

Cameroon Proverbs' Translation: Investigation on the Obstacles and the Translation Strategies.

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Abstract

The aim of this paper is to investigate on the knowledge Cameroonian translators have about proverb translation, the difficulties Cameroonian translators encounter during the translation of Cameroon proverbs and the strategies they use, as well as the motivations that lead the choice of these strategies. Translation involves changing the cultural, semantical, pragmatical, and syntactical features of a source text (ST) into another text called the target text (TT). Therefore, the translation of Cameroon proverbs by Cameroonian translators is not an easy task. This paper uses a qualitative research method to give insights on Cameroon proverbs translation and opens a room to similar researches that will help build Cameroon proverbs translation strategy models.

Keywords: Cameroon proverbs, proverbs translation, translation obstacles, translation strategies

1. Introduction

Translation is the process of moving from one language (source language) to another (target language). Above all, it has the role of exchanging information, news, culture, literature and technology with the world. Doing a translation involves changing the cultural, semantical, pragmatical, syntactical features of a source text into another text called the target text. Translation is a task that does not only require a bilingual knowledge of the source and target languages, but also a perfect knowledge of the source and target cultures to convey the content that needs to be translated. Consequently, the translation of proverbs that are known to be culturally-bound expressions will definitely form a problem (Baker, 1992). Proverbs are important in all cultures because they are channels that help to transmit knowledge, wisdom, social values, religion and other aspects of the culture of a given cultural group.

Cameroon is an African country located in the central part of Africa. Its official languages are French and English. Besides, Cameroon is made of more than 200 ethnic groups and has more than 200 national languages. Cameroon's cultural diversity obviously makes it a country "pregnant" of proverbs. To promote national cohesion as well as a cultural exchange between the ethnic groups of Cameroon, and also promote exportation of Cameroon proverbs (markers of Cameroon cultural diversity) to other countries and cultures, there is definitely a need to translate them either into the national languages or into French and English. Engaging in a Cameroon proverbs translation can be a difficult task for Cameroonian translators, so they need to be aware of what proverbs translation is, and be able to overcome the difficulties it implies. This work will revolve around 4 main questions:

- What do Cameroonian translators know about proverb translation?
- What could be the difficulties encountered by Cameroonian translators when translating Cameroon

- proverbs?
- What procedures or strategies do Cameroonian translators use when translating Cameroon proverbs?
- What are the motivations hidden behind the choice of these procedures?

2. Literature review

This part explores the literature that exists in the fields of paremiology (the study of proverbs) and proverbs

translation. It defines proverbs from a general perspective and the African society perspective. It also presents aspects of proverbs translation including proverbs translation obstacles and proverbs translation strategies explained by scholars.

2.1. Proverbs definition

Defining a proverb has long been a source of problems. Peter Grzysbek (1994 as cited in Hernadi and Steen 1999) states that “there is no general definition which covers all specifics aspects of the proverbial genre”. Although there is no unique definition of a proverb, many scholars have attempted to give a definition to this complex concept. One of the first definitions of proverbs goes as far as Aristotle (Rhetorica Bk 11/21) who defines proverbs as “ metaphors from one species to another”. This definition can be considered acceptable as proverbs are also known for their metaphoricity.

According to Norrick (1985), two definitions can be attributed to proverbs. The first definition is an ethnographic definition and the second one is a super-cultural definition. In the ethnographic definition, Norrick states that a proverb is “a traditional, conversational, didactic genre with a general meaning, a potential free conversational turn, preferably with a figurative meaning”. The super-cultural definition states that a proverb is “a typically spoken, conversational form with didactic function and not with any particular source”. Mieder (2004) opted for a more general definition of proverb. Mieder suggests that a proverb “is a short, generally known sentence of the folks which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”. Inspired by Stuart A. Gallacher who defines a proverb as “a concise statement with an apparent truth which has currency among the people”, Mieder revised his definition and proposed the following definition “ A proverb is a concise statement with an apparent truth with currency among the folks. More elaborated stated, a proverb is a short generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”. In these definitions, the word currency is meant to express the value that a given proverb has in a particular society or cultural group.

Finnegan (2012) adds that proverbs can be defined as succinct expressions that serve as an abundant source of imageries from which various more structured interpretations could be drawn. In other words, when a proverb is used, some further explanations and interpretations can be drawn out of it. Even though they are written down nowadays, proverbs constitute an oral genre that is a cultural heritage of a given group of people. This is to say that proverbs are just the result of the daily practice and experiences of a given society as they describe their traditions, their lifestyle, their beliefs, their habits including ecosystem. They actually portray everyday happenings among people of a society. It is in this line that Kobia (2016: 227 as cited in Yacub 2019) asserts that “proverbs as a social discourse reflect the worldview of a people; they are used to unearth the beliefs that upheld dear by the community.” This implies that just by going through the proverbs of a given cultural group, one can understand how a cultural group experience and perceive the world. Since a proverb is inspired by a mnemonic device in cultural groups in which we find things relevant to day-to-day life (Obiechina, 1975), it thus becomes impersonal as says Owurusah (2015), for no one can claim to own it. However, proverbs are known to be used by old people who are said to possess wisdom and knowledge. The elderly people are the one transmitting this oral tradition to the younger generations.

2.2. Proverbs in African society

In the African society which Cameroon is part of, a proverb is a very important if not vital element of our lives. The Igbo people (an ethnic group of Nigeria) have a proverbial definition of proverbs that says “the proverb is the palm oil with which the words are eaten”, which indicates the importance of proverbs in the African society. According to Nwoke (2013: 201 as cited in Masango), cultural values arise because these values are embedded in African proverbs. A wise person is a person that cannot make a speech without using a proverb. The use of a proverb embellishes the speech. Onwuchekwa (2013: 218) states that proverbs constitute “a body of institution as they represent the only avenues through which [natives] store and retrieve [their] philosophy and civilization”. When we analyze the African culture and the Cameroonian culture in this case, it can be noticed that proverbs are all based on metaphorical language. Only one part of the metaphors contained in the proverbs are revealed and the learners decipher the meaning on their own. The use of proverb creates a feeling of curiosity about the meaning that is being conveyed. Proverbs encourage curiosity about their meanings. According to Entwistle (2000), the meanings of proverbs are connected with prior knowledge or experience. They conceal and reveal information and often leave one with a question that one has to answer oneself. Boateng (1983:331) points out that proverbs are “validators of traditional procedures and beliefs” and warns that the rejection of black African heritage will leave the black African with a feeling of lost identity.

In many African cultures, a feeling for language, for imagery, and the expression of abstract ideas through compressed and allusive phraseology comes out particularly clearly in proverbs. Thus, proverbs abound in imageries and metaphorical implications (Finnegan, 1970). Cameroon proverbs incorporate both human and nonhuman entities like animals, plants, and other natural elements that surround the different ethnic groups that live in Cameroon.

In the Cameroonian repertoire of proverbs, we can find animal proverbs like :

- *Singing birds don't build nests.*
- *By trying repeatedly, the monkey learns how to jump from the tree.*
- *However little you think of the elephant, you can't say it won't fill a pot.*
- *If the panther knew how much he is feared, he would do much more harm.*

The following plant proverbs can also be found in the Cameroonian repertoire of proverbs:

- *To grow straight, the tree must be supported by another tree.*
- *When you find yourself twice at the same place in the forest, you've lost your way.*
- *To grow straight, the tree must be supported by another tree.*

Not only animal and plant proverbs are found in Cameroon proverbs, human proverbs and human proverbs can as well be found in Cameroon proverbs. For instance, we have :

- *However swift a man, he will not outstrip his shadow.*
- *There is no doctor on the day you die.*
- *The belly doesn't keep the stale air in for long.*
- *Two breasts were enough to feed a whole man.*

2.3. Proverb translation

As seen above, proverbs are complex and mostly metaphorical. Newmark (1988) states that proverbs can be considered as cultural expressions. Therefore, they can be ecological, material and social cultures. The

cultural expressions used in proverbs are all associated to the political, social, religious and artistic way of life of a given cultural group. These specificities of proverbs make the translation of proverbs from a source language (SL) to a target language (TL) very difficult. This is due to the differences that exist between the SL culture and the TL culture. Emery (1997) asserts that during a translation, especially that of proverbs, the translator must translate the literal meaning and the communicative effect of the proverb. Baker (1992) says that the fact that proverbs are culturally-bound, makes the translation difficult, the reason being some concepts of the SL may not exist or may not have the same meaning in the TL.

During the translation of proverbs, the translator can encounter several challenges. According to Baker (1992), they are four main challenges a translator could face while translating a proverb. These challenges are as follows:

- 1) The lack of cultural equivalence in the TL. In this case, the SL may have some culture-specific concept that cannot be found in the TL or the relevance of a word is different depending on the languages. What the SL finds relevant may not be relevant for the TL.
- 2) The proverb might exist in the SL and TL but the connotations are different, thus the context of use is no more the same.
- 3) The interdependence of the literal meaning and the figurative meaning in the SL which has to be conveyed in the TL. Here, the SL proverb might contain rhymes or figures of speech that give the proverb a type of musicality. It is therefore difficult to create the same effect in the TL.
- 4) The context and the frequency of use of a proverb are different from one language to another.

Unlike Baker, Omar, Haroon & Abd. Ghani (2009) discuss translation challenges from the perspective of technolinguistic difficulties. According to them, during the translation of proverbs, the following factors can influence the translation:

- 1) The orientation of the translator's objective.
- 2) The complexity of the SL.
- 3) The characteristics of the target audience.
- 4) The closeness between the SL and the TL. The more the closeness, the easier the translation.

Apart from the above challenges encountered by translators whilst translating proverbs, some empirical studies have also shown that some proverbs in a given language have neither a formal nor a functional equivalent in another. Decoding the cultural message of the SL proverb and encoding it in the TL are the two main difficulties. The translator's unfamiliarity with the source language and culture, as well as the lack of knowledge on translation techniques and strategies, are not on rest. Therefore, it is a must for translators to acquire techniques and procedures related to proverb translation before getting involved in proverb translation.

Depending on the cultures or the geographical areas, the strategies used for the translation of figurative and more specifically proverbs differ. However, scholars like Gaber (2005), Catford (1965), Baker (1992), Newmark (1988), Gorjian (2006), Kemppanen, Janis & Belikova (2012) have proposed generic strategies that could be efficient when it comes to proverb translation. According to Baker (1992), the strategies that can help the translator when translating a proverb are as follows:

- Use a proverb with the same meaning and form. This strategy is about using in the TL, a proverb that has the linguistic and figurative features of the SL proverb. Example: *Like father like son* (English); *Tel père tel fils* (French). In this example, *father* is the English word for *père* and *tel* is one of the French equivalents for *like*. Just like the linguistic features, the meaning which is the fact that children behaviours are copied from parents behaviours is the same.
- Use a proverb with the same meaning but a different form. In this strategy, the translator can use in the TL a proverb that has the same meaning as the SL but not the same linguistic features. For instance, *Practice makes perfect* (English), *C'est en forgeant que l'on devient forgeron* (French). The linguistic features of these two proverbs are different but the meaning is the same. Both mean

that it is by trying over and over again that one reaches the mastery of something.

- Paraphrase of the proverb. In this strategy, the proverb is explained in the TL and there is a loss of the metaphor. E.g: *Practice makes perfect* can be translated in French as *c'est en travaillant qu'on atteint la perfection*. The meaning is there but it the French translation is paraphrased from the SL (English version).
- Deletion of the proverb. In this strategy, the proverb is simply deleted and does not appear in the TL. Gaber (2005) proposes a model for the translation of figurative expression such as proverb. His model gives priority to cultural equivalence. Gaber's model is as follows:
 - Use a in the TL, a cultural equivalence of the SL proverb. E.g: *Charity begins at home* (English); *la charité bien ordonnée commence par soi-même* (French).
 - Functional translation. In this case, the translator makes use of a proverb that has the same function in the TL. This strategy is similar to the second strategy of Baker. It generally occurs when there is no cultural equivalence.
 - Paraphrase the proverb. As seen in Baker's model, here the translator explains the meaning of the proverb.
 - Glossing. This strategy consists of bringing extra explanation of the proverb using foot-notes.
 - Borrowing. Here, one or some of the words of the SL become part of the TL.

Gorjian (2006) proposes a model for proverb translation which is different from that of Gaber and Baker. His model divides the strategies into three types :

- Use of exact equivalents which he qualifies as strong versions. In this case, there is an exact TL proverb that matches with the SL proverb both lexically, semantically and conceptually.
- Use of near-equivalents which he calls moderate versions. Here the translator can use in the TL a proverb that is as close as possible to the SL proverb.
- Literal translation which he refers to as weak version. This strategy is almost like paraphrase because here the translator tries to comprehend and interpret the meaning of the SL proverb.

Kemppanen, Janis & Belikova (2012) take a different approach as they discuss the translation of proverbs and other figurative expressions by using different terminology. According to them, there two main strategies for figurative expressions translation namely :

- Domestication in which a foreign proverb is rendered in a familiar one. In other words, it means translating the SL proverb by a proverb that suits the TL's culture. By using this strategy, the translator can also try to make specific in the TL, which is general in the SL. The translator can as well intensify the proverb in the TL and also add more aesthetics.
- Foreignization which consists of a calque translation. This strategy tries to reproduce the same image of the SL even if it is strange. Usually, translators use this strategy when the SL proverb has a specific form or contains figures speech that makes it special.

3. Methodology

The paper draws data from open-ended questions that were given to Cameroon professional translators in a form of an online questionnaire. The questionnaire was made of 9 questions meant to gather data on the knowledge Cameroonian translators have about proverbs translation, the difficulties or obstacles Cameroonian translators face when translating Cameroon proverbs, and the methods that can be used to translate Cameroon proverbs as well as the reasons motivating the choice of these strategies. Six participants (3 males and 3 females) responded to all the questions. Two are aged between 25 and 30 and four aged 30 and above. Two of the participants are freelance translators, three work at the CRTV (Cameroon Radio Television), and one at the Ministry of Housing and Urban Development. The participants have 3 to 29 years of experience. Their answers are taken from the online questionnaire, pasted in a word document then analyzed and summarized.

4. Findings

- 1- From the data collected, all the participants have little knowledge of proverbs translation. For some, it is since they have not specialized in this field. Some mention that what they know about proverbs translation is that is could be a difficult task and usually requires more than a word-to-word translation. Notwithstanding, this little knowledge of proverbs translation, they have all been confronted with the translation of Cameroon proverbs. Some have translated from a native language into French or English, others from English into a native language just like participant 2 that has once translated proverbs from English into Bafut language (a language spoken in the North-West region of Cameroon).

- 2- Talking about the practical difficulties that Cameroonian translators could face when translating Cameroon proverbs, participants have pointed out three main difficulties. The understanding difficulties, the transferring difficulties and the cultural difficulties. According to the data gathered, participants indicate that one of the understanding problems could be the fact that some translators lack knowledge in the native language the translate into or from. This means that they only have a narrow knowledge and understanding of the native language and culture. Moreover, some translators fail to grasp the realities and the culture of the local language.

The understanding difficulties will definitely lead to transferring obstacles, the reason being that a bad understanding will not produce a good transfer. The translator may have a good understanding of the proverb but still fails to render a good translation. This could be because the translator does not know how to express and fully express the original meaning of the proverb. Some translators are also deceived by the resemblance between words of the SL and TL that may lead to a fake translation or a non-sens. In some translations, there is a lack of search for matching proverbs in the TL. Some translators stick on the words, forgetting that Cameroonian proverbs are pregnant of meanings. In other words, translators spend more time on the wording of the proverbs, but they forget that the proverbs are full of meanings that should also be taken into account.

Apart from the understanding and transferring issues that Cameroonian translators could face during the translation of Cameroon proverbs, the data collected have also revealed that translators could also encounter the difficulty of cultural difference. According to the data, this could be due to the fact that some proverbs only exist in some given languages and cultures, thus they don't have equivalents in other languages and cultures. It also appears that the equivalents in some target languages and cultures are not proverbial. Some cultural references do not always match from one tribe to another, as well as the cultural imageries that vary from one culture to another.

- 3- After enumerating the obstacles and difficulties that Cameroonian translators face during the translation of Cameroon proverbs, the participants were asked to talk about translation strategies they think could particularly suit the context of Cameroon proverbs translation. From the data collected, the strategies suggested by the participants are as follows:

Participant 1: Literal translation in some cases but not every time;

Participant 2: Adaptation and equivalence;

Participant 3: Equivalence and adaptation;

Participant 4: Cultural and sense equivalence;

Participant 5: Transposition in the mother tongue and equivalence

Participant 6: Adaptation.

The translation strategies of Cameroon proverbs suggested by Cameroonian translators can be summarized as follows:

- 1) Equivalence
- 2) Adaptation

- 3) Transposition
 - 4) Literal translation
- 4- The reasons that motivate the choice of these strategies are multiple. The use of adaptation may result from the fact that there is a lack of cultural equivalence in the TL. The use of literal translation may equally result from the lack of cultural equivalence or other proverbs having the same meaning of the SL proverb. The translator may also be tempted to use literal translation because she/he would like to convey both the semantic and the conceptual meanings. The reason behind the choice of the cultural equivalence procedure is because the translator tries to keep the genius of the target language and culture to enable the target people to identify themselves to the translation they are being served and get the same reaction contained in the SL proverb. As for the reasons hidden behind the choice of the transposition into the mother tongue, it is because despite the language difference, some ethnic groups in Cameroon share the same culture, thus the same proverbial features.

5. Limitations and recommendations

This work has not got into the details of Cameroonian proverbs study, first of all, because of the issue of access to the works on Cameroon paremiology, and also because of the broadness of Cameroon proverbs. Moreover, the data collected during this research are limited and are not representative of the Cameroonian translators' knowledge on Cameroon proverbs translation. It is just a starting point for further researches on Cameroon proverbs translation.

According to the data collected, it can be noticed that the Cameroonian translator's knowledge of proverbs translation techniques and strategies is quite narrow. Especially for participants 1 and 2. Although participant 1 specified that literal translation could work in some cases, he/she still didn't mention another strategy. Even if adaptation is one of the most effective procedure for proverbs translation, participant 2 asserts that it is the only strategy that can work for Cameroon proverbs translation, which can be doubted as other participants mentioned cultural equivalence which from the viewpoint of scholars like Baker (1992) and Gaber (2005) is the most effective procedure for proverbs translation. Therefore, we recommend that more works should be conducted in the area of Cameroon proverbs translation so that translators will be provided with the better and accurate procedure as far as the translation of Cameroon proverbs is concerned.

6. Conclusion

A proverb is "is a short, generally known sentence of the folks which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation" Mieder (2004). According to Baker (1992), the fact that proverbs are culturally-bound, makes the translation difficult, as some concept of the SL may not exist or may not have the same meaning in the TL. For the African society which Cameroon is part of, a proverb is "a body of institution as they represent the only avenues through which [natives] store and retrieve [their] philosophy and civilization" Onwuchekwa (2013: 218). Cameroon proverbs are full of metaphors and imageries. Therefore, their translation is not an easy task for the translators. This paper aimed at showing the knowledge of Cameroonian translators and their knowledge on proverbs, as well as bringing forth the difficulties and obstacles faced by Cameroonian translators during the translation of Cameroon proverbs. The paper also aimed at showing the strategies or techniques used by Cameroonian translators when translating Cameroon proverbs and the reasons hidden behind their choice. The data collected showed that all the participants have already done Cameroon proverbs translation and the difficulties mostly encountered are the lack of cultural equivalence, the cultural difference, the lexical resemblance between SL and TL. The strategies used to translate Cameroon proverbs are the

equivalence, adaptation, transposition and literal translation. The reasons for their choice depending on the strategy are the fact that the translator wants to respect the genius of the language and enable the target people to identify, the fact that there is a lack of cultural equivalence or the translator wants to reproduce the exact image of the SL.

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Appendix A. Questionnaire

Name of your working place:

Years of experience:

Gender:

Age range: 25- 30 or 30 and above

- 1- What do you know about metaphors and proverbs translation?
- 2- Were you ever confronted with the translation of a metaphor or proverb?
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs?
- 8- What are the linguistics reasons that could motivate the choice of a method or technique?
- 9- What are the cultural reasons that could motivate the choice of a method or technique?

Appendix B. Participant 1

Name of the working place: CRTV (Cameroon Radio Television)

Years of experience: 8

Gender: Male

Age range: 30 and above

10- What do you know about metaphors and proverbs translation?

Translation of proverbs is not an easy task. Not to talk about African proverbs

11- Were you ever confronted with the translation of a metaphor or proverb?

Yes

12- Were you ever confronted with the translation of Cameroonian proverbs?

Yes

13- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?

Mastering African languages, Most novice translators do not master their mother tongue

14- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?

The keep to the source text not knowing that Cameroonians proverbs are pregnant of meaning

15- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?

They do not master the Cameroonian culture as I mentioned above

16- What translating methods or techniques can be used to translate Cameroonian proverbs? At times literal translation can be used but not in many cases.

17- What are the linguistics reasons that could motivate the choice of a method or technique?

The motivation can come through reading African authors. Get used to African literature

18- What are the cultural reasons that could motivate the choice of a method or technique?

Just get acquainted with African culture

Appendix C. Participant 2

Name of the working place: Freelance translator

Years of experience: 3

Gender: Female

Age range: 25-30

- 1- What do you know about metaphors and proverbs translation?
I have some knowledge acquired while translating proverbs in English into my native language, Bafut.
- 2- Were you ever confronted with the translation of a metaphor or proverb?
Yes
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
Yes
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Lack of equivalents.
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
They might face difficulties looking for equivalent translations and adapting in relation to context.
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Some proverbs or key terms might not have equivalents or even exist at all in another culture.
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs?
Adaptation, equivalent.
- 8- What are the linguistics reasons that could motivate the choice of a method or technique? It all depends on context and culture. That way, translation techniques will have to vary.
- 9- What are the cultural reasons that could motivate the choice of a method or technique?
Lack of equivalent proverb, term or even word.

Appendix D. Participant 3

Name of the working place: Ministry of Housing and Urban Development

Years of experience: 16

Gender: Male

Age range: 30 and above

- 1- What do you know about metaphors and proverbs translation? Are barely translated literally. Work best by existing equivalence
- 2- Were you ever confronted with the translation of a metaphor or proverb?
Yes
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
Yes
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
It hardly goes by the literal approach and knowledge of the local culture and realities are required for the translator to be able to capture full and right meaning
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
The understanding and challenge and wording in the target language
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
A mastery of cultural differences (and there are) is key to the matter. Existing equivalences are often more practical than actual translations
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs? Look for equivalences which generally exist. And also adaptation
- 8- What are the linguistics reasons that could motivate the choice of a method or technique?
Preserving the genius of each language and culture, the main purpose being to convey the same idea and meaning
- 9- What are the cultural reasons that could motivate the choice of a method or technique?
Make more sense to the target people and speak to their heart the way most identify with

Appendix E. Participant 4

Name of the working place: CRTV (Cameroon Radio Television)

Years of experience: 17

Gender: Male

Age range: 30 and above

- 1- What do you know about metaphors and proverbs translation?
Very little knowledge, as I mostly deal with economic, financial, law, and corporate texts in my daily work.
- 2- Were you ever confronted with the translation of a metaphor or proverb?
Yes
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
Yes
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
The translator may in some cases have to resort to a rich culture to decrypt and understand culture-specific content in proverbs
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Depending on the target audience, the translation of proverbs requires the search for cultural equivalence or corresponding phrases in the target culture/language
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Cultural references that do not match from one tribe to another
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs?
Cultural and sense equivalence
- 8- What are the linguistics reasons that could motivate the choice of a method or technique? Words and its references may not carry the same message in the source and target languages
- 9- What are the cultural reasons that could motivate the choice of a method or technique?
As the essential objective of a translator is conveying the same message from one language/culture to another, the challenge shall involve finding the cultural equivalent in the target language/culture with the same cultural value/content and that will express the same message and obtain the same reaction in the target language or culture.

Appendix F. Participant 5

Name of the working place: CRTV (Cameroon Radio Television)

Years of experience: 29

Gender: Female

Age range: 30 and above

- 1- What do you know about metaphors and proverbs translation?
Chaque langue a sa maniere d'exprimer ses proverbes et metaphores. Ils ne sont pas forcément traduits mot pour mot
- 2- Were you ever confronted with the translation of a metaphor or proverb?
Yes
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
Yes
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Lorsqu'on ne maitrise pas sa langue maternelle
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
La proximite ou ressemblance des mots et non leur sens premier
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
Les differences resident dans la maniere de rendre les images
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs?
Transposer d'abord dans sa langue maternelle, puis rechercher le sens ou l'equivalence dans la langue cible
- 8- What are the linguistics reasons that could motivate the choice of a method or technique ?
Les langues camerounaises ont beaucoup de similitudes dans leurs racines
- 9- What are the cultural reasons that could motivate the choice of a method or technique ?
Le fond culturel est pratiquement le meme chez les bantous

Appendix G. Participant 6

Name of the working place: Free-lance

Years of experience: 5

Gender: Female

Age range: 25-30

- 1- What do you know about metaphors and proverbs translation?
Well, I know it can be something difficult to translate in French as our cultures are usually very expressive.
- 2- Were you ever confronted with the translation of a metaphor or proverb?
Yes
- 3- Were you ever confronted with the translation of Cameroonian proverbs?
Yes
- 4- What could be the understanding difficulties novice translators or professional translators face when translating Cameroonian proverbs?
That of adapting the language. They may try to make proverb sound French or even English which will make it difficult for them.
- 5- What could be the transferring difficulties novice translators or professional translators face when translating Cameroonian proverbs?
The difficulty to really express, fully express the original meaning of the proverb.
- 6- What could be the cultural differences difficulties novice translators or professional translators face when translating Cameroonian proverbs?
The lack of cultural imagery both in English and French
- 7- What translating methods or techniques can be used to translate Cameroonian proverbs?
Mostly adaptation, because unless you endeavour to use such a method, you will not be able to convey the meaning if you try to use other techniques.
- 8- What are the linguistics reasons that could motivate the choice of a method or technique?
The fact that some words or concepts contained in our proverbs will not exist in English or French
- 9- What are the cultural reasons that could motivate the choice of a method or technique?
The cultural differences between languages. You see our culture is one that uses imagery and not simple words to express things. The language is, therefore, more beautiful and full of images. This might not be y case with indo-European languages.