

Literal Translation and Igbo Proverbs: *The Igbo Proverb* of J.O.J Nwachukwu-Agbada as a Case Study

¹Anyabuik Cyril and ²Comfort Ijeoma Ebiringa

¹Department of Linguistics and Literary Studies Ebonyi State University, Abakaliki.

²Department of French, Imo State University, Owerri.

ABSTRACT

There is no doubt that Chinua Achebe was a trailblazer in the effective use of literal technique in the translation of Igbo Proverbs into English. Other notable Igbo scholars have also followed his footsteps. J.O.J Nwachukwu-Agbada is one of such scholars. Most scholars also agree to the fact that Igbo proverbs project Igbo norms and cultural values. This work, therefore, seeks to ascertain whether the adoption of literal technique by Nwachukwu-Agbada in his work, *The Igbo Proverb*, has led to the communication of the intended meaning to the target audience. We did extensive review of existing literature in the area in question. The translations of different proverbs from the work were critically analyzed as well. It was discovered that while literal technique of translation was very useful in translating most of the proverbs in the work under study, the meanings of the twelve proverbs analyzed were not adequately communicated when translated with the same technique. It was therefore suggested that Igbo scholars should search for more appropriate translation techniques whenever literal technique could not serve the intended purpose which is the effective communication of Igbo norms and cultural values. Where necessary, the assistance of experts in the field of translation could also be sought.

KEYWORDS: Translation, literal translation, proverbs, cultural values, Igbo society.

Date of Submission: 01-06-2020

Date of Acceptance: 15-06-2020

I. INTRODUCTION

It was in 1958 that Vinay and Darbelnet in their famous book, *Stylistique Comparé du Français et de l'Anglais* highlighted the seven translation techniques which include: borrowing, carbon copying, literal translation, transposition, modulation, equivalence and adaptation. The Chambers 21st Century Dictionary defines literal translation as one that is "following the words of the original exactly" while [1] describes it as word for word translation. According to him, "The words correspond in one to one manner". The above implies that any translator or person adopting this technique has opted to strictly follow the word order of the source text in producing the target text. However, even languages that belong to the same family do not always yield to any one technique in the course of translation. The two Canadian scholars, Vinay and Darbelnet did a comparative study of English and French languages which are both European languages. Their study revealed that even with these two languages that seem to have so much in common, there was no one translation technique that was adequate in the course of effecting a transfer from one to the other, hence, they recommended the seven techniques to enable a professional translator to use any method he finds appropriate in any given case.

The point has to be made, however, that Chinua Achebe, one of the foremost African novelists used literal translation in translating all the Igbo proverbs in his novels. Most other writers have also adopted this technique in rendering the proverbs they highlighted from their local languages into English. Following the successes recorded by some early African writers in this direction, it might be quite inappropriate to conclude that all proverbs in Africa in general and in Igbo society in particular could easily be successfully translated using the literal translation technique. If it is not possible with two European languages, it cannot be when African and European languages are involved. Consequently, it will be unrealistic for anyone to think that literal translation as a technique could always be possible in any translation exercise from Igbo language into English. It is to verify and probably authenticate this position that we have chosen to work on Literal Translation and Igbo Proverbs using *The Igbo Proverb* of J.O.J Nwachukwu-Agbada as a case study. In the course of this research, therefore, we shall examine the concept of translation. Literal translation will equally be examined. We shall also take a look at the proverb as a concept. There will be a segment for the analysis of the translations of some of the proverbs in Nwachukwu-Agbada's *The Igbo Proverb*. Finally, there will be a discussion on findings before the conclusion.

The Concept of Translation

The Chambers 21st Century Dictionary defines translation as “a word, speech or written text that has been put into one language from another”. The same dictionary also goes further to depict the concept as “an act or instance or the process of translating”. The two definitions above seem to highlight the two aspects of this concept- translation as a process and translation as a product. The word, speech or written text highlighted in the first part of the definition refers to the product that is realized after the process of translation. The dual nature of the concept of translation was further stressed by [2] in the following words:

An incredibly broad notion which can be understood in many different ways. For example, one may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, subtitling and machine translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting.

The above definition confirms the two aspects of translation- translation as a process and translation as a product. The process has to do with all that the translator does with the source text before arriving at the target text which is the product. The product is therefore the result of the translation process undertaken by the translator. Those who are uninitiated may be wondering what the translator does with the source text. There is no doubt that every translator has two working languages- the source language (SL) in which the text to be translated is written and the target language (TL) which is the language of the new text produced by the translator. Mory Sofer in his book, *The Translator's Handbook* published in 2004 fully described what the translator does in every translation process as follows:

A rendition close enough to the original not to alter any of its meaning, full enough not to omit any detail, no matter how seemingly insignificant, and elegant enough to provide at least some of the stylistic character of the original text

From what Mory Sofer said above, it is obvious that the target text produced by the translator should not only be close enough to the original but it should also as much as possible have the stylistic features of the source text. Of all these features, however, the most important is the message of the source text which a good translator must always strive to preserve in the new text. When Mory Sofer said something about avoiding the omission of any detail, he was actually stressing that all aspects of the message must be replicated in the target text. As we gradually get into the analysis of the translations of some of the proverbs in the book under study, it is imperative that we underscore the fact that the primary purpose of every translation is to communicate some important message to a group of readers to whom the source language is foreign. Having clarified the concept of translation, it is pertinent to examine a translation technique that is very relevant to this study which is literal translation.

Literal Translation

This is one of the translation strategies espoused by Vinay and Darbelnet in 1958. It is often referred to as word for word translation [3], [4], [5]. For Eke, a translator adopting this strategy ensures that “the words correspond in a one to one manner”. Hatim and Munday seem to share similar view with Eke when they added that “these strategies are linked to different translation units, literal being very much centred on adherence to the individual word”. The two authors above appear to be saying the same thing in different ways. There is no difference between words corresponding in a one to one manner as expressed by Eke and adherence to individual words as highlighted by Hatim and Munday. Both are referring to the attitude of a translator who chooses to focus on individual words rather than on a group or groups of words in a text to be translated. The process of literal translation was clearly explained by [6] in the following words:

Literal translation, also called word-for-word translation by Cicero... is ideally the segmentation of the SL text into individual words and TL rendering of those word-segments one at a time.

The translation of the following Igbo sentence could best be used to illustrate this process.

Awo	adighi agba oso	ehihie	n' efu
The toad	does not run	in the day time	for nothing

The above clearly shows what happens when literal translation is the strategy adopted by the translator. The translator does a segmentation of the sentence into translatable units and strives to replace each unit with the equivalent linguistic resources of the target language. From the above illustration, what [7] said about the uniqueness of each language becomes more apparent. According to him, “there is ordinarily no full equivalence

between code units, while messages may serve as adequate interpretations of alien code-units or messages". In two different segments, the Igbo language has one word to express the ideas in question, but the English language has two and four words respectively to express the same idea. This further buttresses Jakobson's contention that:

It is more difficult to remain faithful to the original when we translate into a language provided with a certain grammatical category from a language devoid of such a category. (2004:141)

The above observation is quite correct because the absence of such grammatical categories often implies that the translator may have to dig deep into the linguistic resources of the target language to be able to explicate with more words the same idea that the source text simply expressed with one word. It is obvious that the Igbo language, in the illustration used above, does not need a definite article to express the same idea as in English, hence the use of "awo" and "the toad" for Igbo language and English language respectively. In the same way, the translator needed more words to effectively render the Igbo word "ehihie" into English. This clearly shows the divergence between Igbo language and English language. It should however be noted that the distinctiveness of each language becomes less pronounced when the two working languages belong to the same language family as can be observed from the translation of the same sentence from English to French which are both European languages.

The toad	does not run	in the day time	for nothing (<i>Things Fall Apart</i> ,p15)
Un crapaud	ne court pas	en plein jour	pour rien (<i>Le monde s'effondre</i> p30)

It is obvious from the above that each segment has equal number of words in both languages except in segment 3 which has four words in English and three in French. It is also clear from the illustrations above that in a literal translation; the translator seeks to sustain the word-order of the source text. The point has to be made that even with languages that belong to the same language family, it is not always possible to use literal translation as a technique in all circumstances of any given translation exercise, hence the need to get used to the other translation techniques. The next segment will centre on proverb as a concept.

Proverb as a Concept

Given the title of this work which is "Literal Translation and Igbo Proverbs", it is very important to put into proper perspective the concept of proverb. The Chambers 21st Century Dictionary provides a very fascinating definition of this concept as follows;"any of a body of well-known neatly-expressed sayings that give advice or express a supposed truth". This definition seems to capture all aspects of this concept- the content, the structure and the function. First it is a saying that embodies truth. When it is said that it is neatly-expressed, it implies that there is something unique about the structuring of a proverbial statement. The definition also highlights that the proverb gives advice clearly indicating that it serves some educational purposes in one way or the other. There is another angle to this definition that needs some clarification. When the definition states that the proverb expresses "a supposed truth", what is being highlighted is the relative nature of the truth expressed by the proverb. This relativity stems from the disparities in people's world view. There is this tendency among humans to perceive their environments differently and their perceptions of their natural environments invariably determine the interpretations they give to every aspect of their lives including their understanding of the concept of truth which ordinarily should have been a universal phenomenon. (see Anyabuiké's Igbo World view and the Translation of Igbo Names)

[8] also quoted Ugonna as having defined proverb as "any figure of speech, any image, any witticism from which a general truth based on human experience or belief can be inferred". In *The Igbo Proverb* which Nwachukwu-Agbada published in 2002, he also described the proverb as "an embodiment of truth which is why they employ it when they want to confer authority on their view point". The three sources cited above confirm the fact that the proverb is an embodiment of truth. They also confirm that the proverb is specially structured. Ugonna implied this with the use of such expressions as "figure of speech, image and witticism" while Nwachukwu-Agbada highlighted the poetic values of the proverb in the book under study. When Ugonna described the proverb as "a general truth based on human experience or belief", he was equally reechoing the relativity of the truth expressed by the proverb as we highlighted earlier in this segment. From the foregoing, therefore, we can safely conclude that the proverb is a general truth derived from people's experiences and expressed in a very unique language.

The knowledge gained from this segment is very crucial for this work because if the truth expressed by the proverb is relative to the society that gave rise to it, it means that any translator that seeks to communicate this same truth to his target audience must strive to have a comprehensive view of what this truth is all about. This is to avert any loss or undue gains in the communication process. Having clarified the concept of proverb,

we will, in the next segment, undertake the analysis of the translation of some of the proverbs in *The Igbo Proverb* of Nwachukwu-Agbada.

Analysis of the Translation of some Proverbs

1. Agbawo dike izu, agbaa ya ugbono naabo (p.66)

If a secret decision is taken behind a great man, there will be another secret decision (66)

The above translation seems to create the impression that the two decisions taken by the two different groups will exist side by side thereby creating a kind of confusion. For clarity, the English version should be structured in a way to make the target readers understand that what happens later when the 'great man' arrives is usually a review of the old decision to make it better and more useful to the people. Consequently, the English version of the Igbo proverb should read thus:

If a secret decision is taken behind a great man, it will have to be revisited.

The point, however, has to be made that the great man who can influence a review of a previously taken decision in the traditional Igbo society is different from the great man of today. These days some so called great men use their ill gotten wealth to terrorize the members of their community. The great men of yesteryears made their wealth by dint of hard work. They also understood the needs of the people and could only be part of decisions that enhanced the well-being of the people.

2. Nwata muta iri elu nne ya amuta ibe akwa. (p.111)

A child learns to climb, his mother learns to cry. (p.111)

The English translation of this second proverb is a perfect literal translation of the Igbo version but something very important is missing. The target reader was not sufficiently guided to know that out of the two simultaneous actions, the latter was conditional on the former. The addition of the subordinate conjunction "if" would have facilitated the comprehension of the English text:

If a child learns to climb, his mother learns to cry.

3. Umunna bu oria ukwu (p.126)

Kinsmen cause waist pain. (p.126)

Being too literal in the translation of the above proverb as the author of the text under study will give a very wrong signal to the target audience with regard to the meaning of the proverb. There is this belief among the Igbo that "waist pain" is a terminal disease. Whoever has the problem of waist pain, therefore, must be prepared to live with it for life. It is in that sense that "oria ukwu" (waist pain) is used in the proverb. There is therefore the need for some form of modulation to be able to convey the right meaning to the users of English language; hence we propose the following translation.

Umunna is a terminal disease

We retained the term "umunna" to stress the point that what is meant here is not umunna as individual kinsmen but umunna as an association or as an organized group to which the kinsmen belong. Like every other organization involving human beings, the umunna has its negative attributes. It is this negative side of the umunna that is stressed by this proverb. Above all, the proverb seems to highlight that every member of the umunna has no choice but to cope with these negative attributes since the umunna is an association he must live with for life.

4. Nwa afo anaghi acho ka okwu ya gbara olu oto. (p.128)

A son of the land hates to make a speech that does not wear a necklace. (p.128)

Though the word "necklace" was implied in the Igbo proverb, it was not specifically mentioned. The introduction of the word into the English version does not at all portray the Igbo culture in a very good light for what sense will an English speaker make of "a speech that wears a necklace". In a scholarly manner, the author of *The Igbo proverb* explained that the "necklace of speech" refers the proverb. What remains therefore is to incorporate this beautiful idea into the English translation of the Igbo proverb for clarity. The English text therefore becomes:

A son of the land hates to make a speech without proverbs.

5. Atuoro oka o kota, atuoro ofeke o feba n'ohia (p.141)

If we say a proverb to an intelligent person he understands; if we say a proverb to a fool, he flings himself into the bush. (p.141)

The first part of the proverb cited above was properly translated but the literal rendition of the second part made that part a little bit unclear to the target readers. Effort should have been made to give the new readers such words that would clarify the second part of the proverb; hence we feel that the following should be more appropriate:

If we say a proverb to an intelligent person, he understands; but if a proverb is said to a fool, he exhibits his foolishness.

6. Mma nwere isi adighi nko; nke di nko enweghi isi.(p.142)

The knife that has a head is not sharp; the sharp one has no head. (p.142)

The English version is a perfect literal translation of the Igbo proverb cited above. However, the strict adherence to this technique (word-for-word translation) has led to the choice of a particular word where another would have been preferred. The word “head” would not give the required message to the target readers for they would have preferred the word “handle” which has a more precise meaning. We would therefore suggest that the word “head” be replaced with the word “handle” as follows:

The knife that has a handle is not sharp; the sharp one has no handle.

7. Otu nne na-amu, ma obughi otu chi na-eke (p.142)

People might come from one mother, but they are not created by one chi (personal god) (p.142)

The desire to stick to word-for-word translation has led to the second part of the proverb being translated in a way to give a wrong impression about Igbo world view. This wrong impression created lends credence to the erroneous belief by some Europeans that the Igbo people in particular and Africans in general do not believe in the Supreme Being as the creator of the universe [9]. Nothing can be further from the truth as the Igbo people know and believe in the Supreme Being. It has earlier in another paper been clarified that the word “chi” signifies two different concepts in Igbo cosmology. The word “chi” with a small letter could be personal god or destiny. (see Anyabuike’s Igbo World view and the Translation of Igbo Names) It is in this second sense that the word “chi” should be interpreted in the proverb above. Therefore, we are proposing the following as a more appropriate translation of the proverb in question:

People might come from one mother but they do not necessarily have the same destiny.

8. A hu akaghi gburu okenye; akaa egeghi gburu nwata. (p.153)

Observing-and-refusing-to-comment kills the elder; commenting-and-refusing-to-take-heed kills the youth. (p.153)

The second part of the English version could be wrongly interpreted to mean that it is the same person who is commenting that is also refusing to hear. This is not the meaning intended. It is the desire to stick to word-for-word translation that is responsible for the confusion. If, however, it is known that in translation, it is the message that is more important, we might as well look for other techniques wherever literal translation could not be very useful. Consequently, we would propose the following English version for the proverb cited above.

The elder is guilty if he observes and refuses to comment while the child is guilty if he hears and refuses to obey.

With this translation, the intention of the proverb is clearly highlighted. It is true that there is this general belief that the phenomenon referred to above could kill an elder but the emphasis is not on the death which the elder could suffer as a consequence of his negligence but on the burden of guilt which he bears and which he must live with throughout life if he fails to bring up the child like a responsible elder. There is no way literal translation could further the propagation of the right Igbo worldview in this instance, hence the need for a better translation technique.

9. Were obu kpighe egwu, na were egwu kpighe obu wu otu. (p.155)

Tether a goat with a rope and tether a rope with a goat are the same. (p.155)

The author did not elaborate on this proverb to enable us understand what informed his choice of words in translating the Igbo proverb into English. Whether it is for sound effect or for any other reason, the second use of the word “tether” could be very confusing to the native English speakers for they may be wondering how one could “tether a rope with a goat”. The meaning and intent of the above Igbo proverb are very clear to the average native speaker of Igbo language. However, the English version did not successfully convey this message because of the way the words were structured. Clarity could be achieved if the sentence is structured as follows:

Tether a goat with a rope and tie a goat with a tether are the same.

The translation above could easily be grasped by the native speakers of English and every other user of the target language. All that was done was to rearrange almost the same words to agree with the structure of the new language. This implies that we may not always communicate effectively if we insist on having similar structural patterns for both LD and LA.

10. Gidigidi bu ugwu eze. (p.159)

People’s footfalls are the king’s honour.

The English version of the proverb did not give the target readers the much needed message of the Igbo proverb. Translating “gidigidi” as footfalls did not highlight the sense intended. Though the author made reference to this message in his commentary, the fact remains that it can hardly be adequately interpreted from the English version. “Gidigidi” in this context means “crowd or multitude of supporters”. The proverb therefore could be better understood if rendered as follows:

The king derives his honour from the multitude of supporters behind him.

The above implies that the king is highly honoured if he has the greater number of his subjects supporting him. This portrays the Igbo people as true democrats. Literal translation of the Igbo proverb in this instance cannot bring out this intended message.

11. O na-adi mma ka kporokpoto gbaa n'ihu ehi. (p.160)

It is good if mottles strike right on the cow's face. (p.160)

Literal technique was adopted in translating the above proverb into English. What is however not clear is to what extent the target readers would grasp the message conveyed. It is obvious that there is no way literal translation could give us the full meaning of the proverb which is what every good translation should strive at achieving. In the instance above, modulation would have been more appropriate as a technique to enable us achieve the following meaning:

It is good for all interested parties to be witnesses to the events.

It is obvious that literal translation sometimes gives us the exact words without the exact meanings but with the other techniques, we could hit at the exact meanings without using the exact words of the source text. The example above clearly illustrates this fact.

12. Nturi-nturi aku agwu; ntutuko-ntutuko aku adi. (p.161)

Pecking and pecking wealth vanishes; picking and picking wealth flourishes. (p.161)

The author also used word-for-word translation in the above instance. Given the appropriate context, the meaning of the proverb could be inferred by a very discerning reader. However, where the context is not provided, the meaning may not be very obvious to the target readers. With a more appropriate translation technique, we would have the following translation:

With little and regular savings wealth is generated; with little and regular spending, wealth is depleted.

II. DISCUSSION ON FINDINGS

In the book, *The Igbo Proverb*, Nwachukwu-Agbada translated and reviewed one hundred and thirty seven proverbs. In this particular article, we selected twelve proverbs from this book and analyzed their translations into English. It is on the basis of our analysis that we are making the following observations.

Nwachukwu-Agbada like others before him adopted literal translation as a technique in translating all the proverbs in the book. These translations have varying degrees of successes. Some communicated effectively the message intended while others did not hence the need for the study we have undertaken. The point, however, has to be made that when we talk about literal translation, it will not be assumed that the way this technique works between English and French that belong to the same language family will equally be expected when Igbo, an African language is to be translated into English language. There are very huge gaps between Igbo and English languages and this makes a perfect literal translation between them very complex. What happens in any literal translation exercise when two unrelated languages are involved has been described by [10] in the following words:

Most so-called literal translations are in fact compromises
with the ideal: looser renditions that replace individual SL words
with individual TL words wherever possible and cling as closely
as possible to the SL word order in the TL

The above is very true because literal translation from French into English cannot be compared to that between Igbo and English which are two languages that have no affinity especially where complex structures are involved. With very simple structures, literal translation could be possible irrespective of the language involved.

S	V	C
He	is	a lawyer (English)
Il	est	avocat (French)
O	bu	oka –ikpe (Igbo)

S	V	O
You	saw	the boy (English)
Tu	as vu	le garçon (French)
I	huru	nwata nwoke ahu (Igbo)

From the illustrations above, it is obvious that with very simple sentences, literal translation is always possible but when the sentences are complex like the structures of some of the proverbs discussed in this article, it is very difficult to have a perfect or what Robinson called “ideal literal translation”. The best we can get is a string of words that express the same message as the source text using the linguistic resources of the target language. All the twelve proverbs discussed in this article belong to this latter group. The author of the book under study seems to have given his reasons for not thinking of other possible translation techniques. [8] states as follows:

A close examination of proverbs in general reveals that their diction is usually drawn from what is a common everyday

phenomenon which is why their effect is lost if they are also explained. The Igbo abhor undue proverb explication, hence, the saying...to quote a proverb to someone, and also explain it for him, shows that the money spent on his mother's pride price is wasted

All that the author said above is very true. However, the situation described pertains only to Igbo society. Translation is an entirely different affair. If we are to assume that that was why other translation techniques were not explored even when some of the English versions sounded awkward, then the whole idea of translating the proverbs has been misconstrued. Though, the main interest of the author was to explore the poetic features of the Igbo proverb rather than projecting the Igbo worldview through the translation of the proverbs, it is time for Igbo scholars to think of how best to handle Igbo proverbs in the event of any translation exercise. Excerpt when linguists translate for the purpose of linguistic analysis, translation is an activity which professionals engage in for the sole purpose of getting some vital message across to non users of the source language. As a linguist, it is possible that Nwachukwu-Agbada was more interested in the linguistic analysis that dominated the entire work rather than the projection of Igbo worldview through the proper translation of the complex proverbs we highlighted in this work. Therefore, for any such exercise to be successful, the message must be effectively communicated. [5]

It is also important to state that when Nwachukwu-Agbada said that "the diction of proverbs is usually drawn from what is a common everyday phenomenon", the fact remains that what is common to Igbo people in Igbo land may not necessarily be common to English people in England, hence the need for full explication of each proverb during the process of translation. To achieve clarity, appropriate grammatical and lexical resources of the target language must be deployed as much as possible. The proverb cited above, therefore, applies only to Igbo people who should understand every aspect of their culture. It is also not very clear" the effect that will be lost if proverbs are explained" according to the author of *The Igbo Proverb*. If anything is lost at all, it is some stylistic features and not the semantic import which is further boosted with the full explication of any proverb. There is no doubt that literal translation has successfully been used by Achebe and some other early writers to effectively communicate the meaning of Igbo proverbs to their target readers. However, it is noteworthy that Nwachukwu-Agbada's work contains more proverbs than the ones found in the early literary works authored by Igbo scholars. This perhaps accounts for the inclusion of complex proverbs that could not easily be translated through literal technique without distorting the sense of the proverbs.

III. CONCLUSION

In this work titled "Literal Translation and Igbo Proverbs", we analyzed the effectiveness of the technique of literal translation in the translation of some of the proverbs in Nwachukwu-Agbada's work, *The Igbo Proverb*. Twelve proverbs were critically analyzed. Our findings indicate that the proverbs we analyzed could not be effectively translated using the literal technique. This is because the meanings of these proverbs were either partially communicated to the target readers or partially distorted. It was therefore suggested that since proverbs usually convey aspects of Igbo cultural values and norms, effort should be made to deploy other translation techniques especially modulation in order to effectively communicate the right messages to the target readers.

REFERENCES

- [1]. Achebe, Chinua(1958). *Things Fall Apart*, London: Heinemann Educational Books Ltd.
- [2]. (1972). *Le monde s'effondre*, Paris: Présence African.
- [3]. Anyabuike, Cyril (2013). *La problématique de la traduction des éléments culturels dans Things Fall Apart de Chinua Achebe*. Unpublished Ph.D Thesis presented to the Department of Foreign Language and Translation Studies, Abia State University, Uturu.
- [4]. Chambers 21st Century Dictionary (Revised Edition): Chamber Harrap Publishers, 1999.
- [5]. Eke, L.K (2000). *A Handbook of Translation Practice*, Abakaliki: WillyRose & Applesseed Publishing Coy.
- [6]. Hatim, B and Munday, J (2004) *Translation- An Advanced Resource Book*, London and New York: Routledge.
- [7]. Jakobson, Roman.(2004). "On Linguistic Aspects of Translation", In Venuti Lawrence (Eds) *The Translation Studies Reader* (Second Edition). NewYork and London Routledge.
- [8]. Nwachukwu-Agbada, J.O.J (2002) *The Igbo Proverb- A Study of its Content Performance and Functions*. Enugu: John Jacob's Classic Publishers Ltd.
- [9]. Robinson, Douglas. (2001) "Literal Translation" In Mona Baker (Eds) *Routledge Encyclopedia of Translation Studies*. NewYork: Routledge.
- [10]. Sofer, Morry(2004). *The Translator's Handbook*. Rockville, Maryland: Schreiber Publishing, Inc
- [11]. Vinay, J.P and Darbelnet, J(1958). *Stylistique comparée du français et de l'anglais*. Paris: Didier.

Anyabuike Cyril, et. al. "Literal Translation and Igbo Proverbs: The Igbo Proverb of J.O.J Nwachukwu-Agbada as a Case Study." *International Journal of Humanities and Social Science Invention (IJHSSI)*, vol. 09(6), 2020, pp 13-19. Journal DOI- 10.35629/7722