

THE TECHNIQUES AND LINGUISTIC PROBLEMS OF ENGLISH-IGBO TRANSLATION: A STUDY OF EMELONE'S *SHADES OF STRUGGLE*

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Abstract

*Translation is the act of changing the data of a source language into a target language. By the source language, we mean the language from which the translator is transferring knowledge to another whereas the target language means the language into which the knowledge is being transferred. Translation of a novel falls under literary translation. In literary translation, a lot of problems are usually encountered. This paper aims at bringing the contents of the source language to the knowledge of Igbo audience that do not understand English. This paper also aims to increase the number of the available Igbo cultural related material and to bring to light the techniques and linguistic problems as captured in the source language text. As this aim could not be achieved in isolation and for this reason, the text, *Shades of Struggle* by Chioma Emelone was selected from the library. The translated novel was analyzed using Interpretive Theory of Translation (ITT). For the analysis, examples from the source and target texts were placed side by side and suitable techniques were employed. The problems encountered during the translation were highlighted. This paper will be of immense value to the native and non-native speakers of the Igbo language, translators and linguists. The highlighted techniques and linguistic problems will be greatly appreciated by the Igbo native speakers, and they also will be helpful to enthusiasts, exponents and teachers of translation. Having seen some of the problems and adequate techniques employed in solving them, literary authors and translators will be stimulated to produce more translated literary works.*

1.0 Introduction

Translation refers to the transfer of the source language ideas into the target language ideas without changing the contents of the source language. The aim of the translation is to establish a relationship of equivalence between the source and the target texts, while taking into account, a number of constraints, such as context, rules of grammar of the source language and its writing conventions. The assumed pioneer of translation is Livinus Andri Nichos in 240BC. Nichos began translating from one language to another by translating Odyssey Ulysses' journey which is all about adventures from Greek to Latin. In furthering this, Edebiri (1982:20) states that as far back as middle of the 20th century, the missionaries had already carried out translational exercises using the Bible as their sole text into several indigenous languages such as: Yoruba, Igbo, Hausa, Efik, Ijaw, etc. as translation helps to ease their mission works whereby the people have a better understanding of their messages. In addition to that, other scholars came to the understanding of translation which aids in enriching the cultures, norms, and values of the people.

The translation of *Shades of Struggle* into Igbo is to bring the message of the author to the grassroot. *Shades of Struggle* is a novel that describes the suffering of the widows in our society today. It uses Nwannennia to paint this picture. Nwannennia is an only child of her mother who married Mr. Abel Maduka though against the wishes of her parents and those of her brothers-in-law. To Abel's brothers, since she is an only child, she will find it difficult to conceive and may bear just one child just as she is, if she is able to conceive at all. Abel neglected these words and got married to her. After their wedding, Abel's shop in Enugu got burnt due to electrical faults, which was the beginning of Nwannennia's suffering. She took in and gave birth to a set of triplets. Nwannennia was termed an ill-luck to Abel by her brothers-in-law. When the children were four years, things became tougher for Nwannennia as the feeding and the payment of the children's school fees were left for her alone. Abel was working as a security at St. Paul's Boys' College, Eziani but he spends his salary only on drinks. His children were sent out of school because they could not pay their school fees. It got so bad that his children found out that their father does not contribute to their welfare. One day, one of his daughters, Onyeka, went to his place of work and reported him to the principal, Fr. Dan Igbo. She told him how they have been suffering and how her paternal uncle told them to pack out of his house before the end of the year. On hearing this, Fr. Dan was so touched that he demanded to see Abel and his wife. After his meeting with them, he gave them a two room apartment, and promised to see the children through their secondary education. He also said that he will withhold Abel's salary which he will use in building a house for them. On hearing this, Abel got so angry that he cared even less about his family's welfare. He instead went to his brother who reported the case to Umuada Aniozo. Umuada Aniozo fought so hard to see that Nwannennia and her children were sent away from the college premises. They did their best but later succeeded when Fr. Dan had completed the building of the house. Nwannennia and her children packed into the house. Fr. Dan started paying Abel which made him go back to drinking since he had started

earning. This time, the drinking was so bad that he was knocked down by a vehicle at one of the nights he went to drink, and he died in it. This opened the door of another phase of suffering for Nwannennia because her brothers-in-law and Umuada Aniozo believed that she killed her husband. During the burial, her hair was wickedly shaved with broken bottles, she was stripped of everything she had both money and valuable materials, and was almost made to drink the water with which her husband's corpse was washed, but was saved by the intervention of her sister-in-law and few other women. Even the personal gifts that people offered her during the burial were taken away from her by her brothers-in-law. They intentionally did this so that she and her children would die of hunger during the mourning period. This is because in Eziani, a widow is supposed to mourn her husband for six months without coming out. It was because of the suffering Nwannennia and her children went through this time that made her give out her daughter Onyeka in marriage to someone she knew nothing about because she feels that he was a God sent to liberate them from poverty. Onyeka marries Basil, she had all the money she wanted likewise her mother and siblings but she was going through pains in the marriage. Her husband beats her at every given opportunity, she knew nothing about what he does for a living too and will always receive beatings whenever she asks about his occupation. Onyeka later found out that her husband was an armed robber and opened up to her twin brothers whom Basil's boys killed. Basil was imprisoned because of the murder of Onyeka's twin brother. Nwannennia and her family went back to square one. Her brothers-in-law snatched her husband's portion of land from her because their late brother had no heir. The poor widow was struggling to get a living from farming and trading but she could not continue anymore. Words eluded her. The shock of all that happened, affected her health. She slumped with a thud and gave up the ghost.

The thrust of this paper is to provide an English-Igbo translation of Emelone's Shades of Struggle. Chioma Emelone is a Nigerian author and lecturer, who hails from Nnobi in Anambra State. She is known for her children's book, "My Fortune," and her play, "Few-Hours Sickness". She works as a lecturer at Nwafor Orizu College of Education, Nsugbe. The target is to produce the same meaning in the translation with a focus on the structure. The author of the novel brings to light, some life challenges, presenting it against the backdrop of some cultural views and societal expectations of the Igbo people. Hence, the importance of producing the Igbo equivalence is needful to educate the Igbo speakers and to pass across the same message as contained in the English version.

The general objective of this paper is to render Emelone's Shades of Struggle written in English into the Igbo Language. In the same vein, the following questions would serve as the basis of the paper and would direct readers on the outcome of the research.

- i. What are the techniques employed in translating the text?
- ii. How have the techniques used affected the translation of the text?
- iii. How were linguistic difficulties encountered during the translation tackled?

On methodology, the nature of this paper determines that the researchers should use the qualitative interpretative approach. The data for this paper is obtained from the novel, Emelone's Shades of Struggle by adopting purposive sampling, also known as judgmental or selective sampling, which is a non-probability sampling technique where researchers intentionally select participants based on specific characteristics or criteria relevant to the research question. It's a deliberate approach to gathering in-depth information from individuals who possess the most valuable insights for the study. Hence, the researchers went through several English novels for the English-Igbo translation. However, the novels are written by several authors of which a single novel ought to be used by the researcher for the research. After considerations, the novel, Emelone's Shades of Struggle was chosen for the translation due to its setting. The novel reflects the struggle of the African woman and her society. Conclusively, the data was collected through a thorough reading of the source language text, and providing the Igbo Language translated version of it.

2.0 Literature Review

The researchers take a look at relevant literature to the title of this paper. They will sharpen the wits of both the researcher and her audience.

2.1 Translation Concept

Translation is a concept that concerns the changing of a language data from one language to another, whereas the former is termed 'source language', the latter is termed 'target language'. There are variations in conceptualizing the essence and nature of translation which is due to various scholars' notions in this concern, for each has attempted and approached it in a particular perspective. House (2015) opines that translation is an activity of text processing and text reproduction that leads from the source text to the resulting text. The word 'translation' has the prefix 'trans', meaning 'going across'. Etymologically, it refers to the concept of 'transfer'. Translation is the production in the target language of the closest natural equivalence to the message of the source language first to meaning and then to style. In the words of Nida (1982), it is "the science of translation".

However, translation is an art, and a language activity. Translation is a natural term used for all tasks where the meaning of the expressions in one language is turned into the meaning of another, whether the medium is spoken, written or gestured (Crystal, 1987). In the same vein, Brislin (1976) says that it is the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form, or whether the languages have established orthographics or do not have such standardization. This simply entails that translation is reproducing the text of one language into another.

Nida (1964) has rightly pictured this diversity as he observes that the definitions are as diverse as those who have discussed the point. This variety stems from discrepancies in the materials, purpose, and the needs of the audience. Nida and Taber (1969) offer a more detailed and precise definition stating that translation is the reproduction of the closest natural equivalent, in terms of meaning and style, of the source language message into the target language. In either case, equivalence plays a key role in these definitions. Equivalence also is stressed in other views of translation.

2.2 Translation Techniques

Vinay and Darbelnet (2000) develop the following translation techniques to aid in handling the challenges of translation as thus:

- a. **Borrowing:** This has to do with the adoption of a source language lexical item into the target text. This takes place because such a lexical item is not originally in the recipient language vocabulary. Example: *bọọlụ* = ball; *foonu* = phone. Through it, Ezika (2019) says that languages get more words. It is the simplest strategy of translation. Most of these borrowed items take on the structure of the recipient language in terms of spelling and form. Examples: (a) *Chaja* – Charger (Mobile phone charger, etc), (b) *Bọketi* – Bucket.
- b. **Calque:** This is a type of borrowing in which the borrowed linguistic expression is translated into the target language following its grammatical structure. The difference between this and borrowing as a technique is that while borrowed words are lexical items lifted from a language and graphically represented with the letters of the recipient culture having the reflection of the phonology of the donor language, calque is an expression borrowed from another language but translated into the target language without reflecting the phonology of the donor language. Ajunwa (2014:49) sees it as loan or compound word translation. Examples: (a) Good morning - *Ụtutu ọma*, (b) Morning duty - *Oru ụtutu*.
- c. **Literal translation:** This is a word for word translation of a sentence from a language into another language. This is meaningful when handling short sentences or expressions. In the cases of long sentences and expressions, that is, when wrongly applied, the individual meanings of each unit do not give a meaningful sentence or may give another meaning. Vinay and Darbelnet (2000:86) reveal that “literal translation is a unique solution as it is common when translating between two languages of the same family.” Example
 - (i) *Obinna* is here – *Obinna nọ ebe a*.
 - (ii) Come here – *Bịa ebe a*.
- d. **Transposition:** In translation, this is substituting one part of speech with another without changing the meaning of the message. The parts of speech – noun, pronoun, adjective, adverb, preposition, conjunction and exclamation replace one another in the process of transposition. Examples (a) *Ọmalinze* bụ azụ eru ala – *Ọmalinze* is a good wrestler. She is very beautiful - *Ọ bụ asa*. Here, the adjectives have been transposed into nouns.
- e. **Modulation:** This brings about change in point of view (e.g. changing part of speech). Ajunwa (2014: 63) says that the change in point of view is for “the purpose of casting light on the message, without necessarily injuring the genius of the target language.” It is placing the information contained in a source text in another altitude which shows the versatility of the translator as regards the languages involved in the translation.

Modulation, according to Vinay and Darbelnet (2000) in Ezika (2019) is of several types and some of them include:

- **Abstract for concrete/ Metonymical modulation:** A metonym refers to something by the name of something else related to it. An abstract name is used to replace something concrete related to it. Example: *Kwanyere ndị okenye ugwu* – Respect gray hairs.
- **Explicative modulation:** As the name indicates, there is an explanation in the target language to explain what is said in the source language. Example: *O riri ofe ọha* - He ate ọha soup (ọha is a type of vegetable)
- **Part for whole modulation:** A part or a feature of an object is used to describe or in referring to the whole object. Example – *Ọ gara akwụkwọ* - She went to school.
- **Part for part modulation:** Here, a part or a feature of an object is used to describe another part of an object in the target language. Example: *Obi bụ ya sọ anụrị* - His mouth was filled with laughter.

- Reversal of terms/ Inverse modulation: This, according to Ajunwa (2014), can take place at two levels: lexical and syntactic levels. At the lexical level, a source language lexical item is reversed into an opposite lexical item in the source language. On the other hand, a syntactic inversion occurs when a source language syntactic term is reversed into an opposite syntactic term in the target language; the direct object reverses to be the subject of the sentence. Examples: Obinna anaghị ewe iwe oku - Obinna is cool tempered (lexical inversion). Uwe ahụ bụ nke Ike – Ike is the owner of that cloth (syntactic inversion).
- Change of symbol modulation: Here, a symbol is used in place of another symbol. Example: He is a poor man – O nweghị kobo na afu.
- f. Equivalence: On the issue of equivalence, the authors refer to rendering two situations by different stylistic and structural methods; these situations are seen in the source text and its equivalent text which is the target text. Nida (2001) posits that translators do not translate languages but texts are aptly captured in this principle. It is applied mainly in the translation of clichés, idioms and proverbs which must be rendered in such a way as to conform to the genius of the target language. For instance; make hay while the sun shines ‘were ehie chọwa ewu ojii’; He who laughs last, laughs best. = ‘Onye ndidi na-eri azu ukpoo.
- g. Adaptation: adaptation refers to those situations where cultural differences occur between the source text and the target text. Thus, this can be considered as a special kind of equivalence; a situational equivalence, (Vinay & Darbelnet 2000). The difference between equivalence and adaptation is not wide. While equivalence is a partial shift; seen within a text at a sentential or word level, Adaptation is wide; a complete text, a story or situation can be adapted, a complete shift from a culture to another. For instance; when in Rome, do as Romans. Here, he tries to create a situation in the target language which brings in the sense referred to by the source language. He uses the available similar expression in the TL thus “Onye ruo ala obere ntị, ya bere nke ya tinye”.

2.3 Theoretical Framework

This paper adopts the interpretive theory of translation, also known as the theory of sense translation, as its theoretical framework. Interpretive Theory of Translation (ITT), the concept from the field of Translation Studies, began to form in the middle of the 20th century. The core principle is that the interpreter or translator understands the source language and grasps the intention conveyed by the source language, then breaks away from the external form of the source language and expresses the speaker’s intention in the target language.

The theory was made popular by Seleskovitch and Lederer (1984) and developed at the Ecole Supérieure d’interprètes et de Traducteurs (ESIT) of the University of Paris III. The theory has it that the totality of the sense of the source text is understood and transmitted in the target text. This suggests that it is the languages that are translated to the texts. Seleskovitch (1984) holds that sense is an invariant part of translation, it is the synthesis of style, connotation, the message and every other thing which plays significant roles in the communication process. The interpretive theory further postulates that reading is part of the comprehension process of a text. The reader develops an interpretive process whereby he mobilizes all the cognitive operations whose product is the fully understood meaning. The interpretive theory involves a process of comprehension- deverbalization- reexpression. Comprehension requires enough linguistic and non-linguistic knowledge of the source language and the subject to be able to understand the writer’s or speaker’s intention. Deverbalization links comprehension and re-expression as it frees the translator from the straightjacket of the original source language expression. This is because all that is required is finding the same meaning in the target language. A translator is therefore called a faithful if he is able to pass the same meaning and effect from the source domain to the target domain.

In Choi (2003), the Interpretive Theory is built upon four pillars: 1) command of the native language, 2) command of the source language, 3) command of relevant world and background knowledge, and 4) command of interpreting methodology.

2.4 Empirical Review

When we mention the term empirical, we are talking about the practical aspects of what is being discussed. Hence, we will practically examine few related works as have been researched by several scholars.

Udogu and Asadu (2023) work on a critical analysis of Igbo-English translations in social media posts: A study of Twitter and Facebook, with the definite purpose of conducting a critical analysis of posts and comments written in the Igbo Language on Facebook and Twitter, which are automatically translated into English upon user request. The main focus of their research is to examine the accuracy of the translations provided by these social media platforms, such as Facebook and Twitter, for posts written in Igbo. Additionally, their study aims to understand the challenges presented by language barriers in communication, shedding light on the linguistic and cultural differences between Igbo and English. The researchers adopted qualitative data which was collected over a specific period from posts written in Igbo and automatically translated into English on Facebook and Twitter, and

was subjected to analysis. According to their findings, results show that these platforms need to make significant improvements in order to achieve better translation output as some outputs are out rightly wrong.

Ezeyi (2014) focuses on translation of Igbo proverbs to the English and French languages. The paper aims at challenging the inferiority complex of some Igbo language speakers when standing side by side with other language speakers by providing various proverbs in Igbo and their equivalents in English and French languages. The author made efforts to find out what made the ethnic Igbo to abandon the Igbo language especially the proverbs. Furthermore, the research also discussed the problems encountered as a result of negligence of the Igbo language and possible suggestions were made. The researcher concludes by saying that if the Igbo proverbs, terms and words are adequately used, the vocabulary of Igbo Language will be enriched and the future generations of ethnic Igbo will retain that same wisdom of our forefathers.

In the same vein, Ijioma and Ezeafulukwe (2015) discuss ‘Translating technical texts: The Igbo Language example’ as they opine that the task becomes more enormous when translating from a well developed language to a developing one, and even becomes more complex when dealing with a technical text. Their paper tries to identify some challenges in translating a technical text into Igbo and suggest the way forward. According to Ijioma and Ezeafulukwe (2015), the Igbo Language is lagging behind in the development of technical terms which implies a wide gap between the two languages both linguistically and culturally. In their findings, they state that the source language word may express a concept which is known in the target culture but simply not lexicalized, that is not ‘allocated’ a target language word to express it. The Igbo language, most often, uses longish, paraphrasing, excessive dilution and description to express foreign concepts which explains why some terms in English are translated into Igbo by description. It has equally been observed that the syntactic structure of a language imposes restrictions on the way messages may be organized in that language. It is also imperative for a translator to be abreast of the trend, by keeping in touch with the modern sources of information, as any language that is not ready to generate terms and new coinages will die.

Uzoalor (2010) works on the translation of the books *Eze Goes to School* by Onuora Nzekwu and Michael Crowder with its *Problems and Principles*. Basically, the paper aims at examining these problems and highlighting some cultural elements in the text. The translations fall under “literary translation” that involves these other genres: poetry and drama. For the analysis, examples from the source and target texts were placed side by side and suitable techniques employed. After the analysis, it was observed that the techniques employed on the source text (English) could also be applicable to the target text (Igbo). Translation problems like cultural, linguistic, stylistic, dialectal-standard form, and other related problems were encountered. During the translation work, it was also observed that borrowing and modulation help in beautifying literary works. This was proved right because many words were borrowed while some expressions were modulated. To enhance the translation work, the principles of translation as propounded by Etti Dollett in Nida (1964:14) were employed which proved very effective and useful (Uzoalor, 2010).

3.0 Data Discussion and Analysis

The discussion in this paper is in two folds, the techniques and also the linguistic problems as captured in the English-Igbo translation of Emelone’s *Shades of Struggle*.

3.1 Techniques

The discussion and analysis are done with the use of the interpretative theory by Seleskovitch and Lederer (1984) under the following techniques; comprehension, deverbalization, and re-expression.

Comprehension basically entails understanding the source and target languages correctly and completely which plays a vital role in translation. In order to understand a discourse, the translator needs both linguistic and extra-linguistic knowledge. As for the linguistic knowledge, it is the knowledge of language, which is absolutely the basis for the translator to comprehend the source language and re-express it in the target language, and inadequate linguistic knowledge can lead to misinterpreting.

In deverbalization, it is an intermediate stage between interpreting source language information into the target language re-expression.

In re-expression or transfer: in Seleskovitch and Lederer, the translator has to pieces the meaning of the sentence (source language) before putting it in order as it supposes in the target language.

Example:

Eng: “The Lord we serve came that you may have life and have it in abundance. Suffering and bad luck are not your portion,” said Pastor David to her

Igbo: “Onyenweanyi nke anyi na-ejere ozi bjara ka i nwee ndu ma nwebiga ya okè. Ahuhu na chi ojojo abughi okè gi”, Pasto Devid gwara ya si. (P. 47)

Hence, the above sentence will be right to be put thus:

Pastọ Devid gwara ya, "Onyenweanyi nke anyi na-ejere ozi bįara ka i nwee ndu ma nwebiga ya ọkẹ. Ahuhu na chi ojuo abughi okẹ gi". (P. 47)

This shows the right order in the target language.

Also, there are numerous instances of the re-expressed statements in the text.

Eng: "Amen" she replied with both palms shown to the heavens.

"Amenu" ka o zara n'aka ya abuo chinyiri elu.

Hence, the above sentence will be right to be put thus:

Igbo: N'aka ya abuo chiliri elu, o zara, "Amenu". (P. 47)

This shows the right order in the target language.

Under re-expression, cases of borrowing were observed. For instance,

Eng: "After all I've warned you, you had the nerves to place your dirty pot on my **cupboard**".

Igbo: "N'agbanyeghi aka niile m doro gi na nti, i nwee obi idobe ite gi ruru unyi na **kafoodu** m". (P. 43)

Eng: computer

Igbo: komputa (P. 57)

English: cheque

Igbo: cheeki (P. 65)

English: torch

Igbo: toochi (P. 43)

The case of borrowing was also seen in the instance below. This happens when people of different cultures and speech communities come together for political, economic or any other reason and begin to use words of the counterpart which do not originally exist in their language. As time goes by, the words change in spelling and pronunciation, to fit the new users.

Eng: Don't you know that Onyeka and Okwudili will register and write their Basic Education Certificate Examination this year?

Igbo: O bu na i maghi na Onyeka na Okwudili ga-edebanye aha ma lee ule Basik Edukeshon Satifikeeti n'afọ a? (P. 43)

Another instance where borrowed words were used in the source and target texts;

Eng: She was charmingly beautiful, tall, elegant, young and fair-complexioned student of Community Secondary School, Eziani.

Igbo: O mara mma di egwu, too ogologo, kwupu, na-eto eto, ma buru nwa akwukwo Uloakwukwo Sekondiri Community di n'Eziani di ocha. (P. 45)

In the instances below, case of transdefinition was observed as a means of re-expression.

Eng: Once again, tongues began to wag.

Igbo: Ozọ kwa, ndi mmadu malitere kuwa ire gbamgbam. (P. 46)

Another instance as thus;

Eng: Onyeka interrupted him

Igbo: Onyeka manyere ya aka n'onu (P. 55)

Here, the target language which is Igbo, uses more words to define the English source language word.

Calque as a type of borrowing in which the borrowed linguistic expression is translated into the target language following its grammatical structure, is used in the translation. Hence, calque is an expression borrowed from another language but translated into the target language without reflecting the phonology of the donor language.

Examples:

Eng: Morning chores

Igbo: Oru ututu. (P. 56)

Eng: Friday morning

Igbo: ututu Furaidee (P. 70)

Modulated words were observed in the translation. Here, certain words were chosen for clarity sake for those who do not have a high competence level in the target language.

Eng: Traders were also not left out in the morning hours' rituals of restlessness and hustling.

Igbo: Ndi ahia bukwa ndi so na mgbaghari na igba mbọ nke oge ututu. (P. 56)

In the above example, the word 'hustling' can be seen as 'ndoli, ndoga, irusi oru ike, igbasi mbọ ike, dgz'. However, for the purpose of easy comprehension, the researcher adopts 'igba mbọ'.

The use of irony was observed in the source text which reflects in the target text:

Eng: "You are stupid! Hei! Abel has turned to some vegetables

Igbo: “Ì bụ onye iberibe! Ewoo! Abel aghoola akwukwo nri” (P. 67)

In the above instance, the individual was not referred to have turned into edibles, but the feature of his attitude which portrays, ‘weakness’.

The proverbs and idioms used in the source text were translated literally as the meaning and essence were not lost. For instance:

Eng: "And the termites must be eaten by frogs no matter how high they fly"

Igbo: “Awọ aghaghị ịta mkpu n’agbanyeghị ogo o feruru” (P. 68)

Eng: “Once again, tongues began to wag”.

Igbo: “Ndi mmadu malitekwaru kuwa ire gbamgam”. (P. 46)

Following the types of equivalence, there are instances of word level equivalence which include:

Eng: "I--- don't -- - know",

Igbo: “A....maghi.....m” (Pg. 83)

Here, the negative word “don’t” in English is standing alone, whereas the same is a suffix in Igbo as ‘ghị’.

Eng: "Yes madam".

Igbo: “Eé, nne m ukwu” (Pg. 82)

Eng: Crowd

Igbo: Igwe mmadu (Pg. 76)

Eng: Stress

Igbo: Nrugide (Pg. 75)

Furthermore, there are instances of grammatical level equivalence which include:

Eng: She had not seen him look very dangerously

Igbo: Ọ hụbeghi ya ka ọ di egwu (Pg. 63)

Eng: I will stop paying you

Igbo: Aga m akwusi ikwu gi ugwo (Pg. 61)

Eng: "He has left for his shop",

Igbo: “O gaala n’ulo ahia ya” (Pg. 48)

In the same vein, there are instances of pragmatic level equivalence which include:

Eng: “...You may go to bed”.

Igbo: “...I nwere ike ije hie ura”. (Pg. 83)

Eng: "You can go back to your lover at the college"

Igbo: “I nwere ike ilaghachikwuru okwo gi na koleji” (Pg. 75)

Eng: Onyeka interrupted him

Igbo: Onyeka manyere ya aka n’onu (P. 55)

There are also instances of dynamic level equivalence which include:

Eng: Onyeka asked curiously

Igbo: Onyeka juru n’uzo ichoputa ihe (Pg. 82)

Eng: Onyeka grew more curious

Igbo: Onyeka chosiri ike imata (Pg. 82)

Eng: Even the gifts which were personally given to her by some *sympathizers* were forcefully collected from her by her brothers-in-law.

Igbo: Ọ buladi umunne di ya ndi nwoke napuru ya obuladi onyinye ndi biara iru uju nyere ya. (Pg. 75)

Eng: "You had the effrontery to report me to that man"

Igbo: “Obi kara gi ikpe m n’aka nwoke ahụ” (Pg. 63)

3.2 Problems Encountered

A lot of problems do arise as a translator takes up the task of translating a text. These problems may be cultural, linguistic, stylistic and other related problems. Some of these problems were encountered by the researchers.

In the first place, stylistically as a sub-branch of linguistics, languages differ in structure and each author organizes their styles in a particular way. This is to say that the mode of transmitting thoughts could differ from one author to the other by the use of language element. For example,

Eng: Nwannennia has joined the inhabitants of the other world

Igbo: Nwannennia anwọla/ alakwurula nna nna anyi ha (P. 91)

Eng: could not swallow that

Igbo: ekweghi ya odidi (P. 72)

By this way, the message was captured and re-expressed in simpler term for easy comprehension in the target language audience.

We see hyperbolic statement in the text. For example, on (P. 91)

Eng: a raging boiling anger within him could cook a tuber of yam

Igbo: Onuma na-esu n'ime ya nwere ike isighe mba ji.

There are instances of personified statement in the text. For example,

Eng: The weather was so bright and clement.

Igbo: Ihu eluigwe chawapurū ma doo ahụ. (P. 56)

In the above Igbo expression, 'ido ahụ' which literally means 'to look healthy' is an attribute of a living thing. Hence, in this expression, it is ascribed to a non-living thing.

Another instance of personified statement is on (P. 76)

Eng: The loud music from her compound was announcing the invitation of everyone to the ceremony.

Igbo: Oke ụda egwú si na ngwuru Nwannennia apụta na-akpọ onye oḅula bja n'emume ahụ.

There is also a cultural element that is somehow strange to the setting.

On the matters of figures of speech, simile was also observed in the text. For instance, in (P. 58)

Eng: Him alone knew the college power house like the back of his palms

Igbo: Naanị ya chī mgbanwu ọkụ kọleji ahụ ka a chī ụtaba.

Also, on (P. 63), another simile was observed:

Eng: She was outside listening to her husband who was fuming greatly when Papa Stephen came in

Igbo: Ọ nọ n'ezi na-ege di ya ntị onye nke nọ n'ime ụlọ asụ ka ite mgbe Papa Stephen batara.

There are instances of idiomatic expressions as captured in the text. We have examples on (P. 68)

Eng: he would have let the sleeping dog lie.

Igbo: ọ gaara ihapụ ikpa agụ aka n'ọdụ.

Eng: Nwannennia must be taught a lesson

Igbo: A ga-akpa Nwannennia eze.

4.0 Summary of the Findings and Conclusion

In analyzing the translation of *Shades of Struggle*, this study aimed at emphasizing the challenges and guidelines in translating prose. The researchers focus specifically on translation techniques and analyzed some of these techniques while working on the translation. It was observed during the translation process that borrowing and modulation contribute to enhancing the beauty of literary works. This observation was confirmed by the significant use of borrowed words, modulated expressions, transdefinition, etc. This answers the question of the employed techniques in the translation. To enhance the translation work, the analysis was done with the interpretive theory which involves a process of comprehension, deverbilization, and re-expression through the expression of the principles of translation as propounded by Etti Dollett in Nida (1964:14). At the course of the translation, the encountered linguistic difficulties were tackled in several ways such as the use of re-expression, figures of speech, etc. As the source language text and target language text do not have the same language structure, re-expression is used to tackle the challenge to maintain the same meaning.

In conclusion, according to Nwadike (2008: 46), any ethnic group that neglects its language is as good as dead. Translating between languages poses numerous challenges for translators, including phonological, morphological, syntactic, and semantic issues. These challenges, as highlighted by researchers, are not unique to Igbo texts. Despite these obstacles, Igbo writers should persevere. There is still a need for more work in translating Igbo texts into English and vice versa, as well as for widespread participation from literate Igbo individuals. Translation is crucial for facilitating understanding across various aspects of human life. With dedication, further research, and strict adherence to translation techniques and principles, these challenges in literary translation can be minimized, leading to an increase in prose works by native writers and translators and broader accessibility.

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