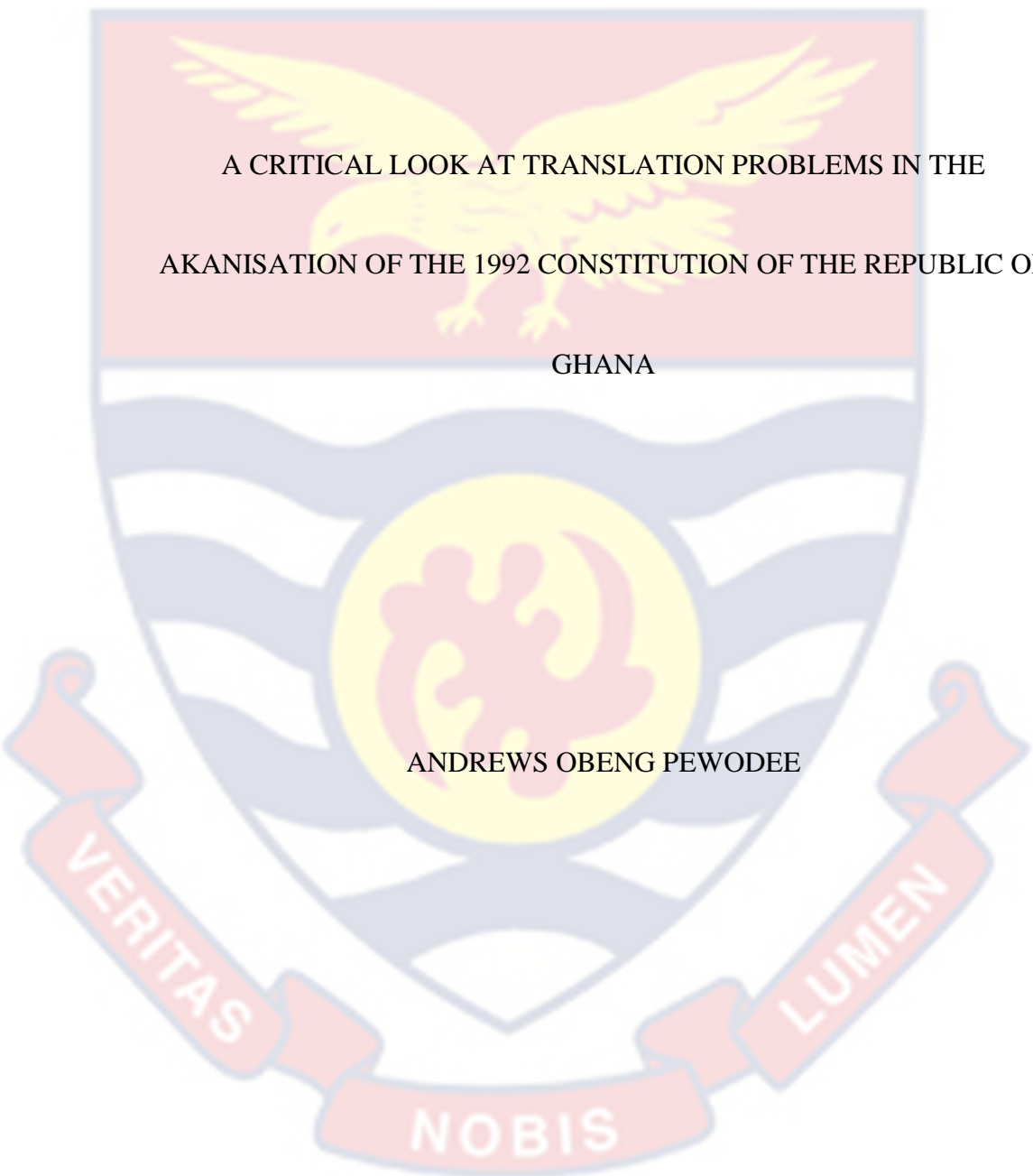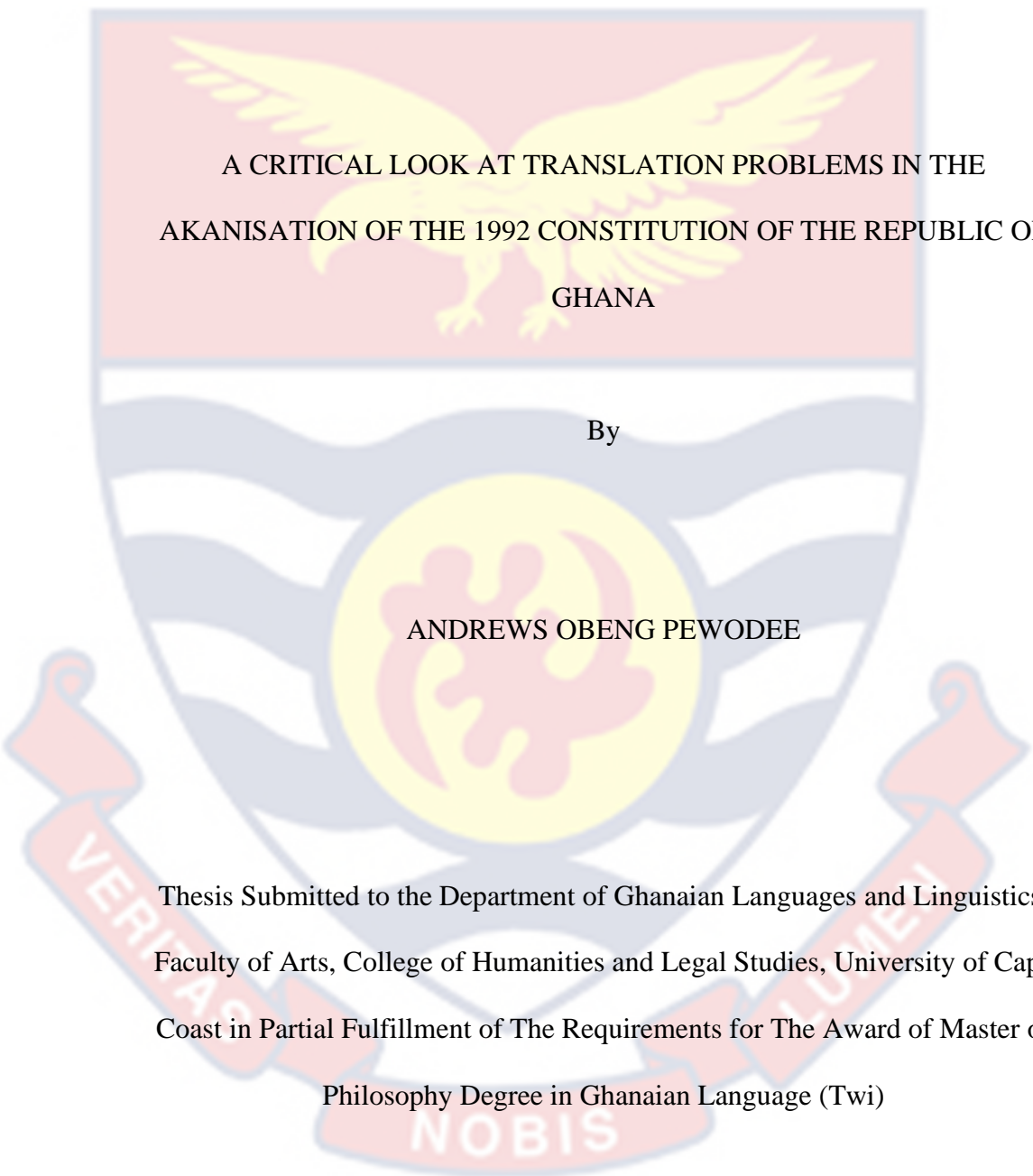UNIVERSITY OF CAPE COAST

A CRITICAL LOOK AT TRANSLATION PROBLEMS IN THE

AKANISATION OF THE 1992 CONSTITUTION OF THE REPUBLIC OF

GHANA

ANDREWS OBENG PEWODEE

2022

UNIVERSITY OF CAPE COAST

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AKANISATION OF THE 1992 CONSTITUTION OF THE REPUBLIC OF

GHANA

By

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Thesis Submitted to the Department of Ghanaian Languages and Linguistics,

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Coast in Partial Fulfillment of The Requirements for The Award of Master of

Philosophy Degree in Ghanaian Language (Twi)

NOVEMBER, 2022

DECLARATION

Candidate's declaration

I hereby declare that this thesis is the result of my original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature ………………………………. Date …………………

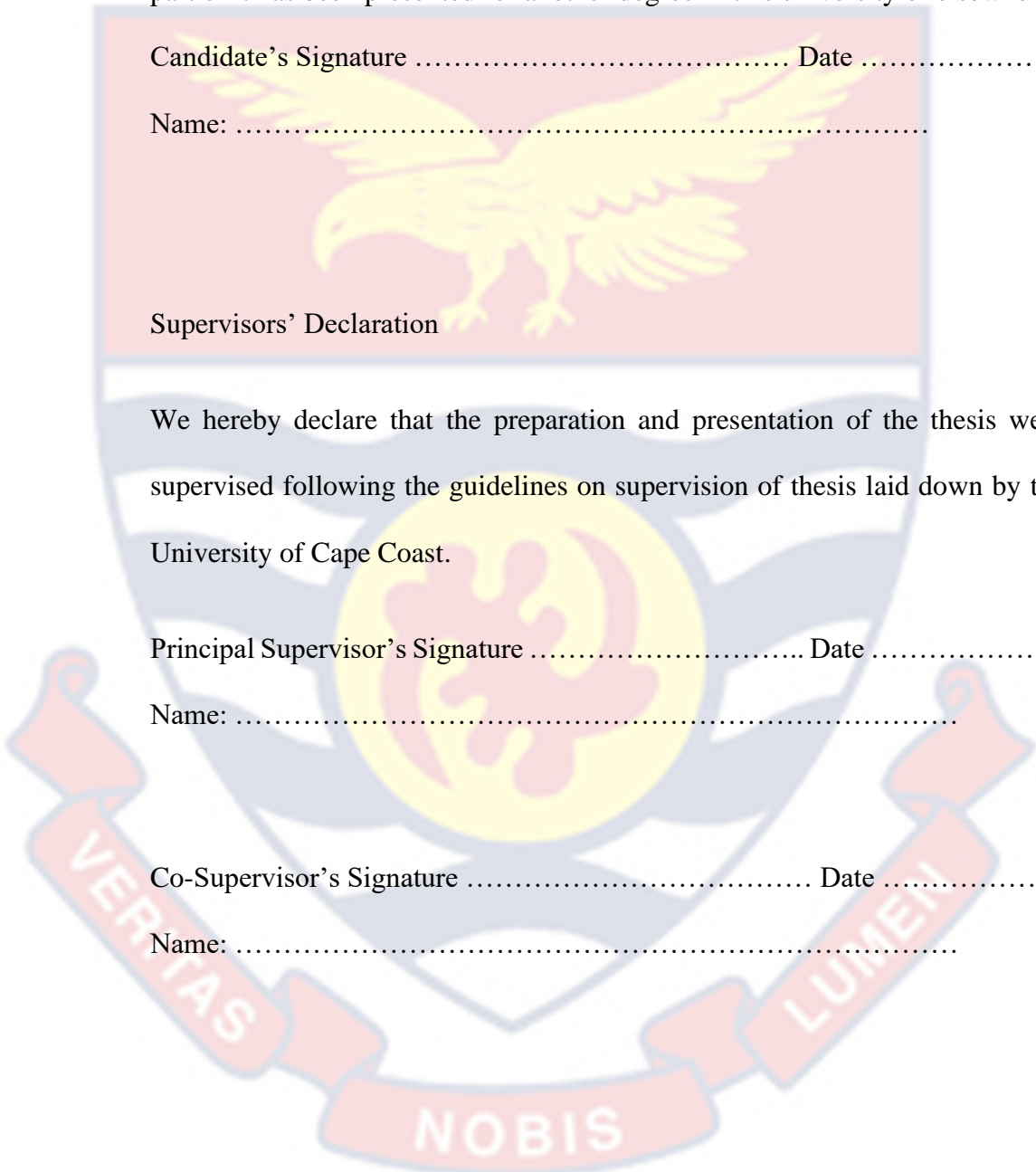Name: ……………………………………………………………

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised following the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature ………………………….. Date ………………...

Name: ……………………………………………………………

Co-Supervisor's Signature ……………………………… Date ……………….

Name: ……………………………………………………………

ABSTRACT

Research in the field of translation within Ghana has mainly focused on religious and literary translation without paying attention to other fields of translation such as legal translation. With the increasing demand for justice for all people, there is a need for every language group to have the constitution in their own language. In view of this, this study examined translation problems in the Akanisation of the 1992 constitution of the Republic of Ghana. The study focused on translating chapter one, chapter two, and chapter three of the 1992 Constitution of the Republic of Ghana. It further looked out for some associated lexical and grammatical translation problems. The study employed the Dynamic Equivalence Theory as a framework for translating the chapters of the constitution. It discusses and explained how some words were translated and other grammatical issues encountered. The findings revealed that translation is not just about finding equivalence in the target text but achieving audience response. It was noted that the whole constitution of the Republic of Ghana can be translated into a Ghanaian language although there may be some translation problems. This study serves as a foundation for translating the entire 1992 constitution of the Republic of Ghana into Akan and other Ghanaian languages. It concluded that translators should be fully and consciously aware of the communicative and grammatical competence of the languages they engage their translation works. The study has implications for translation course designers at all levels to be aware of the need to introduce more translation courses into their curricula by paying keen attention to translation theories.

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DEDICATION

To my mothers, Ɔbaa Yaa Serwaa and Mrs. Faustina Nyarkoa

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CHAPTER ONE

Chapter Overview

This chapter is structured as follows: it begins with the background to the study which provides a context for the study. It also looks at the statement of the problem, the objectives of the study, research questions, significance of the study, delimitations, limitations and organisation of the study.

Background to the Study

Many individuals are unable to contribute to national, political, social and educational debates or dialogues that are not carried out in their mother tongue or the language of the locality (Kosonen, 2005; Matiki, 2001; UNESCO, 2008a). The researcher agrees with UNESCO, Kosonen, and Matiki, a typical example is during Ghanaian radio phone-ins about issues of national concern. It will be noted that most people, including the schooled and the non-schooled, show up when discussions are held in a Ghanaian language. On the contrary, when discussions are held in the English language, few people (only the schooled) show up. This means that the use of the English language serves as a barrier to some Ghanaians in expressing their views.

According to Mtenje (2002), students who are non-native speakers of English, at all levels of education, show inactiveness in academic discourses because they lack confidence in the language use. This, notwithstanding, Africans still worship the superiority of the English language. Mtenji's (ibid) assertion indicates that forcing the use of a foreign language such as the English language in our national and governmental debates makes the country underdeveloped. This

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means that the use of English in African schools serves as a destruction to the African youth because their minds become impressive and their bodies become flimsy (Pray, 1996 cited in Mtenje, 2002). This suggests that the African youth will be aware of the cultural patterns of the English people and find interest in their ways of life, which will ultimately prevent the African youth from appreciating their own culture and finding solutions to their own problems. This means Africans should make the conscious effort to use their indigenous languages for their own national development.

Concerning the need to use indigenous languages in our economic, social, educational and political discourse, on July 9, 2019, a video was uploaded on YouTube captioned "lawyers demand translation of the constitution into local languages"(NTVUganda). A description of the video showed that a group of Ugandan lawyers sued the Ugandan government to demand that their constitution should be translated into the various local languages. The lawyers argued that the failure of the government to translate the constitution into the various indigenous languages spoken in Uganda was a clear violation of the people's rights. As van der Vlis (2010) notes that "if a suspect wants to effectively exercise his rights, he must, at all times, be able to obtain information on his legal position in a language that he understands" (p. 28). This means that a suspect requires the assistance of an interpreter or translator, especially when the suspect does not understand the language of the court proceedings. What if the proper performance of the interpreter or the translator is not sufficiently guaranteed? This will pose serious problems on the part of the suspect by putting an innocent person behind bars. But, if the

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constitution, would have recognised or have had an indigenous language version, the suspect will have secured justice by him or herself. Due to this, the South African constitution recognises eleven official languages (Sepedi, Sesotho, Setswana, siSwati, Tsivenda, Xitsonga, Afrikaan, English, isiNdebele, isiXhosa and isiZulu) as the languages of the constitution as well as the language of the people to be used to ensure harmonious living and justice for all South African citizens and non-citizens.

Similarly, the Ghanaian 1992 Constitution of the Republic of Ghana states that individuals have the right to a fair trial in court. According to article 19 clause 2 of the 1992 constitution, as part of the fair trial, individuals have the right to use the language they understand most in court during hearing. If that is the case, why then should the constitution be in a language that is foreign to the individuals seeking fair trial? How would they understand the laws and be convinced that they are being given a fair hearing or trial, especially when the people do not understand the language of the constitution or they understand only their local languages? To fully grasp the import of these questions and be able to provide appropriate responses, the translator becomes the point of call. This thesis, therefore, seeks to translate some portions of the 1992 constitution of the Republic of Ghana into Akan, one of the indigenous languages of Ghana. Beyond the translation, the thesis seeks to critically look at the translation problems that may arise from the Akanisation of the 1992 constitution. Akanisation is explained here as the process by which an idea(s) is/are transported into the cultural context of Akan by making it understandable to the Akan people.

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Language Information

The Akan language cluster is a member of the Kwa sub-group of the Niger-Congo phylum with about 8,100,000 first language speakers (Simon & Fennig, 2018). The language is mainly spoken in the southern parts of Ghana and some parts of Cote d'Ivoire (Abaka, 2016). In Ghana, the Akan speaking people are mainly found in the Ashanti, Ahafo, Bono East, Bono, Central, Eastern, Oti, Western, and Western North regions of Ghana, but due to inter-ethnic marriages, trading activities and migration, Akan speakers can be found in all of the sixteen regions of Ghana (Amoako, 2020). The 2021 population and housing census of Ghana indicates that the Akan-speaking people represent more than forty-five percent of the population in Ghana. The report is in support of the reason why we need the constitution in the various Ghanaian languages to enable the Ghanaian people understand the very laws that govern their everyday lives. The researcher thinks that starting with Akan, which is the dominant language spoken in the country, will ignite the interest in the translation of the constitution into other Ghanaian languages.

Akan is made up of two major dialects. These are the Mfantse and the Twi dialects. The sub-dialects that make up the Mfantse variety include Gomoa, Ekumfi, Nkusumkum, Agona, Edina and Bremang. The Twi variety is also made up of Asante, Akuapem, Wassa, Akyem, Akwamu, Kwahu, Bono, Denkyira, Asene and Twifo (Abaka, 2016). Out of these dialects and sub-dialects of the language, only three have gained literary status: Mfantse, Asante and Akuapem, and are studied and written in schools.

The question then is, are there any challenges that could be encountered in the translation of the constitution from English to Akan? Does the Akan language differ from the English language in terms of grammar, syntax, lexical items, culture and ways of communication? This study tends to take a critical look at translation problems in the Akanisation of the 1992 constitution of the Republic of Ghana focusing on chapter one, chapter two and chapter three.

Statement of the Problem

According to Boahen (1996) as cited in Kuwormu-Adjaottor (2012), W. T. Balmer, a British Methodist Missionary in Ghana in the nineteenth century, suggested that the study of the mother tongue was an undeniable measure accounting for the success of the mission. Balmer, therefore, indicated "to my mind, it is a fundamental principle to speak Christ's message to people in their tongue, otherwise, seeds of future prejudices and misunderstanding are sown". Boahen (1996) indicates that the Basel and Wesleyan missions supported Balmer's idea and encouraged preaching of the gospel in the mother tongue of the people which brought about translation of the Bible into various mother tongues.   This also led to the translation of the whole Bible into Ghanaian languages (cited in Kuwormu-Adjaottor, 2012). However, in 1964, the Twi Bible was revised into Asante-Twi and Akuapem-Twi with few orthographic differences. Since then, there have been a lot of research within the field of translation in the areas of audio-visual (Baldry and Thibault 2006), finance (Serón-Ordóñez, 2016), legal texts (Gotti, 2016), marketing (Bo, 2014), media (Al-Ogaili, 2021), medicine (Leonardi,2022) and technology (Takalafiya & Zayyanu, (2017). Taking into consideration the above-

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mentioned studies language pairs involved such as English German, English Arabic, English French, English Chinese, English Spanish, there have been few works on English Akan language pair. However, studies that fall within the Akan-English pair are mostly focused on literary translation (Asenso & Asubonteng, 2016; Forson, 2001; Ofosu-Appiah, 1960) and biblical translation problems (Twum-Baah, 2014; Worae, 2017). Akan-English pair works did not pay attention to general translation problems, such as lexical and grammatical problems, encountered in legal translation. In this study, I focused on the varied translation problems that were encountered in the translation of the chapter one, two and three of the 1992 constitution of the Republic of Ghana; an aspect of translation that other scholars rarely pay attention to. Therefore, this present study seeks to fill this gap by looking at translation problems in the Akanisation of the 1992 constitution of the Republic of Ghana by paying close attention to lexical and grammatical problems.

Objectives of the Study

The study is guided by the following objectives:

1. To Akanise the first three chapters of the 1992 Constitution of the Republic of Ghana

2. To examine some lexical problems in the Akanisation of the 1992 constitution of the Republic of Ghana

3. To reveal associated grammatical equivalent problems in the Akanisation of the 1992 constitution of the Republic of Ghana

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Research Questions

The study seeks to provide answers to the following questions:

1. How the first three chapters of 1992 constitution of the Republic of Ghana were akanised?

2. What are some lexical equivalent problems in the Akanisation of the 1992 constitution of the Republic of Ghana?

3. What are some associated grammatical equivalent problems in the Akanisation of the 1992 constitution of the Republic of Ghana?

Significance of the study

The study is relevant in the following ways:

Foremost, this study serves as a foundational model for translating the whole 1992 Constitution of the Republic of Ghana into Akan and other Ghanaian languages. It informs translators the various lexical and grammatical problems they would be encountered and how to go about it. It also makes translators consider audience response and not always finding total equivalence.

Again, because the study has revealed problems associated with the translation of the 1992 constitution, it serves as a guide to translation course designers at both undergraduate and postgraduate levels and to introduce more translation courses.

This study serves as an empirical support to the dynamic equivalence theory (Nida, 1964). Although, the theory has been used only to translate religious texts, this study has shown that it can also be used to translate legal documents.

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Finally, the study addresses lexical and grammatical translation problems in the 1992 constitution of the Republic of Ghana which have not been given much attention. It as well adds to existing knowledge; it serves as a source for future reference and it will be useful material for other researchers who will be conducting research in this area.

Delimitation

The study is delimited to the 1992 Constitution of the Republic of Ghana, focusing on translation problems which include lexical and grammatical problems. Specifically, this study focuses on translating chapter one, chapter two and chapter three of the 1992 constitution of the Republic of Ghana. These chapters are selected based on political scientists' assumption that the constitution, territories and people are the most significant features of every state (Tanzi, 2000), and these three chapters address these issues. These sections are selected for readers to appreciate the general overview and core values of the 1992 Constitution of the Republic of Ghana in Akan as well as the Akan equivalent legal terms employed in the constitution. Out of the three dialects of the Akan which have gained literary status, the study restricted itself to the Akuapem dialect, but Akan was used as the cover term for the study.

Limitation

The main limitation of the study was the difficulty in comprehending some legal terms and statements in the constitution. To go around this challenge, the researcher sort assistance from a law lecturer and students from the University of Cape Coast Law School.

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Organisation of the Study

The thesis is divided into five chapters. Chapter one is the general introduction. It includes the background to the study, statement of the problem, research objectives, research questions, significance of the study, delimitation, limitation of the study and the organisation of the study. Chapter two deals with the historical perspectives of translation, theories of translation, conceptual review and empirical review. Chapter three focuses on the research methods employed in the study. The fourth chapter deals with the translation of the constitution, analysis, interpretation and discussion of findings. The fifth chapter which is also the last chapter, summarises the findings of the research, conclusion, and provides some recommendations and directions for further studies.

Chapter Summary

This chapter has given a general introduction to the study. It presented the background to the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation, limitation and the organisation of the study. The next chapter discusses some related concepts, gives an explanation to the theory to be used and reviews some empirical studies that have bearing on this study.

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CHAPTER TWO

LITERATURE REVIEW

Chapter Overview

This chapter is divided into three sections. The first section discusses the conceptual background; it discusses how concepts such as translation, history of translation, the translator, translation process, types of translation, translation problems, translation techniques, legal language and legal translation are understood in this study. The second section focuses on the theoretical frameworks used in this study. They are Skopos theory, Formal Equivalence and Dynamic Equivalence theory. The third section reviews relevant empirical studies.

Conceptual Background

This section highlights key concepts that pertain to the study. It explains translation, history of translation, the translator, translation process, types of translation, translation problems, translation techniques, legal language and legal translation.

Translation

Translation is generally considered as an essential form of communication intended to allow the target reader grasp the meaning of the original text through his or her language. As-Safi (2011) asserts that language and translation are of the same age and these two allow different language communities to see translation as a required process for their conversations. They also help in ensuring mutual cooperation among people with different cultural background.

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Bassnett (1980) and Larson (1984) mentions that translation is the process of delivering the meaning of a source language to the target language. Thus, the process involves adapting a source language text to the target language text as well as ensuring that the meaning of the two texts is approximately similar. This means that the structures of the source language will be observed as closely as possible, but not so close that the target language structures will be seriously inaccurate. There will be a change in form, but not the content to ensure an accurate representation of the source text message in the target language.

Napu and Hasan (2019) citing Waldorf (2013) states that translation is a process of assembling the meaning of a particular text from one language to the close equivalent of the target language. This implies that translation is about gathering the meaning of the source text and rendering the meaning into another language. It also looks out for elements in the target language that are similar to the meaning gathered in the source language to be able to bring out the actual meaning of the text. To Cook (2010), translation is the transfer of meaning from one language to the other. This means that translation serves as a vehicle that transports the understandability of an idea from one cultural group to another. This suggests that translation is an act of helping different cultural language groups to understand what has been communicated within another language group. For Newmark (1988), translation involves providing the meaning of a text into another language in a way that the author perceives the text. Newmark (ibid) clarifies that the central idea of a translation is the author's intention of communication. Thus, the translator may ask the question such as what the author wants to communicate and how and when

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the author wants to present his or her ideas. For instance, if a text is for academic purposes, it will be translated academically; if it is for medical purposes, it will be translated based on medical standards. Based on the definitions by Bassnett (1980), Cook (2010), Larson (1984), Newmark (1988) and Waldorf (2013), it can be affirmed that translation is a way of transporting ideas from one language to another. Therefore, translation becomes a bridge that aids humans to move from one language's borders to the borders of a different language. This involves taking into consideration, the cultural, phonological, morphological, semantics, and syntactical structures of both languages to ensure fidelity to bearers of the languages involved. Thus, with translation, one can understand the cultural essentials of a particular group of people.

Venuti (2008) argues that translation is considered perfectly done when it reads fluently and reflects the foreign writer's intention, or the essential meaning of the foreign text. To Venuti, translation should reflect fidelity. Fidelity in translation is the passing of the message from one language into another by producing the same effect in the other language in a way that the reader of the target translation would react exactly as the reader of the original text. This implies that if the reader of the original text cries after reading the source text, the reader of the target language text should also cry after reading the translated version. Fidelity also implies that the meaning of the text should not be influenced by the environment or setting the text is being translated.

On the issue of fidelity, Lessig (1993) argues that if the context matters to the meaning, and if context may change, the translator should think about a way to

neutralize or accommodate the effect that changing the context may not change the meaning. Meaning, if there is a change in context, the translator must find a means of translating the text to preserve the meaning of the text. For example, in translating a legal document, the meaning of the text should be neutralized. Implying that the meaning that will be deduced whilst in Accra, should be same when in Kumasi. Indicating that how the law will be understood in English, be same in Akan or any other Ghanaian language, regardless of the context in which the laws of the land are presented. Lessig's (ibid) argument is that meaning is made from something in the foreground, that is the text, and something in the background, which is also the context. To preserve the meaning of the original text, these two aspects of meaning must be checked or tracked, and this is what translation does.

In this study, translation is considered as the process by which an idea or concept is transported from one language to another language whereby the response of the audience of the original text is similar to the response of the audience of the target language. This means that the understanding of a legal language within every culture should be aimed at similar response or effect. This study agrees with Napu and Hasan's (2019) definition of translation that the actual meaning of the original text is assembled and transferred into another language. The next sub-section discusses the history of translation.

Origins of Translation

There are several accounts on the emergence of translation but the current study restricts itself to three of them. These are Christian biblical account on the beginnings of languages of the world, which is believed to be the genesis of

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translation (Benaddela, 2006; Gousmett, 2018), the Septuagint (Nida, 1959) and the periodisation of translation (Sawant, 2013; Steiner, 1974).

Some scholars such as Benaddela (2006) and Gousmett (2018) argue that the history of translation can be traced back to the biblical narration of the great flood. After the great flood, the descendants of Noah decided to settle down in a plain in the land of Shiner. They planned on building a tower that could reach the heavens. However, when God recognised their wish to build a tower to reach the heavens, He regained control over them through a linguistic stratagem. He ordered them to speak different languages just they cannot understand each other:

> "Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do, and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore, its name was called Babel because there the Lord confused the language of all the earth, and from there the Lord scattered them abroad over the face of all the earth" (RSV: Genesis 11:1-9).

Gousmett (2018) reveals that the whole population of the earth at that time spoke one language; when migrated to the plain of Shinar. They were determined to build

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a tower as a focal point for their city which would have prevented them from being scattered across the earth. Due to that, God muddled their languages, dividing the people into different linguistic groups who could then no longer communicate with one another. Thus, they were forced to move away from each other and group themselves according to the languages they spoke. This accounts for why there are so many different languages, and why human beings have spread across the earth (Gousmett, 2018).

Pardo (2013) writes, the idea of a single language was unacceptable from a religious standpoint since it would strengthen and empower humanity, which would be unacceptable to God. As a result, God created a variety of languages. Benabdelali (2006) argues that after the incident of Babel, the number of languages increased through diversion, and people started to look for ways to communicate, and this led to the birth of translation.

To Nida (1959), translation did not start with the biblical myth in Genesis (11:1-9), instead, it paved way for the world to welcome different languages. Nida (ibid) affirms that the act of translation began with the Septuagint. The Septuagint is the earliest Greek translation of the Hebrew Old Testament. The Septuagint was written for the Jewish population in Egypt at a time when Greek was the dominant language in the region. Lebert (2017) notes that the Septuagint was the first major translation in the Western world. The Septuagint was needed because most Jews had lost their ancestral language (i.e. Hebrew); thus, the Bible needed to be available in Greek for them to understand it. This activity was carried out by seventy-two translators (Pardo, 2013). Tov (1988) argues that the word Septuagint

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comes from a tradition that there were 72 translators, six from each of Israel's 12 tribes, who worked separately to translate the entire Bible into Greek and eventually created identical versions (Pardo, 2013). This provided the fundamentals categories of the history of translation practice.

Also, some scholars divide the history of translation into four periods, each period tracing the development of translation (Steiner, 1974; Sawant, 2013). The first period begins from Cicero's and Horace's works on translation and ends with the publication of Alexander F. Tyler's (1791) Essay on the Principles of Translation. This period concentrates on empirical evidence, which means that all statements and theories of that time stem from the practical work of translating. It is the longest period as it covers thousand and seven hundred years (1700). During this period, Horace and Cicero in their remarks on translation made an important distinction between the word-for-word translation and sense-for-sense translation (As-Safi, 2011). They both argue in favour of the sense-for-sense. Cicero argues that when a text is in the word-for-word translation, the product is uncouth. This means a word-for-word translation does not reflect the actual communicative value that the translation seeks to achieve. Horace supporting Cicero's view, made it known that translators should not focus on rendering literal translations, rather, they should aim at sense-for-sense translation (Saroukhil, Ghalkani & Hashemi, 2018).

The second period of translation lasted till 1946 and it was characterised as a period of theory and hermeneutic inquiry with the development of vocabulary and methodology of approaching translation (Steiner, 1974). Hermeneutic inquiry

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is an interpretive approach that was developed by German Romantics, and named after the Greek word *hermeneuein*, meaning "to understand". Bassnett (1980) noted that one of the theories developed within this period is the French Etienne Dolet, which was propounded in 1540. The French Dolet (1540) is a short outline of five translation principles meant to guide the translator. These principles include fully understanding the sense and meaning of the original language, having perfect knowledge of both source and target language, avoiding word for word renderings, using common words and ordering and choosing words to suit the tones of the languages (As-Safi, 2011).

The third period covers two decades from the 1940s up to the 1960s (Sawant, 2013). This period is considered as the shortest period, since it lasted for only 20 years. At this time, the first papers on machine translation were published. This period is known as the introduction of structural and applied linguistics, contrastive studies in morphology and syntax, among others, which helped the translator identify similarities and differences between the source text and the target text in doing an accurate translation. The third period comprises two eras: the pioneering era (1949 – 1954), where the ideas of machine translation were developed, and the second (1955 - 1960) was when the first generation of machine translation was invented (As-Safi, 2011),.

The fourth period co-occurs with the third and has its origins in the 1960s (Steiner, 1974). This period was when resources to hermeneutic inquiries into a translation that sets the discipline in a wide frame that includes several other disciplines were developed (Sawant, 2013). This period also marks the

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development of translation theories such as the poly-system (by the Russian literary theorists, Even-Zohar) and the Skopos theory, which was developed in Germany.

The Translator

Nida and Miranda (2012) accept that the translator cannot be treated separately from the translation. The translator is the central point of a translation and cannot be completely objective. The translator supports the communique by changing its message from one language into another. The main aim of every translator is to have people read their translated works as if they were the original works. To do this, the translator must write fluently as well as present what the actual text communicates. This implies that the translator must render the ideas and facts in the source language into the target text accurately. Oetomo (2013) notes that the first step in providing a good translation is for the translator to have a good understanding of vocabulary, equivalency, and grammar to make an understandable or comprehensible result that is acceptable in the target language. This means the translator should understand the various terminologies in both the source and the target language. Harvey and Higgines (1992) support this claim when they note that being a good translator requires intelligence, mental effort, linguistics skills, and mastery of the language and culture.

The translator is a bilingual mediating agent between monolingual of two different language communities (Bell, 1991). This implies that the translator stands in between two different languages, but finds himself or herself among people who speak only one language. The translator encodes messages in the source language

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and decodes them in the target language. It is therefore the translator's task to make decisions about the target product, taking into consideration translational norms that may impose certain unbending guidelines on them (Baker, 2011).

Baker's (2011) argument above implies that the translator must know how propositions are arranged, how clauses are blended to carry propositional content and analysed to retrieve the content embedded in them, and how clauses are understood as information-bearing text and the text decomposed into the clause. Lacking knowledge or control in any of these three areas means the translator cannot translate well and therefore lacks practical coherence and communicative power. The current study agrees with Oetomo (2013) that a translator must have a command over two language structures and should be equipped with the skill of transferring one concept or idea from one of the languages to the other while also maintaining an equal response from the two different language groups. The next section discusses translation processes.

The Translation Process

Generally, the process of translating is a step-by-step act of altering a message from one language into the other. The purpose of the process is to produce, as accurately as possible, all grammatical and lexical features of the source language by finding counterparts in the target language while at the same time maintaining all factual information in the original text. The text should be translated word by word, sentence-based; or the whole passage should be read several times before it is translated.

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Ghazala (1995) noted that the translation process involves organised stages of translating a word, sentence or any other text, word by word, phrase by phrase, clause by clause, or paragraph by paragraph. To Ghazala (ibid), translation should be done unit by unit; that is, translating any word or group of words that can give either a small or a large part of the meaning of a sentence. Thus, the unit is the meaning which can be taken together and understood independently without making reference to other items within the same text. It is a way of writing down a meaningful part of a sentence that is not affected by, or dependent on its remaining part (Ghazala, 1995).

To Newmark (1998), the translation process should not be sentence-based for it is often dangerous to translate more than one sentence. The translator should read the first, the second, or third paragraphs. Meaning, the translator needs to read the whole passage carefully until s/he understands the content before s/he starts transferring the message from the source language to the target language. This will help grasp the meaning of the text and it will also ensure accurate translation.

Types/ Forms of Translation

This section highlights the types of translation as proposed by Jacobson (1959), Larson (1984), Catford (1965) and Newmark (1988).

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Jacobson's Categorisation of Translation

Jacobson (1959) categorises translation into three. These are intralingual, interlingual, and intersemiotic translation. These categories of translation are further elaborated in the succeeding paragraphs.

Intralingual Translation

To Jacobson, intralingual translation is an interpretation of verbal signs within the same language. This type of translation is also referred to as rewording, where the text is expressed in a different form without a change in the meaning of the text. This implies that intralingual translation is a form of paraphrasing and summarising a text to preserve its meaning, ideas, concepts, or the essentials of the text. Intralingual translation therefore involves rewriting a text in its original language by changing or modifying the sentence structure as well as finding similar words which express the same ideas as the words which have been used in the text to communicate the same message in a different form without a loss or change in meaning.

A typical example of this type of translation is the various versions of the Christian English bibles. Below is an illustration of Genesis chapter one verse two from three versions of the bible:

1. "Now the earth was formless and empty, darkness was over the surface of the deep and the spirit of God was hovering over the waters (New International Version)

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2. "The earth was without form and void, and darkness was upon the face of the deep, and the spirit of God was moving over the face of the waters (Revised Standard Version).

3. "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters" (New King James Version).

The translations above have the same central message. There are differences, however, in wording. Since the restructuring of a message or an idea in the same language to communicate the same message is referred to as intralingual translation (Jacobson, 1959), these can be considered as examples of intralingual translation.

Another instance of intralingual translation is where a student asks his or her instructor to clarify a point the instructor has made while teaching. In such instance, the instructor will re-explain the point in the same language used for instruction but in different words. It is worth noting that some translation scholars such as Jacobson (1959), Mossop (2016) and Munday (2009) do not consider intralingual translation as a 'proper' form of translation because it involves just paraphrasing, summarizing and commenting within a language (Mirzayeva, 2017). Instead, they see interlingual translation as the 'proper' form of translation.

Interlingual Translation

One other type of translation, according to Jacobson's (1959) classification, is interlingual translation. Jacobson (1959) refers to interlingual translation as 'translation proper'. Interlingual translation involves a transfer of meaning from one language to the other. According to Mirzayeva (2017), it is a reinterpretation

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of the message into another linguistic code. Thus, a change in the medium in which the message is communicated. It can be taken as the interpretation of verbal signs utilizing a different language other than the one the message has been communicated.

The definitions above suggest that interlingual translation entails translating from one language to another, such as from Ewe to Akan or from English to French. A typical example of such translation is the current study which seeks to Akanise the Ghanaian constitution, that is, it translates the Ghanaian constitution from English to Akan. The kind of translation most people are aware of and when anyone thinks about translation, what comes to mind is the transmission of an idea from one language. This according to Jacobson (1959) is referred to as interlingual translation.

Intersemiotic Translation

Intersemiotic translation is also known as transmutation Jacobson (1959). Transmutation is the change of one chemical element into another, which implies a total change from one nature to a different one (Britannica, 2009). This reflects Jacobson's idea of the interpretation of verbal signs by means of signs of nonverbal systems. The verbal and nonverbal systems are two different systems. Therefore, using a nonverbal sign to interpret a verbal sign suggests that the verbal sign changes its form or nature to nonverbal, and this is known as transmutation. To Aktulum (2017), Jacobson's intersemiotic translation involves a system of signs of

two or more completely different codes, such as linguistic versus music or dancing versus image.

Aktulum (ibid), for example, cites Shakespeare's *Romeo and Juliet* as an example of a play that was translated from the linguistics code into a musical one. Ezema (2013) rather refers to intersemiotic translation as semiotic translation. To him, it refers to the mental effect produced by a sign. This mental effect is seen as a concept that is concerned with the connection that holds between language and the world. This concept is an idea or thought by which humankind comes to know things. To Ezema (ibid), these mental signs are seen as the natural signs or objects of a particular language which are regarded as meaningful in both spoken and written words.

In this study, intersemiotic translation is seen as the interpretation of a spoken or written words, objects and signs using a different medium or channel of communication and it can be within language or between languages. For instance, the traffic light, which uses colour symbolisms to direct traffic can be interpreted as follows: green means go, yellow means get ready and red means stops. Another example is the clock, where the movement of the hand translate to time. For instance, when the long hand of the clock moves to twelve and short hand drops on five, it is translated as five O'clock.

Larson's (1984) Types of Translation

Larson (1984) discusses two broad types of translation: form-based and meaning-based translation, which she preferably refers to as 'kinds of translation'. At some

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points, she also refers to these types of translations as literal and idiomatic translation. These two kinds of translation are discussed in turn in the sub-sections below.

Literal or Form-based Translation

In literal translation, the form of the source language is transferred into the form of the target language (Larson, 1984). Although literal translation is useful for the purposes of learning the source language, it offers little benefits to speakers of the receptor language who are interested in the meaning of the source language text. Literal translation has little communicative value as it attempts to follow the form of the source language at the detriment of the communicative value. Larson (1984) cites interlinear translation as a form of literal translation. To her, interlinear translation is completely literal translation since both follow the same order of translational approach.

Some scholars argue that literal translation sometimes produces idiomatic meaning, especially when the languages involved have similar grammatical structure (e.g, Larson, 1984). However, it is argued in this study that the idiomatic meaning within literal translation cannot be necessarily attributed to the similarities between the grammatical structures of the two languages, but rather, the message one wants to communicate. For instance:

Example (1)

Who is Kofi? (Source language, English)

Hwan ne Kofi? (Target language, Akan)

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Although example (1) is a literal translation. It communicates the message. Although, the message in the source language is understood clearly in the target language, it does not imply the grammatical structures of the two languages are similar.

Example (2)

Who asked you to come here? (Source language, English)

Hwan   bisaa   wo se   bra ha? (Source language, Akan)

In example (2), it can be noted that the literal choice of lexical items is not appropriate to communicate the message as it makes the sentence infelicitous in the receptor language. Example 2 sounds unnatural because the word *asked* is simply translated as *bisaa* which does not communicate the actual meaning of the text. Larson (1984) notes that literal translation gives priority to form whether in words, clauses or sentences and it makes the result of the translation unnatural and has little communicative value.

Idiomatic or Meaning-Base Translation

The other kind of translation according to Larson's categorization is meaning-based translation. As the term suggests, this translation focuses on the meaning of the text rather than the form. To Larson, meaning-based translation is a kind of translation that ensures the meaning of the source text is communicated in the natural forms of the receptor language without any foreign traces in the target language. This means that a translator needs to get the meaning of the source language before s/he transfers this meaning into the other language. Thus,

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idiomatic translation focuses on the natural forms of the target language, both in the grammatical constructions and the choice of lexical items. To Larson (1984), reading an idiomatic translation feels like reading the original text in the receptor language. Examples 3 illustrates meaning-base translation.

Example (3):

I was in the farm when Kofi came. (Source text) – English

*Bere a Kofi bae no, na mewɔ afuom,. (*Target text*) -Akan*

Mewɔ afuom mu na Kofi bae .   (Target text)

In example (3), the Akan translation sounds like the original language, and there are no traces of the source message. Thus, meaning-based translation involves reproducing the source language text in the target language by using the natural grammatical and lexical choices of the target language. It can be very difficult to translate idiomatically as it involves a skilful blend of both literal and idiomatic kinds of translation. The next section discusses Catford's types of translation.

Catford's (1965) Classification of Translation

Catford's classification of translation aligns with that of Larson (1984). He also classifies translation into literal translation and free translation. Like Larson, Catford notes that the main focus of a literal translation is to maintain the form of the source language in the target language, which means that the translation depends on the equivalents within the target language.

Free translation, on the other hand, is when a translator reads and understands the meaning in the source text and processes the same meaning in the

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target language with different words and a different word order to create a meaningful translation (Catford, 1965).

Aside the literal and free translation, Catford (1965) also describes translation according to extend, level and ranks. Based on extend, he classifies them into full and partial translation. On levels of translation, he identifies total and restricted translations and on ranks, there are rank bound and unbound translations.

In full translation, the entire text is translated, that is, every part of the source language text is replaced by the target language text. In partial translation, some parts of the source language text are left untranslated. They are simply transferred and incorporated into the target language (Catford, 1965)

Total translation according to Catford (1965) is the replacement of source language and lexis by equivalent target language grammar by non-lexis with consequential replacement of source language phonology or graphology by non-equivalent target language phonology or graphology. Restricted translation refers to the replacement of the source language material with equivalent of the target language at only one level. This may be a translation performed only at the phonological or graphological level, or at only one of the two levels of the grammar and lexis.

Rank-bound translation is when the selection of the target language equivalents is deliberately confined to one or few ranks in the hierarchy of grammatical units. Usually, it is confined to lower grammatical units such as at the word or morpheme, that is, selecting word-to-word or morpheme-to-morpheme

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equivalence. Contrary to the above, a total translation equivalences shift freely up and down the rank scale is called unbounded translation.

With unbounded translation, Catford introduced the shift in translation. According to Cyrus (2009), Catford's shifts refer to the changes that take place during the translation process , which includes moving from the formal correspondence in the process of going from the source language into the target language. To Catford, there are two broad categories of translation shift, which are level shift and category shift (cited in Herawati, Suyudi & Setiarini, 2017).

A level shift means that a source language item at one linguistic level has a target translation equivalent at a different level. To Catford (1965) as cited by Herawati et al. (2017), a shift from grammar to lexis and vice-versa is the only possible level-shift in translation.

The second type of translation shift is the category shift. To Catford, "category shifts are the departures from formal correspondence in translation" (1965:76). Formal correspondence is any target language category which may be said to occupy as nearly as possible, the 'same' plane in the economy of the target language as the given sources' language category occupies in the source language (Catford, 1965 cited in Maula, 2015). According to Herawati et al. (2017), there are four different types of category shifts, namely; structural shifts, class shifts, unit shifts, and intra-system-shifts.

The structural shifts are the most common category shifts in translation (Catford, 1965). They can be found in both phonological and graphological translations, as well as in total translation. Structural shifts can occur at any

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grammatical rank. This happens when the two languages involve, the source and the target have different elements of the structure and formal correspondence.

Class shift happens when the equivalent of a source language item is a member of a different class other than the original item's class. In other words, class shift refers to grammatical units of the source and target languages are in distinct classes. For example, when a noun in the source language is rendered as an adjective in the target language; when a verb becomes an adjective; when an adjective becomes a verb, etc.

The unit shift refers to changes in rank that departs from formal correspondence in which a unit of one rank in the source language is translated as a unit of a different rank in the target language. For example, if a word in the source language is rendered as a phrase in the target language, or when a clause is rendered as a phrase in the target language, there has been a unit shift.

Intra-system shift means a departure from formal correspondence in which one system in the source language has its translation equivalent in a different non-corresponding system in the target language. This shift occurs internally within the system.

Newmark's (1988) Methods of Translation

What Catford, Jacobson and Larson have referred to as types or kinds of translation is preferably referred to as methods of translation by Newmark (1988). According to Newmark (ibid), there are eight methods of translation as follows:

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word-for-word, literal, faithful, semantic, adaptation, free, idiomatic, and communicative.

Word for word translation is used to either understand the mechanism of the source language or construe a difficult text as a pre-translation process. Literal translation is where the source language's grammatical constructions are converted to their nearest target language equivalents, but the lexical words are again translated singly out of context.

Faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language's grammatical structures. This means that in faithful translation, the translator translates the meaning from the source language to convey the author's intention.

Semantic translation, according to Newmark (1988), involves translating less important cultural words by the culturally functional terms. Concerning adaptation, Newmark (ibid) notes that it is the freest form of translation. It is used to translate literary works where the source language culture is converted to that of the target language and the text is rewritten to suit this cultural change. To Newmark, idiomatic translation reproduces the message of the original; however, it tends to distort the meaning by using colloquialisms and idioms where these do not exist in the original.

The last method of translation, communicative translation in Newmark's (ibid) opinion is where the exact contextual meaning of the original text is in such a way that both content and language are readily acceptable and comprehensible to the readership.

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From the above types of translation, it can be noted that except for Jacobson's typology of translation, which categorises translation into three main code systems, Larson's form-based translation, Catford's literal translation, and Newmark's semantic translation focus on the form and structure of the language and not necessarily the meaning. On the other hand, Larson's meaning-based, Catford's free translation and Newmark's communicative translation aim at one main focus, that is finding the equivalent effect in ensuring the actual sense of the original text. The current study accepts their views and accept that translation should always be sense centred. The next section discusses translation problems.

Translation Problems

A translation problem is any difficulty or obstacle that prompts us to pause translating to double-check, recheck, reconsider, or rework it, or to consult a dictionary or other reference materials to assist us to overcome and make sense of the text. It is anything in the source language text that requires us to stop translating and ponder over how to grab the intended message and transfer it into the target text (Abdelmajd & Akan, 2018; Akan, Karim & Chowdhury, 2019; Ghazala, 2012).

Most scholars have looked at translation problems from different perspectives. For instance, As-Safi (2011) looked at it from the point of view of syntactic, semantic, phonological, cultural, paralinguistic, and psychological constraints. Mathieu (2003) as cited by Napu and Hasan (2019) also highlights five common issues: lexical-semantic problems, grammatical problems, rhetorical

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problems, pragmatic problems, and cultural issues. Abdelmajd and Akan (2018), Akan, Karim and Chowdhury (2019), and Ghazala (2012) also looked at translation problems by focusing on syntactic, semantic, stylistic, and phonological problems. To address the research objectives and questions directly, the current study pays attention to only lexical and grammatical problems. The next section discusses lexical and grammatical problems.

Lexical Problems

Word choices of translators affect the meaning of the target text (Mathieu, 2003 cited in Napu & Hasan, 2019), especially when there is no exact equivalence between the two languages. For instance, money has an exact equivalence in Akan, that is *sika.* But *grapes* does not. How then would *grapes* be translated into Akan? *Grapes* does not have an exact equivalence in Akan and this poses a challenge to the translator as to what lexical item to be used in place of grapes. This challenge or difficulty translators go through in finding a word or phrase for the word in the source text is what is referred to as lexical problems in translation. To Ghazala (2012), lexical problems occur when a word, a phrase or an expression in the source text, is not understood clearly and directly, misunderstood, not known at all or not found in the target text. To him, these problems arise as a result of some lexical relations such as antonyms, hyponymy, synonymy, polysemy, etc.

Abdelmajd and Akan (2018) state that synonymy sometimes poses lexical problems. The problems concern the difference between the levels of closeness or absolute identification of the meaning of the word in the source text. Synonymous word can be compared with one another in the same language and then between

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the two languages, and this difference may provide meaning in context. Polysemy, it refers to words that have more than one meaning. For instance, the Akan word *da* can be a *day, sleep,* and *never*. This polysemous nature of *da* can lead to lexical translation problems when it is taken out of context. Morphological problem is also considered a lexical problem. It concerns the forms of words, that is, word formation and the relationship between words in the same language. Morphology can pose problems to the translator in the course of his work.

Grammatical Problems

Grammatical problems are the problems related to the structure of the two languages. Grammatical problems mostly arise when the source language and the target language are genetically unrelated (Abdelmajd and Akan, 2018). Grammatical problems concern both structure and word or lexis of the languages. The two languages may have two different language structures. For instance, the word order for English is Subject + Verb + (Object) for a simple declarative, which is the same as Akan with subtle differences. Grammatical problem can also be as a result of the orthography of the language. In Akan, for example, if a personal pronoun serves as the subject of a sentence, it is written together with the verb that follows it. For example, *me* (I) + *da* (sleep) is written together as *meda* in Akan which is not the case in English; the pronoun is separated from the verb. Again, in Akan, nouns precede attributive adjectives, that is adjectives serve as post modifiers in Akan unlike in English where they serve as pre modifiers. These different grammatical structures of the two languages may create grammatical problems in translation.

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Translation Techniques

Among translators, there is controverses on the appropriate term for the means through which a text is translated. Translators have not reached consensus on whether to use translation methods, strategies, procedures, or techniques. According to Molina and Hurtado (2002), this disagreement is not only terminological but also conceptual. To Molina and Hurtado, it is as a result of a lack of consensus on the part of translators. In Sun's (2013) view, translation strategies are often used synonymously with terms as translation procedures, techniques, methods, tactics, and approaches. The meanings of these terms overlap and every researcher defines them to suit their purpose. The current study adopts the term *technique* over all other terms. This makes translation technique a means through which a term or a concept that is not available in the target text's language and culture translated into the target language. Therefore, the study settles on borrowing, adaptation, and description as the basic translation techniques of the study.

Borrowing

Borrowing is where a word is loaned from another language. (Molina and Hurtado, 2002). To them, the word can have direct meaning without any change in its form or, it can be naturalized by fitting it into the spelling rules of the target language or the phonotactics of the target language. Noftariani (2019) outlines two types of borrowing. The first type is referred to as pure borrowing. This is where the translator loans a word without making any changes in pronunciation and spelling. For example, if a translator uses the following English words: duster,

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doctor, and bucket in a translation from English into Akan without changing their spellings to suit the phonotactics of the Akan language, it is referred to as pure borrowing. The second type of borrowing is naturalized borrowing. For this type of borrowing, the translator loans the word but amends the pronunciations and spellings and the phonotactics of the target language. For example, a naturalised borrowing of the English words, bucket, duster and doctor in Akan will be *bokiti, daseta* and *dɔkota* respectively.

Gutirrez (2018) also defines borrowing as a direct transfer of a word from the source text to the target text, that is, a word is taken directly from the source language and used with its same form in the target text without translating. To Gutirrez (ibid), borrowing is done to fill a semantic gap in the target text. He therefore argues that there should not be any alteration or modification in the word when it is borrowed from the source text to the target text. Simply, the word should be maintained in the target text as it is. The current study does not adopt Gutirrez's idea of borrowing, rather, the translated text will be subjected to the phonotactics, syntactic, semantic, and morphology of Akan. This implies that this study adopts Molina and Hurtado's idea of naturalisation.

Adaptation

Adaptation refers to the cultural setting of both the source language and the target language's culture. Noftariani (2019) citing Vinay and Darbelnet (2004) states that adaptation is a situational equivalence or the type of situation in which the source language item or word is unknown in the target culture. Thus, adaptation is a translation technique which involves changing the cultural reference when the

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culture-specific essentials of the source text do not exist in the target culture. In other words, the cultural element in the source text are eliminated or replaced by other culture-specific essentials appropriate in the target text. Molina and Hurtado (2002) share the same idea with Noftariani (ibid). They emphasise that adaptation is to replace a source text's cultural elements with one from the target culture. For example, replacing *gyaskelen* in Akan with Cricket in English. Adaptation could also be replacing some cultural elements that were once present in the cultural setting but are no more with some other cultural elements that are available now. For example, *damarama ahahan (*literaly means a red leaf) in Akan could be replaced with *koogyan (*red flag*)* in some contexts. This is because if the name *damarama* is mentioned in a translated text, it would be difficult to achieve respondence effect because this leaf has almost gone into extinction. Therefore, replacing it with *mogya* (blood) or *koogyan,* depending on the context, tends to achieve respondence effect.

Description

This is where a term or expression is replaced with a description of its form or function (Molina & Hurtado, 2002). Description as a technique could also mean translating a word by giving accurate account of the nature of the thing, its functions and how it is experienced. This means that a word or term in the source text whose equivalent is not found in the target text is described to fit the intended meaning of the word in the source text. This implies that after the meaning of the word or the concept has been deduced in the source language text, it is then translated into the target text's language through a description of the term. For

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instance, adjective is translated in Akan as *edin nkyerɛkyerɛmu* because adjectives are modifiers in Akan, a noun is a referred to as *edin* and to talk about or give explanations to something as adjectives do, is also known in Akan as *nkyerɛkyerɛ mu,* nominalised as *nkyerɛkyerɛmu.* Thus, the term for adjective in Akan, was derived through a description of the function of adjectives in noun phrases. Another example is the word P*arliament* which is known as M*marahyɛbagua* in Akan. *Parliament* translated as in Akan as *Mmarahyɛbagua* reflects the idea of form and functions under the description technique. *Parliament*, which a is xbody (*bagua*) that makes (*ɔhyɛ)* laws (*mmara)* is translated as *Mmarahyɛbagua* to reflect the duties and functions of parliament.

In summary, the current study prioritizes translation technique over all other terms used to describe how translation is done. The study also considers only the following as the three main basic translation techniques: borrowing, adaptation, and description.

Legal Language

The language of law and the legal process is referred to as legal language. It is a type of language that is appropriate for specific legal contexts (Muriçi, 2016). It is also recognised as a distinct language from everyday language due to its peculiarities. The differences observed in the many legal cultures and legal systems in which it is expressed cause linguistic issues in legal languages. Muriçi (2016) emphasises the distinction between legal language and other sorts of technical languages that transmit universal knowledge. Legal language is unique in this regard. Legal language has its own unique history and culture. For example,

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Ghanaian legal language is very different from Nigerian legal language. This is because Ghanaian legal language is founded on Ghanaian norms and institutions, as well as Ghana's history.

One of the main reasons why legal language is difficult to comprehend is because it is considerably different from everyday language. It is distinguished by a greater usage of phraseologies, which is due to the focus placed on the precision of the language (Bushi & Papajorgji, 2021). Stepanoviene (2014) notes that legal language writing conventions differ; for example, sentences frequently have unusual structures, punctuation is used instead of ordinary phrases, unusual pronouns are used, technical vocabularies, unusual and archaic words, impersonal constructions, use of modals such as shall, will, etc., multiple negation and long and complex sentences are all unique language conventions within legal text.

Legal Translation

Legal translation is a unique and highly specializsd field of translation. This is because legal translation includes law, and because of the uniqueness of law and legal language, such translations normally have not only linguistic implications, but also legal implications and consequences. Legal translation is a difficult procedure that requires specialised skills, knowledge, and experience on the part of the translator. Muriçi (2016) refers to the translation of legal materials from one language to another.

Bushi and Papajorgji (2021)also indicate that legal translation requires a high level of accuracy. This is because the legal text should be translated in the same way as the original, both in terms of substance and legal meaning. To Bushi

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and Papajorgji (2021), a legal translator should have a high degree of ability by knowing the legal systems of both the source and target languages, as well as being familiar with the text's field and terminology. This means that translators of legal documents must be able to translate not just from one language to another, but also from one legal language to another.

Al-Nakhalah (2013) argues that legal translation is characterised by the denotative components of the technical language, whereas the legal system itself guarantees the basis of the translation. This means that the meaning of the text is subjective to the bearers of that particular text which forms part of the process of the translation.

Theoretical Framework

This section introduces some of the several translation theories and finally settles on the Dynamic Equivalence theory (Nida,1964) as the working theory of the study.

Skopos Translation Theory

Skopos theory has its origins from the German translator, Vermeer. Skopos theory views translation as an action with purpose. The theory tries to open up a new perspective on such aspects as the status of the source text and the target text, their relationship, the concept of translation, the role of the translator, translation standards, and strategies (Vermeer, 2004). *Skopos* is a technical term for the aim or purpose of a piece of translation (Jabir, 2006). The Skopos rule shows that a translational action is determined by its Skopos. This means that the end justifies

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the means. Jabir (ibid) explains the Skopos rule as the translation rule where each text is produced for a given purpose and should serve this purpose.

The Skopos rule thus reads as follows: translate, interpret, speak or write in a way that enables your text/ translation to function in the situation it is used and with the people who want to use it and precisely in the way they want it to function. Based on the Skopos theory, the prime principle determining any translation process is the purpose (skopos) of the overall translation action. Du (2012) distinguishes between three possible kinds of purpose in the field of translation. These are the general-purpose aimed at the translation process, the communicative purpose aimed at the target text in the target language situation, and the purpose aimed at a particular translation strategy or procedure.

This theory deals with the purpose of the translation but not the actual communicative effect of the text. This means that it is geared toward only what the translator wants to achieve without considering the linguistic and cultural milieu of both the source and target text. One advantage or strength of this theory is that, it does not restrict a translator's ability to select and apply translation procedures for a specific purpose. The translator can use any approach to translate the content depending on the purpose of the translation. Additionally, the theory is a great tool for translating documents with explicit guidelines. This is where the translator is made aware of the beliefs and principles of the target recipient. For instance, the Seventh Day Adventist (SDA) church is against consumption of pork. This means, if one is translating a text for the SDA church and the text projects the consumption of pork as a good practice, the translator must change this to suit the belief system

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of the church. Thus, consumption of pork should rather be projected in the translated text as bad practice or different meat should be used to replace the port so that it does not contradict the church's beliefs.

On the other hand, one disadvantage of the skopos is that it opposes the translator's role as a mediator. It rather, projects the translator as an autonomous text producer who creates a new text based on criteria established by the target receiver. In other words, the translator ignores the entire text and translates the material only on the basis of its usefulness and thus, disregarding equivalence. Therefore, this study does not adopt this theory because the study deals with legality. Laws must be translated to depict their meaning as they are in the original language and not be influenced by circumstances or one's purpose or intention. Legal translation cannot be based on the aims the translator wants to achieve but rather a reflection of the message of the source text in the target text.

Formal Equivalence Theory

Formal equivalence or structural equivalence theory of translation was developed by Nida (1964). Panou (2013) contends that under formal equivalence, the target text closely resembles the source text in terms of both form and content. To Nida (1964), formal equivalence is source-oriented, which means that it aims at revealing as much as possible, the original text's form and content, including formal elements like grammatical units, consistency in word usage, and meanings in terms of the source context. Referring to the formal equivalence theory as structural equivalence also means that it is typified by gloss translation in which the translator attempts to reproduce as literally and meaningfully as possible, the form and

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content of the original text by preserving grammatical units, consistency in word usage and meanings within the source context.

The implication is that there should be a text-to-text match, and sentence to sentence match between both languages. The formal equivalence theory was later replaced by formal correspondence (Nida & Taber, 1969 as cited by Ivir, 1997). The theory brings the idea of the form and structure of the language to bear. That is to say, the translation should be based on how you see the sentence, the form, or the structure of the sentence. The translation should somehow be a word-for-word translation but it should depict an idea of the source language message in the target text. This makes it possible to achieve formal equivalence while also sticking close to the meaning of source text. Also Liu (2012), confirms formal equivalence is impossible because of the difference between linguistic structures and socio-cultures. To him, formal equivalence translation between two languages of different language families will be difficult.

One strength of the theory is that it minimises the possibility of the translator to instil their own biases. This means, the theory limits the chances of inappropriate use of synonyms since words are translated directly without considering their context. Despite the above advantage, a serious critic against this theory is that grammatical rules vary across languages, and such variations make this theory impossible or unrealistic. In case the grammatical rules employed in the source text is not applicable in the target language, the translator will be forced to add or omit some parts of the text. And in trying to adjust the text, it may change its entire meaning. In legal translation, the focus is on the transfer of the actual message of

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the text but not just the structure of the sentence or the individual lexical items. Therefore, this theory cannot be adopted for the study.

Dynamic equivalence

The dynamic equivalence theory of translation is Nida's major contribution to translation studies. To Ma and Miao (2009), this theory was first mentioned in attempt to define translation in his article, *"Principle of Translation as exemplified by Bible Translating"* (1959) . In Nida's influential work, "*Toward a Science of Translating*" (1964), he proposes dynamic equivalent translation as follows:

> Dynamic translation is a type of translation which one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship, that the relationship between receptor and message should substantially be the same as that which existed between the original receptors and the message (p.159).

Nida and Taber (2003) explain dynamic equivalence is the quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors. This kind of translation involves taking each thought from the original text and rendering it into thought in the receptor language. However, it may not use the exact form or structure of the original (Shakernia, 2013 cited in Fisher, 2018). Nida believed strongly that "reproducing the message" should be the primary aim of the translator; however, they must also be careful to make appropriate and accurate adjustments in grammar and vocabulary (Nida & Taber, 2003).

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The theory is also seen as the "receptor's response" in nature. This means the theory focuses on the verbal comparison between the original text and its translation. This implies also that in dynamic equivalence, there is a translation shift from the form of the message to the response of the receptor; thus, giving maximum attention to the receptor's role in translating the text. With the dynamic equivalence theory, determining whether the translation is faithful to the original text is not based on the formal structures between the source text and its translation. It rather, compares the receptors' responses in terms of back translation. Through this, the theory ensures complete naturalness of expression and tries to relate the receptor modes of behaviour, which is relevant to the context of his own culture.

The theory does not insist that the receptors of the target language understand the cultural and behavioural patterns of the source language context before they understand the translated text. The theory, rather, supports that the reader in the receptor's language appreciates and understands the translated text the same way and as the reader in the source language does, such translation can be referred to as dynamic equivalent translation. In Nida's (1964) opinion, we must analyse the transmission of a message in terms of its dynamic dimension; thus, the production of equivalent messages does not only involve merely matching the parts of the utterances, but also reproducing the total dynamic characters of communication.

Nida (1964) further defines dynamic equivalence as the closest natural equivalent of the source-language message. Nida argues further that equivalent aims at reproducing the message of the original text. To produce a dynamic

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translation, the translator must aim primarily at conveying the meaning of the original text, and to do anything else, is essentially wrong to his task.

Concerning "closest", it has been noted that equivalence in translation can never be totally identical because losses occur in all forms of communication (Bassnett & Lefvere, 1990). It can only be an approximation because no two languages are same, in terms of the meaning given to corresponding symbols or in how such symbols are arranged in phrases and sentences. The total impact of a translation may therefore reasonably close to the original, but not identical in detail.

According to the Dynamic Equivalent Theory, translation should be directed toward the similarity of response. To achieve this purpose, the translation must be natural to arouse in the target language readers, a response similar to that of the readers of the source language. To be natural, the equivalent forms should be native in terms of form or meaning, which means that the translation should not reveal any signs of foreign sources (Nida, 1964). To Nida, the naturalness in a dynamic equivalent translation must fit these three aspects:

- the receptor language and culture as a whole

- the context of the particular message, and

- the receptor-language audience

(Nida, 1964: p 167).

On the other hand, because equivalence in translation is just a kind of approximation, and not an absolute identity, it naturally results in the possibility to establish equivalence between the source text and the target text in various degrees or different aspects. However, it is the highest degree that a dynamic equivalent

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translation is expected to strive for. In other words, though the loss of meaning is unavoidable, the translator should try their best to reduce it to the minimum.

Nida and Taber (2003) cited in Fisher (2018), dynamic equivalence is Nida's greatest composition which consists of three stages:

1) Analyses: This is a stage where grammatical and semantic relationships are analysed at the simplest and clearer levels. This is the stage where the translator classifies the source text's words into objects, events, abstracts, or relations. Objects are things or entities that normally participate in events, where events refer to actions, processes, and happenings. Abstracts refer to expressions that have their qualities, quantities, and degrees of objects, and relations being the connecting words (Kim, 2015). A well-informed analysis and knowing the various categories of the individual words in the source text guide the translator to grab both the implicit and the explicit meaning of the text to be translated. This is also the stage where the pragmatic effect of the source text is taken into consideration to ensure whether it can achieve full receptors' response in the target language before the transfer period.

2) Transfer: This is the stage where the analysed material is transferred from the source language to the target or the receptor language. At this stage, the translator should avoid translating individual words, unless those words are related by nature (Nida, 1969). In other words, the transfer should only be carried out when the words are connected into meaningful structures (Fisher, 2018). The translator is also advised to make semantic adjustments, thus idioms, figurative meanings, pleonastic expressions should not just be translated but rather their functionality

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within the culture and response to reflect the original text's idea must be considered.

3) Restructuring: This is a stage where the transferred material is restructured into a grammatically and semantically clear and concise message in the receptor language. This is the stage where the translator makes structural adjustments to ensure that translation of the text conforms to the norms of the target language norms. This stage is considered as the final of the translation process. At this stage, the translator ensures that the text has the same response as the original language and also follows both the linguistics and communication norms of the target language.

(Source) English   (Receptor) Akan

(Analysis)   (Restructuring)

X————————————(Transfer)————————————►Y
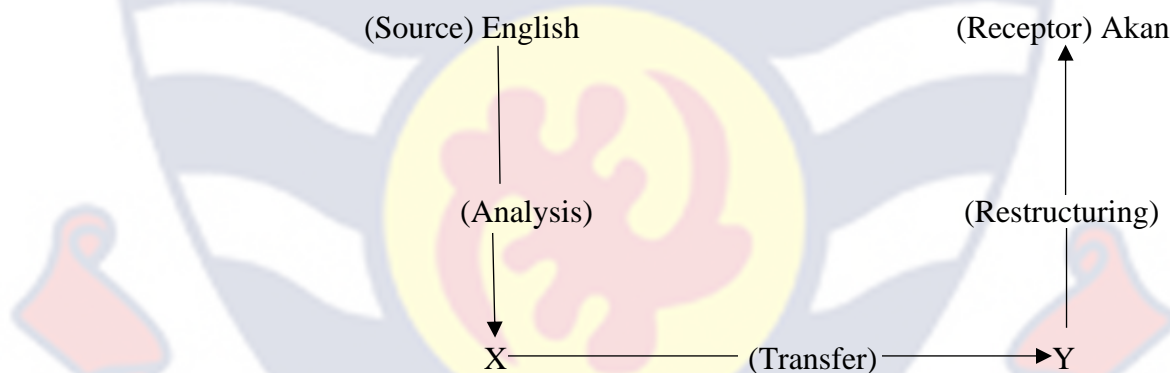
Source: Nida & Taber (1969: p33)

One problem with the dynamic equivalence theory is that it gives the translator a greater flexibility of expression. This means that translators are able to add personal bias to their outputs. Thus, in cases where the translators misunderstand the meanings of any word or aspect of the text, they may unintentionally generate words or texts which do not accurately reflect the sense and intended meaning of the source material. Given this challenge, the translation

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done in this study was given to others for review to help reduce such biases and subjectivity.

Justification for using the Dynamic Equivalence Theory

This study adopted the Dynamic Equivalence Theory of translation because the dynamic equivalence theory has been widely used by Bible translators and it has been successful (Ma & Miao, 2009). Ma and Miao (2009) note that this theory takes into consideration the orthography, grammar, and structure of both languages involved before translation is done. Ma and Miao (2009) supported their claim with the following examples: the revision of the Reina Valera Spanish Bible, the new translation of the New Testament, including The Spanish Version Popular New Testament (1966) and Good News for Modern Man (Today's English Version) and the new Chinese version of the Bible (Today's Chinese Version) all of which follow the principle of dynamic equivalence put forward by Nida.

Also, the Dynamic Equivalence theory stresses on the idea inherited in the text, but not the words and this affirms Sarcevic's (2000) assumption that the basic unit of legal translation is the text, but not the word. This means the study's use of the Dynamic Equivalence theory of translation will help ensure accurate and reliable translation. Though it has been noted that the theory has only been applied in religious translation, it is appropriate for this study because the theory deals with the sense in the text but not just the words.

Finally, the researcher sees this theory as plausible because the theory provides ways of ensuring effective target language response, even if the target audience are not familiar with the source culture; some of these ways include the

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possibility to explain references and localised idioms. This means the theory makes it possible to translate not just what is explicitly stated in the source text but also what it is implied. This theory was also adopted because it empowers the translator to read between the lines and to recreate the text in a way that enables the target audience to better appreciate the nuances of the original text as it would be accepted in its language.

Empirical Review

This section reviews related literature. The reviewed literatures relate to religious translation problems, legal translation problems and some general errors students make in translation.

Al-Najjar (2011) examines the challenges that novice translators encounter in translating contracts and agreements in Jordan and the causes of these challenges. Al-Najjar (2011), defines a novice translator as someone who holds a B.A in translation or literature and has a very limited experience in translating legal texts. The study used twenty novice translators, including both females and males as its sample for the study. Contract and agreement texts from two legal translation books were given to participants to translate. The findings were that novice translators encountered many challenges while translating legal texts such as failing to correctly render many items from Arabic into English. The study showed that literal translation along with grammatical errors resulted in poor performance by the students in the text. The study also noted that the reasons behind these challenges are the unclear familiarity with legal systems and the lack of basic knowledge in the legal translation field. The study recommended that novice

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translators read as many legal texts written in their language as they can to have an idea of these texts. Furthermore, legal translation should be taught by competent instructors and specialists since they can address such challenges professionally. The above study is similar to the current study because they are both legal translations. The major difference between the two, however, is that whereas Al-Najjar (2011) involves participants for the study, the current study does not.

Concerning legal translation, Al-Shehab (2013) has examined the translatability of English legal sentences into Arabic using the Google translation tool. The study aimed to shed light on Google translation of legal sentences from English to Arabic and analyse errors associated with this kind of translation. The study was qualitative and adopted the Functional Equivalence theory by Sarcevic (2000), specifically, near, partial, and non-equivalence. Data included six English legal articles from the internet. The study found that Google translation of English legal articles was partially correct. It can be put in the good level but not at the excellent level because although the google translation is understandable and the meaning is derived, but it includes so many literal translation, which causes some lexical problems such as the use of archaic vocabulary, modals (shall) and syntactic problems. The study attributed the difficulties in English-Arabic translation of legal text to the long and complex sentence structure of Arabic legal texts. The study then recommended that the textbook titled "Online and Legal Translation" should be issued to English Language students at all the Jordanian Universities to help abreast themselves with some legal words. The study also recommended that there should be intensive researches on legal language and its difficulties to help improve

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students' ability in translation. Al-Shehab's (2013) work shares a lot of similarities with the current study; one of these similarities is that both studies look at translation problems within the field of legal translation. they are however different because whereas Al-Shehab's (2013) finds itself within the domain of machine translation, the current study finds itself within the domains of human translation where the researcher does the translation by himself and comes out with the encountered problems. Also, the above study adopted the Functional Equivalence theory by Sarcevic (2000) whilst the current study adopts the Dynamic Equivalence theory by Nida (1964)

Stepanoviene (2014) also conducted a study on the difficulties encountered by English for Specific Purpose students in the translation of legal texts. The task was to conceive the difficulty level in choosing the suitable legal translation style from English to Lithuanian and vice versa, and also to investigate the difficulty level in choosing the suitable terms in legal translation from English to Lithuanian and vice versa. The study involved sixty-six respondents studying English for Specific Purpose at the Mykolas Romeris University, Public Security Faculty during the academic year, 2012/2013. The data were analysed applying the responses received for each question asked to the respondents. The findings of the study were that 24.72% of the study sample committed errors in selecting the appropriate translation from Lithuanian to English and 24.34% of the sample also committed errors in selecting the appropriate translation from English to Lithuanian. The study finally made a recommendation that students should be introduced to all legal translation problems in detail by paying strict attention to

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grammatical, semantic, cultural, and lexical difficulties. The study also recommended that in teaching English, there should be a comparison between Lithuanian and English by concentrating on the style, tenses, vocabulary, and structure of the two languages. The above study is related to this study, because they both fall in the field of legal translation. However, whereas the above study focused on a specific target group, the current study does not have a target group, rather, it looks at translation problems encountered by the researcher during the translation process.

Twum-Baah (2014) also conducted a study on some translation and exegetical problems in the pastoral epistles of the *Kyerɛw Kronkron* (Akuapem-Twi Bible). His study was drawn from the field of biblical exegesis to analyse the Greek source texts and also do a background study of the pastoral epistle with the aid of critical and exegetical commentaries along with some relevant literature on the subject. He focused on ascertaining the very message the author of the Pastoral Epistles sought to deliver to his audience, to make it relevant to the contemporary audience. The exegetical method employed was the grammatical-historical approach, which interpreted or explicated a text or passage by careful analysis of the original language of the text and the historical context in which the text was written. He sparked a debate on numerous prospective Akuapem-Twi translations, including the 2012 Akuapem-Twi Bible revision of some selected texts. This prompted the study into various alternatives that adequately represented the Akuapem people's worldview and dialect while also exhibiting a close nuance of the Greek source text. A comparative discussion of the various Akuapem-text and

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Asante-Twi Bibles along with some English versions of the selected texts revealed which of the alternative translations suggested in the Akuapem-Twi dialect was the best translation. In the above study, Twum-Baah did a comparative study of the verses selected to see whether they depict the actual meaning of the text, noting also some translation problems but in the current study, such analysis is not done. The current study rather looks at translation problems encountered by the translator during the translation of the text.

Ali's (2016) investigated Sudanese translation practitioners' perceptions about language-related challenges that they encounter when translating legal documents, the reasons behind these challenges, how these challenges impart on their quality of translation, and how they cope with these challenges. To accomplish the set objectives, Ali employed the quantitative method, designed a questionnaire, and distributed it to three Sudanese translation practitioners to collect data. The study showed that translation practitioners' perception about the challenges in translation of legal contracts pertains to language-related challenges, which include challenges with style and culture. The study showed that these challenges sometimes distort the original meaning of the texts and affect the quality of the translation. The study also revealed that translation practitioners can cope with such challenges through the use of legal dictionaries and consultation of colleagues. The study recommended that legal translation courses and training should be offered periodically by experts in both translation and law, since having a legal background, understanding, and knowledge can help in coping with legal translation challenges. It also recommended that institutions teaching legal

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translation should be established to increase legal practitioners' level of understanding within the field. Ali's study and the current study fall under the field of legal translation. But the difference is that while the above study restricts itself to challenges Sudanese translation practitioners face in their work, this study focuses on lexical and grammatical problems.

Wonngranu (2017) also examines errors in translation made by English major students by focusing on types and causes of translation errors. The aim of the study was to examine the types of translation errors from Thai to English, and also determine the most common types of translation errors. The study involved twenty-six third-year English major students from Kasetsart University. During the study period, students were tested with a translation exercise within every two to three weeks. In each of the exercises, students had to translate five to six short excerpts from various sources, such as newspapers, magazines, and websites. The study employed content analysis in analysing the various translated texts and also interviewed five students individually to obtain insightful information on the causes of errors in students' translation. The study showed that syntactic errors were prominent taking up to 73.5 percent whilst semantic errors were just 26.5 percent of the total. This means that students had more grammatical problems than problems with vocabulary. Also, the study found that students' anxiety and low self-confidence were the primary causes of errors in translating to the topics that are most challenging for students. It therefore suggested group discussions to lessen the stress and to encourage more translation works in the classroom. The aim of the above study was on errors made by some students and also involve participants

who are students which make it different from the current study. The above study's adoption of content analysis and its target on translation errors makes it similar to the current study.

Worae (2017) examined the historical background of the translation of the Holy Bible into Asante-Twi and also study exegetically some translation problems encountered in the New Testament of the Asante Twi bible. He selected six texts from the New Testament, which are Matthew 15:19; 25:15; Galatians 5:25; and Ephesians 4:12; 6:9; 6:12. The researcher did a comparative study of the texts using the Akuapem-Twi and Mfantse Bibles. The study employed the exegetical and mother-tongue biblical hermeneutic approaches which is possible for the study to consider the historical and literary contexts of the texts. The study identified biblical texts that are perceived to have been wrongly translated into the mother-tongue and discussed why the translation is problematic in the natives' culture. Worae (2017) discovered that a substantial number of respondents agree that the selected texts have translation issues. He concluded that a translation problem could go a long way in misguiding readers of the Asante Twi Bible in their theological and doctrinal studies. The above study examines the historical background of the translation of the bible which makes it distinct from the current study. The above study shares some similarities with the current study on the issue of translation problems as both studies recognises translation problems as inevitable in translation works.

Odero (2017) also looked at problems associated with finding linguistic equivalence when translating and interpreting for special purposes. The prime aim

of his study was to find out the equivalence in translation and interpretation exercises from English to standard Kiswahili and French and also come out with strategies that translators and interpreters use to enable them deliver the intended message from the source text to the target text in instances where there are no equivalents. Odero (2017) made use of Newmark's (1981) Semantic and Communicative translation approach as a backing theory. The study employed secondary data which included excerpts from texts translated from English into Kiswahili and from English into French. The analysed data indicated that translators find it difficult to find the equivalence of some terminologies in Kiswahili and French; therefore, some expressions in the languages should be expressed naturally to represent the same things or ideas for their intentions to be equivalent. The above study focuses on problems associated with finding linguistic equivalence in translation by using Newmark's (1981) Semantic and Communicative theories; this makes it different from the current study which employs Nida's (1964) Dynamic Equivalence theory and also goes beyond the linguistic level of equivalence

Taamneh (2018) investigated the most common translation problems encountered by Saudi students in translating selected Arabic items and their point of view regarding these problems. The study used a translation text which consisted of 20 items and expressions. Interviews were also used to ascertain students' points of view on why they encountered such problems. The study involved 15 male fourth-year English-major students from the University College of Taymaa. Data was analysed using statistical analysis. The study showed that lack of enough

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translation practice, poor use of the dictionary, and the limited number of translation courses are the main causes of lexical and cultural problems. Taamnel (2018) recommended that to develop translation competence, there should be an increase in the number of translation courses that are presented to students in during their years of study to have more practice in translation. The study also recommended that more attention should be given to the lexical and cultural problems in translation. The study also made a general statement that students should be trained on how to use bilingual dictionaries in the process of translation to get the intended meaning while translating from Arabic into English and vice versa. The above study looked at translation problems students encounter when translating texts, using statistical analysis; the current study, however, does not involve statistical analysis nor make use of interviews to ascertain the views of student translators.

Relationship between the Reviewed Studies and the Current Study

What makes the above studies similar to the current study is the issue of translation problems which is the focus of all the reviewed studies. Again, each of the studies identified lexical, grammatical or cultural challenges as some of the problems in every translation. It was also noted that all the studies employed the qualitative research approach with the exception of Taamneh (2018) who made use of a mixed approach by employing some statistical analysis. On the other hand, what distinguishes this study from the above studies is the issue of approach and context. This study is within the Ghanaian context and the rest are outside the Ghanaian context except Worae (2017) and Twum-Baah (2014) and even with

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them, their studies were within the religious field whilst this study is within the legal field. Also, the current study translated the constitution of the Republic of Ghana from English to Akan, and came out with translation problems that were encountered, which makes it unique from the reviewed studies.

Chapter Summary

This chapter was divided into three sections. The first section formed the conceptual background; it discussed concepts such as translation, origin of translation, the translator, translation process, types of translation, translation problems, translation techniques, legal language and legal translation. The second section was the theoretical framework; it highlighted theories such as Skopos theory, Formal Equivalence theory and settled on Dynamic Equivalence theory as the working theory for the study. The third section provided a review of empirical studies that are related to this study and also presented the relationship between the reviewed studies and the current study. The next chapter discusses the methodology adopted for the study.

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CHAPTER THREE

METHODOLOGY

Introduction

This chapter discusses the steps taken in conducting the study. The rest of the chapter is set up as follows: section one focuses on the research approach and its relevance; section two discusses the source of data and how data was selected. Section three presents the methods of data analysis and section four looks at the various steps taken in analysing the data.

Research Approach

The study adopts the qualitative research approach and this is because it dwells on the researcher's own interpretation of the data to bring out self-identified difficulties encountered in the translated text. This is in line with Creswell's definition of qualitative research as serving as a means to explore and understand some general phenomenon through individual interpretation of such occurrences being it in text form or any other form (Creswell, 2009). Given the subjective nature of the study, the study finds itself within the frames of qualitative research (Bumbuc, 2016; Kalu, 2019).

Research Context

Ghana has had three different constitutions after becoming a Republican state in 1960; namely, the 1969, 1979 and the 1992 constitutions of the Republic of Ghana. Among these three constitutions, the present study uses the 1992

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constitution as its source of data because it is the current constitution of the Republic of Ghana. The 1992 Constitution of the Republic was approved at a referendum held on 28th April, 1992, and it came into force on 7th January, 1993. The constitution begins with a preamble, which gives a general fore overview of the constitution and its acceptance. The constitution is made up of twenty-six chapters and each discusses a specific subject. Under the various chapters are articles. The articles in all the chapters of the constitution sum up to two hundred and ninety-nine. The articles are further divided into clauses, although not every article has a clause. Typically, articles that present only one idea are not divided further into clauses. Every clause contains an idea; and different clauses that share similar ideas are put together to form one article. The clauses are indicated by numbers in brackets like (1), (2), (3). The constitution also makes use of paragraphs which are sometimes referred to as sub-clauses. The paragraphs are necessary when a clause contains different points that need to be highlighted. The paragraphs are numbered with alphabets such as (a), (b), (c).

Source of Data and Data Selection

The source of data for the current study is the 1992 Constitution of the Republic of Ghana. Out of the twenty-six chapters of the 1992 Constitution, the current study selects the first three chapters as its data. One of the purposes of this research is to serve as a foundational model for translating the entire 1992 Constitution of the Republic of Ghana into Akan and other Ghanaian Languages. Therefore, the first three chapters of the constitution, which serve as the most basic features of any state were chosen. These features are the supreme law of the people, their defined

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territory or borders, and the people. These were selected due to the relevance of these chapters as the basis of every constitution and state ((Tanzi, 2000). The next section discusses some translation theories used to analyse the data.

Data Analysis Method and Procedure

As it has already been indicated in the chapter two, the study employed the Dynamic Equivalence theory as the underpinning theory. First, the researcher read through chapter one, two and three of the constitution not less than five times to help fully grasp the central meaning of the text. Since it is in a legal language, and written in articles and clauses, the researcher then translated it article by article in a sequential manner; that is, from chapter one, through to chapter three.

After the translation from English to Akan, the researcher then matched the translated text with the original version to find out some of the lexical items which have been lost or added and has created lexical problems in the translated text. With this same technique of matching, the researcher looked out for some structural differences between the original text and the translated text which led to the grammatical problems of translation. To find accurate equivalence of some lexical items, the researcher consulted some law students and a law lecturer to seek explanation of some legal terms such as referendum, article, superior and inferior courts, etc to help in choosing equivalent lexical items in Akan as a replacement of lexical items in the English text. Finally, the translated text was given to some native speakers and experts of Akan to review the text's acceptability. The researcher then interpreted the encountered lexical and grammatical translation

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problems, how and why they were translated as such based-on insights from existing studies.

Chapter Summary

This chapter has discussed the various methods employed in selecting and analysing the data. The chapter highlighted approach used, the research context, source of data and data selection and the data analysis method and procedure. Chapter four, which is the next chapter, presents the translation and data analysis.
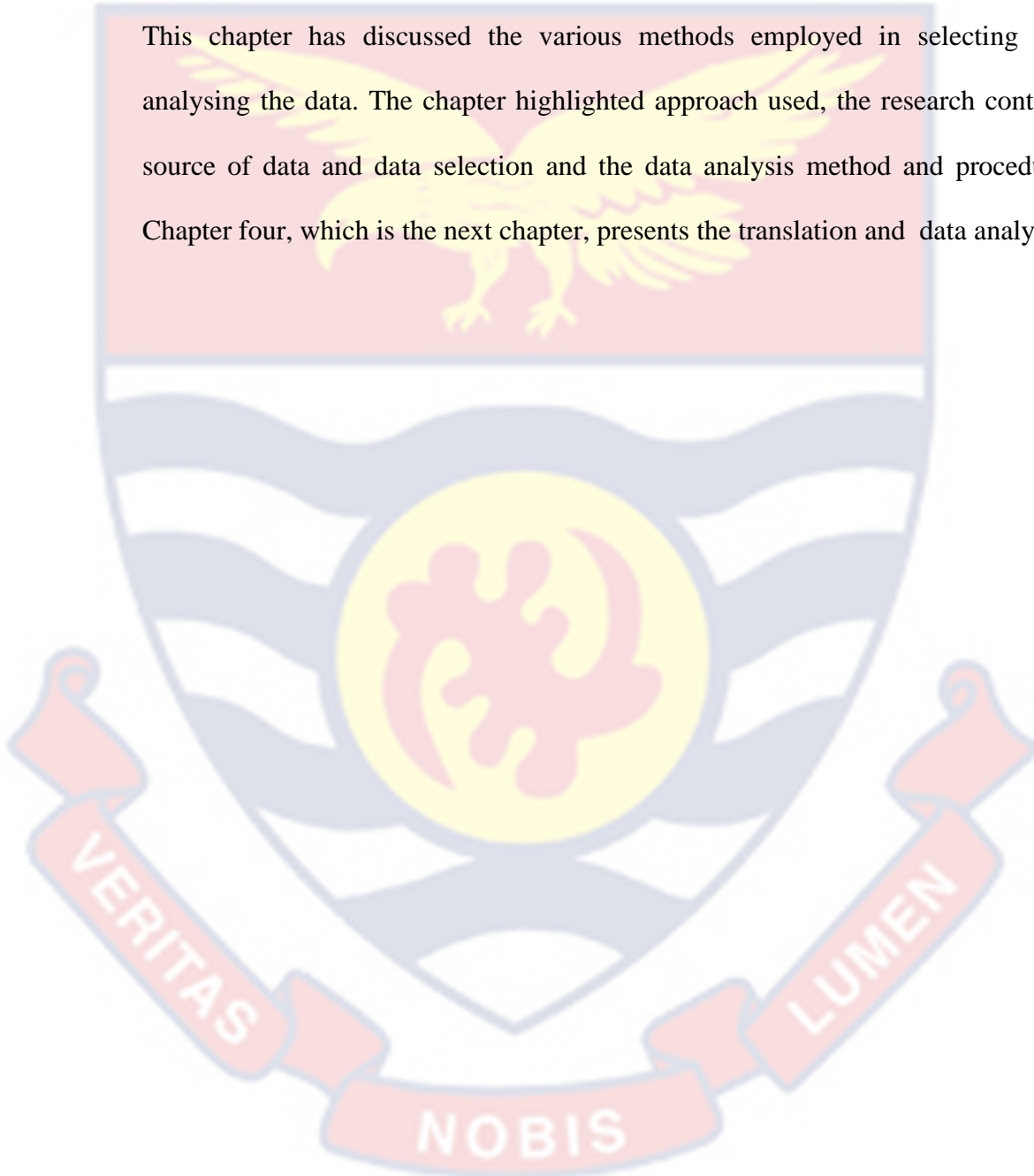
CHAPTER FOUR

TRANSLATION, ANALYSIS AND PRESENTATION

Introduction

This chapter presents the translation, analysis and discussion of the findings. It is divided into two sections. The first section contains both the selected chapters of the constitution and the translated versions. The second section, on the other hand, focuses on the analysis and discussion of the translation problems identified in this study.

Translation

This section is made up of the translation of the chapter one, chapter two and chapter three of the 1992 Constitution of the Republic of Ghana. The section presents the source text chapters on the left and the translated version on the right. The translation is informed by the Dynamic Equivalence theory (Nida, 1964) and is rendered in the Akuapem dialect of Akan. The text was translated using the three basic translation techniques that have already been discussed in Chapter 2. These are borrowing, adaptation and description.

English	Akan
CHAPTER ONE	**ETI BAAKO**
THE CONSTITUTION	**AMAMMARA NO**
1. (1) The sovereignty of Ghana resides in the people of Ghana in whose name and for	1. (1) Ghana tumi ne n'ahoɔden hyɛ Ghanafo nsam a wɔn din mu ne wɔn yiedi mu

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whose welfare the powers of government are to be exercised in the manner and within the limits laid down in this Constitution.

na aban no bedi ne dwuma bere a wɔnam amammara yi nhyehyɛe ne tumi a ɛwɔ so.

(2) This Constitution shall be the supreme law of Ghana and any other law found to be inconsistent with any provision of this Constitution shall, to the extent of the inconsistency, be void.

(2) Saa amammara yi bɛyɛ mmara kunini a ɛwɔ ɔman Ghana mu na mmara fof020 bi a ɛne saa amammara yi nsae no, ɛbɛyɛ mmara hunu.

2.   (1)   A person who alleges that –
   a. an enactment or anything contained in or done, under the authority of that or any other enactment;

2.   (1) Onipa biara a osusu sɛ
   –
   a. nhyehyɛe bi anaa ade bi a ɛwɔ mu anaa wɔyɛ, wɔ obi tumi mu, anaa nhyehyɛe fof020 biara anaa

or

b. any act or omission of any person;

is inconsistent with, or is in contravention of a provision of this Constitution, may bring an action in the Supreme Court for a declaration to that effect.

(2) The Supreme Court Shall, for the purpose of a declaration under clause (1) of this article, make such orders and give such directions as it may consider appropriate for giving effect, or enabling effect to be given, to the declaration so made.

(3) Any person or group of persons to whom an order or direction is addressed under clause (2) of this article by the Supreme Court, shall

b. dwumadi bi anaa onipa nnyamu a

εne amammara yi nkɔ, anaa εne nhyehyεe a εwɔ mmara no mu bi nsae no, εbεkɔ Kɔɔto Baatan no anim na wɔapε no nnannuagubrε

(2) Kɔɔto Baatan no bεgyina deε wɔahyε wɔ ɔfawa (1) wɔ saa ɔfa yi mu no so, ayε nhyehyεe na wakyerε ɔkwan a wɔbεfa so de nneεma papa bi agu akwan mu de aboa anaa wɔama εho nsunsuanso kwan ama aba, sεnea ɔhyε pomasiberε no te.

(3) Onipa biara anaa nnipakuw biara a kɔɔto Baatan no begyina ɔfawa (2) a εwɔ saa ɔfa yi ase bεhyε no sε wɔnyε biribi anaasε wɔbεma no

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duly obey and carry out terms of the order of direction.

akwankyerɛ no, ɛsɛ sɛ wodi so na wɔhwɛ de saa akwankyerɛ no yɛ adwuma.

(4) Failure to obey or carry out terms of an order or direction made or given under clause (2) of this article constitutes a high crime under this Constitution and shall, in the case of the President or the Vice-resident, constitute a ground for removal from office under this Constitution.

(4) Sɛ obi anhwɛ anni akwankyerɛ ne nhyehyɛe a ɛwɔ ɔfawa (2) a ɛwɔ ɔfa yi ase no so a, na kyerɛ sɛ wato mmara kɛse pa ara wɔ saa amammara yi mu. Sɛ ɛkɔba sɛ onii no yɛ Ɔmanpanyin anaa Ɔmanpanyin abadiakyire a, ɛsɛ sɛ wotu no fi n'akongua so sɛnea amammara no te no.

(5) A person convicted of a high crime under clause (4) of this article shall –

a. be liable to imprisonment not exceeding ten years without the option of a fine; and

(5) Onipa a wobebu no fɔ sɛ wadi bɔnefosɛm kɛse wɔ ɔfawa (4) de to dwa ɔfa yi ase no –

a. Ɛsɛ sɛ ɔkɔda afiase a bere no mmoro mfe du na wɔmma no kwan mma ontua sika nhyɛ afiase nnae no anan mu.

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b. not be eligible for election, or for appointment, to any public office for ten years beginning with the date of the expiration of the term of imprisonment.

3.   (1) Parliament shall have no power to enact a law establishing one-party state.

(2) Any activity of a person or group of persons which suppresses or seeks to suppress the lawful political activity of any other person or any class of persons, or persons generally is unlawful.

(3) Any person who –

a. by himself or in concert with others by any violent or

b. na ontumi nnyina sɛ wɔnto ne so aba, anaasɛ wontumi nyi no sɛ, ɔmmɛyɛ aban no adwuma biara ano mfe du, a ɛhyɛ ase fi da a n'afiase nnae no besie no.

3. (1) Mmarahyɛbagua nni tumi sɛ wɔbɛyɛ mmara sɛ amanyɛkuw biako pɛ na ebedi dwuma wɔ ɔman no mu.

(2) Onipa biara, anaa nnipakuw biara a wɔhwehwɛ anaa wɔbɛka ankorɛankorɛ anaasɛ nnipakuw bi amanyɔsɛm mu dwumadi ahyɛ a ɛmfa mmara kwan mu no, etia mmara.

(3) Onipa biara a –

a. n'ankasa anaa ɔne afoforo bɛyɛ apam atu ɔsa biara anaa

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other unlawful means, suspends or overthrows or abrogates this Constitution or any part of it, or attempts to do any such act; or

b. aids and abets in any manner any person referred to in paragraph (a) of this clause; commits the offence of high treason and shall, upon convictions, be sentenced to suffer death.

(4) All citizens of Ghana shall have the right and duty at all times –

a. to defend this Constitution, and in particular, to resist any person or group of persons seeking to commit any of the acts referred to in clause (3) of this article.

wɔbɛyɛ ade biara a ɛmfa mmara kwan mu a ɔde bɛtwe amammara yi asensɛn anaa wobetu agu no, anaa wobeyi ɛmu fa bi mpo agu no, anaa ɔbɛyɛ n'adwen sɛ ɔbɛyɛ saa no; anaa

b. wɔbɛboa na wɔahyɛ no kuupa wɔ ɔkwan biara so no, sɛnea wɔakyerɛw wɔ nkyekyɛm (a) wɔ saa ɔfawa yi ase no; wɔtia awudie mmara kɛse no, na ɛno nti, wɔbɛkye no, abua no kumfɔ.

(4) Ghanafo nyinaa asɛde ne wɔn asodi bɛyɛ pɛ abere nyinaa –

a. na wɔde abɔ amammara yi ho ban, ne titiriw wɔasɔre atia onipa biara anaa nnipa binom a wɔhwehwɛ sɛ wɔbɛyɛ bɔnefosɛm a wɔakyerɛw wɔ ɔfawa (3) a ɛwɔ saa ɔfa yi ase no.

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b. to do all in their power to restore this Constitution after it has been suspended, overthrown, or abrogated as referred to in clause (3) of this article.

(5) Any person or group of persons who suppresses or resists the suspension, overthrow or abrogation of this Constitution as referred to in clause (3) of this article, commits no offence.

(6) Where a person referred to in clause (5) of this article is punished for any act done under that clause, the punishment shall, on the restoration of this Constitution, be taken to be void from the time it was imposed and he shall, from that time, be taken to be absolved from all liabilities arising out of the punishment.

b. na wɔabɔ mmɔden biara agye saa amammara yi asi hɔ abere a wɔatwe asensɛn, wɔatu agu, anaa wɔatwa sɛnea wɔakyerɛw wɔ ɔfawa (3) a ɛwɔ ɔfa yi ase no.

(5) Onipa biara anaa nnipakuw binom a wogyina sɛ wɔmpene so mma wɔnttwe amammara yi nsensɛn, wontu ngu anaa wontwa mu no sɛnea wɔakyerɛw wɔ wɔ ɔfawa (3) a ɛwɔ ɔfa yi ase no, nto mmara biara.

(6) Onipa biara a ɔbɛdan nneyɛe biara a ɛfa ɔfawa (5) a ɛwɔ saa ɔfa yi ase no adi a wɔbɛtwe n'aso no, sɛ wɔsan de amammara no bɛyɛ adwuma a, ɛsɛ sɛ woyi saa asotwe no fi ne so, na efi saa bere no onya ne fahodi ne n'asomdwoe nyinaa na biribiara nso a wɔnam asotwe no so gye fii ne nsam no wɔde n'ade ma no.

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(7) The Supreme Court shall, on application by or on behalf of a person who has suffered any punishment or loss to which clause (6) of this articles relates, award him adequate compensation, which shall be charged on the Consolidated Fund, in respect of any suffering or loss incurred as a result of the punishment.

(7) Ɛsɛ sɛ kɔɔto Baatan no nso hwɛ, na ogyina onipa a watwe n'aso anaa wahwere n'ade bi ɛnam nea ɔfawa (6) a ɛwɔ saa ɔfa yi ase ka no nti no na ɔpɛ mpata a ɛsom bo bi de ma no, na saa mpata yi ɛsɛ sɛ woyi fi *aban-fotokɛse* no mu na ɔde pata no wɔ ɔhaw anaa ade biara a wahwere ɛnam saa asotwe no nti.

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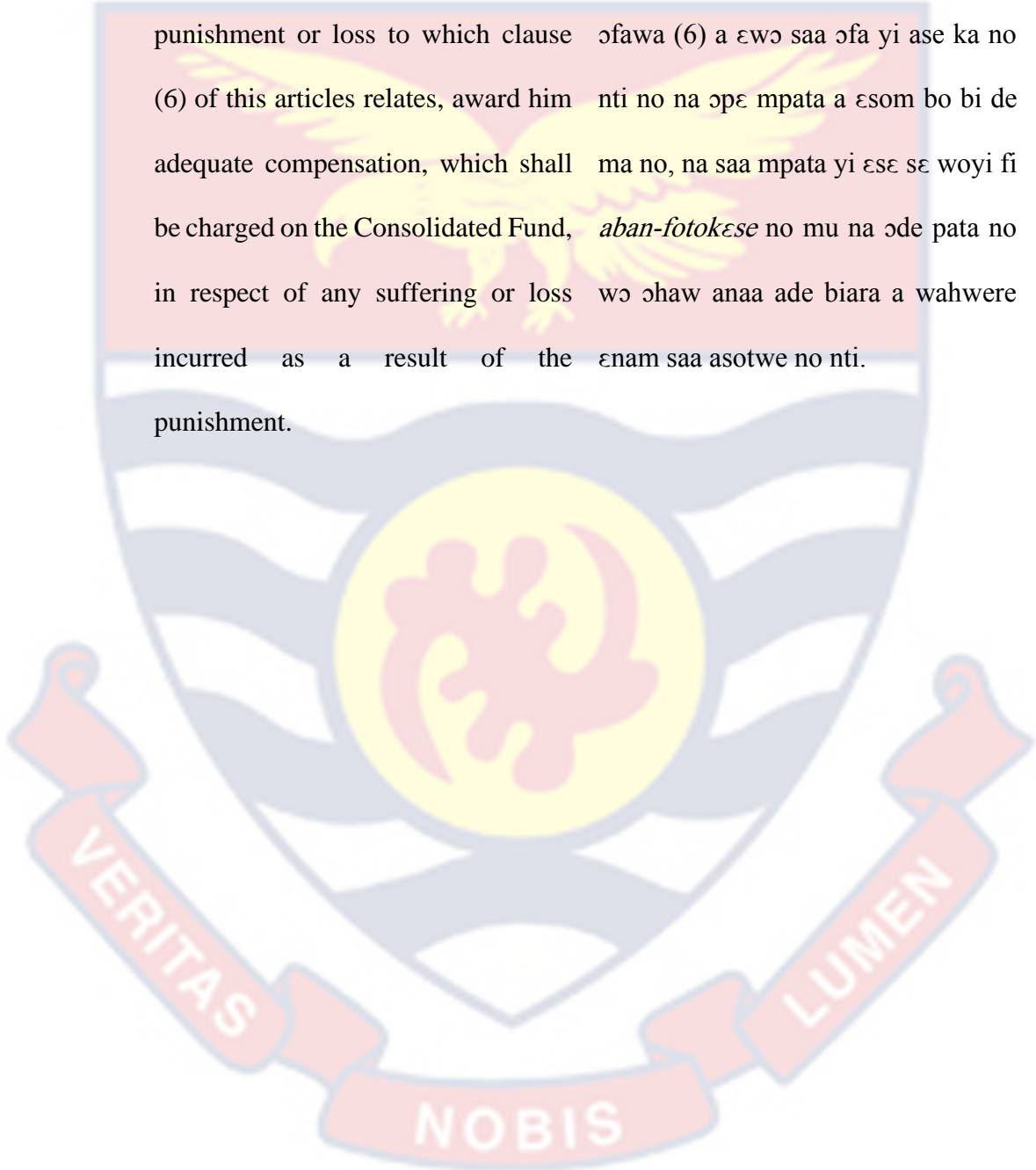
CHAPTER TWO

TERRITORIES OF GHANA

4.　　(1) The sovereign state of Ghana is a unitary republic consisting of those territories comprised in the regions which, immediately before the coming into force of this Constitution, existed in Ghana, including the territorial sea and the air space.

　　(2) Parliament may by law provide for the delimitation of the territorial sea, the contiguous zone, the exclusive economic zone and the continental shelf of Ghana.

ETI ABIEN

GHANAMAN NSAASE AHODOƆ

4. (1) Ɔdeneho man Ghana yɛ ɔman biako a odi ne ho so a ɛwɔ nsase a ɛyɛ amantam ahorow a ɛwɔ hɔ deda ansa na saa amammara yi rebɛyɛ adwuma, a ɛpo ne ewiem nyinaa ka n'ahyew no ho.

(2) Mmarahyɛbagua betumi agyina mmara so akyerɛ baabi a yɛn po ano ahyew no da, yɛn mpɔtam atitiriw no mu ahyew, mmeae ahorow a ɛsɛ sɛ aguadi mapa kɔ so ahyew, ne Ghana hyew ahorow no nyinaa.

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5.   (1) Subject to the provisions of this article, the President may, by Constitutional instrument –

    a.   create a new region:

    b.   alter the boundaries of a region; or

    c.   provide for the merger of two or more regions.

(2) If the President, upon a petition being presented to him and, on the advice of the Council of State, is satisfied that there is a substantial demand for –

    a. the creation of a new region:

    b.   the alteration of the boundaries of a region, whether or not the alteration involves the creation of a new region or

5. (1) Ɛnam nea ɔfa yei ka no nti no, ɔmanpanpanyin betumi agyina amammara tumi so

    a.   ate mantam foforo,

    b.   asesa   mantam   bi ahyew   ahorow; anaasɛ

    c.   aka amantam abien anaa nea ɛboro saa abom.

(2) Sɛ ɔmamma bi de abisade kɔto ɔmanpanyin anim, na ne *Baasonfo-a-wotu Ɔmanpanyin-fo no* nso tu ne fo sɛ ehia pa ara sɛ –

    a.   ɔtew mantam foforo:

    b.   ɔsesa mantam bi ahyew ahorow, sɛ nsesae no fa anaa ɛmfa mantam foforo tew ho anaasɛ

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c. the merger of any two or more regions;

he shall, acting in accordance with the advice of council of State appoint a commission of inquiry to inquire into the demand and to make recommendations on all the factors involved in the creation, alteration or merger.

(3) If, notwithstanding that a petition has not been presented to him, the President is, on the advice of the Council of State, satisfied that the need has arisen for taking any of the steps referred to in paragraphs (a), (b) and (c) of clause (1) of this article, he may, acting in accordance with the advice of the Council of State, appoint a commission of inquiry to inquire into the need and to make recommendations on all the factors

c. ɛka mantam abien anaa nea ɛboro saa abom a,

Ɛsɛ sɛ, ogyina afotu a *Baasonfo-a wotu-Ɔmanpanyin-fo* yi de bɛma no no so tew nhwehwɛm baguakuw ma wɔhwehwɛ nea wɔrepɛ no mu na wɔde nea wobehu ne wɔn anodisɛm nyinaa bɛto gua fa mantam foforo tew, ne nsesa anaa nkabom no ho.

(3) Na sɛ ɛkɔba sɛ, wɔnkyerɛwee krataa biara mmrɛɛ Ɔmanpanyin a, obbetumi agyina *Baasonfo-a-wotu-Ɔmanpanyin-fo* yi afotu so akyerɛ sɛ ɛho behia sɛ obetu anammɔn afa nneɛma a nkyekyɛmu (a), (b) ne (c) a ɛwɔ saa ɔfawa (1) a ɛwɔ ɔfa yi ase no, afei obetumi agyina *Baasonfo-a-wotu-Ɔmanpanyin-fo* yi afotu so ate nhwehwɛm baguakuw ama wɔahwehwɛ nea wɔrepɛ no mu na wɔde nea wobehu ne wɔn anodisɛm

involved in the creation, alteration or merger.

nyinaa abɛto gua afa mantam foforo tew, ne nsesa ho anaa ne nkabom ho.

(4) Where a commission of inquiry appointed under clause (2) or (3) of this article finds that there is the need and a substantial demand for the creation, alteration or merger referred to in either of those clauses, it shall recommend to the President that referendum be held, specifying the issues to be determined by the referendum and the places where the referendum should be held.

(4) Sɛ wogyina ɔfawa (2) anaasɛ (3) a ɛwɔ saa ɔfa yi ase tew nhwehwɛmu baguakuw na wohu sɛ, ɛhia, na nnipa no hwehwɛ sɛ wɔbɛtew anaa wɔbɛyɛ nsesae anaa wɔbɛka amantam bi abɔ mu sɛnea ɔfawa (2) anaasɛ (3) ka no a, wɔde wɔn anodisɛm no bɛkɔ akɔto Ɔmanpanyin no anim sɛ ɔmma ɔman no nto rɛferɛndɔm aba nkyerɛ wɔn adwene ne mmeae ahorow a ɛsɛ sɛ wɔtow aba no.

(5) The President shall refer the recommendations to the Electoral Commission, and the referendum shall be held in a manner prescribed by the Electoral Commission.

(5) Ɔmanpanyin no de nhwehwɛm baguakuw no anodisɛm no bɛkɔ akɔto abatow abaguakuw no anim, na abatow abaguakuw no akyerɛ sɛnea anaa ɔkwan a wɔmfa so nto rɛferɛndɔm no.

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(6) An issue referred for determination by referendum under clauses (4) and (5) shall not be taken to be determined by the referendum unless at least fifty per cent of the persons entitled to vote cast their votes at the referendum, and of the votes cast at least eighty per cent were cast in favour of that issue.

(6) Asɛm biara a ɛfa rɛferɛndɔm no ho a ɛwɔ ɔfawa (4) ne (5) no ase no wɔnnye nto mu kɛkɛ gye sɛ nnipa a wɔwɔ ho kwan sɛ wɔtow aba no, wɔn mu ɔha mu nkyekyɛm aduonum tow aba no, a ɛno no, gye sɛ wɔn a wɔtoo aba no wɔn mu nkyekyɛm aduɔwɔtwe to aba no de foa nea ɔpɛ sɛ wɔyɛ no so ansa na wɔatumi agye ato mu.

(7) Where a referendum involves the merger of two or more regions, the issue shall not be taken to be determined unless at least sixty per cent of the persons entitled to vote at the referendum in each region voted in favour of the merger of the two or more regions; and accordingly, clause (6) of this article shall not apply to the referendum.

(7) Sɛ rɛferɛndɔm aba yi fa mantam abien anaa nea ɛboro saa nkabom ho a, wontumi nnye nto mu kɛkɛ gye sɛ nnipa a wɔwɔ ho kwan sɛ wɔto aba no bi no mu ɔha-mu-nkyekyɛm aduosia a wɔwɔ amantam ahorow a wɔpɛ sɛ wɔka bɔ mu no nyinaa to de foa so sɛ ampa wɔnka mantam abien no anaa nea ɛboro saa no mmɔ mu; saa nhyehyɛe yei mu no ɔfawa (6) no nni dwuma wɔ mu.

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(8) The President shall, under clause (1) of this article, and acting in accordance with the results of the referendum held under clauses (4) and (5) of this article, issue a Constitutional instrument giving effect, or enabling effect to be given to the results.

(8) Ɔmanpanyin no begyina ɔfawa (1) a ɛwɔ saa ɔfa yi ase ne rɛferɛndɔm abatow no nsunsuanso a wogyina ɔfawa (4) ne (5) no so toe no so de amammara tumide adi dwuma na ama kwan ama wɔatumi de nea efi abatow no mu bae no ayɛ adwuma.
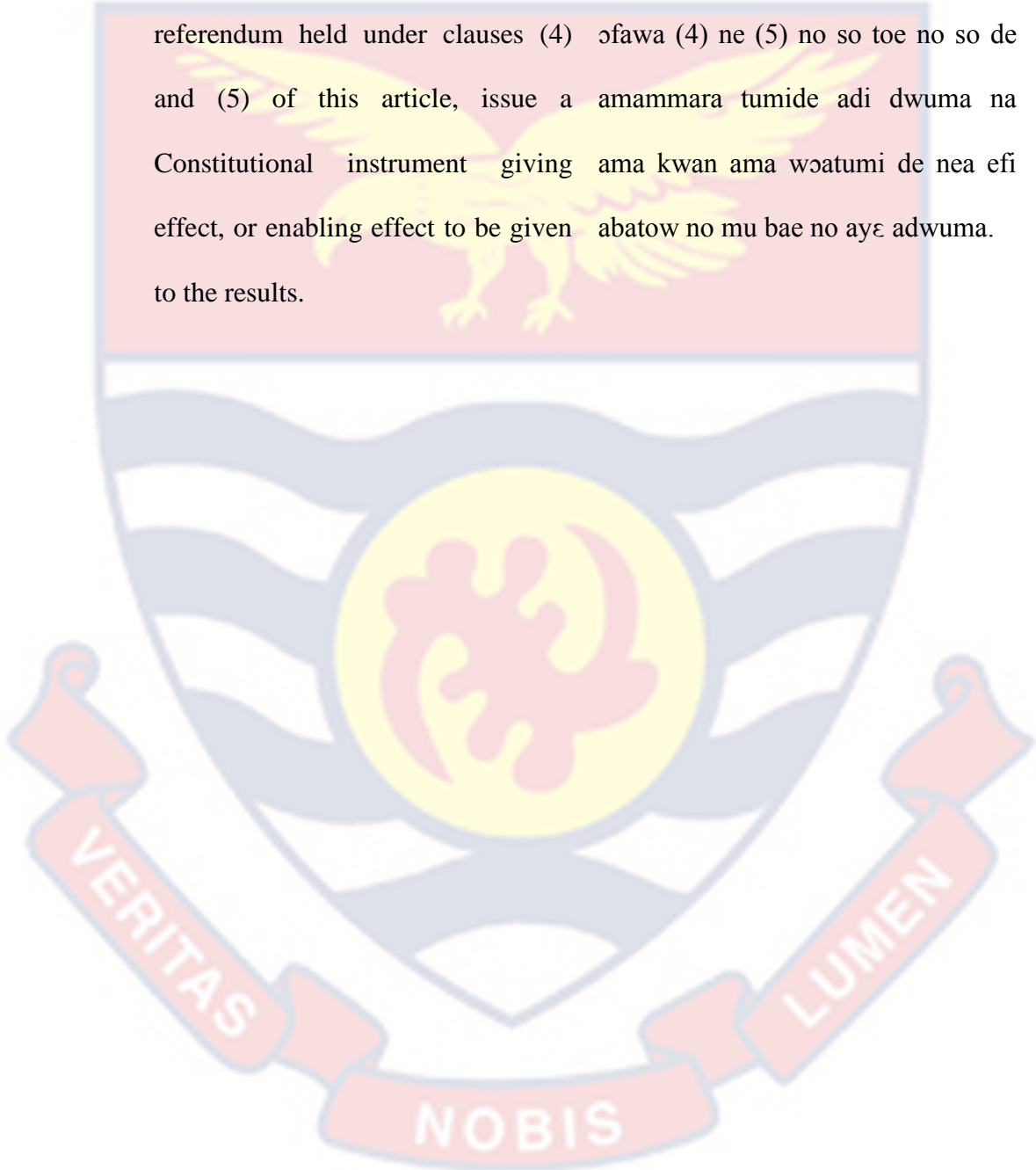
CHAPTER THREE

CITIZENSHIP

6. (1) Every person who, on the coming into force of this Constitution, is a citizen of Ghana by law shall continue to be a citizen of Ghana.

(2) Subject to the provisions of this Constitution, a person born in or outside Ghana after the coming into force of this Constitution, shall become a citizen of Ghana at the date of his birth if either of his parents or grandparents is or was a citizen of Ghana.

(3) A child of not more than seven years of age found in Ghana whose parents are not

ETI ABIƐSA

MANNIYƐ

6. (1) Onipa biara a ɔyɛ Ghanani ansa na amammara yi reba no, mmara mu no, saa onipa yi bɛkɔ so ayɛ Ghanani.

(2) Amammara yi nhyehyɛe mu no, onipa biara a wɔwoo no wɔ Ghana anaa wɔanwo no wɔ Ghana ansa na wɔde saa amammara yi rebɛyɛ adwuma no, bɛyɛ Ghanani afi ɛda a wɔde woo no sɛ n'awofo binom anaa ne nananom yɛ anaa na ne nananom yɛ Ghanafo.

(3) Abofra a onni mmoroo mfe ason a wobehu no wɔ Ghana a wonnim n'awofo no,

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known shall be presumed to be citizen of Ghana by birth.

(4) A child of not more than sixteen years of age neither of whose parents is a citizen of Ghana who is adopted by a citizen of Ghana shall, by virtue of the adoption, be a citizen of Ghana.

7. (1) A woman married to a man who is a citizen of Ghana or a man married to a woman who is a citizen of Ghana may, upon making an application in the manner prescribed by Parliament, be registered as a citizen of Ghana.

(2) Clause (1) of this article applies also to a person who

wɔbɛfa no sɛ ɔyɛ Ghanani wɔ awo mu.

(4) Abofra a onni mmoroo mfe du-nsia a n'awofo no mu biara nyɛ Ghanani na Ghanani na afa no ayɛ ɔba no, ɔnam abayɛ so bɛyɛ Ghanani.

7. (1) Ɔbea a waware Ghanani barima anaa barima a waware Ghanani bea, betumi abɛyɛ Ghanani bere a ɔretwerɛ akɔ na wɔadi nhyehyɛe a mmarahyɛbadwa no ayɛ so na wɔde gye obi to mu sɛ Ghanani.

(2) Ɔfawa (1) yi nso kɔma obi a ɔwaree na ne hokani no

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was married to a person who, but for his or her death, would have continued to be a citizen of Ghana under clause (1) of article 6 of the Constitution.

(3) Where the marriage of a woman is annulled after she has been registered as citizen of Ghana under clause (1) of this article, she shall, unless she renounces that citizenship, continue to be a citizen of Ghana.

(4) Any child of a marriage of a woman registered as a citizen of Ghana under clause (1) of this article to which clause (3) of this article applies, shall continue to be a

awu, saa nipa yi bɛtoa so ayɛ Ghanani sɛnea ɔfawa (1) a ɛwɔ amammara yi ɔfa (6) yi ase no.

(3) Sɛ ɔbea bi aware gu bere a wadi kan akyerɛw ne din agye no atom sɛ Ghanani a sɛnea ɔfawa (1) a ɛwɔ ɔfa yi ase ka no a, ɔbɛtoa so ayɛ Ghanani, gye sɛ n'ankasa apae mu aka sɛ ɔnyɛ Ghanani bio.

(4) Abofra biara a, ɔbea bi nam n'aware so de kyerɛw ne din sɛ Ghanani no wɔ ɔfawa (1) no ase a ɔfawa (3) no nso ka ho asɛm no bɛkɔ so ayɛ Ghanani gye n'ankasa ka sɛ ɔmpɛ sɛ ɔyɛ Ghanani bio.

citizen of Ghana unless he renounces that citizenship.

(5) Where upon an application by a man for registration under clause (1) of this article, it appears to the authority responsible for the registration that a marriage has been entered into primarily with a view to obtaining the registration, the authority may request the applicant to satisfy him that the marriage was entered into in good faith; and the authority may only effect the registration upon being so satisfied.

(6) In the case of a man seeking registration, clause (1) of this article applies only

(5) Sɛ ɔbarima bi yɛ sɛ ɔrekyerɛw ne din wɔ ɔfawa (1) a ɛwɔ saa ɔfa yi ase, na wɔn a wɔkyerɛw din no hu no sɛ aware nti na ɔpɛ sɛ ɔkyerɛw ne din no a, Dinkyerɛw adwuma no bɛhyɛ no sɛ ɔmfa nkrataa ne akade bi mmra mmɛkyerɛw sɛ akoma pa ne ɔpɛpa na ɔde reware no anaa, na adwuma no bɛkyerɛw ɔbarima no din, sɛ wɔgye ne nsɛnkae ne ne nkrataa no nyinaa to mu a.

(6) Sɛ ɔbarima bi hwehwɛ sɛ ɔkyerɛw ne din na wɔgye no to mu a, wɔde ɔfawa (1) yi a

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if the applicant permanently resides in Ghana.

ɛwɔ saa ɔfa yi ase di dwuma abere a onii no yɛ obi a ɔte Ghana afebɔɔ.

8. (1) Subject to this article, a citizen of Ghana shall cease forthwith to be a citizen of Ghana if, on attaining the age of twenty-one years, he, by a voluntary act, other than marriage, acquires or retains the citizenship of a country other than Ghana.

8. (1) Ɔfa yei mu no, Ghanani ba biara wadi mfe aduonu baako, sɛ ofi ne pɛ mu, na ɛnyɛ aware mu, na ɔkɔgye ɔman foforo bi so manniyɛ to mu na ɔto ne Ghanani a ɔyɛ no to nkyɛn a, ɔnyɛ Ghanani bio.

(2) A person who becomes a citizen of Ghana by registration and immediately after the day on which he becomes a citizen of Ghana is also a citizen of some other country, shall cease to be a citizen of Ghana unless he has

(2) Onipa a ɔnam dinkyerɛw so bɛyɛ Ghanani na n'adekyeɛ no a ɔbɛyɛɛ Ghanani no wohu sɛ ɔsan yɛ ɔman foforo so ni a, ne Ghanani yɛ no to betwa gye sɛ n'ankasa apae mu aka sɛ ɔnyɛ saa ɔman no so ni bio, na ɔka ɔman no ntam no a ɛwɔ

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renounced his citizenship of that country, taken the oath of allegiance specified in the Second Schedule to this Constitution and made and registered such declaration of his intentions concerning residence as may be prescribed by law, or unless he has obtained an extended period has not expired.

(3) A Ghanaian citizen who loses his Ghanaian citizenship as a result of the acquisition or possession of the citizenship of a country other than Ghana shall, on the renunciation of his citizenship of that other country, become a citizen of Ghana.

amammara yi akyiri no de kyerɛ, na ɔka na wɔgye ne to mu ma ɔsan kyerɛ nea nti a ɔpɛ sɛ ɔtena ha sɛnea mmara se no, anaasɛ wasrɛ mmere a sɛ ɔde bɛdi saa dwuma no na ne mmerɛ no.

(3) Ghanani a seesei ɛnam sɛ wakɔyɛ ɔman fofforo ba no nti wahwere ne Ghanani a ɔyɛ no, betumi abɛyɛ Ghanani bio, bere a wagye ato mu sɛ ɔnyɛ saa ɔman no ba bio.

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(4) Where the law of a country, other than Ghana, requires a person who marries a citizen of that country to renounce the citizenship of his own country by virtue of that marriage, a citizen of Ghana who is deprived of his citizenship of Ghana by virtue of that marriage shall, on the dissolution of that marriage, if he thereby loses his citizenship acquired by that marriage, become a citizen of Ghana.

(4) Sɛ ɔman bi mmara a ɛnyɛ Ghana mmara kyerɛ sɛ, sɛ obi ware saa ɔman no ba a, ɛsɛ sɛ saa nipa no gye to mu sɛ omfi n'ankasa ne man mu ɛnam saa aware nhyehyɛe yi a, Ghanani a ɔnam saa aware nhyehyɛe yi bɛhwere ne manniyɛ no, sɛ aware no gu a, na ɔhwere ne manniyɛ wɔ saa ɔman no mu a, ɔsan bɛyɛ Ghanani.

9. (1) Parliament may make provision for the acquisition of citizenship of Ghana by persons who are not eligible to become citizens of Ghana

9. (1) Mmarahyɛbagua no betumi ayɛ nhyehyɛe ama wɔn a wontumi mmɛyɛ Ghanafo ama wɔabɛyɛ Ghanafo bere a wogyina amammara yi nhyehyɛe so.

under the provisions of this Constitution.

(2) Except as otherwise provided in article 7 of this Constitution, a person shall not be registered as a citizen of Ghana unless at the time of his application for registration he is able to speak and understand an indigenous language of Ghana.

(2) Gye sɛ nipa no gyinabew no wɔ ɔfa (7) a ɛwɔ saa amammara yi ase, ɛnyɛ saa a onipa biara nni hɔ a obetumi agye no ato mu sɛ Ghanani, gye sɛ bere a ɔrebɛkyerɛw ne din no na otumi ka san te Ghana kasa no mu bi ase.

(3) The High Court may, on an application made for the purpose by the Attorney-General, deprive a person who is a citizen of Ghana, otherwise than by birth, of that citizenship on ground –

a. that the activities of that person are inimical to the

(3) Hae Kɔɔto no betumi agyina krataa a Aban lɔya Panyin de bɛbrɛ no so agye obi Ghanani a ɔyɛ afi ne nsam, gye onipa a ɔnam awoɔ so yɛ Ghanani; bere a osusu sɛ –

a. saa nipa no dwuma a odi no ko tia ɔman no

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security of the State or prejudicial to public morality or the public interest; or

　　b. that the citizenship was acquired by fraud, misrepresentation or any other improper or irregular practice.

(4) There shall be published in the *Gazette* by the appropriate authority and within three months after the application or the registration, as the case may be, the name, particulars and other details of a person who, under this article applies to be registered as a citizen of Ghana or has been registered as a citizen of Ghana.

ahobanbɔ anaa ɛsɛɛ ɔman no mudi ne nneɛma ahorow a wogye to mu; anaa

　　b. ne Ghanani yɛ no ɔnam apoobɔ, nnaadaa anaa ɔkwammɔne anaa ɔkwan bi a ɛmfa mmara so na enyae.

(4) obiara a wakyerɛw sɛ ɔpɛ sɛ ɔyɛ Ghanani no, adwumakuw a wɔwɔ tumi sɛ wɔtintim din no wɔ *Gazette* mu no hwɛ abosom abbiɛsa ntam, sɛnea mmara no teɛ no, onipa no din, ne ho nsɛm, ne biribiara a ɛfa ne ho nsɛm ne biribiara a ɛfa ne ho no wɔkyerɛw ma ɔbɛyɛ Ghanani.

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(5) Parliament may make provision for the renunciation by any person of his citizenship of Ghana.

10. (1) A reference in this Chapter to the citizenship of the parent of a person at the time of the birth of that person shall, in relation to a person born after the death of the parent, be construed as a reference to the citizenship of the parent at the time of the parent's death.

(2) For the purpose of clause (1) of this article, where the death occurred before the coming into force of this Constitution, the citizenship that the parent would have

(5) Mmarahyɛbagua no bɛyɛ nhyehyɛe afa ɔkwan a obi pɛ sɛ ɔpa ne ho akyi sɛ Ghanani a ɔbɛfa no ho.

10. (1) Adansedi a ɛwɔ saa ti yi mu fa obi awofo manniyɛ wɔ bere a wɔwoo no no, ne nneɛma a ɛkɔɔ so bere a wɔwoo no a n'awofo no wui no, bɛkyerɛ adansedi a ɛfa awofo no manniyɛ ho wɔ bere a owui bere a owui no.

(2) Ɛnam ɔfawa (1) a ɛwɔ saa ɔfa yi ase no nti no, sɛ awofo/ ɔwofo no wui ansa na ɔde amammara yi bɛyɛ adwuma a, manniyɛ a na ɔwofo no wɔ ansa na amammara yi bɛyɛ

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had if he or she had died on the coming into force of this Constitution shall be deemed to be his or her citizenship at the time of his or her death.

adwuma no, ɛno na wɔbɛfa no sɛ ɛyɛ ne manniyɛ berɛ a owui no.

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Research Question Two:

Lexical Equivalent Problems in the Akanisation of the 1992 constitution of the Republic of Ghana:

Lexical equivalent problems are created as a result of the unavailability of a direct equivalence of words in the source text in the target text. This problem can be resolved by coining words or using other strategies such as combining two or more words to reflect the meaning of the word in the source text. Other ways of resolving this problem is by borrowing words, adapting words or by describing them to suit the receptors' responses as proposed in the Dynamic Equivalence theory (Nida, 1964).

The succeeding sub-sections discuss some lexical items that were considered as lexical problems in this study, how these lexical items were translated and why they were translated as such. These lexical items are "chapter", "article", "clause", "paragraph", "sovereignty", "consolidated fund", "high court", "supreme court", "sovereign", "referendum", "council of state", "commission of inquiry", "citizen" and "citizenship".

Chapter

The constitution in general makes use of some words which have precise definition or meaning in English. The 1992 constitution of the Republic of Ghana makes use of the following words: "chapters", "articles", "clause", "section" and "paragraph". Finding the equivalents of these words in Akan was very difficult with the exception of "chapter" and "paragraph" whose equivalences are generally accepted in Akan. The English word 'Chapter' has been translated as *ɔfa* in most

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Akan books (eg. Agyekum, 2010; Asubonteng & Hope, 2019; Koranteng, 1974). This means that "chapter", whose equivalent in Akan is ɔfa, reflects the people's response as it has already been used in Akan scholarly works and has been generally accepted. This also means using ɔfa as an Akan equivalent of "chapter" in this work will fully be in support of scholarly works. But with a critical look at the Akan Christian Bible (both the Asante and Akuapem), which is considered as one of the well translated Akan books, "Chapter" is translated as *etire/ti* for *Asante* and *Akuapem* respectively. For this reason, "chapter" is translated as *eti* in this study but not ɔfa. Again, the adoption of *eti* as the equivalent of chapter is also motivated by the names of the human body parts. In Akan, the body part head is referred to as *eti*. This is due to the fact that *eti* 'head' serves as the most essential part of the human body, homing all the body's sensory organs including the most important part which is the brain. Again, the head contains approximately four sense organs, the nose for detecting scent, tongue for taste, ear for hearing and the eye for seeing. This also means that without the *eti* 'head', all other parts would not exist. Relating to this constitution, one can say that without the chapter, all other parts of the constitution will not be known. Therefore, chapter has been translated as *eti* 'head' in this study. For example, Chapter One is *Ti Baako*

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Article

The word 'article' in English have different contextual meanings, and this created a lexical equivalent problem in the translated text. 'Article' can be an object, paper, story, device, product or instrument. These can mean *ananses*ɛ*m, krataa,* or *adwinne* in Akan.

Example 1:

i.   I have written an *article* for publication in a journal.

ii. 'An' and 'a' are *articles* that take singular nouns.

iii. I have read the *article* in the newspaper.

iv. The lawyer did not interpret the *article* well.

'Article' as used in sentences i to iv have different contextual meanings. Looking at the various definitions or synonyms of the word article, it becomes challenging whether the article used in the constitution should be translated as *ananses*ɛ*m, krataa,* or *adwinn*ɛɛ. To avoid such confusion and marring the intended meaning of the word article, the translator thought of translating it as *atekele* to suit the Akan syllable structure of V.CV.CV.CV and also reflect Akan pronunciation and spelling rules as has been done in many languages such as French, German, Italian and Portuguese. For example, article is rendered as "article" in French, "artikel" in German, "articolo" in Italian and "artigo" in Portuguese. If the researcher had adopted "article", it may have helped to maintain the meaning of the word in the context of legal language. However, an Akan who does not speak English may not understand the "article" regardless the fact that it has been modified to suit the pronunciation and spelling rules of Akan. Let us at these examples:

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Example 2:

> *Article* two of the constitution says this…
>
> *Atekele* a ɛtɔ so abien wɔ amammara no mu no kyerɛ sei...
>
> *Amammara no fa a ɛtɔ so abien no kyerɛ sei*

In the above example, it can be noted that the second example will rather call for additional explanation of what article (atekele) is since it is not native to the people. But the third example sounds natural and easier for the people to understand since most speakers of the language are familiar with the word *ɔfa*. Due to this, the translator translated the word article as *ɔfa* which means part of something. Thus, there is a have the larger unit (ie. the chapter), which has several parts, *ɔfa* (article). Most Akan speakers will understand this rather than the borrowed version (atekele) and this will help achieve receptor's response.

Clause

The word "clause" could have also been Akanised to fit into the phonotactics of Akan to help preserve the meaning of the source text in the target text. Thus, *clause* could have been translated as *kolɔso* to suit the Akan syllable structure. According to Dolphyne (1988), Akan has three basic syllable structure that is V (vowels sometimes standing alone as syllables), CV (consonants and vowels as syllables for words like *fa:* CV, *di:* CV) and C (which has only nasal consonants (*n,m*) that can stand as syllables. This means a word like a*pam* (covenant) has three syllables: /a/ V /pa/ CV and /m/ C).

Example 3: Article 2 clause 3

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i.   (3) Any person or group of persons to whom an order or direction is addressed under ***clause (2)*** of this article by the Supreme Court, shall duly obey and carry out terms of the order of direction.

ii.   *(3) Onipa biara anaa nnipakuw biara a kɔɔto baatan no begyina* **kolɔso** *a ɛtɔ so abien a ɛwɔ saa ɔfa yi ase bɛhyɛ no sɛ ɔnyɛ biribi anaasɛ ɔbɛma no akwankyerɛ no, ɛsɛ sɛ odi so na wahwɛ de saa akwankyerɛ no ayɛ adwuma.*

iii.   *(3) Onipa biara anaa nnipakuw biara a kɔɔto Baatan no begyina* **ɔkasamufa** *a ɛtɔ so abien a ɛwɔ saa ɔfa yi ase bɛhyɛ no sɛ ɔnyɛ biribi anaasɛ ɔbɛma no akwankyerɛ no, ɛsɛ sɛ odi so na wahwɛ de saa akwankyerɛ no ayɛ adwuma.*

iv.   *(3) Onipa biara anaa nnipakuw biara a kɔɔto Baatan no begyina* **ɔfawa** *a ɛtɔ so abien a ɛwɔ saa ɔfa yi ase bɛhyɛ no sɛ ɔnyɛ biribi anaasɛ ɔbɛma no akwankyerɛ no, ɛsɛ sɛ odi so na wahwɛ de saa akwankyerɛ no ayɛ adwuma.*

It can be noted from example three that 'clause' which has been transliteaed as *kolɔso,* in sentence(ii) follows the CV.CV.CV syllable structure as well as the spelling and pronunciation rules of Akan but it does not ensure a link between 'article' which has been translated as *ɔfa*. This is because, the clause serves as a subset of the article which means the translation text cannot accept clause to be translated as *kolɔso.* Also, from sentence (iii), 'clause' has been translated as *ɔkasamufa,* which is well known in Akan syntax and semantics (Agyekum, 2011), but translating the *clause* as used in the constitution as *ɔkasamufa* will totally

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deviate from the meaning or the structure of the clause as it has been used in the constitution. Clause, as a grammatical unit, is translated as *ɔkasamufa* in Akan syntax and sentence as *ɔkasamu,* and phrase as *ɔkasasin.* This means choosing an equivalent for "clause" should be a word which may serve as subordinate to "article" since clause is right beneath "article". Due to this, the word clause was translated as *ɔfawa.* The morpheme *wa* in Akan has two basic uses: one, it is feminine suffix marker as seen in *Obenewa, Kessewa, Darkowa, Odurowa Ohenewa, aberewa, abaawa, awowa and asiwa.* The other use of *wa,* which the study is interested in, is used as diminutive marker. For example, *duaporiwa (*short sticks**),** *duawa (chewing stick), aberantewa (young man), bepɔwa (hill), dadewa (nails).* Similarly, *wa* in *ɔfawa* indicates part of something (*ɔfa),* smallness or beneath *ɔfa. Clause w*as translated as *ɔfawa* other than borrowing the same word into the target language. This is, because *ɔfawa* helps preserve the meaning and understanding of the text as well as ensure coherence in the structure of the constitution.

Sovereignty

The first sentence in the constitution, that is, Article one, clause one, states:

Example 5:

> "The sovereignty of Ghana resides in the people of Ghana in whose name and for whose welfare the powers of government are to be exercised in the manner and within the limits laid down in this Constitution."

And this was translated into Akan as:

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"Ghana *tumi ne n'ahooden* hyɛ Ghana man mma nsam a wɔn din mu ne wɔn yiedi mu na aban no bedi ne dwuma berɛ a wɔnam amammara yi nhyehyɛe ne tumi a ɛwɔ so"

From example 5, it can be noted that the word "sovereignty" as used in article one, clause one of the 1992 constitution is synonymous to words like power, authority, control and dominion. All these words have one equivalence in Akan, which is, *tumi*. However, the context in which the word *sovereignty* has been used, it cannot be understood as power, control, authority or dominion. It goes beyond that. This also means that it cannot just be a mere *tumi* in Akan.

Example 6

  i. the power of Ghana resides in the people.

  ii. the strength of Ghana resides in the people.

  iii. the sovereignty of Ghana resides in the people.

From 6 (i), it could be realised that Ghanaians having the power does not mean they can do whatever they like; rather, they have some level of control over how things are done in the country. Example 6 (ii), highlights the general idea that every country's strength is determined by resources including infrastructure, land, technology, and others. For example, America and Russia can boast of their military strength. Sovereignty as used in 6(iii), however, goes beyond power and strength (see example i and ii). A country's sovereignty includes both the country's strength and power. Therefore, translating the word *sovereignty* as *tumi* (which literally and contextually mean power in English) in this context is inappropriate because it is not the right equivalent which can reflect the similar response from both the source

and the target text. Since "sovereignty" in this context connotes both the power and strength of the country, it was translated as *tumi* ne *ahoɔden*. Translating it as such helps to achieve similar responses from both speakers of the target and the source language and it also ensures preservation of the meaning in the translated text.

Consolidated Fund

The Ghana consolidated fund is a fund established by law into which all revenues and other monies of the government are paid. This fund determines government's status. This means that decision making on government's borrowings, lending and expenditure are determined by the consolidated fund. Translating this term, the individual words were taken into consideration.

Example 7: Article 3 Clause 4

(7) The Supreme Court shall, on application by or on behalf of a person who has suffered any punishment or loss to which clause (6) of this article relates, award him adequate compensation, which shall be charged on the ***Consolidated Fund***, in respect of any suffering or loss incurred as a result of the punishment.

Translated into Akan as

(7) Ɛsɛ sɛ kɔɔto baatan no nso hwɛ, na ogyina onipa a wɔatwe n'aso anaa wahwere n'ade bi ɛnam nea ɔfawa a ɛtɔ so nsia a ɛwɔ saa ɔfa yi ase ka no nti no na ɔpɛ sika a ɛsom bo bi de ma no, na saa sika yi no ɛsɛ sɛ woyi fi ***Aban-fotokɛse*** no mu na ɔde siesie ɔhaw anaa ade biara a wahwere ɛnam saa asotwe no so.

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Other synonyms of "consolidated are centred, centralised, combined, incorporated, merged, joined. Given these numerous synonyms of the word, finding its Akan equivalent was quite difficult. The near equivalent in Akan can be *nkabom* The other word, "fund" was translated as *sika* or *fotoɔ;* this produces *nkabom-sika* or *nkabom- fotoɔ* as the Akan equivalent of consolidated fund.

Example 7:

*Ɔmanpanyin ayi sika afi **nkabom-sika** no mu.*

The President has taken money from the consolidated fund

Although, the Akan translation in example 7 is appropriate, it may be inaccurate when it is tested with back translation (Tyupa, 2011). In back translation, the probability of *nkabom-sika* being translated as contributed-money or contributed-fund will be very high. Aside that, translating it as *nkabom-sika* does not actually communicate the intended sense in the two concepts and it also ignores similar audience response as it has been emphasised by Nida (1964). Due to this, the two lexical items, consolidated and fund were considered together and translated as *Aban-fotokɛse* to help achieve the similar audience response.

Example 8:

Ɔmanpanyin ayi sika afi Aban-fotokɛse no mu.

The president has taken money from the consolidated fund.

The translation above will sound natural to any Akan. This is because the consolidated fund is understood as the highest fund in which government's monies are paid into. The word *fotokɛse* reflects the fund being the biggest and together with *aban* "government" means the highest fund of the government.

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Court

According to article 126, clause 1 of the 1992 constitution of the Republic of Ghana, the judiciary shall consist of the Superior Courts of Judicature comprising the supreme court, the court of appeal, the high courts and the regional tribunals. This means that the high court serves as the third highest court in Ghana. First of all, the word 'court' was translated as *kɔɔto* although in Akan, there is an equivalent of court, which is *asɛnnibea*, which is generally accepted. But adopting *kɔɔto* over *asɛnnibea* is due to the fact that *asɛnnibea* in Akan goes beyond a place where professional judges and lawyers adjudicate cases. The Akan conceptualisation of *asɛnnibea* includes the chief's palace, the shrine and sometimes the homes of the various clan heads. These places are seen to be places where people can go to fight for their right or seek redress to their issues. This is similar to the contemporary court system. Thus, translating court as *kɔɔto* was to ensure that the target language response remains similar to the response of the source language.

Example 9:

    i.   *merekɔ asɛnnibea.*

          I am going to the place of adjudication.

    ii.   *Merekɔ kɔɔto.*

          I am going to the court.

Asɛnnibea, as used in example 9 (i) may be ambiguous in Akan. This is because *asɛnnibea* does not refer to one and a specific place. It can refer to different places where issues are settled within the Akan judiciary system. However, the use of court

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directs attention to a room of trained judges and lawyers. For this reason, court was

translated as *kɔɔto* in this study.

Paragraph

Example 4: Article 3 clause 1 of paragraph b

  i. aids and abets in any manner any person referred to in

      paragraph (a) of this clause;

translated as

  ii. ɔbɛfoa saa bɔne yi so anaa ɔbɛhyɛ takrawɔgyam deɛ yɛabɔ

       so wɔ **kasapɛn (a)** a ɛwɔ saa *ɔfawa* yi ase no;

  iii. ɔbɛfoa saa bɔne yi so anaa ɔbɛhyɛ takrawɔgyam deɛ yɛabɔ

        so wɔ **nkyekyɛmu (a)** a ɛwɔ saa *ɔfawa* yi ase no;

In example 4 (ii) *paragraph* is translated as *kasapɛn. Kasapɛn* is also an

acceptable equivalent of 'paragraph' in Akan grammar. In legal language, a

paragraph serves as a distinctive numbered section of a writing. Although, in

academic writing a paragraph consist of a group of sentences that flesh out a single

idea, containing a topic sentence as well as supporting sentences, in legal language

it can be just a statement. Given this, translating the word *paragraph* as *kasapɛn*

may deviate from how the concepts is used in the constitution. English however

uses the same word (paragraph) within the context of academic writing and legal

field but with different meanings.

Paragraph in the constitution is also referred to as a sub-clause(s). This

means that some clauses are sometimes divided to raise different points which tend

to convey an idea related to the main clause. Paragraph understood as a sub of the clause was translated as *nkyekyɛ*m. *Nkyekyɛ is a nominalisation of Kyekyɛ mu* in Akan. Therefore, the translator chose *nkyekyɛ*m over other terms *nkyekyɛ*mu makes the translation natural and flow for any Akan to understand the text as it is in the original language.

Supreme Court

According to the 1992 constitution of the Republic of Ghana, the supreme court serves as the highest court in the country with the final jurisdiction. As it has been stated in the discussion on court, the word 'court' in supreme court is translated as *kɔɔto.* The word supreme, which has synonyms like absolute, final, ultimate, unequalled and perfect was a very difficult word to translate. The available Akan equivalent are kokuroko, *baatan, pɔn* or *kunini*.

Example 10:

i.   *Wɔde asɛm no akɔdan Ghana **Kɔɔto kokuroko***.

They have taken the issue to Ghana's **Supreme Court**

ii.   *Wɔde asɛm no akɔdan Ghana **Kɔɔto baatan***.

They have taken the issue to Ghana's **Supreme Court**

iii.   *Wɔde asɛm no akɔdan Ghana **Kɔɔto pɔn***.

They have taken the issue to Ghana's **Supreme Court**

iv.   *Wɔde asɛm no akɔdan Ghana **Kɔɔto kunini***.

They have taken the issue to Ghana's **Supreme Court**

Any of the above fits into the contextual usage of supreme court and it tends to achieve the audience response. *Kokuroko* as the equivalent of supreme is

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influenced by knowledge from Akan folktales where Ananse is sometimes referred to as *Ananse kokuroko* to mean the owner and the wise king in all Akan folktales. Translating 'supreme' as *kokuroko* is also motivated by the idiophonic cock's sound of crow. In Akan communities, the cock's crow, which is especially at dawn serves as an alarm for everyone to wake up from their sleep. This suggest that the cock has a final say by telling humans whether it is day break or not. This is similar to the supreme court, which has the final say and its decision cannot be overturned by any other court in the country.

Also, in Akan, *pɔn* means that powerful, great, ultimate, highest, largest, final. This means that any Akan word that has the morpheme *pɔn denotes* supreme power, being the highest or final level. For example, university is the highest level of education and is referred to as *suapɔn*, similar, *Akuropɔn* may mean the biggest town and *aberempɔn* means great or powerful men. In the Akan chieftaincy system, *pɔn* is added to some chiefs' address terms to depict their ultimate judicial, legislative and executive powers. They are addressed as *ahempɔn* (paramount chiefs). This means, *pɔn* is consistent with the Akan traditional system where judgement pronounced by the *ɔhempɔn/ahempɔn* is seen as final just as the supreme court whose pronunciation is ultimate and cannot be appealed or relooked by any other court. Moreover, in the Akan religious system, God is seen as the most powerful entity who controls the universe and has the final say. *Pɔn* is therefore added to God's name in Akan to show his ultimate powers (*Onyankopɔn/ Nyankopɔn)* and this is similar to the powers of the supreme court.

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In example 10 (iii), the word *kunini* shares similar audience response with the already discussed. According to Christaller (1933), *kunnini* means distinguished, outstanding, eminent, capital or principal. Taking only principal as a synonym into consideration, when one asks the name of Ghana's principal court, supreme court will be mentioned. This means *kɔɔto kunini* is equivalent to supreme court. Etymologically, the word *kunini* derives from *ko* which is war or fight, and the first *ni* in *kunini* is person. When the two forms (*ko* + *ni)* are joined, it forms *koni (kuni).* Due to Akan vowel harmony system, [i] in /kʊni/ influences the [ʊ] to become u and gives the word kunini. The *(ɔ)koni* means a warrior or fighter. In Akan, *ni* also means mother; as in the last *ni* in *kunini an*d it reflects how mothers are powerful when making decision for their children. Also, in Akan *onini* means male (Example: *Akokɔnini "*cock") and the *ko* which means war refers to the male of the war or the leader of the war. This means that the leader's decisions and orders are taken as final and ultimate as the same powers invested in the supreme court where its decisions and orders are final.

In example (iv), supreme court is translated as *kɔɔto baatan*. Among the Akan, *baatan* can refer to either man or woman. However, the word *baatan* etymologically means a woman because of the presence of *baa.* But philosophically, a man who is very responsible, proactive in his catering for his children, helping his children develop their potentials and cooking for his children could be referred to as *baatan.* This means that *baatan* is seen as one who is responsible. It also implies that a mother's decisions are seen as ultimate and final and helps to shape the children's life and their ways of doing things. Relating this

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to the supreme court, it can be argued that the supreme court is generally understood as the mother of the courts in Ghana and the decisions taken by the supreme court are respected by any other court in the country. Being a mother means it supervises all courts and this is similar to mothers supervising their children. Mothers ensure that children do the right thing, monitor their activities, decide, makes decisions for them and ensure that their decisions are respected. These responsibilities of mothers are analogous to that of the supreme court which keeps all other courts on their toes, supervise their activities but also respect their decisions.

It has been noted that all these words *kɔɔto kokuroko, kɔɔto pɔn, kɔɔto kunini* and *kɔɔto baatan* can be accurate Akan equivalents of Supreme Court. However, *kɔɔto baatan* was chosen over all the other words due to the fact that *ɔbaa* (woman) serves as a passage or channel through which human beings come to the world. This means without women, no one would have existed to be given names like *pɔn. kokuroko* and *konini.* Also, the *akokuro*, *aberempɔn* and *akunini* (chiefs) have mothers, and there are no grounds for them to refute their mothers' decisions. This means one's child could be the chief of the community but that does not guarantee the chief to disrespect the decisions of his mother. Again, during Akan adjudication and decision-making process, they make statements like:

i.   Yenkohu aberewa.

We should go and see the old woman.

ii.   Yenkobisa aberewa.

We should go and ask the old woman.

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Examples (i) and (ii) literally means some people involved in the adjudication should step out and take decision and make it known to the people. Now, the question is, why the use of *aberewa* (old woman)? This means the Akan believe that the mother is a repository of knowledge of the community and whatever the mother says represent truth and justice. Therefore, I chose *baatan* as an Akan equivalent of supreme court over all other similar words.

High Court

According to the 1992 Constitution of the Republic of Ghana, the High court is the third ranked court among the superior courts in Ghana. The Supreme Court is the highest, the Appeal Court the second and the High Court the third. Ghana has only one High Court but has branches in all the regional capitals with the exception of the newly created regions. Finding equivalent term in Akan for the word *high* to achieve audience response within the conceptualisation of the High Court was very difficult. This is because, *high* could be translated as *soro, apampam* or *atifi* in Akan. But using any of these words to represent *high* in High Court will not help to achieve the response needed.

Example 11:

    i. *Yɛde asɛm no kɔ* **soro kɔɔto.**

    We have taken the issue to **High Court.**

    ii. *Yɛde asɛm no kɔ* **apampam kɔɔto.**

    We have taken the issue to **High Court**

    iii. *Yɛde asɛm no kɔ* **atifi kɔɔto.**

    We have taken the issue to **High Court**

The moment one makes any of the utterances in the above examples, audience will ask further question as to which court the speaker is making reference to. Because, any of the above examples creates ambiguity. Due to the difficulties in finding the equivalent for the word, *high* in High Court, the word was borrowed from the original language and translated as *Hae* [haI] to suit the phonotactics of Akan. Moreover, translating the word as *hae kɔɔto* achieves audience response than using any other word.

Sovereign

Sovereign has everything to do with power. Sovereign means an autonomous or independent person or one who is not subjected to the rule or control of another. Sovereign as used in the 1992 constitution of the Republic of Ghana refers to a state or country which is represented by one centralised government that has supreme legitimate authority or power over its territory or people. The meaning deduced from the term 'sovereign' extends to monarchs, who have supreme powers to control and preside over their people (Gevorgyan, 2014). For instance, King Charles of the United Kingdom, King Salman of Saudi Arabia and Sultan Qabus ibn hamad Al Thani of Oman are all given full control to rule over their people. Based on the definition of "sovereign" and its meaning in English, it was translated as *ɔdeneho*.

Example 12: Article 4 Clause 1

The **sovereign** state of Ghana is a unitary republic consisting of those territories comprised in the regions which, immediately before the coming

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into force of this Constitution, existed in Ghana, including the territorial sea and the air space.

Ɔdeneho man Ghana yɛ ɔman biako a odi ne ho so. N'ahyew nso yɛ amantam ahorow a ɛwɔ hɔ deda ansa na saa amammara yi rebɛyɛ adwuma, a ɛpo ne n'ahyew ne ewiem nyinaa ka ho.

This translation follows the Akan's conceptualisation of the word *ɔdeneho,* that is, someone who is not subjected to the decisions of others or controlled by others' ideologies. The term sovereign could have also been translated as *fahodie* instead of the *ɔdeneho*, but *ɔdeneho* is chosen over *fahodie* due to the fact that the Akan people see their kings or traditional rulers as people who have sovereign powers to rule their territory. Based on that, some Akan chiefs bear the title *ɔdeneho* as part of their names to show their dominance. For example, *Ɔdeneho* Kwafo Akoto, the Akwamumanhene, is seen as the overall head of the Akwamu state who does not take instruction from any other person or other states to rule his people. Therefore, translating sovereign as *ɔdeneho* tends to achieve audience response of the target language as has been emphasised by Nida (1964). The researcher also adopted Molina and Hurtado (2002) adaptation translation technique in translating sovereign as *ɔdeneho*.

Referendum

Some great philosophers like Aristotle and Machiavelli are of the view that referendum is a mechanism that allows citizens of a particular state to approve or reject policy proposals put forward by the elected representatives (Qvortrup, 2020).

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Referendum is also seen as a "yes" or "no" vote that permits voters to accept or reject a public policy at a formal election. This means that what sets referendum apart from other types of election is its nature of being a yes-or-no vote, where yes means acceptance of the policy and no means rejection of the policy. An example is Ghana's 2018 referendum which was held for the creation of the six new regions where a yes-vote meant in support of the creation of the region and no-vote meant an objection to the creation of the new regions.

Referendum is translated to as *aane-ne-dabi abatoɔ* by some popular Ghanaian radio stations like Peace Fm, Adom Fm, Oman Fm and Asɛmpa Fm to reflect the ideology of the election. Professor Agyekum, a former Dean of the School of Performing Arts, University of Ghana commenting on issues relating to referendums in Ghana on Peace Fm's Kokrokoo show hosted by Kwame Sefa Kai (November 19, 2019), noted that referendum is a yes-or-no vote for which the electorates answer *aane* to mean in support or *dabi* to mean not in support. He said, "*deɛ ɔreyi ano no, sɛ ɔpɛ sɛ ɔka aane a, ɛnneɛ ɛbɛyɛ aane, sɛ ɔpɛ sɛ ɔka dabi nso a ɛbɛyɛ dabi..*". Since the *aane-ne-dabi abatoɔ* has already gained similar response among Akan speakers and they use it in their everyday conversations, the researcher, also adopting the term to be translated as aane-ne-dabi abatoɔ in Akan would not have been a problem. But the issue is that not all "yes" or "no" vote can be referred to as referendum. For example,

Example 12:

i.   After the meeting of the heads of schools, they accepted to use "yes" or "No" vote to implement the policy. Meaning those who will vote

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yes accept the implementation of the policy and those who will vote no do not accept the implementation of the policy.

ii.   Only one person contested for SRC position. So, the school management has decided to use a "yes" or "no" vote.

From the above examples (i & ii), it is clearly seen that each is talking about a "yes" or 'no" vote; however, none of them can be referred to as a referendum. This means that translating referendum as a "yes" or "no" vote in Akan permits other voting or decision taking approaches which involve "yes" or "no" to qualify as referendum which should not be the case. There is another form of election referred to as plebiscite, which also involves a "yes" or "no" vote. This means when referendum is translated as a "yes" or "no" vote, finding a translated equivalent for plebiscite or distinguishing between referendum and plebiscite will be difficult. Having this in mind, the researcher resorted to other languages to see how they also refer to the term. It was noted that in French, it is referred to *référendum,* German: *referendum*, Italian: *referendum,* Portuguese: *referendo* and Spanish: *referendum or referendo.* It can be noted that these languages borrowed the word and translated it to suit their writing and pronunciation rules. Thus, the current translation also borrowed the word and translated it as *rɛferɛndɔm* to reflect the actual meaning and its functions within the original context as in the example below.

Example 13: Article 5 clause 5

The President shall refer the recommendations to the Electoral Commission, and the **referendum** shall be held in a manner prescribed by the Electoral Commission.

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Ɔmanpanyin no de nhwehwɛm abaguakuw no anodisɛm no bɛkɔ

akɔto abatow abaguakuw no anim, na abatow abaguakuw no akyerɛ

sɛnea anaa ɔkwan a wɔmfa so nto **rɛfɛrɛndɔm** no

Council of State

The Council of State in Ghana is made up of prominent citizens who advise

the president on national issues. The Council of State is analogous to the Council

of Elders in the Akan political system. Within the Akan chieftaincy system, the

Council of Elders are referred to as either *ahemfi mpanyimfo, kurow mpanyimfo or*

ɔman no mpanyimfo. The Council of Elders within the Akan political system in one

way or the other comprises all persons who take part in legislative, executive and

judicial processes of the community (Danso, 2020). Each of the concepts (*ahemfi*

mpanyimfo, kurow mpanyimfo or ɔman mpanyimfo) has almost the same meaning

within the Akan setting. Since Council of Elders within the Akan traditional

chieftaincy system have some relations with Council of State, it would have been

best to translate it as *ɔman mpanyimfo.* However, a careful look at these two

institutions revealed that the Council of Elders' roles go beyond that of the Council

of State who serves as an advisory body to the president. Moreover, translating it

as *ɔman mpanyimfo* will exclude other government bodies such as the Cabinet, the

Legislative Council, the Judicial Council and the Executive Council who are also

seen as *ɔman mpanyimfo* within the Akan setting.

Due to the lexical challenges that may arise if Council of State is translated

as *ɔman mpanyimfo,* the phrase was translated as *Baasonfoɔ-a-wotu Ɔmanpanyin-*

fo. Within the Akan setting, *baasonfo* means seven people elected or appointed to

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serve as an advisory body within some specific periods. The seven does not mean the people should always be seven but rather, it should be an odd number to help determine majority in decision making. Similar to that of the Council of State, the *baasonfo works within some* periods and also advises the people who appointed them. Therefore, to reflect the actual functions and duties of the Council of State, *a-wotu-Ɔmanpanyin-fo* (those who advise the president) is added to the *baasonfo*.

Example: 13

If the President, upon a petition being presented to him and, on the advice of the **Council of State**, is satisfied that there is a substantial demand for –

Sɛ ɔmanpanyin no, wɔkyerɛw krataa brɛ no na **Baasonfo-a-wotu Ɔmanpanyin-fo** *no nso tu ne fo sɛ ehia pa ara sɛ –*

One may ask, why it was not translated as *aban afotuokuw?* Indeed, that translation would have been welcomed; however, it should be noted that it is not only the Council of State that advises the president. There are other advisory boards such as the ministerial, security, educational and health advisory boards. This means that translating the word as *Baasonfo-a-wotu-Ɔmanpanyin-fo* directs audience's attention to the functions and composition of the Council of State and it also minimises some ambiguities surrounding the translated term.

Commission of Inquiry

Article 5 clause 4,

(4) Where a **commission of inquiry** appointed under clause (2) or (3) of this article finds that there is the need and a substantial demand for the creation, alteration or merger referred to in either of those

clauses, it shall recommend to the President that referendum be held, specifying the issues to be determined by the referendum and the places where the referendum should be held.

Translated as

(4) Sɛ wogyina ɔfawa a ɛtɔ so abien anaasɛ nea ɛtɔ so abiɛsa a ɛwɔ saa ɔfa yi ase te **nhwehwɛmu abaguakuw** *na wohu sɛ, ɛho behia sɛ wɔbɛte, wɔbɛsesa anaa wɔbɛka amantam bi abɔ mu sɛnea ɔfawa a ɛtɔ so abien anaasɛ nea ɛtɔ so abiɛsa ka no a, wɔde wɔn anodisɛm no bɛkɔ akɔto Ɔmanpanyin no anim sɛ ɔma ɔman no nto rɛfɛrɛndɔm aba na wɔasan akyerɛ nneɛma ahorow a wɔbɛhwɛ ne mmeae ahorow a ɛsɛ sɛ wɔto aba no.*

The Commission of Inquiry is fully discussed in Chapter 23 of the Republic of Ghana's 1992 Constitution. Commission of Inquiry is one of the many bodies available to the government to investigate issues which are of national or public interest. In translating the word, the synonyms of the various lexical items were taken into consideration. "Commission" has synonyms like board, council, panel, directorate, convocation, and delegation, which all mean a group of people. Upon understanding the term as a group of people and finding its equivalent in Akan, it was translated as *kuw,* to mean a group of people or fellowship. But, commission in English goes beyond just a known group; it rather refers to an instituted group with some level of powers. This means "commission" cannot just be taken as a group and translated as *kuw;* rather, *abaguakuw* which depicts a sense of a group

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of people who has been empowered to perform some defined roles. "Inquiry", which means to question, query, investigate, examine, explore, probe, search, scrutiny, or inspect, also has an equivalent in Akan. Based on the meaning of the term, it was also translated as *nhwehwɛmu* to suit its English equivalent. Bringing both terms together, the Commission of Inquiry is translated as *nhwehwɛmu-abaguakuw*. Translating the term as *nhwehwɛmu abaguakuw* tends to achieve target language response due to the fact that any Akan speaker who hears *nhwehwɛm abaguakuw* will get to understand the motive and purpose of the group which ensures a similar audience response as Nida (1964) emphasises.

Citizen and Citizenship

The word citizen generally means someone who is recognised as a subject or national of a state whilst citizenship is the position or status of belonging to a particular country or state. In other words, a citizen could be a native or a settler (Mandani, 1998). This means that a citizen is a true born (one who acquired their citizenship only by birth) of the country whilst a settler is one who has come to stay permanently in the country or the state. Taking this into consideration, the term is translated as *ɔman ba*, which literally translates back to English (Tyupa, 2011) as "country's child" or "state's child", which could be considered as a perfect translation within the tenets of the dynamic equivalence theory (Nida, 1964). However, considering other interpretations that can be given to *ɔman ba* as the translated version of citizen in Akan based on the context, it was translated as *Ghanani* to help ensure a perfect equivalence in case a back translation is done.

Example 14: Article 6 Clause 2

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Subject to the provisions of this Constitution, a person born in or outside Ghana after the coming into force of this Constitution, shall become a citizen of Ghana at the date of his birth if either of his parents or grandparents is or was a **citizen** of Ghana.

Translated as:

Ɛnam nhyehyɛe a amammara yi de agu apon so nti no, onipa biara a wɔwoo no wɔ Ghana anaa wɔanwo no wɔ Ghana ansa na wɔde saa amammara yi rebɛyɛ adwuma no, bɛyɛ **Ghanani** afi ɛda a wɔde woo no sɛ n'awofo binom anaa ne nenanom yɛ anaa na ne nananom yɛ Ghanafo a.

Citizenship, which ideally means how one becomes a citizen or what makes one a citizen was translated as *manniɛ*. *Manniɛ* stems from the Akan word *ɔmanni,* which means a native of a town or a citizen. Thus, *manniɛ* means what qualifies one to be a citizen or to be accepted into the society and seen as a brother or a sister. Based on this understanding of *manniɛ* within the Akan society, it helps achieve target language speakers' response.

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Research Question Three

This section is a response to the third research question: what are some associated grammatical equivalent problems in the Akanisation of the 1992 constitution of the Republic of Ghana? The section therefore highlights some grammatical problems that were encountered in the course of the translation. The problems are word order (omission & addition) and pronouns (gender related issues).

Word Order

Word order is one key grammatical problem encountered during translation. In translation, it is expected that the word order of the source text always change to suit the syntactic structures of the target language (Sankaravelayuthan & Gejeswari, 2019). The basic word order of both Akan and English is subject-verb-object (SVO). Legal languages use of long sentences make translation of legal documents quite challenging. In view of this, the study adopted the addition and omission strategies as proposed by Nida (1964). The addition strategy includes adding some words to the text to achieve a particular sense whilst omission is when some words in the source text are ignored to help achieve a sense as well as suit the target language's syntactic structure.

Example 17: Article 8 clause 2

A person who becomes a citizen of Ghana by registration and immediately after the day on which he becomes a citizen of Ghana is also a citizen of some other country, shall cease to be a citizen of Ghana unless he has renounced his citizenship of that country, taken the oath of allegiance specified in the Second Schedule to this Constitution and made and registered such

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declaration of his intentions concerning residence as may be prescribed by law, or unless he has obtained an extended period has not expired.

Onipa a ɔnam dinkyerɛw so bɛyɛ Ghanani na n'adekyeɛ no a ɔbɛyɛɛ Ghanani no wohu sɛ ɔsan yɛ ɔman foforo so ni a, ne Ghanani yɛ no to bɛtwa gye sɛ n'ankasa apae mu aka sɛ ɔnyɛ saa ɔman no so ni bio, na ɔka ɔman no ntam no a ɛwɔ amammara yi akyiri no de kyerɛ, na ɔka na wɔgye ne tom ma ɔsan kyerɛ deɛ nti a ɔpɛ sɛ ɔtena ha sɛdeɛ mmara sɛɛ no, anaasɛ wasrɛ mmerɛ a sɛ ɔde bɛdi saa dwuma no na ne mmerɛ no nsoe.

Taking a critical look at both the original text and the translated text, it would be noted that there are some levels of structural differences between the two languages. For instance:

A person who becomes a citizen of Ghana by registration…

Is translated as

Onipa a ɔnam dinkyerɛ so bɛyɛ Ghanani…

If the translation considered the Formal Equivalence theory which looks at only the form of the language without considering the sense or the idea inherited in the text, it would have been translated as:

Example 18: A person who becomes a citizen of Ghana by registration…

Bi onipa hwan bɛyɛ bi ɔman-ba Ghana dinkyerɛ…

This means the above extract would have conformed to the form of the original text. However, any Akan speaker who reads the translated text will not make any meaning out of it. The translated text would sound unnatural to both native and non-native speakers of the language. This means the translated text did not consider

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the ideas and the various essential communicative items within the text but dwelled on the structure of the language and the words. Guided by the Dynamic Equivalence theory (Nida, 1964), the text was translated as *Onipa a ɔnam dinkyerɛw so bɛyɛ Ghanani* which communicates all the senses in the original text. In terms of back translation, it would be translated as either *a person who becomes a Ghanaian through registration* or *anyone who through registration becomes a Ghanaian.* It can be noted that both translated forms capture the sense in the text but do not necessarily consider just the structure of the language. This does not also mean that the structure and the form of the target language were not considered. Both the structure and the form of the target language were considered to bring out the sense in the text (Nida, 1969) to suit the syntactic structures of the target language.

To bring out the sense in the text, some words were ignored. From the example (17), the translation omitted the indefinite marker, *a,* which begins the article. The indefinite marker, *a* was omitted due to its redundancy. This implies that bringing *a* in the translated text or translating *a* will not achieve any greater effect by adding to the meaning or the sense of the text. In the entire translation of the selected chapters, most of the indefinite markers were omitted in the target text because their omission did not affect the meaning or the sense of the translated text. It should be that noted though both *a* and *the* are articles or determiners, almost all the *a* articles or determiners were omitted whilst the *the* determiners were translated or included in the translated text. This is because omitting the definite article (*the)* affected the meaning of the text which prevents some level of equivalence or closeness of the original language to the target language.

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Example: 18

A person who becomes a citizen of Ghana by registration…

Onipa a ɔnam dinkyerɛw so bɛyɛ Ghanani...

Again, it could be noted from example 18 that *citizen* was not captured in the translated text. 'Citizen' was omitted but not fully omitted. A full omission is a total lost where there is no sense of the word in the translated text at all. But for the *citizen* in the text, its meaning has been hidden but not lost. "*Citizen"* was translated by adding a morpheme that show Ghana, origin to producing *Ghanani*. This means that *citizen* is captured by the morpheme *ni,* which is not an exact Akan equivalent of the word *citizen*. The exact Akan equivalent of citizen is *ɔman ba*. *Ni* as a singular morpheme in Akan, which indicates belongingness, native or origin. Thus, replacing *citizen* with *ni* is an instance of partial omission , and this was necessary to suit structure of the target language and preserve the sense in the text. Throughout the translation of the selected chapters, the construction "citizen of Ghana", the translation made use of *ni.* Notwithstanding, in cases where the plural "citizens" is used, then the translation introduces *fo* which is the plural form of ni (Agyekum, 2010). It is worth noting that replacing citizens with *fo/ni* borders on both the sense and structure of the text. Thus, in some situations, citizen was translated as *Ghana man ba* or *Ghana man mma* depending on the context.

Gender Problems

Another grammatical problem encountered in the translation was gender marking. The source language, that is English has a binary gender marking system. Thus, in the source text, there were pronouns (third person) that were marked for

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gender, masculinity and femininity. For personal pronouns, the source text makes use of *she* in reference to females and *he* in reference to males, whereas his or him and her(s) are used to indicate possession.

Table 1: English and Akan Pronoun Table

	Subject Pronouns		Possessive Pronouns		Object Pronouns	
	English	Akan	English	Akan	English	Akan
1st Person Singular	I	Me	My Mine	Me Me (dea/ɛ)	Me	Me
2nd Person Singular	You	Wo	Your Yours	Wo Wo (dea/ɛ)	You	Wo
3rd Person Singular (Male)	He	Ɔno	His	Ne (dea/ɛ)	Him	No
3rd Person Singular (Female)	She	Ɔno	Hers	Ne (dea/ɛ)	Her	No
3rd Person Inanimate	It	Ɛno	Its	Ne (dea/ɛ)	It	No
1st Person Plural	We	Yɛn	Our Ours	Yɛn Yɛn (dea/ɛ)	Us	Yɛn
2rd Person Plural	You	Mo	Your Yours	Mo Mo (dea/ɛ)	You	Mo
3rd Person Plural	They	Wɔn	Their Theirs	Wɔn Wɔn (dea/ɛ)	Them	Wɔn

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The grammar of Akan does not make distinctions on the bases of sex where females or males have some specific pronouns that are used to address them.

Example 19:

i.   She is sick.
Ɔno yare

ii. He is sick
Ɔno yare

From the above example, it can be noted that in Akan, the third person singular pronoun for both males and females is *ɔno*. This means in a situation where a text makes a specific reference to either male or female, it would be difficult to detect. Therefore, to avoid such inconsistencies, the translator considered the context in which the pronoun was used.

Example 20: Article 7, clause 3

(3) Where the marriage of a **woman** is annulled after **she** has been registered as citizen of Ghana under clause (1) of this article, **she** shall, unless she renounces that citizenship, continue to be a citizen of Ghana. (3) Sɛ **ɔbaa** bi aware gu bere a wadi kan akyerɛw ne din sɛ Ghanani a sɛnea ɔfawa (1) a ɛwɔ ɔfa yi ase ka no a, ɔbɛtoa so, gye sɛ n'ankasa apae mu aka sɛ ɔnyɛ Ghanani bio.

Interestingly, in the selected chapters, the pronoun *she* was used four times, and in each of its usage there is an anaphoric reference to woman. Due to this, *she* is translated as *ɔno,* because of the presence of "woman" *ɔbaa* in the context of use which help distinguish from a male referent. This helped to bring out the sense in the text.

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Chapter Summary

This chapter presented the translation of the selected chapters of the 1992 constitution of the Republic of Ghaan and discussed the problems encountered during the translation. The chapter was divided into two sections. The first section contained both the selected chapters of the constitution and the translated version. The second section, on the other hand, focused on the discussion of the translation problems identified in this study. The second research question addressed various lexical items whose equivalence were difficult to find and others which have Akan equivalence but their use did not help in achieving receptors' language response. The third research question addressed grammatical difficulties relating to word order and gender marking. The next chapter provides the general summary of the study, summary of findings, conclusion and recommendations.
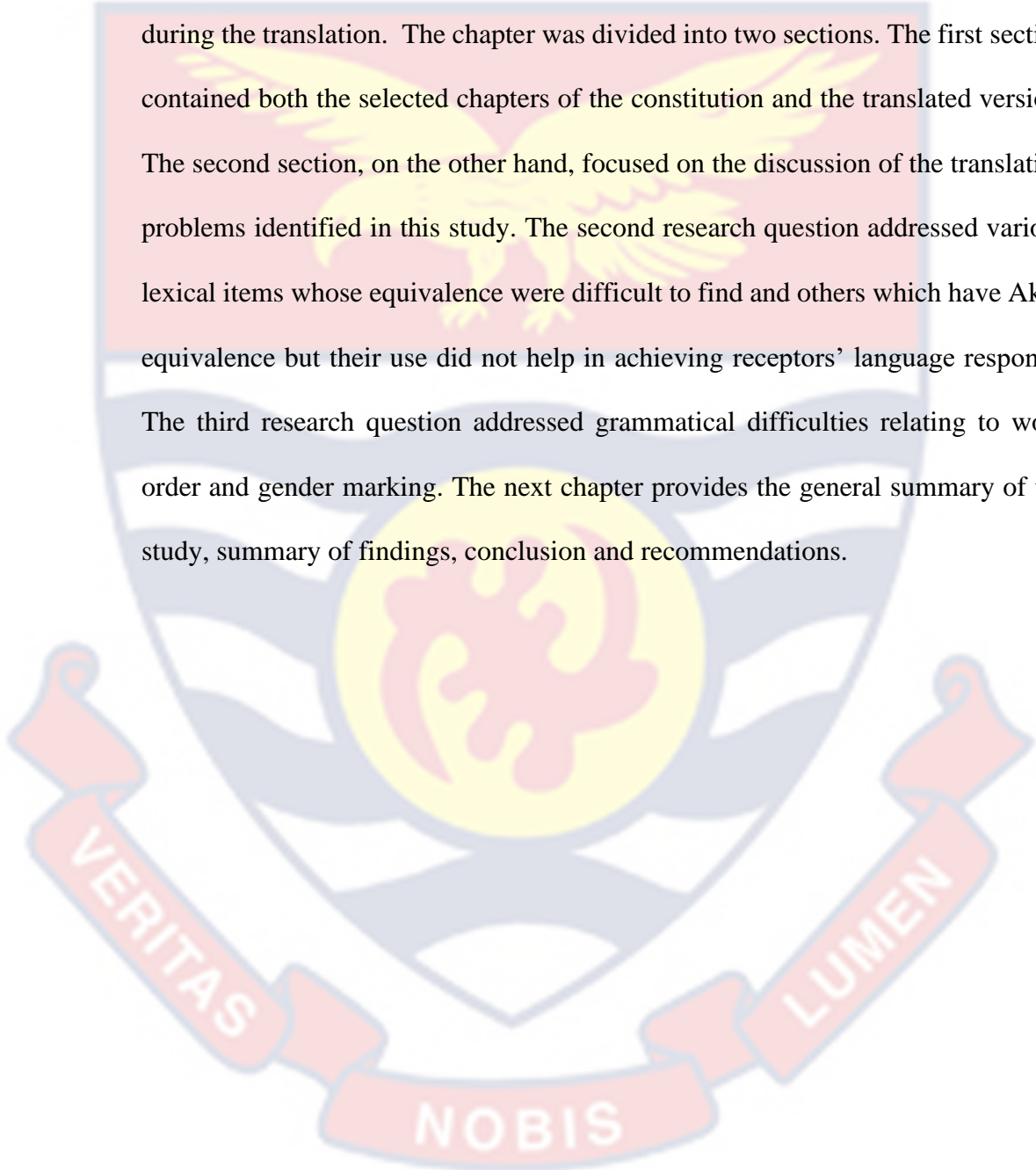
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

Introduction

This chapter constitutes the final part of the thesis. It consists of a summary of the entire study and the key findings. It further gives a general conclusion of the study and makes recommendations for translators, tertiary institutions and government.

Summary of Research

The study examined some translation problems in the Akanisation of the 1992 Constitution of the Republic of Ghana. This was necessitated by the paucity in translation studies and scholarly research not paying attention to issues in legal translation within the Ghanaian context. The study was guided by the following objectives:

i.   to Akanise the first three chapters of the 1992 Constitution of the Republic of Ghana

ii.   to examine some lexical problems in the Akanisation of the 1992 Constitution of the Republic of Ghana

iii.   to reveal associated grammatical equivalent problems in the Akanisation of the 1992 Constitution of the Republic of Ghana.

Having the above objectives in mind, the study employed the Dynamic Equivalence theory of translation (Nida, 1964) to Akanise the first three chapters of the 1992 Constitution of the Republic of Ghana. The qualitative research approach was used to help interpret the various translation problems encountered in the translation. The primary data of the study is the 1992 Constitution of the Republic of Ghana.

The study selected only the first three chapters of the constitution because these chapters serve as the most basic features of every state. Again, translation of these three chapters serve as a foundation for the translation of the entire constitution into Akan and other Ghanaian languages. In applying the Dynamic Equivalence theory (Nida, 1964), the researcher read the text not less than five times, consulted some law students and lecturers to assist in the actual sense of the text. The translated text was also reviewed by some native speakers of Akan as well as Akan language experts at the Department of Ghanaian Languages and Linguistics.

Key Findings

The study found that every text can be translated no matter how difficult it is. The study has helped reveal some Akan words that serve as equivalent of some English legal terms. For example, the study revealed that *chapter* could be referred to as *ti/eti, article* as *ɔfa, clause* as *ɔfawa* and *paragraph* as *nkyekyɛmu*. Though, *ti/eti* (chapter), *ɔfa* (article)*, ɔfawa* (clause) and *nkyekyɛmu* (paragraph) cannot be emphatically pinned as the exact or precise equivalent of the terms in Akan, with adaptation as a translation technique (Molina & Hurtado, 2002), the study found that all texts could be translated.

The study also revealed that translation is not just about finding equivalence in the target text, but how the people or the speakers of the target language accept the language flow of the translated text. For instance, in the translated text, it was noted that *referendum* was popularly known as *aane-ne-daabi-abatoɔ* as an equivalence in Akan, but the translated text rather borrowed the lexical item, which is referendum, in English and rendered it as *rɛferɛndɔm* in Akan. This is because

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aane-ne-daabi-abatoɔ could be any yes-or-no vote which could be an uncontested election, a type of election where candidates are less than or equal to the positions available for the elections. That is to say, the electorates must just vote yes to accept the candidate, or no to reject the candidate. Referendum as used in legal terms, goes beyond Yes-or-No vote. This implies that using *aane-ne-daabi-abatoɔ* will not reflect the actual sense of the term as it is in the source text. The study also reveals that in instances choosing an equivalent word or phrase in the target language for the word in the source text leads to ambiguities in the target language, the source language words should be borrowed, if only it reflects the meaning in the source text or achieves audience or the receptors' response.

Moreover, the study has brought to light that no translation can be devoid of translation problems. This is because every language has its own defined rules and structure. This poses some challenges during translation. Most importantly, these defined rules are embedded in the language terminologies where one word in a language can stand for different words in another language which means different things. For example, *mmara* in Twi can mean a bill, enactment, act, decree, rule or ordinance in English due to different language rules and structures. This means that understanding the structure of the language, how some cultural essential terms are used within both the source and the target languages, are very crucial in overcoming some of these challenges.

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Conclusion

This sub-section gives some important conclusions based on the findings and contributions of the study.

First, the study has investigated some translation problems in Ghana's 1992 constitution which has received little attention in translation studies. The study concludes that all texts could be translated into other languages, if and only if, the translator is well versed in the phonotactics of the languages involved. In other words, all texts could be translated if the translator understands the content and the structure of the text to be translated as it means in the source text and how it will mean and be applied in the target text.

The study further concludes that there are equivalent words or phrases that can be used in place of any statement said or written in any other language. This study has shown that it is a matter of understanding the statement or the word, and it can be translated to reflect the sense, or the meaning of the same thing uttered or written in the source language. This implies that the translator should be communicatively and grammatically competence in the languages involved in the translation.

The study has covered some aspects of translation as well as added to the literature on translation. To a greater extent, the study has been helpful in giving an idea about translation of the 1992 Constitution of the Republic of Ghana. This study concludes that the whole constitution of the Republic of Ghana can be translated into any Ghanaian language despite the existence of some translation problems.

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Recommendation

From the various findings, the study makes recommendations for translators, tertiary institutions, and government.

Recommendation to Translators

The study recommends that if not for specific purposes, translators should avoid word-for-word or literal translation. This is because it hinders the real sense of the source or original text. It also prevents readers and speakers of the target language from understanding the text in their own language.

It is also recommended that the translator should be aware of the grammar of both the source language text and the target language text. That is to say, the translator should be aware of the phonological, syntactical, morphological, semantics, pragmatics and all other areas pertaining to both languages to ensure a well communicated and understandable translated text.

The study finally recommends that translators should understand the various cultural practices of the languages they intend to work on. This means, the translator should understand the cultural essentials of the languages, which include orthography the family systems, the chieftaincy institutions, their marriages, inheritance, customs, legal issues, among others. Understanding these cultural essentials helps the translator in the translation. It also helps the translator to make use of words which are acceptable by the society.

Recommendations to Tertiary Institutions

The study recommends that the various languages' departments in Ghanaian tertiary institutions introduce legal translation courses to help students

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understand and be aware of how some legal terms can be translated into their various languages. The focus of the department should be on generating and documenting equivalent legal terms for teaching specific language pair translation courses. It is also recommended that the languages department pay attention to comparative analysis of the languages' structures and their lexical items. This will help students understand different language structures, know how texts are transferred from one language to another and then acquaint themselves with techniques of finding equivalents in their working languages.

Recommendation to Government

The study recommends that since one of the prime aims of every government is to ensure justice for all citizens, the constitution should be translated into all the Ghanaian languages that have attained literary status. The government can do this by contracting Ghanaian language experts to work collaboratively with legal practitioners to translate the constitution into the various Ghanaian languages.

The study also recommends that the government equip the Bureau of Ghana languages to handle a lot of technical translations such as legal translation and developing legal and constitutional equivalent terms in the various Ghanaian languages.

Suggestions for Further Research

This study paid attention to translation problems in the Akanisation of the 1992 Constitution of the Republic of Ghana focusing on only lexical and grammatical problems. Other studies can delve into other translation problems like

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cultural and communication situations to see how these two elements of translation problems can also affect meaning and sense in the translated text.

The study also made use of the Dynamic Equivalence theory (Nida, 1964). Other works could be done using other translation theories to find out whether there is a link between the findings of this study.

Finally, the translation was done from English into Akan (Akuapem Twi). Other researchers can also translate the constitution from English to any other Ghanaian language to find out whether the study will have similar lexical and grammatical problems.

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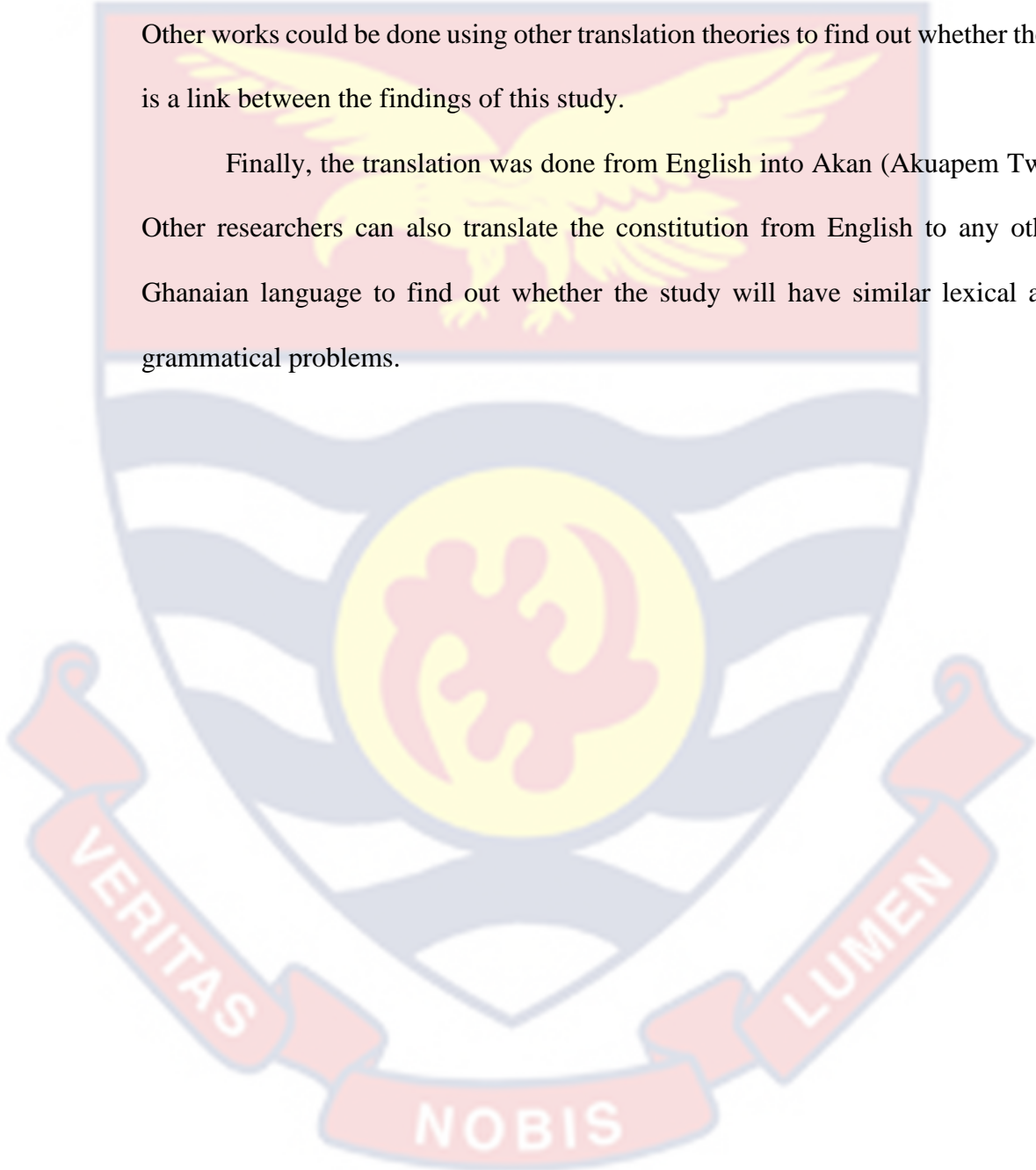
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