

A SKOPOS-THEORETICAL ANALYSIS OF PROVERBS TRANSLATION IN CHINUA ACHEBE'S *THINGS FALL APART* INTO EKEGUSII

Robert **ONDITI**

[0009-0000-3161-6674]

Department of Language and Literature Education, Masinde Muliro University of
Science and Technology, Kakamega, Kenya
(corresponding author)

Benard **MUDOGO**

[0000-0003-4290-8706]

Department of Language and Literature Education, Masinde Muliro University of
Science and Technology, Kakamega, Kenya

David **BARASA**

[0000-0001-7144-7772]

Department of Language and Literature Education, Masinde Muliro University of
Science and Technology, Kakamega, Kenya

Abstract

This paper investigates the application of Skopos Theory in the translation of proverbs in Chinua Achebe's *Things Fall Apart* into Ekegusii. The study is grounded in functionalist translation principles, and examines how target-oriented strategies are employed to balance fidelity to the source text's pragmatic force with cultural accessibility for Ekegusii readers. A descriptive qualitative design was adopted. A corpus of eight proverbs was extracted from the original English text, and their Ekegusii equivalents were analysed according to Skopos-guided parameters. These are: purpose, audience, situational context and loyalty to the source text. Perspectives from Ekegusii native respondents were obtained through organised interviews on the resonance of the translated proverbs within Ekegusii cultural context. The findings reveal that majority of the proverbs were literally rendered resulting in pragmatic mismatches. However, in some instances the application of a Skopos-oriented approach facilitated a functional and cultural coherence in translating proverbs into Ekegusii. This study underscores the necessity of target-language awareness in cross-cultural literary transfers.

Keywords: *cross-cultural, proverb, skopos theory, translation*

Introduction

Proverbs are a vital component of African oral traditions that encapsulate the wisdom, worldview and values of a community in concise and metaphorical language. (Mieder, 2004). In literary texts, therefore, proverbs serve not only aesthetic and stylistic functions but also convey deep cultural meanings that are tied to the sociolinguistic context of the source language. Translating such culturally embedded expressions into another language presents a complex challenge that extends beyond linguistic equivalence to involve cultural and functional

considerations. Vermeer's (1978) Skopos theory provides a framework that can be used to evaluate the suitability of the Ekegusii proverb versions in their new environment. Skopos theory posits that the choice of the translation strategy is based on the purpose of the translation and its intended function in the target language and culture (Vermeer, 1978). According to Nord (2018), Skopos theory is applicable to literary texts where multiple layers of meaning such as, linguistic, cultural and aesthetic must be interpreted.

Linguistic and cultural differences between English and Ekegusii languages are more

pronounced as the two languages belong to distinct language families, Indo-European and Niger-Congo, respectively. These differences pose significant challenges in achieving accurate and culturally functional translations. According to Dumba (2025), translators of Lugwere proverbs into English frequently resort to techniques such as equivalence, paraphrase and explanatory reformulation in order to convey both semantic meaning and cultural resonance. Yet, he emphasises that many proverbs lack direct equivalents in the target language, making adaptation not only unavoidable but also necessary for effective communication. In such cases, the translator's sensitivity to cultural context becomes paramount, as neglecting these dimensions risks distorting the original intent and leading to a loss of conceptual depth. Makutoane (2024) contends that greater fidelity and acceptability in translation are achieved when attention is given to the oral dimensions of the target language culture. Conversely, when translation strategies privilege semantic equivalence alone, there is a heightened risk of meaning loss and diminished cultural resonance.

Given that proverbs in *Things Fall Apart* rely heavily on figurative language deeply rooted in the Igbo culture, their direct equivalents may not always exist in the Ekegusii language. As a result, the translator must navigate this non-equivalence by applying appropriate strategies to preserve the intended meaning of the proverbs in the Ekegusii cultural context. Igbo proverbs, therefore, can be adapted to fit Ekegusii expressions that convey similar wisdom and societal values, thus making Igbo culture accessible and meaningful to Ekegusii speakers. This study examines, from a Skopos theory perspective, how the proverbs in *Things Fall Apart* have been rendered into Ekegusii to ensure resonance with the target audience. It further evaluates whether the translation choices facilitate cultural equivalence or result in semantic distortion.

Literature Review

Achieving conceptual, semantic and content equivalence between source language (SL) and target language (TL) is difficult but it is the central concern of every translation exercise.

Maneesriwongul and Dixon (2004) assert that even when using rigorous methods, forward translators may select terms in the target language that do not fully align with the intended meaning in the source language. They further argue that this misalignment can compromise the validity of the translated concept. The phenomenon of cultural uniqueness further amplifies this problem as certain concepts in the source text (ST) may not exist or evoke same sense in different cultures. Cui (2012) describes this issue as “untranslatability” and argues that it arises from linguistic differences or cultural gaps where concepts in the source language lack equivalents in the target language. These differences are common in languages that belong to different families like English which is Indo European and Ekegusii which belongs to Niger Congo. One of the tenets of Skopos theory is that the translator is viewed as a cultural mediator, and therefore makes the source text accessible to the target audience in the target language. This study examines the role of the translator in making choices that domesticated the proverbs to be meaningful in Ekegusii cultural context.

Bassnett (2002) states that cultural elements such as proverbs and idioms are embedded in the source language, making direct translation inadequate hence necessitates cultural adaptation or explanatory annotations. Translation, therefore, extends beyond mere linguistic proficiency; it necessitates a deep understanding of the cultural contexts involved to ensure that the choices made effectively convey the intended meaning. Hadebe (2005) discusses the technical constraints faced by untrained translators in navigating unfamiliar terminology which commonly results into miscommunication. This problem is mainly caused by occurrence of phenomena that are semantically complex and rendering them to languages that do not experience them is an uphill task. Nida (2001) proposes the concept of dynamic equivalence stressing the importance of reproducing the effect of the source text in the target culture. This concept is aimed at solving the problem of non-equivalence without strictly adhering to word-for word translation which may risk meaning distortion. This is in line

with Tymoczko (1999) and Hermans (1999) who describe the translator as a cultural mediator whose every decision in translation involves an ethical dimension balancing the need for accessibility and preservation of integrity of the original work. Yong and Nwosu (2016) investigated the complexities encountered when translating texts rich in culture-specific expressions with a focus on Michel Ligny's French rendition of Igbo proverbs in *Things Fall Apart*. They observe that Ligny's translations frequently dilute the cultural essence embedded in the Igbo proverbs, consequently affecting the originally intended meaning in Achebe's proverbs. Their analysis cautions against the risk of cultural loss when literal translations are prioritised over culturally sensitive interpretations. The researchers champion for translation approaches that strive to maintain the original cultural texture allowing readers from other linguistic backgrounds to gain a fuller understanding of African traditions and philosophies as Achebe intended in the original work. However, the study fails to account for the target audience but fixedly consults the source text at their expense. To fill this knowledge gap, the current study analysed the equivalence and non-equivalence in the translation of proverbs in *Things Fall Apart* into Ekegusii, and examined their cultural functionality by assessing how they resonate with Ekegusii audience.

Al-Khresheh and Almaaytah (2018) evaluated the effectiveness of machine translation (MT) tools in translating English proverbs into Arabic. Their aim was to identify the challenges that emerge due to linguistic and cultural differences between the two languages. They reported in their findings that MT tools frequently produced literal translations that did not accurately convey the intended idiomatic meanings. They concluded that MT has limited ability to translate context sensitive idiomatic expressions. Al-Khresheh and Almaaytah's (2018) study has a weakness in terms of a limited variety of the proverbs analysed. Since proverbs widely differ in structure and complexity, the limited selection may not yield results sufficiently representative of proverbial translation constraints. A gap is therefore left for more research to include a

broader and more diverse selection of proverbs for more comprehensive findings into capabilities and constraints of MT. Although this study does not focus on MT, it considered selecting quite a variety of proverbs for analysis till there was saturation hence anticipates for more credible results.

According to Phongphanngam and Lach (2019), adaptations are necessary in cross-cultural translation to mitigate the challenge on non-equivalence and deliver meaningful communication across cultures. In their study on translation constraints, they provide an example of translating 'taking a bath or shower' into Thai, a case where the translator was necessitated to employ adaptation since bathtubs are uncommon in Thai homes. As a result, the term was simplified to 'taking a bath' to fit Thai cultural norms.

Baker (2011) proposes a range of practical strategies for addressing the challenge of non-equivalence, such as borrowing, cultural substitution and paraphrasing, with the aim of ensuring cultural appropriateness within the target culture. Similarly, Owino et al. (2024) emphasise the importance of translation shifts such as unit shifts, class shifts, intra-system shifts and structure shifts, as crucial mechanisms for managing linguistic and cultural disparities that arise from non-equivalence.

Methodology

This study employed a qualitative research design to investigate the application of Skopos Theory in translating proverbs in *Things Fall Apart* into Ekegusii. A corpus of eight proverbs was purposively selected from the novel based on their cultural salience. The selection ensured that the analysis focused on culturally significant items with potential for meaningful comparison across languages. Five respondents were purposively recruited to provide evaluative perspectives on the translations. They were proficient in both English and Ekegusii and demonstrated familiarity with Gusii oral traditions, which positioned them to assess the cultural adequacy of the renderings. The sample size was determined by the principle of saturation whereby data collection concluded once no new insights were emerging.

Data were collected through semi-structured interviews, a method well suited for

generating rich and unrestricted responses (Seliger & Shohamy, 1989). Each session, lasting between 45 and 60 minutes, was audio-recorded with participants' consent, and subsequently transcribed verbatim. The flexible structure of the interviews enabled participants to reflect on the translations while allowing the researcher to probe for deeper explanations.

Analysis was conducted within the framework of Skopos Theory, with a particular focus on the orientation of translation strategies. Each proverb was examined to determine whether the rendering was source-oriented (literal) or target-oriented (culturally adapted). Thematic coding of the transcripts highlighted patterns related to strategy use, cultural resonance, and audience reception. Illustrative examples were incorporated to demonstrate how translation choices negotiated between linguistic fidelity and cultural acceptability within Ekegusii context.

Findings and Discussion

The aim of this study is to evaluate how Skopos Theory accounts for the translation of proverbs in *Things Fall Apart* into Ekegusii in *Binto Mbisebererekani*. The evaluation is carried out from the perspective of Ekegusii audience. The following section discusses specific examples from the texts:

Translation Purpose

This subsection evaluates whether the proverbs in the Ekegusii translation of *Things Fall Apart* achieve the same cultural and communicative functions as those in the source text. Attention is given to how effectively the translations convey contextually appropriate meanings that resonate with Ekegusii speakers and integrate seamlessly into their cultural framework. Drawing on selected examples and respondents' perspectives, the analysis considers the extent to which the translations reflect the functional intentions of the original proverbs within Ekegusii context. The following are specific examples from the texts:

1. SL: He who brings kola brings life. (pg. 5)
 TL: *Oyokoenana enkara oenanire obogima.* (pg. 4)
 (He who gives fermented flour lumps gives brings life.)

Unoka's announcement that he had a kola signified an expression of goodwill and hospitality, prompting Okoye to respond with the proverb (pg. 5). In traditional Igbo culture, the kola nut is a powerful symbol of peace, respect and friendship. Its presentation was a customary ritual during significant social occasions like welcoming visitors, settling conflicts and initiating communal dialogues. From the respondents' feedback, the translated Ekegusii proverb effectively fulfills the skopos of the SL proverb by conveying the intended message of generosity and social cohesion in a culturally meaningful way. The use of fermented flour lumps associated with traditional brew for communal gatherings among the Gusii made the proverb feel natural and culturally resonant. This cultural grounding enhanced the proverb's functionality within the Ekegusii context, and ensured that its embedded meaning is both understood and valued by the Ekegusii audience. The findings of this study reveal that the translation decisions are purpose-driven and audience-oriented.

Consequently, literary translation requires sensitivity to cultural symbols and adaptation strategies that reflect the target audience's worldview, ensuring that the proverb not only communicates meaning but also retains its social and rhetorical impact. These findings are consistent with Kuang (2023) who found that the translation of English film titles varied across Chinese regions due to different cultural and linguistic preferences. The researcher argued that translators in Mainland China often opted for direct translations while those in Hong Kong and Taiwan favoured more localised and creative renderings. According to Vermeer's (1978) skopos theory, a translation should not aim for literal equivalence but instead prioritise functional appropriateness in the receiving culture.

2. SL: Eneke the bird says that since men have learned to shoot without missing, he has learned to fly without perching. (pg. 21)
 TL: *Enyoni onchimbo nigo ekobora ng'a ase engencho mwanabanto aegaire korasa atari komocha, yaegeire koiruruka etari kogwa aande.* (pg. 19)

(Woodpecker says that since men have I earned to shoot without missing, he has I earned to fly without perching anywhere)

Nwakibie said this proverb when Okonkwo went to borrow yams for planting from him. He expressed that young men tend to be lazy. If he refused to help them, they might see him as cold-hearted. Because of this, he had learned to be careful and stingy with how he lent out his yams. (pg. 19). He uses the image of a bird learning to fly without perching to symbolise caution and cleverness in response to danger. The Ekegusii translation retained this core message by using a bird familiar to the local audience (the woodpecker), expressing the idea in a culturally resonant language. This makes the proverb not only understandable but also meaningful within the Ekegusii worldview. From the respondents' perspectives, the Ekegusii proverb works effectively because it speaks to values deeply rooted in Gusii culture; resilience, alertness and adaptability. The translated proverb teaches the same lesson as the original in a way that sounds natural and is easy to relate to. Similarly, the translation met its skopos of conveying the intended message clearly and meaningfully to the Ekegusii audience.

Moreover, by using familiar imagery and expressions, the translation achieved cultural functionality: it fits smoothly into Ekegusii oral traditions and wisdom, ensuring the proverb's lesson remains impactful. The application of skopos theory enables translators to produce proverbs that are not only linguistically accurate but also functionally effective in cross-cultural communication. These findings are similar to those of Shi and Li (2023) who explored translation strategies for English news articles through the lens of Vermeer's (1978) Skopos Theory.

Audience-Oriented Coherence in Ekegusii

Achieving coherence in the target text is a crucial marker of functional and culturally appropriate translation. The following examples illustrate how the translator rendered the proverbs in a manner that fostered cultural and communicative clarity to the Ekegusii audience:

3. SL: If a child washed his hands he could eat with kings. (pg. 8)

TL: *Omwana karasibie amoboko aye nabo akoragera n'abaruoti n'abagaka.* (pg.6)
(If a child washes his hands he could eat with kings and elders)

In Igbo culture, while age commanded respect, personal achievement was held in even higher esteem. (Achebe, 1958). Okonkwo, having accomplished much at a young age, had earned the honour of dining with kings (pg. 8). The proverb is invoked in reference to Okonkwo, underscoring the high value placed on individual success and merit within Igbo society. However, kings were not part of Gusii leadership, necessitating the translator to add 'elders' in the translated version. In Gusii culture, elders are not only authoritative figures but also occupy a revered position in communal leadership and decision making. The deliberate incorporation of *elders* by the translator domesticates the proverb with the Ekegusii culture's value system, and enhance its interpretability and relevance. The findings reveal that domesticating culture-specific references can enhance the interpretability and relevance of proverbs in the target context. The substitution the unfamiliar symbols by the translator ensures that the proverb remains meaningful and functionally effective for the Ekegusii audience. This preserve both its cultural and rhetorical impact.

According to Nord (2018), audience-oriented coherence is the extent to which a target text is interpretable by its intended readers based on their cultural knowledge, expectations and textual competence. This enabled the proverb to reflect the worldview of the Ekegusii audience. As Hatim and Mason (1997) assert, coherence in translation is shaped by the interaction between textual features and reader expectations in a specific sociocultural context. The translation thus succeeded in facilitating audience understanding and interpretation of the proverb. Similarly, Lou and Niehues (2023) reported that incorporating audience-specific explanations into machine translation enhanced the understanding of culturally bound terms. The items were unfamiliar to target audiences despite accurate literal translations. Their findings suggest that audience-

coherence approach is both effective and robust across multiple languages, and it provides a sure way of improving cross-cultural communication in machine translation.

4. SL: A man who calls his kinsmen to a feast does not do so to save them from starving. (pg. 157)

TL: *Omonto okorangeria abaamate n'abairi ase omoyega tari gokora bo erio kobatoria gokwa enchara.* (pg. 163)
(A man who calls his kinsmen and relatives to a feast does not do so to save them from starving.)

During the feast hosted by Okonkwo, the eldest member of the clan stood to express gratitude for his generosity and hospitality through the use of a proverb (pg. 157). This proverb conveys the idea that communal feasts and acts of generosity serve not just to meet basic needs, but also to reinforce social bonds and promote unity within the community.

From the interviews, the respondents' feedback revealed that the translation was meaningful, relevant and culturally appropriate for Ekegusii audience. The choice by the translator to render 'kinsmen' in the source text as *abaamate n'abairi* 'relatives and neighbours' in the Ekegusii version demonstrates an effort to localise the proverb in a way that resonates with the socio-cultural expectations of the Gusii community. From the responses, this translation choice is seen as accurate and reflective of the Gusii worldview, where communal gatherings such as feasts are not limited to immediate kin but also involve neighbours and extended family members. These findings are consistent with Salih (2023) who found that prioritising communicative purpose in the translation of Arabic tourist texts into English improved their effectiveness and clarity for international readers. The study emphasises that audience-oriented coherence is essential in tourism translation to ensure that translated texts are not only linguistically accurate but also accessible to the intended readership.

Maintaining Intertextual Links with The Source Text

The concept of loyalty emphasises the ethical responsibility of the translator to both the

source text and its author. The following examples illustrate translations that maintained direct structural correspondence with the source text:

5. SL: The sun will shine on those who stand before it shines on those who kneel under them. (pg. 7)

TL: *Risase nigo rikomorekera ritang'ani baria bateneine nyuma ritaramorekera baria batugaime.* (pg. 5)

(The sun shines first on those standing before shining on those kneeling down)

Unoka was addressing Okoye, who had come to demand repayment of a debt. In response, Unoka explained that he was indebted to many people and, while he intended to settle all his obligations, he prioritised repaying the larger debts first. He compared this to the sun shining first on those who stand before reaching those who kneel (pg. 7). The proverb functions as a rationale for postponing repayment, implying that more urgent responsibilities must take precedence over less critical ones.

From the respondents' feedback, the translated version is unnatural, structurally unfamiliar and lacks the clarity and brevity that is typical of Ekegusii proverbs. The abstract imagery and literal rendering confused the audience and failed to convey the intended moral lesson. This is suggestive of a breakdown in communicative equivalence. This indicates that the translator prioritised formal fidelity over functional effectiveness, leading to a culturally ineffective translation. However, this allowed the Gusii audience to gain understanding of Igbo ways of life and values. These findings foreground the dialectical tension between cultural authenticity and functional resonance. Prioritising either pole without regard to the communicative purpose risks distorting both meaning and reception; thus, the translator's task is to mediate this tension in line with the *skopos*. This will ensure that strategic choices remain contextually justified rather than ideologically predetermined.

Similarly, Sheng et al. (2019) examined how the fidelity rule operates in subtitle translation. The study focused on the balance between staying true to the source text and adapting to the target audience's cultural context.

The researchers concluded that while fidelity is important, it is subordinate to the skopos (purpose) and coherence rules.

6. SL: Living fire begets cold, impotent ash.
(pg. 145)

TL: *Omorero ogwoka inkoibora ore obokendu, ribu riteba.* (pg. 150)
(Burning fire gives birth to cold ash that does not give birth)

Okonkwo contemplated his nickname, the 'Roaring Flame', which represented his strength and warrior spirit. However, when he thinks of his son Nwoye, who has rejected traditional Igbo masculinity to join the Christian missionaries, Okonkwo experienced a blend of shame and anger. (pg. 145). He struggled to comprehend how someone like himself could father a son so different. This proverb expresses the notion that a powerful or vigorous being can give rise to something weak and ineffectual.

From the respondents' feedback, the translated proverb sounds awkward, unnatural and semantically incoherent within Ekegusii language context. The direct replication of the source text's word order, without any linguistic or cultural adaptation compromised the proverb's meaning. Consequently, the translation failed to achieve communicative effectiveness or cultural resonance in the target context. Nord (2018) argues that translators must consider the expectations of both the source and target audiences, ensuring "function plus loyalty." However, the translation of this proverb does not adhere to the functionality aspect of the tenet, resulting to an expression that is awkward and meaningless in Ekegusii. The findings of this study underscore the necessity of adapting linguistic form and cultural references to ensure communicative effectiveness and preserve the aesthetic and rhetorical power of proverbs in the target context.

Similarly, Ali's (2023) study on the translation of Abdullah Al Faisal's poem *Revolution of Doubts* found that while the fidelity rule was moderately maintained, some interpretative adaptations were necessary to resonate with the English-speaking audience. This approach demonstrated how translators can effectively navigate between staying true to the

source and adapting for cultural and linguistic relevance. Vermeer (1989) argues that the skopos of a translation governs the methods and strategies a translator employs.

Translator as a Cultural Mediator

Translating culturally embedded texts necessitates that the translator function not merely as a linguistic encoder but as a cultural mediator who negotiates meaning across distinct sociocultural frameworks. The following are specific examples from the primary texts that demonstrate the efforts of the translator in mediating the cultural differences:

7. SL: You can tell a ripe corn by its look. (pg.21)
TL: *Nabo okorora egetuma giakongire ase okororekana kwaye.* (pg. 19)
(You can see a ripe corn by its look.)

When Okonkwo approached Nwakibie to borrow yams, Nwakibie initially hesitated. He expressed doubt about the reliability of young men, whom he regarded as generally indolent and unlikely to repay. However, recognising Okonkwo's evident determination and industriousness, he reconsidered and decided to assist him. This made Nwakibie to invoke the proverb (pg. 21). In the ST, this proverb conveys the notion that the potential for goodness or success is often evident from outward signs.

The Ekegusii version demonstrates the translator's effective use of culturally familiar language to convey the intended message. Respondents interpreted the proverb correctly and effortlessly, noting that it reflects everyday Ekegusii expressions and the community's mode of transmitting knowledge through observation and direct experience. Their consistent reference to the visibility of ripeness indicates that the metaphor resonates naturally with their agricultural worldview, where recognising readiness, whether of crops or maturity, is a shared concept. The adoption of a perspective grounded in Ekegusii cultural logic ensured that the translator preserved the proverb's didactic purpose while enhancing its accessibility and relevance. The findings of this study report that culturally familiar metaphors facilitate comprehension and reinforce the significance of translated proverbs

within the target audience.

Similarly, Zhang (2020) found that effective cultural translation requires translators to act as cultural mediators who not only transfer linguistic content but also faithfully convey cultural subtleties embedded in the source text. She introduced the concept of 'cultural fax' which maintains that successful translation integrates faithfulness and expressiveness. This enables the translated text to resonate with the target audience while preserving the integrity of the source culture. According to Nord (2018), Skopos theory extends beyond the general principle of purpose and provides practical guidelines for achieving functional equivalence, such as analysing the target audience, context and communicative function before making translation decisions.

8. SL: If one finger brought oil it soiled the others. (pg. 118)

TL: *Onye ekiara ekemo kegokuna amaguta, nigo kegoaka ebinde bionsi.* (pg. 123)
(If one finger touches oil it spreads to the others)

Achebe cites this proverb to underscore the severity of the great goddess's retribution. The goddess emphasised that if justice is not administered by men, she will direct her wrath toward the entire land rather than solely the transgressor (pg. 118). In the ST, figuratively, the proverb conveys the idea that the misconduct of an individual can have far-reaching consequences, adversely affecting the broader community to which they belong.

The respondents' unanimous recognition of the proverb's meaning underscores the translator's effective mediation between cultures. The use of the term *kegoaka* 'spreads' instead of a literal translation *kegotiringa* 'soils' that could imply impurity, the translator ensured the message remained culturally resonant and avoided unintended connotations. From the findings, it was revealed that careful lexical choice can preserve the figurative meaning of a proverb while avoiding unintended negative connotations in the target culture. This demonstrates the importance of sensitive mediation between languages to maintain rhetorical force while adapting to cultural norms of

the target text.

In another study, Katan (2014) asserts that translators must navigate cultural subtleties to convey accurate meanings. Liddicoat (2016) studied the concept of intercultural mediation in translation and the translator's role as a cultural mediator. The researcher found that this process requires the translator to navigate cultural differences and rearticulate meanings to ensure effective communication. Similarly, Wang and Zhou (2023) found out that the application of Skopos Theory significantly enhanced the effectiveness of English-Chinese translation by employing techniques with the intended purpose of the translation. Their study emphasised that strategies such as addition, omission, conversion, restructuring and shifts in voice are not arbitrary but must be selected based on the function the translation is meant to fulfill. Accordingly, this approach leads to a clearer communication and greater audience engagement in cross-cultural settings.

Conclusion

This study established that the translation of proverbs in *Things Fall Apart* into Ekegusii demonstrate only partial adherence to the tenets of Skopos Theory. While the framework emphasises translation purpose and cultural functionality, these principles were not fully realised. This was largely due to the predominant reliance on literal strategies. Such an approach limited the degree to which translations could be adapted to the communicative and cultural expectations of the Ekegusii audience. Nevertheless, the findings revealed notable conformity to the principle of loyalty, as the translations consistently preserved the cultural essence of the source text, thereby rendering Igbo worldviews accessible to the Ekegusii readership. Furthermore, in a few instances, the translations reflected audience-oriented coherence and positioned the translator as a cultural mediator, particularly where cultural adaptation was employed to safeguard the intended meaning. These outcomes underscore both the challenges and possibilities inherent in applying Skopos Theory to proverb translation across culturally distinct languages and audiences.

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