly applied if the source language tends be a redundant language. However, for the present data, all the omitted items were significant for the overall meaning of the TL products. For instance, rendering the SL version 'former city tycoon Gerishom Kirima' simply as *'Gerishom Kirima'*, omits the vital information that clearly describes the deceased. The omission of the SL expression in the translation was therefore uncalled for. Correct receptor responses per item were later tabulated on Table 15.

Table 15. Summary of receptor responses for the omission strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	282	72	25.5
Lwisukha presenter	376	102	27.1
Luwanga presenter	235	65	27.7
TOTAL	**893**	**239**	**80.3**

Source: Field observation data (2016)

As indicated on Table 15, the items from all the three presenters recorded very few numbers of correct responses from the discussants. This low response rate was attributed to inappropriate

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rendering of the items in this category by the presenters. The lowest number of correct responses was recorded in the items by the Lukhayo presenter, with only seventy two out of the possible two hundred and eighty two correct responses. This constituted only 25.5 of the total number of correct responses. The Lwisukha presenters had one hundred and two out of the three hundred and seventy six possible correct responses, with a percentage of 27.1. For the Luwanga presenters, only sixty five out of the maximum two hundred and thirty five correct responses were recorded, giving a percentage of 27.7%. The low number of correct receptor responses clearly indicates that omission was not applicable in rendering functionally relevant items to the listeners.

As revealed in the data omission of content words which had significance on the meaning of the SL messages triggered the TL non-equivalence. Such omission distorted the TL versions rendered to the listeners. It has been argued by Baker (1992) that if words which carry meaning in a text are deleted, the overall distortion of a text can be the end product. This was possibly the case of the omitted words in Mulembe FM newscast. The listeners were not therefore given the relevant TL translation.

4.5.6 Relevance and Applicability of the Strategy of Conservation.
In this strategy, 22 out of the total number of sampled items were rendered using this strategy by the non-Kabras presenters of Mulembe FM newscasts. The Lukhayo and Lwisukha had 7 items each rendered by conservation while the Luwanga presenter had 8 items. However, as shown on Table 16, the translation of the SL version of items in this category were characterized by more divergence than convergence by the three non-Kabras presenters. The items were obtained from transcripts 16-18.

Table: 16 Examples of lexical discrepancies in the conservation strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	maximum responses	Number of correct responses	percentage
Member of County Assembly	*MCA*	*kanzala*	47	13	28
Vice chancellor	*Vice chancellor*	*Wusinjilile Eyunivasiti*	47	12	26
Speaker	*speaker*	*Omutu wimililanga*	47	11	23
Kakamega County Assembly	*County Assembly ya Kakamega*	*Epunge ye County ya Kakamega*	47	14	30
TOTAL			**188**	**50**	**107**

Source: Field observation data (2016)

It emerges from Table 16 that the mismatch between the translated versions by the non-Kabras presenters and the Lukabras equivalence of the SL version could have caused the divergence in the items in this category. The SL item 'speaker' for instance, conserved by the non-Kabras presenter recorded the lowest number of responses. This is a revelation from the data that the respondents did not get the meaning of the SL item. The divergence of items in Table 30 above is attributed to the lexical discrepancies between the translation by the non-Kabras presenters and Lukabras equivalence of the SL versions.

In this strategy, the presenters transferred the English lexemes or lexeme combinations into their dialects, normally without formal or semantic modification. This translation strategy has been variously referred to as preservation (Davies 2003), repetition (Aixela and Javier 2004) and transference (Newmark 1988). The items in this category should have been rendered by use of elaboration and explication because conservation strategy led to meaning loss of the SL message.

Vermeer (2000) contents that translation is the production of a functionally appropriate target text, based on an existing source text, and the relationship between the source text and the target text is specified according to the Skopos of the translation. Besides, the Skopos or the intended purpose of the target text sometimes determines translation methods and strategies, or in other words, the process determines the product. The numbers of correct receptor responses were tabulated to establish whether or not the discussants were able to get the meaning of the translated versions by the non-Kabras presenters. The results are shown on Table 17;

Table 17. Summary of receptor responses for the conservation strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	329	116	32.5
Lwisukha presenter	329	122	37
Luwanga presenter	376	149	40
TOTAL	**1,034**	**387**	**109.5**

Source: Field observation data (2016)

As Table 17 indicates, conservation strategy was not appropriately used by all the three non-Kabras presenters of Mulembe FM newscasts. This was due to the few numbers of correct responses elicited from the discussants. The items used by the Lukhayo presenter had only one hundred and sixteen out of the total two hundred and eighty two correct responses with a percentage of 32.5%.. For the items used by the Lwisukha presenter, one hundred and two of the maximum two hundred and thirty five responses were recorded, with a percentage of 37%. The Luwanga presenter had a percentage of 40%, with only one hundred and forty nine seven correct receptor responses. The inappropriateness of this strategy could have been triggered by the fact

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that most of the foreign concepts retained by the presenters sounded unfamiliar to the respondents. Concepts like 'county assembly', *'county'*, and *'vice chancellor'* were some of the items in this category which recorded very few correct number of receptor responses.

A translated text should be relevant to the TL audience it is meant to serve. According to Sperber and Wilson, (1986: 228-229), an utterance can represent "some other representation which also has a propositional form – a thought, for instance – in virtue of resemblance between the two propositional forms; in this case we will say that the first representation is an interpretation of the second one, or that it is used interpretively". The assertions by Sperber and Wilson (1986) means that, an utterance is said to be used appropriately when it is intended to represent what someone said or thought. For the present study the translation of Mulembe FM newscasts by is intended to restate to the Lukabras listeners what someone said or wrote in English. It has been argued by Kariuki (2005) that most Kenyans especially the older generation have very low proficiency in English and Kiswahili hence the need to translate for them important information into the indigenous languages. In this light, conserving some items whose meaning requires prerequisite knowledge in the SL proved to be very problematic for the discussants.

4.5.7 Relevance and Applicability of the Strategy of using Functional Equivalents

This strategy had a total of 17 items. From these items, 9 were by the Lukhayo presenter, 3 by the Lwisukha presenter and 5 by the Luwanga presenter. However, as indicated in Table 32 below, there were descrepancies between the translated versions and the accepted Lukabras equivalence of the SL concepts. What emerged from the data reveals divergence by the non-Kabras presenters in rendering the SL concepts in this category. The comparison of the translated versions and the appropriate Lukabras equivalent items was done on Table 18 to evaluate the

relevance and applicability of this strategy as used by the non-Kabras presenter. The items were obtained from transcripts 19-21.

Table: 18 Examples of lexical discrepancies in the functional equivalent strategy

SL version	Translation by the non-Kabras presenter	Lukabras equivalence of the SL version	maximum responses	Number of correct responses	percentage
Attoney GeneraL	*Omukhongo wa malako*	*Omuntu wasinjilila esheria mukenya*	47	16	34
Supreme Court	*Ikoti ingali*	*Ekoti ya yikulu yene*	47	14	30
High Court	*Ikoti ingali*	*Ekoti ingali*	47	17	36
Court of appeal	*Ikoti ingali*	*Ekoti yikalushilanga khuyala etsikesi tsirulilie mukoti ingali*	47	10	21
Women representative	*Mwimilili wa vaKhae*	*Omukhasi wachakulwa okhuwakilisha amakhuva ka vantu vakhasi nupunge*	47	12	26
TOTAL			**235**	**69**	**147**

Source: Field observation data (2016)

As indicated in Table 18, the translated versions by the non-Kabras presenters did not reflect the expected Lukabras equivalence for the SL concepts. The lexical discrepancies between the translated versions and Lukabras equivalence of the SL items were found to be the main causes of the inappropriate application of this strategy. For instance, translating the related but different English concepts of, 'Supreme Court', 'High Court' and Court of Appeal' as *'ikoti ingali'* was not only ambiguous but also led to the meaning loss of the SL message. The responses by the respondents indicate that they did not get the meaning of the SL concepts in the newscasts.

Catford (1965:21) notes that "the central problem of translation practice is that of finding TL equivalents and the central task of translation theory is therefore that of defining the nature and conditions of translation equivalence". From the functional perspective, Reiss (1989) proposes functional equivalence at the communicative level. For the present case, the definition of translation as 'the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text' by Nord, in Shutttleworth and Cowie, (2007:182) was found relevant in analyzing items in this category. For instance, the Lukhayo presenter's version of, *'mwimilili wa vakhae'* is not an appropriate functional equivalent of the SL concept of, 'women representative'. This reveals that the discussants failed to get the meaning of the SL concept. It was therefore not surprising that only 12 out of the 47 discussants were able to give the correct meaning of the item. The intended function of the TT is therefore not realized by the translation. The SL expression, 'landslide victory' rendered as *'netsikura tsinyishi'* by the Lukhayo presenter elicited the least number of correct receptor responses. Only 7 (15%) correct responses were recorded. This is attributed to the discrepancy between the translated version and the expected Lukabras equivalence of the item. From the receptor responses, the mean scores by the three presenters are computed on Table 19.

Table 19:   Summary of receptor responses for the functional equivalence strategy

Non-Kabras presenter	Maximum number of responses	Number of correct responses	Percentage
Lukhayo presenter	423	122	29
Lwisukha presenter	141	47	33
Luwanga presenter	235	85	36
TOTAL	**799**	**254**	**98**

Source: Field observation data (2016)

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As Table 19 indicates, items in this category recorded few number of correct receptor responses. Items by the Lukhayo presenter for instance recorded one hundred and twenty two out of the possible four hundred and twenty three correct responses. For the three presenters, this was the lowest number of the correct receptor responses with a percentage of 29%. The items by the Lwisukha presenter recorded forty seven out of the possible one hundred and forty one correct receptor responses (33%). For the Luwanga presenter, eighty five out of the possible two hundred and thirty five correct receptor responses were recorded (36%). Such low number of receptor responses indicated that use of cultural equivalent was not applicable in this context. Examples can be drawn from items like '*mukhongo was malako'* (Attoney general), *'ikoti ingali'* (High Court, Supreme Court and Court of Appeal), and *'mwimilili wa vakhae'* (women representative)

It was noted that most of the equivalent expressions used by these non-Kabras presenters were too general and hence failed to accurately render the SL concepts to the listeners. The referent used by the presenters in the TL could not perform a similar function as the TL referent. In such a case, this strategy was not appropriately utilized by all the three non-Kabras presenters. Vameer (2000) emphasizes the role of equivalence in the process or product of translation. Therefore, it is in the center of the translation studies.The researcher then computed the correct number of responses per strategy as shown on Table 20.

Table 20: Summary of receptor responses in all the translation strategies

Translation Strategies	Number of Correct receptor Responses			
	Lukhayo presenter's items	Lwisukha presenter's items	Luwanga presenter's items	TOTAL
Word for Word	190	142	131	463
Naturalization	111	98	84	293
Domestication	125	79	109	313
Elaboration & explication	79	86	36	201
Omission	72	102	65	239
Conservation	116	149	69	334
Use of functional equivalence	122	85	85	292
TOTAL	**815**	**741**	**579**	**2,135**

Source: Field observation data (2016)

The total number of correct receptor responses was arrived at by physically counting the number correct responses per item in a particular strategy from all the 47 discussants. For instance, in the strategy of word for word translation by the Lukhayo presenter, one hundred and ninety correct responses were recorded. However, had all the forty seven discussants given the correct response per item, the strategy would have seven hundred and five responses. (47 x 15 =705). Fifteen are the number of items in the word for word translation by the Lukhayo presenter. The total number of correct responses by the discussants was two thousand and sixty. This was far much below the expected number of correct responses from the one hundred and fifty items presented to the discussants. The possible number of correct responses was calculated by multiplying the total number of the discussants by the number of items (47 X 150= 7050). One hundred and fifty are the total number of sampled items. The fact that the correct number of responses was even less than twice the maximum number of correct responses clearly indicates that most of the

respondents failed to comprehend the lexical items used by the non-Kabras presenters of Mulembe FM.

As Table 20 indicates, word for word translation seems to be the strategy most plagued by lexical mismatches between the translated versions and Lukabras equivalent items. Out of 1927 possible correct responses, only 463 were recorded. The results are similar to Wangia's (2003) assertions that literal translation leads to many aspects of mistranslation of texts. Receptor responses indicated that most discussants were unfamiliar with the items used by the non-Kabras presenters. Out of the seven strategies, only one strategy, the use of elaboration and explication was applicable for the items in the extracted data. The researcher engaged the respondents in the FGDs to get their opinions on what could be done in future by the broadcaster to accommodate them in newscast. Their responses were as follows;

Discussant 20: *Varumushilenchekho ata avakabarasi vefu okhutangasa.*

(Let the broadcaster consider using Lukabras presenters in the newscasts).

Discussant 20 thinks that Mulembe FM broadcaster should consider using Lukabras presenters in Mulembe FM newscatst. However, Mulembe is a private broadcaster and matters of hiring the its employees solely rests in the hands of the owners. Moreover, the broadcasts are not meant for Lukabras listeners only, but targets all Luhya listeners. Another, discussant had the response below;

Discussant 26: *Omanye kakhoele avatangasachi vano vapunguse okhurumusjila amakhuva kakhali kolukabarasi tawe kakhunyasiyenche. Alafu velesenchekho amakuva malala amatinyu.*

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(The presenter should minimize using non-Lukabras words in the newscasts, which impeded our understanding of the newscasts. Explanations of some concepts will also improve our understanding of the newscasts).

Discussant 26 attributes cases of Lukabras non-equivalence to the use of non-Lukabras words by the presenter. The response attests to the divergence trends in the translation of the newscasts which led to meaning loss of the SL items. Moreover, the discussant admits that explanation of complex words would have been appropriate in attaining the TL equivalence.

On the interview schedule, the presenters were also asked what they thought could be done to ensure that Lukabras listeners are accommodated in the translation of Mulembe FM newscasts. Their responses are shown;

Presenter 1: Translating information into Luhya is not something easy. Presenters should always be prepared to improve their service delivery. For instance, I'm doing my undergraduate degree in mass communication. This will help me improve on how I work in the newsroom.

Presenter 2: As presenters, we have to be doing consider the feedback we get from our audience positively and make changes where necessary. We also have to read a lot about the Luhya dialects, although there are few books written on them.

The presenters seem to be aware of the constraints of translating information into Luhya. Presenter 1 said that more training would help them improve on the translation while presenter two said that considering the feedback they got from the audience was necessary. Nevertheless, the researcher was of the view that the presenter need to be exposed to a rigorous translation training that can equip them with the necessary skills of translating Luhya newscasts. What also merits attention by the Mulembe FM broadcasters is the awareness that the Luhya dialects have varying degrees of mutual intelligibility. Therefore the presenters need to be exposed to a lexico-

semantic comparison of the dialects of Mulembe FM newscasts in order to have the necessary skills in translating the newscasts.

From the literature review and from the analyzed data, the researcher suggested appropriate strategies of dealing with Lukabras non-equivalence in Mulembe FM newscast. It is hoped that the suggested strategies can help the presenters in producing relevant TL forms that can accommodate the listeners.

4.5.8 Proposed Strategies for Dealing with Non-equivalence at the Word Level

The analysis in section 4.5 clearly indicates that the strategies used by the non-Kabras presenters to attain Lukabras equivalence were not appropriate. Consequently, there is need to figure out proper strategies to cope with these problems, striving for the correspondence between the SL and the TL. After dealing with the difficulties implied in the lack of equivalence at word level, Baker (1992) proposes the following eight strategies to solve non-equivalence at word level: translation by more general word level, translation by more specific word, translation by more neutral and less expressive word, translation using a loan word or loan word plus explanation, translation by cultural substitution, translation by paraphrase, translation by omission and translation by illustration. The strategies suggested by Baker have been widely applied by translators of both expressive and functional texts. A study by Widiyanto (2014) applied Baker's (1992) strategies in describing the strategies used by translators to attain TL equivalence in the comic translation of Lucky Luke's' '*Ghost hunt'.* Widiyanto established the translators applied Baker's strategies to deal with nonequivalence at word level. Baker's strategies for dealing with non-equivalence at the word level were relevant as a guide to the study in identifying appropriate strategies to deal with non-equivalence at the word level in translating informative texts. For the

present case, there was need to prescribe appropriate strategies that would attain functional Lukabras equivalence in the translation of Mulembe FM newscasts.

It should be noted that study cannot easily or immediately furnish solutions to all problems regarding equivalence, even after resorting to an exhaustive search through all available reference materials. However, the researcher holds the view that, if an equivalent expression cannot be located, a translator must find some parallel expression that will yield approximately the same kind of effect produced by the original. In this respect, the study has suggested the following five strategies to deal with the problems of Lukabras non-equivalence in the translation of Mulembe FM newscasts: translation by a more specific word, translation by a more general word, translation by substitution and translation by loan word and explanation. The strategies are analyzed in the sub-sections below.

4.5.8.1 Translating by a More Specific Word in the TL

Translators may use a specific term or hyponym to render an SL concept appropriately. Although Baker (1992) warns that this strategy might lead to over interpretation of the source language meaning, she notes that when effectively used, it may offer appropriate TL translations. Her assertions conforms to one of the tenets of the Skopos Theory which contents that translators should strive for the communicative purpose of the TL rather than follow the SL (Reiss 1989). In Mulembe FM translations, this strategy would involve choosing among several different Luhya words, as there may be many in different Luhya dialects words that could be accepted by the TL listeners as corresponding to the general category or meaning expressed by English words. Extracts 58-60 from transcripts 22-24 are sampled below for illustration.

57. Plans   for reforming   the Judiciary

    Mipango   *chokhulomba*   *etsiketsikoti*

58. His   sister….

    Wewe   *amwavo*

59.   In the Malindi   by-election.

    EMalindi   *muvuchakusi*

The researcher was of the view that alternative translations in the examples above could help to render relevant TL items. In example 58 for instance, the presenter was giving information about the plans by the former Chief Justice Dr. Willy Mutunga to reform the Judiciary, which was considered corrupt by majority of Kenyans. The Luwanga presenter however used the item *'chokhulomba'* which is a general Luhya word that means, 'to make', 'to construct' or 'to build'. It does not correspond to the SL term 'reform' as used in the newscasts. By using the TL word *'chokhulomba'* the meaning of the SL concept is obscured. The surface meaning of the phrase in Lukabras would imply that the Chief Justice was initiating plans to build more courts. The presenter would have used a more specific word, *'chokhukalukhasia'* which is more relevant in the context.

In extract 59, *'amwavo'* is Lwisukha word which means somebody's sister or brother. However, the Lwisukha presenter's translation of the concept for the SL version of 'sister', does not appropriately describe the SL concept. The word, *'amwavo'* is general and does not specify the gender of the subject in the newscasts. In the transcript, the presenter was talking about the demise of the sister of the Member for Parliament for Malava constituency. The presenters

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should have used more specific word; '*mwana wavo mukhana* (his sibling who is a girl). Such rendering is more specific and adequately describes the subject in the transcript.

The translation of by-election as '*vuchakusi*' by the Lwisukha presenter in transcript 60 was also inappropriate. In Lukabras the item '*vuchakusi*' means 'an election', which does not capture the meaning of the concept 'by-election'.. Rendering the SL version as *vuchakusi vwakalushilwa* (The election that was done again) would capture the meaning of by-election. The TL item *vwakalushilwa* (that was done again) is more specific in this context because it means 'doing something again', hence can appropriately capture the SL concept of by-election.

Rendering TL items using more specific items attains adequacy and equivalence in translation.. According to Reiss (1989), adequacy refers to the qualities of a target text with regard to the translation brief: the translation should be adequate to the requirements of the brief. The general items used by the presenters to render the TL versions in extracts 58-60 are not adequate in the context. Adequacy is also tied to the concept of the TL equivalence, which the study sought to investigate. Reiss (1989) states that adequacy is a dynamic concept related to the process of translational action and referring to the goal-oriented selection of signs that are considered appropriate for the communicative purpose defined in the translation assignment. A translator should also decide when to use a more specific word in translation.

4.5.8.2 Translating by a Superordinate Word

Translation by generalization is one of the most commonly applied strategies in dealing with various kinds of problems of non-equivalence at the word level. According to Baker (1992) the translator usually uses a more general word (superordinate) or a more commonly known word to

replace the more specific one. Equivalence is a static, result-oriented concept describing a relationship of 'equal communicative value' between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on. (Reiss, 1989). In this view, a superordinate can be used to attain a SL communicative equivalent in the TL as analyzed in the extracts below. The items were extracted from transcript 1.

60. They   were praying

Vavele   nivalamanga

61. People   vying   for the various seats…

Avantu   vemile   khufusala …..

What merits attention in extract 61, is the use of the Luwanga item *'okhukamba'* in the translation of the SL version 'praying'. In Lukabras, the Luwanga item means to complain about what one has been given. The item is specific to Luwanga dialect. However, there is a general term *'okhusaaya'* which a general Luhya item for praying. Moreover, the item is found in most Luhya dialects. As noted by Gutt (1991), a translated text is an instance of interpretive, as opposed to descriptive use because, the translator says what someone else meant. This means that translators should use words which can be easily understood by the TL audience. In extract 61 above, using a general word would have been appropriate.

In extract 62, the presenter was giving information about people vying on the various seats on the ODM ticket in Bungoma County. However, the Luwanga item *'vemile'* (vying) and '*ofusala'* (seats) do not correspond to Lukabras TL words for the SL concepts. By using the Luwanga items, the SL message was not accurately captured by the respondents in twofold. First, Lukabras do not have the Luwanga item *'vemile'*. Second, the Luwanga item *'ofusala'* means

sticks in Lukabras. The presenter would have used a more specific word *'valenyana'* (those who want) and *'ekura'* votes respectively to render the two SL items. Those are general terms which are suitable and applicable in that context. The duty of a translator is selecting the right word among many. In this transcript, the Luwanga translator should have used a more specific word. According to Gutt (1991), translation, as communication, works under the assumption of relevance, that what the translator intends to communicate to the audience is relevant enough to them to make processing it worthwhile. Translating using a more specific word makes the translation relevant to the TL audience.

Although Baker (1992) warns of the that the possibility of relative ease of rendering a problematic specific concept with a more general one may result in excessive generalization and eventually in oversimplification (loss in meaning) in the translated text, she asserts that this strategy often leads to more appropriate rendering into the TL, than when translators use specific words. The present study concurs with the Baker's (1992) assertions that, using a superordinate is one of the most appropriate strategies for dealing with many types of non-equivalence in Mulembe FM newscasts. It can work equally well in the transcripts above since the hierarchical structure of semantic fields is not language-specific. Under certain circumstances, it may be appropriate to use a more general word to translate an English word with no specific Luhya equivalent terms to attain the intended Skopos in Mulembe FM newscasts.

Most importantly, in Vermeer's view, the translation must be coherent (Reiss and Vermeer, 1989) with the situations of the target audience. In other words, the source text is a part of a world continuum, which, through translation, should be interpreted by the recipients as coherent

with their situation. Vermeer argues that translation is an intercultural communication; the original authors – even those who are especially aware of trans-cultural communication – are unable to adequately envisage the target situation. "It is thus not to be expected that merely 'trans-coding' a source text, merely 'transposing' it into another language, will result in a serviceable *translatum*" (Vermeer, 1989, in Venuti, 2000: 228).

4.5.8.3 Translation by Substitution

As noted by Baker (1992), this strategy involves replacing a culture-specific item or expression with different meanings but similar impact in the translated text. Data from Mulembe FM newscasts indicates that the Mulembe FM presenters did not utilize this strategy and preferred conservation of the SL terms. Such a translation would accommodate the TL listeners by replacing an SL item or expression in the source text with a target language item which describes a similar concept in TL and thus is likely to have a similar impact on listeners. The substitution can either by cultural or functional equivalent items. Notable extracts were sampled from transcripts 26-27 as shown in xtract 62;

    62. Was   coming   from the river

       Avele   *narula*   *mumwalo*

    63. The policeman   was   drunk

  Msikali mwenoyo   *avele*   *natandi*

In extract 63, the TL non-equivalence was triggered by the use of the Lwisukha item '*natandi'* for the English word was drunk. In Lukabras, the equivalent item for the SL version is

'namelile', a very different item from the one used in the newscasts. Substituting the item with the phrase '*avele nanywele malwa manyishi'* (he had taken a lot of alcohol) would make the item more comprehensible. The advantage of using this strategy is that it gives the translators flexibility in selecting the TL words functionally relevant in attaining the TL equivalence for the SL concepts. This is because; translators are motivated to make some additional appropriate changes in the texts they are translating in order to achieve the functional appropriateness.

The failure by the Luwanga to attain Lukabras equivalence in extract 62 was evident. For instance, the word for river *'mumwalo'* is an item that is only in Luwanga dialect and not Lukabras. In the newscasts, the presenter was giving information about a woman who had been attacked by a python as she came from the river. However, the use of the Luwanga item *'mumwalo'* caused the divergence in the transcript. The presenter should have substituted the item with expressions such as' *'avele nalarulanga khuteya amatsi'* (was coming from fetching water) . Such substitution would serve to explain the SL concept to the listeners and serve the purpose of the translation.

The examples above attempted to highlight the importance of the understanding the TL before embarking on translation. Nord (2001) has argued that before embarking on any translation the translator should analyze the text comprehensively, since this appears to be the only way of ensuring that the SL has been wholly and correctly understood. The application of appropriate translation strategies enables the translator to address the needs of the TL audience in the translation. Failing to take such appropriate translation procedures consideration may lead to serious implications as noticed in the analysis of the ten transcripts above. It is for this reason

that the knowledge of appropriate word level strategies is a prerequisite for the Mulembe FM presenters. Such knowledge would give them a wide range of options in dealing with cases of Lukabras-non equivalence and produce functionally relevant TL products accommodate the TL audience.

4.5.8.4 Translating using a Loan Word and Explanation

Another strategy which is particularly useful in dealing with culture-specific items is the strategy of using a loan word. There was rare use of this strategy in Mulembe FM newscasts, as the non-Kabras presenters preferred to use domesticated terms for the SL items in their individual dialects rather than borrow English words and add some explanations. This strategy is very useful when the translator deals with concepts or ideas that are may sound alien to the TL audience. Extracts from transcripts 29- 30 are shown in extract 64-65 for illustration.

64. Misappropriated   money   meant for buying   text books.

Narumishila ovuvi   *tsishilinji*   *thiokukula*   *ofutabu*

65.   When he was   in the state house

   Lwavele   *muikulu*

State house was translated as *'ikulu'* in extract 65 by the Lukhayo presenter. The Lukhayo presenter used the Swahili loan word to translate the SL. However, such rendering cannot appropriately capture the SL meaning in the TL. As the SL word was semantically complex, a good translation should have been, *'inzu yo muruchi weshivala aruchilangamo vari state house'*. 'A house that the president rules in, called state house'. From this rendering, the listeners are given explanations of what the new concept mean in the SL. The listeners are now given an opportunity to learn the SL word and its usage. The loan word can, and very often even should, be followed with an explanation.

What needs to be considered in extract 64, is the Luwanga item '*ofutabu*' (books) which was not only ambiguous but also not too general to render the SL word 'textbooks'. In the transcript, the presenter was talking about a head teacher of a Primary school who had been interdicted for misappropriating funds meant to buy textbooks. However, the translated version fails to specify the type of books being referred to in the extract. The SL item could have been appropriately rendered as *'ofutabu fwa avasomi fwo khusoma fulalanganga vari text books'* (reading books for school children, called textbooks). In such a translation, additional explanations '*ofutabu fwa vasomi okhusoma'* (reading books) provides information that can enable the listeners to infer from the context clues the meaning of the nativized SL word. It has been asserted by Mudogo (2011) that listeners use contextual clues from speakers' utterances to get the meaning of words that they do not comprehend.

Some translation scholars like Baker (1992) criticize this strategy because it involves replacing one item with an explanation consisting of several items. The author notes that, a striking disproportion in length of the source text and target text may occur, which is hardly ever a desirable effect in translation. The observations by Baker (1992) can be disputed by the proponents of the Skopos Theory like Reiss (1989) who argue that translators should not just follow the Source Text but strive for a rendering that is communicatively appropriate for the TL audience. Paraphrasing strategy would not only eliminate ambiguities in the translations, but also help the listeners get meaning of the SL.

Effective delivery of vernacular radio broadcasts, like any other form of communication relies very much on tactful use of communication strategies for appropriate interaction with the target

audience. The strategies suggested by the current study are not meant to accommodate Lukabras listeners alone. With the application of the strategies, the presenters can accommodate the heterogeneous listeners of Mulembe FM newscasts. Moreover, despite the fact that translators have been carrying out their task for more than two thousand years, some scholars like (Yifeng, 2012) consider that, in some cases, translation is impossible, basically when one has to attain TL equivalence. Of course, when a linguistic gap between languages exists, to achieve a perfect transfer may be very difficult, and linguistic gaps certainly seem to prove the problematic nature of translation. However, according to Nida and Taber (2003), from the linguistic and communicative perspectives, everything conceivable by the human mind must be capable of being expressed in any language. 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.

Translation equivalence is always long to achieve since it depends on the text, the translator, and the receptors. It is a fact that no matter how competent the translator is, the translation might lose a certain degree of meaning relative to the original text. The linguistic and cultural gaps among languages create the possibility of non-equivalence in translation. Obviously, the larger the gap is, the harder the translation process will be. Therefore, it is a must for a translator to continuously improve the personal knowledge on various areas and cultures of different countries. Apart from the recommended strategies, the creativeness of a translator is particularly important as no study can cover all the cases that happen in reality. The literal rendering, however, does not underscore the artistic skills involved in accurate translation of information as proposed by Varmeer (1989) Skopos Theory. If translations are not skillfully crafted to take care

of the needs of the target audiences, it may not achieve its desired outcome of mutual understanding that is paramount in informative communication.

A good informative translation must reproduce something of the SL function; otherwise the information in the original will not be conveyed in the TL. Plain communication of facts is a characteristic of informative texts compared with literary texts, and hence they should be captured and properly maintained; the maintenance is pertinent to the translator's awareness of the linguistic and cultural restrictions of the target audiences. Generally, the rule of thumb can be: 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 SL facts appropriately.

What is remarkable is that the translation strategies depend upon the communication situations by which we can specify the relevant contexts. It is not that the satisfactory translation of a recreation, or a quite literal statement, is impossible; what is significant is the relevance in a certain context. To attain a similar state of mind and to draw similar attention in the target context should be a criterion of a satisfactory informative translation from the functional perspective

From the foregoing transcripts, the Skopos Theory by Reiss (1989) may serve as a basis for appropriate translation as a TL product which is as semantically accurate, grammatically correct, stylistically effective and textually coherent as the SL text. In other words, the translator's main attention should not be focused only on the accurate semantic transference of SL message into

the TL, but also on the appropriate syntax and diction in the TL, which are explicitly the translator's (not the source author's) domain of activity which displays his true competence. Indeed, according to Wilss (1996), the notion of translation competence, is aptly assessed in transfer situations that require at least some degree of adaptation to new and challenging textual demands. Wilss (1996) notes that such situations need structural adjustment and generally textual manipulation. In point of fact, the competent translator performs multiple tasks with inevitable intricacies of performance. His approach to translating informative texts in particular is deemed to be creativity-oriented, that is, hermeneutic/manipulation rather than routine-oriented. In the latter approach, SL words are mechanically replaced by their TL equivalents, albeit one-to-one equivalence rarely, if ever, exists between languages.

To be dynamically communicative and effective in rendering an informative text, the translation as a TL product should be functionally relevant to be coherent to the TL audience. Such a product can never be realized through the so-called literal or word-for-word approach, but rather through a creativity-oriented and manipulative one, which has prompted several strategies for the rendition of Mulembe FM newscasts. The manipulation of the translation strategies in Mulembe FM newscasts requires a rather exceptional translation competence which capacitates the translator to perform a multiple task: as a ST decoder/appreciator or a critic and as a TT encoder/creator who caters not only for the transference of the semantic values but of the aesthetic values as well. The study has verified the strategies which serve to produce an accurate, vivid, creative and appropriate translation to accommodate the TL listeners. The next and final chapter gives the summary of the study findings, conclusion and recommendations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study set out to examine the word level strategies used by the non-Kabras radio presenters to attain functional Lukabras equivalence in Mulembe FM Luhya newscasts. Therefore, this chapter attempts not only to infer and interpret but also to establish the implications of the meaning of the findings in the context of the Skopos theory on vernacular media practices. It provides the summary of findings, conclusion and recommendations, which endeavor to illustrate translation trends in the existing vernacular broadcasting stations and strive to provide an explanation for the inappropriateness of the strategies in satisfying the needs of the listeners. Subsequently, an evaluation of the extent to which the objectives were achieved is provided. The conclusion given addresses the concerns raised in the statement of the research problem. Recommendations that are both practical and policy oriented are put forward and the thesis ends by making suggestions for further research.

5.2 Summary of Findings

The main reason for conducting this study was to establish the word level strategies used by the non-Kabras presenters to attain functional Lukabras equivalence in the translation of Mulembe FM newscasts. In doing so, the study sought to answer the basic questions regarding which word level strategies were used by the non-Kabras presenters in the translation of Mulembe FM Luhya newscasts, the categories of Lukabras non-equivalence at the word level in the newscasts and the relevance and applicability of the word level translation strategies to the TL listeners. The researcher was motivated to conduct the research because Mulembe FM used the non-Kabras

presenters to air the daily newscasts. The presenters were non-native Lukabras speakers and their native dialects were Luwanga, Lwisukha and Lukhayo. Three specific objectives were formulated and findings presented thematically in chapter four. This section presents a summary of the findings.

Objective one was to establish the word level strategies used by the non-Kabras presenters to attain functional Lukabras equivalence in the translation of Mulembe FM newscasts. Under this objective, it was revealed that Mulembe FM radio station uses three non-Kabras presenters to translate the Luhya newscasts. Their dialects are; Luwanga, Lwisukha and Lukhayo. These presenters used the following seven word level translation strategies to attain Lukabras equivalence: word for word, elaboration, conservation, use of functional equivalence, domestication, omission and naturalization.

Word for word translation was the most utilize strategy by all the three non-Kabras presenters, with 41 out of the sampled 150 items being rendered using this strategy. This was 27% of the total number of sampled items analyzed by the researcher. The findings are consistent with Wangia's (2003) study which established that literal translation was the dominant strategy in the translation of the 1952 Lulogooli Bible from English. Majority of the items rendered using this strategy were single words, although two and three word phrases were occasionally translated literally.

When comparing the three presenters, the Lukhayo presenter had the highest number of items with 18 items whereas the Lwisukha and Luwanga presenter had 13 and 10 items respectively.

The data also revealed lack of correlation between text type and translation method. According to Reiss (1989), the mismatch between the translation strategies and the text type can lead to meaning loss of the SL message. The Skopos theory by Reiss (1989) guided the study in the data analysis and helped in identifying text-type related translation mismatches. From the analyzed data, it was evident that the non-Kabras presenters did not apply specific word level strategies to deal with TL word level equivalence. It was also established that the presenters used this strategy due to what they perceived to be a one to one correspondence between the SL and the TL items. Data from the key informant interviews indicated that the presenters perceived word for word rendering as the easiest way to render the English version of the newscasts into Luhya.

Domestication and conservation were also moderately used by the three presenters with twenty four and twenty two items respectively. Domestication was used due to the presence of a local term in the presenters' dialect to translate the SL item. However, conservation was mostly used to translate semantically complex words which were not only challenging to nativize, but also difficult to render through elaboration and explication. Most of the items rendered using conservation were complex titles of individuals and institutions and concepts related to devolution and the County Government. The items had no lexicalized equivalents in Luwanga, Lwisukha and Lukhayo.

For the strategies of naturalization and use of functional equivalent, various examples were also highlighted. The naturalized concepts were nativized by the presenters to conform to the Luhya language system. A total of twenty of the sampled items were identified and analyzed. Functional equivalent was a kind of substitution of the SL word by a TL one of similar function.

Seventeen items were analyzed in this category. The strategy of omission was also used with nineteen out of the one hundred and fifty sampled items omitted in the newscasts.

Elaboration and explication was the least strategy used by all the three presenters, despite the fact that it was the only strategy that had the highest number of correct receptor responses. Only seven out of the total one hundred and fifty items were rendered using this strategy. This was a mere 4% of the total number of analyzed items. Moreover, the correct numbers of receptor responses were as a result of listeners inferring from the contextual clues in the explanations by the presenters.

What is implied from the analyzed data therefore is the fact that lexical divergence is such a practical reality among speakers of the various Luhya dialects and translation from English into any of the Luhya dialects should be skillfully crafted to address the needs of the TL listeners. As observed by Wangia (2015), there are various levels of linguistic analysis and each level is significant in translation. For the present study, appropriate the word level was viewed as significant in determining how TL equivalence can be attained in translation. This requires translators to select specific word level strategies to deal with categories of TL non-equivalence at the word level.

The analysis of data revealed that translation mismatches attributed to divergence parttens in the TL can impact negatively on the skopos of the translation. The trend, however, undermines the role of vernacular radio stations in promoting interaction and socialization (The Media Council of Kenya 2015). This is why Reiss, (1989) provides criteria for the selection of translation

strategy and methodology according to text type. The author suggests communicative translation for informative texts. By extension, then, the translation of Mulembe FM newscasts should be based on the clear understanding of the TL audience. Presenters who want to produce an appropriate TL equivalence need to tactfully select appropriate strategies to render the SL messages into the TL. Such translations can accommodate the TL audience and minimize the meaning loss of the SL messages.

Discrepancy in the TL meaning of selected lexical items in Mulembe FM newscasts stood out as the dominant indicator of rendering of the SL message. Given this miscommunication reality, there is need for attention into alternative strategies of accommodating Lukabras listeners in Mulembe FM newscasts. Despite the growth in numbers and listenership, in Mulembe FM newscast, lexical mismatches in the TL remains a key challenge facing the station. Such maladies can of course be cured by proper training of the journalists working with the station. Mulembe FM broadcasters should therefore strategize on how to accommodate the listeners from the nineteen dialects of the Luhya language group. In this connection, Mulembe FM broadcasters need to undertake a comprehensive research on the linguistic diversity of the Luhya language group until a reliable description of the broadcasting strategies is made available to effectively correlate with the linguistic variables on the ground. Such an initiative will not only be practical but also realistic to the listeners of Mulembe FM.

The second objective was to establish and describe categories of Lukabras non-equivalence at the word level in the translation of Mulembe FM newscasts by the non-Kabras presenters. The conclusion is that equivalence at word level in the translation of Mulembe FM newscasts by

Luhya presenters undoubtedly attainable. However, there were categories of Lukabras non-equivalence which would emerge in the translation of Mulembe FM newscasts by the non-Kabras presenters. These categories were attributed to the lexical discrepancies between Lukabras and the dialects of the non-Kabras presenters of Mulembe FM newscasts. From the literature review, the study holds the view that such categories had words which were susceptible to meaning loss in Mulembe FM translation. Four categories of Lukabras non-equivalence were established.

The first category was where the concept was lexicalized differently in the TL. In this case, Lukabras had different vocabularies for the SL items translated by the non-Kabras presenters. From the analyzed data, the TL words used by the non-Kabras presenters to translate the SL concepts were Lukhayo, Lwisukha and Luwanga words which exhibited mismatches with Lukabras equivalent forms. This was the category with the highest number Lukabras non-equivalence. The findings are consistent with Kebeya's (1997) study, which established more divergence than convergence in communication among Luhya speakers of different dialects.

Semantically complex words also formed another category of Lukabras non-equivalence. These comprised English words whose meaning was hard to explain using any of the available Luhya words. The concept could be known or understood but there was no specific word that the presenters used to express it. The third category of Lukabras non-equivalence was attributed to lack of TL hyponyms for the SL concepts. As observed by Baker (1992), languages may group vocabularies into conceptual fields. She states that semantic fields are the division "imposed by a given linguistic community on the continuum of experiences" (Baker, 1992:18). However, the

semantic fields may not be similar in different languages leading to non-equivalence in translation. For the present study, there were many SL items that lacked TL equivalent items and this constrained the presenter in attaining TL equivalence.

The last category was that of words which perfect homonyms were. The words used by the non-Kabras presenters were similar to Lukabras words but the meaning decoded by the listeners did not match with the intended SL meaning of the item. Such words used by the presenters were not only ambiguous in the newscasts but also confused the listeners. The researcher's findings corroborate the view that lexical divergence among dialects of a language can lead to miscommunication (Kebeya 1997). The analyses of the lexical items in chapter four attests to his.

The third objective was to evaluate the relevance and applicability of the word level translation strategies used by the non-Kabras presenters to attain Lukabras equivalence in Mulembe FM newscasts. The study established that six out of the seven strategies used by the non-Kabras presenters' strategies to attain functional Lukabras equivalence were not relevant and applicable to Lukabras listeners. The strategies were: word for word, conservation, use of functional equivalence, domestication, omission and naturalization. For instance, word for word translation was notably the most commonly applied strategy despite its evident shortcomings. This pattern would not enable the presenters to establish what Reiss (1989) describes as meaningful communication with the target audiences. It is concluded that, failure to establish this connection invariably led to communication breakdown through translations that were not skillfully crafted.

The only relevant strategy appropriately used was the strategy of elaboration. As observed by Baker (1992) semantically complex and culture specific terms can be best translated using the strategy of elaboration to describe the expressive, evoked and associative meanings. This can help to unpack complex and foreign concepts to the TL audience. The function of the TL text can therefore be realized. The assertions by Baker clearly illustrate why elaboration is a relevant strategy. However, in the analyzed data, very few items were rendered using this strategy despite its functional applicability in the translation of the newscasts.

Appropriate strategies to deal with non-equivalence at the word level have a direct bearing on the attainment of TL equivalence in translation. Therefore, there was a strong need to figure out proper strategies to cope with these problems, striving for the correspondence in Mulembe FM translation. The study suggested the following word level strategies: translating using a more specific word, using a more general word, substitution and using a loan word plus explanation.

From the data and from the literature review, appropriate translation strategies should consider the Target Language audiences as recommended by the Skopos Theory (Reiss 1989). As observed by from the present study, some recommendations are put forward for consideration for researchers who would like to make their contributions to the field of study of translation of Mulembe FM newscasts. According to Gutt (1991), communications can only succeed when the receptor is able to draw the correct inference at minimal processing effort.

Translation activity involves different levels. The first level is the linguistic analysis level where translators analyze the linguistic units of the SL text. Afterwards, translators use translation strategies to transfer the SL text into applicable TL text. What we mean by applicable here is that

care should be taken to account for the SL text form, content and meaning in a manner which does not violate the norms of the TL. Meaning is the key factor in translation and translators should be able to apply different strategies to render such meaning into a TL.

From the summary of the findings, the study has established that although Mulembe FM plays a significant role in the translation of information from English into the different Luhya dialects, there is a mismatch between what is announced and what is comprehended by the listeners. Moreover, the majority of the listeners who do not understand English or Kiswahili can only comprehend the information only and when the translation of the vernacular broadcasts is appropriately done. As Rommaine (1994) notes, language has no existence apart from the social reality of its users. It is therefore vital for the Mulembe FM broadcasters to come up with strategies of accommodating the listeners from all the nineteen dialects in their broadcast.

5.3 Conclusions

In light of the foregoing findings, the conclusions from the findings of the study were that Mulembe FM non-Kabras presenters' pervading approach in their translation of Mulembe FM newscasts is replete with strategies that had no correlation between text type and translation method. This does not reflect the significance of translation in helping to bridge the communication gaps between languages and facilitating communication among speakers of different languages.

In the translation of an informative text, the translator must give a correct and complete representation of the SL messages and should be guided, in terms of lexical choices, by the dominant norms of the target language and audience as suggested by the Skopos theory.

However, this was not the case in the data. The findings are contrary to the growth and popularity of vernacular radio broadcasting as a reliable tool in increasing information access among the growing listenership population in Kenya. The presenters were constrained by the lexical mismatches between their dialects and Lukabras. Such lexical mismatches between Lukabras and the dialects of the non-Kabras presenters widened the divergence gap between the presenters and the listeners.

The analysis of word level strategies used to attain Lukabras equivalence in the translation of Mulembe FM Luhya newscasts adds to existing knowledge in several ways. First, it shows the validity and value of using functionally relevant and applicable word level strategies in translating informative texts. Second, it identifies and describes categories of TL non-equivalence that should be considered for appropriate translation. Although the data illustrate various categories of Lukabras non-equivalence, what is revealed is that translators are constantly faced by transcripts of TL non-equivalence in translation. In such cases, they manage to translate and when they should have transferred when they encountered untranslatable words. Thirdly, the study adds to an investigation of translation by suggesting appropriate word level strategies can be relevant and flexible in translating informative texts in specific contexts.

For objective one, it was revealed that the three non-Kabras presenters selected general translation strategies that were not related to the text type. This constrained the presenters in attaining the TL equivalence in their Mulembe FM newscasts translations. Specific word level strategies that strive towards plain communication of facts are characteristics of informative texts compared with other text types, and hence they should be captured and properly maintained to

achieve the TL equivalence. The selection of appropriate word level strategies is pertinent to the translator's awareness of the linguistic restrictions of the target audiences. For instance, word for word translation was not an appropriate in Mulembe FM newscasts translation because there were linguistic gaps between Lukabras and the dialects of the non-Kabras presenters. As a result, word for word rendering in Mulembe FM newscasts led to meaning loss of the SL messages because; Lukabras listeners were not accommodated in the translations.

The researcher views strategies as conscious procedures of dealing with the various categories of TL non-equivalence in translation. The strategies should be flexible in nature, and their adoption should be influenced by the text type and the nature of the TL audience. For the present study, the realization of functional Lukabras equivalence in the translation of Mulembe FM newscasts would be greatly influenced by the non-Kabras presenters' choice of the word level strategies. It emerges that the three non-Kabras presenters were not always clearly responsive to these word level strategies, and even when they are evidently noticed by the presenters, maintenance of the SL message in the TL was inconsistent. Maintaining or reproducing the equivalent meaning in translation is considered an essential prerequisite, while at the same time it is acknowledged that in any translation, there are inevitably traces of the translator. However, such traces should not constrain the translation of informative texts such as Mulembe FM newscast.

Therefore, the study holds the view that awareness of specific translation strategies according to text type is necessary for the translators in Mulembe FM newscasts. Knowledge of the functional approaches to translation can help us understand more about what is functionally equivalent to the TL audiences. Moreover, knowledge of the TL audience might also ensure that translators

strive for translating more effectively, by paying close attention to the TL audiences and recognizing information should be rendered when translating informative texts. Such knowledge can inform decisions made during translation, however tentative they are.

The conclusion to objective two is that there are various categories of Lukabras non-equivalence which can be evidenced through numerous transcripts in the process of translating from English to different Luhya dialects in Mulembe FM newscasts. The study also acknowledges the fact the non-Kabras presenters must pay attention to the lexical choices in the translation of Mulembe FM newscasts. This is because the presenters do not pay attention to various categories where functional equivalence must be sought to determine applicable lexical choices of the TL words for the SL items. Numerous cases of divergence between the presenters and the listeners of Mulembe FM newscasts were identified and analyzed. The researcher was of the view that appropriate translation in Mulembe FM newscasts is possible despite the lexical differences between Lukabras and the dialects of the non-Kabras presenters of Mulembe Fm newscasts. Therefore, by using the suggested word level strategies in section 4.5.8, the non-Kabras presenters can ensure a more effective and comprehensive rendering of the SL message in the TL. Equivalence is not a static concept because there can be no exactness in translation between languages. Lukabras equivalence in Mulembe FM newscasts, therefore, has to be considered in relation to the context of the SL messages and must be linked with the text type.

Moreover, the categories of Lukabras non-equivalence shed light on the specific word level translation strategies to be used in attaining the acceptable TL forms. For instance, the Skopos theory holds the view that the translated versions should be functionally relevant to the TL

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audience. This means that there are cases where it is necessary to transfer rather than translate. Built on this theoretical concern, the specific word level translation strategies, which attempts to produce a similar acceptable TL forms are called for. In other words, a more adequate approach to deal with cases of non-equivalence would be to use a combination of appropriate translation strategies to provide solutions.

Target language equivalence at the word level in the translation of Mulembe FM Luhya newscasts by the non-native presenters can be extremely difficult to achieve if the translators do not pay skillful attention to the categories of TL non-equivalence at the word level. Terms that lack equivalence due to markedly lexical divergence between Lukabras and the dialects of the non-Kabras presenters of Mulembe FM newscasts can be best translated into the TL using some of the strategies suggested in section 4.5.6 for translating non-equivalence to convey their meanings to the Lukabras listeners.

For objective three, the conclusion is that the translation strategies used by the non-Kabras presenters to attain Lukabras equivalence are not relevant in some contexts. This was inferred from receptor responses in the Focus Group Discussions. The presenters do not use specific word level strategies which can address the needs of the TL listeners. With regard to relevant translation strategies, it has to be acknowledged that the concept is relative, and that the translator should be guided by the text type and what is functionally appropriate to the TL audience

Functionally relevant translation is one that conveys the explicit and implicit meaning of the source language into the acceptable target language forms. From the standpoint of the user, the translation

must also meet the prescribed functions. However, TL equivalence is always long to achieve since it depends on the text type, the translator, and the receptors. In the case of Mulembe FM newscasts, the linguistic divergence between Lukabras and the dialects of the non-Kabras presenters of Mulembe FM newscasts may constrain the presenters in producing appropriate TL forms. It is a fact that no matter how competent the translator is, the translation might lose a certain degree of meaning relative to the original text. Despite of the recommended word level strategies, the creativeness of a translator is particularly important since the thesis cannot cover all the cases that happen in reality.

It is worth mentioning that translating informative texts is a challenge itself, because it is unlike other text types where the translator should exert all possible efforts to preserve the message of the source texts; informative texts require. Mulembe FM presenters are among the pace setters in the translation of information from English into the various Luhya dialects. The words used should reflect the acceptable forms by the TL audience. These suggested strategies, it should be noted, do not mean that the resultant version can capture all the implications intended for the translation of Mulembe FM newscasts. The research is only meant to provide a more practical way for handling word level categories of non-equivalence in the translation of informative texts.

The present study has implications for translators, translation instructors, and translation critics. Translators can apply specific word level strategies for dealing with different translation problems during the process of translation. Elaboration and explication is an appropriate strategy for rendering semantically complex SL terms. Addition, omission, and shifts are inevitable in translation as languages have different potentials in expressing elements of meaning. On the

other hand, translation instructors can train their learners to use Newmark's (1988) procedures effectively and in appropriate situations. For transcript, words for word and domestication cannot be used in rendering items which exhibit lexical mismatches in the TL dialects, because such translation may lead to meaning loss of the SL message.

To sum up, when translating informative texts, the translator should be aware of the communicative function of the SL words in order to find a suitable equivalent in the TL. In this regard, Reiss (1989) considers the function of the language of a specific text type to be the criterion of a satisfactory translation. The translator should recognize the communicative function of the SL items and then translates it with an appropriate and acceptable expression of the receptor language that is relevant to the TL audience.

5.4 Recommendations

From the present study, some recommendations are put forward by consideration for researchers who would like to make their contributions to the field of study of translation of Mulembe FM newscasts. Although Lukabras and the dialects of the non-Kabras presenters exhibit lexical mismatches, Lukabras-equivalence in the translation of Mulembe FM newscasts can be achieved. This can be possible if the presenters use appropriate strategies for dealing with non-equivalence at the word level discussed in section 4.5.8.

With regard to the strategies of attaining TL equivalence in Mulembe FM newscasts, there is need for the approaches to the translation to be changed. At the policy level, the competence of Mulembe FM Luhya presenters should be underscored. There should be proper training of the presenters on translation procedures that are TL audience based to maximize professionalism.

Such professionalism will be sensitive to listeners needs and take necessary remedies to minimize communication breakdown. Of significance is the knowledge of strategies of accommodating the different listeners of the Luhya language group in Mulembe FM newscast.

Second, it is very important for the Mulembe FM broadcasters to be aware of the communication gaps that may arise in Mulembe FM newscasts due to various categories of Lukabras equivalence. This study suggests that efforts should to be put place for the broadcasters to identify these categories. Many other Luhya stations continue to be formed, but it would be unjustifiable to assume that those stations will accommodate the TL listeners when the professionalism of the presenters is sill questionable.

Finally, there is need for Mulembe FM broadcasters to develop a specific in-service training for the Mulembe FM presenters. The training should be tailored to focus specifically on the strategies of dealing with various categories of non-equivalence in Mulembe FM newscast. Various strategies for dealing with non-equivalence at the word level have been suggested by the researcher in section 4.6.

5.5 Areas for Further Research

The line of research begun in this study can be continued in a number of different ways. It was not possible to undertake the TL equivalence at the phonological level due to the nature of the variables under focus. It should be noted that the various Luhya dialects exhibit mismatches at the phonological level and such mismatches may impact on effective translation. The research therefore suggests a further study that may look into a detailed analysis of the TL equivalence at the phonological level so that some more concrete conclusions can be made.

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The study focused on lexical differences among selected Luhya dialects. A study that will cover other aspects of translation equivalence such as case, aspect and tense should be undertaken. This can extend the findings of this research.

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FIGURE 1: MAP EXTRACT SHOWING THE POSITION OF KAKAMEGA NORTH SUBCOUNTY

APPENDICES

APPENDIX I: RESPONDENTS' CONSENT FORM

Elira lianje vari Benard Angatia Mudogo, esomeranga edigiri ya PhD muyunivasiti ya Maseno ekhwenya okhumanya ombu 'Ni tsinjila shina tsavatangasachi va Mulembe varumililanga vakalukhasianja amatangaso koluluhya okhurula mulusungu'. Entsenyilenche okhukhusava omunwa ovekho mulala wokhunyolakho eyinganakani. Amakhuva kaumbolela kalava tsa muripoti yino yenyene khulwamasomo. Sindandikakho elira lilio havundu tawe. Ninakhamala amasomo nokhwandika eripiti yino, ndaparanga endi yilakhonya okhupendekesa etsinjila etsindeyi tsiokhulola vari olanyola amatangaso ka Mulembe FM koluluhya ovule.

My name is Mr. Mudogo Benard Angatia, a researcher at Maseno University. I am collecting data for my PhD thesis entitled 'Analyzing the word level strategies used to attain Lukabras equivalence in the translation of Mulembe FM Luhya newscasts'. I would like your consent to participate in the study. I will treat this information with strict confidentiality and your identity/name will not be referred anywhere in the final research report. The information you give will be used for academic purposes. The study will shed light on appropriate word level strategies of accommodating you in the translation of Mulembe FM newscasts by the non-Kabras presenters.

Informants' signature_____DATE_____

Principal Investigators' signature _____DATE_____

Should you have any further questions, contact the researcher at, 0729918907
Nova nelirevo liosi wukhupile olusimu khunamba yilia or *nomba oreve*

 MASENO UNIVERSITY ETHICAL REVIEW BOARD,
 PRIVATE BAG,
MASENO. Tel. 0722203411/057-51622 Ext 3050
Email. muerc-sectetariate@maseno.ac.ke

APPENDIX II: INTERVIEW SCHEDULE FOR MULEMBE FM PRESENTERS

My name is Mr Mudogo Benard Angatia, a researcher at Maseno University. I would like to find out some facts about the word level strategies used to attain Lukabras equivalence in the translation of Mulembe FM Luhya newscasts. Please respond to the following questions.

Question 1. To what extent does the training syllabus for radio presenters address the need for strategies that accommodate all Luhya listeners in the translation of Mulembe FM newscasts?

Question 2 In relation to the lexical diversity exhibited by the different Luhya dialects, what do you think is the significance of the lexical choices you make in the translation of Mulembe FM newscasts?

Question 3. How do these strategies assist you to attain Lukabras equivalence in Mulembe FM newscasts?

Question 4. State how your translation of Mulembe FM newscasts is affected by absence of Lukabras equivalent items?

APPENDIX III: FOCUS GROUP DISCUSSION GUIDE FOR LUKABRAS RESPONDENTS

Elira lianche vari Mudogo Benard Angatia, esomanga Eyunivasiti ya Maseno. Ndakhavilisianga okhumanya mwa vamtangasilanga amatangaso Ka Mulembe FM. Ndenyanga munonolesiekho amarevo ka ndamureva kano. Amajipu kamlamba kalarera ovulafu kava vari amatangaso kenako katangaswanga muitsinjila tsa vakabarasi vanyela okhwelewa ovulai shilatangaswanga.

My name is Mr Mudogo Benard Angatia, a researcher at Maseno University. I would like to find out some facts about the word level strategies used to attain Lukabras equivalence in the translation of Mulembe FM Luhya newscasts. Please give your opinions the following questions. This discussion will provide invaluable information about the word level strategies used by these presenters to attain Lukabras equivalence in the translation of Mulembe FM Luhya newscasts.

Question 1 *Khumaoni kako, olalolanga oriena estsinjila tsia vatangasaji va Mulembe*

   valarumishilanga okhutangasa amatangaso ke redio ya Mulembe?
   In your opinion, how do you perceive the strategies used in the translation of
   Mulembe FM newscasts?

Question 2. *Amakhuva kakhali kolukabarasi tawe kalombanga kariena eliulila lilio lia*

   amatangaso ka Mulambe FM?
   (To what extent is your comprehension of Mulembe FM newscasts affected by
   Lukabras non-equivalent items?)

Question 3.   *Makhuva kakhali kolukabarasi karumishilwangwa ovulei navatangasachi va*

matangaso ka Mulembe FM?

(How relevant and applicable are the non-Kabras lexical items used by the

presenters of Mulembe FM newscasts?)

Question 4. *Shina shioparanga ori shinyela okhukholwa okhulomba muvulilenche ovulai*

amatangaso ka redio ya Mulembe FM?

(What do your think can be done by Mulembe FM broadcasters in future, to

accommodate you in the translation of their newscasts by non-Kabras presenters?)

APPENDIX 1V: EXTRAXTED DATA FOR ANALYSIS

1. *Khurulitsa Kenya mumukatapa kwa Roma*

To withdraw Kenya from the Rome statutes

2. *Omukhonga wa makhuva kofuvala fwailwanyi*

The Cabinet Seretary for foregn affairs

3. *Omukhung'ano kuvele omukhongo*

There was a big meeting

4. *Avantu veranga etsinyama tsa muvulimo atililwe*

The poachers were arrested

5. *Vavele nivalamanga lwa marava akokekholeshe*

They were praying when the unfortunate incidence happened

6. *Muyali mukhongo wuvolu alachakula vayali vavaka*

The Chief Justice has said that he will appoint a three Judge bench.

7. *Yevile amaembe kengere…*

Stole ripe mangoes

8. *Vavere nivarula mumeko khusukulu*

They were from learning at school

9. *Lwa mutuka kwamakura kutuyane nende mutuka muti*

When the petrol tanker collided with a car

10. *Mipango chokhurulitsa lichela mapema*

To release the exam timetables early

11. *Okhumeta emisala musivitari ya Kakamega*

To add more drugs to Kakamega Genral hosipital

12. Avalimu vasomianga muyunivasity vavoli valaranga mukomo…

The University lecturers have said that they will down their tools.

13. Senator yenya esivitari ya Kakamega okhumetwa emisala

The senator wants Kakamega General Hospital to be supplied with more drugs

14. Amakomia kavele amanzi Ekero

The supply of bananas were in plenty on Ekero market

15. Omukhaye wuwe avele natsile khushiro khukusia amakomia

His wife had gone to the market

16. Omukambi okhupilwe

The preacher was beaten

.17. *Litsuma liwere*

Last week

18. Omwechessi omwalaba arisinzia avasomi

A harsh teacher scares learners

19. Avakofu vayekhale nivavisia

The old men met and passed resolutions

20. Aremilwe ne imbatsi yasiaknga tsikhwi

He was cut by an axe that splits fire wood

21. Vafunanile lichoki

They quarreled over an ox-pluogh

22. Omulwale oyo aratsile po

The patient was bleeding profusely

23. Amatsai kavele amanzi….

There was too much blood

24. *Avalwale wavula emikotsolo chokhukonakho*

The patients don't have mattresses

25. *Ing'u alile likondi*

The hyena ate the sheep

26. *Vamunyolile nayevanga ing'ani*

They got him digging the grave

27. *Imbwa inzahanu*

The red dog

28. *Avele omwitsa wuwe*

Was the friend

29. *Mwimilili wa vakhaye muKakamega county…*

The women representative of Kakamega County

30. *Omwechesi yamalile nakhumwa musukuli ………*

The teacher was chased from the school

31. *Wamarava oyo yamalile navwao*

The criminal vanished

31. *Avere narula khukula eliani khushiro…*

Was from butying vegetables on the market

32. *Speaker we County assembly ya Kakamega…*

The speaker of Kalamega County assembly

33 *Avantu vavaka*

Three people

33. Yara estasa sia Mukhasi waye

He broke his wife's basin

 34. *Vaninile emotokaa..*

They boarded a vehicle

 35. *Enyumba yavasomi vakonangamo yayile…*

The school dormitory was burned down

 36. Avele naja mufumbiro khutekha

Was going to the kitchen to cook

 37. Avolile hava be

He said,no please

 38. Chivele chisaa Chisasava

It was six o'clock

 39. Avele natsia mwidwariro

Was going to the hospital

 40. *Avolile avandu khwifwala mijosi mundalo cha elnino..*

Advised people to put on sweaters during the elnino period

 41. Yayevile ingokho isenye

Had stolen a layer

 42. Achire mwidala likhongo lwa Hague mushialo sha Holand

Has gone to the Hague in Holand

 43. Ekesi yo mulondi wo muruki we shialo shino

The case facing the Deputy President

44. Avere narula mumwalo

Was coming from the river

45. Avele nende rihande

Had a knife

46. Amaile namhenga ne siverero…

Eventualy cut him using a slasher

47. Vakeni venavo vamaile nivavwao

The visitors left

48. .Lwo mwana wisukulu avele nachia Khusomero

When the pupil was going to school

49. Embwa ya ranjai yalumile omwana wesukuli

A pupil was bitten by a red dog

50. Mukhung'ano mukhongo kuwele Busia…

A big meeting was held in Busia

51. Omwicha wuwe yamwivile

The friend stole from him

52. Ilong'i yaye ni rachari

His trousers were white in colour

53. Valandika mu Kenya gazette….

Will be published in the Kenya gazette

54. Vantu vamenya mutsinzu tsia mabanda mutauni ya Nairobi…

The slum dwellers in Nairobi city..

55. Riria riaviya

The marriage had broken

56. *Avele acha munyumba mwaye…..*

Was going to his house

57. *Vandu va Mulembe muriena?*

The Luhya people, where are you?

58. *Avere achire khuraka riari*

Had gone to the farm to plant vegetables

59. *Vamnyula indalo yaye*

They had grabbed his land

60. *Yavavolela vatsie yiwavo vaveke rifwiri*

Told them to go home and shave their hair

61. *Vakhaire khucha mu mukhung'ano*

They refused to go to the meeting

62. *Vukhevi vwaduduya munyumba mwavo*

Their love has diminished

63. *Yavele yakofula*

He had greatly aged

64. *Rikondi ria ratengi'*

A black sheep

65. *Kandikwe mwikaseti lia nyanga ino….*

It is written in today's newspaper

66. *Makhumbo kaye*

His knees

67. *Omuruki we sialo sino Omwami Uhuru Kenyatta…*

The president of this country his exellency Uhuru Kenyatta

68. Senator wa Kakamega Daktari Bonny Kwalwale ......

The senator of Kakamega County Dr. Bonny Kwalwale)

69. Dr Khalwale oavorire mbwe adakha sisala sia ovuGovernor vwa Kakamega...

Dr. Khalwale has declared interest in the Kakamega County Gubernatorial seat

70. *Kamalile nikafunikha…*

Were broken

71. *Mwimilili wa vakhasi MuCounty ya Kakamega….*

The woman representative in Kakamega County

72. Mkhongo wa masomo musivala sino

The cabinet secretary for Education

73. Amwiri ni ilitwa

He killed him using a knife

74. Avoli alitsa mukamba

He said he would come tomorrow

75. Vavele vafwali tsinguvo tsimuchi

They were putting on white clothes

76. Yeva likondi limwamu

 Stole the black sheep

77. Avele mumulimi

Was in the farm

78. Amuremi mwing'ori

He cut him in the neck

79. Musakhulu akhutsi

The old man died

80. Avele narakanga tsingutsa

Was planting vegetables

81. Avele namaremwa amengu

 Had ripe bananas

82. *Vayayi vavaka….*

The three boys

83. Amuveshi na masingo king'ombe

He smeared him with cow dung

84. Vachimili shihuvi

They caught the thief

85. *Musaayi kuruli munyinji….*

Oozed a lot of blood

86. Shihuvi shiuvanga tsing'ombe

The cattle

87. *Akhupi mwana vuvele nakoritsi mang'ondo….*

Beat the child who had lost money

88. Venyi khusamba muliru kwa Kakamega

They wanted to set ablaze Kakamega forest

89. Matukhu kavaka

Three days

90. Omwana mmbekhu

A blindi child

91. Vavaya visungula

They have reared rabbits

92. Avele namwimi mavondwa

Had denied him a meal of boiled maize

93. Tsinyasi musivitari ya Kakamega

Drugs in Kakamega General Hosipital

94. Shipichapichi shivele khushilitsa lwashitui mumutoka

The motocycle was on the slope when it rammed into a vehicle

95. Valalwanyinya tsichilishi

There will be bull fighting

96. Varumuli shuhivi shivele nishiuvi limafuli

They beat the thief who had stolen an umbrella

97. Avere nayilanga mwikhula we musivitari

He was taking his child to the hospital

98. Varende veve vamukhonyi khurumula shihuhuvi

His neighbourxs helped him to beat up the thief

99. Myayi oyo yavele nakoritsi tsisenti tsia dada wewe

The boy had lost his father's money

100.   Mkhali mwenoyo yeshunji lwa msatsa wewe amukhupi mkolovo

The woman hanged herself after being beaten by her husband the previous day

101.   Mukalani we county assembly ya Kakamega

The hanzard editor of Kakamega County assembly

102.   Mwana mwenoyo no mumwamu….

That child is of a dark completion

103.   Lwavele mukaunti assembly ya Kakamega .....

When he was in the Kakamega County assembly

104.   MCA wi ward ye Shirugu Mugai avoli……..

The Member of the county assembly for Shirugu Mugai ward has said that…

105.   Mbunge we Bumula avoli wulombi lilako liokhurulitsa Kenya mu mkataba kwa

Rome

The Member of Parliament for Funyula has said that he is drafting a bill that will see

Kenya withdraw from the Rome statutes

106.   Omulondi wa governor mucounty ya Kakamega….

The Deputy Governor for Kakamega county

107.   Avoli avasikali valeshe khuvunaka tsihaki tsa vandu…

Urged policemen not to abuse human rights

108.   Vavoli mukhali we niye urangitsi vurindi…

They said that it was his wife who started causing trouble

109.   Ikoti ikhongo musivala mwidala lia Hague

The international Criminal court in The Hague

110.   Ekoti ingali yilarulitsa vuamisi khumakhuva ko muyali we koti ingali mushialo

Philip Tonui.

The court of appeal will rule on the fate of the judge of the Supreme Court Justice Philip

Tonui

111.   Mkhongo wa malako Githu Muigai

The attoney Genaral Githu Muigai

112.   Ikoti ingali mukamba yilarulitsa vuamusi

The Supreme Court will tomorrow decide the fate of

113.   Mukoti ingali ya Kakamega

In the Kakamega high court

114.   Muvuchakusi vwa Malindi

In the Malindi by-election

115.   Ikoti yesivala mwidala lia Hague

 The international Criminal Court in The Hague

116.   Willy Mtengo wi shiama sha ODM aviri nitsikura tsinyishi

Willy Mtengo, the ODM candidate had a landslide victory

117.   Mulala khu vakhae va Kerishom Kirima

 One of the widows to the former city tycoon Kerishom Kirima

118.   Ikoti lilaviritsa mukamba

The industrial court will tomorrow rule

119.   Vavele nivasungananga

They were talking to each other

120.   Atakha mwana achie mwisomelo

Wants the child to go to school

121.   Chief justice Willy Mutunga

Chief justice Willy Mutunga

122.   Mipango chokhulomba makhuva kovusomi

Plans to reform the education sector

123.   Visti vutukhu

They came at night

124.   Amwavo wewe

   His sister

125.   Vasikale mushisundi

 They were left in darkness

126.   *Varende vave vamukhonyi khuchimila..*

His neighbours helped him to apprehend

127.   Yenyi khusunga mukhali wewe

Wanted to stranle his wife

128.   Mkovosheli omukhongo James Orengo

Senior counsel James Orengo

129.   Narangitsanga muradi kwokhuvaya tsisutsi

 When he launched the fish keeping project

130.   Omukhongo wa makhuva kovulamu

 The Principal Secretary for health

131. *Msikali mwenoyo avele natandi*

The policeman was drunk

132. *Nakavanga vukutsa khuvalimi*

When he was distributing seeds to farmers

133. *Avantu veranga tsinyama tsia muvulimo vatililwe*

 The poachers were arrested while

134. *Avele ninguvo imuchi*

Had a red dress

135. *Dada wewe*

His father

136. *Avele nauvanga lwa yisimbwa yimulumi..*

Was stealing when he was bitten by the dog

137. *Navolanga mbu emisala chivula misivitari yecounty,,*

When he was saying that the County hospital dpesnt have enough drugs..

138. *Avele natsile okhukamba*

He had gone to pray..

139. *Shiuvi shenesho shivakati vamwalitsi…*

That thief tricked them into closing their eyes.

140. *Amurotsi ni ilitwa..*

The victim was knifed…

141. *Avele natsile akhukusia eliani..*

Had gone to sell vegetables..

142. *Alarerwa mukamba*

Will be buried tomorrow

143. *Avoli alarangitsa mipango chokhukhonya vava vavisantu..*

 Said that he would start programmes for helping orphans.

144. *Lwavele niyakananga nende wakhunzukhali*

When he was meeting widows

145. *Hillary Clinton Wishama sha Democratic*

 The Democratic Party presidential candidate nominee Hilary Clinton

146. *Muyali mokhongo*

The Chief Justice Dr. Willy Mutunga

147. *Omulonti wa Vice Chancellor wi Yuniversity ya Kibabii.*

The Deputy Vice Chancellor of Kibabii University

148. *Yenyi khusunga mukhali wewe*

 Wanted to strangle the wife

149. *Registra weyuniversity ya Mount Kenya*

  The registra of Mount Kenya University

150. *Muyali   wi koti ya Kakamega*

The resident magistrate of Kakemega High Court

APPENDIX V: A SAMPLE MULEMBE FM NEWS TRANSCRIPT

Transcript1: 6th June 2016.

Police have recovered one G3 rifle suspected to be one of the seven guns that were stolen from Booker police post in Mumias town in Kakamega County. At a news conference on Saturday, the Western Regional Police Commander Moses Ombati revealed that police found the gun wrapped in a piece of cloth near river Nzoia in Mayoni. Police counter checked the serial number of the recovered gun with magazine containing 20 rounds of ammunition. A suspected victim of the attack is nursing serious injuries at Kakamega Teaching and referral Hospital. The victim, a middle aged woman was attacked when she was going to sell ripe bananas in Kakamega town. In Ikolomani village, a family is mourning the death of an old man suspected to

Lwisukha presenter' translation.

Avasikali vanyoli murundu mulala kwa iana ya G3 kwavaparanga ni mulala khuirundu saba chali ni chauvwa mu shituo sha polisi sha Booker, mutauni ya Mumiasi, ekaunti ya Kakamega. Nalakayanga Na vantu va macheni, mkhongo wa vasikali muwestern Moses Ombati avoli avalikali vanyoli omurundu khenoko nikhavoywa neshilaka sheinguvo hambi no muhela kwa Nzoia. Valikali valoli yinamba yo murundu kwenoko, khandi nivanyola amasasi shirini. Mukhali mulala wavsalilitsa na majambasi ashilikhwanga muwosivito ingali ya Kakamega. Mukhali mwenoyo, yali natsitsanga khukulitsa maremwa mengu mutauni ya Kakamega luyanyola mararva kenako. Mishijiji shi ikolomani ifamili indala yil mushivela lwa musakhulu mulala akhutsi….

APPENDIX VI: QUALITATIVE GUIDES FOR ETRACTING DATA

Guide for extraction of items for analysis	Descriptions
1. Non-Lukabras items	Lwisukha, Luwanga and Lukhayo items which which diverge form Lukabras equivalent items for similar SL concepts.
2. TL versions for semantically complex SL terms	items for the SL semantically complex concepts without a one-to-one TL equivalence
3. TL versions for SL concepts that lacked TL hyponyms	items in the Luhya newscasts for the SL concepts that do not have hyponyms in the TL
4. Tl items that had different meanings in Lukabras	Lwisukha, Lukhayo and Luwanga items which do not have the same meaning in Lukabras

MASENO UNIVERSITY ETHICS REVIEW COMMITTEE

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Private Bag – 40105, Maseno, Kenya
Email: muerc-secretariate@maseno.ac.ke

FROM: Secretary - MUERC

DATE: 08th June, 2017

TO: Benard Angatia Mudogo
PG/PhD/FA/0007/2013
Department of Linguistics
School of Arts and Social Sciences, Maseno University
P. O. Box, Private Bag, Maseno, Kenya

REF: MSU/DRPI/MUERC/00407/17

RE: Analyzing Word-Level Strategies used to attain Lukabras Equivalence in the Translation of Mulembe FM Luhya Newscasts. Proposal Reference Number MSU/DRPI/MUERC/00407/17
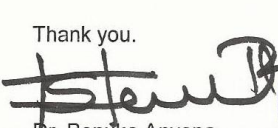
This is to inform you that the Maseno University Ethics Review Committee (MUERC) determined that the ethics issues raised at the initial review were adequately addressed in the revised proposal. Consequently, the study is granted approval for implementation effective this 8th day of June, 2017 for a period of one (1) year.

Please note that authorization to conduct this study will automatically expire on 7th June, 2018. If you plan to continue with the study beyond this date, please submit an application for continuation approval to the MUERC Secretariat by 8th May, 2018.

Approval for continuation of the study will be subject to successful submission of an annual progress report that is to reach the MUERC Secretariat by 8th May, 2018.

Please note that any unanticipated problems resulting from the conduct of this study must be reported to MUERC. You are required to submit any proposed changes to this study to MUERC for review and approval prior to initiation. Please advice MUERC when the study is completed or discontinued.

Thank you.

Dr. Bonuke Anyona,
Secretary,
Maseno University Ethics Review Committee.

Cc: Chairman,
Maseno University Ethics Review Committee.

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