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From Conflict to Concord: Translating Cultural Nuances in Supapiak Conflict-Embedded Discourse for Peacebuilding

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ABSTRACT

Words spoken in anger rarely stay in the room where they were spoken. In the Papiakum community of Baba I, in Cameroon's North West Region, proverbs, idioms, slang and metaphors have become part of the vocabulary of a painful succession dispute. When these expressions travel into English, for mediators, officials or younger community members who no longer speak Supapiak fluently, the cultural nuances makes understanding difficult. It behoves the translator to determine whether they arrive as insults or as invitations to talk. This article sets out to examine how translators can handle the linguistic and cultural nuances of Supapiak conflict-embedded discourse so that stylistic and intended meaning survive the journey into English, and so that the translation itself contributes to peace. More specifically, to identify the linguistic, cultural and relational nuances that most often stand between a Supapiak utterance and a peace-supporting English rendition; determine which translation strategies allow those nuances to be preserved or explained without reigniting hostility; assess how community members who know both the language and the conflict judge the resulting translations. The study uses a mixed-method case-study design. A Translation Task Analysis Grid was applied to 100 purposively selected Supapiak excerpts, and a questionnaire was completed by 25 purposively selected adults familiar with the language and the conflict. The underlying theories combined Communication Accommodation, Cultural Dimensions, Conceptual Metaphor, Skopos, interpretative, Relevance, Sociolinguistic, Literary and Equivalence theories. Findings reveal, with respect to the identification of the linguistic, cultural and relational nuances that whether linguistic, cultural or relational nuances, they all make understanding compounded if translated literally. As concerns determining which strategies allow those nuances to be preserved or explained without reigniting hostility, it was found that domestication guided 90% of micro-level choices, while explicitation (44%) and domestication (33%) led at the macro level. Finally, on how to assess how community members who know both the language and the conflict judge the resulting translations, it was revealed that respondents strongly endorsed the resulting translations: 84% felt they conveyed intended meaning, 80% felt they preserved cultural identity, and 92% held that peacebuilding meaning should outweigh literal meaning. Tone and emotional resonance proved the most delicate element to carry across. The article therefore argues that cultural nuance is not decoration to be stripped away for clarity but a resource for reconciliation, and it proposes a layered procedure for translators working in conflict settings.

KEYWORDS

translation, cultural nuance, conflict-embedded discourse, peacebuilding, Supapiak, mediation

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1. Background to the study

This section introduces the Papiakum community, the Supapiak language and the succession dispute, and explains why translation matters in this setting.

Language does far more than carry information. It organises experience, signals who stands where in a community, and frames how people account for injury, responsibility and legitimacy. These functions become painfully visible when a community is divided. A proverb that once settled arguments around the fire can, in a tense meeting, sound like a threat. An idiom that elders use to counsel patience can be heard by a younger listener as contempt.

The Papiakum people of Baba I speak Supapiak, a Grassfields language with a rich oral tradition and a relatively small body of written documentation. Hamm's (2024) orthography guide has given the language a stable written form, but most of its expressive

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life still happens in speech: at palace gatherings, in family disputes, in market talk and in focus groups such as those that supplied the data for this study. Since the disappearance and reported death of Fon Fuekemshi II in May 2023 and the subsequent enthronement of Fue Nkanghaper II, the community has been divided by a succession dispute. Accounts of what happened, and of who holds rightful authority, differ within the community, and the disagreement is expressed largely through culturally loaded speech.

At the same time, English increasingly mediates the conflict. Administrators, mediators, researchers, journalists and church bodies often follow events through English summaries. Many young Papiakum who grew up in towns understand Supapiak only partially and rely on English or Cameroonian Pidgin English. Every time a heated Supapiak remark is rendered into English, therefore, a translator quietly decides how that remark will land on people who may hold real influence over the dispute.

I came to this work as a member of the Papiakum community and a speaker of Supapiak, and that closeness cuts both ways. It gave me access to forms and references that an outside translator might never notice. It also obliged me to keep what I simply felt apart from what I could show, and to translate voices from every camp without turning the work into advocacy for one of them. There is a generational reason too. Many Papiakum who grew up outside Baba I do not command Supapiak as their parents do, and English can open their own community's reasoning to them, but only if it explains rather than flattens.

Translation studies has long recognised that translators participate in conflict rather than standing outside it. Baker (2006) showed that translators circulate and reframe the narratives that sustain conflict, and Lederach (1997) reminds us that sustainable peace is built through relationships and the language that holds them. This article sits at the meeting point of those insights. It asks what happens when the translator treats cultural nuance not as an obstacle to accuracy but as material for building concord.

2. Statement of the problem

This section sets out the problem behind the study: why culturally loaded Supapiak expressions are so easily mistranslated, and why no procedure yet exists to guide translators.

The difficulty is easy to state and hard to solve. Supapiak conflict-embedded discourse is dense with expressions whose force depends on shared cultural knowledge: who is speaking to whom, what history the image recalls, and what the community understands the speaker to be doing. Translated word for word, many of these expressions become either meaningless or more offensive than the speaker intended. Translated too freely, they lose the identity, wit and moral weight that make them Papiakum.

Consider a piece of slang recorded in a heated focus-group exchange, wu kumlə kə yɔ kar chɔg lɔ. Literally it asks why someone is fumbling "like a night penis". Rendered that way in a mediation report, it would read as crude abuse. Yet the speaker's purpose, as participants explained it, was to tell someone that they were speaking clumsily and missing the point. A translator who misses that purpose does not merely make a lexical error. They hand the dispute a new insult.

Existing work on Supapiak has been largely descriptive and orthographic, and studies of translation in conflict have rarely examined an endangered Cameroonian language at close range. No systematic procedure therefore exists for moving culturally embedded conflict talk from Supapiak into English while protecting both its meaning and its peacebuilding potential. This gap leaves translators to improvise, and in a divided community improvisation carries real risk.

3. Objectives of the study

The following objectives will guide the investigation into how best to convey cultural nuances from Supapiak into English.

The broader doctoral study from which this article is drawn explored the peacebuilding perspectives of translating conflict-laden content from Supapiak into English. This article concentrates on one of its four specific objectives: to demonstrate how translators need to handle linguistic and cultural nuances in order to successfully convey stylistic and intended meaning when translating conflict-embedded discourse from Supapiak to English. More specifically, it aims to:

I. identify the linguistic, cultural and relational nuances that most often stand between a Supapiak utterance and a peace-supporting English rendering,
II. determine which translation strategies allow those nuances to be preserved or explained without reigniting hostility,
III. assess how community members who know both the language and the conflict judge the resulting translations.

4. Literature review

This section reviews the concepts, theories and earlier studies that frame the research, moving from conflict-embedded discourse, through the theoretical anchors, to translation and peacebuilding.

4.1 Conflict-embedded discourse and cultural nuance

By conflict-embedded discourse I mean utterances produced within, and shaped by, an ongoing dispute: accusations, warnings, appeals, proverbs and stories that carry the dispute's tensions in their wording. Galtung (1990) taught us that violence is not only physical; it is also cultural, lodged in the words and symbols that make harm seem justified. Hall (1976) showed that in high-context cultures much of a message lives outside its words, in shared history and relationship. Papiakum oral culture is high-context in exactly this sense. A proverb's meaning depends on who quotes it, to whom, and in which quarrel.

Cultural nuance, in this study, covers the layers that sit around the dictionary meaning of an expression: its imagery, its tone, the social position it assumes between speaker and listener, and the moral lesson the community attaches to it. Katan (2014) argues that translators of such material act as cultural mediators, and Newmark (1988) long ago warned that cultural words are where literal translation fails first.

4.2 Theoretical anchors

No single theory carries this kind of work, so the study drew on several, each answering a different question. Communication Accommodation Theory (Giles, Coupland, & Coupland, 1991) explains how speakers move closer to or further from each other through language, which matters when a translation could either soften or harden relations. Hofstede, Hofstede and Minkov's (2010) cultural dimensions help explain respect for age and rank, which colours many Supapiak rebukes. Conceptual Metaphor Theory (Lakoff & Johnson, 1980) accounts for how images of honey, bees, cold fufu or a walking stick structure thought about community and conflict.

On the translation side, Nida's (1964) dynamic equivalence and Newmark's (1988) communicative translation prioritise effect on the reader. Skopos theory (Reiss & Vermeer, 2014) insists that the purpose of a translation, here de-escalation and understanding, governs its form. Lederer's (2003) interpretive model describes the deverbalisation of sense before reformulation, while Gutt's (2000) relevance theory reminds us that readers must be able to infer the intended meaning with reasonable effort. Venuti's (1995) distinction between domestication and foreignisation frames the central choice translators face with identity-bearing terms.

4.3 Translation and peacebuilding

A growing body of work treats language as a tool of reconciliation. Perera and Khodos (2025) describe linguistic reconciliation in Sri Lanka as a process linking language learning, identity and trust across divided groups. C. Baker (2019) shows how local language intermediaries in post-Dayton Bosnia-Herzegovina shaped, and were constrained by, peacebuilding efforts. Studies of proverbs in Cameroonian languages, such as Kouega's (2017) work on Cameroon Pidgin English, confirm that proverbs carry dense social argument in compact form.

Closer to home, Papiakum scholarship has already shown how much social work the community's sayings do. Fandi (2020a, 2020b) traces how proverbs and proverbial names carry history and govern what may be said directly. Fandi and Duala (2023) show witticism serving restorative justice, and Mba and Fandi (2021) link proverbs to community cohesion. In other words, Papiakum discourse has long been a resource for peace. What these studies do not yet do is follow it into English.

What these studies seldom do is follow individual expressions from an endangered language through the translator's decisions and then ask community members whether the result helps or harms. That is the gap this article addresses.

5. Methodological framework

This section describes the case-study design, the corpus, the analysis grid, the questionnaire and the ethical position that shaped the research.

The study followed a mixed-method case-study design. Qualitative interpretation was needed because meaning in this material is contextual and cannot be counted into existence; descriptive statistics were needed to show how consistently choices were made and how community readers responded.

Corpus. One hundred Supapiak excerpts were purposively selected from focus-group discussions and recorded exchanges about the succession conflict. They include proverbs, idioms, metaphors, slang and culturally specific references. A member of the Papiakum Language Committee transcribed them in the standard orthography (Hamm, 2024).

Translation Task Analysis Grid. Each excerpt was analysed in a thirteen-part grid inspired by Wanchia (2016) and Toury (1995). The grid moves in four stages:

I. *Identification* of the source text, the element of interest, its communication context, the speaker's intention, and its denotative and connotative meaning.
II. *Description* of the expression's linguistic form, its sociolinguistic setting and its target audience.
III. *Constraints* that make a straightforward translation risky.
IV. *A proposed conflict-free English translation*, with an interlinear gloss, the theories and strategies used, and a justification.

The grid made each decision visible. A reader can see not only what I chose but why, and can disagree on the same evidence.

Table: Translation Task Analysis Grid, Excerpt 5 (Yiwo, 2025)

A. Identification of the concept	A. Identification of the concept
1. Source text	ŋme nda'alə ndwe feri
2. Element of interest	ŋme nda'alə ndwe feri (idiom)
3. Communication context	An idiom taken from the pronouncements of a preacher of peace during this conflict. In a focus group discussion, the speaker appeals to conflict stakeholders to forgive one another and work towards reconciliation.

A. Identification of the concept	A. Identification of the concept
4. Intention of the author	The intention of the author of the utterance revolves around promoting themes of reconciliation and peace in a bid to move past conflict and disagreement restoring peace and harmony.
5. Semantics of the element	Denotative: The denotative meaning of the expression is essentially to suggest a reconciliation or resolution of conflict. Connotative (conflict-prone): The connotative meaning of the expression is positive and carries deeper emotional and cultural implications. In essence, it suggests not just reconciliation but also healing and restoration of broken relationships but a negligent translation may give the impression that the speaker is accusing people of not forgiving one another.
B. Description of the concept	B. Description of the concept
6. Linguistic description	The expression is meant for appeasement in Supapiak language.
7. Sociolinguistic description	The expression serves as a rich linguistic example of how language can convey complex social actions like reconciliation.
8. Target audience	Primary: The translated text is meant for natives who do not master Supapiak. Secondary: Other conflict stakeholders such as external mediators and peacemakers
C. Potential translation constraint	C. Potential translation constraint
9. Linguistic and stylistic	Jean Boase-Beier opines that the constraints on translation are extensive and go beyond simple linguistic rules.
D. Proposed justified conflict-free translation into English	D. Proposed justified conflict-free translation into English
10. Proposed translation	Let's bury the hatchets
11. Gloss of the element	Supapiak: ŋme nda'alə ndwe feri English: Person/ forget /offenses/of/his /brother
12. Researcher's method	Intercultural theory: Cultural relevance Theory Translation theory: Skopos theory Macro-strategy: Explicitation Micro-strategy: Domestication
13. Justification of the researcher's method	Cultural Relevance theory: The expression "let's bury the hatchets" is a well-known idiom in English that conveys the same idea embedded in the Supapiak expression. Skopos theory enabled the supapiak expression ŋme nda'alə ndwe feri as to be translated as"Let's bury the hatchets", the translator captures the intended meaning of reconciliation rather than providing a literal translation which might not convey the same sentiment in English. Domestication strategy was used to adapt the text to the local culture of the Papiakum people. Explicitation helped to make the implicit message of the ST explicit in the TT. Cultural relevance theory facilitated the communication of the ST's intention for the target audience to get the right meaning without wasting mental effort.

Source: Translation Task Analysis Grid, Chapter Five, Excerpt 5 (Yiwo, 2025).

Questionnaire. Twenty-five adults who speak Supapiak and know the context of the conflict completed a questionnaire. Sections B, C and D contained fifteen five-point Likert statements on linguistic and cultural elements, the appropriateness of strategies, and meaning, identity and peacebuilding. Five open-ended questions invited respondents to judge peacebuilding potential, suggest alternative renderings and advise future translators.

Analysis and ethics. Grid data were coded by theory and strategy and summarised as frequencies. Questionnaire data were analysed through frequencies, percentages, weighted means, standard deviations and thematic coding, with a limited item-level

regression. Because the material comes from a live dispute, no speaker is named, and the study takes no position on who rightfully holds the throne. Its concern is how words travel, not who should win.

Excerpt 5, an idiom taken from the pronouncements of a peace preacher in a focus-group discussion, shows what the grid exposes. Each field below was filled in before the translation was settled, so every step from source text to proposed English rendering is on the page.

6. Data presentation, analysis and interpretation

This section presents four excerpts in close detail and then the patterns of translation choices across the whole corpus.

6.1 Four excerpts up close

The grid analyses are easiest to appreciate through examples. The four below are typical of the corpus. Each shows a different kind of nuance, and each shows the translator weighing faithfulness to the image against the peace the translation is meant to serve.

Excerpt	Supapiak expression (type)	Literal sense	Proposed English translation	Main strategies
1	wu kumlə kə yɔ kar chɔg lɔ (slang)	Why are you fumbling like a night penis?	Why can't you say the right thing?	Explicitation; domestication
40	pa' sam pe fi twe ma (proverb)	A half loaf of cold fufu has burnt me	A junior one has disrespected me	Explicitation; functional equivalence
65	Ki'la mi mba ŋme ŋyo kog nam yi (proverb)	Someone who has a walking stick cannot be beaten by a snake	We have all it takes to resolve the conflict, so we can't let it destroy us	Explicitation; dynamic equivalence
68	wu nda tim sa'a nyu na tie nyu (proverb)	You can't run away from bees while carrying a lump of honey	As a community member, you cannot escape the conflict	Explicitation; dynamic equivalence

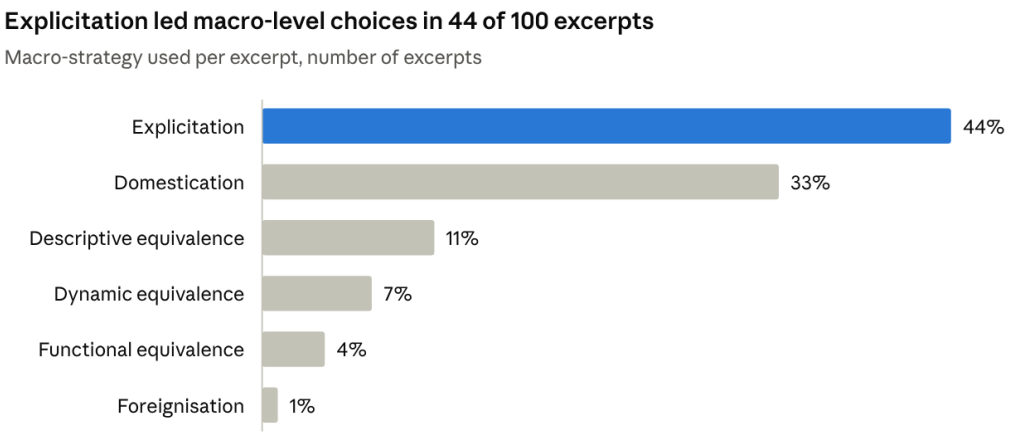
In Excerpt 1, the image is vulgar but the intention is corrective, almost teasing. Communication Accommodation Theory guided the choice: a rendering that kept the vulgarity would push the parties apart, while one that kept the reproach but dropped the image keeps them talking. Something is lost, of course: the humour of the original does not survive. The grid entry says so plainly. The rendering deliberately sets aside "the emotional context from which the speaker makes the utterance" and keeps the message, "in order to avoid aggravating the conflictual situation."

Excerpt 40 shows how much a proverb can carry in a few words. A half loaf of cold fufu burns someone, and in Papiakum culture the burning implies that a younger person has disrespected an elderly person or someone superior in social or cultural status by addressing them condescendingly. Cultural Dimensions Theory, with its attention to power distance, explains why the complaint is really about disrespect. The English rendering names the offence plainly, so that a mediator understands what the speaker feels without hearing an accusation of poisoning or stinginess that was never intended.

Excerpts 65 and 68 move in the opposite direction, from grievance towards solidarity. The walking stick that no snake can defeat becomes a statement of collective capacity. The honey that draws the bees becomes a reminder that no member of the community stands outside the dispute. Here Conceptual Metaphor Theory helped me see that the images map COMMUNITY onto a body of shared resources and shared risks. The translations make that mapping explicit for readers who would not otherwise make it.

6.2 Patterns across the corpus

Across the hundred excerpts, a clear pattern emerges. Explicitation was the main macro-strategy, followed by domestication. Spelling out implicit meaning was the most frequent way of preventing misunderstanding.



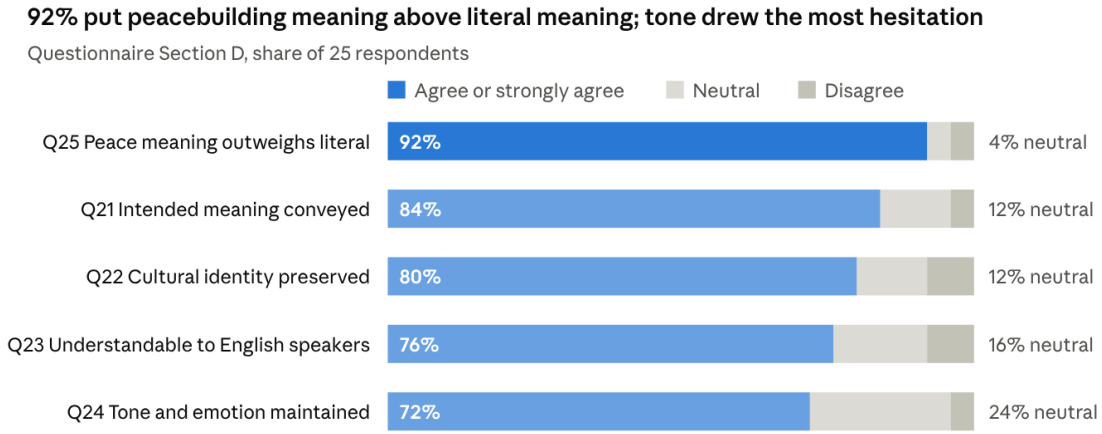
Translation Task Analysis Grid, 100 Supapiak excerpts (Yiwo, 2025)

At the micro level, domestication dominated even more strongly, appearing in 90% of excerpts, against 7% for dynamic equivalence, 2% for foreignisation and 1% for functional equivalence. The theories cited most often to justify these choices were Communicative Translation (29%), Skopos (25%) and interpretive theory (20%). On the cultural side, Communication Accommodation Theory (27%) and Conceptual Metaphor Theory (15%) did most of the explanatory work. Read together, the figures describe a functional orientation: the translator asks first what the utterance is trying to do, and only then how to say it in English.

7. Presentation of findings

This section reports the questionnaire results, showing how community readers judged the translations.

The questionnaire allowed the people closest to the language to judge the translations, and their verdict was largely positive. Section D, which deals with meaning, identity and peacebuilding, recorded an aggregate mean of 4.20 on the five-point scale and an agreement rate of 80.8%.



Questionnaire Section D, 25 respondents (Yiwo, 2025)

The findings are set out below against the three objectives, in the same order.

Finding 1 (Objective 1): nuance has to be identified before it can be translated. The trouble spots in the corpus were rarely single words. They were images, tone, the relationship between speakers and the political undertones of an utterance, carried above all by proverbs, idioms, slang and culturally specific references. Respondents confirmed this: 92% agreed that insider knowledge of Cameroonian traditions is needed to translate these expressions well, and 80% agreed that slang often has no direct English equivalent.

Finding 2 (Objective 2): no single strategy is enough, but explicitation and domestication do most of the work. Explicitation was the leading macro-strategy (44% of excerpts), and domestication shaped 90% of micro-level choices, with descriptive and dynamic equivalence and selective foreignisation used where an expression carried identity. Respondents endorsed this combined approach more strongly than anything else in the questionnaire: Section C, on the appropriateness of strategies, drew 88.8% agreement and a mean of 4.34, and every respondent agreed that creative solutions are required. In the item-level regression, Section C scored

0.44 points above Section B ($p = .041$). The overall model was not significant, however ($F(2, 12) = 2.73$, $p = .105$), so this difference supports the descriptive pattern rather than proving it.

Finding 3 (Objective 3): community readers accepted the translations and put peace before literal form, but tone remains fragile. Respondents judged that the translations conveyed the intended meaning (84%), preserved cultural identity (80%) and would be understood by English-speaking Cameroonians (76%). The strongest single result was the 92% agreement that peacebuilding meaning matters more than literal meaning, and 80% said in their open answers that the translations could promote peace. Yet the item on maintaining tone and emotion drew the lowest agreement (72%) and the largest neutral share (24%). Respondents trusted the meaning of the translations more than their feel, and that honest hesitation deserves attention.

The open answers are worth hearing in the respondents' own words. Asked which translated expression best served peace, six chose "Let's bury the hatchets" and four "We can't be burning the bridges". Eight respondents went further and offered their own renderings: "Why can't you speak truth?", "Don't push a retreating person", "Stop retaliating unnecessarily", and, most simply, "Let's make peace". Most of these make the intended action plainer, or trade a young person's idiom for wording older readers would recognise. One respondent added a sober caution: a translation can only build a bridge if people actually read it.

8. Discussion of findings

This section interprets the findings, explaining why nuance matters, why explicitation and domestication dominate, how translation can serve peacebuilding, and where the study's limits lie.

8.1 Nuance as meaning, not ornament

It is tempting to think of cultural nuance as the decorative layer of a text, something a translator may sacrifice when clarity is at stake. The Supapiak data suggest the reverse. In Excerpt 40, the nuance is the meaning: the cold fufu is not about food at all but about respect owed to age. A translation that delivered only the surface would be both inaccurate and dangerous, because it would invite the listener to defend themselves against the wrong charge. This supports Hall's (1976) account of high-context communication and Katan's (2014) insistence that the translator must read the cultural frame before the words.

8.2 Why explicitation and domestication dominate

The heavy reliance on explicitation and domestication follows from the purpose of the translations. Under Skopos theory (Reiss & Vermeer, 2014), a rendering meant to help mediators and estranged community members understand each other must be easy to process. Relevance theory (Gutt, 2000) adds that if an English reader has to work too hard to infer the point of a proverb, they will probably infer the wrong one. Explicitation lowers that effort.

The same choice carries a cost, and I do not want to understate it. Venuti (1995) warned that domestication can erase the foreignness, and with it the identity, of the source culture. For an endangered language, that risk is real. This is why the grid keeps the Supapiak expression and an interlinear gloss beside each proposed English rendering. The reader receives the peace-supporting message and can still see the image it came from. Domestication of the message need not mean disappearance of the source.

8.3 Translation as a peacebuilding practice

Perhaps the most encouraging finding is the respondents' own framing. When 92% agree that peacebuilding meaning should outweigh literal meaning, they are not asking translators to falsify what was said. They are asking them to translate what was meant, in a form that keeps people at the table. That echoes Lederach's (1997) view of peace as relational work and Perera and Khodos's (2025) idea of linguistic reconciliation. Communication Accommodation Theory gives the mechanism: a rendering that converges towards the listener's frame of reference lowers the temperature of the exchange.

The hesitation over tone is a useful corrective. Peacebuilding translation must not become sanitising translation. If every rebuke is softened into politeness, the English reader may conclude that nothing serious is at stake, and real grievances can be dismissed. The translator's task is to keep the weight of a complaint while removing the insult. Excerpt 40 tries to do exactly that: "A junior one has disrespected me" keeps the hurt, names its cause and drops the barb.

8.4 Limits

The sample of 25 respondents is small and purposively chosen. The questionnaire data were kept as item-level counts, so respondent-level analysis was not possible, and the regression results are modest. The translations were also proposed by one researcher, even if they were tested against community judgment. These limits do not undo the findings, but they mark them as a well-grounded starting point rather than a final word.

9. Significance of the study

This section explains what the study offers to translation studies, to the Papiakum community, and to mediators and administrators.

For translation studies, the article offers a worked, transparent procedure for one of the hardest kinds of material a translator meets: culturally dense speech produced in the middle of a quarrel. The Translation Task Analysis Grid makes every decision traceable, which is useful for teaching and for peer critique.

For the Papiakum community, the study records a hundred expressions from a moment in its history, in standard orthography, with their contexts and meanings explained. In a language with limited written documentation, that record has value beyond the conflict itself.

For mediators, administrators and civil-society actors, the findings carry a practical warning and a practical tool. The warning is that a careless English summary of a Supapiak exchange can escalate a dispute nobody intended to escalate. The tool is a set of renderings, and a method for producing more, that keep grievances visible while lowering their heat.

10. Recommendations

This section turns the findings into a practical six-step procedure for translators working in conflict settings, followed by suggestions for further research.

The findings point to a layered way of working, which I recommend to anyone translating conflict-embedded discourse from Supapiak, or from comparable languages, into English:

I. **Prepare a context brief for each expression.** Record who said it, to whom, in what setting and with what apparent intention before attempting any rendering.

II. **Combine strategies on purpose.** Use explicitation and domestication to secure understanding, and keep selective foreignisation for terms that carry identity, such as titles, ritual names and key proverbs.

III. **Keep the source visible.** Print the Supapiak expression and an interlinear gloss beside the English, so that the peace-oriented rendering never silently replaces the original.

IV. **Protect the weight of grievances.** Soften insults, not complaints. A translation that removes the hurt along with the barb serves neither truth nor peace.

V. **Validate with community readers.** Test draft translations with native speakers who understand the conflict, paying particular attention to tone and emotion, the dimension respondents found hardest to carry across.

VI. **Build a Supapiak–English peacebuilding glossary.** Collect recurring conflict expressions with validated renderings, for use in mediation, schools and translator training.

Researchers could extend this work with larger, respondent-level samples, with comparisons between translators, and with studies of how translated material is actually received in mediation sessions.

11. Conclusion

This section draws the argument together and reflects on what translation can and cannot achieve in a divided community.

This article set out to show how translators can handle the linguistic and cultural nuances of Supapiak conflict-embedded discourse so that stylistic and intended meaning reach English readers intact, and so that the translation helps rather than harms. The answer that emerged from a hundred excerpts and twenty-five thoughtful respondents is neither literalism nor free paraphrase. It is a disciplined, layered practice: understand the situation, decide what the translation is for, explain what the culture leaves unsaid, choose English that a reader can grasp, and check the result with the people whose words they are.

The phrase "from conflict to concord" can sound idealistic. Translation will not end a succession dispute, and no one should pretend it can. But words do travel, and every translator decides how they arrive. When a proverb about cold fufu reaches a mediator as a clear statement of wounded dignity rather than an insult, one small obstacle to dialogue has been removed. In a divided community, small obstacles removed one at a time are often how concord begins.

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