

ENGLISH-IGBO TRANSLATION OF CHAPTER 4 OF THE CONSTITUTION OF THE FEDERAL REPUBLIC OF NIGERIA, 1999 IN COMMENTARY

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Abstract

The rule of law is the hub around which the wheel of democracy revolves. Law and order in every nation of the world largely depend on the awareness of the codes regulating conducts at every level of authority and every sector of her economy by the people therein. A major reason for the breakdown of law and order in today's Nigeria is *ignorance of the law*, especially by the illiterate masses, deficient in English-the major language of the laws in Nigeria. The need to translate legal codes in operation in Nigeria into her indigenous languages as a tool for national orientation through the instrumentality of the mass media cannot be over emphasized. The thrust of this paper is thus, to translate selected texts from chapter 4 of The Constitution of the Federal Republic Of Nigeria, 1999, which deals with “ Fundamental Human Rights”, and to feature a commentary exposing the linguistic elements of the original texts suitable for, or justifying the recourse to some conventional translation techniques in the operation, alongside problems arising from culture-bound terms in the texts and the terminological techniques applied in the quest for their effective translations in the target language.

Keywords: Legal translation, Constitution of Nigeria, English-Igbo translation, Source language, Target language.

Introduction

Translation as a language barrier breaker is a very effective instrument of national orientation, political consciousness, unity and development (Ajunwa, 2014, P. 10). The developmental goals of any nation can, if not be only achievable, be more easily achieved in an atmosphere of peace and order guaranteed by the functionality of “The Rule Of Law”. Citizens and residents across nations of the world need to be aware, not only of government policies and programmes, but also of the provisions of the laws in operation in the areas where they live. Where these laws are expressed or encoded in languages inaccessible to a substantial percentage of the population of each of those countries, the tendency is commonly for people to regularly commit infractions against the laws, and its concomitant effect of breaches of public peace and order is

obvious. This is the case with the Nigerian example of the illiterate population, deficient in English, the official language of Nigeria, her constitution and other regular laws in operation in the country. They are simply “ignorant of the law”. Not only are they only often abused by overzealous security agents, they suffer same fate in the hands of the mischievous elite populace.

It thus becomes morally incumbent upon indigenous language engineers in Nigeria to promote the transfer of legal codes in operation in Nigeria from foreign source languages into Nigerian native/indigenous target languages. (Ajunwa, 2014, P. 10) reflecting on the onus of translation points the way forward, thus:

Through translation, the Federal, State and Local Governments make their policies and programmes accessible to numerous linguistic groups scattered all over the country.

Iwunze (2012, P. 199) further underscores the need for legal translation into Nigeria’s indigenous languages in a specific context, observing that “Translating the Nigerian criminal code into Nigerian native languages promises to enhance the awareness of its provisions by the illiterate masses”. (Auto translation from French to English).

Our communication under reference above was envisioned, not only to make the average Igbo person become aware and conscious of his fundamental rights, but also to put in a clearer perspective, the role of translation in Nigeria’s developmental project or journey. Uhegbu and Ijioma (2010, P. 60) remark that:

Interlingual translation involving many linguistic relations has never been an easy task. The problem of translation becomes more complex when it involves a specialized text as in the domain of legal translation, wherein the translator is faced, not only with the problem of translating from one language to the other, but also that of moving from one legal system to another.

The fact that texts involved in the present translation project are specialized texts from a basic legal framework-The Constitution of The Federal Republic of Nigeria, confers on the exercise, the status of “legal translation”, as classified under “pragmatic translation” in translation parlance. Language-wise, pragmatic texts are devoid of such connotations as *found* in literary texts that often yield or render them susceptible to multiple interpretations. Ajunwa (2014, P. 109) rightly observes that subjective, some degree of expertise is needed to handle legal language. In other words, “certain legal documents can only be correctly interpreted and effectively discussed by qualified lawyers, who are licensed to do so”.

Conceptual Framework

Reflections on this discourse are anchored on the framework of the concept of “Legal translation”. Generally referred to as the translation practiced in the field of law, legal translation implies a comparative study of the different legal systems and the awareness of the problems created by the absence of equivalence (Capellas, 2004, P. 9). Cao (2007, P. 7) sees legal translation as “one specialized area of translation activity. This is due to the fact legal translation can and often does produce, not just linguistic but also legal impact and consequence, and because of the special nature of laws and legal language”. For Uhegbu and Ijioma, the foregoing implies that “legal translation is a process of translating two legal systems each belonging to a different cultural environment. It exposes the technicality involved in the use of specialized language-the legal language.

Legal translation, just like the formulation of laws, which govern a people, is culture-dependent and demands more than a mere understanding of two languages, a deep familiarity with the source and target texts and the professional code of respect of confidentiality. This has a major implication for legal translation when communication is channeled across different languages, cultures, traditions and legal systems”. (63)

The cultural affiliation of legal translation calls back to mind the notion of “dynamic equivalence” as proposed by Nida and Taber. According to Vanessa Leonardi (https://en.wikipedia.org/wiki/Vanessa_Leonardi):

Dynamic equivalence is defined as a translation principle according to which the translator seeks to translate the meaning of the original in such a way that the TL (Target Language) wordings will trigger the same impact on the TL(Target Language) audience as the original wording and upon the SL(Source Language) audience.

Ezuoke (2019, P. 60) refers to a legal text as “that text, whether oral or written, whose message is any aspect or aspects, branch or branches of the law”. Concluding, he notes that “the law is perspective of rules of conduct which not only regulate but are also used in settling disputes among members of the same society. Failure to obey the law attracts penalties in any such organized society”.

The Onus of Igbo Legal Translation

Historically, it has been established that prior to the colonization of Nigeria by the British, her ethnic nationalities had their indigenous judicial systems. Judicial proceedings were carried out in the native languages of the people. The introduction of English laws and statutes and “The common law” on January, 1, 1863 changed all that. Till date, the illiterate Igbo population is as much ignorant of the provisions of The Constitution of the Federal Republic Of Nigeria, 1999, as it is of other laws of The Federation of Nigeria written in English. In 2003, Iwunze surveyed Police-Public Relations at the Okigwe Police Area Command in Imo State. The survey revealed a worrisome statistics of less than 20% presence of police officers proficient in Igbo in the criminal investigation departments of the divisions in the command. This raised concerns around the fate of civilian parties in cases under investigation in such divisions, who understand and can only speak and not write Igbo, illiterates totally deficient in English. With no interpreters readily available, illiterate suspects in such cases were seen to have often been compelled to endorse incriminating statements forged by investigating police officers (with their thumbprints) as those volunteered by them under caution. Information flow between investigating police officers on enquiries and prospective illiterate informants in criminal cases were also observed to be hindered by the absence of common language relations between the two.

Development as a common project across nations of the world faces a brick wall in any country where the use of other people’s languages is prioritized over hers. People are guaranteed to have better understanding generally when they learn in their indigenous languages. Language- induced ignorance of the law by Nigerians has its attendant consequences, too numerous to mention.

Problems of Igbo Legal Translation

Legal translation in all target languages of the world is not an all-comers’ affair, but problems associated with translating legal documents into languages of narrow diffusion like Igbo are usually more complex. Generally, legal translation not only involves translating from one legal system to another, it entails the problem of what Sayer (quoted in Uhuegbu and Ijioma, 2010) refers to as “the characteristic building effect of a legal document” to wit that “the translator of legal text will seek to achieve identity in meaning between original and translation, i.e. Identity of propositional content as well as identity of legal effects”. (63) Thus, mistranslation or misinterpreting legal texts can have very ugly effects on both parties in cases.

There is even the greater problem of lack or paucity of equivalent items in Igbo to translate those of English in most English texts.

Transposing the linguistic features of the English/British legal system into the Igbo legal system is often difficult, due to the differences in the historical and cultural development of the English and Igbo nations. “A basic linguistic difficulty in legal translation is the absence of equivalent terminology across different

languages.” (Cao, 2007, p. 29). Interpretation of concepts, ideas and terms depends to a large extent in the world visions of people of various cultures, and this differs from one culture to another.

Legal texts often feature abundance of culture- bound terms. The quest by indigenous language artists to fill the terminological gaps in specialized domains of human endeavour in Igbo has always been associated with various forms of abuses, especially by overzealous mass media practitioners, who are in the habit of creating terms arbitrarily, a major setback on the drive by learned societies like SPILC (Society for the Promotion of Igbo Language and Culture), APNILAC (Association for the Promotion of Nigerian Languages and Culture) etc., towards the standardization of Igbo terminology.

Igbo Translation of Chapter Four of the Constitution of the Federal Republic Of Nigeria, 1999

S/No	Source Language(English) Text	Target Language(Igbo) Equivalent
1.	34 –(1)- Every individual is entitled to respect for the dignity of his person and accordingly-	A ghaghị isopuru ugwu diri onye o bula, ya mere--
2.	(a) no person shall be subjected to torture or to inhuman treatment	O nweghi onye obula a ga- ata ahuhu maobu metoo, site n' ikpasị ya agwa a na-akpasị anumanu maobu nke na-ewetu ugwu diiri mmadu
3.	(b) no person shall be held in custody or servitude; and	O nweghi onye obula a ga-akpochi maobu jide n'agbu ohu n'udi obula ; o kwesighikwa ka:
4.	(c) no person shall be required to perform forced or compulsory labour	e mee ka onye obula ruo oru na mmanye maobu oru a kwagidere ya akwagide ka o ruo
5.	35-(1) Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in the following cases and in accordance with a procedure permitted by law--	Onye obula kwesiri inwere onwe ya , o nwekwaghi onye kwesiri ka ejide ya n'agbu, ma o bughị n'onodu ndi a na-esotanu, nakwa na mgbaso usoro nke iwu kwadoro---
6.	(a) in execution of the sentence or order of a court in respect of a criminal offence of which he has been found guilty.	Mgbe a na-etinye mkpebi ntaramahuhu amamikpe nke uloikpe mere, maobu iwu o tiri n'ikpe banyere iwu gbara okpuruokpu onye ahụ dara, n'oru
7.	35-(2) Any person who is arrested or detained shall have the right to remain silent or avoid answering any question until after consultation with a legal practitioner or any other person of his own choice	Onye obula a nwuchiri maobu akpochiri akpochi nwere ikikere ihapu ikwu okwu maobu iju isa ajuju obula, ruo na mgbe ya na okaiwu maobu onye ozo obula o hoozo n'aka ya ikpachitara uka
8.	35-(3) Any person who is arrested or detained shall be informed in writing within twenty four hours (and in a language he understands) of the facts and grounds for his arrest or detention	A ga-edere onye obula a nwuchiri maobu a kpochiri akwukwo, kowaara ya n'asusu o na-aghota nke oma, ihe mere e ji nwuchie maobu kpochie ya, nakwa ndabere ikikere iwu nke agbakwasara ukwu nwuchie maobu kpochie ya.
9.	35-(4) Any person who is arrested or detained shall in accordance with subsection (1) (c) of this section be brought before a court of law within a reasonable time, and if he is not tried within a period of-----	Onye obula anwuchiri maobu akpochiri na ndabere nke nkebi okpuru (1) (c) nke nkebi a kwesiri ka akpota ya n'uloikpe n'ime oge kwere nghota na o ziri ezi, ma, o burukwanu na ekpeghi ya ikpe n'ime -----
10.	(a) two months from the date of his arrest or detention, in the case of a person who is not entitled to bail;	onwa abuo,site n'ubochi a nwuchiri ya maobu akpochiri ya, ma o buru onye na-ekwesighi ka a naa ya n'ebe;

11.	(b) three months from the date of this arrest or detention, in the case of a person who has been released on bail, he shall (without prejudice to any further proceedings that may be brought against him) be released either unconditionally or upon such conditions as are reasonably necessary to ensure that he appears for trial at a later date.	onwa atọ site n'ụbọchi a nwuchiri maọbụ a kpọchiri ya, ma ọ buru onye a naalarị n'ebe, o kwesiri (n'enweghi ebumnuche itinye ogbatuhie obula n'uzo ebubo ozo a puru ime megide ya), ka a tohapu ya, ma ọ bughị nke na-adabereghị n'onodu obula, ọ buru na ndabere onodu ndi ahụ were anya na ha di mkpa iji hu na ọ ga-abia n'uloikpe ka e kpee ya ikpe n'ubochi ozo.
12.	36(a) Every person who is charged with a criminal offence shall be presumed to be innocent until he is proved guilty.	A ga-ahuta onye obula e boro ebubo ida iwu gbara okpurukpu dika onye aka ya di ocha, tupu e mee ka o wee anya na ọ dara iwu, site na ntumago e mere n'eziokwu nakwa n'ezioche.
13.	36-(6) Every person charged with a criminal offence shall be entitled to---	Onye obula e boro ebubo ida iwu gbara okpurukpu kwesiri ka---
14.	(b) be given adequate time and facilities for the preparation of his defence;	e nye ya oge na ihe ndi ozo zuru oke ime ka ọ diri ya mfe ikwado igopu onwe ya n'ebubo ahụ;
15.	(c) defend himself or by legal practitioners of his own choice;	ọ gorọ onwe ya maobu site n'oru ndi okaiwu ya onwe ya horo n'aka ya;
16.	(d) have, without payment, the assistance of an interpreter if he cannot understand the language used at the offence.	nwe na-akwughi ugwo onye enyemaka ntughari okwu, ma ọ buru na o nweghi ike ighota asusu e ji ekpe ikpe ahụ.
17.	46-(3) The chief justice of Nigeria may make rules with respect to the practice and procedure of a high court for the purposes of this section.	Okaikpe ukwu nke obodo Nigeria nwere ike tiputasia iwu banyere agwa na ukpuru uloikpe ukwu ga- agbaso maka itinye nkebi a n'oru.

Commentary on the Translation Exercise

This commentary shall focus on two main aspects of the subject of the techniques of translation adopted in the exercise in general and those applied in the translation of some culture-bound terms in the original texts as would be identified. Thus:

1. is entitled to: o kwesiri ka a sọpuru

(a) Transposition: Here, the English adjective "entitled" changed to a verb in the target language-Igbo, translated with the expression "o kwesiri ka a sọpuru" (ought to be respected), alluding to the dignity of the human person (ugwu) both "kwesi" (suppose) and "sọpuru" (respect) being verbs.

(b) Modulation- a change from the legal point of view of "entitled" (qualified for by right according to law) to the moral point of view of "ought to be respected". (O kwesiri ka a sọpuru) also occurs in the translation.

1.2. accordingly: ya mere

(a) Stuffing: Here, the English adverb "accordingly" (one word) is translated with two words (stuffed) in Igbo.

2. ...No person shall be subjected to torture or to inhuman treatment: O nweghi onye obula a ga ata ahuhu maobu metoo, site n' ikpasị ya agwa a na-akpasị anumanu maobu nke na-ewetu ugwu diri mmadu.

(a) Transposition 1: This is the case with the change of the English noun "torture" to "taa ahuhu" (suffer), a verb in Igbo.

(b) Stuffing: This occurs in the Igbo translation of the English word “degrading” (one word) into Igbo as “nke na-enwetu ugwu...” (three words)

(c) Transportation 2: The English adjective “inhuman” changed to a verb “metoq” (degrade) in Igbo.

3...held in custody...: a ga-akpochi...

(a) Transposition: Here, the English noun “custody” changed into a verb “kpochie” (lock up) in Igbo.

(c) Modulation- This occurs in the change from the point of view of ‘servitude’ (state of subjection to an owner or master or forced labour imposed as punishment-being only a type of confinement) to ‘n’agbu n’udi obula’ (all types of confinement, bondage or slavery, including detention in police cells, with its Igbo translation.

4. ...to perform forced or compulsory labour: ... ruo oru na mmanye maobu oru a kwagidere ya akwagide ka o ruo

(a) Transposition 1: The English adjective “forced” is transposed into the Igbo noun “mmanye”.

Transposition 2: The English word labour is transposed into a verb “ruo” (to work) in Igbo.

(b) Stuffing: The English adjective “required” (one word) is stuffed or amplified in Igbo with two words in “mee ka” (made to...)

5. Entitled to his personal liberty: ... kwesiri inwere onwe ya

(a) Transposition: The English noun “liberty” here is transposed into the infinitive form of the Igbo verb “nwere” (have) as “inwere onwe” (to be free)

(b) Stuffing: is seen in ‘...save in the following cases’, translated into Igbo as “ma o bughị n’onodu ndi a...”, The English prepositional phrase “save for” (two words) is stuffed or amplified with four words “ma o bughị n’onodu” in Igbo, retaining its contextual/original meaning of “except”.

(a) Amplification/stuffing: In this Igbo translation of five English words ‘in the execution of the sentence’ with ten Igbo words “mgbe a na-etinye ntaramahuhu amamikpe nke uloikpe mere...n’oru”, we see the techniques of amplification or stuffing, wherein one English word alone “sentence” is translated into Igbo with six words, to make the meaning of the text more explicit in the target language.

(b) Modulation: In this case, the abstract/literal point of view of the English term “criminal offence” being translated into Igbo as “iwu gbara okpurukpu”, changes to a concrete point of view of “very serious offence” (iwu gbara okpurukpu onye ahụ dara), evoking the weightiness of ‘Crime’ (the crime) in law, as different from ‘Offence’, both translatable into Igbo as ‘odidaiwu’, ‘Mpu’, ‘Arụ’, ‘Mmehie’, etc.

7. ... shall have the right to remain silent: nwere ikikere ihapu ikwu okwu

(a) Modulation: Here is a case of negative/contrary modulation as the English word “silent” becomes “to talk” (ikwu okwu) in Igbo.

(b) Transposition 1: This is the case with the English noun “consultation” changing to a verb “kparita uka” (discuss with) in the Igbo language, as: “after consultation with a legal practitioner” is translated as: “ruo na mgbe ya na okaiwu ... kparitachara (after he would have finished discussing with a legal practitioner) uka”.

Transposition 2: ... “any other person of his own choice” translated into Igbo as “onye ọzọ ọbụla ọ họrọ n’aka ya”, shows a transposition of the English noun “choice” into the Igbo verb “họrọ” (chosen) in the past participle form.

(c) Economy: This is the case as the English term “legal practitioner” (two words) is translated into Igbo as “ọkaiwu” (one word)

8. ... The reason for his arrest: ... ihe mere e ji nwụchie ya...

(a) Transposition 1: Here, the English noun “arrest” changes to a verb “nwụchie” in Igbo.

Transposition 2: The English adjective “informed” is transposed into an Igbo verb “kọwaara”(explain) in the translation of “ ... shall be informed in writing...” as “a ga-edere (Onye ọbụla a nwụchiri) akwụkwọ, kọwaara ya....”

(b) Stuffing occurs in the Igbo translation of “the facts and grounds of his arrest or detention” as “ihe mere e ji nwụchie maọbụ kpọchie ya, nakwa ndabere ikikere iwu nke a gbakwasa ụkwụ nwụchie, maọbụ kpọchie ya”. The English word “ground” (one word) is translated with seven Igbo words “ndabere ikikere iwu nke a gbakwasara ukwu”

9. ... within a reasonable time: n’ime oge kwere nghọta

(a) Modulation : Here is a change from the point of view of cause to effect as the action/cause of “reasoning” (reasonable) is translated as its effect “understanding” (kwere nghọta) in Igbo.

10...from the date of his arrest: ... site n’ụbọchi a nwụchiri ya.

Transposition 1: This is the case as the English word “arrest” is translated as a verb in the past participle from “nwụchiri” (arrested) in Igbo.

11...from the date of his arrest or detention: site n’ụbọchi a nwụchiri maọbụ akpọchiri ya.

(a) .. Transposition 2: That is the case with the Igbo translation of the English noun “detention” as a verb “kpọchie” (lock up) in the past participle form “kpọchiri” (detained) in Igbo.

Transposition 2: This occurs in the Igbo translation of the English adjective “released” as a verb in the past participle form “tọhapuru” in Igbo, much as still an adjective.

Transposition 3: Here the English noun “trial” changes to the Igbo verb “kpee”(judge) “...kpee ya ikpe”.

(b) Stuffing: This shows in the Igbo translation of the English adverb ‘unconditionally’ (one word) as “nke na-adabereghị n’ọndu” (four words).

12... charged with a criminal offence: ... e boro ebubo ida iwu gbara ọkpurukpu

(a) Stuffing 1: This is the case with the Igbo translation of the English term “criminal offence” (two words) as ida iwu gbara ọkpurukpu” (four words).

Stuffing 2: This occurs in the translation of then English adjective “innocent” (one word) as “onye aka ya dị ọcha” (five words).

Stuffing 3: Here, “proved”, one English word, becomes “mee ka o wee anya” (five words) in Igbo.

(b) Explicative modulation- abstract to concrete.

This is the case with the Igbo translation of the English expression “.. is proved guilty” as “mee ka o wee anya na o dara iwu, site na ntumago e mere n’eziokwu na n’eziuche.

(c) Transposition: The English prepositional phrase “charge with” changes to a noun “ntumago” in Igbo.

13. ... shall be entitled to: kwesiri ka---

Modulation: Here it is imperative to emphasize/note again that there is a change of point of view from the concrete legal sense of “entitled” (qualified for by right according to law) to the abstract moral sense of “is supposed to” (kwesiri). in specific context terms suggesting an appeal to conscience for equity.

4. Preparation of his defense: ikwado igopu onwe ya n’ebubo;

(a) Stuffing: The English noun “defense” (one word) alone is translated with four words “igopu onwe ya n’ebubo” in Igbo.

(b) Transposition: This occurs in “defense”, a noun being translated as “igopu” (to defend) in Igbo.

15... legal practitioner of his choice: okaiwu ya onwe ya horo

Transposition: This occurs in the noun “choice” being translated as “horo” (chosen) a verb in the past participle form in Igbo.

16 ... The assistance of an interpreter:.. inyere aka nke onye ntughari asusu

Transposition: Here the English noun “assistance” changes to a verb “assist” (nye aka /inyere aka) in Igbo.

17 .. Procedure of a high court: ukpuru ulokpe ukwu ga- abaso...

(a) Transposition: Here, the English noun “procedure” changes to the simple future tense form of the verb “proceed” (ga- agbaso) in Igbo, meaning “will follow”.

(b) Stuffing: This is as procedure (one word) is realized with four words “ukpuru ...a ga -agbaso” in Igbo.

Generally, four main techniques are common with the translation of legal documents from English to Igbo. They include formal or linguistic equivalence, functional equivalence, transcription or borrowing and descriptive or self-explanatory techniques. The formal or linguistic equivalence, a form of borrowing, involves lifting the English term into Igbo. (Uhegbu and Ijioma, 2010, pp. 64-66). The functional equivalence technique featured in the translation of “High court” as “ulokpe ukwu”, a situation wherein a word in the target language culture “ukwu” whose function is similar to that of the source language referent “High”.

The transcription/borrowing technique involved in some cases necessary, borrowing with adaption in Igbo or reproducing the English term in Igbo, as could be seen in “lawyer” as loya, “magistrate” as “majes” in previous translations.

The descriptive or self-explanatory technique predominantly in use in the present exercise involves the use of genetic or culture-bound terms as the case may be, to convey meanings. (Uhegbu and Ijioma, 2010, p. 65). That is the case in the translation of “legal practitioners” as “okaiwu”, “High court” as “ulokpe ukwu”, “criminal offence” as “ida iwu/odidjiju gbara okpurukpu. ‘charge with” as “ibo ebubo”.

However, not all the above four techniques featured into the translation exercise. The characteristics of the four have been outlined in principle to guide our readers not only to their point or points of occurrence in the present operation but in other and future translations of legal documents involving the two languages

and cultures in contact. Exigency of space management has compelled us to adopt the non-uniform approach of featuring in some cases, a few of the texts commented on in full, before (first) running comments on them, and in some others, the texts cited in parts, in-between the commentaries, and even some others, in passing, along the commentary lines. (See 1.1.(b) 2.(b), 3(b),etc., for instance).

Conclusion

From the foregoing, it is evident that the main objective of legal translation, like translation in any other specialized domain is to transfer meaning from one language into another. We have in this essay underscored the fact that legal systems and institutions differ from one country to another, and this is due to differences in historical, cultural or social factors. The equivalents of some English legal concepts are non-existent in Igbo. This informed our adoption of the use of mainly the description and/or the self-explanatory technique(s) in the present exercise, to convey meanings in various textual contexts. The full note on the elements of the four main techniques of legal translation common in English-Igbo translation of legal documents is attached, not only to justify and/or explain, but guide the identification of any of them in application herein or elsewhere. The imperative of a legal translator having a basic knowledge of English and Igbo and the legal systems of both his source and target languages is taken for granted, known. From different branches or angles of law, a term may have different meanings. The translator of any legal document must be able to distinguish between these meanings. This underscores the need for a sound mastery of legal terminology in the two languages and cultures in contact- English and Igbo. Grosso modo, the object of legal translation from any source language to any target language is to produce a text that leads to the same results in practice as the source text.

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