



Exploring Translation Procedures and Strategies of Yoruba Proverb in Fagunwa's *Ogboju Ode Ninu Igbo Irunmale* and Okediji's *Rere Run*: A Comparative Study

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ABSTRACT

This paper carries out a survey of principles and strategies used in translating Yoruba proverbs in two literary works. One, a novel written by Daniel Olorunfemi Fagunwa with the title *Ogboju ode ninu igbo irunmale* translated into French by Olaoye Abioye under the title, *Le preux chasseur dans la foret infestee de demons*. The other is a drama written by Oladejo Okediji titled *Rere run*, and also translated into French by Tunde Ajiboye with the title *Le catastrophe*. However, for the sake of analysis, I have selected seventy proverbs from both works, thirty (30) from *ògbójú ode* and forty (40) from *Réré rún*. The variation in the numbers of selected proverbs is for the sake of balance since *Réré rún* contains larger volume of proverbs compared to *ògbójú ode*. We have identified factors that dictate analysis of both the process and product of proverb translation. They include consideration for syntactic structure, thematic balancing, esthetic blending, communicative effectiveness and cultural orientation and mediation. The investigation has also gone further, in view of the aforementioned factors, to propose principles and strategies that best shoulder the responsibility of translation and analysis of Yoruba proverb into French, and by extension other major languages of the world. The investigation concludes that Abioye adopted principles and strategies that made his translation very close to the original, while Ajiboye's French version is liberal.

Keywords: Translation, translation procedures, translation strategies, proverb, Yoruba language

PRINCIPLES OF FRENCH TRANSLATION OF YORUBA PROVERB BY ABIOYE AND AJIBOYE

Everything in the world is governed by certain rules and principles and translation is no exception. Each area of translation has its own scope and limitations. A translator requires illustrating the most common basic principles, problems, challenges and strategies before translating important and sensitive texts.

Analyzing French translations of Yoruba Proverb (henceforth YP) in *Ogboju Ode ninu igbo irunmale* (henceforth *Ogboju ode*) and *Rere run*, the researcher must be conscious of what decision the translator has made in rendering a proverb in a certain way, since there are other possibilities open unto him. For instance, he translates proverb with proverb literally to reflect similar or different situation in the target proverb (TP) as in the source proverb (SP), or by equivalence presenting similar or different situation. The researcher must ascertain his intention for choice of such principle, which can be linguistically, culturally or cognitively driven.

Principle, in the context of this research, has to do with the overall approach the translators adopted in rendering YP into French. The translators adopted **proverb-for-proverb** (henceforth **PfP**) (1) where the source proverb has a ready-made equivalent in the target culture depicting the same reality as the source, for example:

- *Egbé àrín ni àrín itò, egbé eégún ni eégún ilé, egbé eja ni eja iwó tò lódò*



ògbójú ọḍẹ p.18

Tout ce qui se ressemble doit s'assembler.

Le preux chasseur p.27

The cultural specificity (in bold) in the source proverb gave way to generalized expression in the TT that lacks any use of cultural symbols. (2) where the target proverb is a reflection of the translator's interpretation of the source proverb in line with the world-view of the receiving culture, for example:

- *Àjé ké láná, omó kú lòní, tani kò mò pé àjé ànà ló pá ọmọ je. ògbójú ọḍẹ*

P.35

L'on parle de loup, l'on voit sa queue. *Le preux chasseur* P.54

In both proverbs, the idea of a coincidence of action or occurrence is invoked, but different cultural symbols are used in each to depict the same situation.

However, the question of whether such Pfp principle has the same effect on the target audience or communicates the intention of the original author cannot just be given a categorical affirmation; it will be subject to investigation.

Another principle is **proverb-for-nonproverb** (henceforth **PfnP**). It is applied where the translator intended to compensate for a loss and in the process generated a proverb in the TT to render an idea that was not proverbially expressed in the ST. It usually comes in form of addition.

The principle of **nonproverb-for proverb** (henceforth **nPfp**) applied where there is no TL equivalent of an ST proverb. The translator then resorted to a paraphrase by interpreting the message using symbols that are culturally intelligible to the target audience. The message in the TT can only be approximated, and not accurate, to that of the ST.

Finally, we have the principle of **zeroproverb-for-proverb** (henceforth **zPfp**). It is a case of proverb deletion or omission. Omission occurs where the rendition of the source proverb is completely absent in the TT. One of such instances is in the use of chain-proverb in interpersonal communication as in Okediji's *Réré rún*. The proverbs in the chain are either repetitive of similar thematic content, or arranged in cause-effect format. The translator chose a single rendition either as equivalent or paraphrase of the source proverb-chain. He moderated the ideas in the source proverbs and proposed a single rendition that is either equivalent to one of the proverbs in the chain, skipping the ideas in the rest, or is based on the general idea expressed in the chain. In both cases, there is omission of proverb: in

the first, the proverb is skipped; in the second, it is suppressed. For example:

- *OLÚGBÓN : Ágbà ò le rí erin tán, kó wáá padà so pé èlírí lòún rí. Àító odò ó tò sí ní ìsín dijú, ìkòrò dijú, Olúwẹri má fitòò mi dáró.....*

p.109

Lorsqu'une grande personne a dit qu'elle a vu un éléphant, c'est bien qu'il a vu un éléphant, rien d'autre..... p.84

Above, we have an instance of omission by skip. The character in the original quoted two proverbs as against only one attributed to the same character in the French version. One reason might be because proverbs are sparsely used in communication by French people, unlike in Yoruba where the entire interpersonal dialogue may be wrapped in proverbiality. Another instance of omission is that by suppression. The source proverb is completely left out of the TT as in,

- *LÁWÚWO: Awo irú èwo ló wà nínú awo èwà èpà? Se bí àwon omo yín náà ni! ohun tí ẹ bá fée sọ , ẹ só ó* p.87

Mais ce sont nos disciples. Disons ici ce qu'il a à dire. p.71

The source proverb (in bold) is suppressed in the TT which only retains the rendition on the concluding part of the ST dialogue.

Various strategies were adopted by the translators to produce the French version of the YPs from the viewpoint of each of the principles.

STRATEGIES OF FRENCH TRANSLATION OF YP BY ABIOYE AND AJIBOYE

A translation strategy is a procedure for solving a problem encountered in translating a text or a segment of it (Baker, 2005:188). Given the distinction between micro-level and macro-level problems, strategies can be divided between local ones which deal with text segments and global strategies which deal with the whole texts. Both local and global strategies interact with relevant elements of the translator's background knowledge: critical awareness of the style and content of similar texts, of linguistic conventions, register and intuitions about what constitutes the target language. Krings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," and Seguinot (1989) believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.



Newmark (1988b) mentions the difference between translation methods and translation procedures. He writes that, "[w]hile translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (p.81). Moreover, Loescher (1991:8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." As it is stated in this definition, the notion of consciousness is significant in distinguishing strategies which are used by the learners or translators. In this regard, Cohen (1998:4) asserts that "the element of consciousness is what distinguishes strategies from these processes that are not strategic."

Furthermore, Bell (1998:188) differentiates between global (those dealing with whole texts) and local (those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems.

Venuti (1998:240) indicates that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it." He employs the concepts of domesticating and foreignizing to refer to translation strategies.

From the foregoing, we could deduce that scholars are not unanimous on the distinctions between principle, strategy, method and technique; the terms have been used interchangeably. The terms, 'method' and 'technique' were popularized by Vinay and Darbenelt (1988), but gradually going out of date. But 'principle' and 'strategy' seem to have replaced the old-fashioned 'method' and 'technique'. The reason is that contemporary findings, development and trends in the field of translation studies have favoured the use of 'principle' and 'strategy'.

However, for the sake of demarcating strategies that relate to what happens to texts from the strategies that relate to what happens in the process, we shall refer to the latter as principle and the former as strategy. Meanwhile, the two cannot be separated in the course of doing analysis because they are interwoven. In other words, the analysis of translation of a particular proverb will capture both the principle and the strategy employed by the translator.

The following strategies were used by the translators of the two works under review: adaptation, borrowing, compensation, addition, omission, paraphrase, substitution, calque, literal, description, equivalence, explicitation, generalization and particularization.

PROVERB USE IN LITERARY GENRES

The study of proverb in the works of literature takes a centre stage when it comes to putting proverb into a specific context of use. Literary genre such as poetry, prose and drama provide a veritable platform for analysis of proverbs as used in the context of interpersonal communication and culture. The way proverb is used differs from one literary genre to the other due to peculiar features of each.

In poetry, proverbs function by expressing deep emotion by means of highly condensed language, which is musical and rhythmically structured. Proverbs is used in poetry by evoking aspects of stylistic features associated with proverb expressions, such as parallelism. One of such is shortness, a structural feature that makes proverb (comprising of readily available linguistic component that commands wide acceptability) to fit into poetic composition. Proverb, by virtue of its shortness allows for condensed expression of the thoughts of the poet. For instance:

.... *Ojú olóko ni ilá ti í kó, ẹnikan ò rí afẹfẹ mú; ikó ì í kó ejò lésè. Adìe n lo sóko èmò, tónítóní tó n lo nàá ni yòò padà, tónítóní. Àbò á bò wón, isújú a mú won. Bòòboo làgùtàn án wò. Yòò balè, yòò balè, labalábá fí í wónú igbó lẹ; àtatú ní ti gbègi, àtatú ní tológbò. Amúnimúyè, bá mi múyè e won lo, amúnimúyè!* (Réré rún pp.62-63)

.... Le gombo mûrit sous les yeux du fermier. Il ne vous arrivera aucun Malheur. Le serpent passe, insouciant des lianes qui se trouvent sur sa route. La poule passe dans la brousse et en revient sans être tachée ou souillée. Le féticheur a beau emprisonner l'air. L'aveugleur les aveuglera, le dompteur les domptera; le mouton regarde bouche bée; qu'il soit ainsi pour eux. Le papillon donne toujours l'impression de vouloir se percher jusqu'au moment où il disparaît dans la brousse. Le gazon sauvage résiste à tout, comme le chat résiste à tout effort de se voir sur le dos. Capte-esprit, aide-moi à leur capter l'esprit. (Catastrophe p.49)

The above is an incantation comprising of mega-proverbial utterance. Gbadegesin (2014:12) describes incantation as "des compositions orales qui se reposent sur des forces magiques ou métaphysiques", (oral compositions that carry magical or metaphysical power). The incantator finds solace in the established statements of the proverb to release magical power. Only statements that convene cultural and traditional truth and are widely accepted to be so (such as proverbs), can qualify as incantation.



In novels, proverbs help the novelist to cite ready-made statements from 'culture encyclopedia', either of oral or written sources. Quoting proverbs is also an indirect way, employed by the novelist, to criticize, moralize and satirize by attributing his statements to the 'elders' using affixes such as, *Àwọn àgbà ló maa ñpa òwe kan –ẹ̀ kò bí mí bí wón tíh pa á ndan? [prefix]... tótó o se bí òwe [suffix] (ògbójú oḍẹ p.1)..., àwọn ará àtìjọ a máa wí pé... , Àwọn àgbá pòwe, wón ní... (Les anciens ont l'habitude de dire que...; selon la parole des anciens...).*

In the context of theatrical work, proverb, in addition to its functions within the genres of poetry and novel, stimulates communication, and allows each character to encapsulate his emotional disposition through their rhetoric prowess. Characters in *Rere run* use their rhetoric competence to weave proverbs into various forms of use such as distorted, cut and share, cut and join, modern, and mega

FACTORS THAT DETERMINE PROVERB TRANSLATION AND ANALYSIS

Let us briefly identify factors that are to be taken into consideration while translating or analyzing translation of Yoruba proverb

- i. **Content:** The analysis shall reveal how the theme and message of the proverb of the source text is rendered in the target; and what factor(s) (be it linguistic or cultural) informed the decision of the translators.
- ii. **Structure:** Since the structure serves as vehicle to the message to be communicated, the analysis shall, therefore, lay to bare how the translators were able to mitigate the various structural challenges posed by the source and the target texts. In view of huge structural differences, what measures were employed by the translators to ensure same effect is achieved.
- iii. **Style:** No doubt, Yoruba proverbs display a lot of stylistic and aesthetic qualities. Yoruba scholars (Bamgbose, 1968; Olatunji, 1984; and Owomoyela, 2005) agree that YP exhibits aesthetic qualities similar to that of Yoruba poetry. Bamgbose highlights the use of lexical contrast and lexical matching, which he explains as bringing together of two or more lexical items in such a way as to exhibit a semantic contrast or correspondence.

Olatunji, for his part, lists as the main features of YP: a prescriptive function; a characteristic sentence form (which might be simple, complex, sequential, or parallel); a high incidence of lexical repetition and contrast; and

terseness (p.175). in addition, he cites 'tonal counterpoint': that is, contrast in the tones of lexical items that occur in identical location in parallel sentences.

Owomoyela added further features to include: a syllogistic quirk and humour. He refers to the first as the logical construct which YP exhibits. Fayemi (2010) also opines that there are some elements of formal logical inferential rules and principles embedded in Yoruba proverbial thought. As a matter of universal application, these logical principles are conventionally used in Yoruba cultural milieu to evaluate discourse, reasoning and thoughts (p.1).

Humour, according to Owomoyela, is an inescapable quality many of Yoruba proverbs display. It derives from a variety of devices: different forms of ironies (situational, verbal and others), hyperbole, under-statement, deliberate shock and so on.

Taken the above stylistic parameters into consideration, the analyses in the succeeding chapters appear to be probing. The comparative investigation of style translation of the source proverbs will unveil deliberate efforts, beyond structural and linguistic dictate, on the part of the translators, to replicate in the target text and communicate to the target audience, the properties which constitute the peculiarity of the source proverbs.

- iv. **Cognition:** The weight of cultural load that YP is carrying must not hinder it from being communicated to other culture (in this context French). The audience must be capable of apprehending the full signification of the translated proverb, by virtue of his cognitive experience, which, in this case, is the set of information that the French audience is bringing into the interpretation of the French version of the YP. The analysis would, therefore, assess the level of understanding of the audience's experience that the translators took into consideration to have informed the choice of the set of strategies they adopted.

PRINCIPLES AND STRATEGIES ACROSS THE TWO WORKS

The principles and strategies of translation identified in the translation of Yoruba proverbs into French across the two works are displayed below in tabular. The first thirty proverbs in the first colon are extracted from Ogoju ode while the remaining forty are from *Rere run* alongside their French translations.



Table: Shows the distribution of translation principles and strategies of Yoruba proverbs across Fagunwa's *Ògbójú oḍe nínú igbó irúnmalè* and Okediji's *Réré rún*

	Proverbs	Principle	Strategy	Translational operation
	Ògbójú oḍe nínú igbó irúnmalè/Le preux chasseur dans la forêt infestée de démons			
1	<p>SP: <i>Èmi ni mo pe ogun ti mo ri ogun ; èmi ni mo pe òtè tí mo rí òtè; èmi ni mo fi ọwọ aràa mi fa iwèrèpè móra.... tí mo pe olè kó wá jà mí tí mo fi bàtà wọ esẹ ará oko.</i> P.36</p> <p>TP: C'était moi qui avais fait entrer le fleuve dans mon lit et c'est moi aussi que je suis l'auteur de mon malheur. <i>Le preux chasseur</i> P.55</p>	Proverb-for-proverb	adaptation	Different situations are used in the target proverb to communicate the same message as in the original
2.	<p>SP: <i>Bí iré bí iré àlábòrùn ndi èwù.</i> P.97 TP: Comme s'il s'agissait d'une comédie, l'affaire prit l'allure du sérieux. P.157</p>	Proverb-for-nonproverb	adaptation	An unfamiliar vestimental practice to the target audience is replaced with an implied situation in the TP
3	<p>SP : <i>òkéré gun orí irókò ojú oḍé dá.</i> P.88 -TP : Ce jeune homme avait tenté de vendre la peau de l'ours avant de l'avoir tué. P.143</p>	Proverb-for-proverb	adaptation	Hunting for food in the SP is replaced with hunting for money in the TP
4	<p>SP : <i>Bí kò bá ní idí obinrin kò òjé Kúmólú,</i>[bí kò bá ní idí, o kò ní dèdè se báyii rí mí] P.52 TP : S'il n'y avait pas de cause valable aucune femme ne se nomme Kumolu. [De même, je ne serais pas venu chez toi s'il n'y avait pas de raison valable qui m'avait poussé à venir]. P.82</p>	Proverb-for-proverb	borrowing	A case of proper noun lifting from ST into TT
5	<p>SP : <i>Bí òwe bí òwe ni à òlù ilù ògidigbó, ológbón ní ijo o, òmòràn ní sí òmò ó.</i> P.1 TP: C'est d'une façon proverbiale que l'on bat le tam-tam 'OGIDIGBO'; seule les savants dansent à ses rythmes tandis que les hommes d'expérience réussissent à en déchiffrer le message transmis. P.1</p>	Proverb-for-proverb	borrowing	A case of untranslatable lexical lifting from ST into TT
6	<p>SP : <i>Nkò fẹ́ kí ẹ́ jọ ilù mí bí ìgbàtí yànmùyánmù bá njó ìbènbé, tí ó òta esẹ wáiwáì tí esẹ rẹ kò sí dógba.</i> P.1 TP: Je ne voudrais pas que vous dansiez aux rythmes de mon tam-tam a la lumière d'un moustique qui, tout squelettique et voulant danser aux rythmes d'ibembe, se met à lancer dans toutes les directions et d'une manière désordonnée ses minces jambes dont le mouvement est en désaccord avec les rythmes du tam-tam. P.1</p>	Proverb-for-proverb	borrowing	A case of untranslatable lexical lifting from ST into TT
7	<p>SP : <i>A ní kí alásejù l ọ pe Sàngó, ó dé pópó, ó n pe ọya olóya.</i> P.82 TP: On demande à l'homme vaniteux d'aller chercher 'Chango', et il se précipite pour faire venir 'Oya', la femme de 'Chango' qui, elle, est en train de s'occuper de ses propres affaires. P.134</p>	Proverb-for-proverb	borrowing	A case of legendary lexical items lifting from ST into TT
8	<p>SP : <i>Ódodo òṛò bí ẹ̀gún ní ó òrí; olódodo sí ní òtá aiyé.</i> P.47 TP: La vérité blesse et celui qui dit toujours la vérité parmi les hommes court le risque d'être appelé l'ennemi juré. P.75</p>	Proverb-for-proverb	compensation	By substitution
9	<p>SP : <i>Èmi tí kò bá jẹ ata, èmi kékeré ni.</i> p.15 TP : Toute âme ne sachant pas bien se nourrir est chétive et minable. P24</p>	Proverb-for-proverb	compensation	By substitution
10	<p>SP : <i>òpòlopò alángbá ní ó da ikun dé ilẹ́ a kò mọ ẹyítí inú òrun.</i> P.48 TP: Bon nombre de lézards qui ont le ventre tourné vers le sol, on n'arrive point à désigner celui d'entre eux qui aurait mal au ventre. P.76</p>	Nonproverb-for-proverb	compensation	By dilution
11	<p>SP : <i>Sùgbón ẹnikẹni tí ó bá wípé ilù òn kí í se t'òn mó, gòngòsù ẹnià ní.</i> p.56</p>	Proverb-for-proverb	compensation	By dilution



	TP : Bien fou qui renonce à sa patrie car à chaque oiseau, son nid est bon. P.92			
12	SP : <i>Èmi lè jó iwọ̀ lè lù kòkòrò mèjì ló pàdè. p.1</i> TP : Il faut que le bon soit le camarade du beau. Moi je sais bien danser, et vous, vous savez battre le tam-tam ; on assiste donc à la rencontre de deux insectes, fées de danse. P.1	Proverb-for-proverb	compensation	By addition
13	SP : <i>owọ̀ mèjì ní igbè erù dé orí, omọ ika m̀aràrùn ní sì igbè oñje dé ẹnu. P.57</i> TP : C'est avec les deux mains que l'on arrive à poser des bagages sur la tête ; de même, c'est à l'aide des cinq doigts que l'on arrive à faire une poignée. L'union fait la force. P.93	Proverb-for-proverb	compensation	By addition
14	SP : <i>Eiyé fẹ̀ jò nwọ̀n so òkò sí i. p.25</i> - L'oiseau est envie de s'envoler, on lui jette la pierre. (Our translation)	Proverb-for-zero proverb	omission	Figurative idea in the SP is rendered literally in the TP
15	SP : <i>Kàkà kí o sà̀n lára iyá àjé ó ñfí omọ̀ rẹ̀ bí obinrin, eiyé ñyí lú eiyé. P.37</i> - Le méchant perpetue sa méchanceté en laissant derrière lui les enfants méchants. (Our translation)	Proverb-for-zero proverb	omission	
16	SP : <i>Àró fẹ̀hinti ó ñwọ̀ یشه idáná, àdán dorikodò ó ñwọ̀ یشه eiyé. P98</i> - En observant de près, on connaît les choses inconnues	Proverb-for-zero proverb	omission	
17	SP : <i>Labalábá tí ó bá digbò lu ẹ̀gún aṣọ̀ rẹ̀ yíò fàya. P36.</i> TP : Le papillon quiconque volerait vers une plante épineuse est sur d'avoir son habillement tout déchiré. P.56	Proverb-for-proverb	literal	A case of thematic universality
18	SP : <i>Kòkòrò ayé owọ̀ Olórùn ní ñbẹ̀ ; ibásepé ó wà lówọ̀ ènià ní, àisàn kò bá tí sí nínú aiyé ; tálakà kò bá tí sí rárá, a kò bá tí gbúrò iyonu ; kò bá tí sí iransé pèlú, olúkúlúkù ní ibá jẹ̀ ógá ní ilé ara rẹ̀, aiyé ibá sí burú ju èyí lọ. P.48</i> TP : La clé de l'univers, c'est Dieu qui la garde ; si elle se trouvait entre les mains des hommes ; il n'aurait pas de maladies, la misère n'existerait pas et il n'aurait pas de domestiques. Tout le monde serait maître chez lui ; mais la situation au monde serait encore pire. P.76	Proverb-for-proverb	Literal	A case of rhetoric transfer and thematic elucidation
19	SP : <i>Mo tí rí òkun mo tí rí ọ̀sà, erù omi kan kò tún bà mí m ọ. P.48</i> TP : Ayant vu, de très près, les eaux de la mer et celles des océans, je n'ai plus peur de n'importe quelle autre eau. P.76	proverb-for-proverb	literal	A case of moral orientation and stylistic blend
20	SP : <i>Ibití ó wu ẹ̀fufú lèlẹ̀ ní í da orí igbè sí, ibití ó wu olówó ẹ̀ni ní irán ní lọ, ibikibi tí ẹ̀ bá fẹ̀, ẹ̀ ràn mí, ngó lọ. P.49</i> TP : Quand il fait du vent, ces vents qui soufflent obligent nécessairement toute plante se trouvant sur leur chemin à courber le dos dans la direction même où vont les vents. De même, un maître confie à tout moment à sa domestique toute tâche. P.78	proverb-for-proverb	literal	A case of cosmic universals and rhythmical esthetics
21	SP : <i>Eniti ó bá da erù ní erù it ọ̀; ẹ̀niti ó bá fa ọ̀ràn ní ọ̀ràn ibá; ẹ̀niti ó bá pe ijà ní ijà idá lóhùn ; ibi kò sí ní sàì gb ẹ̀hìn ènià búburú. P.30</i> TP : Les cendres jetées en air cherchent toujours à retrouver celui qui les avait jetées, celui qui sème le vent récolte la tempête; de même que celui qui déclenche la guerre sera atteint de la balle. P.46	Proverb-for-proverb	literal	A case of beliefs and cognitive correlations
22	SP : <i>Bàbá jóná ẹ̀ mbèrè rìngbò. P.78</i> TP : Un homme barbu se voit déjà réduit en cendre et vous vous donnez la peine de lui sauver la barbe. P.128	Proverb-for-proverb	literal	A case of common knowledge of comic or humour properties
23	SP : <i>Kiniùn ñfẹ̀ kú ikú omi, ó di erù àṣejú lé orí ó ní kí ẹ̀ranko wá ma wọ̀lé bá òn...nwọ̀n ẹ̀ bẹ̀ wọ̀lé tọ̀ baba rẹ̀ rí ndan? P.86</i> TP : Le lion dont l'habitat n'a rien à voir avec de l'eau cherchera à se noyer, il exagérera et demandera à tous les animaux de se	Proverb-for-proverb	literal	A case of underlying human weakness and limitation



	rendre volontairement chez lui pour être dévoré. Je vous pose la question : ses ancêtres, se sont-ils nourris de cette façon trop aisée ?			
24	SP : <i>Eniit Olórun kò bá mú kò sí eniit ó lè mú olúwarè.. ògbójú òdẹ</i> , p31 TP : L'homme peut proposer mais c'est Dieu qui dispose. <i>Le preux chasseur</i> P.48	Proverb-for-proverb	equivalence	By thematic approximation
25	SP: <i>Bí kò bá sí ohun tí ó sẹ ẹsẹ, ẹsẹ kì ísẹ....p.56</i> TP :Il n'y a jamais de fumée sans feu. P.91	Proverb-for-proverb	equivalence	By stylistic appropriation
26	SP : <i>Omo tó súpá la ó gbèè! Eniit kò kú ní ín jẹran tó tó erin ! ògbójú òdẹ</i> P.13 TP : Tout vient à point à qui sait attendre. P.12	Proverb-for-proverb	equivalence	By generalization of content information
27	SP : <i>Íkú ogun ní ipa akikanjú, ikú odò ní ipa òmùwẹ, ikú obìnrin ní ipa àgbèrè, owó tí àdà bá mò ní iká àdà lèhin, ohun tí a bá jẹ ní iyó ní.</i> P.22 TP : Le lièvre finit toujours pas mourir au git. P.33	Proverb-for-proverb	equivalence	By summarization and reduction
28	SP : <i>owó ara ẹni ni a fi itún òràn ara ẹni se.</i> P.22 TP : Bien fou qui oublie ses propres intérêts....p.35	Proverb-for-proverb	equivalence	By thematic rationalization
29	SP : <i>Ètẹ ní ígbèhìn alásejù.</i> P.35 TP : Celui qui voudra mieux faire que la nature en voulant ajouter des pieds au serpent sera finalement voué a l'échec. P.55	Proverb-for-proverb	equivalence	Idiomatic equivalence
30	SP: <i>Ebi kì í wọ inú kí òràn miràn tún wọ ibẹ.</i> P.83 TP : L'esprit affamé n'a pas d'oreilles. P.136	Proverb-for-proverb	equivalence	By content modification
	Réré rún/Catastrophe au rendez-vous			
31	SP : <i>Ó kéréò jé ñ fún ọ, àgbà ahun.</i> Réré rún P.25 TP : L'avare se justifie toujours en disant: c'est parce que ce n'est pas assez . P.18	proverb-for-proverb	explicitation	By conceptual modification and paradigmatic shift
32	SP : <i>Kin leégún ñ se tí ò le fàárò jò ?</i> P.29 TP : Où l'excuse d' un masque fait pour danser mais qui ne danse pas ? P. 19	proverb-for-proverb	explicitation	By idiomatic neutralization and phrasal complement
33	SP: <i>A ñ gé yin lówò, ẹ tún ñ bọ òrùka.</i> P.30 TP: Vous répétez sous un autre prétexte exactement ce que l'on vous reproche. P.20	proverb-for-proverb	explicitation	By idiomatic suppression
34	SP : <i>Agbowómákawo, àgbà olè. .</i> Réré rún P.38 TP : Quand on vous remet de l'argent, il faut toujours compter, sinon on vous traite de fripon. P.28	proverb-for-nonproverb	explicitation	By interpretive paraphrase
35	SP : <i>Mo ní réderède ní í gbèhìn eré òsùpà.</i> P.8 TP : J'ai dit que sa vie finirait comme la fin des jeux au clair de lune: misérable. P.7	proverb-for-proverb	explicitation	By compensation
36	SP : <i>Kò rùn ni kò rùn ni, ó mà sí ñ dòòyí káni. Bí a ò bá tètè peétan irókò, bó bá dàgbà tán, apá ò mà ní ín ka a mó. Ká má yajú sílẹ fún tàlùbọ láti kó sí í.</i> P.11 TP : La prudence s'impose. P.10	proverb-for-proverb	reduction	By thematic compression
37	SP : <i>Àgbàlagbà tó bá so àgbàdò mọdítí ti sọ ara rẹ dí aláwàdà fádiye !</i> p.12 TP : Celui qui se comporte comme une poule sera reçue comme une poule. P.10	Proverb-for-proverb	reduction	By comic or humour suppression
38	SP : <i>Bí a bá rí ifà, tá ò bá jífà, fààfaa nifà ò lo o.</i> P.75 TP : Je vous recommande de ne pas laisser passer l'occasion, car on peut ne plus jamais avoir une occasion pareille. P.60	Proverb-for-nonproverb	reduction	By rhythmical suppression
39	SP : <i>Ká gáà, ká gòò, èdè ni kó kúkú yéaa wọn !</i> P.52	Proverb-for-	reduction	By suppression of pun



	TP : Seulement, nous ne tenons pas le même langage. P.39	nonproverb		
40	SP : <i>Akáyín, o ò yóò jògèdè, ó ní kín ni ñ ghá ñ ghá.</i> P.62 TP : Vous sembler aller trop vite en besogne. P.49	proverb-for-nonproverb	reduction	By suppression of a humorous mimic
41	AP : <i>Ewáré wolé àpón, ó ñ jùrù lébélébé ; kín àpón rí je tí yóò kù ò ò ò ?</i> p.59 TP : C'est un peu comme une chèvre qui entre excitée chez le célibataire démuni dans l'espoir de trouver a manger ; elle est bientôt déçu, car elle constate que le célibataire n'en a même pas assez pour lui-même. P.46	Proverb-for-proverb	paraphrase	By content elaboration and linguistic expansion
42	SP : <i>Omo tò nù iyá òun ò nù ìn sùn, báwo ni òun nàà se lè fojú ba oorun?</i> P.14 TP : L'enfant qui décide de ne pas laisser dormir sa mère, comment arrivera-t-il a dormir, lui aussi ? P.12	Proverb-for-proverb	calque	TP is modelled according to sentence structure of the SP
43	SP : <i>Bí ojù bá ñ se ipin , ojù ni à á fí hàn , kó lè mò pé òún ñ sòbùn</i> (Réré rún, p.8) TP : Lorsque l'œil contient des impuretés, c'est à l'œil que l'on montre ces impuretés pour que ce premier se rendre compte de son manque d'hygiène. P.9	Proverb-for-proverb	calque	TP is modelled according to sentence structure of the SP
44	SP : <i>Èrò lóbè gbègù.</i> p.37 TP : Réfléchis encore une fois sur cette affaire. P.27	Proverb-for-nonproverb	generalization	From figurative to literal
45	SP : <i>Sùgbón aboyún mosù, kò mò ojó Rẹrẹ rún</i> P.23 TP : Mais l'heure exacte n'est pas sure. Pp.16-17	Proverb-for-nonproverb	generalization	The truth content of the ST's message has expired due to modern science
46	SP : <i>Ojó mèlòò la óó gbé láyé tí a á maa wẹwù awọ!...</i> P.44 TP : A quoi bon chercher à porter longtemps nos vêtements alors que la vie elle-même est courte? P. 33	Proverb-for-proverb	Particularization	By providing explicit explanation
47	SP : <i>A kii mólè ká má yàn an.</i> P.85 TP : Mais quand on accuse quelqu'un de vol, on lui en donne des preuves. P.70	Proverb-for-proverb	Particularization	By providing explicit meaning
48	SP : <i>Bí a bá ránni nísé erú àfí tòmò jé e.</i> P.8 TP : Si le sauvage t'envoie en mission, tu n'es pas obligé de te comporter comme sauvage. P.7	Proverb-for-proverb	Particularization	From impersonal mode to personal
49	SP : <i>Kí èmi duró lókè odò, kí n máa sòjìkà, kí eja ó fí máa yọ àwọn lójú jee?</i> P.36 TP : Que moi je reste confiant au bord de la rivière alors que les poissons leur percent les yeux ? P.25	proverb-for-proverb	substitution	Paralinguistic to linguistic
50	SP : <i>Ohun tí àparò rí tò fi ñ rérin-in nínú oko, ni olóko rí tófí káwó lérí, tò ñ hu.</i> Pp.36,37 TP : Une affaire qui, chez certain, provoque les larmes , là voici qui est source de joie chez d'autres. P.26	Proverb-for-proverb	substitution	Substitution of paraverbal element
51	SP : OLUGBON: <i>Bẹẹ sì ni, ó yé omọ tí ñ sunkún, ó sì yé iyá rẹ tò ñ rẹ. A kii í fejó sórí òrùlé sùn, a sì máa fi ejò sórí òrùlé sùn, iná la ò lè fi sórí òrùlé sùn ká sọ pé a ó máa pá á lóla. Eni tó ñ fojoojúmọ soni lokò, sé a lè rowọ àtiso òun nàà ní idàrọ? Bí a báa sọ ó ní ata gbígbóná, sé a jẹbi ? Wàràwàrà là á sì yaró iná.</i> P.48	Proverb-for-zero proverb	Omission (warranted)	Omission occasioned by thematic redundancy
52	SP : <i>Ófọ lomi èfọọ se.</i> p.6 - As kitchen waste water, so will you be wasted. - L'eau usée de cuisine ne sert à rien. (Our translations)	Proverb-for-zero proverb	Omission (warranted)	Omission occasioned by cultural intelligibility



53	SP : <i>Bí àyè bá gba Tápa, a kólé ìgunnu.</i> P.14 TP: Vous leur donnez un pied, ils en prennent quatre. P. 13	Proverb-for-zero- proverb	Omission (warranted)	Omission occasioned by strange cultural practice (in the context of the target culture)
54	SP: <i>Ò níbí tí ta-n-pepé é gbèjà eyìn mọ.</i> P.3 - There is a limit to which the soldier ants can continue to defend and prevent palm-fruits from being harvested. - Le termite ne peut rien faire si le fermier est décidé de ramasser les régimes de palme (Our translations)	Proverb-for-zero- proverb	omission (warranted)	Omission occasioned by triviality of idea
55	SP : <i>Agbà ò gbòdò fàárò hòdí kó má lè funfun.</i> P.67 - When an elderly person wakes up in the morning to scratch his hitching buttock, he might be battling with something serious. - Une personne âgée qui se lève le matin pour gratter les fesses s'en veut de quelque chose	Proverb-for-zero- proverb	omission (warranted)	Omission occasioned by the explicitness of content information
56	SP : <i>Epo òyínbó kì í sùn.</i> Réré rún p.4 - Le pétrole ne perd pas sa liquidité. (Our translation)	Proverb-for-zero- proverb	Omission (unwarranted)	In an instance of clear alternative to omission
57	SP : <i>Se bí akáyín ló mọrú ẹran tirẹ nínú àwo.</i> Réré rún P.4 - Celui qui n'a pas de dents sait quelle viande à choisir au plat. - A person without teeth knows the type of meat his mouth can grind. (Our translations)	Proverb-for-zero- proverb	Omission (unwarranted)	Using phrasal complement
58	SP : <i>Eni tí kò ní ìn jé kóúnjẹ yóni, se bí à á ro tirẹ mó isu gé léná ní!</i> Réré rún P.58 TP : A un ami gourmand plus de repas qu'il faut d'ordinaire. <i>Catastrophe</i> P.45	Proverb-for-proverb	description	Using lexical interpretive reexpression
59	SP : <i>Ajinasẹ wáá ñ jẹun ajígbon-on-ni!</i> P.28 TP : Ceux qui travaillent se trouvent sous le soleil, ceux qui en profitent les voila à l'abri. P.19	proverb-for-proverb	description	Using phrasal interpretive reexpression
60	SP : <i>Fì ẹjẹ sínú, kó o máa tutó funfun jáde.</i> Réré rún P.35 TP : Ton cœur croit au noir , mais que ta bouche préfère le blanc. <i>Catastrophe</i> P.25	proverb-for-proverb	modulation	By thematic approximation
61	SP : <i>Agbà tí kò lówó Tí (tea) á po ẹkọ mu.</i> P.82 TP : Qui n'a pas de ressources et de moyen pour prendre du thé , se contente de la bouillie chaude. P.134	proverb-for-proverb	modulation	By generalization of concepts
62	SP : <i>A ní ká jẹkuru kó tán nínú àwo, ẹ tún ñ gbọnwóò rẹ sínú àwo.</i> P.53 TP : Alors que nous nous hâtons d'en finir avec toute cette histoire, il serait déplacé d'introduire des entraves. P.41	Proverb-for- nonproverb	Modulation	By cultural neutralization
63	SP : <i>Ilá tó bá lórí láyá tó ga ju olóko lọ... bí olóko bá fée kálá...</i> <i>Sógá!</i> P.12 TP : Mais cet apprenti, on le remet à sa place. On lui coupe les attaches. Tac ! p.11	proverb-for-proverb	equivalence	Referential equivalence at the word level
64	SP : <i>Àilẹyanu-fòhùn ni ipilẹ orí burúkú.</i> P.16 TP : Qui ne dit mot consent. P.14	Proverb-for-proverb	equivalence	Approximative equivalence resulting in a near-exact message
65	SP : <i>Enití kò kú ní ìn jẹran tó tó erin !</i> P.13 TP : Tout vient à point à qui sait attendre. P.12	Proverb-for-proverb	Equivalence	Thematic equivalence capturing the same theme as in the



				original
66	SP : <i>O ó lọ nilẹ yii kì í še èpè àlejò.</i> P.40 TP : Ce qui sera sera. P.30	Proverb-for-proverb	Equivalence	Contextual equivalence anchoring on the context of the source proverb
67	SP : <i>Bí a bá fẹ́ẹ sọ pé abuké, ká sọ pé abuké, ká má maa sọ pé arákurin tí èyin ní òdún.</i> P.13 TP : Il ne faut pas y aller par quatre chemins. P.12	proverb-for-proverb	Equivalence	Collocational equivalence built around an idiom
68	SP : <i>Aàlò àṣejú, baba ojo.</i> P.13 TP : Trop de courtoisie est mère de timidité. P.15	Proverb-for-proverb	Equivalence	Based on correlation of emotional disposition
69	SP : <i>Bi ina ba joni jo omo eni, tara eni la a koko o gbon danu....</i> P.54 TP : La charité bien ordonnée commence par soi-même...	Proverb-for-proverb	equivalence	Based on a rationalized idea
70	SP : <i>Agemọ ti bimọọ rẹ, àimọ́jo kù sọwọ omọ.</i> p.33 TP : La balle est maintenant dans ton camp. p.23	Proverb-for-proverb	equivalence	Based on a rationalized idea

Tables showing and charts identifying the distribution of translation principles and strategies across the two works

The following are the tables and charts representations of the proverbs vis-à-vis the translation principles and strategies associated with their translation in *Ògbójú ọdẹ* and *Rẹrẹ rún* respectively.

S/N	Principle	No. of proverbs	Percentage of frequency (%)
1	Proverb for proverb (PfP)	25	83
2	Proverb for non-proverb (PfnP)	1	3.33
3	Proverb for zero-proverb (PzP)	3	10
4	Non-proverb for proverb (nPfP)	1	3.33

Table 2: Shows the distribution of translation principles in *Ogboju ode ninu igbo irunmale*

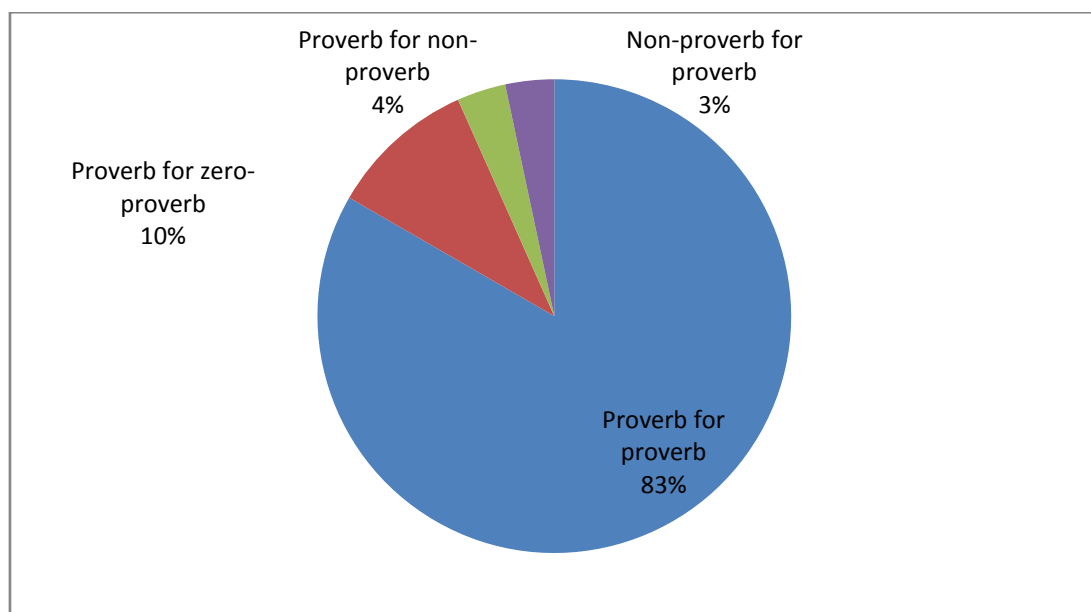


Chart 1: Identifies the Statistical data of principles used in *Ògbójú ọdẹ nínú igbó irúnmalẹ*



S/N	Principle	No. of proverbs	Percentage of frequency (%)
1	Proverb for proverb (PfP)	26	65
2	Proverb for non-proverb (PfnP)	7	17.5
3	Proverb for zero-proverb (PzP)	7	17.5
4	Non-proverb for proverb (nPfP)	0	0

Table 3 showing the statistical data of translation principles used in Rere run

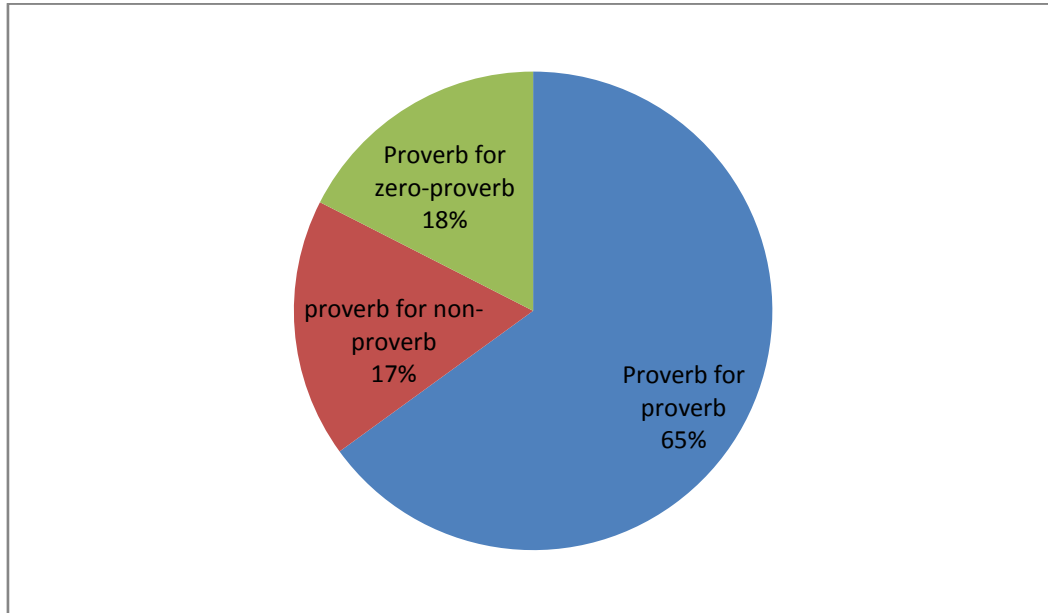


Chart 2: Identifies the statistical data of principles used in Rere run

S/N	Strategy	No. of proverbs	Percentage of frequency (%)
1	Adaptation	3	10
2	Borrowing	4	13.33
3	Compensation	6	20
4	Omission	3	10
5	Literal	7	23.33
6	Equivalence	7	23.33
	Total	30	100

Table 4: Shows the distribution of strategies in Ogboju ode

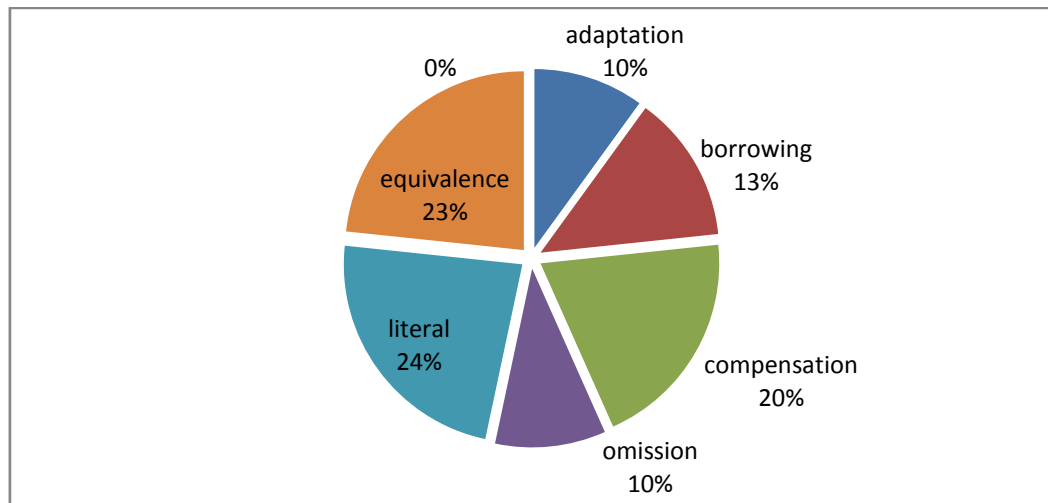


Chart 3: Identifies the percentage of proverbs in Ògbójú ọ̀dẹ across the strategies

S/N	Strategy	No. of proverb(s)	Percentage of frequency (%)
1	explicitation	5	12.5
2	reduction	5	12.5
3	paraphrase	1	2.5
4	calque	2	5
5	generalization	2	5
6	particularization	3	7.5
7	omission	9	22.5
8	substitution	2	5
9	modulation	3	7.5
10	description	2	5
11	equivalence	6	15
	Total	40	100

Table 5: Shows statistical data of strategies used in Rere run

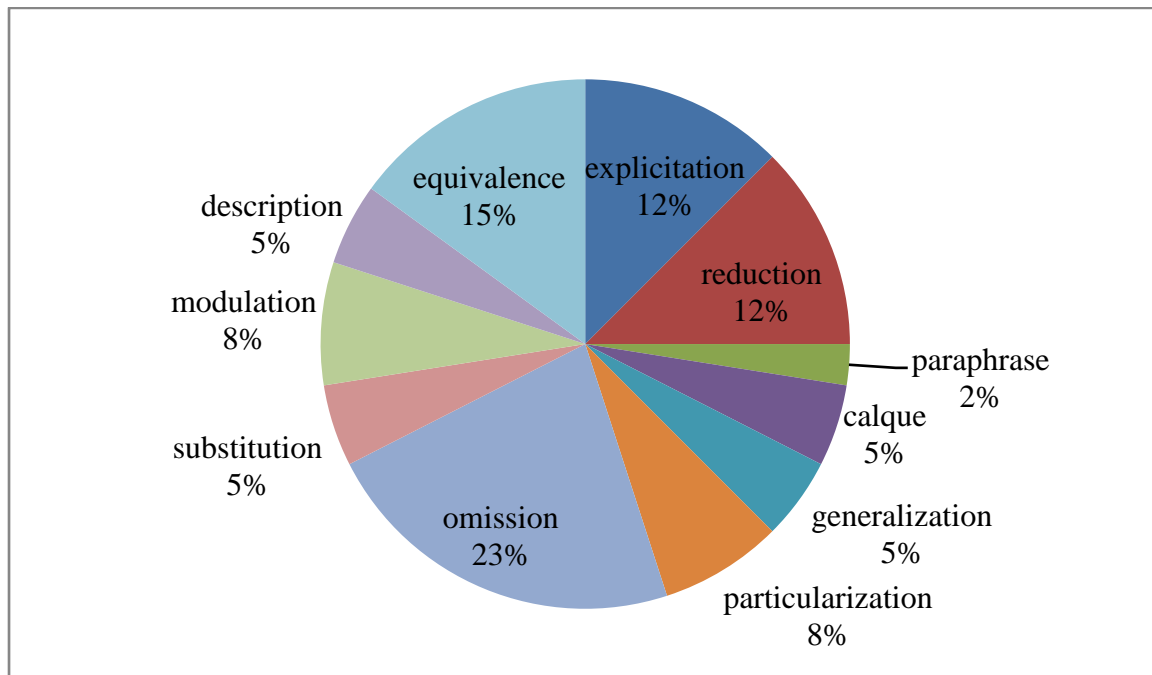


Chart 4: Identifies the percentage of proverbs in Réré rún across the strategies

CONCLUSION

The survey reveals that the translations of proverbs in *Ògbójú ọdẹ* are closer to the original with the use of literal strategy and prevalent use of proverb-for-proverb principle, amounting to 83%. However, the translator of *Rere run* appears rather free vis-à-vis the rendering of proverbs. He rarely used literal strategy, and the rate of proverb-for-proverb is not high compared to *Ògbójú ọdẹ*. I also established that Ajiboye, the translator of *Rere run* deployed quite a volume of cultural strategies to cater to the high Yoruba cultural and pragmatic content of the drama piece. The case is different with *Ògbójú ọdẹ* which is a narrative prose, with a lot of moral lessons. That is why the translator made use of fewer strategies to render the proverbs successfully. Moral values are usually generally and not peculiar to any culture. So the translator would either adopt literal, adaption or equivalence.

Another issue is that of loss and compensation. In *Ògbójú ọdẹ* and *Rere run*, it could be observed that loss and compensation are inevitable in almost all translation strategies employed by the translators since perfect translation in both content and style is not possible. Therefore, some degree of loss is expected to be felt in each translated proverb. To this effect, the supporting strategies used are, in a way, some forms of compensations.

Due to discrepancies between French and Yoruba as two languages of different families, loss

in translation becomes a common phenomenon. Loss varies depending on whether it is warranted or unwarranted, and it occurs at across all levels: cultural, textual stylistic and cognitive.

In *Ògbójú ọdẹ*, there is a peculiar presentation of contextual use of Yoruba proverb (YP) whereby a quoted proverb is made explicit in literal language within the context of the particular utterance that conceives it. There is the presence of 'intra-textual interpretive information' in the source text whereby a proverbial utterance contains a proverb and the interpretation the speaker expects the interlocutor to attach to it. Hence, both the proverb and its interpretation are juxtaposed within a single proverbial expression. In the following proverbs for instance,

a. *Mo ti ri okun mo ti ri osa, eru omi kan ko tun ba mi mo: oju mi ti ri nkan ninu aye!* P.48

- Ayant vu, de très près, les eaux de la mer et celles des océans, je n'ai plus peur de n'importe quelle autre eau. P.76

b. *Ibiti owu efufu lele ni ida ori igbe si ibiti o wu olowo eni ni iran ni lo, ibikibi ti e ba fe, e ran mi, ngo lo.* P.49

- Quand il fait du vent, ces vents qui soufflent obligent nécessairement toute plante se trouvant sur leur chemin à courber le dos dans la direction même où vont les vents. **De même, un maitre confie à tout moment à sa domestique toute tâche.** P.78



The expressions in bold are true interpretations the speaker expects the addressee to attach to the proverb. The figurative and literal encodings of the messages are placed side-by-side. The literal construction which is the interpretation as provided by the speaker served as a guide for the translator to construct the French version.

Further benefit of intra-textual interpretive information is that it prevented the addressee from subjecting the proverb to varied interpretations. Likewise, the interlocutor is guided to the speaker's intended meaning, thereby minimizing the effort the interlocutor would expend on meaning processing. On the part of the translator, it assisted him in minimizing the amount of loss in the TT, having already provided, within the context of the text, the actual interpretation intended. The translator had to leverage on the contextual information to apply appropriate strategy in providing the target text options

Consequently, the instances of loss are reduced in translating proverbs in *Ògbójú ode*, due to the presence of intra-textual compensation in the ST. We saw various measures of compensations employed by the translator in our analysis, namely: compensation by substitution, by addition, and by dilution. This is an affirmation that interaction between Yoruba and French is possible to a large extent.

The situation of loss and compensation in *Ògbójú ode* is not the same as in *Réré rún* due to peculiar challenges dramatic texts pose to translation. One of them is that of multiple actors who engage one another in conversation. Another one is the implicitness inherent in interpersonal conversation. By implicitness, it implies that not all that are meant to be communicated are transmitted in verbal form. Some are left unexpressed on the assumption that the interlocutor is capable of decoding them; while some are transformed into non-verbal expressions.

As I observed earlier, any strategy used in translating a proverb or a proverbial expression already presupposes the presence of loss and compensation. The instances of loss are high in translating proverbs in *Réré rún* due to factors enumerated in the above paragraph. The volume of omitted proverbs also lends credence to the assertion.

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