

NTUGHARI ISI NKE ABUỌ IDUUAZI *CHIKE AND THE RIVER* N'IGBO

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ABSTRACT

Translation is the transfer of text from one language to another. There are different techniques involved in translation. These methods in question make translation smooth and clear. They include: technological translation, general translation and literary translation. But this paper is concerned with mainly literary translation. Though it is obvious that many scholars have done works on English-Igbo translation of prose, none has translated *Chike and the River* from English to Igbo. In order to ensure accuracy, different techniques were employed such as loaning, calque, transposition and equivalence. The theory of Dynamic Equivalence of 1790 propounded by Alexandra Tythlei was adopted. The translation of this prose is set to avail an opportunity to those who have no knowledge of English to read it in Igbo, thereby learning the mind of the author of the book. It is also set to arouse the interest of literary translators which will in turn lead to the development of the domain. Findings in the book reveal that obedience secures a child's progress and life. Another finding reveals that translation is not done word-to-word, but rather based on the meaning in the context.

Ụmị

Ntughari bu isi n'otu asusu degharinye ihe n'asusu ozo. E nwere usoro di iche iche e si eme ntughari. Usoro ndi ahụ na-enye aka ime ka ntughari gaa were were ma doo anya. Ha gunyere usoro Ntughari Teknuzuzụ (Technological Translation), Usoro Ntughari Mkpokota (General Translation) na Usoro Ntughari Agumagu (Literary Translation). Mana ntughari metutara ederede a bu Ntughari Agumagu nke ndi Bekee kporo (Literary Translation). O bu ezie na otutu ndi emeela ntughari n'akwukwo agumagu iduuazi site na Bekee banye n'Igbo mana o dibeghi onye tughariri akwukwo agumagu *Chike and the River* n'Igbo. O bu ya kpatara e ji horo itughari naani isi nke abuo akwukwo a n'Igbo. Iji hu na e mere ezi ntughari. A gbasoro usoro ime ntughari di iche iche di ka Mbite (loaning), Ntugharita (Calque), Mgbanweghari (Transposition) na Nhara (Equivalence). A gbasoro atutu nchocha a kporo "Dynamic Equivalence" nke Alexandra Tythlei wubere n'afọ 1790 wee mee nchocha a. Ntughari akwukwo a ga-eme ka ndi amaghi asusu Bekee guo ya n'Igbo wee mata echiche odee gbasara akwukwo ahụ na ihe ndi o na-akuzi. O ga-akpalite mmuo otutu ndi ome ntughari nke agumagu site n'uzo di etu a mee ka e nwee otito na ntughari akwukwo agumagu. N'akwukwo a, a choputara na nwata irube isi na-ewetara ya ndu na agamnihu di ka a huru ya na ndu Chike. A choputakwara na a naghị eme ntughari na mkpuruokwu na mkpuruokwu kama a na-agbaso nghota di n'ihe a na-atugharita.

1.0 Okwu Mmalite

Ntughari bu isite n'otu asusu degharinye ma o bu sugharinye ihe n'asusu ozo, ya bu asusu e bu n'uche. Ntughari di ka e si choputa na Wikipedia bu "Ibufeghari ihe n'asusu ozo. O si n'asusu Latin a kporo "Translacio" ma o bu "Translatum" ma obu "Transforre", nke putara "iburu" ma o bu "ibufe". Di ka Okonkwo (1999:28) kwuru, "E nwere otutu usoro e si eme ntughari nke gunyere Usoro Ntughari Teknuzuzụ (Technological Translation), Usoro Ntughari Mkpokota (General Translation) na Usoro Ntughari Agumagu (Literary

Translation). Ime ntughari adighi mfe etu e si eche. O bughị isite n'otu mkpuruokwu tugharinye ya na mkpuruokwu ozo kama e nwere umu ihe kwesiri ka e tinye ha n'oru di ka:

- a. Ihe ahiriokwu ahụ na-ekwu
- b. Usoro ndoko okwu asusu abuo ahụ
- c. Etu e si edeputa ha edeputa
- d. Nkwa ilu na akpaalaokwu

N'agbanyeghi ihe ndi a, e nwekwara ihe ndi ozo ga-enye aka mee ka ntughari doo anya. Ha gunyere:

- i. E kwesiri ka a guo akwukwo ahụ ugboro ugboro
- ii. A gaghị atughari na mkpuruokwu na mkpuruokwu
- iii. O dikwa mkpa ka e mee ezigbo nchocha tupu a malite ntughari
- iv. Onye na-eme ntughari kwesiri ima asusu abuo ahụ (asusu e ji dee agumagu ahụ na asusu o choro itugharinye ya) nke oma.
- v. A gaghị etinye ma o bu wepu ihe n'ime ntughari.
- vi. Na ntughari, okwu ihu ga-abu okwu ihu ebe okwu ozi ga-abukwa okwu ozi.
- vii. Nghota di n'ihe e nyere na nke a tughariri ga-abu otu.

Tupu a malite ime ntughari o di oke mkpa na a ga-ebu uzo muta omena ala ndi nwe asusu e ji dee akwukwo ahụ na nke ndi nwe asusu a choro itugharinye ihe. Nke a ga-enye aka mee ka ome ntughari mara aha o ga-enye mkpuruokwu ufo du nke ga-abu otu ihe n'asusu mbu e ji dee akwukwo agumagu ahụ. Uru ntughari bara di otutu n'ihu na enweghi etu asusu abuo maobu kari ga-esi nwee mmekorita ma o bughị site na ntughari. Ntughari otutu akwukwo di ka *Things Fall Apart* aburula ihe a tughariri n'otutu asusu di na mbauwa.

Itughari ihe site na Bekee gaa n'Igbo na-eme ka asusu Igbo na-ejezu mba uwa niile. Ufo du ihe ndi sayensi na tekunuzu na-eme aburula ihe na-ewu ewu site na ntughari. E jikwa ntughari akowara ndi ogbi ihe. Uru ntughari bara abughi ihe a ga-akocha akocha n'ihu na onye mere ntughari nwere ike isi na ya baa ogaranya site n'iru n'ulo oru nzisa ozi, odu ugbo elu, embasi w.d.g.

1.1 Atutu Nyocha Agumagu

Udo jikoro asusu n'ibe ya bu ihe gbara nnukwu okpurukpu n'agbanyeghi na mgbe ufo du anaghi enwe ntughari na-agacha nke oma. Enweghi otu nkwa a ga-enye ntughari n'ihu na o bughị ihe di mfe ikwa. Ya mere e ji tules otutu ihe ndi odee kwara gbasara ntughari.

Cartford (1965:20) kwara ntughari di ka itifeghari ozi edemede ma o bu ekwurekwu site n'otu asusu banye n'asusu ozo di ka ibe ya. Na nkwa a Cartford nyere, anyi ga-atulekorita okwu ndi putakarisi ihe na ya. Okwu ndi ahụ bu 'asusu mbu' na 'asusu ntughari'. Na nkwa Cartford, asusu mbu putara asusu e ji dee ederede ahụ na mbu, e nwekwara ike ikpo ya asusu odee, etu odee siri jiri mkpuruokwu wee ruo oru. Ozo bu asusu ntughari. Nke a bu asusu ome ntughari ji wee mee ntughari. Mgbe ufo du a na-enwe ntughari di mfe (nke a putara iji okwu di n'asusu e bu n'obi nye otu mputara di n'asusu mbu). N'ime ntughari okachasi mgbe a nasite na Bekee atugharinye ihe n'Igbo, nghota anaghi adi na ntughari a tughariri na mkpuruokwu na mkpuruokwu.

Mgbe a na-atughari ilu ma o bu atumatokwu di iche iche, a ga-achoputa na mgbe ufo du a na-ahapu usoro ilu ma o bu atumatokwu ahụ gbasoro ma kwaa ya di ka nghota ya siri di.

Imaatụ: “A stitch in time saves nine”. Mgbe a na-achọ ịtughari ilu a etu e si dee ya, a ga-achoputa na nghota ya ga-adi etu a: “A duo akwa n’oge a zota iteghete”. Nke ga-enye ihe a choro bu “E mee ngwa ngwa emeghara odachi.”

House (1980:12) kowara ntughari etu o siri metuta ihe Cartford kwuru gbasara ntughari. O kowara ntughari di ka ibufeghari ihe e dere n’otu asusu banye n’asusu ozo. Nkwa a kwadoro ihe Cartford kwuru n’ihi na ha abuo na-ekwu maka isi n’otu asusu degharinye ihe n’asusu ozo. O di mkpa ka a ghota na ighota ebunnoobi odee di mkpa n’ihi na o bu ya ga-eme ka a ghota ihe ederede ahụ na-ekwu tumadi mgbe e webatara ihe sitere n’atumatuokwu. Omumaatu: Ngozi is a parot”. Ihe a turu anya ka a ruru aka ebe a abughi nkwa sere elu kama nghota di n’ihe ahụ nke putara “Ngozi na-ekwu ekwurekwu.”

Nida na Taber (1969:17) kowara ntughari di ka ideputaghari okwu nnochianya site n’otu asusu gaa n’asusu ozo a hoputara. Ha niile na-ekwu otu ihe n’ihi na nkwa ha na-agbado ukwu n’ichoputa okwu kachasi daba adaba n’asusu mbu e ji dee ihe ma debanye ya n’asusu a choro ịtugharinye ihe. ka anyi jiri atụ gosi ihe a na-ekwu. She buys television (O zuo televishon); She kept it on the bed (O debere ya n’elu akwa); He likes planting flowers (Iku okoko na-amasi ya). Bassnett (1999:4) kwuru na ntughari bu ideputa ihe e nyere n’asusu mbu banye n’asusu ozo ebunnoobi (asusu ome ntughari) iji hu na (1) nghota di n’agumagu ahụ ga-abu otu (2) na a ga-agbaso usoro utasusu ndi ahụ mana o bughị n’udi o ga-enye asusu ome ntughari nsogbu. Bassnet gakwara n’ihu nye ntuziaka n’etu a ga-esi mara ome ntughari mara ihe o na-eme. Etu o si matadebe asusu mbu e ji dee akwukwo ahụ bukwu ihe ozo e ji amata ome ntughari maara ihe o na-ako. Ntughari na-enyere mmadu aka ighota ndokomkporuokwu asusu. Tupu mmadu emee ntughari nke oma, o ga-agbasoriri usoro iwu onye dere agumagu ahụ. Tupu a malite ime ntughari, o kwesiri ka e buru uzo chikota iwu niile na-achị asusu abuo ahụ ma mara ha nke oma.

Wikipedia kwenyere n’ihe ndi odee ndi ozo kwuru site n’ikwa ntughari di ka “itapinye ihe e dere n’otu asusu banye n’asusu ozo”. O gakwara n’ihu ikwa na ome ntughari ga-agba mbo tnye n’oru iwu nsupe okwu, na iwu niile na-achị asusu abuo ahụ. Omumaatu:

- She goes to the market – O na-aga ahia.
- They go to the market – Ha na-aga ahia.

A bia na nke mbu, nnochiaha Bekee na Igbo na-akwado usoro otu mkpoolu na ubara mana ngwaa Igbo na-egosi ihe a na-ekwu maka ya agbanweghi agbanwe. Wikipedia gakwara n’ihu ikwa na o bughị naani asusu ka a ga-etinye n’oru kama iwu edide ha. N’asusu Igbo e nwere otutu mkporuokwu na-anaghi ebute uzo. Ome ntughari nke amaghi iwu na-achị asusu abuo ahụ o ga-atugharhie ihe e nyere ya tugharia. N’aka nke ozo, o buru na ome ntughari ma anya asusu abuo ndi ahụ o ga-adiri ya mfe ime ntughari ahụ nke oma iji gbaa mbo hu na o ziputara ebunnoobi odee nke oma.

Ezeuko (2009) nwere nkwa puru iche n’ebe ndi odee ndi ozo no. O kowara ntughari di ka iweputaghari otu ngwaru mmadu na eserese ya n’asusu ozo n’udi o ga-edo anya, onye ga-agu ya ga-aghota ya n’udi onye guru nke mbu e dere si ghota ya kpomkwem. O gakwara n’ihu kowaa na ntughari abughi mgbanwe n’oru a rugoro aru kama o bu idegharinye otu ihe ahụ, ighota etu obi odee di mgbe o na-edede akwukwo ahụ, akanka ya, tupu e wee tugharia ya n’udi e nwere ike iji ya tunyere nke mbu e dere.

Darbelent (1977:1) kowara ntughari di ka usoro gunyere ibugharinye ederede site n’otu asusu gaa n’asusu ozo maa hu na asusu mbu e ji dee ma o bu guo ederede ahụ na nke a sughariri ya

na ya bu otu ma o hu na ndiiche di n'omenala asusu abuo ahụ putara ihe. N'agbanyeghi na Darbelent agbadosighi ukwu ike na nkowa mkpuruokwu obula di n'ihe a na-atughari mana o gbara mbo ikowa mkpa omenala di n'ime ntughari nakwa ndiiche di n'omenala asusu abuo ahụ.ka e were ihe atụ ziputa ihe Darbelent na-ekwu n'ebe a. One good turn deserves another – Akanri kwoo akaekpe, akaekpe akwoo akanri. Nkowa ya dabara adaba site n'ihe atụ e nyere. Darbelent gara n'ihu kooa na oru omenala n'ime ntughari abughi ihe a ga-agbakuta azu n'ihina a ga-eburiri omenala asusu odee n'obi mgbe a na-atughari ihe n'asusu ozo.

House (1977) kwuru na ome ntughari obula kwesiri ima nghotaokwu(semantics) nke oma ka o wee nwee ike imara oru mkpuruokwu obula na-aru n'ahiriokwu di n'asusu iji wee mara etu o si daba n'asusu nke e ji eme ntughari wee tinye ya n'oru nke oma. Mossop (2013) kowara ntughari di ka inomi mputara okwu n'abughi okwu ahụ n'onwe ya. Otutu ka na-eche na ntughari bu na mkpuruokwu na mkpuruokwu mana na nkowa nke Brain Mossop, ntughari na-esite na nghota mkpuruokwu. Ngoesi (1981) hutara ntughari di ka isughari ihe di n'otu asusu ka o di n'asusu ozo, ka echiche nghota na mputara ha buru otu. O gara n'ihu ikowa na onye ga-emeta ntughari ga-amariri asusu abuo ndi ahuo metutara tinyere ilu, akpalaokwu, atumatokwu na atumatu agumagu digasi na ha.

Maka ezigbo ntughari, o di mkpa ka a ghota usoro okwu Bekee na nke Igbo na-aditu iche. Onye na-atugharinye ihe e dere na Bekee n'Igbo ga-eji usoro Igbo wee tugharia ihe e nyere. O sikwara na a gaghi etinye ihe ma o bu wepu ewepu mgbe a na-eme ntughari. Omumaatu: "He went to the market" ga-abu "O gara ahia". O gaghi abu "O gara igote ihe n'ahia". Levis (1978) kwuru na inwete ihe odee na-ekwu nke oma, onodu mmuo ome ntughari ga-adiriri n'ebe odee ahụ no. Onye ozo kwadokwara okwu a gunyere Ajunwa (1991:42), O si na o di nnukwu mkpa na ome ntughari na odee nwere ezi mmekorita. O gakwara n'ihu ikowa na ihe ka mkpa bu ome ntughari ima asu ma ima ede asusu abuo ahụ o ji eme ntughari nke oma, ma nwee ezi ozuzu n'ihe gbasara ime ntughari ya na inwe ime echiche di nko.

Onye ozo kowara ntughari n'uzo omenala bu Trivedi (1971). O gosiputagasiri udi nsogbu mmadu nwere ike inwe mgbe o na-eme ntughari ma o buru na o maghi maka omenala ndi nwe asusu e ji mee edide na nke e ji dee ederede ntughari nke oma. Nsogbu ndi o zutere mgbe o na-acho ntughari ihe site n'asusu ya bu India gaa na Bekee. Ozo bu mgbe o choro ibite okwu ndi adighi na India na Bekee, o choputara na o gaghi ebite okwu n'atuleghi mputara mkpuruokwu ahụ n'omenala ha. Omumaatu ndi a na-egosi ndiiche di n'omenala Igbo na omenala Bekee.

Funnel	=	Ogbanaga
Strange/magical leaf	=	Akwukwo nju ohia
Rainbow	=	Eke na egwurugwu

Trivedi (1971:16) kowara ntughari di ka isugharinye nghota ahiriokwu, nghota atumatokwu di iche iche, nghota ilu site n'otu asusu banye n'asusu ozo. Nke a kowara mkpa o di imata echiche odee dere akwukwo ahụ ma o bu kwuru okwu ahụ mgbe a na-eme ntughari iji wee nwetacha ihe niile odee ahụ bu n'obi mgbe o dere akwukwo ahụ. Tymoczko agbadoghi nkowa ya n'omenala asusu obula, kama o gbadoro nkowa ya na nghota di n'ederede ahụ.

Etu Vieira (1999:42) si hu ntughari abughi n'uzo omenala n'ihina o kwenyere na o nweghi etu a ga-esi tugharinwuo omenala onye ozo. Na nkowa ya enweghi ihe jikoro omenala na ntughari, omenala diiri onwe ya iche ebe ntughari dikwaara onwe ya iche, enweghi etu a ga-esi bukota ha onu. Ndi ozo kowara etu ha si hu ntughari bu Hatim na Mason (1930:3).Ha kowara ntughari sitere n'uzo ndorondoro na mmekorita mmadu na ibe ya, ebe

ndị ọzọ dị ka Darbelent (1977), Trivedi (1971) na Vieira (1999) kọwara ntughari maobu hutara ntughari n'uzo omenala na iji mkpuruokwu dabara adaba n'uzo dabara adaba wee nochie anya nke e nyere n'agumagu nke mbu. Ha hutara ntughari di ka mkparitauka na ntughariuche di n'etiti odee na ome ntughari.

Nkọwa nke Hatim na Mason agbadoghi ukwu n'idegharinye ihe e nyere n'asusu nke mbu gaa n'asusu nke abuo dika Cartford (1965), Wikipedia, Nide na Taber, Encyclopedia Amerikana na Bassnett siri kwuo kama ha kowara ntughari dika usoro e si atughari uche n'etiti odee na ome ntughari. N'ebe a, mmekorita mmadu na ibe ya di mkpa. Mmekorita mmaduna ibe ya a na-akowa ebe a gunyere etu ndi nwe asusu si ebi ndu, etu ha si akparitauka, dgz.

2.0 Nnyocha Ederede Nchoputaga

Otutu ndi odee edeela nchocha maka ntughari. Nchocha ndi ahụ ka a ga-eleba anya na nkeji a. Finlay (1971) n'ime Efiang (1997) ruturu aka n'ihe a na-akpo "Mistranslation in advertising." Nke a putara mgbe a na-eme ntughari na a na-enwe otutu ihe a na-atule nke bu omenala, ilu, atumatuokwu, olu odee, akpalaokwu. O buru na e leghara ha anya ntughari e mere agaghi enwe isi.

Ezeuko (1997:45) mgbe o na-eme nchocha n'etu e si emeputa osikapa, choputara na a naghị eweputa mkpuruokwu n'ebughi n'uche usoro nkebiokwu na odidiudaasusu ndi nwe asusu ahụ n'obi. O gara n'ihu kowa na mgbe mmadu gara n'ihu iwube mkpuruokwu n'etinyeghi n'oru iwu ndi nwe asusu ahụ na nghota ntughari ahụ ga-adi iche. Mgbe nke a mere ihe ebu n'uche ka e kwuo agaghi abụ ihe e kwuru di ka ihe otu nwoke bu Confucius kwuru etu o si ruti aka n'akwukwo Asobele (1989:39) nke bu na o buru na o sutaghi asusu, o putara na ihe e kwuru abughi ihe e bu n'uche. O buru na ihe e kwuru abughi ihe e bu n'uche, a gaghị emetanwu ihe kwesiri ka e mee.

Di ka Ilechukwu (2012:13) choputara mgbe o na-eme ntughari isi na Bekee tugharinye ihe niile gbasara ipichaputa mmanu n'akwu banye n'Igbo na o bughi naani ima asu asusu abuo maobu karia ka a na-atu anya n'aka ome ntughari maka na ome ntughari obula kwesiri inwe onyinye itinye n'oru omenala asusu abuo ahụ o ji eme ntughari iji wee hu na o tugharitara ihe e nyere. N'uche nke ya ihe abuo di mkpa ome ntughari ga-enwe gunyere eziokwu na idi nko. O kowara eziokwu di ka etu ome ntughari siri mara atugharita ihe e nyere n'agbakwunyeghi ma o bu wepu ewepu ma o bu tinyeso nghota nke aka ya. Omumaatu ihe Ilechukwu na-ekwu n'ebe a bu, "He knows how to jump" ga-aputa "O ma awuli elu nke oma". "O na-awuli elu nke oma tinyesoro nghota "nke oma" na Bekee "very well". N'otu aka ahụ o kowara "idi nko" di ka etu ome ntughari si mara etinye n'oru iwu utasusu abuo ahụ o ji aru oru n'usoro ndebe okwu ha n'agbanweghi nghota mbu ederede ahụ nyere. Omumaatu: "You and I will live as one" ga-abu "Mu na gi ga-ebi n'otu", a gaghị abụ "Gi na mu ga-ebi n'otu". Nke a bu maka na omenala Igbo na-ebu uzọ akpo onwe tupu a onye ozo, mana Bekee na-ebu uzọ akpo onye ozo tupu onwe ya.

2.1 Atutu Nchocha

E nwere otutu atutu nchocha e ji atule ntughari nke agumagu. Ha gunyere:

Formal Equivalence – Nke a putara itughari na mkpuruokwu na mkpuruokwu. Usoro atutu a anaghi akowa ilu, akpalaokwu ma o bu atumatuokwu nke oma n'ihia na a naghị

atughari ha na mkpuruokwu na mkpuruokwu. 'Formal Equivalence' na-adikari mkpa mgbe a na-eme ntughari mkpuruokwu osososo.

Skopus Theory – O bu okwu Greek nke putara "ebumnoobi." O na-arutukari aka n'ebumnoobi e ji eme ntughari ahụ ya na oru asusu ome ntughari na-arụ. E jikari ya achoputa usoro kara daba adaba nke e nwere ike iji wee mee ntughari.

Poly System Theory– Atutu nke a na-akowa na ntughari na-agbanwe agbanwe n'ihhi na mkpuruokwu ohuru na-aputa mgbe obula nke ga-eme ka ntughari e nyere otu mkpuruokwu na-agbanwe agbanwe mgbe obula. A nabataghi atutu a n'ihhi na o kwadoghi itinye mputara ihe e nyere mgbe a na-eme ntughari n'oru.

Dynamic Equivalence – E nwekwar a ike ikpo nke a "Functional Equivalence" nke Alexander Tytler wubere n'afọ (1790) nke na-ekwu na itughari site na mkpuruokwu adighi mma n'ihhi na otu okwu nwere ike inwe otutu mputara n'asusu ozo.

Atutu a na-akowa na o kwesiri ka ome ntughari buru n'uche asusu abuo o ji eme ntughari n'obi ka o ghara idahie. Mgbe ome ntughari choro ime ntughari, o kwesighi itinye etinye nke o ga-eji wepu ewepu bereso ma okwu a koru ya o wee gaa n'asusu nke mbu biri okwu ahụ. Ntughari akwukwo *Chike and the River* bu atutu nchocha nke "Dynamic Equivalence" ka e ji eme ya n'ihhi na ukpuru ya bu itughari site na nghota di n'ihhi e nyere.

3.0 Chapter 2

Chike in Onitsha

At first Onitsha looked very strange to Chike. He could not say who was a thief or kidnapper and who was not. In Umuofia every thief was known, but here even people who lived under the same roof were strangers to one another. Chike was told by his uncle's servant that sometimes a man died in one room and his neighbour in the next room would be playing his gramophone. It was all very strange.

But as the months passed Chike began to feel at home in Onitsha. He made friends at school and became very popular among them. His best friend was called Samuel. They were about the same age.

Samuel was very good at football. He could dribble past any opponent. Whenever he played particularly well his admirers clapped and shouted: 'S.M.O.G.! S.M.O.G!'

S.M.O.G. was Samuel's nickname which he gave himself. His full name was Samuel Maduka Obi; so his initials were S.M.O. Then one day he saw that if he added one G to his initials he would become S.M.O.G. He immediately did so. In Onitsha the letters S.M.O.G.were said to bring good luck because they stood for Save Me O God.

Chike was also pretty good at football and very soon his friends gave him a nickname too. They called him 'Chiks the Boy'. Chike liked the name very much and so wrote it in his new reader.

It was from Samuel that Chike first heard how easy it was to cross the River Niger and come back again.

'I have done it many times on the ferry-boat,' Samuel told him. 'All you need is six pence to go over and six pence to return. Finish.'

'But I have no six pence,' said Chike.

'What?' said Samuel, 'a big boy like you has no six pence. Don't let people hear it. It is too shameful.'

Chike was really ashamed and so he told a lie to cover his shame. He said: 'It's not that I don't have money, I have plenty but my uncle keeps it for me.'

Then tell your uncle to give you one shilling out of it,' said Samuel. 'What is the use of having money that you cannot spend?'

'I shall ask him some time,' replied Chike, 'but not yet.'

'Time and tide wait for no man,' said Samuel in English. It was their teacher's favorite saying. 'And have you not heard', continued Samuel, 'that they are building a bridge across the river? They will finish it soon and then there will be no more ferries.'

Chike had indeed heard of the bridge they were building. He was greatly troubled by what Samuel said.

A few days later Chike's friends were again talking about the river. They spoke about Asaba on the other side.

'Do you know', said Samuel to Chike, 'that as soon as you step out of the ferry in Asaba you are in Midwestern Nigeria?'

The other agreed excitedly. They had all been to the Mid-west. 'And do you know', said another boy whose name was Ezekiel, 'that once you are in Asaba, it is one way to Lagos?'

'Yes,' said Samuel. 'Lagos. Second-to-London. I have not been to Lagos. But I know Asaba which is poor-man's Lagos.'

His companions laughed. Samuel sometimes talked like a grown man; this was one of the reasons why he was so popular with his companions.

Chike's mind was far away-in Mid-western Nigeria. He liked such flowing phrases. Mid-western Nigeria, A Midsummer Night's Dream, The Isle of Man.

3.1 Isi nke Abụọ

Chike Abatala Onicha

Na mbụ Onicha gbagwojuru Chike anya. Ọ nweghị ike ịma onye bụ onye ohi ma ọ bụ onye bụ onye ntọ. N'Ụmuofia, a maara onye ọbụla bụ onye ohi, mana n'ebe a, ọbụladi ndị bi n'otu ụlọ bụ ọbịa nyere onwe ha. Odibo nwa nwanne Chike gwara Chike na mgbe ụfọdụ mmadụ nwere ike nwụọ n'otu ọnuụlọ ma agbataobi ya nọ n'ọnuụlọ nke ọzọ na-akpọ gramafonu ya. Ihe ndị a gbara ya ghari.

Mana ka ụbọchi na-aga Chike malitere nọkwataba n'Onicha. O metara ndị enyi n' ụlọakwụkwọ ma buru onye a ma ama n'ebe ha nọ. Aha onye bukarichara ezigbo enyi ya ka a na-akpọ Samuel. Ha nọ n'agbata otu ọgbọ.

Samuel na-agbata ọbọl nke ọma. Ọ nwere ike ikpa ọbọlụ fere onye ọbụla chere. Mgbe ọbụla ọ gbara ọbọlụ nke ọma, ndị ọ masiri akụọ aka ma tuo ya SMOG: S.M.O.G!

S.M.O.G. bụ aha otutu Samuel nyere onwe ya. Mkpọru aha ya n'uju bụ Samuel Maduka Ọ bụ ya bụ na mkpọbiri aha ya bụ S.M.O. Mana otu ụbọchị ọ chọputara na ọ buru na ọ gbakwunyere otu "G" n' aha ndebiri ya ọ buruzie S.M.O.G. O mere otu ahụ ozigbo ozigbo. N' Onicha a na-ewe ya na mkpuru edemede ndị a bụ S.M.O.G. na-eweta chi ọma maka na ihe ha putara bụ 'Zoputa M Onyenwe M.'

Agbam ọbọlụ dokwuru Chike anya nke ọma. Ọ dighi anya ndị enyi ya enyekwue ya aha otutu. Ha kpọrọ ya "Chiks the Boy." Aha ahụ masiri Chike o wee dee ya n'akwụkwọ ọgugu Bekee ya.

Ọ bụ site n'aka Samuel ka Chike si nụ ka o si dị mfe ịgafe Osimiri Naija ma chighaa azụ. Samuel siri ya, " E jirila mụgbọepepe gafee ya otutu mgbe. Ihe niile ichoro bụ kọbọ isii iji gafee kọbọ isii iji loghachi. Ọ gwu. Chike siri, " Mana enweghị m kọbọ isii ọbụla."

Samuel juru ya si, “Gini?” “Dimkpa di ka gi enweghi kobo isii.” “Ekwela ka ndi mmadu nu ya. o bu nnukwu ihe ihere.” Ihere juputara Chike anya n’ezie, o wee sia asi iji fi alu ihere. O si, “ O bughi na m enweghi ego. E nwere m ego hinne kama deede m na-edebere m ya.”

Samuel gwara ya, “Gwazienu deede gi ka o nye gi otu mkpuru ego na ya.” “ Keduzi uru o bara na i nwere ego i naghị eri eri?”

Chike zaghachiri ya, “Aga m agwa ya otu ubochi, mana o bughi ugbua.”

Samuel siri ya na Bekee, “Oge anaghi eche mmadu.” O bu okwu onyenkuzi ha na-ekwukari. Samuel jukwara “ O bu na i nubeghi na a na-ewu akwammiri n’ofe osimiri?” “A ga-arucha ya nso nso a, mgbe ahụ, a gaghị na-ahuzi ugbo epepe.”

N’eziokwu Chike anu ola maka akwammiri ha na-arụ. O nwere mmekpa ahụ site n’ihe Samuel kwuru.

Mgbe ubochi olenale gachara, ndi enyi Chike malitekwara kwuwe maka osimiri ahụ. Ha kọkwara akuko maka Asaba nke di n’ofe nke ozo.

Samuel juru Chike si, “I ma na ngwa ngwa i si n’ugbo epepe ritue na i nozi n’Etiti Odida Anyanwu Najjiria?”

Onye nkeozo ji onu kweta. Ha niile ejebuola Etiti-Odida Anyanwu Najjiria mbu. Nwata nwoke ozo aha ya bu Ezikel si, “I makwa na ozigbo i rutere Asaba o buruzie igbara iro ogologo gaba Legoos?” Samuel si, “ O bu eziokwu ” “ Legoos bu obodo ozo na-esote ma London gachaa.” Ejenubeghi m Legoos. Mana ama m Asaba nke bu Legoos umuogbenye.

Ndi enyi ya muru amu. Mgbe ufodu Samuel na-ekwu okwu ka okenye. Nke a bu otu n’ime ihe o ji buruonye a ma ama n’ebe ndi enyi ya no.

Ebe obi Chike di tere aka n’ime Etiti Odida Anyanwu Najjiria. O hurudu ebe ndi ahụ n’anya. Obodo na-agu mmadu agu ije. Obere obodo mara mma.

4.0 Nchikota na Mmechi

Nchocha a nke bu itughari Isi nke Abuja nke iduuzi *Chike and the River* nke Maazi Chinua Achebe dere n’afu 1973 aburu a ihe a gbara mbo mee nke oma ka o wee doo onye obula guru ya anya. Ntughari bu ihe a ga-asi na a maghi kpomkwem mgbe o bidoro n’ihi na o bu onunu oku di mmadu na mmuo ighota ihe ibe ya na-ekwu kpalitere e ji mewe ntughari. Ntughari aburu a ihe sitere n’afu wee towe nke bu na n’uwa ugbua o bu ahughi ete ma si etela ugba. Obodo na ibe ya na-enwe mmasi inwe mmekorita, ha na-azuko ahia onu, otutu ndi n-esi n’obodo ha gaa obodo ozo igu akwukwo. E nwegasiri ulo nzisa ozi n’obodo niile nke mere ka ntughari zuo uwa onu.

Ntughari di ka anyi maara ebidoghi n’ederede kama o bidoro n’ekwurekwu. Onye mbu a turu anya mere ntughari bu Livinus Andronicus nke biri ndu ya n’agbata 240BC. O bu ya malitere isi n’otu asusu tugarinye ederede n’asusu ozo. Asusu Griik ka o ji tugaria oru nnukwu akwukwo a maara n’uwa o tugariri bu Odyssey nke bu akuko gbasara njem Ulysses. E nwekwara ndi gunyere Naovius na Ennus ndi na-atughari ejije, Plato, Aristotle, Socrates. Ulo oru tugariri akwukwo ha bu na Eadhrad ka o di. Ndi ozo e jikwa ntughari mara gunyere Maazi Adeland, Maazi Robert, Bishop Jackques Annoyant, William Couper, Alexendra Frazer, Wood Horselee nakwa Martin Luther, onye tugariri akwukwo nsu na German.

Site na nke a anyi ga-amara na ntughari abughi obere ihe maoli, na ntughari bidoro ngwa ngwa mmadu malitere isu asusu. Ntughari bu otu ihe kwesiri ka ndi mmadu mara n’ihi na onye obula di ndu bu ome ntughari. Di ka a na-eme nchocha a, e nwere otutu ihe a choputara a turu anya na o ga-enyere ndi mmadu aka. Ihe ndi ahu ga-enyere ndi ozo choro ime nchocha ha na ntughari aka ma gbazikwaara ha uzo. O ga-ewokwa ndi mmadu anya nke oma n’ebe ihe gbasara ntughari no.

Nwanchocha choputara ihe ndi a ka o na-eme ntughari. Na mbu, o choputara na a naghị eme ntughari na mkpuruokwu na mkpuruokwu di ka otu okwu nwere ike inwe otutu mputara n'asusu ozo kama a na-eme ntughari site n' ighota ahiriokwu ahụ e nyere ka a tugharia. Nke abuo, a choputara na ome ntughari agaghị ama naani isu asusu abuo o ji eme ntughari. A turu anya na o ga-amakwa usoro odidi uda asusu ndi ahụ, iwu na-achi asusu ha, utosasusu abuo ahụ ma omenala ndi nwe asusu ndi ahụ jii wee mee ka ntughari diri ya mfe.

Ozo bu na a choputara na onye obula choro ime ntughari ga-amariji usorondokookwu (syntax) na usoro nghotaokwu (semantics) asusu abuo ahụ nke oma. Na ngwucha, e nwegasiji otutu ndi a na-anu aha ha anu anyi amaghi na o bu site na ntughari ka e ji mara aha ha di ka Ulysses. O bu Livinus Andronicoss tughariri akuko njem ya bu Odyssey mere e ji mara ya. Ozo bu Martin Luther a mara amara bu maka akwukwo nso o tughariri na German ka e ji mara ya.

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