TRANSLATING ẸDO PROVERBS

By
Dr. Perpetual Usenbo
Department of Linguistics Studies
University of Benin, Nigeria
perpetual.usenbo@uniben.edu

Abstract
The paper discusses selected Ẹdo proverbs. Proverbs are fixed strings of words used to provide ready-made responses in a variety of conversational settings. Unlike other non-literal uses of language, such as idioms and collocations, proverbs take the form of statements. Using data from collections of proverbs, the study determines the extent to which one can translate proverbs from this language into another. To illustrate equivalence, the study adopted a four rank hierarchy: lexical, literal, free and figurative translation. Although proverbs are clear examples of culture-specific expressions, the analyses shows one can translate the syntactic, semantic and discourse features of these expressions. The study found two notable exceptions: differences in imagery and a lack of target language proverbs with similar connotations.
Key words: Ẹdo, Equivalence, Features, Translation, Proverbs

Introduction

There are several definitions for translation in the literature; their underlying assumption is that whatever is expressed in one language can be rendered in any other language. For example, Gutknetch (2017:646) defines translation as the umbrella term for all activities where communication in the source language is reproduced in the target language, whether the medium of communication is written, spoken or signed. In theory, this sounds feasible; but in reality, there are varying degrees of what can be reproduced. This paper discusses the translation of Ẹdo proverbs with the aim of establishing equivalent proverbs in a different language. Using the strategies discussed by Baker (2011), the study attempts one research question: to what extent can one translate Ẹdo proverbs into English language?

The Ẹdo language has been classified as part of the Edoid group (Elugbe,1989), which falls under the Kwa branch of the Niger-Congo family (Greenberg, 1966). The language is indigenous to seven (Egor, Ikpoba-Okha,

Orẹdo, Orhiọnmwọn, Ọvia North East, Ọvia South West and Uhunmwonde) of the eighteen local government areas in Edo State, Nigeria. The language has rich folk literature; some of it is available in written forms as prose and drama. There are also audio recordings and anthologies of poems, proverbs, and parables.

Proverbs are fixed utterances distinguished by their shortness, sense and widespread acceptance of the truth contained in them; this truth can be conveyed in plain words or through literary devices (Finnegan, 2012:283-284). These devices are figurative expression which applies a word or collocation to something other than its literal meaning. Newmark (1988:121) describe them as "the most important particular problem of translation".

The paper is in three sections. The first section presents an overview of the paper, touching on the key concepts of the study and its methods. The second section reviews the literature on proverbs in the language; and discusses the equivalents of select Ẹdo proverbs. The last section summarises the paper.

Proverbs in the Ẹdo language

Proverbs are sayings which offer advice, make observations, state general truths or present moral teaching in succinct and memorable forms (Manser, 2007: ix). Unlike other expressions, which are termed proverbial like the English *calm before the storm*, *straw that broke the camel's back*, *as clean as a whistle*, and *as different as night and day*, proverbs are normally formulated as sentences (Speake, 2008:14). They express knowledge gained from common sense or experience (Dansieh, 2019:113). As Finnegan (2012:388) point out, proverbs are generally marked by their terseness and mode of expression. Using the mode of expression, proverbs have been distinguished into two main types: figurative and non-figurative proverbs (Lewandoska and Antos (2014:167). Figurative proverbs use images and are referred to as metaphorical expressions; non-figurative proverbs are literal expressions which can be understood word for word.

The term for proverbs in the Ẹdo language is *ítán*. A survey of the literature shows the language has two sub-categories of proverbs: *èrré* and *ìvbèé* (Imasuen 1998:62). *Èrré* are proverbs with short stories depicting events in the people's history; so, their authorship and time of origin can be ascertained. For example,***Ẹ́zọ̀tí ẹ̀ré ọ̀ fiẹ́ úgbó n'ọ̀ rré író; Ọ̀zọ̀luà ké ghí hẹ̀ẹ́ èmà guá yọ̀ọ́. Kè ọ̀diọ́n kè ọ̀vbọ́khàn ghá bùú òhiẹ́n nà: n'ọ̀ nyàé èmà ọ̀ré nyàé úgbó?***

"It was Ẹzọti who cleared the farmland at the highway; Ọzọlua then planted yams on it. Both the elderly and young ones will decide this judgment: is it the one who owns the yams that owns the farm?" *Ìvbèé* are proverbs which function metaphorically. For example, ***"Èhọ́ má họ́n, ẹ̀kó í rriàrá"*** If the ear does not hear, the stomach is not bitter. Unlike the *èrré* proverbs, ownership of *ìvbèé* is difficult to establish. This is because they are popularised individual sayings which are unrelated specific historical events. In terms of their functions, Imasuen (1998:64) remarks that one can use the two sub-categories of proverbs in both formal and informal contexts.

Translating Selected Ẹdo Proverbs

There are several proposals on how to translate fixed expressions like proverbs, idioms and collocations. This paper follows the six strategies outlined in Baker (2011).

(1) the use of an expression with *similar meaning and form*.

(2) the use of an expression with *similar meaning but dissimilar form*.

(3) *borrowing* the source language term.

(4) translating via *paraphrase*.

(5) partial or total *omission* of the source language expression.

(6) using target language expressions elsewhere as *compensation* for source forms that could not be translated where they occur in the original.

The study found the second and fourth strategies particularly useful to the objective of the study, which is to establish English equivalents for Ẹdo proverbs.

This paper focuses on proverbs related to two themes: tact and traits. Traits are characteristics which can be used to compare members of a group. These characteristics could be physical such as one's complexion or hair type. They could also be behavioural such as personality and intelligence. Traits are perceived as manifestations of genetic features, while tact maybe taken as a cover term for a person's ability to say and do the right things at the appropriate time. It has several definitions and synonyms. According to the Collins English dictionary tact is "the ability to avoid upsetting or offending people by being careful not to say or do things that would hurt their feelings". This is similar to Merriam-Webster dictionary definition which says tact is "a keen sense of what to do or say in order to maintain good relations with others". Synonyms for tact include consideration, discernment, discretion, diplomacy, perception, prudence and thoughtfulness.

Methodology

The selected proverbs were extracted from collections of Ẹdo proverbs (Uwabo 2012, Imasuen 1996 & 1998). To determine English proverbs which express the same ideas, the study employed Manser (2007), Speake (2008) and Stone (2006). The study analysed the sample using three ranks of translation (Catford, 1965): word-for-word (lexical) translation, literal translation and free translation. The study added a fourth rank – figurative translation.

Lexical translations provide target language equivalents of the source language forms, while literal translation orders these words in conformity with target language grammar. At the level of free translation, target language expressions could be used in the same situations as the source expression. Although this level produces a form which sounds natural in the target language, it sometimes leaves out crucial information. This is the reason Uwajeh (2001) proposed the figurative level of translation. This level is essential when the translation task deals with non-literal uses of language like idioms and proverbs. This table shows the rank analyses of the data, while the proverbs and their equivalents are discussed below.

TABLE 1: Selected Ẹdo Proverbs

1.	***Èvé nè ọmọ́ viẹ́ ẹ̀re à yá bọ̀ọ́ ọ́rè*** Lex. T: [cry that child cry it is we use pacify him] Lit. T: [[it is cry that a child cry we use pacify him]] Free T: (it is the reason for a child's cry that one uses to pacify him) Fig. T: ((fine words butter no parsnips))
2.	***Òkpiá má sẹ́ né dọ̀lọ́ ẹ̀mwẹ̀, ẹ̀ í rhiá ẹ́rè*** Lex. T: [man not reach to repair word, he not spoil it] Lit. T: [[a man does not reach to repair a word, he does not spoil it]] Free T: (a man does not escalate an issue that he is incapable of resolving) Fig. T: ((don't talk the talk, if you can't walk the walk))
3.	***Ùnú ná yá rhìá ọ̀mwá ẹ̀ í gí à dọ̀lọ́*** Lex. T: [mouth we use spoil person it not allow us repair] Lit. T: [[the mouth we use to spoil a person does not allow us repair]] Free T: (one cannot repair the mouth which is used to destroy a person) Fig. T: ((scrambled eggs cannot be unscrambled))
4.	***Ùghaẹ̀n à gbé èbé nè ẹ́sín , ùghaẹ̀n à gbé nè ẹ́mìlá***

	Lex. T: [different we cut leaf for horse, different we cut for cow] Lit. T: [[differently we cut leaves horses, differently we cut for cows]] Free T: (we feed horses and cattle differently) Fig. T: ((different strokes for different folks))
5.	***À ghá tùá gbé éghiàn, à ghí wú lèlé ẹ́rè*** Lex. T: [we will tighten kill enemy, we will die follow enemy] Lit. T: [[if we tighten to kill an enemy, we will die with that enemy]] Free T: (If one exerts oneself to kill an enemy, one will die with that enemy) Fig. T: ((one's excesses can entrap one in one's own snare))
6.	***Ẹ̀wáẹ̀n ẹ̀ré à yá gbé òfẹ́n nè ọ̀ rré àkhé, nè à í ná gbé àkhé gbé òfẹ́n*** Lex. T: [sense it is we use kill mouse that it be_at an earthen ware pot, that we not break pot kill rat]] Lit. T: [[it is sense we use to kill a mouse in an earthen ware pot, so we do not break the pot killing rat]] Free T:(it is wisdom one uses to kill a mouse in an earthen ware pot, so that one does not destroy the pot while killing the mouse). Fig. T: ((burn not your house to scare away the mice))
7.	***Ùkpọ̀n òwá, òwá ẹ̀re à ná vbue ọ́rè ; ùkpọ̀n óré, óré ẹ̀re à ná vbúẹ̀ ọ́rè*** Lex. T: [cloth house, house it is we fold it; cloth outside, outside it is we fold it] Lit. T:[[it is in the house we fold house clothes; it is outside we fold outside clothes]] Free T: (one folds house clothes indoors, while outside clothes are folded outdoors) Fig. T: ((a place for everything and everything in its place))
8.	***Èguí í zọ̀ọ́ íkpàkpá né òvbì ẹ́rè zọ̀ọ́ íhiẹ́n*** Lex. T: [tortoise not grow bark for child his grow finger] Lit. T: [[a tortoise will not grow a shell for his child to grow a finger]] Free T: (The tortoise will not grow a shell, and then its offspring grow claws) Fig. T: ((the apple never falls far from the tree))
9.	***À ghà rùẹ́n úkó ófígbọ̀n yè óhuán ẹ̀kó, ìsàn nékhuì ẹ̀ré ọ̀ yé né*** Lex. T: [we will pour bottle palm_oil in ram stomach, pellets black it is it still discharge]

	Lit. T: [[if we pour a bottle of palm oil in a ram's stomach, it is black pellets it will still discharge]] Free T: (If one pours a calabash of palm oil in the belly of a sheep, it will still discharge black pellets) Fig. T: ((a leopard cannot change its spots))
10.	***Àmẹ̀ ghá ká vbé ọ̀ghọ̀dọ̀, ọ̀ghọ̀dọ̀ ẹ̀re à yé tié ẹ́rè; à í tié ẹ́rè úyé èguí*** Lex. T: [water will dry in pond, pond it is we still call it; we not call it pit tortoise] Lit. T: [[when water in a pond dries, we still call it a pond; we do not call it tortoise pit]] Free T: (When a pond dries up, it is still called a pond; no one calls it a tortoise hideout) Fig. T: ((an ape is an ape, a varlet is a varlet, though they be clad in silk or scarlet))

From examples 1 -10, one can observe the range of proverb features discussed in Norrick (2014). In terms of their syntax, these proverbs have structures which conform to the basic constituent order (Subject-Verb-Object) of the language. The prevalent semantics here is connotation, while metaphor serves as the rhetorical strategy in five of the examples. From the figurative level, one would observe these features have been translated into the target language, with a few exceptions. In example (4) for instance, the equivalent proverb lacks a verbal element. In example (5) the study employs a simple statement for lack of an original English proverb. Another point worth noting about the data is the use of imagery. Norrick (2014:19) notes that proverbs usually have striking images which draws attention and keeps them memorable. In examples (1), (3), (6), (8) and (9) where this study replaced metaphor with metaphor, one would observe differences in the imagery for all examples. Although, the analyses shows equivalence in terms of their features, table 1 reveals some proverbs which are literal expressions with connotative meanings have been translated using metaphors as examples (2) and (10) illustrate.

A Discussion of Selected Ẹdo Proverbs

Finding equivalents is easy when the languages and cultures involved have something in common (Kyi, 2020:56); the more dissimilarity exist between source and target, the more cumbersome the translation task. This is because

language is a means of propagating culture, and proverbs are typical examples of culture-bound terms. One way of enhancing translation of these kinds of expressions is using fixed expressions of the target language. Although this practice ensures naturalness of the translation, it is subject other features of language use such as cohesion and coherence. This is why studies like Ijioma (2016) emphasise the role of linguistics in translation. The current study takes cognisance of these suggestions; as the table above shows, the study first established equivalence at the level of words (i.e. Lex. T) before using a second level (i.e. Lit. T) to include morphemes which make the expressions fit the structural pattern of the target language.

Naturalness in translation refers to refers to perception of the finished task as foreign or indigineous to the target language and culture. It can be observed in the paraphrases at the third level (Free T.); it is more firmly established at the fourth level (Fig. T) where the study attempts to replace the meanings of the source proverbs with equivalent forms in English. Popovič (1976 as cited Bassnett 2002:33) describes this as stylistic equivalence. This type of equivalence uses "elements in both original and translation with the aim of producing an expression with identical meaning'. It involves determining the genre of the original and substituting the source language expressions with an expression which performs same function in the target language. To accomplish this objective, the study used the following resources: The Facts On File dictionary of proverbs (FFDP), The Oxford dictionary of proverbs (ODP) and The Routledge Book of World Proverbs (RBWP).

Tact - related Proverbs

Tact has been defined as behaving in a sensitive manner when dealing with potentially controversial issues. This behaviour may be understood as the ability to act and speak in a way that does not unsettle anyone. Another way of describing tact is that it involves one's judgement of what is appropriate. The definitions and synonyms suggest that tact is reflected in words and actions. This dual manifestation of tact is exemplified with the proverb ***èvé nè ọ̀mọ́ viẹ́ ẹ̀re à yá bọ̀ọ́ ọ́rè* –** you pacify a child based on the reason for his cry. This expression uses the imagery of a crying child to state the need for discreetness. The closest English proverbs are "*Fine words butter no parsnips*" (ODP, TFT); *"fair words butter no cabbage"* (TFT); and *"soft words butter no parsnips, but they won't harden the heart of the cabbage either"* (RBP). These equivalents refer to the impractical value of words that

are unaccompanied by relevant actions. This is the exact sense of the Ẹdo proverb. There are countless reasons that could make a child cry: fear, hunger, injury etc. Soothing the child requires one to identify and address the specific cause. Humming a tune can reassure one that is frightened; but the melody will neither fill the belly of one that is hungry, not treat the injury of one that is wounded.

It is not all tact-related proverbs that can be dully applied to words and actions; some are only applicable using the sense of a given synonym. For example, there are two proverbs which call for thoughtfulness, using the imagery of speech.The first one says "***òkpiá má sẹ́ né dọ̀lọ́ ẹ̀mwẹ̀, ẹ́ í rhìá ẹ́rè"*** **–** a man should not escalate an issue, if he lacks the capacity to adjudicate. This proverb can be used in the same contexts as English proverbs such as *Don't start anything you can't finish; Don't go near the water, until you learn how to swim; Don't bite off more than you can chew (TFT); and, Do not light a fire that you cannot yourself put out (RBP).* Another proverb which uses speech to indicate the need for tact is "***ùnú ná yá rhìá ọ̀mwá ẹ́ í gí à dọ̀lọ́"*** **-** the mouth which is used to destroy a person cannot be repaired. This proverb points out the impossibility of untelling lies or fixing a reputation that one has tarnished. There are two English proverbs with equivalent meanings: "w*hat is done cannot be undone" (RBP),* and *"scrambled eggs cannot be unscrambled" (TFT).* Both proverbs express the need for one to think carefully about the impact of one's words. Other tact-related proverbs call for prudence in one's actions. This paper includes three examples.

One of such proverbs is "***ùghaẹ̀n à gbé èbé nè ẹ́sín , ùghaẹ̀n à gbé nè ẹ́mìlá"*** - the fodder for horses is cut differently from the one for cattle. This proverb is like the biblical injunction which notes a distinction between constituted and divine authority. The copora of English proverbs include this statement as entries which read "*render to Caesar the things that are Caesar's"*; the full statement is "*render to Caesar the things that are Caesar's"and to God the things that are God's"*. The Ẹdo proverb makes reference to one's need for good judgment using the dietary needs of horses and cattle. Both animals are classified as herbivores, but what a cow eats can kill a horse. One who raises both animals must find ways of satisfying them within incurring any losses. Another proverb which points out the importance of weighing the consequences of one's actions is "***à ghá tùá gbé éghiàn, à ghí wú lèlé ẹ́rè" -*** If one exerts excessive energy to kill the enemy, one will die together with

that enemy. There is no original English equivalent for this proverb, but there is one translated from Chinese which says "*the fire you kindle for your enemy often burns you more than him (RBP).*

The proverb uses fire as an image which refers to one's attempt to consume another. With fire comes flames that emit heat, light and smoke. If one kindles the flames of hatred and intolerance for a perceived enemy, the light and heat can be channeled towards the enemy but smoke moves with air. As such, the fire will also affect the one who stokes it. Even though the quest to deal with the enemy succeeds, it ends in self-destruction. The third example explicitly mentions the need for thoughtfulness. It says ***"Ẹ̀wáẹ̀n ẹ̀ré à yá gbé òfẹ́n nè ọ̀ rré àkhé, nè à í ná gbé àkhé gbé òfẹ́n*** it is wisdom that one uses to kill a mouse in a earthen ware pot, so one does not break the pot while killing the mouse. An English proverb with similar meaning is one which says "*Burn not your house to scare away the mice (TFT)".* The Ẹdo proverb likens an enemy within reach to a mouse trapped in a crock. ***Àkhé*** is a fragile kitchen ware Ẹdo people use for cooking or storing water. Pests like mice and roaches can easily crawl in it, if the pot is not secured with a lid.

However, the smoothness of the pot makes it difficult for such pests to climb out. There are several ways to take charge of the situation. For instance, one could kill the rat inside the pot or tilt the pot such that the pest can tumble out. The first option would render the pot unusable, as it would either crack or have poison in it. The second option leaves a possibility of escape for the rat, and the certainty of future uses for the pot. The choice depends on what the owner considers more important; the pot or the pest. Like the previous examples in this paragraph, this proverb speaks about handling situations with good judgment rather than brute force.

Apart from the need for thoughtfulness and prudence, tact proverbs also touch on discretion. These proverbs focus on the appropriate timing and place of one's speech and actions, rather than the words and deeds themselves. For example, ***"ẹ̀dẹ́ òkhiàn ẹ̀re à yá nè òkhiàn; ẹ̀dẹ́ ùlẹ́ ẹ̀re à yá nè ùlẹ́"*** - the day for walks should be given to walking; the day for races should be given to running. Another example is "***ùkpọ̀n òwá, òwá ẹ̀re à ná vbue ọ́rè ; ùkpọ̀n óré, óré ẹ̀re à ná vbúẹ̀ ọ́rè"*** - the cloth which is meant for the house should be folded in the house; the cloth which is used outdoors should be folded outdoors. The first proverb alludes to the timing of one's actions; the second

one to the place. Together they express the same notion as the English proverb *"there is a time and place for everything"* (TFT).

Other English equivalents include *"a place for everything and everything in its place"* (TFT). Both proverbs acknowledge one's freedom in dealing with the needs and emotions of others. The second proverb uses the illustration of clothes that are used in the house (personal clothing) and clothes that are used outside – these are items like cloth rags for washing cars or wiping the floor. Consider the indoor clothes as family feuds and the outdoor cloths as public debates. Both require oral skills, but the place to showcase this skill differs. This is where discretion trumps the capacity to speak and act. Just like one separates outdoor clothing from personal clothes, one needs to determine the rightness of one's actions using the purposes it will serve.

Trait-related Proverbs

Traits are inherent characteristics which reveal the nature of living creatures. With Ẹdo proverbs one can use these defining features as a subtle reference to an individual's character. For example, there is the proverb which states "***Èguí í zọ̀ọ́ íkpàkpá né òvbì ẹ́rè zọ̀ọ́ íhiẹ́n"* -** the tortoise will not grow a shell, and then its offspring grow claws. The proverb relies on the obvious knowledge that children look like their parents. It is used not only to describe physical resemblance, but also similarities between a child's persona and that of his forebears. There are three equivalent English proverbs: "t*he apple never falls far from the tree" (RBP, ODP) or "an apple doesn't roll far from the tree" (TFT); "like father, like son (TFT);* and *like mother, like daughter (TFT).* Another proverb which describes a person's character via reference to natural features is "***À ghà rùẹ́n úkó ófígbọ̀n yè óhuán ẹ̀kó, ìsàn nékhuì ẹ̀ré ọ̀ yé nẹ́"* -** If one pours a calabash of palm oil in the belly of a sheep, it will still pass out black fecal matter. Palm oil enhances flavour and colour; by feeding it to sheep, one would expect to see this colour ehancement in the animal's waste. Alas, this anticipated change never happens because as the English say "a *leopard cannot change its spots" (TFT, ODB, RBP).*

Other English proverbs which have the same meaning include "y*ou can drive out nature with a pitch fork, but she keeps coming back (TFT)* and *"once a thief, always a thief" (TFT).* The supremacy of traits over external factors is emphasised in the proverb which says ***Àmẹ̀ ghá ká vbé ọ̀ghọ̀dọ̀, ọ̀ghọ̀dọ̀ ẹ̀re à yé tié ẹ́rè; à í tié ẹ́rè úyé èguí*** - "w*hen a pond dries up, it is still called a pond; no one calls it a tortoise hideout".* This proverb is an admonition to look

beyond physical appearances, as the essence of anything is often hidden beneath the superficial. There are several English proverbs which express the same notion. Those which apply in the same discourse context include *"an ape is an ape, a varlet is a varlet, though they be clad in silk or scarlet"; "don't judge a book by its cover"; "a good horse cannot be of a bad color" and "the cowl does not make the monk"*. These proverbs accentuate a single point – innate features may be concealed; they cannot be changed.

Conclusion

This paper discussed the translation of proverbs with the aim of determining how well one can translate Ẹdo proverbs into a different language. Previous studies identify, classify and discuss the characteristics of proverbs. This study focused on proverbs related to two themes: tact and traits. Using a four level hierarchy, the study attempted one question. To what extent can one translate Ẹdo proverbs into English language? The analyses showed one can translate the syntactic, semantic and discourse features of these proverbs; the only exception being imagery in proverbs which use metaphor as a rhetorical strategy.

References

Baker, M. (2011) In Other Words: A Coursebook on Translation 2nd ed. London and New York: Routledge

Bassnett, S. (2002) Translation Studies 3rd edition. London and New York:Routledge

Catford, J. C. (1965) A Linguistic Theory of Translation: An Essay in Applied Linguistics. London: Oxford University Press

Dansieh, S. A. (2019) Proverbs and naturalness in mother-tongue translation: the Dagaare New Testament in perspective. Legon Journal of the Humanities 30(1):105-132 DOI: 10.4314/ljh. v30i1.5

Elugbe, B. (1989) A Comparative Edoid: Phonology and Lexicon. Port Harcourt: University of Port Harcourt Press.

Finnegan, R. (2012) Oral Literature in Africa. Cambridge: Open Book Publishers. Available on the web: http://books.openedition.org/obp/1202.

Greenberg, J. H. (1966) The Languages of Africa. The Hague: Mouton

Gutknecht, C. (2017) Translation. In M. Aronoff & J. Rees-Miller (Eds.) The Handbook of Linguistics. Hoboken: Wiley-Blackwell pp. 645-654

Ijioma, P.N. (2016) The Importance of Linguistics to Translation. Cahiers Ivoiriens de Recherche Linguistique 39:103-108

Imasuẹn, E. O. (1996) Ẹdo Course for Schools and Colleges, Book I. Benin-City: Aisiẹn Publishers

Imasuẹn, E. O. (1998) Ẹdo Course for Schools and Colleges, Book V. Benin-City: Aisiẹn Publishers

Kyi, A. (2020) An analysis of translation strategies used in translating foreign proverbs into Myanmar Journal of Myanmar Academy of Arts and Science. 18(7):00-00Vol. XVIII. No.7

Lewandoska, A. & Antos, G. (2014) Cognitive Aspects of Proverbs. In Hrisztova-Gottardt, H. & Varga, M. A. (Eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. Berlin: DeGruyter Open Ltd pp. 162-182

Manser, M. H. (2007) The Facts on File dictionary of proverbs. New York: Facts On File, Inc.

Newmark, P. (1988) A Textbook of Translation. New York: Prentice Hall

Norrick, N. R. (2014) Subject Area, Terminology, Proverb Definitions, Proverb Features. In Hrisztova-Gottardt, H. & Varga, M. A. (Eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. Berlin: DeGruyter Open Ltd pp. 7- 27

Speake, J. (2008) The Oxford Dictionary of Proverbs. Oxford: Oxford University Press.

Stone, J. R. (2006) The Routledge book of world proverbs. London and New York: Routledge.

Uwabo, O. (2012) Book of Parables in Ẹdo language. Benin-City: Eguavoen Publishers

Uwajeh, M. K. C. (2001) "The Task of the Translator revisited in Performative Translatology. *Babel* 47 (3): 228 – 247