

Igbo World View and the Translation of Igbo Names

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Abstract: For more than a century and half, the Igbo culture has been battered and bastardized by colonialism and activities of missionaries who invaded Igbo land. The result is that one has to search very deeply to see just fragments of the once flourishing and untainted culture of the Igbo nation. This work therefore seeks to examine Igbo worldview and the translation of Igbo names. Since Igbo names are laden with great meanings, we intend to dig deep into the meanings of such names so as to unravel some aspects of Igbo worldview embedded in the names Igbo people bear. To effectively carry out this research, we did extensive review of existing literature. We also translated one hundred and sixty-three Igbo names into English. We fully analyzed the meanings of the translated names. The research result led to the extension of our understanding of Igbo worldview as some known aspects of Igbo philosophy of life were confirmed while some others that have, hitherto, been confusing were clarified. It was therefore highly recommended that Igbo people should not only preserve but also sustain the use of Igbo names which have thereby proven to be very rich sources of information about Igbo philosophy of life. We also suggested that research effort of this kind should be continued in other aspects so as to broaden people's understanding of the Igbo world.

Keywords: Igbo, worldview, translation, Igbo names, Chukwu, ala

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I. INTRODUCTION

The study of Igbo world has become very critical at this particular time of our national history. This is because some vital aspects of the Igbo culture might be lost if serious steps are not taken now to revive them before they get drowned in this ocean of confusion called modernity. Katharine Slattery(n:d) summarizes the experiences of Igbo people in the following words:

Between 1900 and 1914 (when Northern and Southern Nigeria were amalgamated) there had been twenty-one British military expeditions into Igboland.... However, the engine of imperialism could not be stopped and once it had begun, Igbo culture would never be the same again.

When the British military left Igbo land, they left behind a more deadly group of foot soldiers called missionaries. The missionaries almost completely destroyed what was left of Igbo culture. This latter group had two main instruments of warfare, the Bible and the schools. With these two instruments, they brainwashed the people their soldiers could not kill. When Christians of Igbo extraction read the portion of the Bible where the story is told of a certain farmer who prepared his farm and sowed good seeds and in the night the evil one came and sowed weeds on the same farm, they should know that it was their sad experience with the Europeans especially the British that was being foretold. The hardworking farmer was the Creator of the universe Himself while the well prepared farm was Africa in general and Igbo nation in particular. The good seeds refer to the fine cultural elements of Igbo nation while the weeds refer to what the invaders came with. The only difference was that in the case of the farmer, the enemy was afraid and had to go to the farm in the night to carry out his evil deed but colonial masters from Europe came in broad day light with their warships and armoured tanks. They destroyed villages, killed most of the inhabitants, bulldozed their cultural practices and replanted theirs through their schools and churches.

The result was that after a century and half of colonialism and evangelism, the Igbo people had lost almost all they were known for and even adopted foreign names they did not understand. The sad picture of the kind of people left in Igbo land was captured in the following words by [1]:

With the introduction of the English language in the colonies the Europeans brought the European cultural references and worldview expressed in the English language. The colonized, by learning and using these European languages, took over consciously or unconsciously the culture packaged in them. The result is biculturalism.

The above is very true. The little addition is that these products of European schools and Bible Colleges are more of English people than Igbo. They adopt English as their main language, dress like English people and even adopt English mannerisms in the way they talk and eat. Some even flog their children for daring to speak Igbo language at home as if that is the sin against the Holy Spirit which they are taught in the churches. Left to practice and propagate the Igbo culture are the few elderly ones that survived the British bullets most of whom had since joined their ancestors. If there is anything left of Igbo culture, it was as a result of the efforts of these few surviving elders who did their best to ensure that the few obedient ones around them had some idea of what the past was like.

From the foregoing, one can understand the scenario in Igbo land today. Most of the people inhabiting the Igbo nation have little or no idea about their culture. Sometimes when someone who has some knowledge about it tries to educate them, the whole thing sounds Greek to them because they are already familiar with the European way of life. It is therefore to safeguard some important aspects of the Igbo world that some scholars often undertake to rediscover, evaluate and piece together some elements of this vital culture that has existed for over five thousand years before the advent of colonialism. Igbo people have been grossly misunderstood by their neighbours and foreigners for a very long time. Sometimes dubious individuals, for political and other selfish reasons, deliberately misrepresent the history and worldview of the Igbo people. With appropriate researches properly channeled and effectively conducted, the records could be put straight with regard to the different aspects of Igbo history and philosophy.

It is in the light of the above that we have undertaken to research on the Igbo worldview and the translation of Igbo names. In the course of this study, we shall examine the concept of translation, the meaning of worldview and clarify some aspects of Igbo worldview relevant to this study. Some Igbo names will equally be translated. There will be a segment on discussion of findings where we will analyze the meanings of some of the translated names with a view to revealing some details about Igbo worldview. Finally, there will be a conclusion.

The Concept of Translation: Different authors have approached the definition of the concept of translation as they deem fit. In his book, *A Handbook of Translation Practice* published in 2000, Eke quoted Peter Newmark as having defined translation as “a craft consisting in the attempt to replace a written language and/ or statement in another language”. Replacing a written language in another language implies that the process of translation involves two languages, usually the source language which is the language in which the text to be translated is written and the target language which is the new language used to replace the source language. [2] was also quoted by Eke as having defined translation as ‘an operation performed on language, process of substituting a text in one language for a text in another’.[3] further highlighted the role of the translator as follows; ‘The work of the translator is, therefore, to re-express in another language, a message which is written in one language’. It is very interesting to observe the different perspectives highlighted by the three authors above. For Peter Newmark, the emphasis is on the fact that two languages are involved in the exercise of this profession. Catford moved a step further by highlighting that it is the text in the first language that is substituted with another similar text in the second language. Eke, himself, made it clear that it is not necessarily the language or the text per se that is of interest to the translator but the message conveyed by the language of the source text which the translator obviously seeks to replace with identical message in the second language. All the definitions above are quite correct. However what is missing in them is the cultural aspect of this professional activity which they failed to highlight. There are, however, some practitioners in this field who see translation not only as a linguistic exercise but also as a cultural one. For this latter group, translation is the passage from one cultural environment to another [4], [5], [6], [7]. [8] also said,

In some settings and under certain conditions translators participate more actively in the communication process producing oral and written texts in which forms and words are manipulated to extend further understanding across cultures

The above clearly shows the vast nature of the knowledge possessed by the translator. He is very familiar with his two working languages and he is also very conversant with the two cultures reflected by the two languages in contact. With regard to the attributes of a good translator, linguistic competence is usually taken for granted. However, parity of cultural knowledge cannot be guaranteed for any two translators under study. This accounts for the disparities in the quality of translation of literary works which are more or less a reflection of the people’s culture. This study which is titled the “Igbo Worldview and the Translation of Igbo Names” is one that involves a thorough knowledge of the people’s culture. The names people bear especially in Africa greatly reflect their culture. This explains why a translator who has undertaken to translate Igbo names should work very hard to familiarize himself with all the aspects of Igbo culture. Igbo names are laden with deep meanings and it is only the initiated who can give the exact meanings of these names. Translating in this case involves the passage from one culture to another; hence linguistic competence alone cannot suffice in this

instance. Given the above, therefore, one can state boldly that translation as a professional activity involves the communication of messages across linguistic and cultural lines. Though some practitioners including the author of this article himself may argue that the line separating culture and language is very thin, one being the instrument for the expression of the other, it is still obvious that this particular definition highlights the essential aspects of the profession. Having clarified the concept of translation, we will, in the next segment discuss Igbo worldview.

Igbo Worldview: There have been attempts by scholars to clarify the concept of worldview. [9] quoted [10] as having defined a people's worldview as "the complex of their beliefs and attitudes concerning the nature, structure and interaction of beings in the universe with particular reference to man". The above implies that the author cited above views worldview as the beliefs the people in question have about the nature and structure of the different beings inhabiting the universe as well as the interaction of these beings with man. When it is said that what is admirable in one country could be ridiculous in another, it is because the different peoples of the world perceive the beings in their environment, both human and non human beings, differently and these different perceptions inform their attitudes and reactions towards them at any given time. [11] also quoted [12] as also expressing similar view. Nwoye defined worldview as "how people perceive and explain their world or the ways things are or change in their environment". According to [13], Nwoye also states that people's worldview makes them establish theories about life and death, illness and misfortunes and the way to solve the problems of human affliction". From what Nwoye said, it becomes obvious that the establishment of theories and proffering of certain solutions are men's reactions to their perception of the environment in which they live.

With regard to Igbo worldview, [14] quoted [15] as having said that the Igbo worldview leads to "understanding the Igbo man and his identity, his vision and his mission in the world". This is very true because a full appreciation of Igbo worldview will definitely lead to the proper understanding of not only who the Igbo man is but also to full appreciation of why he does what he does and why he perceives and reacts to his environment the way he does. Apart from observing the Igbo man in the various aspects of life with a view to understanding and appreciating him, there is no doubt that some Igbo words could guide a good reader in discerning some hidden but very relevant aspects of Igbo life. This view is shared by [16] in a forward he did for Anieke's *Chinua Achebe's Trilogy: A Study in Bicultural Communication*. According to him:

The issue of non-translated Igbo words is guaranteed to challenge the non-Igbo reader to dig copiously into Igbo culture to discern words, events and situations that may not exactly have English equivalents, but which form the core of uniqueness in the comprehension of Igbo life and culture.

A number of literary works written by Africans especially after the phoney exit of the colonial masters contain words of the indigenous language of the author even though such works are written in English or French. That is the case with most of Achebe's works. That is why such words as **Idemili**, **ozo**, **inyanga** and **nne** are featured in his first novel, *Things Fall Apart*. A non-Igbo speaker who reads these novels will certainly have problems with these Igbo words. If such a reader ignores such words, his understanding of the society depicted in the novels will be highly limited. However, if he searches for and finds out the deep meanings of these words, he will surely understand the society of the novel much better. Words are therefore very good indicators of meaning in Igbo language. In European languages, it is often said that a word derives its meaning from the context it is used. This is not always the case with Igbo language where one word can tell a whole lot about the people in question. We can illustrate with the following words:

Chi---God, personal or guardian spirit.

Ogbanje-----The wicked child that keeps dying and returning to the mother's womb to torment her with a new birth.

Osu-----The cast system that regards some people as being dedicated to the gods in perpetuity.

The above three words and many others like them speak volume about the Igbo people whose culture they portray. Having examined the concept of worldview, we will now examine some aspects of Igbo worldview that are relevant to the present study.

Religion in the Traditional Igbo Society: The Igbo people approach religion very differently from the way the Europeans do. For the average Igbo man, religion is life and life is religion. Every cultural practice of the Igbo man reflects his religious inclination. It can be said that the average Igbo man does not practice religion but he lives it. [5], [6], [7], [8]. In his contribution, [11] stresses the fact that "the Igbo believe in the Supreme Being, who is the controller of the world and all that there are in the world. Their firm belief in the Supreme Being is manifested in the names they give their children". He goes further to highlight Igbo people's perception of the Great Being as follows: "He is said to have His abode above the sky. This deity is believed to be ubiquitous and invisible. He is looked upon as the fountain of justice". Okeke depicted accurately the Igbo people's perception

of the Creator of the universe and the veracity of all that he has said in this regard will be sealed after the analysis of the translation of the Igbo names contained in the present work. Okeke continues by adding the following:

The Igbo, apart from their belief in the great God conceived as transcendental and incomprehensible also believe in a pantheon of lesser deities, such as Ala (earth goddess), Ifejioku (god of agriculture), Idemili (god of water), Agwu (god of medicine, divination and possession) and so forth.

Though Okeke highlighted that the people believed that the lesser deities “protect them and control their behavior, our position in this paper is that the role assigned to the smaller gods by a character in *Things Fall Apart* is more appropriate. In what could be described as a religious debate between a white missionary, Mr Brown and an elderly man from Umuofia, Mr Akunna, Mr Brown accused the traditional worshippers of giving all the worship to what he described as false gods which the people created. In his reply, Mr Akunna replied as follows:

That is not so. We make sacrifices to the little gods, but when they fail and there is no one else to turn to, we go to Chukwu. It is right to do so. We approach a great man through his servants. But when his servants fail to help us, then we go to the last source of hope. We appear to pay greater attention to the little gods that is not so. We worry them more because we are afraid to worry their master. Our fathers knew that Chukwu was the Overlord and that is why many of them gave their children the name Chukwuka- Chukwu is Supreme. (p.127)

From the above, it is obvious that the smaller gods serve as intermediaries through which the Great Creator of the universe is reached in the traditional Igbo society.

The Concept of Chi in Igbo Worldview: There is the tendency among Igbo scholars to describe **Chi** as the “personal god” or “guardian spirit”. Chinua Achebe is one of such scholars as highlighted in *Things Fall Apart*, a novel he published in 1958. [8] also quoted [12] [13] as having expressed the same view. However, in this paper, two different perspectives of this concept will be examined. The first is the view expressed by [14] in the following words:

In spite of the fact that the Igbo believe that the individual is the maker of his own fortune, they also believe in predestination, for they also agree that one’s Chi refers to one’s luck, which is associated with his destiny. In other words, what the person is going to be has already been preordained before he came into the world. This destiny can be written on his palm and palmists can interpret this destiny.

There is no doubt that, as Okeke explained above, in the traditional Igbo society, the concept Chi can sometimes be perceived as “luck”. That is why it is not unusual to hear statements such as

Obu chi ya nyere ya which means “He is enjoying this because of his good luck.”

Obu onye chi ojoo. This means “He has bad luck”.

It is also very pertinent for scholars of Igbo extraction to scrutinize the presentation of the concept of Chi in the history books with a view to determining whether these presentations actually mirror the facts in Igbo cosmology. Following the analysis of names associated with this concept, our position in this paper is that the concept of God is highlighted by the Igbo word **Chi**. The following illustrations will clarify this.

Chi + ukwu = Chukwu (the Big or Great or Supreme God)

Chi + neke = Chineke (the God that creates)

There is also the chi which begins with a small **c**.

chi=this refers to the lesser or smaller gods or deities. As we explained earlier, it can also mean “luck” in some contexts.

The Concept of Ofo in Igbo Worldview: This is a very important concept in Igbo worldview. As [2] states, “an Igbo man uses the ofo as a symbol of justice, righteousness, and truth” He also quoted [3] as having added that.

Ofo performs three functions in Igbo land, that is, social, political and religious but the political and religious functions are most important in that no serious rite or ceremony is performed without making use of ofo. What the Bible is to the Christians, ofo is also to the traditional Igbo people.

What Parrinder said above is quite true. The conviction the people have about the utility of ofo as a symbol of justice is reflected in the following names which Igbo people bear.

Name	Meaning in English
Ofo	Ofo is potent
Ofo buike	Ofo is strength

The Concept of Ogu- In Igbo belief system, there is a strong link between Ofo and Ogu. Just as Ofo symbolizes justice, and truth, Ogu symbolizes innocence. In 2017, Okeke highlighted that Ogu is a very strong instrument of peace in the following words:

Ogu also serves as a peaceful gadget. In Igbo land, if one is quarrelling with somebody, one can give the stalk of Ogirisi leaf (uboldia, a sacred plant that is used as Ogu) to an elder relation of that person and warn him or her to keep away from him or her to show that he or she does not want his or her association.

In most Igbo societies, you do not take action against someone who offends you without first of all sending him Ogu at least three times. This is called (imanye Ogu) that is, sending him a note of warning through his relation or a close friend. Ogu creates an atmosphere for peaceful settlement.

The observation made by Okeke above in relation to the use of Ogu in the traditional Igbo society is quite correct. The following Igbo names clearly illustrate this.

Name	Meaning in English
Oguamanam	May I not be found guilty when the Ogu is brought to me
Ogujiofo	One who clinches (holds firmly) the Ogu is the only one that is just,

NOTE: The name Ogujiofo tells a whole lot about the justice system in the traditional Igbo Society. Ogu symbolizes innocence while Ofo is a symbol of justice. The name Ogujiofo therefore implies that it is only the innocent who can be just. When oaths are administered to accused persons, it is all in a bid to establish the innocence of the accused. Whoever still remains alive at the expiration of the period stipulated by the oath is deemed to be innocent while any accused that dies within that period is presumed to be guilty. It is therefore a perfect justice system that sharply contradicts the corrupt judicial system foisted on the people by the Europeans.

The concept of Ala or Ani in the Traditional Igbo Society: According to Okeke(2017), “Igbo people hold most sacred the Earth (Ala) on which they tread and from which they draw means of sustenance and vital resources such as food, crops, water and so forth”. He also quoted Iwe(1985) as having said that:

Ala is the sustainer of all lives and fertility. It is on land that we build our houses. It is also to this land that the dead go when they die and are buried. Ala is so sacred that anyone who commits an abomination against it does not hope to survive. This explains why nso ala (abomination against Ala) is dreaded because it has severe repercussions.

The above underscores the importance of the Earth (Ala) in the traditional Igbo society. Other authors have also presented their perspectives with regard to what they think Ala represents in Igbo society. One of such authors is [11] who states as follows:

The point that Ani or Ala is the word for the Supreme Being in the traditional Igbo society has been very controversial. Many scholars hold that the word “Chukwu” is the original Igbo word for this Being. But there are not a few scholars who insist that Chukwu rather originated from the early Christians or missionaries who did not believe that Ani or Ala expresses the supremacy of the Christian God well.

If there was any doubt with regard to the position taken by the author of the above quotation, such doubts were cleared when he later categorically stated that “the Supreme Being is called Ani, Ana or Ala.” It is, however, not very clear why the author of *Chinua Achebe's Trilogy* took this position. He drew his conclusions based on the opinions of some scholars that he did not cite as well as on the results of the interviews he granted to very old men whose responses were not very coherent. He also tried to convince his readers that the translations of some of the names he mentioned lent credence to this fact. It might be appropriate to examine

some of the names he used for illustration. The first name on the list was “Anieke” which he translated as “Ani has created”. Igbo language we all know is tonal and the way a particular word is pronounced determines the meaning of the word. If the last vowel of the word “Anieke” is highlighted, the meaning will be “The land of pythons”. if, however, the last vowel is pronounced with a low tone, we have “the Earth cannot create”. We tried to pronounce “Anieke” in several other ways but could not get the pronunciation that gives the meaning highlighted by the author. The other examples he gave as well as their translations include:

Word	Author’s Translation	Our Translation
Aniakari	Ani is too great	There is much land
Aniji The land that produces yam	Ani holds	Ani sustains OR
Anikwe	Ani disposes or confirms	If the Earth (Ani) permits
Anikadibia	Ani is greater than native doctor OR Ani heals	Same as his
Aniamalu	Ani knows already	Same as his
Anichebe	May Ani protect	Same as his

The author said that the attributes given to Ani are the attributes of the Supreme Being. One can also argue that he did most of his translations so as to give Ani the attributes of the Supreme Being. If we know as [13] highlighted that “Ani or Ala is the sustainer of all lives and fertility...that it is also to this land that the dead go when they die and are buried and that one who commits abomination against it does not hope to survive”, it becomes easy for us to know what Ani holds or protects as highlighted by the translations above. If it is also the land (Ani) that produces the herbs used by the native doctor to heal the sick, one can also understand why Ani is greater than the native doctor.

Besides, if the Igbo nation has been in existence for over five thousand years as highlighted by Isichei in 1976 and the Europeans and their agents arrived just a hundred and sixty two years ago (precisely in 1857), how can one ever think that the whites or their agents introduced the word Chukwu to Igbo people when fifty-five percent of Igbo names begin with Chukwu as this work will soon reveal. The author gave us only seven names that begin with Ani but this work contains over eighty-five names beginning with Chi or Chukwu. Having examined some aspects of Igbo worldview that are relevant to this work, we will go further by translating one hundred and sixty three Igbo names grouped according to the perception the people have of God and other aspects of their material environment.

1. Those Showing belief in the Existence of God

Igbo Name	Translation into English
Chukwudi	There is God OR God exists.
Chidindu	God is alive
Nnamdi	My God/ My Father lives

2. Those Showing People’s Perception of God

Igbo Name	Translation into English
Chibundu	God is life
Ihechukwu	The light of God
Ebubechukwu	The glory of God
Chibueze	God is king
Chimazuru	God is all knowing
Chikamara	God knows it better
Chidinma	God is good
Chidiebere	God is merciful
Chinonso	God is close to me

3. Those Showing that Children are given by God

Igbo Name	Translation into English
Oluchukwu	God’s creation
Uchechukwu	God’s will

Akachukwu	God's work
Ogochukwu	Gift from God
Amarachukwu	Favour from God
Onyinyechukwu	God's gift
Chinyere	One given by God
Chinenye	It is God that gives
Ekechukwu	God's creation
Chikere	One created by God
Okwuchukwu	God's word
Okwuobasi	God's word

4. Those Showing that Power and Life Belong to God

Igbo Name	Translation into English
Chukwunweike	Power belongs to God
Chukwubuike	God is power
Ekebuike	The Creator is power
Ikechukwu	God's power
Ikenna	God's power
Chinwendu	God owns life
Chukwujindu	Life is in God's hands

5. Those Showing how People Should Approach God

Igbo Name	Translation into English
Chibuzo	God comes first
Lebechukwuanya	Look up to God
Chekwubechukwu	Have faith in God/Believe in God
Chetachukwu	Remember God
Kelechukwu	Give thanks to God
Sopuruchukwu	Respect God
Tobechukwu	Glorify God
Somtochukwu	Glorify God with me
Makuochukwu	Run to God for protection

6. Other Names Associated with God

Igbo Name	Translation into English
Ekenedilichukwu	Thanks be to God
Chinatu	It is God that decides
Chigaemezu	God will fulfill
Chizurum	God is sufficient for me
Chinedum	God guides me
Chinalu	It is God that does the work
Chimamkpam	God knows what I need
Chinezelum	God protects me
Chinurumkpe	God heard my plea
Chinazu	God sustains
Udochukwu	Peace of God
Ugochukwu	The beauty of God
Onuchukwu	The voice of God
Izuchukwu	God's whisper
Ajuluchukwu	Did anyone ask God?
Okechukwu	God's gift
Uzochukwu	God's way
Ngozichukwu	God's blessing
Nkechinyerem	The one God gave me
Ukachukwu	The word of God
Akuchukwu	God's wealth
Chinazaekpere	God answers prayers
Amuchechukwu	Does anyone know God's will?
Onyemauchechukwu	Who knows the will of God?

Ogechukwu	God's time.
Ifeanyichukwu	Nothing is beyond God
Chioma	The excellent God OR Good luck
Chikeremma	God has willed that it shall be well
Chizoba	May God protect
Chinemerem	God does it for me
Ginikachukwu	What is greater than God?
Chimaobi	God sees the hearts of men
Makachukwu	Because of God
Chidozie	May God effect the positive change
Onuabuchi	Man's words are not God's words
Chidera	Once God has written, no one can change
Chiamaka	God is very good
Onyebuchi	Who can be God?
Kosisochukwu	As it pleases God
Chisomaga	God moves with me
Unachukwu	God's glory
Okwudilichukwu	It is for God to say
Chikadibia	God is greater than the doctor
Chiadikaobi	The will of God is different from that of man
Chinecherem	God has plans for me
Eberechukwu	God's grace
Chinonyerem	May God be with me
Chinasoakwu	It is God who replies to my enemies
Odinakachukwu	It is in God's hands
Mmachukwu	The beauty of God
Nwachukwu	God's child
Chukwuemeka	God has done well
Chukwusoafu	God sees as well
Urukanachukwu	Much benefit comes from God
Iwuchukwu	The law of God
Ononiwu	Is it in the law?

7. Names Derived from Igbo Market Days (Eke, Orie, Afo, Nkwo)

Igbo Name	Translation into English
Okereke/Okeke	Born on Eke day (man)
Nweke	Born on Eke day (man or woman)
Okorie/Okoye	Born on Orie day (man)
Nworie/Mgborie	Born on Orie day (woman)
Okafo/Okoroafo/Nwafo	Born on Afo day (man)
Mgbafo	Born on Afo day (woman)
Okonkwo/Okoronkwo/Nwankwo	Born on Nkwo day (man)
Mgbonkwo	Born on Nkwo day (woman)

8. Names Derived from Parts of Human Body

Igbo Name	Translation into English
Anyabuike	The eye is power
Akabuike	The hand is power
Ihuarulam	May my face (public image) not be negatively affected as a result of evil
Azuka	The back is greater (that is, what happens behind you tells more about you)
Nkeafonyere	What my womb gave me (referring to a child that could be a boy or a girl)

9. Other Igbo names and their meanings

Igbo Name	Translation into English
Ndubuisi	Life is more important
Egbeonu	The bullet from the mouth

Ndidiamaka	Patience is good
Nneoma	Good mother
Adaobi	Daughter of the family
Nnaemeka	God/Father has done well
Ahunna	Part of the father
Ani	The earth
Ifeoma	Valuable property
Anulika	The joy is greater
Nkeiruka	The future is brighter
Nneka	Mother is greater
Obinna	Father's will
Nnenna	Paternal grand mother
Eze	King
Adanna	Father's daughter
Orji	The Iroko tree
Igwe	Heaven
Okpara	The first son
Uchenna	Father's wish
Ogbonna	Father's name sake
Nweze	The child of a king
Ugonna	Father's pride
Obaji	Yam barn
Ogonnaya	Father's inlaw
Onukwube	May the mouth continue to talk
Onuoha/Onuora	The voice of the people
Ifunanya	Love
Ikemefuna	May my efforts not be in vain
Ogbuehi/Ogbuefi	One who slaughtered a cow (especially for the dead father)
Ozoemena	May it not happen again (ie, death)
Nwakaibie	The child that is greater than others
Ezeudo	The King of peace
Ojiugo/Ugonma	The beautiful one
Obiageli/Obianeri	One who has come to enjoy
Maduka	The human being is more important
Obierika	The human mind is complicated
Udodiri	May there be peace
Ndulue/Ndukwe	If there is life
Umezulike/Umezurike	May this evil stop
Akukalia	Excess wealth
Ukaegbu	Words do not kill
Ibegbunam/Ibegbulam	Let the other man not kill me
Onyemaechi/Amaechi	Who knows tomorrow?
Onwubiko	Death I plead with you
Okagbue	One who hurts with words
Ogoma	A good inlaw
Nnanna	Paternal grand father
Uzodinma	If the road is good/safe
Ijeoma	A good journey/ a safe trip

II. DISCUSSION ON FINDINGS

In this work, a total of one hundred and sixty three Igbo names were translated into English. Out of this number, eighty-nine names representing fifty- five percent began with or have Chukwu (God) in them; seventy-two names representing forty-five percent reflect the people's perception of and attitude to their material environment and events surrounding them. The work reveals that there are names showing the people's belief in the existence of God as well as others showing their perception of and attitude to God (see nos 1-5). The big question is if the Igbo people knew all these facts about the creator of the universe, what is the new religious knowledge that Christianity has brought into Igbo nation? Some uninformed people might quickly assert that they stopped the killing of twins in Igbo land and we ask, "How many twins are born in Igbo land in one year?"

While this researcher does not subscribe to the killing of any baby or adult for any reason, it might be necessary to put things in their proper perspectives. Killing twins born once in a long while and decimating communities inhabited by millions of people, which one is more heinous? It is the countries in Europe that came into Africa slaughtering their indigenes and forcefully taking over their communities in the name of colonization that also brought the missionaries who came to evangelize Africa. In Africa today, there is unrest almost everywhere and wars are going on in some places. The weapons used in prosecuting these wars come from arms manufacturing factories in Europe, yet their priests and pastors came to Africa on evangelism. Given the fact that the traditional Igbo people lived religion rather than practice it the way the Europeans do, and in view of the fact that the Igbo nation was much more peaceful than what we have since the Europeans came, it might not be out of place to conclude on the issue of religion that the Igbo people were closer to God than the European traders and missionaries that came to destroy all we were known for in the name of colonization and evangelization.

Another pertinent issue about the Igbo world that this study may contribute to is the question of non centrality of authority in Igbo land. A number of scholars have since recognized the fact that the Igbo nation has no history of kings. [7], [8], [9]. Some of the names we analyzed after translation could give us a clue as to why the Igbo people have no history of kings. Let us examine the following names:

Igbo Name	Translation into English
Chibueze	God is king
Chinonso	God is close to us
Sopuruchukwu	Honour/Respect God
Chidozie	May God effect the positive change

The Igbo people believe that the creator of the universe is their king. They also believe that He is very close to them. They equally urge their people to respect and honour their king. Generally, people believe that it is up to those in authority to set things right. The Igbo people give God the same responsibility as revealed by the name Chidozie (May God effect the positive change). The people also know that Chukwu (God) is all knowing (Chimazuru) and is capable of protecting those who honour and respect Him as depicted by the name Chizoba (May God protect). From the revelations from these names, it is obvious that the Igbo people had a king and that king is God. Here therefore is a group of people who believe that their king is very close to them, that their king is all knowing and that their king protects those who respect and honour Him. Does this scenario not give one enough clue to understand why the Igbo nation was one of the Most peaceful and most accommodating in spite of the absence of an earthly visible king?

It might come to many as a surprise that what some messengers of the Light taught their followers in most recent times has since been recognized and practiced by the people in the traditional Igbo society. Most recent spiritual teachings have stressed the need for people to observe the natural laws which, no doubt, were instituted by the Creator Himself. Some Igbo names suggest that people did not only recognize the existence of such laws but also insisted that they be kept by the people. The names Iwuchukwu (the law of God) and Ononiwu (Is it in the law) point clearly to the fact highlighted above.

Part of the things people should know about the Igbo worldview is their belief in predestination. The names below give us the indication of the existence of this fact.

Igbo Name	Translation into English
Chidera	Once God has written
Odinakachukwu	It is in God's hands

The names above show that the people believe in predestination even though this belief does not prevent them from striving hard to achieve the predestined goals. The name "Chidera" means "once God has written". This implies that whatever God has written cannot be changed by any being, human or non human. In other words, whatever one will be and whatever one gets from life has been preordained by the creator Himself. The idea portrayed above is also suggested by the second name "Odinakachukwu" which means "it is in God's hands"

What is most interesting about the Igbo people is that the belief in predestination does not negatively affect them in their efforts to achieve their goals in life which seems to suggest that the people equally know that individuals have to work hard to achieve the goals set at birth by the creator of the universe.

[2] quoted [3] as having said that the Igbo "...are a truly religious people...they eat religiously,dress religiously, sin religiously...Religion of these natives is their existence and existence is their religion". With the above, Ugwu made a statement of fact. It might be appropriate to examine the following names:

Igbo Name	Translation into English
Chibuzo	God comes first
Chinalu	It is God that does the work
Chinatu	It is God that decides

The Igbo man believes that God comes first as the name Chibuzo depicts. This implies that in whatever activity one is involved in, he should place God first without exception. Even in his farm or workshop, it is God working since He provides the strength necessary for the work as highlighted by another Igbo name "Chinweike" which means "God owns the strength. From the foregoing, it is obvious that the average Igbo man places God first in all he does.

The names translated also reveal that the Igbo people believe in reincarnation. The following names lend credence to this fact:

Igbo Name	Translation into English
Ogbonnaya	Father's name sake
Ogonnaya	Father's inlaw
Nnanna	Paternal grand father
Nnenna	Paternal grand mother

The name Ogonnaya is usually given to a child when it is believed that the child reincarnated from one of the inlaws of the man, that is, the wife's dead father or mother came back to the family as a sign of appreciation for the man's good gestures when they were alive. Nnanna is the paternal grandfather while Nnenna is the paternal grandmother. These grandparents, it is believed, could come back after passing on when the opportunity presents itself for a new incarnation and birth in the family. When they do, the male child becomes "nnanna", while the female child becomes nnenna. Ogbonnaya (father's name sake) is given to a child when it is believed that the child (usually a male child) and his father reincarnated from the same man.

The traditional Igbo society also gives names that reveal that the human being is higher than every other being created by God.

Igbo Name	Translation into English
Maduka	The human being is more important
Ndubuisi	Life of man comes first
Nwachukwu	God's child
Ibegbunam	Let the other man not kill me

Before ever science began to classify living things, placing human beings above all other living things, the Igbo people already knew this fact as shown by the names they gave to their children. Maduka means that "human being is higher than other things created by God". This explains why the Igbo is averse to any system that places the life of animals higher than that of man. The name "Nwachukwu" (God's child) also confirms that in the Igbo worldview, man is seen as the property of God that nobody should tamper with. Any system or practice that negates this very principle is alien to Igbo culture. The name Ndubuisi (life comes first) suggests that the Igbo man considers life as sacrosanct; hence everything should be done to preserve it. The last name on the list Ibegbunam (let the other man not kill me) reinforces and confirms the belief of the people in the primacy of human life.

With regard to death, the Igbo man's attitude is that of resignation. The names they give to their children clearly show their powerlessness over death. The following examples will clarify this.

Igbo Name	Translation into English
Onwubiko	Death I plead with you.
Ozoemena	May it (death) not happen again

Both Onwubiko and Ozoemena are names that do not suggest any form of confrontation. Both are pleas to the all powerful death to show some restraint. Even when such names as Makuochukwu (run to God for protection) and Chinezelum (God protects me) are given to children, they are all indirect and discreet pleas to the Most High to shield the children so named and their parents from the evil clutches of death.

There is no way all the one hundred and sixty three names translated in this work can be analyzed separately. It is however hoped that every reader will quietly study each name with a view to absorbing the deep meanings of these names so as to clarify some hitherto forgotten or unknown aspects of Igbo worldview and to appreciate fully the enormity of the wisdom inherent in the philosophy of life of this very unique people on earth.

III. CONCLUSION:

This work entitled Igbo worldview and the Translation of Igbo Names was geared towards clarifying the concept of Igbo worldview and translating Igbo names with a view to further expand the existing knowledge about the worldview of Igbo people. A total of one hundred and sixty three names were translated from Igbo into English. We defined worldview as the perception people have of the structure and forms of the different elements in their environment which usually informs their reaction towards it. After analyzing the translated names, we got further insight into Igbo people's view of life with regard to religion and perception of God, the

lack of central government in the traditional Igbo society, their belief in predestination, belief in reincarnation, the position of man in Igbo worldview as well as their attitude towards death. It is believed that this research effort will contribute a great deal to the full appreciation of Igbo people for who they are and finally remove the misrepresentations that often result in the people being grossly misunderstood and sometimes witch haunted by certain segments of the global community.

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