Lecture 1.

The process of translation and its essence

Plan:

1.1. The process of translation
1.2. The history of translation
1.3. Transformation process
1.4. Types of transformation

1. The process of translation

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. Whereas interpreting undoubtedly antedates writing, translation began only after the appearance of written literature; there exist partial translations of the Sumerian *Epic of Gilgamesh* (ca. 2000 BCE) into Southwest Asian languages of the second millennium BCE.

Translators always risk inappropriate spill-over of source-language idiom and usage into the target-language translation. On the other hand, spill-overs have imported useful source-language calques and loanwords that have enriched the target languages. Indeed, translators have helped substantially to shape the languages into which they have translated.

Due to the demands of business documentation consequent to the Industrial Revolution that began in the mid-18th century, some translation specialties have become formalized, with dedicated schools and professional associations.

Because of the laboriousness of translation, since the 1940s engineers have sought to automate translation (machine translation) or to mechanically aid the human translator (computer-assisted translation). The rise of the Internet has fostered a world-wide market for translation services and has facilitated language localization.

Translation (or the practice of translation) is a set of actions performed by the translator while rendering the source (or original) text (ST) into another language. Translation is a means of interlingual communication. The translator makes possible an exchange of information between the users of different languages by producing in the target language (TL or the translating language) a text which has an identical communicative value with the source (or original) text (ST). This target text (TT, that is the translation) is not fully identical with ST as to its form or content due to the limitations imposed by the formal and semantic differences between the source language (SL) and TL. Nevertheless the users of
TT identify it, to all intents and purposes, with ST – **functionally, structurally** and **semantically**. *The functional identification* is revealed in the fact that the users (or the translation receptors- TR) handle TT in such a way as if it were ST, a creation of the source text author. *The structure* of the translation should follow that of the original text: there should be no change in the sequence of narration or in the arrangement of the segments of the text. The aim is maximum parallelism of structure which would make it possible to relate each segment of the translation to the respective part of the original. Of major importance is *the semantic identification* of the translation with ST. It is presumed that the translation has the same meaning as the original text. No exchange of information is possible if there is discrepancy between the transmitted and the received message. The presumption of semantic identity between ST and TT is based on the various degrees of equivalence of their meanings. The translator usually tries to produce in TL the closest possible equivalent to ST. The translating process includes two mental processes – **understanding** and **verbalization**. First, the translator understands the contents of ST, that is, reduces the information it contains to his own mental program, and then he develops this program into TT. The translating process has to be described in some translation models.

2. **The history of translation**

The first important translation in the West was that of the Septuagint, a collection of Jewish Scriptures translated into early Koine Greek in Alexandria between the 3rd and 1st centuries BCE. The dispersed Jews had forgotten their ancestral language and needed Greek versions (translations) of their Scriptures.

Throughout the Middle Ages, Latin was the *lingua franca* of the western learned world. The 9th-century Alfred the Great, king of Wessex in England, was far ahead of his time in commissioning vernacular Anglo-Saxon translations of Bede's *Ecclesiastical History* and Boethius' *Consolation of Philosophy*. Meanwhile the Christian Church frowned on even partial adaptations of St. Jerome's *Vulgate* of ca. 384 CE, the standard Latin *Bible*.

In Asia, the spread of Buddhism led to large-scale ongoing translation efforts spanning well over a thousand years. The Tangut Empire was especially efficient in such efforts; exploiting the then newly invented block printing, and with the full support of the government (contemporary sources describe the Emperor and his mother personally contributing to the translation effort, alongside sages of various nationalities), the Tanguts took mere decades to translate volumes that had taken the Chinese centuries to render
The Arabs undertook large-scale efforts at translation. Having conquered the Greek world, they made Arabic versions of its philosophical and scientific works. During the Middle Ages, translations of some of these Arabic versions were made into Latin, chiefly at Córdoba in Spain.[51] King Alfonso X el Sabio (Alphonse the Wise) of Castille in the 13th century promoted this effort by founding a *Schola Traductorum* (School of Translation) in Toledo. There Arabic texts, Hebrew texts, and Latin texts were translated into the other tongues by Muslim, Jewish and Christian scholars, who also argued the merits of their respective religions. Latin translations of Greek and original Arab works of scholarship and science helped advance European Scholasticism, and thus European science and culture.

The broad historic trends in Western translation practice may be illustrated on the example of translation into the English language.

The first fine translations into English were made in the 14th century by Geoffrey Chaucer, who adapted from the Italian of Giovanni Boccaccio in his own *Knight’s Tale* and *Troilus and Criseyde*; began a translation of the French-language *Roman de la Rose*; and completed a translation of Boethius from the Latin. Chaucer founded an English poetic tradition on *adaptations* and translations from those earlier-established literary languages.

The first great English translation was the *Wycliffe Bible* (ca. 1382), which showed the weaknesses of an underdeveloped English prose. Only at the end of the 15th century did the great age of English prose translation begin with Thomas Malory's *Le Morte Darthur*—an adaptation of Arthurian romances so free that it can, in fact, hardly be called a true translation. The first great Tudor translations are, accordingly, the *Tyndale New Testament* (1525), which influenced the *Authorized Version* (1611), and Lord Berners’ version of Jean Froissart's *Chronicles* (1523–25).

Meanwhile, in Renaissance Italy, a new period in the history of translation had opened in Florence with the arrival, at the court of Cosimo de' Medici, of the Byzantine scholar Georgius Gemistus Pletho shortly before the fall of Constantinople to the Turks (1453). A Latin translation of Plato’s works was undertaken by Marsilio Ficino. This and Erasmus' Latin edition of the *New Testament* led to a new attitude to translation. For the first time, readers demanded rigor of rendering, as philosophical and religious beliefs depended on the exact words of Plato, Aristotle and Jesus.

Non-scholarly literature, however, continued to rely on *adaptation*. France's *Pléiade*, England's Tudor poets, and
the Elizabethan translators adapted themes by Horace, Ovid, Petrarch and modern Latin writers, forming a new poetic style on those models. The English poets and translators sought to supply a new public, created by the rise of a middle class and the development of printing, with works such as the original authors would have written, had they been writing in England in that day.

The Elizabethan period of translation saw considerable progress beyond mere paraphrase toward an ideal of stylistic equivalence, but even to the end of this period, which actually reached to the middle of the 17th century, there was no concern for verbal accuracy.

In the second half of the 17th century, the poet John Dryden sought to make Virgil speak "in words such as he would probably have written if he were living and an Englishman". Dryden, however, discerned no need to emulate the Roman poet's subtlety and concision. Similarly, Homer suffered from Alexander Pope's endeavor to reduce the Greek poet's "wild paradise" to order.

Throughout the 18th century, the watchword of translators was ease of reading. Whatever they did not understand in a text, or thought might bore readers, they omitted. They cheerfully assumed that their own style of expression was the best, and that texts should be made to conform to it in translation. For scholarship they cared no more than had their predecessors, and they did not shrink from making translations from translations in third languages, or from languages that they hardly knew, or—as in the case of James Macpherson's "translations" of Ossian—from texts that were actually of the "translator's" own composition.

The 19th century brought new standards of accuracy and style. In regard to accuracy, observes J.M. Cohen, the policy became "the text, the whole text, and nothing but the text", except for any bawdy passages and the addition of copious explanatory footnotes In regard to style, the Victorians' aim, achieved through far-reaching metaphor (literality) or pseudo-metaphrase, was to constantly remind readers that they were reading a foreign classic. An exception was the outstanding translation in this period, Edward FitzGerald's Rubaiyat of Omar Khayyam (1859), which achieved its Oriental flavor largely by using Persian names and discreet Biblical echoes and actually drew little of its material from the Persian original.

In advance of the 20th century, a new pattern was set in 1871 by Benjamin Jowett, who translated Plato into simple, straightforward language. Jowett's example was not followed, however, until well into the new century, when accuracy rather than style became the principal criterion.
3. Transformation process

Basic Transformations in the Process of Translation

At the sentence level, the most common transformations every translator makes are 1) omission, 2) addition, 3) transposition, 4) change of grammatical forms, 5) loss compensation, 6) concretization, 7) generalization 8) antonymic translation, 9) meaning extension, 10) metonymic translation, 11) sentence integration, and 12) sentence fragmentation. These transformations are caused by differences in the grammar and vocabulary of the source language (SL) and target language (TL).

A few examples.

1. **Omission.** Summer rains in Florida may be violent, while they last. Летом во Флориде бывают сильные ливни. From the point of view of the Russian language, the clause "while they last" is redundant and would make the Russian sentence sound very unnatural if it were to be translated.

2. **Addition.** The policeman waved me on. - Полицейский помахал мне рукой, показывая что я могу проезжать. Or: "Полицейский рукой просигналил (показал), что я могу проезжать. The compact English phrase "to wave on" has no compact equivalent in Russian.

3. **Transposition.** Transposition involves changing the order of words in the target text (TT) as compared to the Source text (ST). Typically, an English sentence has a "subject+predicate+object+adverbial adjunct+place+time" word order: A delegation of Moscow State University students arrived in Gainesville yesterday. Вчера в Гейнзвиль прибыла группа студентов из Московского государственного университета. A typical Russian sentence would generally have a reverse word order: time+place+predicate+subject+object+adverbial adjunct.

4. **Change of grammatical forms.** For example, in the Russian translation of Prime Minister Tony Blair was hit by a tomato, the original Passive Voice construction is changed to an Active Voice construction: ...в британского премьера попал помидор...

5. **Loss-of-meaning compensation** involves adding to or reinforcing a TT in one place to compensate for something that hasn't been translated in a different place in the ST: I ain't got no time for that kind of thing! - to compensate for the double negation in You ain't seen nothin' yet! an emphatic syntactic construction can be used in the Russian translation - То ли еще будет!
6. **Concretization** is used when something in the TL is usually expressed using concepts with narrower meaning or when preserving the original concepts with broader meaning would result in an awkward translation: There were pictures on all the walls and there was a vase with flowers on the table. - На всех стенах комнаты висели картины, а на столе стояла ваза с цветами.

7. **Generalization** is used when something in the TL is usually expressed using concepts with broader meaning or when preserving the original concepts with narrower meaning would result in an awkward translation: She ordered a daiquiri. (= a sweet alcoholic drink made of rum and fruit juice) - Она заказала коктейль. Or. There used to be a drugstore (a Walgreens pharmacy) around here. I need to buy some soda water. - Здесь раньше был магазин. Мне надо купить газированной воды. In the latter example, translating drugstore or Walgreens pharmacy as аптека or аптека "Уолгринз " would not only be baffling to a Russian - because in Russia they do not sell газированную воду in аптеках - but it would also be unnecessary as for the purposes of communication магазин is just as good in this context. The more specific drugstore or Walgreens pharmacy is translated here by the more general term магазин.

8. **Antonymic translation** involves translating a phrase or clause containing a negation using a phrase or clause that does not contain a negation or vice versa: I don't think you're right. - Я думаю, что вы не правы.

9. **Meaning extension or sense development** involves translating a cause by its effect or vice versa: You can't be serious. - Вы, должно быть, шутите. (Cause is translated by its effect: Since you can't be serious, it follows that you must be joking). In the above example, meaning extension is combined with an antonymic translation. Another example: He answered the phone. - Он поднял трубку. You can't speak on the phone unless you have lifted the receiver. The effect "answered" in the ST is translated by its cause "lifted the receiver" (="поднял трубку") in the TT.

10. **Metonymic translation.** A metonymic translation is similar to meaning extension. Metonymy is a figure of speech in which one word or phrase is substituted for another with which it is closely associated, as in the use of Moscow for the Russian government. Using a part for the whole, the whole for one of its parts, or one of two contiguous concepts for the other are typical metonymic figures of speech. E.g.: School broke up for the summer recess. - Занятия прекратились. Все ушли на летние каникулы. (Или: Начались летние каникулы.)
11. **Sentence integration** involves combining two or more sentences into one: Your presence isn't required. Nor is it desirable. - Ваш присутствие не требуется и даже нежелательно.

12. **Sentence fragmentation** involves splitting one complex or compound sentence into two or more simpler sentences: People everywhere are confronted with the need to make decisions in the face of ignorance and this dilemma is growing. - Люди везде сталкиваются с необходимостью принятия решений при отсутствии достаточной информации. Эта проблема возникает все чаще и чаще. Both sentence integration and sentence fragmentation are prompted by considerations of text cohesion and coherence. Cohesion is the network of surface relations which link words and sentences in a text. Coherence is the network of conceptual relations which underlie the surface text. Both concern the ways stretches of language are connected to each other. In the case of cohesion, stretches of language are connected to each other by virtue of lexical and grammatical dependencies. In the case of coherence, they are connected by virtue of conceptual or meaning dependencies as perceived by language users.

4. **Types of transformation**

**Interpreting**

*Cortés (seated) and La Malinche (beside him) at Xaltelolco*

*Lewis and Clark and their Native American interpreter, Sacagawea: 150th-anniversary commemorative stamp*
Interpreting, or "interpretation," is the facilitation of oral or sign-language communication, either simultaneously or consecutively, between two, or among more, speakers who are not speaking, or signing, the same language.

The term "interpreting," rather than "interpretation," is preferentially used for this activity by Anglophone translators, to avoid confusion with other meanings of the word "interpretation."

Unlike English, many languages do not employ two separate words to denote the activities of written and live-communication (oral or sign-language) translators. Even English does not always make the distinction, frequently using "translation" as a synonym for "interpreting."

Interpreters have sometimes played crucial roles in history. A prime example is La Malinche, also known as Malintzin, Malinalli and Doña Marina, an early-16th-century Nahua woman from the Mexican Gulf Coast. As a child she had been sold or given to Maya slave-traders from Xicalango, and thus had become bilingual. Subsequently given along with other women to the invading Spaniards, she became instrumental in the Spanish conquest of Mexico, acting as interpreter, adviser, intermediary and lover to Hernán Cortés.

Nearly three centuries later, in the United States, a comparable role as interpreter was played for the Lewis and Clark Expedition of 1804–6 by Sacagawea. As a child, the Lemhi Shoshone woman had been kidnapped by Hidatsa Indians and thus had become bilingual. Sacagawea facilitated the expedition's traverse of the North American continent to the Pacific Ocean. Four decades later, in 1846, the Pacific would become the western border of the United States.

The necessity and the relevance of transformation in the translation process.
-- Direct translation vs. transformations or non-translating
-- Basic types of transformations:
  -- non-translating
  -- transcription and transliteration
  -- calque
  -- explanatory translation (2 types)
  -- descriptive translation
  -- omission
  -- addition
  -- transposition
  -- change of grammatical forms
  -- loss compensation
  -- concretization
Lecture 2.

Word meaning and translation

Plan:

1. Word and context

2. Pragmatic and Intralinguistic meanings of word

3. Lexics and ways of translation

4. Descriptive translation

1. Word and context

The term “theory of meaning” has figured, in one way or another, in a great number of philosophical disputes over the last century. Unfortunately, this term has also been used to mean a great number of different things.

Here I focus on two sorts of “theory of meaning.” The first sort of theory—a semantic theory—is a theory which assigns semantic contents to expressions of a language. Approaches to semantics may be divided according to whether they assign propositions as the meanings of sentences and, if they do, what view they take of the nature of these propositions.

The second sort of theory—a foundational theory of meaning—is a theory which states the facts in virtue of which expressions have the semantic contents that they have. Approaches to the foundational theory of meaning may be divided into theories which do, and theories which do not, explain the meanings of expressions of a language used by a group in terms of the contents of the mental states of members of that group.
Translation studies is an academic interdiscipline dealing with the systematic study of the theory, description and application of translation, interpreting, and localization. As an interdiscipline, translation studies borrows much from the various fields of study that support translation. These include comparative literature, computer science, history, linguistics, philology, philosophy, semiotics, and terminology.

The term translation studies was coined by the Amsterdam-based American scholar James S Holmes in his paper "The name and nature of translation studies", which is considered a foundational statement for the discipline. In English, writers occasionally use the term translatology to refer to translation studies.

**Meaning, belief, and convention**

An important alternative to the Gricean analysis, which shares the Gricean's commitment to a mentalist analysis of meaning in terms of the contents of mental states, is the analysis of meaning in terms of the beliefs rather than the intentions of speakers.

It is intuitively plausible that such an analysis should be possible. After all, there clearly are regularities which connect utterances and the beliefs of speakers; roughly, it seems that, for the most part, speakers seriously utter a sentence which (in the context) means \( p \) only if they also believe \( p \). One might then, try to analyze meaning directly in terms of the beliefs of language users, by saying that what it is for a sentence \( S \) to express some proposition \( p \) is for it to be the case that, typically, members of the community would not utter \( S \) unless they believed \( p \). However, we can imagine a community in which there is some action which everyone would only perform were they to believe some proposition \( p \), but which is such that no member of the community knows that any other member of the community acts according to a rule of this sort. It is plausible that in such a community, the action-type in question would not express the proposition \( p \), or indeed have any meaning at all.

Because of cases like this, it seems that regularities in meaning and belief are not sufficient to ground an analysis of meaning. For this reason, many proponents of a mentalist analysis of meaning in terms of belief have sought instead to analyze meaning in terms of conventions governing such regularities. There are different analyses of what it takes for a regularity to hold by convention (see convention); according to one important view, a sentence \( S \) expresses the proposition \( p \) if and only if the following three conditions are satisfied: (1) speakers typically utter \( S \) only if they believe \( p \) and typically come to believe \( p \) upon hearing \( S \); (2) members of the community believe that (1) is true, and (3) the fact that members of the community believe that (1) is true, and believe that other members of the community believe that (1) is true, gives them a good reason to go on acting so as to make (1) true. (This a simplified version of the theory defended in Lewis 1975.) For critical discussion of this sort of analysis of meaning, see Burge 1975, Hawthorne 1990, Laurence 1996, and Schiffer 2006.
How much context-sensitivity?

Above, in §2.1.4, I introduced the idea that some expressions might be context-sensitive, or indexical. Within a propositional semantics, we'd say that these expressions have different contents relative to distinct contexts; but the phenomenon of context-sensitivity is one which any semantic theory must recognize. A very general question which is both highly important and orthogonal to the above distinctions between types of semantic theories is: How much context-sensitivity is there in natural languages?

Virtually everyone recognizes a sort of core group of indexicals, including ‘I’, ‘here’, and ‘now.’ Most also think of demonstratives, like (some uses of) ‘this’ and ‘that’, as indexicals. But whether and how this list should be extended is a matter of controversy. Some popular candidates for inclusion are:

- devices of quantification
- gradable adjectives
- alethic modals, including counterfactual conditionals
- ‘knows’ and epistemic modals
- propositional attitude ascriptions
- ‘good’ and other moral terms

Many philosophers and linguists think that one or more of these categories of expressions are indexicals. Indeed, some think that virtually every natural language expression is context-sensitive.

Questions about context-sensitivity are important, not just for semantics, but for many areas of philosophy. And that is because some of the terms thought to be context-sensitive are terms which play a central role in describing the subject matter of other areas of philosophy.

Perhaps the most prominent example here is the role that the view that ‘knows’ is an indexical has played in recent epistemology. This view is often called ‘contextualism about knowledge’; and in general, the view that some term F is an indexical is often called ‘contextualism about F.’ Contextualism about knowledge is of interest in part because it promises to provide a kind of middle ground between two opposing epistemological positions: the skeptical view that we know hardly anything about our surroundings, and the dogmatist view that we can know that we are not in various Cartesian skeptical scenarios. (So, for example, the dogmatist holds that I can know that I am not a brain in a vat which is, for whatever reason, being made to have the series of experiences subjectively indistinguishable from the experiences I actually have.) Both of these positions can seem unappealing — skepticism because it does seem that I can occasionally know, e.g., that I am sitting down, and dogmatism because it's hard to see how I
can rule out the possibility that I am in a skeptical scenario subjectively indistinguishable from my actual situation.

But the disjunction of these positions can seem, not just unappealing, but inevitable; for the proposition that I am sitting entails that I am not a brain in a vat, and it's hard to see — presuming that I know that this entailment holds — how I could know the former without thereby being in a position to know the latter. The contextualist about ‘knows’ aims to provide the answer: the extension of ‘knows’ depends on features of the context of utterance. Perhaps — to take one among several possible contextualist views — a pair of a subject and a proposition p will be in the extension of ‘knows’ relative to a context only if that subject is able to rule out every possibility which is both (i) inconsistent with p and (ii) salient in C. The idea is that ‘I know that I am sitting down’ can be true in a normal setting, simply because the possibility that I am a brain in a vat is not normally salient; but typically ‘I know that I am not a brain in a vat’ will be false, since discussion of skeptical scenarios makes them salient, and (if the skeptical scenario is well-designed) I will lack the evidence needed to rule them out. See for discussion, among many other places, the entry on epistemic contextualism, Cohen (1986), DeRose (1992), and Lewis (1996).

Having briefly discussed one important contextualist thesis, let's return to the general question which faces the semantic theorist, which is: How do we tell when an expression is context-sensitive? Contextualism about knowledge, after all, can hardly get off the ground unless ‘knows’ really is a context-sensitive expression. ‘I’ and ‘here’ wear their context-sensitivity on their sleeves; but ‘knows’ does not. What sort of argument would suffice to show that an expression is an indexical?

Philosophers and linguists disagree about the right answers to this question. The difficulty of coming up with a suitable diagnostic is illustrated by considering one intuitively plausible test, defended in Chapter 7 of Cappelen & LePore (2005). This test says that an expression is an indexical iff it characteristically blocks disquotational reports of what a speaker said in cases in which the original speech and the disquotational report are uttered in contexts which differ with respect to the relevant contextual parameter. (Or, more cautiously, that this test provides evidence that a given expression is, or is not, context-sensitive.)

This test clearly counts obvious indexicals as such. Consider ‘I.’ Suppose that Mary utters

I am hungry.
One sort of disquotational report of Mary's speech would use the very sentence Mary uttered in the complement of a ‘says’ ascription. So suppose that Sam attempts such a disquotational report of what Mary said, and utters

Mary said that I am hungry.

The report is obviously false; Mary said that Mary is hungry, not that Sam is. The falsity of Sam's report suggests that ‘I am hungry’ has a different content out of Mary's mouth than out of Sam's; and this, in turn, suggests that ‘I’ has a different content when uttered by Mary than when uttered by Sam. Hence, it suggests that ‘I’ is an indexical.

It isn't just that this test gives the right result in many cases; it's also that the test fits nicely with the plausible view that an utterance of a sentence of the form ‘A said that S’ in a context C is true iff the content of S in C is the same as the content of what the referent of ‘A’ said (on the relevant occasion).

The interesting uses of this test are not uses which show that ‘I’ is an indexical; we already knew that. The interesting use of this test, as Cappelen and LePore argue, is to show that many of the expressions which have been taken to be indexicals — like the ones on the list given above — are not context-sensitive. For we can apparently employ disquotational reports of the above sort to report utterances using quantifiers, gradable adjectives, modals, ‘knows,’ etc. This test thus apparently shows that no expressions beyond the obvious ones — ‘I’, ‘here’, ‘now,’ etc. — are genuinely context-sensitive.

But, as Hawthorne (2006) argues, naive applications of this test seem to lead to unacceptable results. Terms for relative directions, like ‘left’, seem to be almost as obviously context-sensitive as ‘I’; the direction picked out by simple uses of ‘left’ depends on the orientation of the speaker of the context. But we can typically use ‘left’ in disquotational ‘says’ reports of the relevant sort. Suppose, for example, that Mary says

The coffee machine is to the left.

Sam can later truly report Mary's speech by saying

Mary said that the coffee machine was to the left.

despite the fact that Sam's orientation in the context of the ascription differs from Mary's orientation in the context of the reported utterance. Hence our test seems to lead to the absurd result that ‘left’ is not context-sensitive.

One interpretation of this puzzling fact is that our test using disquotational ‘says’ ascriptions is a bit harder to apply than one might have thought. For, to
apply it, one needs to be sure that the context of the ascription really does differ from the context of the original utterance in the value of the relevant contextual parameter. And in the case of disquotational reports using ‘left’, one might think that examples like the above show that the relevant contextual parameter is sometimes not the orientation of the speaker, but rather the orientation of the subject of the ascription at the time of the relevant utterance.

This is but one criterion for context-sensitivity. But discussion of this criterion brings out the fact that the reliability of an application of a test for context-sensitivity will in general not be independent of the space of views one might take about the contextual parameters to which a given expression is sensitive. For an illuminating discussion of ways in which we might revise tests for context-sensitivity using disquotational reports which are sensitive to the above data, see Cappelen & Hawthorne (2009). For a critical survey of other proposed tests for context-sensitivity, see Cappelen & LePore (2005), Part I.

2. Pragmatic and intralinguistic meanings of word

Two kinds of theory of meaning

In “General Semantics,” David Lewis wrote

I distinguish two topics: first, the description of possible languages or grammars as abstract semantic systems whereby symbols are associated with aspects of the world; and, second, the description of the psychological and sociological facts whereby a particular one of these abstract semantic systems is the one used by a person or population. Only confusion comes of mixing these two topics. (Lewis 1970, 19)

Lewis was right. Even if philosophers have not consistently kept these two questions separate, there clearly is a distinction between the questions ‘What is the meaning of this or that symbol (for a particular person or group)’? and ‘In virtue of what facts about that person or group does the symbol have that meaning?’

Corresponding to these two questions are two different sorts of theory of meaning. One sort of theory of meaning—a semantic theory—is a specification of the meanings of the words and sentences of some symbol system. Semantic theories thus answer the question, ‘What is the meaning of this or that expression?’ A distinct sort of theory—a foundational theory of meaning—tries to explain what about some person or group gives the symbols of their language the meanings that they have. To be sure, the shape of a correct semantic theory may place constraints on the correct foundational theory of meaning, or vice versa; but that does not
change the fact that semantic theories and foundational theories are simply different sorts of theories, designed to answer different questions.

To see the distinction between *semantic theories* and *foundational theories of meaning*, it may help to consider an analogous one. Imagine an anthropologist specializing in table manners sent out to observe a distant tribe. One task the anthropologist clearly might undertake is to simply describe the table manners of that tribe—to describe the different categories into which members of the tribe place actions at the table, and to say which sorts of actions fall into which categories. This would be analogous to the task of the philosopher of language interested in semantics; her job is say what different sorts of meanings expressions of a given language have, and which expressions have which meanings.

But our anthropologist might also become interested in the nature of manners; he might wonder how, in general, one set of rules of table manners comes to be the system of etiquette governing a particular group. Since presumably the fact that a group obeys one system of etiquette rather than another is traceable to something about that group, the anthropologist might put his new question by asking, ‘In virtue of what facts about a person or group does that person or group come to be governed by a particular system of etiquette, rather than another?’ Our anthropologist would then have embarked upon the analogue of the construction of a foundational theory of meaning: he would then be interested, not in which etiquette-related properties particular action types have in a certain group, but rather the question of how action-types can, in any group, come to acquire properties of this sort. Our anthropologist might well be interested in both sorts of questions about table manners; but they are, pretty clearly, different questions. Just so, semantic theories and foundational theories of meaning are, pretty clearly, different sorts of theories.

The term ‘theory of meaning’ has, in the recent history of philosophy, been used to stand for both semantic theories and foundational theories of meaning. As this has obvious potential to mislead, in what follows I'll avoid the term which this article is meant to define and stick instead to the more specific ‘semantic theory’ and ‘foundational theory of meaning.’ ‘Theory of meaning’ *simpliciter* is to be understood as ambiguous between these two interpretations.

Before turning to discussion of these two sorts of theories, it is worth noting that one prominent tradition in the philosophy of language denies that there are facts about the meanings of linguistic expressions. (See, for example, Quine 1960 and Kripke 1982; for critical discussion, see Soames 1999.) If this sort of skepticism about meaning is correct, then there is neither a true semantic theory
nor a true foundational theory of meaning to be found, since the relevant sort of facts simply are not around to be described or analyzed. Discussion of these skeptical arguments is beyond the scope of this entry, so in what follows I'll simply assume that skepticism about meaning is false.

Historically, translation studies has long been prescriptive (telling translators how to translate), to the point that discussions of translation that were not prescriptive were generally not considered to be about translation at all. When historians of translation studies trace early Western thought about translation, for example, they most often set the beginning at Cicero's remarks on how he used translation from Greek to Latin to improve his oratorical abilities—an early description of what Jerome ended up calling sense-for-sense translation. The descriptive history of interpreters in Egypt provided by Herodotus several centuries earlier is typically not thought of as translation studies—presumably because it does not tell translators how to translate. In China, the discussion on how to translate originated with the translation of Buddhist sutras during the Han Dynasty.

In 1958, at the Second Congress of Slavists in Moscow, the debate between linguistic and literary approaches to translation reached a point where it was proposed that the best thing might be to have a separate science that was able to study all forms of translation, without being wholly within Linguistics or wholly within Literary Studies.[3] Within Comparative Literature, translation workshops were promoted in the 1960s in some American universities like the University of Iowa and Princeton.[5] During the 1950s and 1960s, systematic linguistic-oriented studies of translation began to appear. In 1958, Jean-Paul Vinay and Jean Darbelnet carried out a contrastive comparison of French and English in Quebec. In 1964, Eugene Nida published Toward a Science of Translating, a manual for Bible translation influenced to some extent by Chomsky's generative grammar. In 1965, John C. Catford theorized translation from a linguistic perspective.[8] In the 1960s and early 1970s, the Czech scholar Jiří Levý and the Slovak scholars Anton Popovič and František Miko worked on the stylistics of literary translation.[2][3] These initial steps toward research on literary translation were collected in James S. Holmes' paper at the Third International Congress of Applied Linguistics held in Copenhagen in 1972. In that paper, "The name and nature of translation studies", Holmes asked for the consolidation of a separate discipline and proposed a classification of the field. A visual "map" of Holmes' proposal would later be presented by Gideon Toury in his 1995 Descriptive Translation Studies and beyond

3. Lexics and ways of translation
1. Literal translation
2. Transcoding
3. Verbal translating
4. Word for word translating
5. The interlinear method of translating
6. Literary proper and literary artistic translation
7. Machine and computer based translation

A positive aspect of literal translation is revealed in rendering separate words, whose surface form and structure as well as their lexical meaning in the SL and TL fully coincide.

In their respect literal translation provides an equivalent rendering of the lexical meaning of the source language units.

Negative aspects of literary translation consists in rendering done according to formal or graphic / phonetic similarity of the English and Ukrainian words and phrases without considering their differences in meaning.

By etymologic literalism we understand imaginary correspondences, which are called translator’s false friends. Cases of semantic literalism are represented by the most general familiar meaning of the word or phrase instead of its concrete meaning.

There is a method of translating in the process of which the sounding and orthographical form of the word is conveyed by means of TL letters.

**Transcoding is subdivided into transcription and transliteration.**

Transcription is when the sounding is conveyed by TL letters.

Transliteration is when the graphic form is conveyed by target language letters

Mixed transcoding is used for rendering terminology. Adapted transcoding is when the form of the TL word is partly adapted to phonetic or grammatical structure of the TL (e.g. zoology).

Verbal translating conveys only the denotated meaning of the SL units and retains neither their orthographic nor sounding form.

**It can be performed adequately on the word level, not phraseological units or idioms.**

Word for word translating presents a consecutive verbal translation at the level of word groups and sentences. This method of rendering sense is characteristic to reproducing the constructions of the original without any changes and especially without essential word order change. On the one hand, descriptive translation studies (a term coined after Toury's 1995 book *Descriptive Translation Studies and beyond*) aims at building an empirical descriptive discipline, to fill one section of the Holmes map. The idea that scientific methodology could be applicable to cultural products had been developed by the Russian Formalists in the early years of the 20th century, and had been recovered by various researchers in *Comparative Literature*. It was now applied to literary translation. Part of this application was the theory of polysystems (Even-Zohar 1990) in which translated literature is seen as a sub-system of the receiving or target literary system. Gideon Toury bases his
theory on the need to consider translations “facts of the target culture” for the purposes of research. The concepts of “manipulation” and "patronage" have also been developed in relation to literary translations.

On the other hand, another paradigm shift in translation theory can be dated from 1984 in Europe. That year saw the publication of two books in German: *Foundation for a General Theory of Translation* by Katharina Reiss (also written Reiß) and Hans Vermeer, and *Translatorial Action* (Translatorisches Handeln) by Justa Holz-Mänttäri. From these two came what is known as Skopos theory, which gives priority to the purpose to be fulfilled by the translation instead of prioritizing equivalence.

The cultural turn meant still another step forward in the development of the discipline. It was sketched by Susan Bassnett and André Lefevere in *Translation - History - Culture*, and quickly represented by the exchanges between translation studies and other area studies and concepts: gender studies, cannibalism, post-colonialism or cultural studies, among others.

At the turn of the 21st century, sociology (Wolf and Fukari) and historiography (Pym) take a relevant role, but also globalization (Cronin) and the use of new technologies (O’Hagan) are introduced into translation studies.

In the following decades, the growth of translation studies became visible in other ways.

First, with the growth of translation schools and courses at university level. In 1995, a study of 60 countries revealed there were 250 bodies at university level offering courses in translation or interpreting. In 2013, the same database listed 501 translator-training institutions. Accordingly, there has been a growth of conferences on translation, translation journals and translation-related publications. The visibility acquired by translation has also led to the development of national and international associations of translation studies.

### 4. Descriptive Translation

In the last decade, interest among theorists and practitioners in the issue of ethics has grown remarkably due to several reasons. Much discussed publications have been the essays of Antoine Berman and Lawrence Venuti that differed in some aspects but agreed on the idea of emphasizing the differences between source and target language and culture when translating. Both are interested in how the “cultural other [...] can best preserve [...] that otherness”. In more recent studies scholars have applied Emmanuel Levinas’ philosophic work
on ethics and subjectivity on this issue. As his publications have been interpreted in different ways, various conclusions on his concept of ethical responsibility have been drawn from this. Some have come to the assumption that the idea of translation itself could be ethically doubtful, while others receive it as a call for considering the relationship between author or text and translator as more interpersonal, thus making it an equal and reciprocal process.

Parallel to these studies the general recognition of the translator's responsibility has increased. More and more translators and interpreters are being seen as active participants in geopolitical conflicts, which raises the question of how to act ethically independent from their own identity or judgement. This leads to the conclusion that translating and interpreting cannot be considered solely as a process of language transfer, but also as socially and politically directed activities.

There is a general agreement on the need for an ethical code of practice providing some guiding principles to reduce uncertainties and improve professionalism, as having been stated in other disciplines (for example military medical ethics or legal ethics). However, as there is still no clear understanding of the concept of ethics in this field, opinions about the particular appearance of such a code vary considerably.

Antoine Berman insists on the need to define a translation project for every translation; the translator should stick to his own project, and this shall be the sole measure of fidelity when translating.

Lecture 3.

Translation Units

Plan:

1. Translation units
2. Translation on phonemic level
3. Translation on the level of word combination
4. Translation on the sentence level
5. Translation on the textual level

1. Translation units
A C program consists of units called source files (or preprocessing files), which, in addition to source code, includes directives for the C preprocessor. A translation unit is the output of the C preprocessor—a source file after it has been preprocessed.

Preprocessing notably consists of expanding a source file to recursively replace all #include directives with the literal file declared in the directive (usually header files, but possibly other source files); the result of this step is a preprocessing translation unit. Further steps include macro expansion of #define directives, and conditional compilation of #ifdef directives, among others; this translates the preprocessing translation unit into a translation unit. From a translation unit, the compiler generates an object file, which can be further processed and linked (possibly with other object files) to form an executable program.

Note that the preprocessor is in principle language agnostic, and is a lexical preprocessor, working at the lexical analysis level—it does not do parsing, and thus is unable to do any processing specific to C syntax. The input to the compiler is the translation unit, and thus it does not see any preprocessor directives, which have all been processed before compiling starts. While a given translation unit is fundamentally based on a file, the actual source code fed into the compiler may appear substantially different than the source file that the programmer views, particularly due to the recursive inclusion of headers.

Translation units define a scope, roughly file scope, and functioning similarly to module scope; in C terminology this is referred to as internal linkage, which is one of the two forms of linkage in C. Names (functions and variables) declared outside of a function block may be visible either only within a given translation unit, in which case they are said to have internal linkage—they are invisible to the linker—or may be visible to other object files, in which case they are said to have external linkage, and are visible to the linker.

C does not have a notion of modules. However, separate object files (and hence also the translation units used to produce object files) function similarly to separate modules, and if a source file does not include other source files, internal linkage (translation unit scope) may be thought of as "file scope, including all header files".

Being one of the fundamental concepts always argued about in the realm of translation, the unit of translation (UT) has been given various definitions by different theorists. Shuttleworth and Cowie (1997) define it as: "a term used to refer to the linguistic level at which ST is recodified in TL" (p. 192). In other words, it's an element with which the translator decides to work while translating the ST. Barkhudarov (1993) defines a UT as "the smallest unit of SL which has an equivalent in TL" (as cited in Shuttleworth and Cowie, 1997, p. 192). He recommends that this unit of translation, no matter how long, can itself "have a complex structure" (as cited in Shuttleworth and Cowie, 1997, p. 192) although its parts separately cannot be translated and replaced by any equivalent in the TL. Phonemes, morphemes, words, phrases, sentences and entire texts are probable units of translation for him. What determines the appropriate UT, according to him, is the wording at a given point in ST.
When a translator commences his work, i.e. translation, in accordance with the type of ST he's working on, he decides about the basic segments in ST to be translated into TT. These segments range from a whole text, as in poetry, to a single phoneme.

The argument about the length of a UT also dates back to the conflict between free vs. literal translation. Literal translation is much focused on individual words, or even sometimes morphemes. Therefore in literal translation UTs are as short as words. On the contrary, a free translation "aims at capturing the sense of a longer stretch of language" (Hatim and Munday, 2004, p. 17). It always chooses the sentence. Of course by the arising of text linguistics, the concentration of free translation has moved from the sentence to the whole text. Once a translator decides to work on larger segments than is necessary to convey the meaning of ST, this is free translation which is at work. In the same way, while translating smaller segments than is needed, literal translation is under discussion. In Koller terms (1979/1992), translating from a SL which is not that much related to TL and will usually result in choosing larger units, while closeness of SL and TL involves smaller UTs.

Vinay and Darbelnet (1985/95) totally draw on the concept of word as a basis for UT. Of course they do not believe in non-existence of words, especially in written languages. For them, a translator doesn't need dictated criteria about a UT since what he does during the translation process is all done semantically. So sentencing a formal segment as a basic UT is not desired at all. Consequently, what should be identified and distinguished as a unit for a translator, who's translating thoughts and concepts, is a unit of thought. Vinay and Darbelnet consider three following terms as being equivalent: "unit of thought", "lexicological unit" and "unit of translation". What they suggest as a definition for UT is "the smallest segment of the utterance whose signs are linked in such a way that they should not be translated literally" (as cited in Hatim and Munday, 2004, p. 138). Lexicological units of Vinay and Darbelnet contain "lexical elements grouped together to from a single element of thought" (as cited in Hatim and Munday, 2004, p. 138).

Several types of UT are recognized by them as: 1- functional units, 2- semantic units, 3- dialectic units and 4- prosodic units. The last three types are, according to them, counted as UT but the functional units are almost too long to include just one UT.

Three other different categories arise while looking at the relationship between units of translation and words inside a text:

1 - Simple units: Vinay and Darbelnet correspond this type to a single word. It's the simplest, as they state, and at the same time the most widely used unit. In this case, number of units equals number of words. Replacement of words will not lead to a change in the sentence structure.

2 - Diluted units: These units contain several words which in turn shape a lexical unit, since they pursue a single idea.

3 - Fractional units: "A fraction of a word" is what this type of UTs are consisted of.
For Newmark (1988), "sentence is a natural unit of translation" (p. 65). He then considers some other sub-units of translation in the sentence, the first of which is the morpheme. Unless placed in special cases, Newmark states, morphemes shouldn't be considered seriously. Clause, group, collocation and words including idioms and compounds are grammatical and lexical sub-units of translation proposed by him. For sure Newmark's proposed category partly relies on a scale formerly established by Michael Halliday in 1985. The following scale is the one according to which Hallidays performs a systematic analysis of English:

- Morpheme
- Word
- Group
- Clause
- Sentence

Newmark considers no priority for each of the lexical or grammatical units, since wherever they exist, he believes, enough importance should be paid toward them. Briefly speaking, Newmark (1988) labels paragraphs and texts as higher UTs, while sentences, groups, clauses and words as lower UTs. He contends that "the mass of translation uses a text as a unit only when there are apparently insuperable problems at the level of the collocations, clause or sentence level" (p. 64). Recent emphasis on communicative competence and language is what Newmark counts as a factor which had made the text as unit renowned. In his terms, most of the translation is done at the smaller units, i.e. word and clause.

Trying to delve more into the details and providing a clearer elaboration on the concept of UT, Newmark (1988) states that in informative and authoritative texts, the focus is on the word, in informative texts on the collocation and the group and in vocative texts on the sentence and the text, as a unit. He concludes in this way: "all lengths of language can, at different moments and also simultaneously, be used as units of translation in the course of the translation activity… to me the unit of translation is a sliding scale, responding according to other varying factors, and (still) ultimately a little unsatisfactory" (pp. 66-67).

### 2. Translation on phonemic level

The Los Angeles Unified School District has made a commitment to increase parent and community participation. The Translations Unit role in this commitment is to facilitate a means of communication for parents, staff, and the various diverse communities through professional translation (written) and interpretation (oral) services.

In addition to an in-house staff of Spanish, Korean and Chinese, we also provide sign language specialists. These language specialists have created appropriate terms and translations, where none were available before in other languages. Their expertise and professionalism is an invaluable tool in assuring that the services provided to parents, staff, and community members are of the highest
quality. Ultimately this leads to the Translation Unit's mission of bringing schools and communities closer together.

Having practiced armchair linguistics for some years I should be able to sum up the difference off the top of my head, yet often I don't know which term to use. And looking them up on Wikipedia doesn't help a lot...

Wikipedia on **phonology**:
Phonology is, broadly speaking, the subdiscipline of linguistics concerned with "the sounds of language".

Wikipedia on **phonetics**:
Phonetics is a branch of linguistics that comprises the study of the sounds of human speech.

Can it be that the difference is that phonology deals with language sounds and phonetics deals with human speech sounds? And if so, well what does that mean?

**Phonetics** is about the **physical aspect** of sounds, it studies the production and the perception of sounds, called *phones*. Phonetics has some subcategories, but if not specified, we usually mean "articulatory phonetics": that is, "the study of the production of speech sounds by the articulatory and vocal tract by the speaker". Phonetic transcriptions are done using the square brackets, 

**Phonology** is about the **abstract aspect** of sounds and it studies the *phonemes* (phonemic transcriptions adopt the slash / /). Phonology is about establishing what are the phonemes in a given language, i.e. those sounds that can bring a difference in meaning between two words. A phoneme is a phonic segment with a meaning value, for example in minimal pairs:

1. *bat* - *pat*
2. *had* - *hat*

Or in Italian:

1. *pèsca* -> /e/ = Peach (the fruit)
2. *pèscă* -> /e/ = Fishing (the activity)

2 Ah I think one thing that keeps me confusing them is terms like "phonetic transcription" which often deal in phonemes but phonemes belong to phonology and not phonetics \:– hippietrail Sep 15 '11 at 23:30

2 I added that part to the answer, it looked better there. :) By the way, I think this is one of the things that every student studying Linguistics have wondered about. – Alenanno♦ Sep 15 '11 at 23:48

Actually, a phonetic transcription should just deal with "phones" not "phonemes" - which belong to phonemic transcription. But that probably doesn't make it too much
Yes when people want to contrast phonetic and phonemic transcriptions they use the right term. But otherwise phonetic transcription is naively used to cover both so it's more vague or ambiguous. Think phrasebooks, non-linguists talking about languages in online forums etc. – hippietrail Sep 18 '11 at 8:31

My advisor, Dennis Preston, used to tell students that the ear hears phonetics, but the brain hears phonology. That is, your ear is capable of processing whatever linguistic sounds are given to it (assuming someone with normal hearing), but your language experience causes your brain to filter out only those sound patterns that are important to your language(s). Of course, this summary simplifies things considerably. Phonologists are often as interested in patterns related to the manner of articulation as they are the patterns of the speech waves. Phoneticians, meanwhile, would have no way to analyze their data sets if they didn't have phonological categories to help organize them.

Generally, phonetics is the study of fine grained details of those sounds, while phonology has traditionally dealt with analysis of greater abstractions. For understandable reasons, the line between the two disciplines is blurring, particularly as our modeling capabilities become more sophisticated. Still, the distinction is useful.

I think the big difficulty with the phonetics-phonology divide is not only that linguists don't even really agree on the difference but also that there doesn't exist a good analogy with any other pair of subfields.

This is the way I've seen it (cards on the table, although there are more extreme folks, I'm fairly far on the "phonology doesn't exist" camp, and that is probably influencing my answers)...

**Phonology** is the study of the cognitive processes that turn words into instructions to hand down to the physical body parts that produce the sounds. These instructions, personified into human commands, might sound like, "close your lips, now move your tongue to touch your alveolar ridge; begin lowering the diaphragm at a normal rate and constrict the vocal chords to this degree". On the acoustic side, phonology's role is much harder to specify (at least to me), but I would say that the "phonology" center takes in sequences/matricies of interpreted linguistic features, for example "between 442-488ms, palatalization level 2". Phonology would then turn that into the abstract "underlying" representations that can be mapped to morphological parsers and the lexicon.

**Phonetics** is the study of how the "commands" end up translating into specific articulator and vocal tract movements. For instance, how the command to retract
the tongue at some particular time "really" maps to minute physical details like exactly when tongue section X touches mouth section Y and then in turn how that affects parts of the resultant acoustic signal. Phonetics also makes observations of how certain groups of instructions can cause very specific consequences. On the acoustic side, phonetics turns the mental spectrogram we receive from the nerve endings in our cochleas into feature sets and timings of the sort that it received from the phonological center during articulation.

**Articulatory phonology** is an attempt to consolidate the two, that, as far as I can tell, is basically phonetics taken one level deeper to receive underlying segments as inputs. And articulatory phonology moves a lot of what was in phonology proper as cognitive processes into physically motivated processes during articulation.

In short, nobody really knows the difference, but the broad agreement is that phonetics is lower-level and more articulator-centric and phonology is higher-level and more cognition-centric.

Firstly it should be pointed out that there is some overlap between these two subdisciplines of linguistics, just as there is overlap between, say, syntax and morphology. But you're not far from the right track when you say: "the difference is that phonology deals with language sounds and phonetics deals with human speech sounds..."

This is close, but it doesn't encapsulate the distinction memorably. I suggest the following approximation:

- **Phonology**: how sounds pattern within a given language (stated in terms of "phonemes")
- **Phonetics**: the characteristics of speech sounds (stated with descriptions of speech those sounds, sometimes referred to as "phones") themselves

Crucially, a phoneme consists of a set of phones, *plus* a set of rules describing how those phones are distributed within a particular language.

So, if we refer to a "voiced palatal affricate" [dʒ] without context, we are describing a "phone" -- a speech sound which is produced through a particular combination of articulations.

However, if we make a statement like "In Japanese, the phoneme /d/ has the allophone [dʒ] before the vowel /i/," then we are describing the patterning of phones in Japanese. Thus, this is a phonological description.

Note that how a particular phone patterns may be different in another language. In English, for instance, "deep" [diːp] and "Jeep" [dʒɪːp] are distinct terms, so while the phones in question here are comparable (roughly) to those in the Japanese case, the patterning is different.
However, and this is where it gets a bit messy, it's usually the case that there are purely phonetic (articulatory or auditory) influences that "motivate" particular phonological distributions. In fact the example from Japanese above is of a sort that's quite common cross-linguistically, so much so that it's been given its own name, "palatalization." So, phonology can often be "explained" in terms of phonetics.

Phonology is a branch of linguistics concerned with the systematic organization of sounds in languages. It has traditionally focused largely on the study of the systems of phonemes in particular languages (and therefore used to be also called phonemics, or phonematics), but it may also cover any linguistic analysis either at a level beneath the word (including syllable, onset and rime, articulatory gestures, articulatory features, mora, etc.) or at all levels of language where sound is considered to be structured for conveying linguistic meaning. Phonology also includes the study of equivalent organizational systems in sign languages.

The word phonology (as in the phonology of English) can also refer to the phonological system (sound system) of a given language. This is one of the fundamental systems which a language is considered to comprise, like its syntax and its vocabulary.

Phonology is often distinguished from phonetics. While phonetics concerns the physical production, acoustic transmission and perception of the sounds of speech, phonology describes the way sounds function within a given language or across languages to encode meaning. For many linguists, phonetics belongs to descriptive linguistics, and phonology to theoretical linguistics, although establishing the phonological system of a language is necessarily an application of theoretical principles to analysis of phonetic evidence. Note that this distinction was not always made, particularly before the development of the modern concept of the phoneme in the mid 20th century. Some subfields of modern phonology have a crossover with phonetics in descriptive disciplines such as psycholinguistics and speech perception, resulting in specific areas like articulatory phonology or laboratory phonology.

3. Translation on the level of word combination

Common word combinations
It is not always easy to know which preposition to use after a particular noun, verb or adjective. Here are some of the most common combinations.

Accuse somebody of something
*She accused me of breaking the flower-vase.*

Afraid of
*I am afraid of the dark.*

Agree with a person, opinion or policy
*I couldn’t agree with him.*
Fatty foods don’t agree with me.
He left the firm because he couldn’t agree with their marketing policy.

**Agree about a subject of discussion**
We agree about most things.

**Agree on a matter for decision.**
We still haven’t agreed on a date.

**Agree to a suggestion**
I will agree to your suggestion if you lower the price.

**Angry with / at a person for doing something**
She was angry with / at me for using her car without her permission.

**Angry about something / angry at something**
What are you so angry about?

**Anxious about (= worried about)**
I am getting anxious about your safety.

**Anxious for (= eager to have)**
We are anxious for an end to this misunderstanding.

**Anxious to (= eager, wanting)**
She is anxious to leave. (= She is eager to leave.)

**Apologize to somebody for something**
We must apologize to him.
I must apologize for interrupting you.

**Arrive at / in**
What time does the plane arrive at New York?
When did you arrive in Canada?

**Divide into**
He divided the cake into eight parts.

**Dream of (= think of, imagine)**
He always dreams of becoming a famous writer.

**Dressed in**
She came dressed in white.

**Drive into**
Susie drove into a tree again yesterday.

**Enter into an agreement, a discussion etc.**
We have just entered into an agreement with them.
Enter is used without a preposition when it means ‘enter a place’.
The conversation stopped as we entered the temple.

**Explain something to somebody**
Could you please explain this to me?

**Fight with / struggle with / quarrel with / argue with**
Their children are very badly brought up – they are constantly fighting with each other.

4. Translation on the sentence level
Types of sentences
Generally speaking, English sentences are of three types: **simple sentence**, **complex sentence** and **compound sentence**. A simple sentence consists of just one clause. A complex sentence is made up of one main (independent) clause and one or more subordinate clauses. A compound sentence is made up of two or more main clauses. There is yet another variety called compound-complex, but this kind of sentence is relatively rare.

**Identify the kind of sentences.**

1. Their front door was open but nobody was inside.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
2. The coffee machine that I bought for my wife was not expensive.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
3. She is the most beautiful girl that I have ever seen.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
4. I am tired of listening to advice.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
5. She was punished for lying.
   a) Simple sentence
   b) Complex sentence
   d) Compound sentence
6. John’s mother asked me if I knew where he was.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
7. I was pleasantly surprised when she told me that she was my fan.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
8. My mother has wealth, fame, rank and power.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
9. She was not very beautiful yet she was the most popular girl in my class.
   a) Simple sentence
   b) Complex sentence
   c) Compound sentence
10. My husband was working, so I went shopping.
Lecture 4.

Translation and Lexicography

Plan:

1. Monolingual, bilingual and multilingual dictionaries
2. Dictionaries of synonyms, antonyms, phraseology and others.
3. Unfindable words. Confusion it causes

1. Monolingual, bilingual and multilingual dictionaries

A bilingual dictionary or translation dictionary is a specialized dictionary used to translate words or phrases from one language to another. Bilingual dictionaries can be unidirectional, meaning that they list the meanings of words of one language in another, or can be bidirectional, allowing translation to and from both languages. Bidirectional bilingual dictionaries usually consist of two sections, each listing words and phrases of one language alphabetically along with their translation. In addition to the translation, a bilingual dictionary usually indicates the part of speech, gender, verb type, declension model and other grammatical clues to help a non-native speaker use the word. Other features sometimes present in bilingual dictionaries are lists of phrases, usage and style guides, verb tables, maps and grammar references. In contrast to the bilingual dictionary, a monolingual dictionary defines words and phrases instead of translating them.
The most important challenge for practical and theoretical lexicographers is to define the functions of a bilingual dictionary. A bilingual dictionary may have as its function to help users translate texts from one language into another, or its function may be to help users understand foreign-language texts.[1] In such situations users will require the dictionary to contain different types of data that have been specifically selected for the function in question. If the function is understanding foreign-language texts the dictionary will contain foreign-language entry words and native-language definitions, which have been written so that they can be understood by the intended user groups. If the dictionary is intended to help translate texts, it will need to include not only equivalents but also collocations and phrases translated into the relevant target language. It has also been shown that specialized translation dictionaries for learners should include data that help users translate difficult syntactical structures as well as language-specific genre conventions.[2]

In standard lexicographic terminology, a bilingual dictionary definition provides a "translation equivalent" – "An expression from a language which has the same meaning as, or can be used in a similar context to, one from another language, and can therefore be used to translate it."[3] The British lexicographer Robert Ilson gives example definitions from the Collins-Robert French-English English-French Dictionary.[4] Since French *chien* = English *dog* and *dog* = *chien*, *chien* and *dog* are translation equivalents; but since *garde champêtre* = *rural policeman* and *rural policeman* is not included in the English-French dictionary, they are not culturally equivalent.

Both phrases can be understood reasonably well from their constituents and have fairly obvious contrasts with *garde urbain* in French or with *urban policeman* in English. But *garde champêtre* has a specific unpredictable contrast within the lexical system of French: it contrasts with *gendarme*. Both are policemen. But a gendarme is a member of a national police force that is technically part of the French Army whereas a *garde champêtre* is employed by a local commune. *Rural policeman* has no such contrast.[5]

Perhaps the most difficult aspect of creating a bilingual dictionary is the fact that *lexemes* or words cover more than one area of meaning, but these multiple meanings don't correspond to a single word in the target language. For example, in English, a ticket can provide entrance to a movie theater, authorize a bus or train ride, or can be given to you by a police officer for exceeding the posted speed limit. In Spanish these three meanings are not covered by one word as in English, but rather there are several options: boletoor entrada and infracción/multa, and
in **French** with billet or ticket and procès-verbal, or in **German** by Eintrittskarte or Fahrkarte and Mahnung/Bußgeldbescheid. 

Recently, an automatic method for the **disambiguation** of the entries of bilingual dictionaries has been proposed[^6] that makes use of specific kinds of **graphs**. As a result, translations in each entry of the dictionary are assigned the specific **sense** (i.e., meaning) they refer to.

### 2. Dictionaries of antonyms, synonyms, phrasology and others

An antonym is a word that has the opposite meaning of another word. It refers to a word that is completely different from another one. They also are called opposites. The opposite of an antonym is a synonym. Hot and cold are antonyms, whereas hot and torrid are synonyms.

<table>
<thead>
<tr>
<th>Here are some opposite words:</th>
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<tbody>
<tr>
<td>hot</td>
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**Classification of dictionaries**

All dictionaries are divided into linguistic and encyclopedic dictionaries. Encyclopedic dictionaries describe different objects, phenomena, people and give some data about them. Linguistic dictionaries describe vocabulary units, their semantic structure, their origin, their usage. Words are usually given in the alphabetical order.

Linguistic dictionaries are divided into general and specialized. To general dictionaries two most widely used dictionaries belong: explanatory and translation dictionaries. Specialized dictionaries include dictionaries of synonyms, antonyms,
collocations, word-frequency, neologisms, slang, pronouncing, etymological, phraseological and others.

All types of dictionaries can be unilingual (excepting translation ones) if the explanation is given in the same language, bilingual if the explanation is given in another language and also they can be polilingual.

There are a lot of explanatory dictionaries (NED, SOD, COD, NID, N.G. Wyld’s «Universal Dictionary» and others). In explanatory dictionaries the entry consists of the spelling, transcription, grammatical forms, meanings, examples, phraseology. Pronunciation is given either by means of the International Transcription System or in British Phonetic Notation which is different in each large dictionary, e.g. /o:/ can be indicated as / aw/, /or/, /oh/, /o/. etc.

Translation dictionaries give words and their equivalents in the other language. There are English-Russian dictionaries by I.R. Galperin, by Y.Apresyan and others. Among general dictionaries we can also mention Learner’s dictionaries. They began to appear in the second half of the 20-th century. The most famous is «The Advanced Learner’s Dictionary» by A.S. Hornby. It is a unilingual dictionary based on COD, for advanced foreign learners and language teachers. It gives data about grammatical and lexical valency of words. Specialized dictionaries of synonyms are also widely used, one of them is «A Dictionary of English Synonyms and Synonymous Expressions» by R.Soule. Another famous one is «Webster’s Dictionary of Synonyms». These are unilingual dictionaries. The best known bilingual dictionary of synonyms is «English Synonyms» compiled by Y. Apresyan.

In 1981 «The Longman Lexicon of Contemporary English» was compiled, where words are given in 14 semantic groups of everyday nature. Each word is defined in detail, its usage is explained and illustrated, synonyms, antonyms are presented also. It describes 15000 items, and can be referred to dictionaries of synonyms and to explanatory dictionaries.

Phraseological dictionaries describe idioms and colloquial phrases, proverbs. Some of them have examples from literature. Some lexicographers include not only word-groups but also anomalies among words. In «The Oxford Dictionary of English Proverbs» each proverb is illustrated by a lot of examples, there are stylistic references as well. The dictionary by Vizetelli gives definitions and illustrations, but different meanings of polisemantic units are not given. The most famous bilingual dictionary of phraseology was compiled by A.V. Koonin. It is one of the best phraseological dictionaries.
Etymological dictionaries trace present-day words to the oldest forms of these words and forms of these words in other languages. One of the best etymological dictionaries was compiled by W. Skeat.

Pronouncing dictionaries record only pronunciation. The most famous is D. Jones’ «Pronouncing Dictionary».


3. Unfindable words. Confusion it causes

How many words are there in the English language?

There is no single sensible answer to this question. It's impossible to count the number of words in a language, because it's so hard to decide what actually counts as a word. Is dog one word, or two (a noun meaning 'a kind of animal', and a verb meaning 'to follow persistently')? If we count it as two, then do we count inflections separately too (e.g. dogs = plural noun, dogs = present tense of the verb). Is dog-tired a word, or just two other words joined together? Is hot dog really two words, since it might also be written as hot-dog or even hotdog?

It's also difficult to decide what counts as 'English'. What about medical and scientific terms? Latin words used in law, French words used in cooking, German words used in academic writing, Japanese words used in martial arts? Do you count Scots dialect? Teenage slang? Abbreviations?

The Second Edition of the 20-volume Oxford English Dictionary contains full entries for 171,476 words in current use, and 47,156 obsolete words. To this may be added around 9,500 derivative words included as subentries. Over half of these words are nouns, about a quarter adjectives, and about a seventh verbs; the rest is made up of exclamations, conjunctions, prepositions, suffixes, etc. And these figures don't take account of entries with senses for different word classes (such as noun and adjective).

This suggests that there are, at the very least, a quarter of a million distinct English words, excluding inflections, and words from technical and regional vocabulary not covered by the OED, or words not yet added to the published dictionary, of which perhaps 20 per cent are no longer in current use. If distinct senses were counted, the total would probably approach three quarters of a million.

Unfindable words, problems it cause

Translation is a challenging activity and there are few difficulties
that appear during translation process so every language describes the world in different way and has its own grammar structure, grammar rules and syntax variance. During this process, the following are the most particular problems:

- Problems of ambiguity: these originate from structural and lexical differences between languages and multiword units like idioms and collocations.

- Problems of grammar: there are several constructions of grammar with rules that are poorly understood.

- Problems of language: these include idiom terms and neologisms, slang difficult to understand, respect to punctuation conventions and proper name of people, organizations and places.

- Problems of source text: These are illegible text, spell incorrectly.

It can easily be seen that languages differ from one to another in terms of many ways and not just in grammar subjects. For example, small words are hard to translate and the meaning of common words depends on context. Besides, some words are untranslatable when one wishes to remain in the same grammatical category that is why translators face up with many problems.

Another problem is that translators have a hard time to convey the same meaning to the other languages, for example: Translations of literature, poems and songs are impossible to express their same meanings in another language. So these texts need to be familiar with the two languages, translation process is not only to translate the words, but also to find ones that rhyme as well.
Keep in mind, lack of vocabulary knowledge cause certain problems for those reason translators need an in-depth knowledge of two languages to translate advanced texts and avoid using dictionary that many times make this process very boring. The last problem is that translators will encounter complex grammar structures that they must interpret correctly.

Techniques to overcome translation problems

There are certain techniques to eliminate translation problems, such as: back translation, consultation and collaboration with other people and pre-testing or piloting such as interviews.

- Back translation: one of the most common techniques used to look for equivalents through:
  - The translation of items from the source language to the target language.
  - Independent translation of these back into the source language.

It can be helpful to identify semantic errors in translations but in some cases back translation create new problems and spend time-consuming procedure, and it might require more than one person (or a dictionary) to achieve good results.

- Consultation with other people: It involves discussions about the use and meaning of words with bilingual people around a table to make decisions about the best terms to use.
- Interviews or questionnaires or any kind of tests: these are used to eliminate translation-related problems.

For many translators, combining some of the above techniques is the best and most efficient way to deal with translation problems because when using multiple methods, the weakness of one method can be supplied by the strengths of another technique.

4. Grammatical difficulties in translation
Translation as a term and notion is of polysemantic nature, its common and most general meaning being mostly associated with the action or process of rendering/expressing the meaning/content of a source language word, word-group, sentence or passage (larger text) in the target language or with the result of the process/action of rendering. In other words with the work performed by the translator. The importance of translating in the modern society has long been recognized. Practically not a single contact at the international level or even between any two foreign persons speaking different languages can be established or maintained without the help of translators.

The task of a translator is to render the message of the original in the most full way, so that to be able to attain structural similarity of the source and target texts. If the syntactic similarity is missing we observe a transformation (any change of the source text at the syntactic level during translation). In fulfilling this task he/she faces a number of problems such as: ambiguity, problems that arise from structural and lexical differences between languages, multiword units like idioms and collocations and, of course, a large number of grammatical problems.

At the grammatical level, a translator is expected to have a thorough knowledge of the grammatical rules of the target language. In fact, a translator does not have to know the grammar of the language for just the sake of it, he should be well versed in comparative grammar of the two languages involved in translation and the similarities and dissimilarities in them. The translator should be able to distinguish between the obligatory and the optional forms in target language.

Grammatical differences between two languages can be of various types, depending on the languages, their relationship and the distance - both physical as well as cognitive. Cognate languages may not differ much grammatically although it also depends on the physical distance between the linguistic regions. Languages belonging to different language families but sharing geographical regions may share some features due to the process of convergence.

The major differences between two languages are related to different gender, number, derivational systems, honorifics, tenses etc. One of the major grammatical differences between languages is their gender systems. Languages have different gender systems - grammatical and natural, etc. Some languages have two-way gender system - masculine and feminine, and others have three genders - masculine, feminine and neuter. Hindi and some other Indo-Aryan languages have to two-way pattern with a grammatical gender and so has German. A number of in Hindi have natural sex distinctions but for others it is arbitrary, and therefore, quite confusing, for a non-Hindi speaker and a translator. Dravidian languages have different gender systems, compared with Hindi and its sister languages. These differences across languages need not necessarily be because they belong to
different families, although this is a determining factor. This is possible in cognate languages as well, because each language group has its peculiar ways of perceiving and classifying the same notional reality. German and English although related languages, also have their own differences. The seasons in English are neuter, but in German they are perceived as masculine. In Hindi, however, they are both feminine and masculine depending on the vocabulary, register and the style. In Hindi “ritu” is feminine, but 'mausam' meaning both season and weather is masculine. This is due to the fact that these two words have come to Hindi from different sources. Hindi adjective is inflected to denote gender, number and case. The English adjective is invariable whatever its function in the sentence. Hindi and some other Indian languages have number gender concordance. It is absent in English.

Forms of address and honorifics also differ from language to language. While English does not distinguish between familiar and polite “you”. Indian languages have atleast two to three distinctions, and these are all grammatical. The same is the case with honorifics.

Languages differ in terms of tense and aspect as well. Most languages are accustomed to three basic tenses - present, past and future with some tenses of relative time - past perfect, future perfect, etc. Some languages are peculiar with a series of temporal gradations of either past or future or both. In terms of their range they vary from few minutes to a year and a more, such as past time of “a few minutes ago” or of “earlier in the day”, etc. These temporal aspects have bearing on the grammar and the sentences structure as a whole.

The nature of the grammatical differences between a pair of languages varies from language to language. A comparative and contrastive analysis of the grammars of two languages, is essential before a translators ventures to take up the job of translating. These grammatical differences pose problems to the translator as it not only involves analysis of the differences but also finding accurate or proper and approximate correspondences in the target language, for effective transfer of the message.

Lecture 5.
Terminology in Translation

Plan:
1. Different types of terminology
2. Synonymous terms
3. Antonymous terms
4. Difficulties in translation of terminology

1. What is terminology?
Terminology is the study of terms and their use. Terms are words and phrases which describe products, services or industry jargon. They frequently drive competitive differentiation. Most companies use an increasing number of industry or organization specific words which need to be accurately stored, shared and translated. Terms could be anything from a product name to a marketing tag line.

What is a termbase?
A termbase is a central repository, similar to a database, which allows for the systematic management of approved terms in both source and target languages. Use of a termbase alongside your existing translation environment ensures that you produce more accurate and consistent translations, and helps you become more productive when translating.

Why is it important to manage terminology?
If left unmanaged, terminology can become inconsistent leading to translations that contain competing definitions, this lack of consistency means that translations cannot be re-used. The result of not being able to leverage terminology is that your translations become more time and resource intensive. This added to the lack of managed terminology can reduce client satisfaction and affect your ability to accept translation projects.

How does a terminology management tool differ from a translation memory tool?
A terminology tool is a searchable database that contains a list of approved terms and rules regarding their usage.
A translation memory tool differs, in that it stores segments of text as translation units (in source and target pairs). A segment can consist of a sentence or paragraph.
Translation memory is typically used in conjunction with a terminology management application to ensure terms are consistent in the translation.

What is SDL MultiTerm?
SDL MultiTerm is the terminology management software from SDL. It provides one central location to store and manage terminology. By providing access to all those involved with applying terminology, such as engineers and marketing, translators and terminologists, it ensures consistent and high-quality content from source through to translation.
How does a SDL MultiTerm differ from using a flat file glossary or spreadsheet list of terminology?

Although a flat file can store terms, its ability to offer long-term business value is somewhat limited. This is due to flat files not being scalable, shareable or embeddable. To achieve maximum flexibility with your terminology, your termbase needs to be searchable in any direction, allow for limitless terms, users and languages. With SDL MultiTerm termbase is capable of growing with your business and your terminology requirements.

Translation difficulties and the importance of terminology work in comparative adult education translation difficulties and the importance of terminology work in comparative adult education. Wolfgang Jutte ~ Germany The problematic nature of translation only becomes apparent when the transfer of meaning obviously fails and communication is prevented. Probably everyone who has stayed in another country and language region has experienced failed communication in the form of misunderstandings in situations of daily life. The Babylonian language chaos creates barriers to communication. But experts also experience this learning process regarding the practical implications of the problems of translation and terminology in a professional context of an international seminar or during a research trip. Research work on adult education in other countries is always accompanied by translation mistakes which often impede technical communication. Starting from our own understanding of "adult education" which is shaped by our own national structures in adult education, we translate the term literally and assume that the term has the same contents. If we are lucky the misunderstanding will soon be cleared up as we carry on talking and the reasons for the unsuccessful communication will become obvious. The success of technical communication in an international context depends on translation. Increasing internationalization and in particular the of unification in Europe raise the question of the status of the transfer of meaning and the act of translating with a new urgency. Translation-orientated work in the field of terminology represents a desideratum of research in adult education. Up to now it has mainly been conducted by supranational organisations; UNESCO in particular has made endeavours in the field of international language standardization (cf. Titmus et al. 1979). Against the backdrop of the European process of integration, work in the field of multilingual terminology in adult education is becoming more urgent all the time. This is verified by the terminologies which have been published recently (cf. CEFEDOP 1996). However, they are restricted in the main to vocational training, because this is where business and politics generate a mounting call for a standardization of terminology in Europe. Every examination of adult education in another language and culture area is to a particular extent confronted with the
problems of translation and terminology. Tools for Translation: Multilingual Terminologies and Glossaries Attempts by international organizations so far to draw up multilingual terminologies and thesauri for adult education reveal the imminent difficulties in finding the respective equivalent in the foreign language. The existing multilingual terminologies are often incomplete translation difficulties and the importance of terminology work in comparative adult education the general expansion and the shift in the meaning of terms which has taken place, especially in the field of continuing vocational training. There is also the fact that they are principally restricted to the English- and French-speaking areas. One new tool for translation is the multilingual terminological database "Eurodicautom" of the European Commission's Translation Service. It was initially developed to assist in-house translators, but it can now be consulted by everybody through the World Wide Web (www.echo.lu/edic). This data-base contains more than 5 million entries - technical terms, abbreviations, acronyms and phraseology - in twelve languages. It is particularly helpful in the case of less widely-used languages. All work in the field of multilingual terminology is faced with the "misery" of translation. This problem requires a brief reflection. Up to now it has mainly been applied linguists who have dealt with issues of technical terminology and translation. I will refer to some of the central results of their work in the following, with a strong emphasis on the practical consequences for comparative research in adult education. Problems of Translation and Terminology The layperson usually imagines that sound knowledge of the source and target language and - just in case - a good dictionary are adequate initial requirements. These are indeed a conditio sine qua non but are in no way sufficient in technical translating. An extended concept of translation must be taken as the starting point. In the discussion from the point of view of the science of translation the term "equivalence" plays a central role. It expresses the correspondence of pairs of terms from the source and target language as far as their contents are concerned. The functional equivalence of terms is aimed for. So the act of translation doesn't mean carrying out a word-for-word translation of terms from the source language into the target language; rather the contents of the terms must be transferred. The translation process is concerned with achieving functional equivalence between two terms. There are various degrees of equivalence. 3. Inclusion; a term merges into another 4. No conceptual equivalence The postulated ideal typical equivalence, one-to-one correspondence, can hardly ever be achieved in practice. Because unambiguous definitions are almost impossible, an unbridgeable gap between the source and language will usually remain. Because the meaning of a term can only be worked out completely from the context, it is always a case of interpretative translation, based on interpretations and judgements. Translating
represents a process of problem ' which there is a great variety of possible interpretations. Finding an adequate translation, therefore, usually also means getting to the "heart of the matter". The reverse is also true: a lack of conceptual clarity often indicates understanding of the research object. The real problem of translation results from the ambiguity of terms. Here there is, for example, the danger that "interference" occurs, i.e. that contents overlap because of the similarity of language structures. Lexical interference is often termed faux amis (false friends) in the relevant literature, because one is encouraged to draw false analogies. For example an American high school is by no means comparable to a German Hochschule, although there is a strong similarity between the names. In some cases word-for-word translations suggest understanding without it actually being achieved. Problems of Translating Adult Education Terminology I want to illustrate the complex nature of translation using some terms of English, German, French and Spanish adult education as examples. The translation of everyday vocabulary, technical and descriptive terms of adult education in another language does not cause any great methodological difficulties. From evening class (Clase nocturna/ Cours du soir) via distance learning (Ensenanza a distancia) and language laboratory (Laboratorio de idiomas) to certificate (Certificado) linguistic equivalents can certainly be found with the aid of dictionaries or multilingual terminological databases. It becomes evident that it is terms of adult education which include complex realities which represent pitfalls - and are therefore of interest here - i.e. the terms relating to the philosophy of adult education (popular education, adult education, continuing education, civic education, community education etc.), the terms relating to the organization (formal, non-formal adult education, non-governmental organizations, social initiatives, study leave etc.) and expressions for institutions. There is, for example, the Spanish term "Educacion Popular" which could be translated in German as "Volksbildung", However, the German term refers to a different period from a socio-historical point of view. Therefore, the translated term "Volksbildung" certainly does not have the same meaning as the Spanish term "Educacion Popular". This in turn has different characteristics in Latin America to those in Spain which makes it even more difficult to distinguish the concept. Translation difficulties and the importance of terminology work in comparative adult education direct counterpart to the German term "Politische Bildung" in many other countries. Although in the terminology edited by the European Office for Adult Education (1980) the English term "Citizenship education" and the French term "Education civique" are named, it can be doubted whether those are equivalent. Because the German concept of Politische Bildung, "includes not only civic studies, but also provision dealing with social problems and the relationship of the individual to society; seminars on the
representation of employees' interests within companies are also part of political education." (Nuissl 1994, p. 53) Furthermore, because the present structures of adult education and training in a country are the result of a longer socio-historical process (and therefore sometimes completely different) they make it more difficult to find equivalent concepts in the source and target language. Finally, I must also mention the difficulty of translating the expressions for institutions. On the one hand, some types of institutions cannot be found directly in other countries (e.g. Folk High School or "Heimvolkshochschulen"). Here equivalents from a functional point of view must be sought. On the other hand, the transfer of the expression used for similar institutions (e.g. "Universidad popular"; "Universite populaire" and "Volkshochschule") and organization forms (Study circle and circulo de estudio) comprises the danger of blurring differences between the institutions. The problem of translation is a dual one in every way because it concerns two different systems of languages and concepts respectively. A further problem is that of a lack of conceptual clarity and the dynamism of the development of concepts in both countries. As a glance at the situation in Germany shows, there is firstly no complete terminological consensus in the field of continuing education in a national context, and there cannot be one due to the complexity of the subject. Secondly, the meanings of terms change in time, due to legislation, for example. These changes are especially true for countries in transition. Due to the countries' accelerated process of change a rapid differentiation of the technical terminology of adult education has taken place. This strong dynamism within a short period of time led to many new terms being included in the technical terminology but older ones were not replaced by them; one result is the co-existence of competing terms. The act of translating therefore requires knowledge of the terminology process in the source country. Without knowledge of the context, adequate technical translations are not possible. Implications for the Methodology of Translation The examples given above show the size of the problems of translation and emphasize the importance of systematic work in the field of terminology. In my opinion, if knowledge is actually to be gained in the field of adult education, three requirements should be made of this work: 1. embedding in the context, 2. emphasis of differences and 3. transfer work. Add 1. The meanings of terms can often only be worked out when the terms are considered in context.

2. Synonymous terms in translation

A synonym is a word or phrase that means exactly or nearly the same as another word or phrase in the same language. Words that are synonyms are said to be synonymous, and the state of being a synonym is called synonymy. The word comes from Ancient Greek syn (σύν) ("with") and onoma (όνομα) ("name"). An
example of synonyms are the words begin, start, and commence. Words can be synonymous when meant in certain senses, even if they are not synonymous in all of their senses. For example, if we talk about a long time or an extended time, long and extended are synonymous within that context. Synonyms with exact interchangeability share a sememe or denotational sememe, whereas those with inexact similar meanings share a broader denotational or connotational sememe and thus overlap within a semantic field. Some academics call the former type cognitive synonyms to distinguish them from the latter type, which they call near-synonyms.

In the figurative sense, two words are sometimes said to be synonymous if they have the same connotation:

...a widespread impression that ... Hollywood was synonymous with immorality...

— Doris Kearns Goodwin

Metonymy can sometimes be a form of synonymy, as when, for example, the White House is used as a synonym of the administration in referring to the U.S. executive branch under a specific president. Thus a metonym is a type of synonym, and the word metonym is a hyponym of the word synonym.

The analysis of synonymy, polysemy, and hyponymy and hypernymy is vital to taxonomy and ontology in the information-science senses of those terms. It has applications in pedagogy and machine learning, because they rely on word-sense disambiguation and schemas.

Examples

Synonyms can be any part of speech (such as nouns, verbs, adjectives, adverbs or prepositions), as long as both words belong to the same part of speech. Examples:

- verb
  - buy and purchase
- adjective
  - big and large
- adverb
  - quickly and speedily
- preposition
  - on and upon

Note that synonyms are defined with respect to certain senses of words; for instance, pupil as the aperture in the iris of the eye is not synonymous with student. Such like, he expired means the same as he died, yet my passport has expired cannot be replaced by my passport has died.
In English, many synonyms emerged in the Middle Ages, after the Norman conquest of England. While England’s new ruling class spoke Norman French, the lower classes continued to speak Old English (Anglo-Saxon). Thus, today we have synonyms like the Norman-derived people, liberty and archer, and the Saxon-derived folk, freedom and Bowman. For more examples, see the list of Germanic and Latinate equivalents in English.

Some lexicographers claim that no synonyms have exactly the same meaning (in all contexts or social levels of language) because etymology, orthography, phonetic qualities, ambiguous meanings, usage, etc. make them unique. Different words that are similar in meaning usually differ for a reason: feline is more formal than cat; long and extended are only synonyms in one usage and not in others (for example, a long arm is not the same as an extended arm). Synonyms are also a source of euphemisms.

The purpose of a thesaurus is to offer the user a listing of similar or related words; these are often, but not always, synonyms.

Related terms

- The word poecilonym is a rare synonym of the word synonym. It is not entered in most major dictionaries and is a curiosity or piece of trivia for being an autological word because of its meta quality as a synonym of synonym.
- Antonyms are words with opposite or nearly opposite meanings. For example: hot ↔ cold, large ↔ small, thick ↔ thin, synonym ↔ antonym
- Hypernyms and hyponyms are words that refer to, respectively, a general category and a specific instance of that category. For example, vehicle is a hypernym of car, and car is a hyponym of vehicle.
- Homophones are words that have the same pronunciation, but different meanings. For example, witch and which are homophones in most accents (because they are pronounced the same).
- Homographs are words that have the same spelling, but have different pronunciations. For example, one can record a song or keep a record of documents.
- Homonyms are words that have the same pronunciation and spelling, but have different meanings. For example, rose (a type of flower) and rose (past tense of rise) are homonyms.

3. Antonymous terms in translation
Opposite (semantics)

In lexical semantics, opposites are words that lie in an inherently incompatible binary relationship as in the opposite pairs big : small, long : short, and precede : follow. The notion of incompatibility here refers to the fact that one word in an opposite pair entails that it is not the other pair member. For example, something that is long entails that it is not short. It is referred to as a 'binary' relationship because there are two members in a set of opposites. The relationship between opposites is known as opposition. A member of a pair of opposites can generally be determined by the question What is the opposite of X?

The term antonym (and the related antonymy) is commonly taken to be synonymous with opposite, but antonym also has other more restricted meanings. Graded (or gradable) antonyms are word pairs whose meanings are opposite and which lie on a continuous spectrum (hot, cold). Complementary antonyms are word pairs whose meanings are opposite but whose meanings do not lie on a continuous spectrum (push, pull). Relational antonyms are word pairs where opposite makes sense only in the context of the relationship between the two meanings (teacher, pupil). These more restricted meanings may not apply in all scholarly contexts, with Lyons (1968, 1977) defining antonym to mean gradable antonyms, and Crystal (2003) warns that antonymy and antonym should be regarded with care.

General discussion

Opposites are simultaneously different and similar in meaning. Typically, they differ in only one dimension of meaning, but are similar in most other respects, including similarity in grammar and positions of semantic abnormality. Additionally, not all words have an opposite. Some words are non-opposable. For example, animal or plant species have no binary opposites (other than possible gender opposites such as lion/lioness, etc.); the word platypus therefore has no word that stands in opposition to it (hence the unanswerability of What is the opposite of platypus?).

Other words are opposable but have an accidental gap in a given language's lexicon. For example, the word devout lacks a lexical opposite, but it is fairly easy to conceptualize a parameter of devoutness where devout lies at the positive pole with a missing member at the negative pole. Opposites of such words can nevertheless sometimes be formed with the prefixes un- or non-, with varying degrees of naturalness. For example, the word undevout appears in Webster's dictionary of 1828, while the pattern of non-person could conceivably be extended to non-platypus. Conversely, some words appear to be a prefixed form of an opposite, but the opposite term does not exist, such as inept, which appears to be in- + *ept; such a word is known as an unpaired word.
Opposites may be viewed as a special type of incompatibility. Words that are incompatible create the following type of entailment (where $X$ is a given word and $Y$ is a different word incompatible with word $X$):

$$ \text{sentence } A \text{ is } X \text{ entails sentence } A \text{ is not } Y $$

An example of an incompatible pair of words is $\text{cat : dog}$:

$$ \text{It's a cat} \text{ entails It's not a dog} $$

This incompatibility is also found in the opposite pairs $\text{fast : slow}$ and $\text{stationary : moving}$, as can be seen below:

$$ \text{It's fast} \text{ entails It's not slow} $$
$$ \text{It's stationary} \text{ entails It's not moving} $$

Cruse (2004) identifies some basic characteristics of opposites:

- binarity
- inherentness
- patency

**Antonyms**

An antonym is one of a pair of words with opposite meanings. Each word in the pair is the antithesis of the other. A word may have more than one antonym. There are three categories of antonyms identified by the nature of the relationship between the opposed meanings. Where the two words have definitions that lie on a continuous spectrum of meaning, they are gradable antonyms. Where the meanings do not lie on a continuous spectrum and the words have no other lexical relationship, they are complementary antonyms. Where the two meanings are opposite only within the context of their relationship, they are relational antonyms.

**Gradable antonyms**

A gradable antonym is one of a pair of words with opposite meanings where the two meanings lie on a continuous spectrum. Temperature is such a continuous spectrum so hot and cold, two meanings on opposite ends of the spectrum, are gradable antonyms. Other examples include: heavy, light; fat, skinny; dark, light; young, old; early, late; empty, full; dull, interesting.

**Complementary antonyms**

A complementary antonym is one of a pair of words with opposite meanings, where the two meanings do not lie on a continuous spectrum. There is no continuous spectrum between push and pull but they are opposite in meaning and are therefore complementary.
antonyms. Other examples include: dead, alive; off, on; day, night; exit, entrance; exhale, inhale; occupied, vacant; identical, different.

**Relational antonyms**

A relational antonym is one of a pair of words with opposite meanings, where opposite makes sense only in the context of the relationship between the two meanings. There is no lexical opposite of teacher, but teacher and pupil are opposite within the context of their relationship. This makes them relational antonyms. Other examples include: husband, wife; doctor, patient; predator, prey; teach, learn; servant, master; come, go; parent, child.

**Opposite**

Some planned languages abundantly use such devices to reduce vocabulary multiplication. Esperanto has *mal-* (compare *bona* = "good" and *malbona* = "bad"), Damin has *kuri-* (*tjitjuu* "small", *kuritjitjuu* "large") and Newspeak has *un-* (as in *ungood*, "bad").

**Directional opposites**

- *antipodals*
- *reversives*
- *converses* (or *relational opposites*)
- *pseudo-opposites*

- **Relational antonyms** (*Converses*) are pairs in which one describes a relationship between two objects and the other describes the same relationship when the two objects are reversed, such as *parent* and *child*, *teacher* and *student*, or *buy* and *sell*.

**4. Difficulties and the importance of terminology.** Translations must therefore attempt to make the "location" of terms easier. The knowledge of the context which is often needed in addition can be supplied by amplifications in the text (footnotes) or separately in appendices (glossaries). If one checks the glossaries of the country-studies on France (Liebl 1991), Germany (Nuissl 1994) and Spain (Jutte 1992) published by the German Institute for Adult Education it becomes obvious that only limited aids to comprehension can be given in the appendix. A direct comparison of the explanation in the glossary of the French term "Education populaire", the Spanish "Educacion popular" and the German "Volksbildung" reveals the entries: * Education populaire: "Traditional field of education outside school which has been strongly leisureorientated since 1936. It is generally backed"
by associations". * Educacion popular: "Stands mainly for the Latin American concept of adult education. The influence of P Freire in the seventies was extremely important in Spain". * Volksbildung: "the term used for continuing education up to the end of the Second World War; refers particularly to the liberal bourgeois tradition of general education". It appears that the necessary knowledge of the context can be given more effectively through explanations in the text or in footnotes. I would like to quote a note on the Italian term "associazione" by Apitzsch (1990, p. 85) as, in my opinion, a successful example: "The word 'associazione' can perhaps be translated into German by the word 'Vereinigung' but really there is no German equivalent for it. It does not express what is meant by the German 'Vereinswesen', the privatistic following of particular leisure purposes, but the self-governed structuring of the central cultural needs of the majority of the population. The term which comes closest to 'associazionismo' is probably 'Assoziation' as Marx and Engels used it in their 'Deutschen Ideologie', where a 'community with others' is mentioned in which every individual has the means to 'develop his talents in all directions'." Add 2. Here the methodological requirement that differences be emphasized is fulfilled. The "difference method" should become a decisive principle in work in the field of terminology: not common features but differences should be emphasized. With work in the field of terminology up to now there is an obvious danger that common features and similarities are stressed and that terms are standardized. This procedure does not seem appropriate for research in continuing education, because differences between concepts are rashly levelled out.

4. Translation Difficulties And The Importance Of Terminology Work In Comparative Adult Education and above all to avoid drawing false analogies it is necessary to work contrastively. This could require coining new words in one's own language which follow the original terms in order to avoid drawing false analogies. These new expressions also act as a signal to the reader by drawing attention to the dangers of pseudo understanding. In such a case the terms of the source language should be given when the new expression is introduced. Another way to avoid drawing false analogies is just to keep the original term untranslated. Another method could be called the "transfer method", when a further translation step is undertaken regarding the contents. This is an additional abstraction step by the author: functional equivalents are located in the respective cultural context and shown. As an example for this method I give the transfer of the distinction between formal, non-formal and informal adult education to the situation in Germany

<table>
<thead>
<tr>
<th>Formal adult education</th>
<th>Non-formal adult education</th>
<th>Informal adult education</th>
</tr>
</thead>
</table>
Profiles: Qualification-orientated Non-vocational, (which Alternative, noneducation, continuing is not qualification- institutionalized adult education, further orientated) socio- education training, retraining cultural education

Usually, though, after "linguistic" translation has taken place, readers will have to conduct this further "factual" translation step themselves. Other significant transfer work can be done by quoting the results of supranational organisations or reconstructing debates carried out in other countries, for example when the American discussion on self-directed learning is summarized in Germany. Requirements for Research in Adult Education

First of all, the issue of translation and terminology must be understood not just as a pragmatic but also as a methodological problem. As such it deserves greater attention. Due to increased international, especially European, co-operation in education the importance of multilingual terminologies will increase, but at the same time the work done so far can be seen as insufficient. Therefore, research in adult education which is committed to internationality must see itself required to intensify this area. A step in this direction is the increased acknowledgement of the work done by supranational organizations in the field of theories and terminologies for continuing education (UNESCO, Council of Europe, Commission of the European Community etc.). Adult education in some countries, like in Germany, often represents a "special case" in the international context as far as its terms are concerned. A certain national self-absorption is obvious. The theories and recommendations of international organisations are hardly ever recognized, although they often don't contradict the national ones. Here I don't mean taking on the results of work by supranational organisations initially, but acknowledging them. They could, therefore, take on the role of the tertium comparationis and thus promote international understanding. To make it quite clear: I don't want to speak out in favour of a standardization of the technical terminology of continuing education. The tendency which can be detected for English to become the Lingua franca in the international context often makes technical communication easier but it doesn't solve the deeper problems of translation. Knowledge of the source language remains necessary for comparative studies. Competence in the subject cannot in this case be separated from linguistic competence. An important prerequisite for international specialist communication is the further development of one's own national system of terms. Drawing up a specialist dictionary of terms is an important desideratum of research. Here it is less important to establish a nomenclature of adult education than to continually strive to make central terms

Translation of phraseology

1. What is phraseology
2. Difficulties in translation of phraseology
3. The ways of translating pheaseology
4. Translation of proverbs and sayings

1. What is Phraseology

In linguistics, phraseology is the study of set or fixed expressions, such as idioms, phrasal verbs, and other types of multi-word lexical units (often collectively referred to as phrasemes), in which the component parts of the expression take on a meaning more specific than or otherwise not predictable from the sum of their meanings when used independently. For example, ‘Dutch auction’ is composed of the words Dutch ‘of or pertaining to the Netherlands’ and auction ‘a public sale in which goods are sold to the highest bidder’, but its meaning is not ‘a sale in the Netherlands where goods are sold to the highest
bidder’. Instead, the phrase has a conventionalized meaning referring to any auction where, instead of rising, the prices fall.

History of the development of phraseology

Phraseology (from Greek φράσις phrasis, "way of speaking" and -λογία -logia, "study of") is a scholarly approach to language which developed in the twentieth century. It took its start when Charles Bally's notion of locutions phraseologiques entered Russian lexicology and lexicography in the 1930s and 1940s and was subsequently developed in the former Soviet Union and other Eastern European countries. From the late 1960s on it established itself in (East) German linguistics but was also sporadically approached in English linguistics. The earliest English adaptations of phraseology are by Weinreich (1969) within the approach of transformational grammar, Arnold (1973), and Lipka (1992 [1974]). In Great Britain as well as other Western European countries, phraseology has steadily been developed over the last twenty years. The activities of the European Society of Phraseology (EUROPHRAS) and the European Association for Lexicography (EURALEX) with their regular conventions and publications attest to the prolific European interest in phraseology. Bibliographies of recent studies on English and general phraseology are included in Welte (1990) and specially collected in Cowie & Howarth (1996) whose bibliography is reproduced and continued on the internet and provides a rich source of the most recent publications in the field.

Phraseological units

The basic units of analysis in phraseology are often referred to as phrasemes or phraseological units. Phraseological units are (according to Prof. Kunin A.V.) stable word-groups with partially or fully transferred meanings ("to kick the bucket", “Greek gift”, “drink till all's blue”, “drunk as a fiddler (drunk as a lord, as a boiled owl)”, “as mad as a hatter (as a march hare)"). According to Rosemarie Gläser, a phraseological unit is a lexicalized, reproducible bixelexicor polylexemic word group in common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, and may have an emphatic or intensifying function in a text.

See the sidebar article: "Come Out With Your Hands Up!"

Issue Number 7 : September 1995
by Robert Matchette

Aviation has enjoyed numerous advances in aerodynamics, power plant efficiency and reliability, flightdeck automation, and navigation systems. However, ATC/aircraft communications have changed little over the years, and still exhibit the age-old limitations of natural and human-made interference that can distort messages, difficulties with language barriers, and the problems of pronunciation and phraseology. At the same time, the volume of ground-to-air (ATC/aircraft) communication has increased dramatically because of the remarkable increase in air traffic. Satellite links and discrete communication technology promise communications solutions for the future—until then, aviation is forced to deal with the communications status quo. One of the greatest problems inherent in voice communications today is the use of non-standard phraseology.

The ASRS database was searched for records which made reference to phraseology in their narratives, and 260 reports were reviewed. Many reported incidents resulted in little more than momentary confusion or annoyance for pilots and controllers. However, nearly half the reports involved near mid-air collisions, loss of standard ATC separation, runway transgressions, or other conflicts with potentially serious safety consequences.

Phraseology 101

Examples of non-standard phraseology occur during all flight phases. What follows are examples of common non-standard phraseology used in each phase of flight (which may or may not have had potentially serious consequences), and suggested alternate wording which may have prevented the incident.

Preflight

Watch out, you may get what you ask for!

- "I called for clearance to St. Louis as follows: 'Clearance delivery, company ident, ATIS info, federal aid to St. Louis.' Federal aid was meant to mean FAA clearance in a joking fashion. The Controller misinterpreted this to mean that we were being hijacked and called the FBI and airport police...I
used no 'standard' phraseology to indicate nor was it my intent to indicate we had a hijacking...I will use absolutely standard phraseology in the future..." (# 248982)

Conventional wisdom (and the AIM) dictate the use of a less provocative phrase: "ABC Clearance, company ident, I-F-R St. Louis." Although the AIM does not suggest advising Clearance Delivery that you have the current ATIS, individual locations may request that information, as well as the gate number when applicable.

**Pushback/Taxi**

You have to push prior to taxi...right?

After a pilot receives an IFR clearance, the next interaction with ATC is often a pushback request. What may be construed as authorization by some may not be by others.

- "Called for pushback Gate ABC Miami. Ground Control said 'Advise ready for taxi, use caution, company pushing out of XYZ.' Maintenance pushed us back with a turn and we blocked the inner taxiway. At that time Ground Control said we had not been cleared for push. I felt that since he said advise ready for taxi, we had been cleared for push. Suggest if he did not want us to push he should have said so and not have mentioned taxi." (# 627717)

At many large airports, some gates may be controlled by ATC, while others, out of direct sight of controllers, may be under the control of the air carrier--aircraft movements in this case will be governed by the letter of agreement between the carrier and ATC. It is not clear, in this instance, who had jurisdiction for this gate area. If this gate was ATC-controlled, the controller should have said "Hold" or "Pushback approved." If the gate was the carrier's responsibility, the flight crew erred in entering the taxiway during pushback. In any event, the message here is clear--controllers need to provide clear instructions and messages, and pilots need to ask for clarification if there is any confusion or opportunity for misinterpretation.

**Taxi Out**

To get there, I have to cross...

- "Ground cleared me to taxi to Runway 23. The taxi route was on the west side of the runway. While taxiing, Ground called and instructed me to conduct runup on the east side of Runway 23, so I taxied across active end of Runway 23. When across, Ground called and said, 'You just crossed end of active Runway 23 without a clearance to do so.' "(# 123722)
Although the reporter certainly did not have a specific clearance to cross the runway, the Controller contributed to the incident. A less ambiguous clearance would have been, "Aircraft ident, plan to conduct runup on east side of Runway 23, hold short of Runway 23." After an aircraft gets to a runway (assuming that it was the one intended), the pilot's awareness is often heightened, and the probability of a misunderstanding should be reduced...right?

**Into Position**

No, your other right

- "Cleared for takeoff Runway 17 at Colorado Springs. Took runway to use total length, required back-taxi approximately 300 feet. We were at maximum weight. Turning left on runway for short back-taxi, Tower said, 'Turn right on runway for departure.' (In my mind, what other direction would we turn [after turning left to back-taxi]?) Light aircraft turning final for Runway 12. As we back-taxied, Tower sent light aircraft around, and we began takeoff roll. Tower chastised us for not complying with his instructions to 'turn right on the runway.'...If Tower had wanted us to takeoff from the intersection, perhaps he should have cleared us for an intersection departure or depart from the intersection..." (#197294)

The reporter could have prevented any misunderstanding by informing the controller prior to reaching the runway that full length would be required for takeoff. In many situations, pilots and controllers giving each other as much advance information as possible will reduce the likelihood of miscommunication. In this case, the phraseology in question occurred at a busy time for the flight crew. Unfortunately, last-minute changes often occur at the highest workload phases of flight. In these situations, a sense of urgency can often cause pilots and controllers to neglect to clarify misconceptions as they might have done if there were no apparent time constraints. Schedule pressure plus a complex clearance can equal instructions in non-standard phraseology, as the next reporter discovered.

**Takeoff/Initial Climb**

When do we turn?

- "While in position and holding on Runway 22L, we received the following clearance: 'Turn left heading 140, cleared for takeoff Runway 22L, will call your turn in the air.' I queried the Captain about the turn and he agreed that ATC would initiate our turn. As we passed 1,000 feet AGL, the Tower said, 'Further left heading 110 degrees, tighten your turn'...He [could] have said, 'Left heading 140, cleared for takeoff Runway 22L, will call further turn in the air.' " (#141940)
A query directed to the Tower could have alleviated any misunderstanding, which in this case resulted in less than standard separation from another departing aircraft. The possibility for confusion abounds when specific numerical values are assigned as headings, airspeeds or altitudes. At times, the importance of standard phraseology can become critical, as the following report illustrates:

**Climb**

230 what?

- "...we finally contacted Departure passing through approximately 6,500 feet climbing. The Controller's response was a hurried, 'Roger, maintain 2-3-0.' The Captain responded, 'Roger, 2-3-0.' At this point, flight level 230 was selected on the aircraft's MCP (Mode Control Panel)...It was at this point that the Controller said that we had been assigned 8,000 feet. The Captain replied that we had been assigned flight level 230. The Controller's response was, 'I said two-hundred thirty knots, sir.'...Those numbers can imply heading, altitude or airspeed." (# 127825)

According to the AIM, when controllers issue a speed restriction, they are to use the word "speed" or "knots" in the clearance. However, once again, the flight crew could have asked for clarification before this altitude deviation took place.

**Cruise**

Cruise flight is often the time when flight crews can relax, since there is usually little cockpit activity compared to other phases of flight. This lack of activity can inspire flight crews to let down their guard and disregard things they might notice if they were more focused on specific tasks. Non-standard phraseology contributed to this incident in which a Controller attempted to verify a flight's altitude after a hand-off.

Roger what?

- "Cruise altitude was 7,000 feet assigned by New York Center. Hand-off was about 11 miles northwest of HAR VOR. The Captain checked in with MDT Approach and reported level at 7,000 feet. The Controller replied, 'Verify level at 8,000 feet.' The Captain replied, 'Roger'...The Controller presumed we were at 8,000 feet at check-in and tried to clarify our altitude, but was misled by our Captain's response to the inquiry ('Roger' was incomplete phraseology)."(# 229932)

AIM defines the term "Roger" as, "I have received all of your last transmission," and states that it "should not be used to answer a question requiring a yes or no answer." However, the term is constantly misused in communications, often
resulting in misunderstanding, annoyance, or more serious consequences for both pilots and controllers.

**Descent**

Roger this...

- "Center issued a clearance to descend to 5,000 feet MSL as the flight neared the entry point [of special use airspace]. This clearance was read back and the Controller was advised that the flight was, 'Canceling IFR at this time.' The Center responded with, 'Roger.' This response did not seem appropriate and the Controller was extremely busy...As we descended through 3,000 feet MSL, Center advised us that we were only cleared to 5,000 feet MSL and then asked us if we had canceled. We repeated that we had, and that we had heard his acknowledgment of our cancellation...'Roger' is probably the most misused term in flying today." (# 140258)

Roger that...

- "Planned descent for normal crossing restriction of 11,000 feet and 250 knots at FLATO. Issued 250 knots now, during descent. 250 knots now made the crossing restriction almost impossible. Busy frequency to get in a word that we wouldn't make the altitude. Finally got in a word, and ATC responded, 'Roger.' Did 'roger' mean it was OK or what?" (# 89792)

When pilots realize that an ATC clearance cannot be complied with, they are required to advise ATC as soon as possible. Timely notification is critical to prevent problems which could compromise separation from other traffic. Once pilots have advised ATC that a restriction cannot be made, they are often very anxious for a Controller's response either to relieve them of responsibility or to assign a new restriction. Roger is not the only response that offers little in the way of an answer, as the next report illustrates.

**Approach and Landing**

In an effort to keep each other well-informed, controllers and pilots might supply information that is out of the ordinary in order avoid potential problems or to help clear up any questions that might arise. Sometimes, these out-of-the-ordinary advisories can create more confusion or consternation than they were intended to alleviate. Consider this next report:

What are all those fire trucks doing?

- "We arrived on final approach to Runway 22L at EWR airport with less than 7,000 pounds of fuel. The airplane ahead of us did not vacate the runway in time, so a go-around was accomplished... The Captain asked me to declare
'minimum fuel', which I did. New York radar then asked us how much fuel we had remaining. The Captain said, 'We need to be on the ground in 10 minutes.' I repeated that to New York...New York radar said, 'Understand you have 10 minutes fuel remaining.' I said, 'Negative.' Apparently, New York had declared an emergency and called out the fire trucks anyway.” (# 246925)

After the Avianca Airlines accident on Long Island, NY, ATC sensitivity about fuel exhaustion was justifiably heightened. (See "Great Expectations" by Jeanne McElhatton, an excellent article in Issue # 3 of ASRS Directline about minimum fuel situations.) The flight crew might have alleviated this Controller's concerns by accurately conveying their situation. They could have said, for instance, "...we would like to be on the ground in about 10 minutes--just so we don't get too far into our fuel reserves."

**Landing and Rollout**

Once a successful approach and landing are accomplished, pilots tend to relax a little bit. The challenge, danger, and possibility of error are dramatically reduced, right?

- "...was instructed to enter right downwind for 25R. Landed and during rollout was instructed, 'Left next taxiway,' but at this point was unable to positively identify the next opening as a taxiway. ...Immediately after receiving this instruction, another aircraft (which was already holding in position on 25R) was cleared for takeoff 25R. Hearing this caused me to panic. I was afraid of crossing Runway 30 which I had been given landing instructions to hold short of. ...Sometimes it's 'left this taxiway', sometimes it's 'left next taxiway', which if you are very close to a taxiway (as I was), might be construed as the taxiway after the one you have almost passed..."(# 103105)

When arrivals to an airport are tightly spaced and aircraft are in position for departure, communications can get especially hectic. Controllers often try to assist a pilot by giving what they think are simple, direct instructions. Although the intentions are good, identifying the specific taxiway designation in the instruction would help minimize misunderstanding. Pilots can assist the controller by advising ATC as soon as possible of any known restrictions on where they can turn off the runway.
**Taxi In**

If you're not sure, ask...

- "...on rollout at Moline, IL, Controller instructions heard and read back as, 'Clear at taxiway E, stay with Tower to ramp.' Upon reaching and entering Runway 31, we noted another aircraft in takeoff position...Tower said, '[Air Carrier X], you were supposed to hold short.' I responded 'I thought we were cleared to the ramp with you.' He said, 'No, you were cleared to hold short on Runway 31.' I never recall hearing or reading back such a clearance..." ( # 194811)

As in many cases, without reviewing the ATC tapes, no one will ever know whose account of this incident is correct. However, unless it is absolutely clear that a taxi clearance includes a crossing clearance, a confirmation of the clearance as well as a visual check of the runway must occur to prevent this kind of incident.

**The Human Factor**

**So where is the problem?**

Problems with communications technique are evident on both sides of the radio link. Although controllers are mandated to adhere to standard phraseology, there are certainly examples of controllers using non-standard phrases. Pilots are required by regulation to read back certain phases of a clearance, but are given, and often exercise, more latitude in phraseology than their controller counterparts. In the final analysis, human factors issues, such as loss of situational awareness, readback/hearback, anticipatory problems, response to schedule pressure, etc., affect controllers and pilots alike. Following are some typical examples of flawed communications technique with which most pilots can identify.

**Too Casual**

In the following report, the pilot's phraseology is too casual for the task at hand:

- "The low altitude Controller issued the aircraft a clearance of: 'Cross WHIGG intersection at and maintain one-five thousand, and two-five-zero knots.' The pilot responded with: '[Air Carrier X], we'll do it.' At WHIGG the aircraft's Mode C altitude readout on the Controller's scope indicated 16,500 feet MSL, and the ground speed readout indicated that the aircraft was still well above the 250 knot restriction. When the Controller questioned the pilot,...the pilot responded with an unconcerned, '...yeah, I know...'" ( # 105229)
2. Difficulties in translating phraseology

Sentence Construction

Even when the proper words are uttered over the frequency, the inflection or cadence used can significantly change the meaning.

- "Center cleared us to 'Descend to 13,000 at MAJEK (pause) 250 knots at 14,000 feet'...Something didn't sound right, so my response on readback was, 'I understand, flight cleared to descend to 13,000, slow to 250 knots upon reaching 14,000 feet.' Center response was 'Roger.'...About that same time an aircraft behind us was cleared, 'Cross MAJEK at 14,000, 250 knots, then descend to 13,000 feet.' We were at approximately 13,700 feet, 250 knots when the copilot and I both decided that the Center wanted us at 14,000 feet until MAJEK..." (# 113536)

Fatigue and CRM

A high-workload phase of flight, frequency congestion, heavy traffic, and fatigue sometimes combine with less than optimum cockpit resource management to push pilots and controllers to their limits. When non-standard phraseology enters the picture, things can quickly fall apart as they did in this airborne conflict near Denver.

- "The Controller was very busy, on the verge of overload...The Controller, with no warning or explanation called, '[Air Carrier X], the traffic you're following is turning final for Runway 26, a company [jet].' We looked at our 3 o'clock position and saw a [jet] inbound for the runway. My F/O, without asking me, called the traffic in sight [to ATC]...Just prior to our turn to final the Controller called with a frantic, 'You followed the wrong aircraft, turn right heading 270 degrees and climb to 5,000 feet'...I feel this was caused by improper phraseology and procedures, heavy traffic, crew fatigue, 12th leg in 27 hours, and a breakdown in cockpit communications." (# 248002)

Say it Again, Sam

It should be evident to anyone listening to an ATC frequency that non-standard phraseology is common. Whether it is a significant factor in aviation incidents is open to discussion. The reports reviewed here are but a fraction of those in the ASRS database. Regardless of the magnitude of the problem, there certainly are ways to help avoid these problems in the first place, or to minimize their effect on day-to-day operations.
1. If a clearance or instruction seems the least bit out of the ordinary or ambiguous, flight crews should not hesitate to clarify the clearance or instruction until no doubt remains.

2. Pilots and controllers should make a conscious effort to use standard phraseology in all ATC communications. In addition, inflection and the placement of pauses in a transmission may be significant.

3. A recurrent training session is the perfect venue for pilots to review the AIM and other pertinent resources discussing standard phraseology.

4. Before the first trip as a flight crew, the Captain should take the initiative to discuss phraseology issues as they pertain to inter-crew as well as ATC communications. This may help to prevent misunderstandings among the crew, and to heighten alertness for non-standard phraseology used by ATC. It is equally important for flight instructors to discuss these issues with their students, since frequent intra-cockpit communications take place during instructional sessions.

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**Come Out With Your Hands Up!**

The Pilot-Controller Glossary defines squawk as "activate specific mode/code/function on the aircraft transponder." Therefore, "squawk your altitude" is a controller's instruction to activate the altitude function of a Mode 3/A transponder.

Squawking 7500 is the international code to indicate a hijacking. The AIM instructs pilots of hijacked aircraft to set 7500 into the aircraft transponder, which triggers a flashing "HIJK" in the aircraft's data block on the Controller's radar screen. The Controller will then ask the pilot to "verify squawking 7500." If the pilot verifies the code or makes no response at all, the Controller will not ask further questions, but will continue to flight-follow, respond to pilot requests, and notify appropriate authorities. These procedures are exactly the ones that occurred, as this reporter can testify:

- "Burbank assigned me a squawk code. Several minutes later the Controller asked me my altitude and I responded 7,500 feet. He told me to squawk my altitude. I replied, 'Squawking 7500', and the Controller confirmed my code...After landing, Ground directed me to a specific parking area, and I was immediately surrounded by three police cars with a number of officers pointing their weapons at me...They frisked me and handcuffed me. They really roughed me up...I would suggest that Controllers never use the terminology 'squawk your altitude.'" (# 147865)
This poor pilot forgot to review his AIM, which would have informed him that:

"Code 7500 will never be assigned by ATC without prior notification from the pilot that his aircraft is being subjected to unlawful interference [hijacking]. The pilot should refuse the assignment of Code 7500 in any other situation and inform the controller accordingly."

In fact, ATC will not assign any transponder codes beginning with 75, 76, or 77 for anything other than what they are meant for. Code 7512, or 7622, or 7752, for example, will not be assigned because the first two numbers trigger the computer--the last two digits make no difference.

3. Ways of translating phraseological units

Translation of phraseological units

Interest in phraseology has grown considerably over the last twenty years or so. While the general linguists view of phraseology before that time can probably be caricatured as “idiom researchers and lexicographers classifying and researching various kinds of fairly frozen idiomatic expressions”, this view has thankfully changed. Nowadays, the issues of identifying and classifying phraseologisms as well as integrating them into theoretical research and practical application has a much more profound influence on researchers and their agendas in many different sub-disciplines of linguistics as well as in language learning, acquisition, and teaching, natural language processing, etc.

One of the main problems in the art of translation is phraseology. In this context, it is a disheartening fact that most of the language-pair-related phraseological dictionaries are unidirectional (source language to target language) and based on a selection of the target language's phraseological units. The problem with the unidirectional approach is the very important fact that phraseological units cannot simply be reversed. It is necessary to make a new selection among the idioms of the former target language in order to achieve a central, adequate corpus of lexical units (lemmata).

It is needed to mark that these not numerous articles are of common character only. Moreover, co-operation of languages at a phraseological level is also explored not enough, in our opinion. This question, mainly, was examined in a complex with other linguistic problems.

So, the work is devoted to the research of peculiarities of translation into Ukrainian of English phraseological units.

The object of the research – phraseological units.

The subject of the research is functioning of phraseological units in literary discourse and ways of their translations.
The aim of this work is to explore peculiarities of translation of phraseological units in the context.

At the decision of the formulated tasks the mixed methods in the research were used: distributive method, method of contextual analyses, method of translating transformations.

We should mention that this research work represents a great theoretical value for those willing to take up their future carrier in the field of translations as invaluable reference to the methods and the ways of translation of poetic literature.

And the practical value of this diploma work brings certain contribution to development of phraseology in the plan of study of phraseological units, from point of their origin and methods of translation into Ukrainian.

Idiomatic or phraseological expressions are structurally, lexically and semantically fixed phrases or sentences having mostly the meaning, which is not made up by the sum of meanings of their component parts. An indispensable feature of idiomatic (phraseo-logical) expressions is their figurative, i.e., metaphorical nature and usage. It is this nature that makes them distinguishable from structurally identical free combinations of words Cf.: red tape (free word-comb.) червона стрічка - red tape (idiom) канцелярський формалізм (бюрократизм); the tables are/were turned (free word-comb.) столи перекинути/були перекинуті - the tables are turned (idiom) ситуація докорінно змінилася; супротивники помінялися ролями/місцями; play with fire гратися з вогнем (free word-comb.) гратися з вогнем (біля багаття) - наражатися на небезпеку (idiom).

On rare occasions the lexical meaning of idiomatically bound expressions can coincide with their direct, i.e., not transferred meaning, which facilitates their understanding as in the examples like: to make way дати дорогу; to die a dog's death здохнути як собака; to receive a hero's welcome зустрічати як героя; wait a minute/a moment зачекайте хвилину/ один момент; to tell (you) the truth правду казати/правду кажучи; to dust one's coat/jacket витрусити пальто/ піджака - дати духопеликів.

Translation of phraseologisms is a very complicated problem. Right translation is stipulated with finding the most concordant and equivalent words that is usually deprived of coloring in the translation as a usual lexical unit.

Besides it, there is also the possibility of a non phraseological translation of an idiom. This choice is preferred when the denotative meaning of the translation act is chosen as a dominant, and one is ready to compromise as to the presentation of the expressive color, of the meaning nuances, of connotation and aphoristic form.

In the case of non phraseological rendering, there are two possibilities: one can opt for a lexical translation or for a calque. The lexical translation consists in explicating through other words the denotative meaning of the phraseologism,
giving up all the other style and connotation aspects. In the case of the "hammer and anvil" idiom, a lexical rendering could be "to be in an uneasy, stressing situation".

The calque would consist instead in translating the idiom to the letter into a culture where such a form is not recognized as an idiom: in this case the reader of the receiving culture perceives the idiom as unusual and feels the problem to interpret it in a non literal, metaphorical way. The calque has the advantage of preserving intact all second-degree, non-denotative references that in some authors’ strategy can have an essential importance. It is true that the reconstruction of the denotative meaning is left to the receiving culture’s ability, but it is true as well that the metaphor is an essential, primal semiotic mechanism that therefore belongs to all cultures.

One should notice that translating a realia in one or another means it is wanted to lose a trope accordingly phraseologism. Trope should be transferred by tropes, phraseologism by phraseologism; only “filling” will differ from the origin one.

In each cultural context there are typical modes of expression that assemble words in order to signify something that is not limited to the sum of the meanings of the single words that compose them; an extra meaning, usually metaphorical, becomes part and parcel of this particular assembly. "To find oneself between hammer and anvil" does not literally mean to be in that physical condition; it means rather to be in a stressing or very difficult situation. In our everyday life we seldom find the hammer or anvil in our immediate vicinity.

Phraseologisms – or expressions that would aspire at becoming so – are formed in huge quantities, but do not always succeed. Sometimes are formed and disappear almost simultaneously. The only instances that create problems for the translator are the stable, recurrent lexical idioms, that for their metaphorical meaning do not rely only on the reader’s logic at the time of reading, but also, and above all, on the value that such a metaphor has assumed in the history of the language under discussion.

Translating of national idiomatic expressions causes also some difficulties at a translator. Being nationally distinct, they can not have in the target language traditionally established equivalents or loan variants. As a result, most of them may have more than one translator's version in the target language. It may be either a regular sense-to-sense variant (an interlinear-type translation) or an artistic literary version rendering in which alongside the lexical meaning also the aphoristic nature, the expressiveness, the picturesqueness, the vividness, etc. of the source language phraseologism/idiom.

Some phraseological expressions singled out by the Acad. V. Vinogradov as unities and having mostly a transparent meaning may reflect various national features of the source language. The latter may be either of lingual or extralingual
nature, involving the national images, their peculiar picturesqueness or means of expression with clear reference to traditions, customs or historical events, geographical position of the source language nation. Such phraseological expressions are often of a simple or composite sentence structure.

Within a single phraseological-semantic field, which is thematically quite extensive, the phraseological units are grouped into smaller sections. The smallest section consists of phraseological units which express one single concept or one extralinguistic characteristic.

The creation of phraseological-semantic fields can serve as a method of description of certain national and cultural specifics. That is, such a description can give us some insight into how phraseological units display a special, nation-specific perception of the world. The fact that a certain phraseological unit appears in the language and remains current in it indicates that the unit contains a generally comprehensible, typical metaphor (or symbol).

The vocabulary of a language is enriched not only by words but also by phraseological units. Phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units. They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units «idioms». We can mention such dictionaries as: L. Smith «Words and Idioms», V. Collins «A Book of English Idioms» etc. In these dictionaries we can find words, peculiar in their semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged, as a rule, into different semantic groups. Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure and according to their part-of-speech meaning.

WAYS OF FORMING PHRASEOLOGICAL UNITS

A.V. Koonin classified phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming phraseological units. Primary ways of forming phraseological units are those when a unit is formed on the basis of a free word-group:

a) Most productive in Modern English is the formation of phraseological units by means of transferring the meaning of terminological word-groups, e.g. in cosmic technique we can point out the following phrases: «launching pad» in its
terminological meaning is «стартовая площадка», in its transferred meaning - «отправной пункт», «to link up» - «стыковаться, стыковать космические корабли» in its transformed meaning it means - «знакомиться»;
b) a large group of phraseological units was formed from free word groups by transforming their meaning, e.g. «granny farm» - «пансионат для престарелых», «Troyan horse» - «компьютерная программа, преднамеренно составленная для повреждения компьютера»;
c) phraseological units can be formed by means of alliteration, e.g. «a sad sack» - «несчастный случай», «culture vulture» - «человек, интересующийся искусством», «fudge and nudge» - «уклончивость».
d) they can be formed by means of expressiveness, especially it is characteristic for forming interjections, e.g. «My aunt!», «Hear, hear!» etc.
e) they can be formed by means of distorting a word group, e.g. «odds and ends» was formed from «odd ends».
f) they can be formed by using archaisms, e.g. «in brown study» means «in gloomy meditation» where both components preserve their archaic meanings,
g) they can be formed by using a sentence in a different sphere of life, e.g. «that cock won’t fight» can be used as a free word-group when it is used in sports (cock fighting), it becomes a phraseological unit when it is used in everyday life, because it is used metaphorically,
h) they can be formed when we use some unreal image, e.g. «to have butterflies in the stomach» - «испытывать волнение», «to have green fingers» - «преуспевать как садовод-любитель» etc.
i) they can be formed by using expressions of writers or politicians in everyday life, e.g. «corridors of power» (Snow), «American dream» (Alby) «locust years» (Churchil), «the winds of change» (Mc Millan).
Secondary ways of forming phraseological units are those when a phraseological unit is formed on the basis of another phraseological unit; they are:
a) conversion, e.g. «to vote with one’s feet» was converted into «vote with one’s feet»;
b) changing the grammar form, e.g. «Make hay while the sun shines» is transferred into a verbal phrase - «to make hay while the sun shines»;
c) analogy, e.g. «Curiosity killed the cat» was transferred into «Care killed the cat»;
d) contrast, e.g. «cold surgery» - «a planned before operation» was formed by contrasting it with «acute surgery», «thin cat» - «a poor person» was formed by contrasting it with «fat cat»;
e) shortening of proverbs or sayings e.g. from the proverb «You can’t make a silk purse out of a sow’s ear» by means of clipping the middle of it the phraseological unit «to make a sow’s ear» was formed with the meaning «ошибаться».
f) borrowing phraseological units from other languages, either as translation loans, e.g. «living space» (German), «to take the bull by the horns» (Latin) or by means of phonetic borrowings «mèche blanche» (French), «corps d’élite» (French), «sotto voce» (Italian) etc. Phonetic borrowings among phraseological units refer to the bookish style and are not used very often.

**SEMANTIC CLASSIFICATION OF PHRASEOLOGICAL UNITS**

Phraseological units can be classified according to the degree of motivation of their meaning. This classification was suggested by acad. V.V. Vinogradov for Russian phraseological units. He pointed out three types of phraseological units: According to the degree of idiomaticity phraseological units can be classified into three big groups: phraseological fusions (сращения), phraseological unities (единства) and phraseological collocations (сочетания). Phraseological fusions are completely non-motivated word-groups, e.g. as mad as a hatter — 'utterly mad'; white elephant — 'an expensive but useless thing'. Phraseological unities are partially non-motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit, e.g. to bend the knee — 'to submit to a stronger force, to obey submissively'; to wash one's dirty linen in public — 'to discuss or make public one's quarrels'. Phraseological collocations are not only motivated but contain one component used in its direct meaning, while the other is used metaphorically, e.g. to meet the requirements, to attain success. In this group of phraseological units some substitutions are possible which do not destroy the meaning of the metaphoric element, e.g. to meet the needs, to meet the demand, to meet the necessity; to have success, to lose success. These substitutions are not synonymical and the meaning of the whole changes, while the meaning of the verb meet and the noun success are kept intact.

**CLASSIFICATION OF PHRASEOLOGICAL UNITS ACCORDING TO THEIR ORIGIN**

The consideration of the origin of phraseological units contributes to a better understanding of phraseological meaning. According to their origin all phraseological units may be divided into two big groups: native and borrowed. The main sources of native phraseological units are: 1) terminological and professional lexics, e.g. physics: center of gravity (центр тяжести), specific weight (удельный вес); navigation: cut the painter (обрубить канат) — 'to become independent', lower one's colours (спустить свой флаг) — 'to yield, to give in'; military sphere: fall into line (стать в строй) — 'conform
with others';

2) British literature, e.g. the green-eyed monster — 'jealousy" (W. Shakespeare); like Hamlet without the prince — 'the most important person at event is absent' (W.Shakespeare); fall on evil days— 'live in poverty after having enjoyed better times' (J.Milton); a sight for sore eyes — 'a person or thing that one is extremely pleased or relieved to see' (J.Swift); how goes the enemy? (Ch. Dickens) — 'what is the time?'; never say die — 'do not give up hope in a difficult situation' (Ch.Dickens);

3) British traditions and customs, e.g. baker's dozen — 'a group of thirteen'. In the past British merchants of bread received from bakers thirteen loaves instead of twelve and the thirteenth loaf was merchants' profit.

4) superstitions and legends, e.g. a black sheep — 'a less successful or more immoral person in a family or a group'. People believed that a black sheep was marked by the devil; the halcyon days — 'a very happy or successful period in the past'. According to an ancient legend a halcyon (зимородок) hatches/grows its fledglings in a nest that sails in the sea and during this period (about two weeks) the sea is completely calm;

5) historical facts and events, personalities, e.g. as well be hanged {or hung) for a sheep as a lamb — 'something that you say when you are going to be punished for something so you decide to do something worse because your punishment will not be any more severe'. According to an old law a person who stole a sheep was sentenced to death by hanging, so it was worth stealing something more because there was no worse punishment; to do a Thatcher — 'to stay in power as prime minister for three consecutive terms (from the former Conservative prime minister Margaret Thatcher);

6) phenomena and facts of everyday life, e.g. carry coals to Newcastle — 'to take something to a place where there is plenty of it available'. Newcastle is a town in Northern England where a lot of coal was produced; to get out of wood — 'to be saved from danger or difficulty'.

The main sources of borrowed phraseological units are: 1) the Holy Script, e. g. the left hand does not know what the right hand is doing — 'communication in an organization is bad so that one part does not know what is happening in another part'; the kiss of Judas — 'any display of affection whose purpose is to conceal any act of treachery' (Matthew XXVI: 49); 2) ancient legends and myths belonging to different religious or cultural traditions, e.g. to cut the Gordian knot — 'to deal with a difficult problem in a strong, simple and effective way' (from the legend saying that Gordius, king of Gordium, tied an intricate knot and prophesied that whoever untied it would become the ruler of Asia. It was cut through with a sword by Alexander the Great); a Procrustean
bed — 'a harsh, inhumane system into which the individual is fitted by force, regardless of his own needs and wishes' (from Greek Mythology. Procrustes — a robber who forced travelers to lie on a bed and made them fit by stretching their limbs or cutting off the appropriate length of leg); 3) facts and events of the world history, e.g. to cross the Rubicon — 'to do something which will have very important results which cannot be changed after'. Julius Caesar started a war which resulted in victory for him by crossing the river Rubicon in Italy; to meet one's Waterloo — 'be faced with, esp. after previous success, a final defeat, a difficulty or obstacle one cannot overcome (from the defeat of Napoleon at Waterloo 1815)'; 4) variants of the English language, e.g. a heavy hitter — 'someone who is powerful and has achieved a lot' (American); a hole card — 'a secret advantage that is ready to use when you need it' (American); be home and hosed — 'to have completed something successfully' (Australian); 5) other languages (classical and modern), e.g. second to none — 'equal with any other and better than most' (from Latin: nulli secundus); for smb's fair eyes — 'because of personal sympathy, not be worth one's deserts, services, for nothing' (from French: pour les beaux yeux de qn.); the fair sex — 'women' (from French: le beau sex); let the cat out of the bag — 'reveal a secret carelessly or by mistake' (from German: die Katze aus dem Sack lassen); tilt at windmills — 'to waste time trying to deal with enemies or problems that do no exist' (from Spanish: acometer molinos de viento); every dog is a lion at home — 'to feel significant in the familiar surrounding' (from Italian: ogni cane è leone a casa sua).

STRUCTURAL CLASSIFICATION OF PHRASEOLOGICAL UNITS

Prof. A.I. Smirnitsky worked out structural classification of phraseological units, comparing them with words. He points out one-top units which he compares with derived words because derived words have only one root morpheme. He points out two-top units which he compares with compound words because in compound words we usually have two root morphemes. Among one-top units he points out three structural types; a) units of the type «to give up» (verb + postposition type), e.g. to art up, to back up, to drop out, to nose out, to buy into, to sandwich in etc.; b) units of the type «to be tired». Some of these units remind the Passive Voice in their structure but they have different prepositions with them, while in the Passive
Voice we can have only prepositions «by» or «with», e.g. to be tired of, to be interested in, to be surprised at etc. There are also units in this type which remind free word-groups of the type «to be young», e.g. to be akin to, to be aware of etc. The difference between them is that the adjective «young» can be used as an attribute and as a predicative in a sentence, while the nominal component in such units can act only as a predicative. In these units the verb is the grammar centre and the second component is the semantic centre; c) prepositional- nominal phraseological units. These units are equivalents of unchangeable words: prepositions, conjunctions, adverbs, that is why they have no grammar centre, their semantic centre is the nominal part, e.g. on the doorstep (quite near), on the nose (exactly), in the course of, on the stroke of, in time, on the point of etc. In the course of time such units can become words, e.g. tomorrow, instead etc. Among two-top units A.I. Smirnitsky points out the following structural types: a) attributive-nominal such as: a month of Sundays, grey matter, a millstone round one’s neck and many others. Units of this type are noun equivalents and can be partly or perfectly idiomatic. In partly idiomatic units (phrasisms) sometimes the first component is idiomatic, e.g. high road, in other cases the second component is idiomatic, e.g. first night. In many cases both components are idiomatic, e.g. red tape, blind alley, bed of nail, shot in the arm and many others. b) verb-nominal phraseological units, e.g. to read between the lines, to speak BBC, to sweep under the carpet etc. The grammar centre of such units is the verb, the semantic centre in many cases is the nominal component, e.g. to fall in love. In some units the verb is both the grammar and the semantic centre, e.g. not to know the ropes. These units can be perfectly idiomatic as well, e.g. to burn one’s boats, to vote with one’s feet, to take to the cleaners’ etc. Very close to such units are word-groups of the type to have a glance, to have a smoke. These units are not idiomatic and are treated in grammar as a special syntactical combination, a kind of aspect. c) phraseological repetitions, such as: now or never, part and parcel, country and western etc. Such units can be built on antonyms, e.g. ups and downs, back and forth; often they are formed by means of alliteration, e.g. cakes and ale, as busy as a bee. Components in repetitions are joined by means of conjunctions. These units are equivalents of adverbs or adjectives and have no grammar centre. They can also be partly or perfectly idiomatic, e.g. cool as a cucumber (partly), bread and butter (perfectly). Phraseological units the same as compound words can have more than two tops (stems in compound words), e.g. to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shadow of one’s own self, at one’s own sweet will.
Phraseological units can be classified as parts of speech. This classification was suggested by I.V. Arnold. Here we have the following groups:

a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets, 
b) verb phraseologisms denoting an action, a state, a feeling, e.g. to break the logjam, to get on somebody’s coattails, to be on the beam, to nose out , to make headlines, 
c) adjective phraseologisms denoting a quality, e.g. loose as a goose, dull as lead, 
d) adverb phraseological units, such as : with a bump, in the soup, like a dream , like a dog with two tails, 
e) preposition phraseological units, e.g. in the course of, on the stroke of , 
f) interjection phraseological units, e.g. «Catch me!», «Well, I never!» etc. 

In I.V.Arnold’s classification there are also sentence equivalents, proverbs, sayings and quotations, e.g. «The sky is the limit», «What makes him tick», » I am easy». Proverbs are usually metaphorical, e.g. «Too many cooks spoil the broth», while sayings are as a rule non-metaphorical, e.g. «Where there is a will there is a way».

4. Translation of proverbs and sayings

<table>
<thead>
<tr>
<th>No</th>
<th>Text</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>0101</td>
<td>Man Proposeth, God Disposeth</td>
<td>God - Humans plan, God decides.</td>
</tr>
<tr>
<td>0102</td>
<td>By the needle you shall draw the thread, and by that which is past, see how that which is to come will be drawne on.</td>
<td>Time - As needle draws the thread, the past pulls the future.</td>
</tr>
<tr>
<td>0103</td>
<td>At the games end we shall see who gaines.</td>
<td>Contest - It ain't over 'til it's over. or Wait until all the plays score before you know who won.</td>
</tr>
<tr>
<td>0104</td>
<td>There is no jollitie but hath a smack of folly.</td>
<td>Jokes - Every cheerful joke contains a little follishness.</td>
</tr>
<tr>
<td>0105</td>
<td>Where there is no honour, there is no griefe.</td>
<td>Morality - The dishonorable, who are without conscience, are content.</td>
</tr>
<tr>
<td>0106</td>
<td>Send a wise man on an errand, and say nothing unto him.</td>
<td>Virtue - When you ask a wise man to do something, just leave him to do it.</td>
</tr>
<tr>
<td>0107</td>
<td>Helpe thy selfe, and God will helpe thee.</td>
<td>God - Use your talents, and God will augment them.</td>
</tr>
<tr>
<td>0108</td>
<td>The yeare doth nothing else but open and shut.</td>
<td>Time - The year begins and ends; don't make so much of it.</td>
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<td>Page</td>
<td>Line</td>
<td>Text</td>
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<tr>
<td>0109</td>
<td>0306</td>
<td>All is not gold that glitters.</td>
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<tr>
<td>0110</td>
<td>0002</td>
<td>He begins to die, that quits his desires.</td>
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<tr>
<td>0111</td>
<td>0926</td>
<td>Conversation makes one what he is.</td>
</tr>
<tr>
<td>0112</td>
<td>0033</td>
<td>God sends cold according to Cloathes.</td>
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<td>0113</td>
<td>0479</td>
<td>Fine words dresse ill deedses.</td>
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<tr>
<td>0114</td>
<td>0928</td>
<td>Yeeres know more then bookes.</td>
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<tr>
<td>0115</td>
<td>0050</td>
<td>A Dwarf on a Giant's shoulder sees further of the two.</td>
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<tr>
<td>0116</td>
<td>0469</td>
<td>In the kingdome of blind men the one ey'd is king.</td>
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<tr>
<td>0117</td>
<td>0323</td>
<td>Little stickes kindle the fire; great ones put it out.</td>
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<tr>
<td>0118</td>
<td>0633</td>
<td>The reasons of the poore weigh not.</td>
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<tr>
<td>0119</td>
<td>0180</td>
<td>Whether you boil snow or pound it, you can have but water of it.</td>
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<tr>
<td>0120</td>
<td>0034</td>
<td>One sound blow will serve to undo all.</td>
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<td>0121</td>
<td>0315</td>
<td>God strikes not with both hands, for to the sea he made havens, and to rivers foords.</td>
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<tr>
<td>0122</td>
<td>0652</td>
<td>Shew me a lyer, and I'le shew thee a theefe.</td>
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<tr>
<td>0123</td>
<td>0080</td>
<td>He that is warme, thinkes all so.</td>
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<td>0124</td>
<td>0019</td>
<td>If ye would know a knave, give him a staff.</td>
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<tr>
<td>0125</td>
<td>0330</td>
<td>Stay a little and news will find you.</td>
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<tr>
<td>0126</td>
<td>0331</td>
<td>Stay till the lame</td>
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<tr>
<td>No.</td>
<td>Time</td>
<td>English</td>
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<tr>
<td>0127</td>
<td>0619</td>
<td>messenger come, if you will know the truth of the thing.</td>
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<tr>
<td>King, Martin Luther</td>
<td>0654</td>
<td>In every Art it is good to have a master.</td>
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<tr>
<td>0128</td>
<td>0615</td>
<td>Time is the Rider that breakes yuth.</td>
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<tr>
<td>0129</td>
<td>0914</td>
<td>The life of man is a winter way.</td>
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<tr>
<td>0130</td>
<td>0007</td>
<td>Hee that stumbles and falles not, mends his pace.</td>
</tr>
<tr>
<td>0131</td>
<td>0196</td>
<td>Whose house is of glasse, must not throw stones at another.</td>
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<tr>
<td>0201</td>
<td>1154</td>
<td>Take heed of winde that comes in at a hole, and a reconciled Enemy.</td>
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<tr>
<td>0202</td>
<td>0520</td>
<td>All things in their being are good for something.</td>
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<tr>
<td>0203</td>
<td>0304</td>
<td>He will burne his house, to warme his hands.</td>
</tr>
<tr>
<td>0204</td>
<td>0767</td>
<td>Better speake truth rudely, then lye covertly.</td>
</tr>
<tr>
<td>0205</td>
<td>0049</td>
<td>Love and a Cough cannot be hid.</td>
</tr>
<tr>
<td>0206</td>
<td>0125</td>
<td>A snow yeare, a rich yeare.</td>
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</tbody>
</table>

### Translation methods and procedures

1. **Classification of methods**
2. **Peculiarities of these methods**
3. **Translation procedures**
4. **Componential analysis**

#### 1. Classification of methods
The **grammar translation method** is a method of teaching foreign languages derived from the classical (sometimes called traditional) method of teaching Greek and Latin. In grammar-translation classes, students learn grammatical rules and then apply those rules by translating sentences between the target language and the native language. Advanced students may be required to translate whole texts word-for-word. The method has two main goals: to enable students to read and translate literature written in the target language, and to further students’ general intellectual development.

### History and philosophy

The grammar-translation method originated from the practice of teaching Latin. In the early 1500s, Latin was the most widely-studied foreign language due to its prominence in government, academia, and business. However, during the course of the century the use of Latin dwindled, and it was gradually replaced by English, French, and Italian. After the decline of Latin, the purpose of learning it in schools changed. Whereas previously students had learned Latin for the purpose of communication, it came to be learned as a purely academic subject.

Throughout Europe in the 18th and 19th centuries, the education system was formed primarily around a concept called *faculty psychology*. This theory dictated that the body and mind were separate and the mind consisted of three parts: the will, emotion, and intellect. It was believed that the intellect could be sharpened enough to eventually control the will and emotions. The way to do this was through learning classical literature of the Greeks and Romans, as well as mathematics. Additionally, an adult with such an education was considered mentally prepared for the world and its challenges.

At first it was believed that teaching modern languages was not useful for the development of mental discipline and thus they were left out of the curriculum. When modern languages did begin to appear in school curricula in the 19th century, teachers taught them with the same grammar-translation method as was used for classical Latin and Greek. As a result, textbooks were essentially copied for the modern language classroom. In the United States of America, the basic foundations of this method were used in most high school and college foreign language classrooms.

### Principles and goals
There are two main goals to grammar-translation classes. One is to develop students’ reading ability to a level where they can read literature in the target language. The other is to develop students’ general mental discipline. The users of foreign language wanted simply to note things of their interest in the literature of foreign languages. Therefore, this method focuses on reading and writing and has developed techniques which facilitate more or less the learning of reading and writing only. As a result, speaking and listening are overlooked.

2. Peculiarities of these methods

Grammar-translation classes are usually conducted in the students’ native language. Grammar rules are learned deductively; students learn grammar rules by rote, and then practice the rules by doing grammar drills and translating sentences to and from the target language. More attention is paid to the form of the sentences being translated than to their content. When students reach more advanced levels of achievement, they may translate entire texts from the target language. Tests often consist of the translation of classical texts.

There is not usually any listening or speaking practice, and very little attention is placed on pronunciation or any communicative aspects of the language. The skill exercised is reading, and then only in the context of translation.

Materials

The mainstay of classroom materials for the grammar-translation method is the textbook. Textbooks in the 19th century attempted to codify the grammar of the target language into discrete rules for students to learn and memorize. A chapter in a typical grammar-translation textbook would begin with a bilingual vocabulary list, after which there would be grammar rules for students to study and sentences for them to translate. Some typical sentences from 19th-century textbooks are as follows:

The philosopher pulled the lower jaw of the hen.

My sons have bought the mirrors of the Duke.

The cat of my aunt is more treacherous than the dog of your uncle.

Reception
The method by definition has a very limited scope. Because speaking or any kind of spontaneous creative output was missing from the curriculum, students would often fail at speaking or even letter writing in the target language. A noteworthy quote describing the effect of this method comes from Bahlsen, who was a student of Plötz, a major proponent of this method in the 19th century. In commenting about writing letters or speaking he said he would be overcome with "a veritable forest of paragraphs, and an impenetrable thicket of grammatical rules."[4]

According to Richards and Rodgers, the grammar-translation has been rejected as a legitimate language teaching method by modern scholars:

[3]hough it may be true to say that the Grammar-Translation Method is still widely practiced, it has no advocates. It is a method for which there is no theory. There is no literature that offers a rationale or justification for it or that attempts to relate it to issues in linguistics, psychology, or educational theory.[5]

Influence

The grammar-translation method was the standard way languages were taught in schools from the 17th to the 19th century. Despite attempts at reform from Roger Ascham, Montaigne, Comenius and John Locke, no other methods gained any significant popularity during this time.

Later, theorists such as Vietor, Passy, Berlitz, and Jespersen began to talk about what a new kind of foreign language instruction needed, shedding light on what the grammar translation was missing. They supported teaching the language, not about the language, and teaching in the target language, emphasizing speech as well as text. Through grammar translation, students lacked an active role in the classroom, often correcting their own work and strictly following the textbook.

The grammar-translation method is still in use today in hybrid forms in many different countries, including many parts of Pakistan and India.

3. Translation procedures

Translation is a field of various procedures. In addition to word-for-word and sense-for-sense procedures, the translator may use a variety of procedures that differ in importance according to the contextual factors of both the ST and the TT.
In the present research, we will try to define the most crucial and frequent procedures used by translators.

a. Transliteration

Transliteration occurs when the translator transcribes the SL characters or sounds in the TL (Bayar, 2007).[1] In other words, this procedure refers to the conversion of foreign letters into the letters of the TL. Actually, this operation usually concerns proper names that do not have equivalents in the TLT. Examples of these names are /mitodolojya:/ 'ميتدولوجيا', /bibliyografya:/ 'بيبليوغرافيا', /joRrafiya/ 'جغرافيا', /ikolojya/ 'ايكلوجيا', /opira/ 'أبيسآ', from the English words 'methodology', 'bibliography', 'geography', 'ecology' and 'opera'. In fact, many scholars and authorities refuse to consider transliteration as a translation proper, since it relies on transcription rather than searching for the cultural and semantic equivalent word in the TL. Yet, if we believe in the truth of this judgment, how can we define or call the operation where the translator finds himself obliged to transcribe proper nouns or culturally-bound words in the SLT for the sake of preserving the local color?

b. Borrowing

Concerning borrowing, we can say that this task refers to a case where a word or an expression is taken from the SL and used in the TL, but in a ‘naturalized’ form, that is, it is made to conform to the rules of grammar or pronunciation of the TL. An example of Borrowing is the verb 'mailer', which is used in Canadian-French utterance; here, the French suffix -er is added to the English verb 'mail' to conform to the French rules of verb-formation (Edith Harding & Philip Riley, 1986).[2]

Borrowed words may sometimes have different semantic significations from those of the original language. For instance, the Moroccan word ‘tammara’, which is borrowed from Spanish, means in Moroccan Arabic 'a difficult situation', whereas in Spanish it conveys the meaning of a 'type of a palm tree'. The same thing can be said about the word ‘flirter’, which refers in French to a sexual foreplay, while in English the term means behaving towards someone as though one were in love with but without serious intentions. (The last example is used by Bayar, 2007).[3] Borrowing in translation is not always justified by lexical gap in the TL, but it can mainly be used as a way to preserve the local color of the word, or be used out of fear from losing some of the semiotic aspects and cultural aspects of the word if it is translated.
c. **Calque**

On the other hand, the term ‘calque’, or ‘Through-Translation’ as Newmark (1988) calls it, refers to the case where the translator imitates in his translation the structure or manner of expression of the ST. Actually, this is the core of difference between calque and borrowing, since the latter transfers the whole word. Calque may introduce a structure that is stranger from the TL. For instance, ‘champions league’, ‘week-end’ and ‘iceberg’ are used in French, though the latter does not consist of such purely English structure 'NP+NP'. Further, more examples of calque translation are to be found in names of international organizations. The latter consist of universal words that can be imitated from one language into another: e.g., European Cultural Convention, Convention culturelle européenne; study group, group d'étude (Newmark, 1988).[5] Calque expressions consist of imitating the manner of expression of the ST in the TT. According to Vinay and Darbelnet, Canadians are accustomed to use the expression 'les compliments de la saison', which is an imitation of the English expression 'season greeting', (current French: fruit de saison) (qtd by Bayar, 2007)

4. **Componential analysis**

Transposition, or shift as Catford calls it, reflects the grammatical change that occurs in translation from SL to TL. According to Newmark (1988),[7] transposition consists of four types of grammatical changes. The first type concerns word's form and position, for instance: ‘furniture’, des meubles; ‘equipment’, des équipements. Here, we see that the English singular words are changed to plural in French. Concerning position change, it is clearly exemplified in the English/Arabic examples: 'a red car', 'سيارة حمراء'; 'a beautiful girl', 'فتاة جميلة'.

In the latter examples, we notice that the position of the adjective changes from English into Arabic. This change in position is not arbitrary, since it depends on the TL structure.

The second type of transposition is usually used when the TL does not have the equal grammatical structure of the SL. In this case, the translator looks for other options that help conveying the meaning of the ST. For example, the gerund in the English expression 'terrorizing civilians…' might be translated into French in two different ways:
The subordinate clause: 'si vous terroriser les civils…'

The verb-noun 'le terrorisme contre les civils…'

For the third type, Newmark (1988)[8] defines it as "the one where literal translation is grammatically possible but may not accord with the natural usage in the TL." Transposition, here, offers translators a plenty of possible versions. For instance, the SL verb can be shifted into a TL empty verb plus noun:

J'ai parlé au parlement hier.

I gave a speech in the parliament yesterday.

The SL adverbial phrase becomes an adverb in the TL:

ST: D'une façon cruelle.

TT: Cruelly.

Concerning the fourth type, it occurs when the translator uses a grammatical structure as a way to replace a lexical gap. For the sake of clarification, we will try to quote one of the interesting examples used by Newmark (1988)[9] in his Textbook of Translation:

ST: Après sa sortie.

TT: After he'd gone out.

Here, we notice that the grammatical structure of the TLT is used as a way to compensate for or replace the lexical gap existing in its linguistic system.

In short, transposition concerns the changes of grammatical categories in translation. This procedure is the most frequent device used by translators, since it offers a variety of possibilities that help avoiding the problem of untranslatability. Besides, translators mostly use transposition intuitively, while looking for ways to transfer the ST into the TT.

Modulation is defined by Gérard Hardin and Gynthia Picot (1990) as "a change in point of view that allows us to express the same phenomenon in a different way."[10] Actually, this semantic-pragmatic procedure that changes the category
of thought, the focus, the point of view and the whole conceptualization is distinguished, according to Vinay and Darbelnet (1977: 11, qtd by Bayar, 2007), into two types: ‘recorded modulation’, also called ‘standard modulation’, and free modulation. For the first type, recorded modulation, it is usually used in bilingual dictionaries. It is conventionally established, and is considered by many to be a ready-made procedure. An example of this type is given by Bayar (2007): ‘help-line’: 'خليك اوصبث', 'cellule d'écoute'. Concerning the second type, ‘free modulation’, it is considered to be more practical in cases where "the TL rejects literal translation" (Vinay and Darbelnet, qtd by Bayar, 2007).

Vinay and Darbelnet distinguish between eleven categories or types of free modulation: ‘Negated contrary’, for example, is a procedure that relies on changing the value of the ST in translation from negative to positive or vice versa, e.g. 'it is difficult' may be translated by 'ce n'est pas facile'; 'he never lies' can be translated by 'il est honnête'; 'remember to pay the taxe', 'n'oublier pas de payer la taxe'. It should be noted here that these examples are all free translations and their correctness depends on the context. Yet, modulations become compulsory when there is a lexical gap in opposition (Newmark, 1988).

Another category of modulations is 'part of the whole', e.g. 'la fille aimée de l'Eglise' stands for 'France' (Newmark, 1988).

In addition, free modulation consists of many other procedures: abstract for concrete, cause for effect, space for time, etc., but impersonal or active for passive is still the most frequent and useful procedure. An example of the latter is:

He is said to be serious.

On dit qu'il est sérieux.

In sum, modulation as a procedure of translation occurs when there is a change of perspective accompanied with a lexical change in the TL. Yet, this procedure should better be avoided unless it is necessary for the naturalness of the translation.

These two procedures are usually used in poor written texts, and lead to a change in lexical and stylistic aspects. Expansion refers to the case where the translator exceeds the number of words of the SLT in translation, e.g. 'homme noir', 'dark skinned man'. Here, we notice a shift from n+adj in French into adj+ptp (compound adj) +noun.
Further, expansion procedure also occurs when the translator tries to move from the implicit into the explicit. For instance, 'the child cries for the game', should not be translated by 'l'enfant pleure pour le jeux', since the element 'pour' does not convey the right meaning, and may mislead the reader. So, here the translator should look for another explicit meaning of the element 'pour', which is (in order to get), 'pour avoir', thus the example is correctly read as 'l'enfant pleure pour avoir le jeux'.

In reduction procedure, the translator is more likely to reduce in the number of elements that form the SLT. This procedure should respect the principle of relevance, that is, the translator should make sure that no crucial information is dropped in translation. An example of reduction in translation is 'science politique', 'politics'. Here, the SL adjective plus noun becomes a general noun (politics) in the TL.

Adaptation

In adaptation, the translator works on changing the content and the form of the ST in a way that conforms to the rules of the language and culture in the TL community. In general, this procedure is used as an effective way to deal with culturally-bound words/expressions, metaphors and images in translation. That is, the translator resorts to rewriting the SLT according to the characteristics of the TLT. Monia Bayar (2007)[16] argues that adaptation is based on three main procedures: cultural substitution, paraphrase and omission.

Cultural substitution refers to the case where the translator uses equivalent words that are ready-made in the TL, and serve the same goal as those of the SL. In other words, the translator substitutes cultural words of the SL by cultural words of the TL. An example of cultural substitution is clearly seen in the translation of these proverbs:

Tel père, tel fils - هذا الشبل من ذاك الأسد.

She is innocent as an egg - elle est innocente comme un agneau.

In these two examples, we notice that the translators substitute the STs by expressions which are culturally specific in the TL. For instance, the last example uses the term ‘agneau’ as a cultural equivalent for the word ‘egg’, since the latter conveys a bad connotation, which is imbecility, as in the example "ne fait pas l'oeuf" = "ne fait pas l'imbécile" (G. Hardin & C. Picot, 1990).[17] Yet, if the
translator cannot find a cultural specific expression that substitutes the cultural expression of the SL, he should resort to paraphrase.

Paraphrase as another procedure of adaptation aims to surpass all cultural barriers that the ST may present. This procedure is based on explanations, additions and change in words order. For instance, the English metaphor "he is a ship without compass" has no cultural equivalent expression in Arabic, thus, the saying could be translated as ""اً يعيش في عالم من الضياع لا موجه له فيه". Actually, paraphrase is not only used in culturally-bound texts, but also in poor written and anonymous texts, which show omissions (Newmark, 1988).[18] Besides, the translator should not use paraphrase in all the parts of the text unless necessary, otherwise his translation would be judged as different from the original.

Omission means dropping a word or words from the SLT while translating. This procedure can be the outcome of the cultural clashes that exist between the SL and the TL. In fact, it is in subtitling translation where omission attains its peak in use. The translator omits words that do not have equivalents in the TT, or that may raise the hostility of the receptor. For example, Arab translators usually omit English taboo words such as ‘fuck off’ and ‘shit’, while translating films into Arabic, just for the sake of respecting the Arab receptors, who may not tolerate the use of these words because of their culture. The process is also resorted to when translating from Moroccan Arabic into English:

MA: /3annaq SaHbo wmšaw bžuž lyid flyid/.

Eng: He held his boy friend tightly and went together.

Here, we notice that the translator omits the Arabic words /lyid flyid/, 'hand in hand', since this act misleads English receptors who may mistaken the friends of being homosexuals, instead of considering the act as an ordinary one.

In short, undoubtedly, adaptation, as one of the most intricate procedures of translation, enhances the readability of the TT in a way that helps receptors comprehend the ST ideas, images, metaphors and culture through their own language and culture. Cultural substitution, paraphrase and omission offer various possibilities for translators. However, the latter two types are still the subject of much debate, especially for those who defend the idea of fidelity in translation.

Additions, notes and glosses
In general, these procedures are used by translators to add information about a culturally-bound word/expression, or a technical term that is related to a specific domain. They may occupy various places within the text. They might be used inside the text, and here they can be positioned between round or square brackets, except in case these brackets are used as parts of the SLT. They are also used as notes in the bottom of the page, or at the end of the chapter, unless the chapter is too long. Further, additional information can be written as glosses in the end of the book, with the help of number references. Yet, the latter procedure is less favored, since it is an irritating and exhausting task for the reader, who finds himself obliged to go to the end of the book every time he comes across a foreign word. Finally, the use of these procedures depends on the readership and the degree of the gap that exists between his language and the SLT. Besides, these procedures should not be used at random in translation. They should better be preceded by a short introduction, where the translator discusses the difficulty of the authors' terms and his ways and degrees of assistance in transferring their meanings.

At length, it is clear from the above discussion that translation procedures are different in characteristics and uses. Each procedure has its own advantages that differ according to the texts under translation. In our opinion, no one can judge the sufficiency of one procedure on the other, and it is up to the translator to choose the one he sees more practical and helpful in his translation task. Besides, the translator may restrict himself to one procedure, or exceed it to two, three, or even four procedures in the same translated text, and this is what we refer to as couplets, triplets and quadruplets.

Professional translator and his/ her working languages

1. Professional translator and his peculiarities
2. Working languages of professional translator
3. Cultural competency of translator
4. Requirements for translators

1. Professional translator and his/ her peculiarities

Technical translation is a type of specialized translation involving the translation of documents produced by technical writers (owner's manuals, user guides, etc.), or more specifically, texts which relate to technological subject areas or texts which deal with the practical application of scientific and technological information.
While the presence of specialized terminology is a feature of technical texts, specialized terminology alone is not sufficient for classifying a text as "technical" since numerous disciplines and subjects which are not "technical" possess what can be regarded as specialized terminology. Technical translation covers the translation of many kinds of specialized texts and requires a high level of subject knowledge and mastery of the relevant terminology and writing conventions.

The importance of consistent terminology in technical translation, for example in patents, as well as the highly formulaic and repetitive nature of technical writing makes computer-assisted translation using translation memories and terminology databases especially appropriate. In his book *Technical Translation* Jody Byrne argues that technical translation is closely related to technical communication and that it can benefit from research in this and other areas such as usability and cognitive psychology.

In addition to making texts with technical jargon accessible for a wider ranging audience, technical translation also involves linguistic features of translating technological texts from one language to another.

Translation as a whole is a balance of art and science influenced by both theory and practice. Having knowledge of both the linguistic features as well as the aesthetic features of translation applies directly to the field of technical translation.

As a field, technical translation has been recognized, studied, and developed since the 1960s. Stemming from the field of translation studies, the field of technical translation traditionally emphasized much importance on the source language from which text is translated. However, over the years there has been a movement away from this traditional approach to a focus on the purpose of the translation and on the intended audience. This is perhaps because only 5–10% of items in a technical document are terminology, while the other 90–95% of the text is language, most likely in a natural style of the source language. Though technical translation is only one subset of the different types of professional translation, it is the largest subset as far as output is concerned. Currently, more than 90% of all professionally translated work is done by technical translators, highlighting the importance and significance of the field.

The role of the technical translator is to not only be a transmitter of information, but also to be a constructor of procedural discourse and knowledge through
meaning, particularly because often, the technical translator may also take on the role of the technical writer. Research has demonstrated that technical communicators do, in fact, create new meaning as opposed to simply repackaging (198) old information. This emphasizes the important role that technical translators play in making meaning, whether they are doing technical translation in one language or in multiple languages.

Much like professionals in the field of technical communication, the technical translator must have a cross-curricular and multifaceted background. In addition to grasping theoretical and linguistic orientations for the actual translation process, an understanding of other subjects, such as cognitive psychology, usability engineering, and technical communication, is necessary for a successful technical translator. Additionally, most technical translators work within a specialized field such as medical or legal technical translation, which highlights the importance of an interdisciplinary background. Finally, the technical translators should also become familiar with the field of professional translation through training.

Technical translation requires a solid knowledge base of technological skills, particularly if the translator chooses to utilize computer-assisted translation (CAT) or machine translation (MT). Though some technical translators complete all translation without the use of CAT or MT, this is often with pieces that require more creativity in the document. Documents dealing with mechanics or engineering that contain frequently translated phrases and concepts are often translated using CAT or MT.

2. Working languages of professional translator

**working language** (also procedural language) is a language that is given a unique legal status in a supranational company, society, state or other body or organization as its primary means of communication. It is primarily the language of the daily correspondence and conversation, since the organization usually has members with various differing language backgrounds.

Most international organizations have working languages for their bodies. For a given organization, a working language may or may not also be an official language.
United Nations working languages

Originally English and French were established as working languages at the UN. Later, Arabic, Chinese, Russian and Spanish were added as working languages in the General Assembly and in the Economic and Social Council. Currently, Arabic, Chinese, English, French, Russian and Spanish are the working languages of the Security Council.

Examples of common international organizations

English and French

The International Criminal Court has two working languages: English and French; all Secretaries-General of the UN, therefore, are required (unofficially) to be fluent in both. The Council of Europe and NATO also have English and French as their two working languages.

Other groups with one or two working languages

- The Arctic Council Indigenous Peoples Secretariat has English as its sole working language, though communications are also published in Russian. Although many circumpolar indigenous people speak either an Inuit dialect, a variety of Saami or a Ural-Altaic language, English is likely to be the second or third language that many of them will have in common.
- The Shanghai Cooperation Organisation has two working languages: Chinese and Russian.
- Mercosur has two working languages: Portuguese and Spanish.
- The government of East Timor has Indonesian and English as working languages alongside its official languages (Tetun and Portuguese) and 15 other recognized local languages
- The state of Goa in India has Marathi as its working language, but only Konkani has official status in the state.

English, French and Spanish

The World Trade Organization, the International Telecommunications Union, the International Maritime Organization, the International Labour Organization, NAFTA and the Free Trade Area of the Americas all have three working languages: English, French and Spanish.
Other groups with three or more working languages

- The **European Commission** has three working languages: English, French and German.
- **FIFA** has four working languages: English, French, German and Spanish. Formerly, French was the organization's sole official language. Currently, English is the official language for minutes, correspondence and announcements.
- The **African Union** currently uses Arabic, English, French, Portuguese, Spanish and Swahili.
- The **Southern African Development Community** has four working languages: Afrikaans, English, French and Portuguese.

3. Cultural competency of translator

The article suggests that translation can be a suitable activity to explore and develop aspects of foreign language students’ intercultural competence. This point is illustrated with a study into the translation processes of British university students of German. As the study indicates, cultural knowledge problems impinged on the students’ translation performance in various ways. Thus, frequently students did not seem to be sufficiently familiar with concepts of their native culture and with German standard terminology for British concepts. Furthermore, decisions as to whether German readers would comprehend transferred English terms were regularly based on a bilingual dictionary. This led to the transference of items which would probably be obscure for a fair proportion of German readers. Based on a discussion of these problems some suggestions for foreign language teaching practice are made.

1. **Introduction**

For some 25 years intercultural competence has been a fashionable, much-quoted and influential concept in language education. Thus, a recent EU study conducted in thirteen European Countries found that "considerable attention is given to the
development of intercultural competence in classroom practice, which appears to be aligned with the position of intercultural competence as specified within the different curricula" (Franklin2007:50). Byram and Risager, who have published widely on intercultural competence in language education, suggest that the competence learners need for successful intercultural communication is one which enables them to bring the two cultures and cultural identities present in the interaction into a relationship of communication. The foreign-speaker must be able to perceive and understand the culture(s) of the native-speaker, to reflect on his/her own culture(s) as seen from the foreign perspective, and to relate one to the other, explain each in terms of the other, accepting that conflicting perceptions are not always reconcilable. (1999: 65f.)

According to Byram and Risager this competence should enable the learner to become "a mediator between cultures", which is essential from a communicative point of view since "it is the mediation which allows for effective communication" (1999: 58). In other words, the ability to mediate between two cultures is an essential component of intercultural competence.

Considering this aspect of intercultural competence, one task which draws heavily on students’ intercultural competence is communicative translation. If translation is regarded as an act of communication in which a text produced for readers in one particular context is rendered for readers in another, students need to take on the role of intercultural mediators. First, they need to relate source and target culture in order to identify culture-specificity in the source text. Subsequently, they have to try and explain one culture in terms of the other when seeking a communicatively satisfactory mediating position for cultural divergences.

Consequently, learners’ performance in communicative translation tasks can yield valuable insights into their approach to intercultural issues and the specific problems they encounter. Some of these problems were discovered in a study which explored the translation behaviour of British university students of German when translating culture-specific lexis. In the following section the study will first be described. Subsequently, some of the findings will be presented and possible implications for teaching practice will be pointed out.

At this point it seems important to acknowledge that the notion of "national culture", as for instance put forward by Hofstede (1980) has been repeatedly criticised (cf. McSweeney2002). Admittedly, the concept is highly problematic as
it seems to purport that there are beliefs, values, assumptions and knowledge universally shared by all members of a community within neatly defined political borders. Such a generalising assumption of uniformity within the territory of a state clearly does little justice to the diversity, ambivalence and extreme variation which can and usually will exist between the people of the same nationality or indeed within any other group considered to be sharing a culture. At the same time, for the purpose of cultural investigation it is necessary to draw – to a certain extent – arbitrary lines around groups of people who can reasonably be expected to share knowledge, behavioural patterns, values and the like. In the given study, terms such as "British culture", "British cultural references" or "the students’ native (i.e. British) culture" are not meant to refer to a definite, easily identifiable cultural system, which is universally shared amongst all people of British nationality. Rather, they refer to a basic assumption of this paper that there exists some degree of cohesion amongst the majority of "British people" which is brought about by the use of a common language, experience or knowledge of particular institutions, exposure to the same climate, access to the same media etc.

4. Requirements for translators

1. Read extensively, especially in your non-native language(s).

   - Read high quality newspapers (e.g. the New York Times, Wall Street Journal) EVERY DAY for at least a year.
   - Read high quality news magazines (e.g. the Economist), cover to cover.
   - Read your favorite topics in your non-native language(s).
   - Read other well-written material that will help broaden your general knowledge.

2. Watch the TV news and listen to radio news and podcasts on current events in all working languages.

   - Don't just listen to news stories; analyze them.
   - Keep abreast of current events and issues.
   - Record news programs and interviews so you can listen to them later.

3. Strengthen your general knowledge of economics, history, the law, international politics, and scientific concepts and principles (in that order).

   - Take college-level courses, review high school texts, etc.
• Strengthen your knowledge in a specialized field (preferably in a technical field, such as computers).

4. Live in a country where your non-native language is spoken.

• A stay of at least six months to a year is recommended.
• Live with and/or frequently interact with native speakers of your non-native language.
• Take content-related courses (e.g. macroeconomics, political science) in your non-native language (not just pure language courses).
• Work in a setting that requires high level use of your non-native language.

5. Fine-tune your writing and research skills.

• Take challenging composition courses (not just creative writing courses, but classes in journalism, technical writing, etc.) so you can “speak” jouralese, UNese, legalese, etc.
• Copy (by hand) sections of textbooks and periodicals in your non-native language(s).
• Make a note of unfamiliar or troublesome grammatical points and work towards mastering them.
• Practice proofreading.

6. Improve your public speaking skills.

• Take rigorous speech courses and/or join Toastmasters (www.toastmasters.org).
• Practice writing and making presentations in front of other people in both your native and foreign language(s). (Have native speakers of your non-native language edit your speeches.)

7. Hone your analytical skills.

• Practice listening to speeches and orally summarizing the main points.
• Practice writing summaries of news articles.
• Practice deciphering difficult texts (e.g. philosophy, law, etc.).
• Practice explaining complicated concepts understandably.
• Identify resources for background research (e.g. library, Internet, etc.).
8. Become computer savvy.

- Familiarize yourself with navigation and file management under current Windows operating systems (most of the software tools used in the localization industry today are not compatible with the Apple operating system).
- Develop an understanding of the features Windows offers for multilingual processing, such as language-specific keyboard layouts, regional settings for units of measurement.
- Learn to use advanced functions of Word, Excel, and other Microsoft Office applications in both your native and non-native languages.
- Become an expert in search engines and online research by using these tools on a daily basis.

9. Learn how to take care of yourself.

Eat sensibly, exercise regularly, and get sufficient sleep. These are all habits required of a good translator/interpreter.


Be patient. Bringing your language skills and analytical skills up to the level required of a professional translator or interpreter is not a task that can be accomplished in a few short years. Only with a lot of sustained hard work can anyone truly succeed in these challenging and exciting fields.

TYPES OF TRANSLATION

1. Interpretation
2. Written translation
3. Types of translation according to purposes
4. Literary translation

**Interpretation** or **interpreting** is the facilitating of oral or sign-language communication, either simultaneously or consecutively, between users of different
languages. **Translation studies** is the systematic study of the theory, description and application of interpretation and **translation**.

An *interpreter* is a person who converts a thought or expression in a source language into an expression with a comparable meaning in a target language either simultaneously in "real time" or consecutively when the speaker pauses after completing one or two sentences.

The interpreter's function is to convey every semantic element as well as tone and register and every intention and feeling of the message that the source-language speaker is directing to target-language recipients (except in summary interpretation, used sometimes in conferences)

For written speeches and lectures, sometimes the reading of pre-translated texts is used.

**Comparison to translation**

Despite being used in a non-technical sense as interchangeable, *interpreting* and *translation* are not synonymous. *Interpreting* takes a message from a source language and renders that message into a **different** target language (ex: English into French). In interpreting, the interpreter will take in a complex concept from one language, choose the most appropriate vocabulary in the target language to faithfully render the message in a linguistically, emotionally, tonally, and culturally equivalent message. *Translation* is the transference of meaning from *text to text* (*written* or recorded), with the translator having time and access to resources
(dictionaries, glossaries, etc.) to produce an accurate document or verbal artifact.

Lesser known is "transliteration," used within sign language interpreting, takes one form of a language and transfer those same words into another form (ex: spoken English into a signed form of English, Signed Exact English, not ASL).

In court interpreting, it is not acceptable to omit anything from the source, no matter how quickly the source speaks, since not only is accuracy a principal canon for interpreters, but mandatory. The inaccurate interpretation of even a single word in a material can totally mislead the triers of fact. The most important factor for this level of accuracy is the use of a team of two or more interpreters during a lengthy process, with one actively interpreting and the second monitoring for greater accuracy, although there are many different opinions in the industry on to how to deliver the most accuracy in stressful situations.

Translators have time to consider and revise each word and sentence before delivering their product to the client. While live interpretation's goal is to achieve total accuracy at all times, details of the original (source) speech can be missed and interpreters can ask for clarification from the speaker. In any language, including sign languages, when a word is used for which there is no exact match, expansion may be necessary in order to fully interpret the intended meaning of the word (ex: the English word "hospitable" may require several words or phrases to encompass its complex meaning). Another unique situation is when an interpreted message appears much shorter or longer than the original message. The message may appear shorter at times because of unique efficiencies within a certain language.
English to Spanish is a prime example: Spanish uses gender specific nouns, not used in English, which convey information in a more condensed package thus requiring more words and time in an English interpretation to provide the same plethora of information. Because of situations like these, interpreting often requires a "lag" or "processing" time. This time allows the interpreter to take in subjects and verbs in order to rearrange grammar appropriately while picking accurate vocabulary before starting the message. While working with interpreters, it is important to remember lag time in order to avoid accidentally interrupting one another and to receive the entire message.

Modes

**Simultaneous**

In (extempore) simultaneous interpretation (SI), the interpreter renders the message in the target-language as quickly as he or she can formulate it from the source language, while the source-language speaker continuously speaks; an oral-language SI interpreter, sitting in a sound-proof booth, speaks into a microphone, while clearly seeing and hearing the source-language speaker via earphones. The simultaneous interpretation is rendered to the target-language listeners via their
earphones. Moreover, SI is the common mode used by sign language interpreters, although the person using the source language, the interpreter and the target language recipient (since either the hearing person or the deaf person may be delivering the message) must necessarily be in close proximity.

The first introduction and employment of extempore simultaneous interpretation using electronic equipment that can facilitate large numbers of listeners was the Nuremberg Trials, with four official working languages.

**Consecutive**

Interpreters facilitate 3-way conversation among Vladimir Putin (Russian), Muammar Gaddafi (Arabic) and Mireille Mathieu (French) (2008).

In consecutive interpreting (CI), the interpreter speaks after the source-language speaker completed one or two complete sentences. The speech is divided into segments, and the interpreter sits or stands beside the source-language speaker, listening and taking notes as the speaker progresses through the message. When the speaker pauses or finishes speaking, the interpreter then renders a portion of the message or the entire message in the target language.

Consecutive interpretation is rendered as "short CI" or "long CI". In short CI, the interpreter relies on memory, each message segment being brief enough to memorize. In long CI, the interpreter takes notes of the message to aid rendering
long passages. These informal divisions are established with the client before the interpretation is effected, depending upon the subject, its complexity, and the purpose of the interpretation.

On occasion, document sight translation is required of the interpreter during consecutive interpretation work. Sight translation combines interpretation and translation; the interpreter must render the source-language document to the target-language as if it were written in the target language. Sight translation occurs usually, but not exclusively, in judicial and medical work.

The CI interpreter Patricia Stöcklin renders Klaus Bednarz's speech to Garry Kasparov.

The CI interpreter Patricia Stöcklin takes notes on Garry Kasparov's speech.

The CI interpreter Patricia Stöcklin renders Garry Kasparov's speech to the audience.
Consecutively interpreted speeches, or segments of them, tend to be short. Fifty years ago, the CI interpreter would render speeches of 20 or 30 minutes; today, 10 or 15 minutes is considered too long, particularly since audiences usually prefer not to sit through 20 minutes of speech they cannot understand.

Often, if not previously advised, the source-language speaker is unaware that they may speak more than a single sentence before the CI interpretation is rendered and might stop after each sentence to await its target-language rendering. Sometimes, however, depending upon the setting or subject matter, and upon the interpreter's capacity to memorize, the interpreter may ask the speaker to pause after each sentence or after each clause. Sentence-by-sentence interpreting requires less memorization and therefore lower likelihood for omissions, yet its disadvantage is in the interpreter's not having heard the entire speech or its gist, and the overall message is sometimes harder to render both because of lack of context and because of interrupted delivery (for example, imagine a joke told in bits and pieces, with breaks for translation in between). This method is often used in rendering speeches, depositions, recorded statements, court witness testimony, and medical and job interviews, but it is usually best to complete a whole idea before it is interpreted.

Full (i.e., unbroken) consecutive interpreting of whole thoughts allows for the full meaning of the source-language message to be understood before the interpreter renders it in the target language. This affords a truer, more accurate, and more accessible interpretation than does simultaneous interpretation.
The only case in which the technique of consecutive interpretation cannot be applied is when a written speech is being read out. Written speeches are best dealt with by the reading of pre-translated texts.
Oral translation

**Oral translation** is included in the services of almost every translation agency. Interpretation is required at conferences, meetings and in any event involving people that speak different languages. Interpretation is often put in the context of conference interpreting as it is most often used at conferences. It must be remembered that oral translation is provided by an interpreter and written translation by a translator.

When ordering interpretation services one must always take into account that for a successful performance at least a three-week prior notice, preferably even a month's advance notice, of the event is required. Client should be as dutiful as possible in ensuring that the authors of presentations would send their reports by a given deadline and provide interpreters with necessary materials at least five days before the event is due. In case of easier speeches or texts, two-three days will also be sufficient. In that way the interpreter can ensure best results, for there is enough time to go through the subject of presentations, the terms used, the speaker's language use and other relevant details. With the lack of presentation related information provided in advance, interpreters may ask a higher price for the simultaneous interpretation.
Interpretation of tongues

In Christian theology, interpretation of tongues is one of the spiritual gifts listed in 1 Corinthians 12. This gift is used in conjunction with that of the gift of tongues—the supernatural ability to speak in a language (tongue) unknown to the speaker. The gift of interpretation is the supernatural enablement to express in an intelligible language an utterance spoken in an unknown tongue. This is not learned but imparted by the Holy Spirit; therefore, it should not be confused with the acquired skill of language interpretation. While cessationist Christians believe this miraculous charism has ceased, Pentecostal and charismatic Christians believe this gift continues to operate within the church.

Biblical description

Much of what is known about this gift was recorded by St. Paul in 1 Corinthians 14. In this passage, guidelines for the proper use of the gift of tongues were given. In order for the gift of tongues to be beneficial the edification of the church, such supernatural utterances were to be interpreted into the language of the gathered Christians. If no one among the gathered Christians possessed the gift of interpretation, then the gift of tongues was not to be publicly exercised. Those possessing the gift of tongues were encouraged to pray for the ability to interpret.

Simultaneous interpretation

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2. Written Translations

We are diligent, reliable, hardworking, always finish on time, and never exceed the quote we give you.

Written translation is a reproduction of the content of the original document by means of the language of translation, in written form.

The principal service rendered by Fonetix is written translation of texts and documents from foreign languages into Russian and from Russian into foreign languages. We have vast experience in translating large volumes of text, and maintaining uniform terminology and translation style, which is an important component of work quality.

We translate service manuals, shop manuals, specifications, business proposals, feasibility studies, technical and economic assessments, annual reports, presentation slides, advertising materials, catalogues and brochures.

Before a translation is delivered to the customer, it is verified and proofread for the following:
• translation integrity, including the availability of all the necessary graphics and tables in a text;
• accurate reproduction of content and terminology (equivalency and adequacy of translation);
• correct spelling and grammar; compliance with language standards;
• absence of misprints and other errors, including any spelling mistakes undetectable by automatic means;
• adherence to other arrangements with the customer related to any specific features of a translation project.

In performing written translations, we use contemporary tools: computer software, including Translation_Memory, modern electronic and hard copy dictionaries, industry and corporate glossaries.

When performing multi-page written translations, we work in contact with our customers to ensure uniform terminology of the documents translated, and compile corporate glossaries for each customer. These glossaries ensure the consistency of translation and adherence to the terminology conventional for a customer company.

3. Types of translation according to purposes

Conference: Conference interpreting refers to interpretation at a conference or large meeting, either simultaneously or consecutively. The advent of multi-lingual meetings has reduced the amount of consecutive interpretation in the last 20 years.

Judicial: Judicial, legal, or court interpreting occurs in courts of justice, administrative tribunals, and wherever a legal proceeding is held (i.e., a police station for an interrogation, a conference room for a deposition, or the locale for taking a sworn statement). Legal interpreting can be the consecutive interpretation of witnesses' testimony, for example, or the simultaneous interpretation of entire proceedings, by electronic means, for one person, or all of the people attending.

Escort: In escort interpreting, an interpreter accompanies a person or a delegation on a tour, on a visit, or to a meeting or interview. An interpreter in this role is called an escort interpreter or an escorting interpreter. This is liaison interpreting.
Types of Translation

Due to the continuing evolvement of the translation industry there are now certain terms used to define specialist translations that do not fall under a general category. This brief guide offers an explanation of some of the more common translation terms used.

Administrative translation

The translation of administrative texts. Although administrative has a very broad meaning, in terms of translation it refers to common texts used within businesses and organisations that are used in day to day management. It can also be stretched to cover texts with similar functions in government. For more information on our administrative translation, see our translation services page or contact one of our team to discuss.

Commercial translation

Commercial translation or professional business translation covers any sort of document used in the business world such as correspondence, company accounts, tender documents, reports, etc. Commercial translations require specialist translators with knowledge of terminology used in the business world.

Computer translation

Not to be confused with CAT, computer assisted translations, which refer to translations carried out by software. Computer translation is the translation of anything to do with computers such as software, manuals, help files, apps etc.

Economic translation

Similar to commercial or business translation, economic translation is simply a more specific term used for the translation of documents relating to the field of economics. Such texts are usually a lot more academic in nature.

Financial translation

Financial translation is the translation of texts of a financial nature. Anything from banking to asset management to stocks and bonds could be covered under
our financial translation service.

General translation

A general translation is the simplest of translations. A general text means that the language used is not high level and to a certain extent could be in layman's terms. There is no specific or technical terminology used. Most translations carried out fall under this category.

Legal translation

Legal translations are one of the trickiest translations known. At its simplest level it means the translation of legal documents such as statutes, contracts and treaties.

A legal translation will always need specialist attention. This is because law is culture-dependent and requires a translator with an excellent understanding of both the source and target cultures.

Most translation agencies would only ever use professional legal to undertake such work. This is because there is no real margin for error; the mistranslation of a passage in a contract could, for example, have disastrous consequences.

When translating a text within the field of law, the translator should keep the following in mind. The legal system of the source text is structured in a way that suits that culture and this is reflected in the legal language; similarly, the target text is to be read by someone who is familiar with another legal system and its language.

Medical translation

A medical translation will cover anything from the medical field from the packaging of medicine to manuals for medical equipments to medical books.

Like legal translation, medical translation is specialisation where a mistranslation can have grave consequences.

4.Literary translation
Translation of literary works (novels, short stories, plays, poems, etc.) is considered a literary pursuit in its own right. For example, notable in Canadian literature specifically as translators are figures such as Sheila Fischman, Robert Dickson and Linda Gaboriau, and the Governor General's Awards annually present prizes for the best English-to-French and French-to-English literary translations.

Other writers, among many who have made a name for themselves as literary translators, include Vasily Zhukovsky, Tadeusz Boy-Żeleński, Vladimir Nabokov, Jorge Luis Borges, Robert Stiller and Haruki Murakami.

History

The first important translation in the West was that of the Septuagint, a collection of Jewish Scriptures translated into early Koine Greek in Alexandria between the 3rd and 1st centuries BCE. The dispersed Jews had forgotten their ancestral language and needed Greek versions (translations) of their Scriptures.[53]

Throughout the Middle Ages, Latin was the lingua franca of the western learned world. The 9th-century Alfred the Great, king of Wessex in England, was far ahead of his time in commissioning vernacular Anglo-Saxon translations of Bede's Ecclesiastical History and Boethius' Consolation of Philosophy.

Meanwhile the Christian Church frowned on even partial adaptations of St. Jerome's Vulgate of ca. 384 CE, the standard Latin Bible.

In Asia, the spread of Buddhism led to large-scale ongoing translation efforts spanning well over a thousand years. The Tangut Empire was especially efficient
in such efforts; exploiting the then newly invented block printing, and with the full support of the government (contemporary sources describe the Emperor and his mother personally contributing to the translation effort, alongside sages of various nationalities), the Tanguts took mere decades to translate volumes that had taken the Chinese centuries to render. [citation needed]

The Arabs undertook large-scale efforts at translation. Having conquered the Greek world, they made Arabic versions of its philosophical and scientific works. During the Middle Ages, translations of some of these Arabic versions were made into Latin, chiefly at Córdoba in Spain. King Alfonso X el Sabio (Alphonse the Wise) of Castille in the 13th century promoted this effort by founding a Schola Traductorum (School of Translation) in Toledo. There Arabic texts, Hebrew texts, and Latin texts were translated into the other tongues by Muslim, Jewish and Christian scholars, who also argued the merits of their respective religions. Latin translations of Greek and original Arab works of scholarship and science helped advance European Scholasticism, and thus European science and culture.

Geoffrey Chaucer

The broad historic trends in Western translation practice may be illustrated on the example of translation into the English language.
The first fine translations into English were made in the 14th century by Geoffrey Chaucer, who adapted from the Italian of Giovanni Boccaccio in his own Knight's Tale and Troilus and Criseyde; began a translation of the French-language Roman de la Rose; and completed a translation of Boethius from the Latin. Chaucer founded an English poetic tradition on adaptations and translations from those earlier-established literary languages.

The first great English translation was the Wycliffe Bible (ca. 1382), which showed the weaknesses of an underdeveloped English prose. Only at the end of the 15th century did the great age of English prose translation begin with Thomas Malory's Le Morte Darthur—an adaptation of Arthurian romances so free that it can, in fact, hardly be called a true translation. The first great Tudor translations are, accordingly, the Tyndale New Testament (1525), which influenced the Authorized Version (1611), and Lord Berners' version of Jean Froissart's Chronicles (1523–25).

Meanwhile, in Renaissance Italy, a new period in the history of translation had opened in Florence with the arrival, at the court of Cosimo de' Medici, of the Byzantine scholar Georgius Gemistus Pletho shortly before the fall of Constantinople to the Turks (1453). A Latin translation of Plato's works was
undertaken by Marsilio Ficino. This and Erasmus' Latin edition of the New Testament led to a new attitude to translation. For the first time, readers demanded rigor of rendering, as philosophical and religious beliefs depended on the exact words of Plato, Aristotle and Jesus.

Non-scholarly literature, however, continued to rely on adaptation. France's Pléiade, England's Tudor poets, and the Elizabethan translators adapted themes by Horace, Ovid, Petrarch and modern Latin writers, forming a new poetic style on those models. The English poets and translators sought to supply a new public, created by the rise of a middle class and the development of printing, with works such as the original authors would have written, had they been writing in England in that day.

The Elizabethan period of translation saw considerable progress beyond mere paraphrase toward an ideal of stylistic equivalence, but even to the end of this period, which actually reached to the middle of the 17th century, there was no concern for verbal accuracy.

In the second half of the 17th century, the poet John Dryden sought to make Virgil speak "in words such as he would probably have written if he were living and an Englishman". Dryden, however, discerned no need to emulate the
Roman poet's subtlety and concision. Similarly, Homer suffered from Alexander Pope's endeavor to reduce the Greek poet's "wild paradise" to order.

Throughout the 18th century, the watchword of translators was ease of reading. Whatever they did not understand in a text, or thought might bore readers, they omitted. They cheerfully assumed that their own style of expression was the best, and that texts should be made to conform to it in translation. For scholarship they cared no more than had their predecessors, and they did not shrink from making translations from translations in third languages, or from languages that they hardly knew, or—as in the case of James Macpherson's "translations" of Ossian—from texts that were actually of the "translator's" own composition.

The 19th century brought new standards of accuracy and style. In regard to accuracy, observes J.M. Cohen, the policy became "the text, the whole text, and nothing but the text", except for any bawdy passages and the addition of copious explanatory footnotes. In regard to style, the Victorians' aim, achieved through far-reaching metaphor (literality) or pseudo-metaphrase, was to constantly remind readers that they were reading a foreign classic. An exception was the outstanding translation in this period, Edward FitzGerald's Rubaiyat of Omar Khayyam (1859),
which achieved its Oriental flavor largely by using Persian names and discreet Biblical echoes and actually drew little of its material from the Persian original.

In advance of the 20th century, a new pattern was set in 1871 by Benjamin Jowett, who translated Plato into simple, straightforward language. Jowett’s example was not followed, however, until well into the new century, when accuracy rather than style became the principal criterion.

Translation of literary works (novels, short stories, plays, poems, etc.) is considered a literary pursuit in its own right. For example, notable in Canadian literature specifically as translators are figures such as Sheila Fischman, Robert Dickson and Linda Gaboriau, and the Governor General’s Awards annually present prizes for the best English-to-French and French-to-English literary translations.

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**Parties in translation process**

1. Parties in translation process

2. Requirements for attendants of translation process

3. Different roles of parties in this process

4. Technical staff as a part of this process

1. Parties in translation process
The essence of translating is, of course, transferring meaning, that is, converting written ideas expressed in one language to another language.

Successful translators have excellent language skills and extensive vocabulary in both languages. They are constantly working to improve their languages. They pay attention to regional variations and to new and evolving vocabulary. They prepare for every assignment by learning specialized vocabulary.

But there is more to know about translating. Transferring meaning is more complex than it seems, and producing an error-free translation is not easy. A good translation is the result of:

1. thoroughly investigating the requirements for the translation project, and then

1. following a proven process to create the translation

**Register** is the level of formality or form of language used for a particular situation. Your translation should have the same register as the source text. Examples of different registers are:

1. **Formal**: official or technical language.

   Example: I am requesting that you stop talking.

1. **Casual**: language used in ordinary conversation or writing, that is, informal or colloquial.

   Example: Be quiet!

1. **Slang**: language that is very informal, used more in speech than in writing, often used by a specific group of people.

   Example: Shut up!

1. **Taboo**: language that is unacceptable and/or offensive.

   Example: Shut the &%$# up!

2. Your dominant language is the language that is strongest, the one you feel most comfortable speaking, reading, and writing. Your dominant language is usually, but not necessarily, your first language.
3. Professional translators translate into their dominant language because they are better writers in their dominant language. They translate from their non-dominant languages. So the source text is in your non-dominant language and the target text is in your dominant language.

4. If the project matches your languages and the direction you translate into, then you will want to inquire further about the project requirements.

2. Requirements for attendants of translation process

The first thing you do is read through the entire source text to get a general understanding and to learn the register (formal, casual, slang, taboo) and tone (for example, polite, angry, humorous, serious).

Experienced translators know that a text is not just a series of words that can be translated one at a time. Rather, the text has meaning and must be thoroughly understood before beginning to translate it. So, one goal of the analysis step is to identify parts of the text — words, phrases, sentences or longer sections — that you do not clearly understand.

Understanding the entire text is just the beginning. You must also be able to translate the text into another language. So, another goal of text analysis is to identify parts of the source text that may be difficult to translate into your target language. It may be that you simply don't know the word in the target language or it may be that there is no exact equivalent in the target language or culture.

During the analysis step, you will also note other issues to consider, such as industry-specific or document-specific words to add to your glossary and document formatting requirements.

During the analysis step, you identified words, phrases, sentences or longer parts that you may not fully understand. Now you can use every available resource (dictionaries, the Internet, native speakers and other translators) to help you understand everything in the source text.

Also, during the analysis step, you identified parts of the source text that may be difficult for you to translate. Now you must determine the best way to express these ideas in your target language. Here again, you can make use of monolingual
dictionaries, bilingual dictionaries, the Internet, native speakers and other translators.

If the translation will be read in multiple regions, you have to avoid regional usage. This requires consulting multiple dictionaries or other sources. On the other hand, if the translation is for a specific region, you will have to select appropriate regional usage.

In practice, the analysis and research steps are not separate and distinct. In order to understand the text, you will probably do some research before completing your analysis. Also, during the research step, other issues may come up that require further analysis of the text. The point is you must both analyze and research until you understand the entire text and have a clear idea how to express the ideas in your target language.

During the analysis step, you will encounter words, phrases, names, abbreviations and acronyms that are unique to this document or industry. You will determine the best translation for most of these during your research.

It is important that you translate these document-specific or industry-specific words, phrases, names, abbreviations and acronyms the same way each time they are used. Readers get confused when terminology is not used consistently.

So, as you work you develop a translation glossary, a bilingual dictionary for all of these terms. This makes it easier for you to be consistent with terminology.

Now you are ready to begin your first draft. At this point, it is best if you write freely, striving to let the words flow naturally in your target language.

Despite your best efforts during the analysis and research steps, you will still encounter problems when you actually start your first draft. You can wait to address these issues until you have finished your first draft. If a word does not come to mind, you might simply leave that word in the source language, plan to return to it later, and continue to write freely.

When you get to the end of your draft, you can go back and look at the problem areas. This time around, the right word might just come to you, or you might have to do more research to find a solution.
Now it's time to take a break! A little distance from the text will prove helpful before you begin to edit.

Your translation should be formatted exactly like the original document. During this step make sure that everything below matches the source document:

Font style
Font size
Spacing
Indenting
Centering
Left or right justification
Special characters
Bold
Italics
Underlined text
Colors
Columns or tables
Borders or shading
Bullets or numbering
Embedded graphics or photos

The three courses in this series:

Essential Skills for Interpreters
Essential Skills for Translators
Ethical Principles for Translators and Interpreters

provide an excellent start to building interpreting and translating skills.

One of the ethical principles introduced in the final course is:

Translators and interpreters are always improving their skills through practice, education and interaction with colleagues. They join professional organizations and pursue formal certifications.

There may be a professional organization near you. These organizations sponsor conferences, workshops, and discussions about interpreting, translating and professional ethics. Good interpreters and translators take advantage of these opportunities whenever possible.
The easiest way to find a local organization is to check the American Translators Association list of chapters, affiliates, and local groups.

3. Different roles of parties in this process

One of the main goals of language teachers is to provide students with the tools to be effective communicators in the TL. Often when students are assigned projects and assignments (like the weather report in Anna’s case study) their lack of practical tools to produce the actual language becomes evident. In these cases, students might very well have the necessary resources to accomplish the task, but teachers might need to consider a communicative approach to teaching the language, focusing on the functions of language, to properly equip students to complete assigned tasks. In this section we will explore functions of language and how they can be taught in the SL classroom.

What is communicative language teaching?

The concept of communicative language teaching has grown out of the notion that solely teaching grammar is not enough to prepare students for using the language independently. This method of teaching proposes that students need to understand the meaning and the communicative function of a language in order to learn the language.

David Wilkins, a theorist closely linked with communicative language teaching, suggests that language teaching should be organized into notional (relating to meaning) and functional (relating to communication) syllabi. He suggests that the concept of communicative functions (to which he credits Holladay) may be the most important aspect of this framework. Other contributors to this theory, such as Jan van Ek, build on Wilkins’ terms and ideas, but interpret them somewhat differently. In place of communicative function, they substitute language function, referring to what people do through language. To learn more about communicative language teaching and its history click here.

What are language functions?

A lot of what we say is for a specific purpose. Whether we are apologizing, expressing a wish or asking permission, we use language in order to fulfill that purpose. Each purpose can be known as a language function. Savignon describes a language function as “the use to which language is put, the purpose of an utterance
rather than the particular grammatical form an utterance takes” (Savignon, 1983). By using this idea to structure teaching, the instructional focus becomes less about form and more about the meaning of an utterance. In this way, students use the language in order to fulfill a specific purpose, therefore making their speech more meaningful.

**What are some examples of functions of language?**

If we think about a function of language as one that serves a purpose we can see that much of what we see can be considered to be functional. Let's take the example of going to a dinner party. Arriving at the dinner party we may introduce ourselves, thank the host and ask where to put our coats. During the dinner we may congratulate someone on a recent accomplishment, ask advice, express affection and compliment the host on the meal. Each of these individual utterance are considered functions of language.

**4. Technical staff as a part of this process**

**What is a language ladder?**

A language ladder is a resource that models different ways to express oneself through different *functions of language*.

**What are the characteristics of a language ladder?**

Each language ladder encompasses one function of language. The ladder includes several ways in which the *function of language* can be expressed ranging from formal to less formal. The language ladder also includes a visual in order to provide some context for the learner and is written in the Target Language.

**What is the PURPOSE of a language ladder?**

The purpose of the language ladder is to provide language learners with the tools needed
to express different *functions of language* in multiple contexts and situations. By using language ladders in the classroom, teachers are able to provide *supports and structure* for students so that they can learn and use *functions of language* successfully. Language ladders be used to introduce new concepts, review previously learned materials or as everyday supports for classroom commands and expressions. Language ladders could also be used as an activity for students where they are responsible for creating their own.

For more information and examples of Language Ladders visit the Language Ladders page.

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2. **Formal**: official or technical language.

   Example: I am requesting that you stop talking.

2. **Casual**: language used in ordinary conversation or writing, that is, informal or colloquial.

   Example: Be quiet!

4. **Slang**: language that is very informal, used more in speech than in writing, often used by a specific group of people.

   Example: Shut up!

5. **Taboo**: language that is unacceptable and/or offensive.

   Example: Shut the &%$# up!

6. Your dominant language is the language that is strongest, the one you feel most comfortable speaking, reading, and writing. Your dominant language is usually, but not necessarily, your first language.

7. Professional translators translate *into* their dominant language because they are better writers in their dominant language. They translate *from* their non-dominant languages. So the source text is in your non-dominant language and the target text is in your dominant language.

8. If the project matches your languages and the direction you translate into, then you will want to inquire further about the project requirements.

5. **Requirements for attendants of translation process**
The first thing you do is read through the entire source text to get a general understanding and to learn the register (formal, casual, slang, taboo) and tone (for example, polite, angry, humorous, serious).

Experienced translators know that a text is not just a series of words that can be translated one at a time. Rather, the text has meaning and must be thoroughly understood before beginning to translate it. So, one goal of the analysis step is to identify parts of the text — words, phrases, sentences or longer sections — that you do not clearly understand.

Understanding the entire text is just the beginning. You must also be able to translate the text into another language. So, another goal of text analysis is to identify parts of the source text that may be difficult to translate into your target language. It may be that you simply don't know the word in the target language or it may be that there is no exact equivalent in the target language or culture.

During the analysis step, you will also note other issues to consider, such as industry-specific or document-specific words to add to your glossary and document formatting requirements.

During the analysis step, you identified words, phrases, sentences or longer parts that you may not fully understand. Now you can use every available resource (dictionaries, the Internet, native speakers and other translators) to help you understand everything in the source text.

Also, during the analysis step, you identified parts of the source text that may be difficult for you to translate. Now you must determine the best way to express these ideas in your target language. Here again, you can make use of monolingual dictionaries, bilingual dictionaries, the Internet, native speakers and other translators.

If the translation will be read in multiple regions, you have to avoid regional usage. This requires consulting multiple dictionaries or other sources. On the other hand, if the translation is for a specific region, you will have to select appropriate regional usage.

In practice, the analysis and research steps are not separate and distinct. In order to understand the text, you will probably do some research before completing your analysis. Also, during the research step, other issues may come up that require further analysis of the text. The point is you must both analyze and research until
you understand the entire text and have a clear idea how to express the ideas in your target language.

During the analysis step, you will encounter words, phrases, names, abbreviations and acronyms that are unique to this document or industry. You will determine the best translation for most of these during your research.

It is important that you translate these document-specific or industry-specific words, phrases, names, abbreviations and acronyms the same way each time they are used. Readers get confused when terminology is not used consistently.

So, as you work you develop a translation glossary, a bilingual dictionary for all of these terms. This makes it easier for you to be consistent with terminology.

Now you are ready to begin your first draft. At this point, it is best if you write freely, striving to let the words flow naturally in your target language.

Despite your best efforts during the analysis and research steps, you will still encounter problems when you actually start your first draft. You can wait to address these issues until you have finished your first draft. If a word does not come to mind, you might simply leave that word in the source language, plan to return to it later, and continue to write freely.

When you get to the end of your draft, you can go back and look at the problem areas. This time around, the right word might just come to you, or you might have to do more research to find a solution.

Now it's time to take a break! A little distance from the text will prove helpful before you begin to edit.

Your translation should be formatted exactly like the original document. During this step make sure that everything below matches the source document:

Font style
Font size
Spacing
Indenting
Centering
Left or right justification
The three courses in this series:

- Essential Skills for Interpreters
- Essential Skills for Translators
- Ethical Principles for Translators and Interpreters

provide an excellent start to building interpreting and translating skills.

One of the ethical principles introduced in the final course is:

*Translators and interpreters are always improving their skills through practice, education and interaction with colleagues. They join professional organizations and pursue formal certifications.*

There may be a professional organization near you. These organizations sponsor conferences, workshops, and discussions about interpreting, translating and professional ethics. Good interpreters and translators take advantage of these opportunities whenever possible.

The easiest way to find a local organization is to check the American Translators Association list of chapters, affiliates, and local groups.

**6. Different roles of parties in this process**

One of the main goals of language teachers is to provide students with the tools to be effective communicators in the TL. Often when students are assigned projects and assignments (like the weather report in Anna’s case study) their lack of practical tools to produce the actual language becomes evident. In these cases, students might very well have the necessary resources to accomplish the task, but teachers might need to consider a communicative approach to teaching the language, focusing on the functions
of language, to properly equip students to complete assigned tasks. In this section we will explore functions of language and how they can be taught in the SL classroom.

**What is communicative language teaching?**

The concept of *communicative language teaching* has grown out of the notion that solely teaching grammar is not enough to prepare students for using the language independently. This method of teaching proposes that students need to understand the meaning and the communicative function of a language in order to learn the language.

David Wilkins, a theorist closely linked with *communicative language teaching*, suggests that language teaching should be organized into *notional* (relating to meaning) and *functional* (relating to communication) syllabi. He suggests that the concept of communicative functions (to which he credits Holladay) may be the most important aspect of this framework. Other contributors to this theory, such as Jan van Ek, build on Wilkins’ terms and ideas, but interpret them somewhat differently. In place of *communicative function*, they substitute *language function*, referring to what people do through language. To learn more about communicative language teaching and its history click [here](#).

**What are language functions?**

A lot of what we say is for a specific purpose. Whether we are apologizing, expressing a wish or asking permission, we use language in order to fulfill that purpose. Each purpose can be known as a *language function*. Savignon describes a language function as “the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes” (Savignon, 1983). By using this idea to structure teaching, the instructional focus becomes less about form and more about the meaning of an utterance. In this way, students use the language in order to fulfill a specific purpose, therefore making their speech more meaningful.

**What are some examples of functions of language?**

If we think about a function of language as one that serves a purpose we can see that much of what we see can be considered to be functional. Let's take the example of going to a dinner party. Arriving at the dinner party we may introduce
ourselves, thank the host and ask where to put our coats. During the dinner we may congratulate someone on a recent accomplishment, ask advice, express affection and compliment the host on the meal. Each of these individual utterance are considered functions of language.

4. Technical staff as a part of this process

What is a language ladder?
A language ladder is a resource that models different ways to express oneself through different functions of language.

What are the characteristics of a language ladder?
Each language ladder encompasses one function of language. The ladder includes several ways in which the function of language can be expressed ranging from formal to less formal. The language ladder also includes a visual in order to provide some context for the learner and is written in the Target Language.

What is the PURPOSE of a language ladder?
The purpose of the language ladder is to provide language learners with the tools needed to express different functions of language in multiple contexts and situations. By using language ladders in the classroom, teachers are able to provide supports and structure for students so that they can learn and use functions of language successfully. Language ladders be used to introduce new concepts, review previously learned materials or as everyday supports for classroom commands and expressions. Language ladders could also be used as an activity for students where they
are responsible for creating their own.

For more information and examples of Language Ladders visit the Language Ladders page.

Cooperation in translation:

1. Regulation of relationships between parties
2. The role of technical staff in translation process
3. Cooperation in written translation
4. Cooperation in oral translation

1. Regulation of relationships between parties

Teamwork is "work done by several associates with each doing a part but all subordinating personal prominence to the efficiency of the whole".

In a business setting accounting techniques may be used to provide financial measures of the benefits of teamwork which are useful for justifying the concept. Teamwork is increasingly advocated by health care policy makers as a means of assuring quality and safety in the delivery of services; a committee of the Institute of Medicine recommended in 2000 that patient safety programs "establish interdisciplinary team training programs for providers that incorporate proven methods of team training, such as simulation."

In health care, a systematic concept analysis in 2008 concluded teamwork to be "a dynamic process involving two or more healthcare professionals with complementary backgrounds and skills, sharing common health goals and exercising concerted physical and mental effort in assessing, planning, or evaluating patient care.\"Elsewhere teamwork is defined as "those behaviours that facilitate effective team member interaction," with "team" defined as "a group of two or more individuals who perform some work related task, interact with one another dynamically, have a shared past, have a foreseeable shared future, and share a common fate." Another definition for teamwork proposed in 2008 is "the interdependent components of performance required to effectively coordinate the performance of multiple individuals"; as such, teamwork is "nested within" the broader concept of team performance which also includes individual-level taskwork. A 2012 review of the academic literature found that the word "teamwork" has been used "as a catchall to refer to a number of behavioral processes and emergent states."

Processes
Researchers have identified 10 teamwork processes that fall into three categories:

- **Transition process (between periods of action)**
  - Mission analysis
  - Goal specification
  - Strategy formulation

- **Action process (when the team attempts to accomplish its goals and objectives)**
  - Monitoring progress toward goals
  - Systems monitoring
  - Team monitoring and backup behavior
  - Coordination

- **Interpersonal process (present in both action periods and transition periods)**
  - Conflict management
  - Motivation and confidence building
  - Affect management

Researchers have confirmed that performing teamwork generally works better when members of the team have prior experience working together due to enhanced coordination and communication. This appears partly due to a chemical called serotonin (5-Hydroxytryptamine (5-HT)) which helps an individual to communicate better and think more positively. Serotonin is produced when an individual is in a situation where he/she is in a comfortable environment.

**Training to improve teamwork**

As in a 2008 review, "team training promotes teamwork and enhances team performance." In specific, a 2014 meta-analysis of 45 published and unpublished studies concluded that team training is "useful for improving cognitive outcomes, affective outcomes, teamwork processes, and performance outcomes." Eduardo Salas, Deborah DiazGranados, Cameron Klein, C. Shawn Burke, Kevin C. Stagl, Gerald F. Goodwin, and Stanley M. Halpin.

**Benefits**

- **Problems solving**: A single brain can’t bounce different ideas off of each other. Each team member has a responsibility to contribute equally and offer their unique perspective on a problem to arrive at the best possible solution. Teamwork can lead to better decisions, products, or services. The quality of teamwork may be measured by analyzing the following six components of collaboration among team members: communication, coordination, balance of member contributions, mutual support, effort, and cohesion. In one study, teamwork quality as measured in this manner correlated with team performance in the areas of effectiveness (i.e., producing high quality work) and efficiency (i.e., meeting schedules and budgets). A 2008 meta-analysis also found a relationship between teamwork and team effectiveness.
• **Healthy competition:** A healthy competition in groups can be used to motivate individuals and help the team excel.

• **Developing relationships:** A team that continues to work together will eventually develop an increased level of bonding. This can help people avoid unnecessary conflicts since they have become well acquainted with each other through team work. Team members’ ratings of their satisfaction with a team is correlated with the level of teamwork processes present.

• **Everyone has unique qualities:** Every team member can offer their unique knowledge and ability to help improve other team members. Through teamwork the sharing of these qualities will allow team members to be more productive in the future.

• **In healthcare:** teamwork is associated with increased patient safety.

2. The role of technical staff in translation process

• **Problems solving:** A single brain can’t bounce different ideas off of each other. Each team member has a responsibility to contribute equally and offer their unique perspective on a problem to arrive at the best possible solution. Teamwork can lead to better decisions, products, or services. The quality of teamwork may be measured by analyzing the following six components of collaboration among team members: communication, coordination, balance of member contributions, mutual support, effort, and cohesion. In one study, teamwork quality as measured in this manner correlated with team performance in the areas of effectiveness (i.e., producing high quality work) and efficiency (i.e., meeting schedules and budgets). A 2008 meta-analysis also found a relationship between teamwork and team effectiveness.

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• Language allows humans to cooperate on a very large scale. Certain studies have shown that fairness affects human cooperation; individuals are willing to punish at their own cost (altruistic punishment) if they believe that they are being treated unfairly. Sanfey, et al. conducted an experiment where 19 individuals were scanned using MRI while playing an Ultimatum Game in the role of the responder. They were receiving offers from other human
partners and from a computer partner. Remarkably, responders refused unfair offers from human partners at a significantly higher rate than those by a computer partner. The experiment also showed that altruistic punishment is associated with negative emotions that are being generated in unfair situations by the anterior insula of the brain.

- It has been observed that image scoring promotes cooperative behavior in situations where direct reciprocity is unlikely. In situations where reputation and status are involved, humans tend to cooperate more.

- Cooperation exists not only in humans but in animals as well. This behavior appears, however, to occur mostly between relatives. Spending time and resources assisting a related individual may at first seem destructive to the organism’s chances of survival but is actually beneficial over the long-term. Since relatives share part of their genetic make-up, enhancing each other’s chances of survival may actually increase the likelihood that the helper’s genetic traits will be passed on to future generations.

- Some researchers assert that cooperation is more complex than this. They maintain that helpers may receive more direct, and less indirect, gains from assisting others than is commonly reported. Furthermore, they insist that cooperation may not solely be an interaction between two individuals but may be part of the broader goal of unifying populations.

- **Kin selection**

  - One specific form of cooperation in animals is kin selection, which can be defined as animals helping to rear a relative’s offspring in order to enhance their own fitness.

  - Different theories explaining kin selection have been proposed, including the "pay-to-stay" and "territory inheritance" hypotheses. The "pay-to-stay" theory suggests that individuals help others rear offspring in order to return the favor of the breeders allowing them to live on their land. The "territory inheritance" theory contends that individuals help in order to have improved access to breeding areas once the breeders depart. These two hypotheses both appear to be valid, at least in cichlid fish.

  - Studies conducted on red wolves support previous researchers’ contention that helpers obtain both immediate and long-term gains from cooperative breeding. Researchers evaluated the consequences of red wolves’ decisions to stay with their packs for extended periods of time after birth. It was found that this "delayed dispersal," while it involved helping other wolves rear their offspring, extended male wolves’ life spans. These findings suggest that kin selection may not only benefit an individual in the long-term in terms of increased fitness but in the short-term as well through enhanced chance of survival.

  - Some research even suggests that certain species provide more help to the individuals with which they are more closely related. This phenomenon is known as kin discrimination. In their meta-analysis, researchers compiled data on kin selection as mediated by genetic relatedness in 18 species,
including the Western bluebird, Pied kingfisher, Australian magpie, and Dwarf Mongoose. They found that different species exhibited varying degrees of kin discrimination, with the largest frequencies occurring among those who have the most to gain from cooperative interactions.

- One reason may be that if the prisoner's dilemma situation is repeated (the iterated prisoner's dilemma), it allows non-cooperation to be punished more, and cooperation to be rewarded more, than the single-shot version of the problem would suggest. It has been suggested that this is one reason for the evolution of complex emotions in higher life forms, who, at least as infants, and usually thereafter, cannot survive without cooperating – although with maturation they gain much more choice about the kinds of cooperation they wish to have.

- In any case, two more recent games, the Ultimatum Game and the Dictator Game, showed that different context-related experimentations may lead to completely different results. In particular this is shown in the dictator's game, in which there are two human agents, one of which, "the ruler", is asked to decide the amount of wealth -usually in money-, between 100% and 0%, he/she is going to keep for him/herself and the one he/she is going to leave to the other human agent, which, in this game, is completely passive. Even if a "rational" economic behaviour would lead to keep the whole amount of good, it hasn't happened in experimentations, where human agents tend to share a variable amount of their goods anyway. These results were also considered a strong evidence of the absence of supposed "rational actors" in economy, especially from a neuroeconomics perspective.

3. Cooperation in written translation

Competent translators show the following attributes:

- a very good knowledge of the language, written and spoken, from which they are translating (the source language);
- an excellent command of the language into which they are translating (the target language);
- familiarity with the subject matter of the text being translated;
- a profound understanding of the etymological and idiomatic correlates between the two languages; and
- a finely tuned sense of when to metaphorise ("translate literally") and when to paraphrase, so as to assure true rather than spurious equivalents between the source- and target-language texts.

A competent translator is not only bilingual but bicultural. A language is not merely a collection of words and of rules of grammar and syntax for generating sentences, but also a vast interconnecting system of connotations and cultural
references whose mastery, writes linguist Mario Pei, "comes close to being a lifetime job."

The complexity of the translator's task cannot be overstated; one author suggests that becoming an accomplished translator—after having already acquired a good basic knowledge of both languages and cultures—may require a minimum of ten years' experience. Viewed in this light, it is a serious misconception to assume that a person who has fair fluency in two languages will, by virtue of that fact alone, be consistently competent to translate between them.

The translator's role in relation to a text has been compared to that of an artist, e.g., a musician or actor, who interprets a work of art. Translation, like other arts, inescapably involves choice, and choice implies interpretation. The English-language novelist Joseph Conrad, whose writings Zdzisław Najder has described as verging on "auto-translation" from Conrad's Polish and French linguistic personae, advised his niece and Polish translator Aniela Zagórska:

[D]on't trouble to be too scrupulous... I may tell you (in French) that in my opinion "il vaut mieux interpréter que traduire" ["it is better to interpret than to translate"].... Il s'agit donc de trouver les équivalents. Et là, ma chère, je vous prie laissez vous guider plutôt par votre tempérament que par une conscience sévère.... [It is, then, a question of finding the equivalent expressions. And there, my dear, I beg you to let yourself be guided more by your temperament than by a strict conscience....]

Conrad thought C.K. Scott Moncrieff's English translation of Marcel Proust's À la recherche du temps perdu (In Search of Lost Time—or, in Scott Moncrieff's rendering, Remembrance of Things Past) to be preferable to the French original.

A translator may render only parts of the original text, provided he indicates that this is what he is doing. But a translator should not assume the role of censor and surreptitiously delete or bowdlerize passages merely to please a political or moral interest.

Translation has served as a school of writing for many authors. Translators, including monks who spread Buddhist texts in East Asia, and the early modern European translators of the Bible, in the course of their work have shaped the very languages into which they have translated. They have acted as bridges for conveying knowledge between cultures; and along with ideas, they have imported from the source languages, into their own languages, loanwords and calques of grammatical structures, idioms and vocabulary.

Interpreting, or "interpretation," is the facilitation of oral or sign-language communication, either simultaneously or consecutively, between two, or among more, speakers who are not speaking, or signing, the same language.
The term "interpreting," rather than "interpretation," is preferentially used for this activity by Anglophone translators, to avoid confusion with other meanings of the word "interpretation."

Unlike English, many languages do not employ two separate words to denote the activities of written and live-communication (oral or sign-language) translators.[35] Even English does not always make the distinction, frequently using "translation" as a synonym for "interpreting."

Interpreters have sometimes played crucial roles in history. A prime example is La Malinche, also known as Malintzin, Malinalli and Doña Marina, an early-16th-century Nahua woman from the Mexican Gulf Coast. As a child she had been sold or given to Maya slave-traders from Xicalango, and thus had become bilingual. Subsequently given along with other women to the invading Spaniards, she became instrumental in the Spanish conquest of Mexico, acting as interpreter, adviser, intermediary and lover to Hernán Cortés.

4. Cooperation in oral translation

Competent translators show the following attributes:

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- an excellent command of the language into which they are translating (the target language);
- familiarity with the subject matter of the text being translated;
- a profound understanding of the etymological and idiomatic correlates between the two languages; and
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Nearly three centuries later, in the United States, a comparable role as interpreter was played for the Lewis and Clark Expedition of 1804–6 by Sacagawea. As a child, the Lemhi Shoshone woman had been kidnapped by Hidatsa Indians and thus had become bilingual. Sacagawea facilitated the expedition's traverse of the North American continent to the Pacific Ocean. Four decades later, in 1846, the Pacific would become the western border of the United States.

Interpreter and Translator Confidentiality Agreement

Name of Interpreter/Translator: ________________________________

To: Foreign Language Specialists, Inc. (FLS) A. I am aware that in the course of any assignment by FLS as an interpreter or translator, I may have access to customers’ health, financial, legal and other personal and business confidential information; product ideas, inventions, formulas and designs; business and product plans and pricing; production and processing information; training materials, computer programs; and other secret and proprietary information; and that in order for FLS to maintain a competitive position, any such information must be kept in confidence by me and used only in connection with the work assigned to me by FLS. Therefore in consideration of my engagement as an interpreter/translator from time to time, by FLS, I agree: 1. I will hold in strict confidence, and will not use, assist others to use, or disclose to anyone, without the prior express written authorization of FLS or requester’s administration, any information concerning such proprietary information and any secret or confidential matter, except as such use or disclosure may be required in order to carry out any interpretation/translation assignment scheduled for me by FLS. 2. That I shall not derive any personal profit or advantage from any confidential information that I may acquire during my interpretation/translation services assigned to me by FLS. 3. That translated documents remain the property of the owner of the original documents and/or the requester of my services at all times. 4. At the time I terminate my relationship with FLS, for any reason, I will deliver to FLS all documents related to the business and to the secret and
propriety information referred to above, and I will not retain any such information for myself, including any and all means from which the information can be recovered or reproduced in any form. 5. That Individually identifiable data is confidential and is protected by various state and federal laws (e.g. RCW 42.17, 70.02 and 74.04.060). 6. That confidential data includes all personal information (e.g., name, birth date, social security number) which may, in any manner, identify the individual. 7. That confidential data may be used only for purposes directly related to the operation of the contractor’s program(s). 8. That any personal use of confidential data is strictly prohibited. 9. Access to data must be limited to those staff whose duties specifically require access to such data in the performance of their assigned duties. B. It is understood that with the exception of A-4 above, there is no time limit on any of the obligations under paragraphs A-1 through A-9, above. C. I understood that my relationship with FLS as an interpreter/translator is that of an independent contractor, unless specified otherwise in a separate document signed by FLS and me, and that this document is not intended, nor shall it be construed as, changing, in any way, my status as an independent contractor for any past or future work assigned to me by FLS. D. I certify that I have read and understand the foregoing Agreement.

References for translators

1. Non-living resources

2. Living resources

3. References in interpretation

4. References in written translation

1. Non-living resources
An **electronic dictionary** is a dictionary whose data exists in digital form and can be accessed through a number of different media. Electronic dictionaries can be found in several forms, including:

- as dedicated handheld devices
- as apps on [smartphones](https://www.linux.com/) and [tablet computers](https://www.linux.com/) or computer software
- as a function built into an [E-reader](https://www.linux.com/)
- as CD-ROMs and DVD-ROMs, typically packaged with a printed dictionary, to be installed on the user’s own computer
- as free or paid-for online products
Overview[edit]

Most types of dictionary are available in electronic form. These include general-purpose monolingual and bilingual dictionaries, historical dictionaries such as the *Oxford English Dictionary*, monolingual learner's dictionaries, and specialized dictionaries of every type, such as medical or legal dictionaries, thesauruses, travel dictionaries, dictionaries of idioms, and pronunciation guides.

Most of the early electronic dictionaries were, in effect, print dictionaries made available in digital form: the content was identical, but the electronic editions provided users with more powerful search functions. But soon the opportunities offered by digital media began to be exploited. Two obvious advantages are that limitations of space (and the need to optimize its use) become less pressing, so additional content can be provided; and the possibility arises of including multimedia content, such as audio pronunciations and video clips.

Electronic dictionary databases, especially those included with software dictionaries are often extensive and can contain up to 500,000 headwords and definitions, verb conjugation tables, and a grammar reference section. Bilingual electronic dictionaries and monolingual dictionaries of inflected languages often include an interactive verb conjugator, and are capable of word stemming and lemmatization.

Publishers and developers of electronic dictionaries may offer native content from their own lexicographers, licensed data from print publications, or both, as in the case of Babylon offering premium content from *Merriam Webster*, and UltraLingua offering additional premium content from *Collins, Masson*, and *Simon & Schuster*, and *Paragon Software* offering original content from *Duden, Britannica, Harrap, Merriam-Webster* and *Oxford*.

Writing systems[edit]

As well as *Latin script*, electronic dictionaries are also available in logographic and right-to-left scripts, including Arabic, Persian, Chinese, Devanagari, Greek, Hebrew, Japanese, Korean, Cyrillic, and Thai.

Dictionary software[edit]

Dictionary software generally far exceeds the scope of the hand held dictionaries. Many publishers of traditional printed dictionaries such as *Langenscheidt, Collins-Reverso, OED—Oxford English Dictionary, Duden, American Heritage*, and *Hachette*, offer their resources for use on desktop and laptop computers. These programs can either be downloaded or purchased on CD-ROM and installed. Other dictionary software is available from specialised electronic dictionary publishers such as *iFinger*, Abbyy *Lingvo*, Collins-*Ultralingua*, Mobile Systems and *Paragon Software*. Some electronic dictionaries provide an online discussion forum moderated by the software developers and lexicographers.[4]
In East Asia [edit]

An electronic dictionary (only showing its Qwerty keyboard), model 9200 mini from Besta (好易通) in Hong Kong.

The well-known brands, such as ' (快譯通), ' (好易通), and Golden Global View (文曲星), includes basic functions like dictionaries, TTS, calculator, calendar etc. They also have functions other than just dictionary, for example, MP3 player, Video player, web browser (WiFi), and simple games. Some also support Adobe Flash (SWF files). Most of them usually will have a touch screen, Qwerty keyboard, a speaker, SD card slot, and sometimes microphone and camera also, for example, MD8500 from Instant-Dict. Their functions can even be comparable to smartphones, with the exception of phone capabilities since they do not have radios to make or receive make phone calls.

Main functions

- Dictionaries: This is one of the most basic function, mostly using Oxford and Longman dictionaries
- TTS: Includes Text-to-Speech and Speech-to-Text
- Data transport: Uses RS-232 in the earlier ones; Mini USB in recent ones
- Learning: Programs that can help you study for vocabularies
- Note: Notepads, phone books, calendars, world clock, etc.
- Calculators: simple calculators, scientific calculators, unit converters
- Games: Play Flash games

Handheld dictionaries or PEDs

Handheld electronic dictionaries, also known as "pocket electronic dictionaries" or PEDs, resemble miniature clamshell laptop computers, complete with full keyboards and LCD screens. Because they are intended to be fully portable, the dictionaries are battery-powered and made with durable casing material. Although produced all over the world, handheld dictionaries are especially popular in Japan, Korea, China, and neighbouring countries, where they are the dictionary of choice for many users learning English as a second language. Some of the features of hand held dictionaries include stroke order animations, voice output, handwriting
recognition for Kanji and Kana, language-learning programs, a calculator, PDA-like organizer functions, encyclopedias, time zone and currency converters, and crossword puzzle solvers. Dictionaries that contain data for several languages may have a "jump" or "skip-search" feature that allows users to move between the dictionaries when looking up words, and a reverse translation action that allows further look-ups of words displayed in the results. Many manufacturers produce hand held dictionaries that use licenced dictionary content that use a database such as the Merriam Webster Dictionary and Thesaurus while others may use a proprietary database from their own lexicographers. Many devices can be expanded for several languages with the purchase of additional memory cards. Manufacturers include AlfaLink, Atree, Besta, Casio, Canon, Instant Dict, Ectaco, Franklin, Iriver, Lingo, Maliang Cyber Technology, Compagnia Lingua Ltd., Nurian, Seiko, and Sharp.

Dictionaries on mobile devices

Dictionaries of all types are available as apps for smartphones and for tablet computers such as Apple's iPad, the BlackBerry PlayBook and the Motorola Xoom. The needs of translators and language learners are especially well catered for, with apps for bilingual dictionaries for numerous language pairs, and for most of the well-known monolingual learner's dictionaries such as the Longman Dictionary of Contemporary English and the Macmillan English Dictionary.

Online dictionaries

There are several types of online dictionary, including:

- Aggregator sites, which give access to data licensed from various reference publishers. They typically offer monolingual and bilingual dictionaries, one or more thesauruses, and technical or specialized dictionaries. Examples include TheFreeDictionary.com and Dictionary.com
- 'Premium' dictionaries available on subscription, such as the Oxford English Dictionary
- Dictionaries from a single publisher, free to the user and supported by advertising. Examples include Collins Online Dictionary, Duden Online, Larousse bilingual dictionaries, the Macmillan English Dictionary, and the Merriam-Webster Learner's Dictionary.
- Dictionaries available free from non-commercial publishers (often institutions with government funding). Examples include the Algemeen Nederlands Woordenboek (ANW), and Den Danske Ordbog.

Some online dictionaries are regularly updated, keeping abreast of language change. Many have additional content, such as blogs and features on new words. Some are collaborative projects, most notably Wiktionary and the Collins Online Dictionary. And some, like the Urban Dictionary, consist of entries (sometimes self-contradictory) supplied by users. Many dictionaries for special purposes, especially for professional and trade terminology, and regional dialects and
language variations, are published on the websites of organizations and individual authors. Although they may often be presented in list form without a search function, because of the way in which the information is stored and transmitted, they are nevertheless electronic dictionaries.

Evaluation

There are differences in quality of hardware (hand held devices), software (presentation and performance), and dictionary content. Some hand holds are more robustly constructed than others, and the keyboards or touch screen input systems should be physically compared before purchase. The information on the GUI of computer based dictionary software ranges from complex and cluttered, to clear and easy-to-use with user definable preferences including font size and colour.

A major consideration is the quality of the lexical database. Dictionaries intended for collegiate and professional use generally include most or all of the lexical information to be expected in a quality printed dictionary. The content of electronic dictionaries developed in association with leading publishers of printed dictionaries is more reliable than those aimed at the traveler or casual user, while bilingual dictionaries that have not been authored by teams of native speaker lexicographers for each language, will not be suitable for academic work. Some developers opt to have their products evaluated by an independent academic body such as the CALICO.

Another major consideration is that the devices themselves and the dictionaries in them are generally designed for a particular market. As an example, almost all handheld Japanese-English electronic dictionaries are designed for people with native fluency in Japanese who are learning and using English; thus, Japanese words do not generally include furigana pronunciation glosses, since it is assumed that the reader is literate in Japanese (headwords of entries do have pronunciation, however). Further, the primary manner to look up words is by pronunciation, which makes looking up a word with unknown pronunciation difficult (for example, one would need to know that 網羅 "comprehensive" is pronounced もうら, *moura* to look it up directly). However, higher end Japanese dictionaries include character recognition, so users (native speakers of Japanese or not) can look up words by writing the kanji.

Similar limitations exist in most two or multi-language dictionaries and can be especially crippling when the languages are not written in the same script or alphabet; it's important to find a dictionary optimized for the user's native language.

Integrated technology

Several developers of the systems that drive electronic dictionary software offer API and SDK – Software Development Kit tools for adding various language-based (dictionary, translation, definitions, synonyms, and spell checking and grammar correction) functions to programs, and web services such as
The **AJAX** API used by **Google**. These applications manipulate language in various ways, providing dictionary/translation features, and sophisticated solutions for **semantic search**. They are often available as a **C++** API, an **XML-RPC** server, a .NET API, or as a **Python** API for many operating systems (Mac, Windows, Linux, etc.) and development environments, and can also be used for indexing other kinds of data.

### 2. Living resources

#### Human resources

Human beings, through the labor they provide and the organizations they staff, are also considered to be resources. The term human resources can also be defined as the skills, energy, talent, abilities, and knowledge that are used for the production of goods or the rendering of services.

In a project management context, human resources are those employees responsible for undertaking the activities defined in the project plan.

In economics, capital refers to already-produced durable goods used in production of goods or services. As resources, capital goods may or may not be significantly consumed, though they may depreciate in the production process and they are typically of limited capacity or unavailable for use by others.

Whereas, tangible resources such as equipment have actual physical existence, intangible resources such as corporate images, brands and patents, and other intellectual property exist in abstraction.

Generally the economic value of a resource is controlled by supply and demand. Some view this as a narrow perspective on resources because there are many intangibles that cannot be measured in money. Natural resources such as forests and mountains have aesthetic value. Resources also have an ethical value.

Typically resources cannot be consumed in their original form, but rather through **resource development** they must be processed into more usable commodities. With increasing population, the demand for resources is increasing. There are marked differences in resource distribution and associated economic inequality between regions or countries, with developed countries using more natural
resources than developing countries. Sustainable development is a pattern of resource use, that aims to meet human needs while preserving the environment.\textsuperscript{[1]}

Various problems relate to the usage of resources:

- Environmental degradation
- Over-consumption
- Resource curse
- Resource depletion
- Tragedy of the commons
- Myth of superabundance

**Criteria for classification:**

The Oxford English Dictionary defines a dictionary as a "book dealing with the individual words of a language (or certain specified class of them) so as to set forth their orthography, pronunciation, signification and use, their synonyms, derivation and history, or at least some of these facts, for convenience of reference the words are arranged in some stated order, now in most languages, alphabetical, and in larger dictionaries the information given in illustrated by quotations from literature".

One of the components of the above definition "arranged in some stated order….. alphabetical"\textsuperscript{1} has been extended to cover other reference books giving information of different types in alphabetical order and the term dictionary can "apply quite loosely to any reference work arranged by words or names". (Malkiel 1967. 23). Thus we have dictionaries of national biography, dictionary of folklore, caritra kosa, abhidhaanakosa, dictionary of place names, etc.

The classification of dictionaries is a very important aspect of lexicography "bearing a direct practical significance" (Shcherba in Srivastaba 1968, 119) to the preparation of dictionaries. The entire work of dictionary making from the planning stage to the preparation of press copy, at its different stages, viz. collection of materials, selection and setting of entries and arrangement of entries and their meanings is largely governed on the basis of which the dictionary is classified.

Dictionaries can be classified into different types on the basis of several criteria, varying from the nature of the lexical entry to the prospective user of the
dictionary. Below are presented some main criteria for the classification of dictionaries.

1. Density of entries: whether the word list is general or restricted and special? Does it also cover regional and social dialects, jargons and slangs and archaisms?
2. The number of languages involved: monolingual, bilingual, multilingual etc.
3. The nature of entries: whether lexical only or also encyclopaedic, the degree of concentration on strictly lexical data.
4. Axis of time: whether diachronic (dynamic) or synchronic (static).
5. Arrangement of entries: alphabetical or semantic or causal.
6. Purpose: whether normative or referential.
7. The prospective user: whether meant for the general reader to find out general linguistic information or for special users to know some special aspects of the lexical unit say etymology etc.? Is it meant for the general language or only for the language of literature, there too, the language of some author, here again the language of some of his works?

All these criteria can be applied, sometimes alone and sometimes with others, for the classification of dictionaries. For example when we talk of the Sanskrit Dictionary (Poona) we find that although its aim is to present history of the words, it treats two languages and is arranged in alphabetical order. An etymological dictionary presents the development of forms of the word, it has a very highly specialized audience. The Malayalam Lexicon and Tamil Lexicon combine in them several classificatory criteria.

Although a typological classification is essential and has been attempted by many writers, it is impossible to delimit the types into a strict water-tight frame work. When we analyse any entry from any dictionary we usually find that many characteristics of different types of dictionaries have been included in it. As we shall see later, there is a large amount of overlapping in different types of dictionaries.

But although there is no clear cut division between the scope and the coverage of the dictionaries, there are dictionaries with definite focus on some major aspect of the language.

We are presenting below the description of different types of dictionaries classified on the above criteria.

**Encyclopaedic and linguistic Dictionaries:**

we start with the degree of the inclusion of lexical (i.e. linguistic) and non-lexical
(i.e. encyclopaedic) information in the dictionary as also the treatment of each individual item in it.

The lexical or linguistic information pertains to linguistic characteristics of the lexical unit viz., pronunciation, definition, etymology, grammatical category, etc. the encyclopaedic information has the following features. (a) the inclusion of names of persons, places, and literary works, (b) coverage of all branches of human knowledge, (c) extensive treatment of facts.

The dictionaries, giving information of the former type, are called linguistic or general dictionaries and those giving information of the latter type, the encyclopaedic dictionaries. But before these are described it would be useful to make a distinction between an encyclopaedia and an encyclopaedic dictionary. The encyclopaedia are more concerned with the concepts and objects of extra linguistic would, that is the things and in a narrow sense they may be called 'thing books'. Information presented in them is under few general topics. Their aim is to present information, as noted earlier, on all aspects of human knowledge. The items presented are more of denotational character including names of plants, animals, diseases. They also give historical events, geographical features, biographical sketches of important personalities. Many items found in linguistic or general dictionaries do not find place in them. Such items are function words, verbal forms, and variety of other words e.g. Eng. he, she, Hindi jaanaa, 'go' agar 'if' Eng. father, mother etc. The information provided is more detailed and relates to the history and the description of the item.

The encyclopaedic dictionary is a combination of an encyclopaedia and a linguistic dictionary. It also includes items that are generally characteristic of an encyclopaedia in addition to the items of a linguistic dictionary. In the amount of the information and the manner of its presentation, again, it combines the features of both. As a matter of fact, there can be no division like a linguistic dictionary and non-linguistic dictionary equating the latter with encyclopaedic dictionary. As already stated any dictionary combines the features of both. The bigger dictionaries like The Century Dictionary, The Oxford English Dictionary, Malayalam Lexicon, Tamil Lexicon, Hindi Sabda Sagar etc., are encyclopaedic but all of them are linguistic dictionaries.

Even the abridged and concise dictionaries present encyclopaedic information in so far as they include proper names and explanation of culture items although it has been contended if proper names (realia) could be included in the purely linguistic dictionaries because it may make the dictionary encyclopaedic. (Zgusta 1971, 245-246). So, many dictionaries give them not in the main body of the dictionary but in appendices. An ordinary dictionary includes them only when they attain the status of the common words.
The linguistic dictionary deals with only the lexical stock i.e. words as speech material and may be roughly called 'word book'. The linguistic dictionary usually attains the status of the encyclopaedic dictionary in different ways, given below:

(a) when a linguistic definition becomes inadequate to describe the lexical item, especially when it is a culture bound word, the lexicographer has to include encyclopaedic information e.g. Malto kud ko:la-n. 'an earthen pot in which the umbilical cord is preserved'. Hindi baghnakh, baghnakhaa n. ek aabhuuÀan?a jisme N baagh ke naakhun caaNdii yaa sone meN mar?he hEN. 'a type of ornament in which the nails of a tiger are studded in gold or silver'.

(b) In the definition of certain words the encyclopaedic definition determines the underlying concept:

Coal n. 1. Hard opaque black or blackish mineral or vegetable matter found in seams or strata below earth's surface and used as fuel and in manufacture of gas, tar etc., (COD) cf. this definition with coal n. a black, hard substance that burns and gives off heat. (Ladder Dictionary)

(c) when we give different meanings of a polysemous word and mark them with labels, we give a hint that the meaning belongs to a particular branch of human knowledge like botany, astronomy, medicine etc., impliedly indicating the encyclopaedic information there. The same thing happens to the quotations in illustrative examples with citations. Again, when we just refer to some work for further details about any type of cultural information, we give indirectly encyclopaedic information.

From the point of view of time the dictionaries can be either diachronic (dynamic) or synchronic (static), the former dealing with words across time and the latter at a particular point of time.

As a matter of fact, it is very difficult to draw a line between diachronic and synchronic dictionaries. Bigger dictionaries of synchronic/descriptive character, for that matter even the smaller ones, have to include at least some amount of historical information. When a dictionary gives the derivative source of a word in form of the origin tag, usually appended to the head word in the lemma, there is an attempt to give, however superficial it may be, the etymology of the word and in this way the dictionary presents elements of diachronic nature.

Larger dictionaries of many Indian language, meant for the understanding of the literature of the language, include some words from texts of the earlier period. In these cases the lexicographer has to arrange the different usages of the different senses of a lexical unit in some chronological order and thus the descriptive dictionary attains a historical colour. Again, when describing the lexical units of the language, the lexicographer finds some words of rare use or gradually going out of use he makes use of some labels, e.g. archaic, obsolete, obsolescent etc., to describe these words. In doing so he takes his dictionary to the domain of the diachronic one.
Historical and Etymological Dictionaries:

The diachronic or historical dictionary has a special class in it which can be called etymological. Although its focus is also to present the history of a lexical unit, its form and purpose are totally different from historical dictionary and it has a limited readership. Its word list is different from the general dictionaries, even from the historical dictionary and in this regard it comes under special type of dictionaries, described later.

The main function of both the historical dictionary and the etymological dictionary is to present the history of a lexical item. The difference lies in their approach. The historical dictionary records the development of a lexical item in terms of both the form and the meaning of the particular lexical unit, whereas the etymological dictionary presents the origin of words by tracing the present day words to their oldest forms.

The historical dictionary is concerned with a systematic study of changes affecting a lexical unit during its life i.e. within a period from which there is evidence. e.g. in OED from the days of King Alfred to the present time. In order to present these changes in the structure and meaning of a word the lexicographer traces it back to its earliest available occurrence in the literature of the languages and records its development in subsequent stages of the language. In order to do this the lexicographer makes use of all the available works of the language. All the occurrences of the lexical units in different contexts in all works are found out. These contexts are analysed and compared with each other. By doing this, the lexicographer finds out the different senses of a lexical unit and finer nuances of its meanings. Then these meanings and submeanings are arranged in chronological order. As for the forms, the changes in their shape is also recorded chronologically. But this is by no means a simple task. The number of words in a language is very large and changes in case of all the words are difficult to record in all their minor details. Moreover, the semantic changes of individual lexical items are arbitrary and cannot be generalized. As a result the lexicographer has to analyse a large amount of data to find out the semantic changes of a lexical unit.

The problem arises as to whether a historical dictionary can cover all the works available in a language and give all citations for all the lexical items. No dictionary, whatever be its resources, can afford to give all this. The lexicographer has to choose some workable way for his dictionary. In order to do this, works are at first listed. Then a selection of works as to which of them would form the corpus of the dictionary is done. For selecting works for the dictionary, two considerations govern the decision of the lexicographer: (1) time and (2) the subject or theme. First, certain broad classifications can be made of the entire period. This classification is based on some criterion like some landmark in the history of the
development of the language e.g. some outstanding author or some notable literary or other event. Works from all the periods are selected for the dictionary. The lexicographer has to see that all the periods in the history of a language are given due and even attention. No period should be left without proper representation, otherwise it would be impossible to find a coherent semantic development of a lexical item. It has been contended whether a dictionary like OED, which deals with all the periods of the history of the language, can be a true historical dictionary. It is suggested that it would provide more scientific and accurate account of the history of the words of a language if a particular period is taken up and a detailed analysis of all the works of that period is done, rather than taking total history and divide it into some periods and then making generalizations. For this Period Dictionaries dealing with some particular period may be prepared. A dictionary dealing with the entire period of the history of the language may not do justice in presenting full picture of the semantic history of the lexical stock of language.

The second point a lexicographer has to keep in mind while selecting works for a historical dictionary is to see that all the subject fields are equally and evenly represented in the corpus of the dictionary. For this representative works of all the branches of human knowledge available in the language should be analysed. Variation of region, style and subject matter should be carefully marked and entered in the dictionary. The Sanskrit Dictionary (Poona) has used 1500 books as its source material. Malayalam Lexicon has utilized 7000 works in addition to manuscripts etc. besides these works, even the available dictionaries can be utilized. Kannada Dictionary (Bangalore) analysed 2000 books and all available inscriptional material.

The etymological dictionary, as stated earlier, traces the present word to its oldest form and gives the parent form. The interest of an etymological dictionary is primarily in the pre-history of the language. For arriving at the parent form the lexicographer takes recourse to historical comparative method, wherein on the basis of recurring correspondences of form and meaning of words in different cognate languages, the protoword form or etymon is reconstructed.

In some cases even when the dictionary does not give reconstructed protoforms it may be considered etymological. In these cases a particular point in the development of a language is fixed as a terminal point and the etymologies are traced back to that point. For Indo-Aryan languages this point may be Sanskrit hypothetical or reconstructed forms are given. Sometimes, though it is not scientific, the nearer attested forms are given as the source word. Some dictionaries give only the cognate forms e.g. Dravidian Etymological Dictionary.

The etymological dictionaries have been classified in several categories on the basis of the range of coverage, the number of languages covered etc. the most common is the one which classifies the dictionaries on the fact whether the focus
of the dictionary is a single language or many languages. The dictionary with one language as focus deals with the lexical items of one language. The entry of the dictionary is given in that language. The origin of the words of this language is traced back to the proto language. In this process cognate forms form related languages are cited. Since the help of comparative method is taken by giving cognate words such dictionaries develop into comparative dictionaries.

In the dictionary which has many languages as its focus the entry word is given in the proto language. The developed forms in different languages are given in the description part of the entry.

For borrowings in the language, the etymological dictionary gives the immediate source of the borrowing, its original meaning and forms in cognate languages. If the borrowing is through some other language, the name of the intermediate language and the form therein are also given.

The dictionary of borrowed or foreign word in a language can be included in the class of etymological dictionary, because by giving the origin of these words the dictionary provides clue to the etymology of these words.

Although the focus of the etymological and historical dictionaries is different, they are not opposed to each other. Each one, on the other hand, can be helpful for the other to get more reliable results. For an etymological dictionary the reconstruction of proto forms gets greater authenticity if they are attested by forms in the earlier stage of the history of the language. This information is made available by the historical dictionary. Again, it is in the historical dictionary that we find what new words are derived from the original word and at what stage.

Most of the analytical and descriptive dictionaries contain some elements of an etymological dictionary is so far as they give what is the derivation or the origin of the word. In descriptive dictionaries, the etymological analysis helps in solving some of the basic problems of lexicography. Etymology helps in deciding the cases of homonymy and polysemy and in ordering the sequence of the meanings of the polysemous words by giving the original or basic meaning. Etymology also helps in solving the problem of unclear meanings of some lexical units.

The synchronic dictionaries are generally grouped into two classes, general and special. General dictionaries contain those words of the language which are of general use representing various spheres of life and presenting a complete picture of the general language. They are meant for the general user of the language. Special dictionaries either cover a specific part of the vocabulary or are prepared with some definite purpose. By general dictionary it should not be understood that it contains the entire lexical stock of the language. No dictionary, except the dictionary of dead languages wherein the possibility of creation of new words is severely restricted, can give all the words of a language. Although the general dictionaries contain general word list some of the special dictionaries with their
focus on some particular purpose contain the general word lists. For example, the
dictionaries of pronunciation, the reverse dictionaries, the frequency counts have
special purpose but their word list is general.

3. References for oral translation:

Dictionary

A multi-volume Latin dictionary by Egidio Forcellini.

The French-language Petit Larousse is an example of an illustrated dictionary.

A dictionary is a collection of words in one or more specific languages, often
listed alphabetically (or by radical and stroke for ideographic languages), with
usage of information, definitions, etymologies, phonetics, pronunciations,
translation, and other information;[1] or a book of words in one language with their
equivalents in another, also known as a lexicon.[1] It is a lexicographical product
designed for utility and function, curated with selected data, presented in a way
that shows inter-relationships among the data.[2]

A broad distinction is made between general and specialized dictionaries.
Specialized dictionaries do not contain information about words that are used in
language for general purposes—words used by ordinary people in everyday
situations. Lexical items that describe concepts in specific fields are usually called
terms instead of words, although there is no consensus whether lexicology and terminology are two different fields of study. In theory,
general dictionaries are supposed to be semasiological, mapping word to
definition, while specialized dictionaries are supposed to be onomasiological,
first identifying concepts and then establishing the terms used to designate them. In
practice, the two approaches are used for both types.[3] There are other types of
dictionaries that don't fit neatly in the above distinction, for instance bilingual
(translation) dictionaries, dictionaries of synonyms (thesauri),
or rhyming dictionaries. The word dictionary (unqualified) is usually understood to
refer to a monolingual general-purpose dictionary.[4]
A different dimension on which dictionaries (usually just general-purpose ones) are sometimes distinguished is whether they are prescriptive or descriptive, the latter being in theory largely based on linguistic corpus studies—this is the case of most modern dictionaries. However, this distinction cannot be upheld in the strictest sense. The choice of headwords is considered itself of prescriptive nature; for instance, dictionaries avoid having too many taboo words in that position. Stylistic indications (e.g. ‘informal’ or ‘vulgar’) present in many modern dictionaries is considered less than objectively descriptive as well.[5]

Although the first recorded dictionaries date back to Sumerian times (these were bilingual dictionaries), the systematic study of dictionaries as objects of scientific interest themselves is a 20th-century enterprise, called lexicography, and largely initiated by Ladislav Zgusta.[4] The birth of the new discipline was not without controversy, the practical dictionary-makers being sometimes accused by others of "astonishing" lack of method and critical-self reflection.[6]

**History**[edit]

The oldest known dictionaries were Akkadian Empire cuneiform tablets with bilingual Sumerian–Akkadian wordlists, discovered in Ebla (modern Syria) and dated roughly 2300 BCE. The early 2nd millennium BCE Urра=hubullu glossary is the canonical Babylonian version of such bilingual Sumerian wordlists. A Chinese dictionary, the c. 3rd century BCE Erya, was the earliest surviving monolingual dictionary; although some sources cite the c. 800 BCE Shizhoupian as a "dictionary", modern scholarship considers it a calligraphic compendium of Chinese characters from Zhou dynasty bronzes. Philitas of Cos (fl. 4th century BCE) wrote a pioneering vocabulary Disorderly Words (Ἀτακτοί γλῶσσαι, Áttaktoi glôssai) which explained the meanings of rare Homeric and other literary words, words from local dialects, and technical terms.[8] Apollonius the Sophist (fl. 1st century CE) wrote the oldest surviving Homeric lexicon.[7] The first Sanskrit dictionary, the Amarakośa, was written by Amara Sinha c. 4th century CE. Written in verse, it listed around 10,000 words. According to the Nihon Shoki, the first Japanese dictionary was the long-lost 682 CE Niina glossary of Chinese characters. The oldest existing Japanese dictionary, the c. 835 CE Tenrei Banshō Meigi, was also a glossary of written Chinese. A 9th-century CE Irish dictionary, Sanas Cormaic, contained etymologies and explanations of over 1,400 Irish words. In India around 1320, Amir Khusro compiled the Khaliq-e-bari which mainly dealt with Hindvi and Persian words.[9]
Arabic dictionaries were compiled between the 8th and 14th centuries CE, organizing words in rhyme order (by the last syllable), by alphabetical order of the radicals, or according to the alphabetical order of the first letter (the system used in modern European language dictionaries). The modern system was mainly used in specialist dictionaries, such as those of terms from the Qur'an and hadith, while most general use dictionaries, such as the Lisan al-'Arab (13th century, still the best-known large-scale dictionary of Arabic) and al-Qamus al-Muhit (14th century) listed words in the alphabetical order of the radicals. The Qamus al-Muhit is the first handy dictionary in Arabic, which includes only words and their definitions, eliminating the supporting examples used in such dictionaries as the Lisan and the Oxford English Dictionary.\[10\]

In medieval Europe, glossaries with equivalents for Latin words in vernacular or simpler Latin were in use (e.g. the Leiden Glossary). The Catholicon (1287) by Johannes Balbus, a large grammatical work with an alphabetical lexicon, was widely adopted. It served as the basis for several bilingual dictionaries and was one of the earliest books (in 1460) to be printed. In 1502 Ambrogio Calepino's Dictionarium was published, originally a monolingual Latin dictionary, which over the course of the 16th century was enlarged to become a multilingual glossary. In 1532 Robert Estienne published the Thesaurus linguae latinas and in 1572 his son Henri Estienne published the Thesaurus linguae graecae, which served up to the 19th century as the basis of Greek lexicography. The first monolingual dictionary written in a Romance language was Sebastián Covarrubias' Tesoro de la lengua castellana o española, published in 1611 in Madrid.\[11\] In 1612 the first edition of the Vocabolario dell'Accademia della Crusca, for Italian, was published. It served as the model for similar works in French, Spanish and English. In 1690 in Rotterdam was published, posthumously, the Dictionnaire Universel by Antoine Furetière for French. In 1694 appeared the first edition of the Dictionnaire de l'Académie française. Between 1712 and 1721 was published the Vocabulario portughez e latino written by Raphael Bluteau. The Real Academia Española published the first edition of the Diccionario de la lengua española in 1780, but their Diccionario de Autoridades, which included quotes taken from literary works, was published in 1726. The Totius Latinitatis lexicon by Egidio Forcellini was firstly published in 1777; it has formed the basis of all similar works that have since been published.

The first edition of A Greek-English Lexicon by Henry George Liddell and Robert Scott appeared in 1843; this work remained the basic dictionary of Greek until the end of the 20th century. And in 1858 was published the first volume of the Deutsches Wörterbuch by the Brothers Grimm; the work was completed in
Between 1861 and 1874 was published the *Dizionario della lingua italiana* by Niccolò Tommaseo. Émile Littré published the *Dictionnaire de la langue française* between 1863 and 1872. In the same year 1863 appeared the first volume of the *Woordenboek der Nederlandsche Taal* which was completed in 1998. Also in 1863 Vladimir Ivanovich Dahl published the *Explanatory Dictionary of the Living Great Russian Language*. The *Duden* dictionary dates back to 1880, and is currently the prescriptive source for the spelling of German. The decision to start work on the *Svenska Akademiens ordbok* was taken in 1787.[12]

**English Dictionaries**[edit]

The earliest dictionaries in the English language were glossaries of French, Italian or Latin words along with definitions of the foreign words in English. Of note, the word *dictionary* was invented by an Englishman called John of Garland in 1220 - he had written a book *Dictionarius* to help with Latin diction.[13] An early non-alphabetical list of 8000 English words was the *Elementarie* created by Richard Mulcaster in 1582.[14][15]

The first purely English alphabetical dictionary was *A Table Alphabeticall*, written by English schoolteacher Robert Cawdrey in 1604. The only surviving copy is found at the Bodleian Library in Oxford. Yet this early effort, as well as the many imitators which followed it, was seen as unreliable and nowhere near definitive. Philip Stanhope, 4th Earl of Chesterfield was still lamenting in 1754, 150 years after Cawdrey's publication, that it is "a sort of disgrace to our nation, that hitherto we have had no… standard of our language; our dictionaries at present being more properly what our neighbors the Dutch and the Germans call theirs, word-books, than dictionaries in the superior sense of that title." [16]

On 1616, John Bullokar contributed on the history of dictionary with his "English Expositor". Elisha Coles came afterwards with her "English Dictionary." *Glossographia* by Thomas Blount on 1656, contains more than 10,000 words along with their etymologies or histories. Edward Phillips wrote another dictionary entitled "The New World of English Words: Or a General Dictionary." Phillips boldly plagiarized Blount's work, and the two renounced each other. This created more interest in the dictionaries.

It was not until Samuel Johnson's *A Dictionary of the English Language* (1755) that a truly noteworthy, reliable English Dictionary was deemed to have been produced, and the fact that today many people still mistakenly believe Johnson to have written the first English Dictionary is a testimony to this legacy.[17] By this stage, dictionaries had evolved to contain textual references for most words, and were arranged alphabetically, rather than by topic (a previously popular form of
arrangement, which meant all animals would be grouped together, etc.). Johnson's masterwork could be judged as the first to bring all these elements together, creating the first 'modern' dictionary.[17]

Johnson's Dictionary remained the English-language standard for over 150 years, until the Oxford University Press began writing and releasing the Oxford English Dictionary in short fascicles from 1884 onwards. It took nearly 50 years to finally complete the huge work, and they finally released the complete OED in twelve volumes in 1928. It remains the most comprehensive and trusted English language dictionary to this day, with revisions and updates added by a dedicated team every three months. One of the main contributors to this modern day dictionary was an ex-army surgeon, William Chester Minor, a convicted murderer who was confined to an asylum for the criminally insane.[18]

American English Dictionaries[edit]

In 1806, American Noah Webster published his first dictionary, A Compendious Dictionary of the English Language. In 1807 Webster began compiling an expanded and fully comprehensive dictionary, An American Dictionary of the English Language; it took twenty-seven years to complete. To evaluate the etymology of words, Webster learned twenty-six languages, including Old English (Anglo-Saxon), German, Greek, Latin, Italian, Spanish, French, Hebrew, Arabic, and Sanskrit.

Webster completed his dictionary during his year abroad in 1825 in Paris, France, and at the University of Cambridge. His book contained seventy thousand words, of which twelve thousand had never appeared in a published dictionary before. As a spelling reformer, Webster believed that English spelling rules were unnecessarily complex, so his dictionary introduced American English spellings, replacing "colour" with "color", substituting "wagon" for "waggon", and printing "center" instead of "centre". He also added American words, like "skunk" and "squash", that did not appear in British dictionaries. At the age of seventy, Webster published his dictionary in 1828; it sold 2500 copies. In 1840, the second edition was published in two volumes.

Austin (2005) explores the intersection of lexicographical and poetic practices in American literature, and attempts to map out a "lexical poetics" using Webster's definitions as his base. He explores how American poets used Webster's dictionaries, often drawing upon his lexicography in order to express their word play. Austin explicates key definitions from both the Compendious (1806) and American (1828) dictionaries, and brings into its discourse a range of concerns, including the politics of American English, the question of national
identity and culture in the early moments of American independence, and the
texts of citation and of definition. Austin concludes that Webster's dictionaries
helped redefine Americanism in an era of an emergent and unstable American
political and cultural identity. Webster himself saw the dictionaries as a
nationalizing device to separate America from Britain, calling his project a "federal
language", with competing forces towards regularity on the one hand and
innovation on the other. Austin suggests that the contradictions of Webster's
lexicography were part of a larger play between liberty and order within American
intellectual discourse, with some pulled toward Europe and the past, and others
pulled toward America and the new future.\[19\]

For an international appreciation of the importance of Webster's dictionaries in
setting the norms of the English language, see Forque (1982).\[20\]

**Types**[edit]

In a general dictionary, each word may have multiple meanings. Some dictionaries
include each separate meaning in the order of most common usage while others list
definitions in historical order, with the oldest usage first.\[21\]

In many languages, words can appear in many different forms, but only the
undeclined or unconjugated form appears as the headword in most dictionaries.
Dictionaries are most commonly found in the form of a book, but some newer
dictionaries, like StarDict and the New Oxford American Dictionary are dictionary
software running on PDAs or computers. There are also many online
dictionaries accessible via the Internet.

**Specialized dictionaries**[edit]

*Main article: Language for specific purposes dictionary*

According to the Manual of Specialized Lexicographies a specialized
dictionary (also referred to as a technical dictionary) is a lexicon that focuses upon
a specific subject field. Following the description in The Bilingual LSP
Dictionary lexicographers categorize specialized dictionaries into three types.
A multi-field dictionary broadly covers several subject fields (e.g., a business
dictionary), a single-field dictionary narrowly covers one particular subject field
(e.g., law), and a sub-field dictionary covers a singular field (e.g., constitutional
law). For example, the 23-language Inter-Active Terminology for Europe is a
multi-field dictionary, the American National Biography is a single-field, and
the African American National Biography Project is a sub-field dictionary. In
terms of the above coverage distinction between "minimizing dictionaries" and
"maximizing dictionaries", multi-field dictionaries tend to minimize coverage
across subject fields (for instance, *Oxford Dictionary of World Religions* and *Yadgar Dictionary of Computer and Internet Terms*) whereas single-field and sub-field dictionaries tend to maximize coverage within a limited subject field (*The Oxford Dictionary of English Etymology*).

Another variant is the **glossary**, an alphabetical list of defined terms in a specialised field, such as medicine (*medical dictionary*).

**Defining dictionaries**[edit]

The simplest dictionary, a **defining dictionary**, provides a **core glossary** of the simplest meanings of the simplest concepts. From these, other concepts can be explained and defined, in particular for those who are first learning a language. In English, the commercial defining dictionaries typically include only one or two meanings of under 2000 words. With these, the rest of English, and even the 4000 most common English **idioms** and **metaphors**, can be defined.

**Prescriptive vs. descriptive**[edit]

Lexicographers apply two basic philosophies to the defining of words: **prescriptive** or **descriptive**. *Noah Webster*, intent on forging a distinct identity for the American language, altered spellings and accentuated differences in meaning and pronunciation of some words. This is why **American English** now uses the spelling *color* while the rest of the English-speaking world prefers *colour*. (Similarly, **British English** subsequently underwent a few spelling changes that did not affect American English; see further at **American and British English spelling differences**.)

Large 20th-century dictionaries such as the *Oxford English Dictionary* (OED) and *Webster's Third* are descriptive, and attempt to describe the actual use of words. Most dictionaries of English now apply the descriptive method to a word's definition, and then, outside of the definition itself, add information alerting readers to attitudes which may influence their choices on words often considered vulgar, offensive, erroneous, or easily confused. **Merriam-Webster** is subtle, only adding italicized notations such as, *sometimes offensive or nonstand* (nonstandard). *American Heritage* goes further, discussing issues separately in numerous "usage notes." **Encarta** provides similar notes, but is more prescriptive, offering warnings and admonitions against the use of certain words considered by many to be offensive or illiterate, such as, "an offensive term for..." or "a taboo term meaning....".

Because of the widespread use of dictionaries in schools, and their acceptance by many as language authorities, their treatment of the language does affect usage to
some degree, with even the most descriptive dictionaries providing conservative continuity. In the long run, however, the meanings of words in English are primarily determined by usage, and the language is being changed and created every day. As Jorge Luis Borges says in the prologue to "El otro, el mismo": "It is often forgotten that (dictionaries) are artificial repositories, put together well after the languages they define. The roots of language are irrational and of a magical nature."

**Dictionaries for natural language processing**

In contrast to traditional dictionaries, which are designed to be used by human beings, dictionaries for natural language processing (NLP) are built to be used by computer programs. The final user is a human being but the direct user is a program. Such a dictionary does not need to be able to be printed on paper. The structure of the content is not linear, ordered entry by entry but has the form of a complex network (see Diathesis alternation). Because most of these dictionaries are used to control machine translations or cross-lingual information retrieval (CLIR) the content is usually multilingual and usually of huge size. In order to allow formalized exchange and merging of dictionaries, an ISO standard called Lexical Markup Framework (LMF) has been defined and used among the industrial and academic community.

**3. References for interpreters**

Even though both deal with putting texts into a different language, written translation and interpretation differ in various aspects. The most evident differences among others are:

**Recorded or not**

Interpreter interprets once and nobody will hear, read or analyse it again. Written translation, however, is recorded, it can be repeatedly read, amended, analysed, retranslated, etc.

**Tools**

Interpreter’s tools are mainly the source text and his or her own knowledge, while it is also important to guess what the speaker might say next. Translator, however, can use various dictionaries, other texts on the same subject and also expert advice and instructions. As the time for contemplation is very scarce in the case of simultaneous interpreting, interpreters may fall into difficulties when trying to convey e.g. jokes or idioms, as the detection of equivalents may require more time that is available in the interpretation process.

**Time for contemplation**
Simultaneous and whispered interpreting leaves minimum time to think, one must react immediately when the speaker has begun a sentence. Consecutive interpreting offers a bit more time, for interpreting is slightly delayed. Written translation provides as much time as stipulated by the deadline, and, as a rule, translator has time to go over the translation.

**Team work**
This only applies to simultaneous interpretation where each booth has two or three interpreters that help each other if necessary. Translators, however, mostly work alone, although they may consult with specialists, etc.

**Client feedback**
In case of interpretation client is present and able to comment after interpretation on the merits and drawbacks of specific interpretation. In the case of translation the feedback does not occur immediately, and it may happen that client gives no feedback at all.

4. **References in written translation**

Interpreting and translation are two closely related linguistic disciplines. Yet they are rarely performed by the same people. The difference in skills, training, aptitude and even language knowledge are so substantial that few people can do both successfully on a professional level.

On the surface, the difference between interpreting and translation is only the difference in the medium: the interpreter translates orally, while a translator interprets written text. Both interpreting and translation presuppose a certain love of language and deep knowledge of more than one language.

**The Skill Profile of Technical Translators**

The differences in skills are arguably greater than their similarities. The key skills of the translator are the ability to understand the source language and the culture of the country where the text originated, then using a good library of dictionaries and reference materials, to render that material clearly and accurately into the target language. In other words, while linguistic and cultural skills are still critical, the most important mark of a good translator is the ability to write well in the target language.

Even bilingual individuals can rarely express themselves in a given subject equally well in both languages, and many excellent translators are not fully bilingual to begin with. Knowing this limitation, a good translator will only translate documents into his or her native language. This is why we at Language Scientific
absolutely require our technical translators only translate into their native language, in addition to their subject matter expertise.

An interpreter, on the other hand, must be able to translate in both directions on the spot, without using dictionaries or other supplemental reference materials. Interpreters must have extraordinary listening abilities, especially for simultaneous interpreting. Simultaneous interpreters need to process and memorize the words that the source-language speaker is saying now, while simultaneously outputting in the target language the translation of words the speaker said 5-10 seconds ago. Interpreters must also possess excellent public speaking skills and the intellectual capacity to instantly transform idioms, colloquialisms and other culturally-specific references into analogous statements the target audience will understand.

**Interpreter Qualifications**

Interpreting, just like translation, is fundamentally the art of paraphrasing—the interpreter listens to a speaker in one language, grasps the content of what is being said, and then paraphrases his or her understanding of the meaning using the tools of the target language. However, just as you can not explain a thought to someone if you did not fully understand that thought, neither can you translate or interpret something without mastery of the subject matter being relayed.

It simply cannot be overstated: **when choosing an interpreter, his or her expert knowledge of the subject matter is equally as important as their interpreting experience.** (See the section "Why Subject Expertise Matters for Technical Translators" for a more detailed discussion of the importance of subject matter knowledge for technical translators and interpreters).

Human resources

From Wikipedia, the free encyclopedia

"Manpower" redirects here. For other uses, see [Manpower (disambiguation)](https://en.wikipedia.org/wiki/Manpower_%28disambiguation%29).


Human resources is the set of individuals who make up the workforce of an organization, business sector, or economy. "Human capital" is sometimes used synonymously with human resources, although human capital typically refers to a more narrow view (i.e., the knowledge the individuals embody and can contribute
The professional discipline and business function that oversees an organization's human resources is called human resource management (HRM, or simply HR).

Overview

Origins

Pioneering economist John R. Commons used the term "human resource" in his 1893 book The Distribution of Wealth but did not further build upon it. The term "human resource" was subsequently in use during the 1910s and 1920s as was the notion that workers could be seen as a kind of capital asset. Among scholars the first use of "human resources" in its modern form was in a 1958 report by economist E. Wight Bakke.

The term in practice

From the corporate objective, employees have been traditionally viewed as assets to the enterprise, whose value is enhanced by further learning and development, referred to as human resource development. Organizations will engage in a broad range of human resource management practices to capitalize on those assets.

In governing human resources, three major trends are typically considered:

1. Demographics: the characteristics of a population/workforce, for example, age, gender or social class. This type of trend may have an effect in relation to pension offerings, insurance packages etc.

2. Diversity: the variation within the population/workplace. Changes in society now mean that a larger proportion of organizations are made up of "baby-boomers" or older employees in comparison to thirty years ago. Advocates of "workplace diversity" advocate an employee base that is a mirror reflection of the make-up of society insofar as race, gender, sexual orientation etc.

3. Skills and qualifications: as industries move from manual to more managerial professions so does the need for more highly skilled graduates. If the market is "tight" (i.e. not enough staff for the jobs), employers must compete for employees by offering financial rewards, community investment, etc.

In regard to how individuals respond to the changes in a labour market, the following must be understood:
- Geographical spread: how far is the job from the individual? The distance to travel to work should be in line with remuneration, and the transportation and infrastructure of the area also influence who applies for a position.

- Occupational structure: the norms and values of the different careers within an organization. Mahoney 1989 developed 3 different types of occupational structure, namely, craft (loyalty to the profession), organization career path (promotion through the firm) and unstructured (lower/unskilled workers who work when needed).

- Generational difference: different age categories of employees have certain characteristics, for example, their behavior and their expectations of the organization.

Concerns about the terminology

One major concern about considering people as assets or resources is that they will be commoditized and abused. Some analysis suggests that human beings are not "commodities" or "resources", but are creative and social beings in a productive enterprise. The 2000 revision of ISO 9001, in contrast, requires identifying the processes, their sequence and interaction, and to define and communicate responsibilities and authorities. In general, heavily unionised nations such as France and Germany have adopted and encouraged such approaches. Also, in 2001, the International Labour Organization decided to revisit and revise its 1975 Recommendation 150 on Human Resources Development, resulting in its "Labour is not a commodity" principle. One view of these trends is that a strong social consensus on political economy and a good social welfare system facilitate labour mobility and tend to make the entire economy more productive, as labour can develop skills and experience in various ways, and move from one enterprise to another with little controversy or difficulty in adapting.

Another important controversy regards labour mobility and the broader philosophical issue with usage of the phrase "human resources". Governments of developing nations often regard developed nations that encourage immigration or "guest workers" as appropriating human capital that is more rightfully part of the developing nation and required to further its economic growth. Over time, the United Nations have come to more generally support the developing nations' point of view, and have requested significant offsetting "foreign aid" contributions so that a developing nation losing human capital does not lose the capacity to continue to train new people in trades, professions, and the arts.

Translators and attitude towards them

1. Translation as a service tool
2. Attitude towards translators
3. Ethic behavior of translators and customers
4. Gender disparity
5. Translator unions

1. Translation as a service tool

Before you write off translation services as an unsexy business, consider our global economy.

From Calcutta to Kalamazoo, the world's pockets are splitting at the seams with population growth. Since 1980 in the U.S., the Hispanic population has grown from 14.6 million people to nearly 52 million, per the latest Census Bureau tally. Companies are going global as well. LinkedIn recently made a push into China, while Facebook, Twitter, and Yahoo are all vying for social dominance by adding users worldwide. Translation factors in because every aspect of their services must be comprehensive, says Rick Antezana, a partner with Dynamic Language, a language translation provider based in Seattle. And that, in part, makes the category worthy of inclusion in Inc.'s 2014 list of the best industries for starting a business.

"More than ever, companies of every size are looking to expand their market and to engage with customers on a deeper level," he says, noting the $35 billion in revenue the space generated in 2013. "Consumers worldwide want everything on their own terms, and that includes a preference for communicating in their own language."

The same is true of employees. "An organization like Starbucks has to support their employees and customers, so every aspect of what they do, including human resources, has to be translated," says Antezana.

The Sweet Spots

Phil Shawe, co-founder and CEO of TransPerfect, a 21-year-old language translation provider, says the sweet spot for his company has been e-commerce. Retailers overseas, for instance, may be giants in their own neighborhoods, but when they expand out, they're virtually unknown and need to work hard to introduce themselves.

When the French beauty retailer Sephora underwent a huge expansion into Canada in October 2012, it needed to cater to both English and French speakers. Not only
was this good business, Canadian law requires that any company with a physical address in a French-speaking province of Quebec include Canadian French on its website. Otherwise the company's business license would have been revoked.

Antezana adds that companies must also craft their marketing messages to new audiences or risk looking silly if miscues arise. "Tracking all that content and translating it accurately takes so much," he says. "There have to be multiple steps in the quality control process so the content doesn't embarrass the company."

There's also opportunity to cultivate clients among software and other tech companies. "If you're in Microsoft Word and using the drop-down menu, you can't just give that to a translator and ask them to copy and paste the words back into the new software," says Shawe. "It's about making that process more efficient."

**Breaking the Code**

You might think a translation service simply employs hundreds or thousands of pajama-clad linguists who sit in front of their computers all day translating line by line, but those days are long gone. Translation services have increasingly become technology companies.

Often, the biggest barrier to entry is the technology required of the industry. "It's a huge differentiator," says Shawe, noting TransPerfect's Onelink technology, which allows companies to host a foreign language site on another company's servers. "It requires a research and development budget, and time. It's taken us 10 years to get our software to where it is."

Specialization is also important for translation businesses just entering the market, says Elizabeth Elting, the other TransPerfect co-founder and CEO. "It's about being an expert and your reputation and doing the best you can do, and then growing from there."

She adds that new entrants should also be prepared to come into the industry with significant startup capital. "When we started, anybody could make some calls and send out some letters and say they're a translation company. But providing the most cutting edge tech requires some funding. It's a bit of an investment at this point."

Still, when an industry is projected to grow to $39 billion by 2018, as translations services is, investors shouldn't be too difficult to convince. "We're seeing a lot of
new players enter the market and starting to get good-sized funding rounds," says Jani Penttinen, the founder and CEO of Transfluent, a tech platform that connects 50,000 translators and specializes in content management tools that help clients receive and send email in a foreign language or do the same thing on their blogs. "There's a lot of new activity in the U.S. for language translation, which is a great thing."

**The Fine Print**

Even the most forward thinking companies face competitive challenges.

Commoditization remains a big hurdle in the industry, as are clients who fail to appreciate the link between high prices and stellar results. Both may drive prices down. To counter this, entrepreneurs must convince these clients that when they're dealing with sensitive products like medical devices, the threat of legal action is real.

Translation companies are also seeing a trend toward consolidation, something Antezana has noticed. "It's happening now more than it has in the past," he says. "For some organizations, that's their growth strategy. They're not trying to grow by marketing." For its part, Dynamic Language acquired The Language Bank last December.

Then there are machine translation services, which are digging into some companies' market share. Dry content such as appliance manuals are more likely to be cannibalized by machine translation, says Shawe, something "Google and other places are getting better at."

**Overcoming Machines**

With machine translation now more sophisticated than ever, customers are beginning to demand services that were once hard to come by, such as video interpreters who can help clients communicate with the deaf and off-site interpreters who assist with doctors' appointments. "It's about staying up on what the tech is and finding the best way to utilize it," says Antezana.

"Corporations are realizing they don't want an office in Buenos Aires and Lima translating things the same way," says Shawe. "If they had a global management system, or GMS, then they'd be able to leverage previous work among these different offices they have worldwide. These corporations are realizing they're
spending a lot on this and that if I'm Johnson & Johnson, I need to organize this because the quality isn't as great, the production isn't consistent, and it's not as cheap and fast as it can be done. The brand voice will get lost."

Translation Services

**Translation** is the process of rewriting written text from one language into one or more other languages. The original language is called the “source” language, and the language into which the source text is translated is called the “target” language.

A successful language translation must read as though it were originally written in the target language. The text should flow so smoothly that the reader never realizes that the document was first written in another language.

Language Translation, Inc. has developed its own database of over 1,200 certified translators. These linguists are native speakers of the target language and experts in the subject matter with which they work. In addition to that, we have access to another database of over 300,000 translators from all over the world.

At Language Translation, Inc., we employ a 3-step quality assurance process to ensure that your documents are rendered seamlessly and accurately into the languages of your choice, preserving every bit of their original meaning and nuance. This unique process is illustrated below:
2. **Attitude towards translators. Interpreters in conflict zones: what are the real issues?**

Let us not delude ourselves. There is more to this business for our association than mere solidarity. We must grasp this opportunity to resolve a fundamental issue: are we an association that defends the interests of its members or an association that sets its sights on representing the whole profession? This is an important distinction.

[interpreters-in-conflict-zones]
For example we cannot simply say that the 216 interpreters killed in Afghanistan in just one year (2006) are not really members of the Association or professionals, but taxi drivers or people on the make who have a smattering of another language. I believe that these people take on the work to meet a growing demand in societies riven by major conflict. In poor and developing countries needs have to be met with the scant resources available. Given the circumstances, the interpreters are the product of unavoidable improvisation, in the same way that someone with toothache will end up on the chair of the local barber who will pull the bad tooth, with precious little proper equipment.

Nevertheless, the bulk of these interpreters are not contracted by the local administration but by major interests and western companies pursuing their own political, economic and even humanitarian agendas. I’m talking here about the US army, NATO, the UN peace keeping forces, the European Union, ministries of foreign affairs, journalists and humanitarian and development NGOs like Médecins du Monde, to say nothing of major companies who prowl these choppy waters in the hope of being well poised when things improve.

**A new social contract**

It does not occur to these organisations to use professionals because a makeshift arrangement with locals is cheaper than taking on the financial responsibility of offering **proper pay** and conditions, **danger money**, and life, invalidity and sickness **insurance**. This is a cost of conflict and war that nobody has quantified because it is not paid in money, but with the lives and sacrifice of local interpreters (their lives are apparently not worth much) and the lives of their families, who likewise bear the brunt of conflict. We must not forget that once the occupying forces and humanitarian agencies have left, the interpreters are vulnerable and without protection because their previous activity marks them out for the warring factions as traitors to the cause or collaborators with their employers or the enemy.

It is not right that many otherwise honourable organisations operate in our communities and happily contract staff on terms and under conditions of security which fall well short - even ethically - of what is acceptable in their home countries. We must work to raise awareness, and if necessary blow the whistle on the organisations I referred to earlier: ministries, armies, NGOs, humanitarian agencies etc. regarding the unacceptability of the situation and the pressing need to establish - based on existing contacts and likely negotiation - terms for what I would call a **New Social Contract** (although it carries echoes of Rousseau I mean it more in the Lockean sense as it would be a new contract between us, society and governments). This aspect of war that is never acknowledged or even glimpsed must be brought to light, even if we ourselves and our association are in denial, and we must bring it to the attention of the organisations and denounce it publicly so as
to put an end to an intolerable situation. It is self-delusion to believe that we are safe from the blast waves, ensconced in our booths and blithely choosing to look the other way.

One of the ideas I've come up with in the reflection group on interpreters in conflict zones is that we should work to list and marshal the ideas that should be part of this **New Social Contract**. I think the interpreters who work in the **private sector** can make useful suggestions.

International trade unions, that have long experience in combating the most pernicious effects of globalisation and in negotiating outline agreements with transnational companies, would certainly be able to make a contribution.

**The political context**

Using people suffering economic hardship, who are badly informed and not properly covered for the risks they run when working (often kidnapping and death) is similar in more ways than one to using human shields in war, something that has been defined and strictly banned by the Geneva Conventions.

This brings us to the political aspect of the issue. I believe that we have to work on the **political front** to produce a global response that defines and confers status on our work within society, and in particular our activity in conflict zones.

Therefore we and society should: 1) define what we want to do and with which institutional framework; 2) recognise the independence and professionalism of interpreters' work and 3) respect and protect their physical integrity in the exercise of their activity and after said activity has ceased (if as a result of their work the interpreter or his/her family is at risk regarding their safety or physical, social and material integrity).

Another proposal I have made to the reflection group is that the Association should run a long-term campaign, properly resourced, to obtain a declaration on protecting the status, independence and integrity of interpreters in the exercise of their activity. We could draw our inspiration from existing models that protect the deployment of medical staff, journalists and the Red Cross, etc. The proper instrument would be a **Declaration of the General Assembly of the United Nations** or **the Parliamentary Assembly of the Council of Europe** - or both. I believe this is an achievable political goal. The international situation is propitious for a public campaign and for soliciting the required support.
The role of the Association

Representing the profession also entails being aware of the role we play in society and its concomitant responsibility. Our Association made great steps forward at times of geopolitical upheaval (the end of World War II, the Nuremberg Trials, the creation of the UN system, etc.) and since then the development of our profession and its structures and way of working have played a historic role in those changes that has not been sufficiently recognised. Our vision of the Association, of its structures and objectives, however, has remained constant - perhaps a little too set in its ways - whilst the world around us has not stopped changing. However magnificent its history, our Association's mission - our responsibility if you will - cannot be confined to managing the past.

Today the business world occupies areas of economic, political and even social power that were unimaginable just a few short decades ago. Many of these areas were taken from international organisations that are now left with a ceremonial or self-vindicating role. This is of a piece with the privatisation of public services.

The sapping of the authority and validity of the international political system finds its obverse in the proliferation of regional and international conflict zones and asymmetric non-conventional wars (mutilation, torture, rape, etc.). A huge amount of work and money is spent to intervene, quell fighting or mediate in these conflict areas and it is here that our profession is necessary and increasingly present: interpreters are at work yet the Association is absent.

Improvements within our own societies mean that groups that were marginalized in the past, such as ethnic, religious and linguistic minorities, criminal offenders and the disabled, including those with hearing disorders, have access to justice; community disputes and provision for minorities and immigrants in the courts have created a whole raft of demands for interpretation and mediation which have been covered as best they can, by improvisation. This includes interpreters. And yet again our Association has stood and remains standing aloof. Clearly I am referring to our colleagues who work in courts, who do community interpreting, who work as sign language interpreters and those in conflict zones.

The basic issue

Nobody should be surprised that newly qualified interpreters do not flock to our ranks. As I see it this is not due to bad public relations or poor communication. I believe we must face up to the notion that an Association that distances itself from society disqualifies itself from representing that society. What flag should we nail to our mast to enthuse young interpreters if we are not part of the society from which they come and do not offer values or causes they can identify with? In a
world that at times grows rapidly and haphazardly we are self-perpetuating in terms of the number of members and our take on the world. In other words we are becoming ever smaller in terms of our relative size and our horizons. We are travelling down a road that will inevitably lead to our own eclipse and irrelevance and - let's be candid - our disappearance to all intents and purposes from society. This is not in the interest of an association, even one that devotes itself purely to defending its members' interests. Managing memory is a rum deal. Memory inevitably fades.

Perhaps the time has come for us to raise high another banner. There are several that warrant the effort. The issue of interpreters in conflict zones springs to mind because of its topicality and impact, and because it affords us the political opportunity to make a qualitative leap. Just for once, let's open our eyes.

3. Ethical behaviour of translators and customers

As a Translator or Interpreter, a bridge for ideas from one language to another and one culture to another, I commit myself to the highest standards of performance, ethical behavior, and business practices. A. I will endeavor to translate or interpret the original message faithfully, A faithful translation is one which conveys the message as the author intended it. For example, a literal word-for-word translation of “it was raining cats and dogs” would be nonsensical and would not faithfully convey the original as the author intended it. The translator would have to find an equivalent idiom in the target language in order to convey the meaning of the original. —Think of another situation where a translation might not convey the message as the author intended it. to satisfy the needs of the end user(s). The translator/interpreter must make an effort to be informed about the intended audience and the purpose of the translation. For example, a source text might be handled differently in translation depending upon whether it is being used as evidence in a court case or in a marketing campaign. —Think of a situation where a “faithful” translation might not satisfy the needs of the end user. I acknowledge that this level of excellence requires: 1. mastery of the target language equivalent to that of an educated native speaker; Ideally, most professional translators will translate 3 in only one direction into one target language. Some translate from several source languages into one target language. Interpreters are often called upon to interpret in both directions. Translators and interpreters must both have in depth knowledge of vocabulary, syntax, grammar, and culture in both target and source languages. They must also have broad general knowledge. In addition, translators must have excellent writing skills in their target language. —Do you think that all translators and interpreters should have college degrees? Why or why not? 2. up-to-date knowledge of the subject material and its terminology in both
languages; Many translators and interpreters specialize in fields they have previously studied or worked in. They become subject-area specialists by taking courses, collecting parallel texts to extract terminology, attending conferences, and consulting with other translators and subject-area experts. —Do you have an area of expertise in which you could claim to be a specialist? 3. access to information resources and reference materials, and knowledge of the tools of my profession; Translators and interpreters must have excellent research skills drawing on the Internet, print materials, list serves, and on-line glossaries for terminology and background material. Translators must also have excellent computer skills and be familiar with software specifically for translators and 4 localizers. —What information resources do you have to draw on? 4. continuing efforts to improve, broaden, and deepen my skills and knowledge. Successful translators and interpreters are avid readers of a wide variety of material. They participate in on-line terminology discussions, and they attend conferences and other continuing education opportunities whenever possible. They welcome and encourage feedback on their work. —What can you do to broaden your skills? B. I will be truthful about my qualifications and will not accept any assignments for which I am not fully qualified. There is a delicate balance between knowing your limitations and being willing to take on a new subject area in order to expand your skills. Self-knowledge at this level comes with experience and education. —Think of a subject area in which you should turn down a potential job. —Think of a subject area that is beyond your current range of knowledge in which you would accept a job. Why would you accept it? C. I will safeguard the interests of my clients as my own and divulge no confidential information. Confidentiality often extends beyond the obvious. Translators and interpreters must be careful to avoid even 5 the perception of breaching confidentiality. —Think of a translation or interpreting situation in which confidentiality is not an issue. D. I will notify my clients of any unresolved difficulties. “Unresolved difficulties” could be a convoluted source text, terminological conundrums, the need for a deadline extension, or anything else that might prevent the on-time delivery of a quality product. A translator should inform the client as soon as possible if he or she does not understand the source text, cannot confirm terminology, or is not going to be able to meet the deadline. Interpreters working on-site should inform the client immediately if problems arise on the job. —What can a translator or interpreter do if an emergency prevents him or her from fulfilling the terms of an agreement? If we cannot resolve a dispute, we will seek arbitration. Most disputes have to do with late payment, non-payment, and/or non-performance. Non-performance disputes can sometimes be settled by bringing in a third party to evaluate the translation and reaching a compromise regarding compensation. The ATA does not intervene in commercial disputes
between members. —How would you respond if a client found serious errors in your translation? E. I will use a client as a reference only if I am prepared to name a person to attest to the quality of my work. Always get permission before using a client's name as a reference. —What are some appropriate ways of informing potential clients about your past experience and specific projects? F. I will respect and refrain from interfering with or supplanting any business relationship between my client and my client's client. If you are known to an end client through a T&I company, it is considered unethical to accept work from the end client even if the end client approaches you. —What would be an appropriate way to handle the situation described above? II. As an employer or contractor of translators and/or interpreters, I will uphold the above standards in my business. Most freelance translators and interpreters get their start working for T&I companies. A translator or interpreter may work for as many T&I companies as he or she wants; T&I companies do not have exclusive contracts with the translators who work for them. I further commit myself to the following practices with translators and interpreters: A. I will put my contractual relationship with translators and interpreters in writing and state my expectations prior to work. It is acceptable for translators and interpreters to negotiate agreements proposed by T&I companies and to request changes in contracts. 7 —Think of a situation in which the translator or interpreter might not want to sign a contract without requesting revisions. B. I will adhere to agreed terms, payment schedules, and agreed changes, Unless otherwise stated in a signed contract, T&I companies should not withhold payment for services rendered even if there are perceived problems with the translation or interpreting service. Translators and interpreters should be paid on time regardless of whether or not the T&I company has been paid by the end client. When disputes regarding quality arise, compromises should be sought. —Think of a compromise that would work in a situation where a translation for publication is deemed accurate but poorly written, and I will not capriciously change job descriptions after work has begun. Sometimes clients revise their source texts after the translator has begun to translate the text. If the content or length of a project changes after the project has begun, the terms of the contract, especially compensation and deadlines, should be revised to reflect the changes in the scope of the project. —Think of a situation where the job description might change after the translator has started to translate. C. I will deal directly with the translator or interpreter about my dispute.
4. **Gender inequality** refers to unequal treatment or perceptions of individuals based on their gender. It arises from differences in socially constructed gender roles as well as biologically through chromosomes, brain structure, and hormonal differences. Gender systems are often dichotomous and hierarchical; gender binary systems may reflect the inequalities that manifest in numerous dimensions of daily life. Gender inequality stems from distinctions, whether empirically grounded or socially constructed. (On differences between the sexes, see Sex and psychology.) There are natural differences between the sexes based on biological and anatomic factors, most notably differing reproductive roles. Biological differences include chromosomes, brain structure, and hormonal differences. There is a natural difference also in the relative physical strengths (on average) of the sexes.

Wage discrimination exists when workers are equally qualified and perform the same work but one group of workers is paid more than another. Historically, wage discrimination has favored men over similarly qualified women.

Income disparity between genders stems from processes that determine the quality of jobs and earnings associated with jobs. Earnings associated with jobs will cause income inequality to take form in the placement of individuals into particular jobs through individual qualifications or stereotypical norms. Placement of men or women into particular job categories can be supported through the human capital theories of qualifications of individuals or abilities associated with biological differences in men and women. Conversely, the placement of men or women into separate job categories is argued to be caused by social status groups who desire to keep their position through the placement of those in lower statuses to lower paying positions.

Human capital theories refer to the education, knowledge, training, experience, or skill of a person which makes them potentially valuable to an employer. This has historically been understood as a cause of the gendered wage gap but is no longer a predominant cause as women and men in certain occupations tend to have similar education levels or other credentials. Even when such characteristics of jobs and workers are controlled for, the presence of women within a certain occupation leads to lower wages. This earnings discrimination is considered to be a part of pollution theory. This theory suggests that jobs which are predominated by women offer lower wages than do jobs simply because of the presence of women within the occupation. As women enter an occupation, this reduces the amount of prestige associated with the job and men subsequently leave these occupations. The entering of women into specific occupations suggests that less competent workers have begun to be hired or that the occupation is becoming deskilled. Men are
reluctant to enter female-dominated occupations because of this and similarly resist the entrance of women into male-dominated occupations.¹

The gendered income disparity can also be attributed in part to occupational segregation, where groups of people are distributed across occupations according to ascribed characteristics; in this case, gender.¹ Occupational gender segregation can be understood to contain two components or dimensions; horizontal segregation and vertical segregation. With horizontal segregation, occupational sex segregation occurs as men and women are thought to possess different physical, emotional, and mental capabilities. These different capabilities make the genders vary in the types of jobs they are suited for. This can be specifically viewed with the gendered division between manual and non-manual labor.¹ With vertical segregation, occupational sex segregation occurs as occupations are stratified according to the power, authority, income, and prestige associated with the occupation and women are excluded from holding such jobs. As women entered the workforce in larger numbers since the 1960s, occupations have become segregated based on the amount femininity or masculinity presupposed to be associated with each occupation.¹ Census data suggests that while some occupations have become more gender integrated (mail carriers, bartenders, bus drivers, and real estate agents), occupations including teachers, nurses, secretaries, and librarians have become female-dominated while occupations including architects, electrical engineers, and airplane pilots remain predominately male in composition. Based on the census data, women occupy the service sector jobs at higher rates than men. Women’s overrepresentation in service sector jobs, as opposed to jobs that require managerial work acts as a reinforcement of women and men into traditional gender roles that causes gender inequality.¹

Once factors such as experience, education, occupation, and other job-relevant characteristics have been taken into account, 41% of the male-female wage gap remains unexplained. As such, considerations of occupational segregation and human capital theories are together not enough to understand the continued existence of a gendered income disparity.

The glass ceiling effect is also considered a possible contributor to the gender wage gap or income disparity. This effect suggests that gender provides significant disadvantages towards the top of job hierarchies which become worse as a person’s career goes on. The term glass ceiling implies that invisible or artificial barriers exist which prevent women from advancing within their jobs or receiving promotions. These barriers exist in spite of the achievements or qualifications of the women and still exist when other characteristics that are job-relevant such as experience, education, and abilities are controlled for. The inequality effects of the glass ceiling are more prevalent within higher-powered or higher income occupations, with fewer women holding these types of occupations. The glass ceiling effect also indicates the limited chances of women for income raises and promotion or advancement to more prestigious positions or jobs. As women are
prevented by these artificial barriers, from either receiving job promotions or income raises, the effects of the inequality of the glass ceiling increase over the course of a woman’s career.\[^1\]

Statistical discrimination is also cited as a cause for income disparities and gendered inequality in the workplace. Statistical discrimination indicates the likelihood of employers to deny women access to certain occupational tracks because women are more likely than men to leave their job or the labor force when they become married or pregnant. Women are instead given positions that dead-end or jobs that have very little mobility.\[^1\]

In Third World countries such as the Dominican Republic, female entrepreneurs are statistically more prone to failure in business. In the event of a business failure women often return to their domestic lifestyle despite the absence of income. On the other hand, men tend to search for other employment as the household is not a priority.

The gender earnings ratio suggests that there has been an increase in women’s earnings comparative to men. Men’s plateau in earnings began after the 1970s, allowing for the increase in women’s wages to close the ratio between incomes. Despite the smaller ratio between men and women’s wages, disparity still exists. Census data suggests that women’s earnings are 71 percent of men’s earnings in 1999.\[^1\]

The gendered wage gap varies in its width among different races. Whites comparatively have the greatest wage gap between the genders. With whites, women earn 78% of the wages that white men do. With African Americans, women earn 90% of the wages that African American men do. With people of Hispanic origin, women earn 88% of the wages that men of Hispanic origin do.

There are some exceptions where women earn more than men: According to a survey on gender pay inequality by the International Trade Union Confederation, female workers in the Gulf state of Bahrain earn 40 per cent more than male workers.

**Professional education and careers**

The gender gap also appeared to narrow considerably beginning in the mid-1960s. Where some 5% of first-year students in professional programs were female in 1965, by 1985 this number had jumped to 40% in law and medicine, and over 30% in dentistry and business school.\[^1\] Before the highly effective birth control pill was available, women planning professional careers, which required a long-term, expensive commitment, had to "pay the penalty of abstinence or cope with considerable uncertainty regarding pregnancy." This control over their reproductive decisions allowed women to more easily make long-term decisions about their education and professional opportunities. Women are highly
underrepresented on boards of directors and in senior positions in the private sector.\footnote{1}

Additionally, with reliable birth control, young men and women had more reason to delay marriage. This meant that the marriage market available to any one woman who "delay[ed] marriage to pursue a career...would not be as depleted. Thus the Pill could have influenced women's careers, college majors, professional degrees, and the age at marriage."

Specifically in China, birth control has become a necessity of the job for women that migrate from rural to urban China. With little job options left, they become sex workers and having some form of birth control helps to ensure their safety. However, the government of China does not regulate prostitution in China, making it more difficult for women to gain access to birth control or to demand that the men use condoms. This doesn't allow for the women to be fully protected, since their health and safety is in jeopardy when they disobey. A recent study in the USA demonstrated that when leaders at scientific research institutes were presented with otherwise identical job applications (a randomized double-blind designed with n=127) with either female or male names, faculty participants rated the male applicant as significantly more competent and hireable than the (identical) female applicant. These participants also selected a higher starting salary and offered more career mentoring to the male applicant. The tendency to be biased towards the male application was expressed by both male and female faculty staff.

A C program consists of \textit{units} called \textit{source files} (or \textit{preprocessing files}), which, in addition to source code, includes directives for the \textit{C preprocessor}. A translation unit is the output of the \textit{C preprocessor} – a source file after it has been preprocessed.

Preprocessing notably consists of expanding a source file to recursively replace all \#include directives with the literal file declared in the directive (usually \textit{header files}, but possibly other source files); the result of this step is a \textit{preprocessing translation unit}. Further steps include \textit{macro expansion} of \#define directives, and \textit{conditional compilation} of \#ifdef directives, among others; this translates the preprocessing translation unit into a \textit{translation unit}. From a translation unit, the compiler generates an \textit{object file}, which can be further processed and \textit{linked} (possibly with other object files) to form an \textit{executable program}.

Note that the preprocessor is in principle language agnostic, and is a \textit{lexical preprocessor}, working at the \textit{lexical analysis} level – it does not do parsing, and thus is unable to do any processing specific to C syntax. The input to the compiler is the translation unit, and thus it does not see any preprocessor directives, which have all been processed before compiling starts. While a given translation unit is fundamentally based on a file, the actual source code fed into the compiler may
appear substantially different than the source file that the programmer views, particularly due to the recursive inclusion of headers.

Scope

Translation units define a scope, roughly file scope, and functioning similarly to module scope; in C terminology this is referred to an internal linkage, which is one of the two forms of linkage in C. Names (functions and variables) declared outside of a function block may be visible either only within a given translation unit, in which case they are said to have internal linkage – they are invisible to the linker – or may be visible to other object files, in which case they are said to have external linkage, and are visible to the linker.

C does not have a notion of modules. However, separate object files (and hence also the translation units used to produce object files) function similarly to separate modules, and if a source file does not include other source files, internal linkage (translation unit scope) may be thought of as "file scope, including all header files".

Code organization

The bulk of a project's code is typically held in files with a .c suffix (or .cpp, .c++ or .cc for C++, of which .cpp is used most conventionally). Files intended to be included typically have a .h suffix (.hpp or .hh are also used for C++, but .h is the most common even for C++), and generally do not contain function or variable definitions to avoid name conflicts when headers are included in multiple source files, as is often the case. Header files can and often are included in other header files. It is standard practice for all .c files in a project to include at least one .h file.

Interpreters are being killed. Help save a life

Personal testimony by an interpreter who worked with ISAF forces in Afghanistan convinced me that more must be done to get governments to act responsibly and safeguard the lives of people who serve them.
Interpreters often go unnoticed, heard but not seen. But that depiction is turned on its head in conflict zones where interpreters are commonly members of the local community and their identities known no matter what precautions may be taken. Often seen as collaborators, they – and by extension their families - are vulnerable to retaliation both during and after their time of service.

I had read about this, but these simple truths acquired urgency for me when I recently heard direct testimony from people who have worked in war zones. I was in Nuremberg the first week in July representing Brazil at a meeting of the AIIC Council. It was an important meeting for the association as this is the year of our 60th anniversary. On the last day our colleagues of the German region very kindly organized a seminar on interpreters in conflict zones. The choice of venue was particularly fitting: the courthouse where the Nuremberg trials where held.

The Courtoom

When I walked into the courtroom I was surprised by how small it was. How did all the defendants, prosecutors, defense lawyers, judges, guards, journalists and, last but not least, interpreters fit in this minute room? This impression quickly vanished, however, in the exhibit room the moment our guide reminded us, once again, of the merciless atrocities that had been tried there.

After I had taken a seat in the middle of the courtroom, which the German judiciary today uses as a regular courtroom, and just before the meeting began, the panel moderator Rainer Huhle issued a fateful housekeeping rule that dropped a weight on my shoulders: "We kindly request everyone to please put away your cameras and recording devices as, for security reasons, this conference may not be recorded."

But … wait a minute! Wasn't this the very same room where the world was able to witness the trials? Where journalists had access to all the proceedings and where
the Court kindly gave the defendants sun glasses to protect their eyes from the very bright lights in the room, set up especially for the press?

We were later told that the session could not be recorded because this would entail a death risk for our fellow interpreter K.R., who had worked for ISAF forces in Afghanistan. I had read various posts on Interpreting the World and Interpreters in Conflict Zones but I had not fully perceived the importance of initiatives to help remedy the situation. Reading numbers on something that is happening in a remote place is quite different from hearing the same words coming out of the mouth of a person who fears for his/her life and those of their family and co-workers.

Right now, somewhere in the world an interpreter is being killed! Once again, just as so many years ago, the walls of the famous Nuremberg Courthouse have to endure the atrocities of war. However, instead of prosecuting the offenders this time, the "allies" are the ones who are neglecting to save the lives of thousands of people who worked for them. The ISAF forces are going back home, leaving behind the many interpreters (and other professionals for that matter) who made their work possible. They are leaving them there to face death.

Testimony

It seems that governments have not learned the lesson and are blatantly ignoring the consequences of war and the ensuing death toll. Bertham Hacker, a former member of the German Federal Army, told us that armies used interpreters but never gave a thought to what could happen to them once their mission was completed. He elaborated on the number of times interpreters actually saved the lives of military personnel. And he reminded us that the army has a rule: never leave a fellow soldier behind on the battlefield. This is certainly an honorable rule, but what about their interpreters?

Alain Boy, also a member of the Armed Forces, took the floor to emphasize the importance of interpreters and how very often they go above and beyond the call of duty to help the forces, thus saving the lives of many soldiers. He added that interpreters also teach them extremely important cultural aspects, and ended by stressing that something has to be done to ensure they will be well taken care of.

The fear I heard in the voice of the interpreter, however, made it clear to me that the two speakers with military backgrounds do not reflect the opinion of the institutions they were part of. His fear made me shiver. I thought to myself: It cannot be that, so many years later, we find ourselves once again in this historic building and will allow thousands of people to be murdered while doing nothing to prevent it.
AIIC President Linda Fitchett reminded us that attention was given to this matter only when journalists were kidnapped, and that an international outcry was heard only after Italian journalist Daniele Mastrogiacamo and Ajmal Naqshbandi were captured in Afghanistan in 2007. The life of the journalist was saved when he was exchanged for a Taliban prisoner. But Ajmal, his interpreter, did not merit the same fate and was later killed by his kidnappers.

Linda Fitchett also informed us of shocking figures and cases, although it need not be mentioned that there is no official registry on this, or if the governments and military do have one, they are not disclosing it. Nevertheless, the figures cited in the press based on information reported by the contracting agency, which only cover US troops, show that up until 2009, 360 translators had been killed and 1,200 injured.

5. Translator unions

NATIONAL TRANSLATOR ASSOCIATION

TV TRANSLATORS DELIVER TV PROGRAMS AND EMERGENCY INFO TO MANY RURAL AREAS, BUT TROUBLE LURKS....

There's a nice elderly couple who live in a little yellow house in rural Nevada. It's on a quarter section of land... one of the few in the arid west that was successfully homesteaded just after 1862 by his great-grandfather. Although the land has never yielded much, the couple worked hard raising dryland grazing grasses and running a small roadside decorative cactus business. In years past, he did some part time work in town and she was a substitute teacher. These efforts kept the couple modestly comfortable as they grew old together in their small home. Now, their TV is their sole source of entertainment and education... and it's been for over a quarter century served by ... a TV translator.

Where did they learn about:

- Bulletins that the University of Nevada recently published in dealing with the current drought? **On TV.**
- The Washington debates over the sage grouse bill? **On TV.**
- The Nevada Community Foundation's new scholarship program that could help their great-granddaughter go to college? **On TV!**
- The winter storm warnings in their area in early February? That's right... **On TV, via that translator!**
A planned FCC spectrum auction threatens loss of many translators.

An ongoing federal program to auction off major portions of the TV band to the highest bidder threatens to end free television service in rural communities in large swaths of the United States. The largest numbers of viewers threatened are translator viewers who live within 300 miles of larger western US cities such as Salt Lake, Las Vegas, Reno, San Francisco, Sacramento, Denver, Phoenix or Los Angeles. Many Midwestern and southern viewers are similarly threatened. Next year when the FCC spectrum auctions begin, some TV licensees will sell their spectrum in and around larger cities and our source programming may go away or change channels. Translator operators, without any funding to follow these changes, may lose service temporarily - or forever - to the wireless operators who bought the UHF TV channels. The affected full service TV stations will be reimbursed for the channel but the affected TV translator and LPTV stations will not receive a dime, even though their input and/or output channels will be taken away from them in the process. That's right... not a dime.

Who truly suffers from the loss of rural TV service?

- If you live in a small community served by TV translators, you do.
- If you have gone into the storm cellar after hearing a tornado warning on TV, you do.
- If you enjoy local news and programs delivered to your town from distant cities, you do.
- If you're that nice couple in Nevada and hope to turn on your TV and receive anything, you do.

We at the National Translator Association are working for our members and their audiences. We regularly travel to Washington to work with government, industry and elected officials in an effort to save rural TV service. We're happy to report that we have made progress in gaining allies and the NTA intends to continue this outreach effort. We need your continuing interest and membership in the NTA.

Translators Association

The Translators Association (TA) is an association representing literary translators in the United Kingdom. The Translators Association is affiliated with the International Federation of Translators (FIT).

History

The Translators Association (TA) was established in 1958 as a specialist group within the Society of Authors, a trade union for professional writers, with a membership of more than 7,000. The TA was set up to provide translators with an effective means of protecting their interests and sharing their concerns. The TA is a
source of professional advice, a representative for individuals, and an advocate for the profession as a whole.

The TA administers prizes for published translations of full-length work of literary merit and general interest from the following languages into English: Arabic, Italian, German, French, Spanish, Portuguese, modern Greek, Dutch or Flemish, and Swedish. Japanese was formerly also included.

The TA is run by a committee of 11 elected members. The current (2015) committee members are: Nicky Harman (Co-Chair), Antonia Lloyd-Jones (Co-Chair), Ros Schwartz (Vice-Chair), Peter Bush, Howard Curtis, Roland Glasser, Rosalind Harvey, Samantha Schnee, Ruth Urborn, Helen Wang, Shaun Whiteside. Previous committee members include Anthea Bell, Robert Chandler, Daniel Hahn, Anna Holmwood, Jamie Lee Searle, and Trista Selous.

Prizes

The Saif Ghobash Banipal Prize (for translation from Arabic)
The Vondel Prize (for translation from Dutch)
The Scott Moncrieff Prize (for translation from French)
The Schlegel-Tieck Prize (for translation from German)
The Goethe-Institut Award for New Translation (for translation from German)
The John Florio Prize (for translation from Italian)
The Hellenic Foundation for Culture Translation Prize (for translation from Greek)
The Calouste Gulbenkian Prize (for translation from Portuguese)
The Premio Valle Inclán (for translation from Spanish)
The Bernard Shaw Prize (for translation from Swedish)

MACHINE TRANSLATION

1. Computer assisted translation tools
2. Advantages and disadvantages
3. Machine translation and computer translation programs
4. Proofreading and editing rules

1. Computer assisted translation tools

Computer-assisted translation, computer-aided translation or CAT is a form of language translation in which a human translator uses computer software to support and facilitate the translation process.
Computer-assisted translation is sometimes called machine-assisted, or machine-aided, translation (not to be confused with machine translation).

Computer-assisted translation is a broad and imprecise term covering a range of tools, from the fairly simple to the complicated. These can include:

Spell checkers, either built into word processing software, or add-on programs

Grammar checkers, again either built into word processing software, or add-on programs

Terminology managers, which allow translators to manage their own terminology bank in an electronic form. This can range from a simple table created in the translator's word processing software or spreadsheet, a database created in a program such as FileMaker Pro or, for more robust (and more expensive) solutions, specialized software packages such as SDL MultiTerm, LogiTerm, Termex, etc.

**Machine translation**, sometimes referred to by the abbreviation MT (not to be confused with computer-aided translation, machine-aided human translation (MAHT) or interactive translation) is a sub-field of computational linguistics that investigates the use of software to translate text or speech from one language to another.

On a basic level, MT performs simple substitution of words in one language for words in another, but that alone usually cannot produce a good translation of a text because recognition of whole phrases and their closest counterparts in the target language is needed. Solving this problem with corpus and statistical techniques is a rapidly growing field that is leading to better translations, handling differences in linguistic typology, translation of idioms, and the isolation of anomalies.

Current machine translation software often allows for customization by domain or profession (such as weather reports), improving output by limiting the scope of allowable substitutions. This technique is particularly effective in domains where formal or formulaic language is used. It follows that machine translation of government and legal documents more readily produces usable output than conversation or less standardised text.
Improved output quality can also be achieved by human intervention: for example, some systems are able to translate more accurately if the user has unambiguously identified which words in the text are proper names. With the assistance of these techniques, MT has proven useful as a tool to assist human translators and, in a very limited number of cases, can even produce output that can be used as is (e.g., weather reports).

The progress and potential of machine translation have been debated much through its history. Since the 1950s, a number of scholars have questioned the possibility of achieving fully automatic machine translation of high quality. Some critics claim that there are in-principle obstacles to automatizing the translation process.

**History**

The idea of machine translation may be traced back to the 17th century. In 1629, René Descartes proposed a universal language, with equivalent ideas in different tongues sharing one symbol. The field of "machine translation" appeared in Warren Weaver's Memorandum on Translation (1949). The first researcher in the field, Yehosha Bar-Hillel, began his research at MIT (1951). A Georgetown University MT research team followed (1951) with a public demonstration of its Georgetown-IBM experiment system in 1954. MT research programs popped up in Japan and Russia (1955), and the first MT conference was held in London (1956). Researchers continued to join the field as the Association for Machine Translation and Computational Linguistics was formed in the U.S. (1962) and the National Academy of Sciences formed the Automatic Language Processing Advisory Committee (ALPAC) to study MT (1964). Real progress was much slower, however, and after the ALPAC report (1966), which found that the ten-year-long research had failed to fulfill expectations, funding was greatly reduced. According to a 1972 report by the Director of Defense Research and Engineering (DDR&E), the feasibility of large-scale MT was reestablished by the success of the Logos MT system in translating military manuals into Vietnamese during that conflict.

The French Textile Institute also used MT to translate abstracts from and into French, English, German and Spanish (1970); Brigham Young University started a project to translate Mormon texts by automated translation (1971); and Xerox used SYSTRAN to translate technical manuals (1978). Beginning in the late 1980s, as computational power increased and became less expensive, more interest was shown in statistical models for machine translation. Various MT companies were launched, including Trados (1984), which was the first to develop and market translation memory technology (1989). The first commercial MT system for
Russian / English / German-Ukrainian was developed at Kharkov State University (1991).

MT on the web started with SYSTRAN Offering free translation of small texts (1996), followed by AltaVista Babelfish, which racked up 500,000 requests a day (1997). Franz-Josef Och (the future head of Translation Development AT Google) won DARPA's speed MT competition (2003). More innovations during this time included MOSES, the open-source statistical MT engine (2007), a text/SMS translation service for mobiles in Japan (2008), and a mobile phone with built-in speech-to-speech translation functionality for English, Japanese and Chinese (2009). Recently, Google announced that Google Translate translates roughly enough text to fill 1 million books in one day (2012).

The idea of using digital computers for translation of natural languages was proposed as early as 1946 by A. D. Booth and possibly others. Warren Weaver wrote an important memorandum "Translation" in 1949. The Georgetown experiment was by no means the first such application, and a demonstration was made in 1954 on the APEXC machine at Birkbeck College (University of London) of a rudimentary translation of English into French. Several papers on the topic were published at the time, and even articles in popular journals (see for example *Wireless World*, Sept. 1955, Cleave and Zacharov). A similar application, also pioneered at Birkbeck College at the time, was reading and composing Braille texts by computer.

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2. Advantages and disadvantages of machine translation

In the past when we had to figure out the meaning of a word from another language, we made use of a dictionary. Not only was this a very time consuming task but it was kind of irritating owing to the fact that it was difficult to interpret the meanings. Moreover, when an entire paragraph or note had to be translated,
this could be very difficult because one word had several meanings. So what to do? That's where the machine translator came into the picture.

But what exactly is a machine translator?

Since the advent of the 21st century, there have been a lot of developments and new technologies have been introduced which have made life more convenient and simple. A machine translator is such a small yet useful device. Machine translation, which is also known as Computer Aided Translation, is basically the use of software programs which have been specifically designed to translate both verbal and written texts from one language to another. In the face of rapid globalization, such services have become invaluable for people and you just cannot think of any disadvantages of machine translation.

Nevertheless, like everything has its pros and cons, so does machine translation. Let's go over the advantages of machine translation:

- When time is a crucial factor, machine translation can save the day. You don't have to spend hours poring over dictionaries to translate the words. Instead, the software can translate the content quickly and provide a quality output to the user in no time at all.

- The next benefit of machine translation is that it is comparatively cheap. Initially, it might look like a unnecessary investment but in the long run it is a very small cost considering the return it provides. This is because if you use the expertise of a professional translator, he will charge you on a per page basis which is going to be extremely costly while this will be cheap.

- Confidentiality is another matter which makes machine translation favorable. Giving sensitive data to a translator might be risky while with machine translation your information is protected.

- A machine translator usually translates text which is in any language so there is no such major concern while a professional translator specializes in one particular field.
Disadvantages of Machine Translation:

- Accuracy is not offered by the machine translation on a consistent basis. You can get the gist of the draft or documents but machine translation only does word to word translation without comprehending the information which might have to be corrected manually later on.

- Systematic and formal rules are followed by machine translation so it cannot concentrate on a context and solve ambiguity and neither makes use of experience or mental outlook like a human translator can.

These are the primary advantages and disadvantages of using machine translation for a document regardless of language. They can be weighed and the right decision can be made depending on the information and the quality that is required.

3. Machine translation and computer translation programs

Translation process

The human translation process may be described as:

1. Decoding the meaning of the source text; and
2. Re-encoding this meaning in the target language.

Behind this ostensibly simple procedure lies a complex cognitive operation. To decode the meaning of the source text in its entirety, the translator must interpret and analyse all the features of the text, a process that requires in-depth knowledge of the grammar, semantics, syntax, idioms, etc., of the source language, as well as the culture of its speakers. The translator needs the same in-depth knowledge to re-encode the meaning in the target language.
Therein lies the challenge in machine translation: how to program a computer that will "understand" a text as a person does, and that will "create" a new text in the target language that "sounds" as if it has been written by a person.

In its most general application, this is beyond current technology. Though it works much faster, no automated translation program or procedure, with no human participation, can produce output even close to the quality a human translator can produce. What it can do, however, is provide a general, though imperfect, approximation of the original text, getting the "gist" of it (a process called "gisting"). This is sufficient for many purposes, including making best use of the finite and expensive time of a human translator, reserved for those cases in which total accuracy is indispensable.

This problem may be approached in a number of ways, through the evolution of which accuracy has improved.

Approaches

Bernard Vauquois' pyramid showing comparative depths of intermediary representation, interlingual machine translation at the peak, followed by transfer-based, then direct translation.

Machine translation can use a method based on linguistic rules, which means that words will be translated in a linguistic way – the most suitable (orally speaking) words of the target language will replace the ones in the source language.

It is often argued that the success of machine translation requires the problem of natural language understanding to be solved first.

Generally, rule-based methods parse a text, usually creating an intermediary, symbolic representation, from which the text in the target language is generated. According to the nature of the intermediary representation, an approach is described as interlingual machine translation or transfer-based machine translation.
These methods require extensive lexicons with morphological, syntactic, and semantic information, and large sets of rules.

Given enough data, machine translation programs often work well enough for a native speaker of one language to get the approximate meaning of what is written by the other native speaker. The difficulty is getting enough data of the right kind to support the particular method. For example, the large multilingual corpus of data needed for statistical methods to work is not necessary for the grammar-based methods. But then, the grammar methods need a skilled linguist to carefully design the grammar that they use.

To translate between closely related languages, the technique referred to as rule-based machine translation may be used.

**Rule-based**

The rule-based machine translation paradigm includes transfer-based machine translation, interlingual machine translation and dictionary-based machine translation paradigms. This type of translation is used mostly in the creation of dictionaries and grammar programs. Unlike other methods, RBMT involves more information about the linguistics of the source and target languages, using the morphological and syntactic rules and semantic analysis of both languages. The basic approach involves linking the structure of the input sentence with the structure of the output sentence using a parser and an analyzer for the source language, a generator for the target language, and a transfer lexicon for the actual translation. RBMT’s biggest downfall is that everything must be done explicit: orthographical variation and erroneous input must be made part of the source language analyser in order to cope with it, and lexical selection rules must be written for all instances of ambiguity. Adapting to new domains in itself is not that hard, as the core grammar is the same across domains, and the domain-specific adjustment is limited to lexical selection adjustment.

**Transfer-based machine translation**

Transfer-based machine translation is similar to interlingual machine translation in that it creates a translation from an intermediate representation that simulates the meaning of the original sentence. Unlike interlingual MT, it depends partially on the language pair involved in the translation.

**Interlingual**

Interlingual machine translation is one instance of rule-based machine-translation approaches. In this approach, the source language, i.e. the text to be translated, is transformed into an interlingual language, i.e. a "language neutral" representation
that is independent of any language. The target language is then generated out of
the interlingua. One of the major advantages of this system is that the interlingua
becomes more valuable as the number of target languages it can be turned into
increases. However, the only interlingual machine translation system that has been
made operational at the commercial level is the KANT system (Nyberg and
Mitamura, 1992), which is designed to translate Caterpillar Technical English
(CTE) into other languages.

**Dictionary-based**

Machine translation can use a method based on dictionary entries, which means
that the words will be translated as they are by a dictionary.

**Statistical**

Statistical machine translation tries to generate translations using statistical
methods based on bilingual text corpora, such as the Canadian Hansard corpus, the
English-French record of the Canadian parliament and EUROPARL, the record of
the European Parliament. Where such corpora are available, good results can be
achieved translating similar texts, but such corpora are still rare for many language
pairs. The first statistical machine translation software was CANDIDE from IBM.
Google used SYSTRAN for several years, but switched to a statistical translation
method in October 2007.[4] In 2005, Google improved its internal translation
capabilities by using approximately 200 billion words from United Nations
materials to train their system; translation accuracy improved.[5] Google Translate
and similar statistical translation programs work by detecting patterns in hundreds
of millions of documents that have previously been translated by humans and
making intelligent guesses based on the findings. Generally, the more human-
translated documents available in a given language, the more likely it is that the
translation will be of good quality. Newer approaches into Statistical Machine
translation such as METIS II and PRESEMT use minimal corpus size and instead
focus on derivation of syntactic structure through pattern recognition. With further
development, this may allow statistical machine translation to operate off of a
monolingual text corpus. SMT's biggest downfall includes it being dependent upon
huge amounts of parallel texts, its problems with morphology-rich languages
(especially with translating into such languages), and its inability to correct
singleton errors.

**Example-based**

Example-based machine translation (EBMT) approach was proposed by Makoto
Nagao in 1984. Example-based machine translation is based on the idea of
analogy. In this approach, the corpus that is used is one that contains texts that have already been translated. Given a sentence that is to be translated, sentences from this corpus are selected that contain similar sub-sentential components. The similar sentences are then used to translate the sub-sentential components of the original sentence into the target language, and these phrases are put together to form a complete translation.

**Hybrid MT**

Hybrid machine translation (HMT) leverages the strengths of statistical and rule-based translation methodologies. Several MT organizations (such as Asia Online, LinguaSys, Systran, and Polytechnic University of Valencia) claim a hybrid approach that uses both rules and statistics. The approaches differ in a number of ways:

- **Rules post-processed by statistics**: Translations are performed using a rules based engine. Statistics are then used in an attempt to adjust/correct the output from the rules engine.
- **Statistics guided by rules**: Rules are used to pre-process data in an attempt to better guide the statistical engine. Rules are also used to post-process the statistical output to perform functions such as normalization. This approach has a lot more power, flexibility and control when translating.

**Major issues**

**Disambiguation**

Word-sense disambiguation concerns finding a suitable translation when a word can have more than one meaning. The problem was first raised in the 1950s by Yehoshua Bar-Hillel. He pointed out that without a "universal encyclopedia", a machine would never be able to distinguish between the two meanings of a word. Today there are numerous approaches designed to overcome this problem. They can be approximately divided into "shallow" approaches and "deep" approaches.

Shallow approaches assume no knowledge of the text. They simply apply statistical methods to the words surrounding the ambiguous word. Deep approaches presume a comprehensive knowledge of the word. So far, shallow approaches have been more successful.

Claude Piron, a long-time translator for the United Nations and the World Health Organization, wrote that machine translation, at its best, automates the easier part of a translator's job; the harder and more time-consuming part usually involves
doing extensive research to resolve ambiguities in the source text, which the grammatical and lexicalexigencies of the target language require to be resolved:

Why does a translator need a whole workday to translate five pages, and not an hour or two? ..... About 90% of an average text corresponds to these simple conditions. But unfortunately, there's the other 10%. It's that part that requires six [more] hours of work. There are ambiguities one has to resolve. For instance, the author of the source text, an Australian physician, cited the example of an epidemic which was declared during World War II in a "Japanese prisoner of war camp". Was he talking about an American camp with Japanese prisoners or a Japanese camp with American prisoners? The English has two senses. It's necessary therefore to do research, maybe to the extent of a phone call to Australia.

The ideal deep approach would require the translation software to do all the research necessary for this kind of disambiguation on its own; but this would require a higher degree of AI than has yet been attained. A shallow approach which simply guessed at the sense of the ambiguous English phrase that Piron mentions (based, perhaps, on which kind of prisoner-of-war camp is more often mentioned in a given corpus) would have a reasonable chance of guessing wrong fairly often. A shallow approach that involves "ask the user about each ambiguity" would, by Piron's estimate, only automate about 25% of a professional translator's job, leaving the harder 75% still to be done by a human.

**Non-standard speech**

One of the major pitfalls of MT is its inability to translate non-standard language with the same accuracy as standard language. Heuristic or statistical based MT takes input from various sources in standard form of a language. Rule-based translation, by nature, does not include common non-standard usages. This causes errors in translation from a vernacular source or into colloquial language. Limitations on translation from casual speech present issues in the use of machine translation in mobile devices.
Advantages and disadvantages
Nevertheless, like everything has its pros and cons, so does machine translation. Let's go over the advantages of machine translation:

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Systematic and formal rules are followed by machine translation so it cannot concentrate on a context and solve ambiguity and neither makes use of experience or mental outlook like a human translator can.
Machine translation and computer translation programs

The list below includes only some of the existent and available software. It is not exhaustive and is only intended to be taken as example, not as a complete reference. Several relevant tools are missing in the list.

Name: De Ja Vu

Microsoft Office (Word, Excel, Powerpoint, also embedded objects, and Access), Help Contents (CNT), FrameMaker (MIF), PageMaker, QuarkXPress, QuickSilver/Interleaf ASCII, Java Properties (.properties), HTML, HTML Help, XML, RC, C/Java/C++, IBM TM/2, Trados Workbench, Trados BIF (old TagEditor), Trados TagEditor, JavaScript, VBScript, ODBC, TMX, EBU, InDesign (TXT, ITD, INX, IDML), GNU GetText (PO/POT), OpenOffice, OpenDocument SDLX (ITD), ResX, XLIFF (XLF, XLIF, XLIFF, MQXLIFF, unsegmented and segmented SDLXLIFF), Visio (VDX), PDF, Transit NXT PPF, WordFast Pro TXML
4. Proofreading and editing rules

While revision occurs throughout the writing process and involves such tasks as rethinking, overall structure, focus, thesis and support, editing and proofreading assume that the writer is working on the final draft and is in the process of making the paper correct.

Editing is the process writers use to catch errors typical to their own writing. Because editing focuses on problems that are particular to an individual writer and that occur again and again, effective editing requires that you know the types of errors you typically make and that you have specific strategies for finding those errors.

Read the paper aloud as if you are reading a story. Listen for errors. If you listen carefully, you will be able to correct any errors that you hear. Listen for incomplete phrases, sentences and ideas, as well as things that sound funny.

Stop and change anything you wish as soon as you see it punctuation, spelling, and sentence structure. Move through the paper at a reasonable rate.

Read the entire paper. Listen for spots that aren't readable, that feel or sound awkward, or that don't seem clear. Mark these spots. Then, when you're done reading the whole paper, go back to fix them.

Allow yourself some time between writing your paper and editing. Ideally, wait a day; this allows the writing to get cold, giving you an opportunity to "see" the errors. If you can't wait a day, go away and do something else for a while work for another class, cleaning, eating so that you can return to your work with a fresh mind and fresh eyes.

Read one sentence at a time.

Using a sheet of clean paper, cover all the text except the first sentence. Read this sentence carefully. Does it sound and look correct? Does it say what you want it to say? Continue down the page in the same way.

Look for patterns of error.

Personal patterns: All writers make mistakes that are typical of their writing. If you always forget commas, check for commas. If you always have trouble with transitions, look for transitions. If you work on wordiness, look for this. Bring your essays to the writing center! A tutor can help you to locate the patterns of error.

List: Keep a list of your trouble spots. Use this as a checklist and refer to it as you edit.
Proofreading, the final stage, focuses on “random goofs.” The final draft has been corrected, but sometimes, because of computer error, fatigue, carelessness, or oversight, mistakes are still present. It is important to go through the paper one last time to catch these random goofs.

Read the paper as a reader.

Read and enjoy your work. Sit back, and read the paper as if you were the teacher. What do you notice?

Read one sentence/paragraph at a time.

- Take a clean sheet of paper, and place it under the first sentence of your paper. Read this sentence carefully. Do you see any mistakes, typos, or careless omissions?

Read backwards.

- Start at the bottom of the page on the right side. Look at the words from right to left, check for spelling/typographical errors.

**Coverage area of translation process**

1. Translators’ competency in different types of translation
2. Requirements for translators in different types of translations
3. Integration of pragmatic and literary texts
4. Coverage area of translation

1. Translators’ competency in different types of translation

**The Acquisition of Translation Competence through Textual Genre**

In recent years the concept of *translation competence* has steadily gained acceptance up to the point where it has now become the most widely discussed issue in relation to translator training. Proof of this can be seen, for example, in the
work carried out by Hurtado in the PACTE group (2001) or that of Kelly (2002, 2005, 2006). Translation competence is a complex, multifaceted concept that takes in a number of different aspects.

Many researchers have adapted the literary studies tradition focused on text genres to both the field of linguistics and language teaching (Swales, 1990, and Bhatia, 1993, among others) and to translation (Hatim and Mason, 1990; or, for example, the work of the GENTT team, and more especially García Izquierdo, ed. 2005).

In this article we reconsider the value of the concept of text genre in translator training (and, therefore, in the make-up of translation competence), as well as in research on translation. Here, text genre is understood to be a conventionalized, and at the same time dynamic and hybrid, text form (Kress, 1985) that represents an interface between text and context, and between the source text and the target text (Montalt, 2003; GENTT, 2005).

The aim of this study is to go a step further in this line of thinking and explore the relation between genre and translation competence, on the one hand, and the communicative and textual sub-competence, on the other (Kelly, 2005). Indeed, the value of the concept of text genre in the acquisition of translation competence has already been addressed in previous works (Montalt, 2003; Montalt, Ezpeleta and García de Toro, 2005; Ezpeleta, 2005; or García Izquierdo, 2005a). Now, as we have said above, translation competence is a multifaceted concept that is made up of a number of sub-competencies and we believe it is possible to define in greater detail exactly which particular translation sub-competencies could be acquired by using text genre as a teaching aid. More specifically, the main hypothesis we will attempt to illustrate here is that this concept would be especially useful for acquiring what is known as communicative and textual subcompetence.

The acquisition of translation competence is a gradual process that is strongly influenced by the degree of complexity of the texts/genres the translator is working with. The greater the complexity of the text is, the higher the level of competence required of the translator will be. This explains why the relation between text genres and the communicative and textual sub-competence is also affected by the level of complexity and/or specialization of the texts that the translator has to deal with. Thus, following on with the line taken by the Gentt research team (www.gentt.uji.es), we will be focusing on the analysis of some genres from specialized fields (mainly
medical/health care and technical genres) in an attempt to show that the relation between text genre and communicative and textual sub-competence, among others, can be very fruitful.

Introduction

The latest tendencies in Translation Studies highlight the need to diversify the way translation is analyzed by considering not only the variables that are traditionally addressed by the theoretical models (i.e. meaning, equivalence, skopos, and so forth), but also the multifaceted concepts that can help us to understand the mechanisms at play in the production of human and social interaction, of which translation is an example. One of these concepts, which is proving to be a valuable aid in the analysis, teaching and practice of translation, is the concept of text genre.

Text genre can be a very useful educational aid when it comes to planning and carrying out the teaching of specialized translation. Hence, in this work our aim is to emphasize the usefulness of this concept and to take thinking on the matter a step further. Our intention is therefore to explore the relation between text genre and what is known as translation competence (TC).

More specifically, we will attempt to propose a pedagogical framework for developing translation competence based on the concept of text genre, with special attention paid to translation of areas of specialization. By so doing we hope to show how some of the sub-competencies into which translation competence can be broken down - particularly the one Kelly (2005) calls the communicative and textual sub-competence - can be acquired in an effective way by implementing this concept.

Our initial hypothesis is that, in these areas of specialization, texts usually have a very standardized format. Furthermore, from the socio-communicative point of view, they are always texts that satisfy very specific communicative needs and purposes which are to a large extent set by convention. This means that genre (as a category that combines the formal, socio-communicative and cognitive aspects of communication) can be very useful and a promising candidate for use as a way to acquire competence.

1. Translation competence
Translation competence is a complex concept that has been addressed by a number of researchers in the field of Translation Studies. Yet, as stated by Ezpeleta (2005: 136):

Reflection on the matter is a relatively recent development and results from empirical studies are still scarce. Some authors talk of translation abilities or skills (Lowe, 1987; Pym, 1992; Hatim and Mason, 1997) while others refer to translation performance (Wilss, 1989). The term competence - translational competence - was first used by Toury (1980, 1995), because of its similarity to Chomsky's (1965) famous distinction between linguistic competence and performance, to explore certain aspects of translation practice. Nord (1991) employs transfer competence and Chesterman (1997) called it translational competence.

Generally speaking, translation competence is defined following the pedagogical model of competence (the abilities, skills and attitudes needed to carry out an activity successfully) and it therefore affects different aspects of the translator's training (and work). This is the view taken by authors such as Király (1995: 108), for whom certain aspects, like the need to possess specialized as well as cultural knowledge, are shared with other professions (see also Pym, 1992). There are, however, aspects that are restricted to the realm of translation and which constitute the cornerstone of the definition of the concept of translation competence. As we shall now go on to see, here we are referring to specific know-how.

Neubert (2000: 3-18) claims that the practice of translation and, hence, teaching translation require a single competence that is made up of or could be considered to integrate a set of competencies that include, for instance, competence in both the source and the target languages. According to this author, to be able to answer the question as to what translation competence consists of, first, it is necessary to take into account a series of contextual factors underlying the knowledge and skills required of translators, namely: the complexity, the heterogeneity, and the approximate nature of the expert knowledge possessed by translators, since it is impossible for them to cover the whole range of aspects or fields within the areas in which they work. What actually happens is that they acquire the capacity to get an idea of the subject matter and facilitate understanding between experts belonging to different cultures and in different languages. As a result of the approximate nature of their knowledge, translation competence is always in a non-finite state of acquisition that requires translators to continually introduce new
knowledge and, hence, to possess the capacity to be creative. In order to attain the desired results translators also have to be aware of the situationality of translation and to be capable of adapting themselves to both recurring and novel situations, as well as being capable of dealing with the changing situations arising from the very historicity of their work.

These seven factors are closely intertwined and linked to each other, and they are present in all the processes involved in translation. They can be reformulated as parameters that each translator will develop to varying degrees depending on their own competencies and requirements. The five parameters that make up translation competence are: (1) language competence; (2) textual competence; (3) subject competence; (4) cultural competence; and (5) transfer competence. The interaction among these five competencies is precisely what distinguishes translation from other areas of communication.

In Spain, the work that has most clearly focused on defining this concept is that carried out by the PACTE group (1998, 2000, 2003, 2005). This team conducts empirical-experimental research with the aim of eventually being able to define the concept of translation competence and the process of acquiring it in written translation. More specifically, they propose a model of translation competence that they consider to be the underlying system of knowledge that is required to be able to translate (2000: 100; 2001: 39; 2003: 126) and which has, they claim (2005: 610), four distinguishing features:

(1) it is expert knowledge and is not possessed by all bilinguals; (2) it is basically procedural (and not declarative) knowledge; (3) it is made up of various interrelated sub-competencies; (4) the strategic component is very important, as it is in all procedural knowledge.

In fact, the Translation Competence Model proposed by this research team (2003) is made up of 5 sub-competencies and psycho-physiological components (2005: 610-611) that overlap each other as they operate.
The bilingual sub-competence consists of the underlying systems of knowledge and skills that are needed for linguistic communication to take place in two languages. It is made up of comprehension and production competencies, and includes the following knowledge and skills: grammatical competence; textual competence (which consists in being proficient in combining linguistic forms to produce a written or oral text in different genres or text types); illocutionary competence (related to the functions of language); and socio-linguistic competence (concerned with appropriate production and comprehension in a range of socio-linguistic contexts that depend on factors such as the status of the participants, the purpose of the interaction, the norms or conventions at play in the interaction, and so forth).

The extra-linguistic sub-competence is made up of encyclopedic, thematic and bicultural knowledge.

The translation knowledge sub-competence is knowledge of the principles guiding translation, such as processes, methods, procedures, and so forth.

The instrumental sub-competence comprises the knowledge required to work as a professional translator, such as the use of sources of documentation and information technologies applied to translation.

The strategic sub-competence integrates all the others and is the most important,
since it allows problems to be solved and ensures the efficiency of the process. It consists in the capacity to follow the transfer process from the source text to the production of the final target text, according to the purpose of the translation and the characteristics of the target audience (Hurtado, 2001: 395-397; PACTE, 2005: 611).

Kelly (2002, 2005) reviewed the different definitions of translation competence that have been put forward to date (2002: 10 et seq.) and then proposed her own definition, which is specifically focused on syllabus design and teaching (which makes it especially interesting within the context of this study). In her opinion:

Translation competence is the macrocompetence that comprises the different capacities, skills, knowledge and even attitudes that professional translators possess and which are involved in translation as an expert activity. It can be broken down into the following sub-competencies, which are all necessary for the success of the macrocompetence (2002: 14-15).

She then cites 7 sub-competencies: communicative and textual, cultural, thematic, professional instrumental, psycho-physiological, interpersonal and strategic, which are intimately related to each other and which, when developed in a particular way, allow translation competence to be acquired.

We are especially interested in the first of these competencies, that is to say, the communicative and textual sub-competence. Kelly (2002: 17) claims that this sub-competence includes the capacity: to understand and analyze a range of different types of (both oral and written) texts from different fields produced in languages A, B and, later, C; to develop the capacity to produce different types of texts from different fields in languages A and B; and to ensure that the characteristics and conventions of the major text genres and sub-genres used in professional translation and interpretation are made known in the distinct cultures in which languages A, B and C are spoken.

In general terms, these studies (PACTE, 2003, 2005; Kelly, 2005) highlight the importance of translation competence as the goal that we pursue in the teaching-learning process.

Furthermore and as we will attempt to show below, in our opinion it is possible to define the translation sub-competencies that could be specifically acquired using text genres as a teaching aid. More specifically, the main hypothesis we will
attempt to establish in this work is that this concept would be especially significant in the acquisition of what Kelly (2005) called the *communicative and textual competence*, which is in turn related to the *bilingual and extra-linguistic sub-competencies* proposed by PACTE.

2. Requirements for translators in different types of translations

The concept of *text genre* in the research conducted by GENTT

The GENTT research team (Text Genres for Translation, www.gentt.uji.es) is working to define and systematize text genres within areas of specialization by creating a comparable multilingual corpus (Spanish, Catalan, English, German and French). The value of the concept of text genre both in teaching and in research has already been addressed in previous works.

As more and more research has been conducted, a definition of the concept of *text genre* has gradually been shaped, albeit in an eclectic way, mainly by taking propositions from systemic functional linguistics, genre theory applied to translation and sociology as its starting point. The research carried out by the GENTT team focuses on the communicative and formal aspects of the definition of genre, without taking cognitive considerations into account for the time being. Thus, the research concentrates, on the one hand, on analyzing the formal aspects of genre, on systematizing and analyzing it as a linguistic transaction and, on the other hand, on a more sociological or socio-professional analysis that attempts to develop the communicative aspect of the concept and to incorporate the vision of professionals who work with the genres under study.³

The concept of genre began to gain strength within the field of Translation Studies as a semiotic notion related to the intercultural nature of translation in the 70s and 80s (Bassnett and Lefevere, 1990). Although this idea was introduced by the German Functionalist School (Reiss and Vermeer), based on the concept used in applied linguistics, it has been addressed by a number of studies since then. Nevertheless, the only Translation Studies approach that focuses on the text as the material that the translator works with is the one proposed by exponents of the *Textual Approach* (Hatim and Mason, Baker, Neubert, etc.). Translation is thus seen as a textual operation and the importance of linguistic and extra-linguistic elements is highlighted, which means that emphasis is also being placed on elements that are used by other approaches (for example, the socio-cultural
environment). In this case, however, it is the process of understanding the raw material used in translation, that is to say the text itself, that is being emphasized. In this context, genre is considered to be a semiotic category that is relevant for the comprehension/production of texts. We must also add the studies on genre conducted by Swales (1990) and Bhatia (1993) within the field of Foreign Language Teaching (FLT), the conclusions to which have also played an important role in furthering research in translation.

The work by Hatim and Mason (1990) has been one of the most influential in Spain (although authors like Schäffner and Adab (2002) or A. Hurtado (2001) have also helped to further our understanding of the subject).

Closely in line with the proposal put forward by Hatim and Mason, in García Izquierdo (2000a) genre is defined as:

> a conventionalized text form that has a specific function in the culture that it belongs to and which reflects a purpose that is intended by the sender and can be foreseen by the receiver.

Genre therefore becomes a culturally specific category which allows us to observe the different ways languages conceptualize reality (García Izquierdo, 1999). Going further into this approach, Monzó (2001: 82 et seq.) claims that the fact we have to observe genre from a cultural perspective makes it clear that it is, in its own right, a means of *socialization* (i.e. the translator's raison d'être as a social figure is to produce a discursive text from another discursive text).

In short, as members of a cultural community, we are capable of recognizing that a given text belongs to a genre (from a particular socio-professional domain) on the basis of the features of prototypicality and recurrence, which are made apparent in different micro and macrostructural categories. Although many propositions have been put forward to characterize each genre, such as Göpferich (1995), Trosborg (1997, 2000), Gamero (2001), Borja (2000), García Izquierdo (2000a), etc., and many have claimed that the key lies in the form, in the communicative situation or in the communicative purpose, Trosborg (2002: 15) states that it is difficult to determine the purposes of a genre and that the analysis must be capable of capturing its multiple purposes, including both those that are to be expected and also the less widely acknowledged. We can state that, generally speaking, all research conducted in this direction insists on the need for a multidimensional characterization. And that is how we approach the analysis from our perspective (see Montalt and García Izquierdo, 2002; García Izquierdo (ed.) (2005)).
However, as has been shown in previous studies (García Izquierdo, 2002), establishing the limits of the different genres is a very difficult task and even more so when dealing with areas of specialization, which are themselves far more difficult to characterize. There is also the added difficulty of whether or not to take into account the existence of transcultural genres (that is to say, genres that fully coincide with each other in different cultures). As Fowler said (1986: 41):

A solution may lie in Wittgensteins's (1953) notion of 'family resemblance, arguing that genres may be regarded as "making up a family whose steps and individual members are related in various ways, without necessarily having any single feature shared in common by all" (Cited by B. Paltridge, 1997: 33)

In our opinion, the solution proposed by Fowler ties in with the concepts of transgenre (Monzó, 2001), which is understood to be:

a genre that is exclusive to translation and includes the three cultural, cognitive and discursive aspects of genre; it shares characteristics that are homogeneous among texts belonging to the same genre and displays differences with respect to the original texts in the source and target cultures which it could be considered as being analogous to (Monzó, 2001: 251)

and Bazerman's concept of Systems of genre (1994: 95):

[Systems of genre] are interrelated genres that interact with each other in specific settings. Only a limited range of genres may appropriately follow upon another in particular settings, because the success conditions of the actions of each require various states of affairs to exist.

The translator, as an expert writer, will have to be thoroughly familiar with these restraints.

The approach proposed by GENTT therefore constitutes a change of perspective: the main focus is shifted away from language and culture as abstract entities and is placed on actual communication in professional fields, that is to say, the genre, where language and culture play a supporting role in allowing communicative aims to be accomplished. Thus, one of the main ideas underlying the research is
that translators are actively involved in genres.

In this same line, in García Izquierdo (2005b) a new model of text analysis is suggested (which draws on previously proposed categories, although with a different focus) that highlights the central role of genres as the start and finish point of analysis.

Hence, basing ourselves on this definition of genre, in the following paragraphs we will attempt to demonstrate its value as a teaching aid and establish the connections that exist between genre and translation competence.

3. Integration of pragmatic and literary texts.

Relation between the text genre and the different sub-competencies of TC

We have just observed that genre can be defined as a multifaceted concept that is made up of three complementary perspectives: a) the socio-communicative perspective, which considers the space around the participants, the relationships that are established between them and the actions they carry out; b) the formal perspective, that is to say, the conventional elements that correspond to the readers' expectations generated by the socio-communicative context guiding the processes of creating and understanding the text; and c) the cognitive perspective, or the ways each community understands, organizes and transforms the reality that surrounds them. As a result, it can be considered to be a category that plays a vital role when it comes to planning the teaching of translation and acquiring translation competence, which is the ultimate aim of education in this field.

We will therefore attempt to determine the relationship that exists between the characterization of the category text genre in each of these perspectives and the definitions that have been put forward for each of the sub-competencies that make up translation competence. By so doing our intention is to search for the existence of links (especially those referring to textual and communicative issues) that can help us to confirm our initial hypothesis.

In the previous section we stated that, for a genre to be considered as such, it must be a communicative phenomenon that is recognized and shared by the members of the professional or academic community in which it occurs. Furthermore, whether they belong to a socio-professional community or not is determined not only by
having common objectives and knowledge within their areas of knowledge, but also, and necessarily, by the fact that they are familiar with the genres they commonly use to interact with each other and to do their work (Orlinowski and Yates, 1998; Ezpeleta, 2007). Working on text genres, therefore, makes it possible to identify a series of elements, such as the agents playing the roles of sender and receiver, the relationship that is established between them in terms of power or authority, the degree of specialization they offer and the situational context in which the genre in question occurs. So, in its communicative dimension, genre identifies the situation and the context of the communication situation; it also designates the participants, the relationship that arises between them and the purpose of the action. Likewise, it enables the socio-professional community to which the genre belongs to acquire knowledge, that is to say, knowledge about the possible norms or laws that govern them (European standards, Vancouver guidelines - in the case of genres used in biomedical research journals - and so forth) and also about relevant social and cultural aspects.

As far as the practice of translation is concerned, genre competence can help to:

- Establish the status of the participants and the degree of authority they each have.
- Infer and create the purpose of the interaction.
- Recognize and establish the situationality of the source and target texts.
- Infer and create the intentionality of the source text.
- Have a thorough understanding of the socio-linguistic context.
- Acquire bicultural knowledge.
- Acquire thematic knowledge.

It thus plays a part in improving or consolidating abilities and skills that are related to the bilingual and extra-linguistic sub-competencies put forward by PACTE (2003, 2005). These sub-competencies have to do with appropriate comprehension and production in diverse socio-linguistic contexts, which depend on factors such as the participants' status, the purpose of the interaction, the norms or conventions governing the interaction, and so forth. Genre competence may also help to:

- increase awareness of textuality and discourse; this makes it possible to infer and create acceptability, which refers to the attitude of the receivers, who must perceive the text as being relevant and as being important to them because it enables them to cooperate with the person they are speaking to in the construction of a discursive goal.
• recognize cultural and intercultural values, perceptions, behaviors, etc. and thus further the processes of comprehending and reformulating the communicative conventions that are typical of certain cultures or social groups.

It can facilitate improvement or consolidation of abilities and skills related to the communicative and textual and cultural and intercultural sub-competencies proposed by Kelly (2005) because it promotes the development of the capacity to understand, analyze and produce texts that are compatible with the genres and subgenres present both in the source culture and in the culture where the target language is used.

<table>
<thead>
<tr>
<th>COMMUNICATIVE ASPECT OF GENRE</th>
<th>TRANSLATION COMPETENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Participants</td>
<td>BILINGUAL &amp; EXTRA-LINGUISTIC</td>
</tr>
<tr>
<td>• Purposes</td>
<td>SUB-COMPETENCIES (PACTE)</td>
</tr>
<tr>
<td>• Communicative situation</td>
<td>• Status of the participants</td>
</tr>
<tr>
<td>• Context of the communicative situation</td>
<td>• Purpose of the interaction</td>
</tr>
<tr>
<td>• Knowledge of the socio-professional community</td>
<td>• A thorough understanding of the sociolinguistic context</td>
</tr>
<tr>
<td>that the genre belongs to</td>
<td>• Bicultural knowledge</td>
</tr>
<tr>
<td>• Laws or norms that govern the genre</td>
<td>• (Thematic knowledge)</td>
</tr>
<tr>
<td>(Vancouver, European standards, etc.)</td>
<td></td>
</tr>
<tr>
<td>• Relevant general cultural and social aspects</td>
<td></td>
</tr>
</tbody>
</table>

Figure 2

From the formal perspective we see genres as being structured, conventionalized phenomena, and if we understand convention to be:

a device, principle, procedure or form which is generally accepted and through which there is an agreement between the writer and his readers which allows him various freedoms and restrictions (Cuddon 1992: 192)

then it can be concluded that there must be a group that recognizes the mechanism and the existence of an agreement among members of that group to ensure that their behavior always follows the same pattern. At the same time, although
variations can be introduced into this pattern and there are areas that allow a certain amount of leeway, it also complies with a series of restraints or stable areas, which are what allow participants to recognize the communicative intention and, hence, the genre.

The conventions that characterize genres are the formal traits that have been sanctioned by the community that uses them, rather than others that would be linguistically acceptable but do not fit the previously agreed patterns. These include the directly observable elements of the communicative event, such as its macrostructural characteristics, for example, the structure, the sections, the moves, and also the intratextual or microstructural aspects it offers (including the degree of formality of the discourse used and the way the reader is addressed, the modality, the connectors, the lexical items that are employed, the degree of terminological density, the phraseology, the utilization of non-verbal graphic elements, and so forth).

Depending on the nature of each genre, some parameters will be more important than others. For example, in the case of the genre certificate of quality aspects concerning the thematic progression and cohesion or the tenor are reduced to the minimum expression while the macrostructure is an extremely valuable feature. In genres such as the patent or the patient information leaflet the intratextual elements are highly conventionalized, while in others, like the instruction manual, the tenor plays a prominent role. When it comes to translation not all the parameters are equally important either; the focus tends towards the macrostructural and intratextual areas, where there are differences in the way conventions are used in the source culture and the target culture.

In teaching translation, genre competence, in its formal dimension, can help to enhance the following skills and abilities in the translator:

- Recognizing and establishing the structure of the source and target texts;
- Recognizing the texture of the source text and organizing that of the target text (selection of lexical items, syntactic organization, cohesion);
- A thorough understanding of the text forms of particular genres;
- Developing reformulation strategies such as: paraphrasing, summarizing, avoiding calques, and so forth;
- Producing appropriate texts in the target language.

It therefore helps to improve or consolidate abilities and skills related to the bilingual sub-competence proposed by pacte (2003, 2005), as well as allowing
translators to:

- Become aware of the textual and discursive conventions in the cultures involved.

Hence, it facilitates the improvement or consolidation of abilities and skills related to the *communicative and textual sub-competence* proposed by Kelly (2005) because it helps in the development of the capacity to understand, analyze and produce texts that are compatible with the characteristics and conventions of the genres and subgenres present in the cultures involved.

**Figure 3**

<table>
<thead>
<tr>
<th>FORMAL ASPECT OF GENRE</th>
<th>TRANSLATION COMPETENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Macrostructure</td>
<td><strong>BILINGUAL SUB-COMPETENCE (PACTE)</strong></td>
</tr>
<tr>
<td>- Sections</td>
<td>- Production of texts in the target language</td>
</tr>
<tr>
<td>- Moves, etc.</td>
<td>- Knowledge of coherence and cohesion</td>
</tr>
<tr>
<td>• Microstructure</td>
<td>- Thorough understanding of the text forms in particular genres</td>
</tr>
<tr>
<td>- How the reader is addressed</td>
<td>- Identification of the illocutionary force</td>
</tr>
<tr>
<td>- Modality</td>
<td><strong>COMMUNICATIVE &amp; TEXTUAL SUB-COMPETENCE (KELLY)</strong></td>
</tr>
<tr>
<td>- Connectors</td>
<td>- Awareness of the textual and discursive conventions in the cultures involved</td>
</tr>
<tr>
<td>- How terminology is dealt with</td>
<td></td>
</tr>
<tr>
<td>- Phraseology, etc.</td>
<td></td>
</tr>
</tbody>
</table>

Lastly, and although to date it has not been part of the research conducted by the GENTT team, we can also compare the relations between genre and translation competence from the cognitive perspective. From this perspective, genre competence may allow the comprehension of texts to become a routine and/or automated process, depending on the genre they belong to. It may also act as a conceptual template in that it allows logical relationships to be established between information and its internalization.

Thus, genre, in its cognitive dimension, can help to enhance the following skills and abilities in the translator:

- Identifying the type of information depending on the section or subsection in which it appears;
- Understanding the implicit information of the genre in question, depending on the type of reader;
- Understanding the degree to which information is made explicit according to the reader's needs;
- Automating the process of understanding the key concepts that are routinely repeated in the genre;
- Grasping genre as a conceptual, argumentative pattern (or template) that only really makes sense when viewed as a whole;
- Distinguishing between the main and secondary ideas;
- Establishing conceptual relations;
- Evaluating the nature of the information given in the source text and balancing it with that in the target text;
- Identifying the illocutionary force of the source text and transferring it to the target text;
- Developing the cognitive faculties of memory and attention.

It can therefore help to enhance or consolidate abilities and skills related to the bilingual and extra-linguistic sub-competencies, as well as the psycho-physiological components proposed by PACTE (2003, 2005). It also allows translators to:

- Understand different types of texts from different fields and subject areas;
- Acquire a basic knowledge of the disciplines that the genres belong to;
- Automate translation tasks.

It thus helps to enhance or consolidate abilities and skills related to the communicative and textual, thematic and psycho-physiological sub-competencies proposed by Kelly (2005).

<table>
<thead>
<tr>
<th>COGNITIVE ASPECT OF GENRE</th>
<th>TRANSLATION COMPETENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make the understanding of texts a routine-automatic process depending on the genre they belong to</td>
<td><strong>BILINGUAL, EXTRA-LINGUISTIC &amp; PSYCHO-PHYSIOLOGICAL SUB-COMPETENCIES (PACTE)</strong></td>
</tr>
<tr>
<td>Genre as a conceptual template (logical relation between information and internalisation)</td>
<td>• Comprehension in the source language</td>
</tr>
<tr>
<td></td>
<td>• Thematic knowledge</td>
</tr>
<tr>
<td></td>
<td>• Cognitive faculties of memory and attention</td>
</tr>
<tr>
<td></td>
<td><strong>COMMUNICATIVE &amp; TEXTUAL, THEMATIC &amp; PSYCHO-PHYSIOLOGICAL SUB-COMPETENCIES (KELLY)</strong></td>
</tr>
<tr>
<td></td>
<td>• Comprehension of different types of texts from different fields</td>
</tr>
<tr>
<td></td>
<td>• Basic knowledge of the disciplines</td>
</tr>
<tr>
<td></td>
<td>• Automation of translation tasks</td>
</tr>
</tbody>
</table>
2. Although technically most translations are the same, as in “what does this word mean in this other language?” there are actually four different kinds of translations. Let’s take a closer look at the different types of translation.

**Certified** – This is one of the most common translation types we deal with. Really, a “certified” translation is any translated document that’s verified by a translator to be accurate. Most government agencies require a certified translation before submitting a document, such as proof for an immigration case or credentials to apply for a graduate program. If it can’t be said that the translator performed the job to the best of their abilities, it can’t be turned in! Thus, a certified document can be anything, like a birth certificate or a letter from a family member.

**Notarized** – A notarized document is any document that has been stamped by a notary. This simply means they are a “witness” to the document and verify that the signers of the document are who they claimed to be. Notaries are licensed by the state to perform simple acts in legal affairs such as this, so not just anyone can be a witness. Notarized documents are also rather common. Marriage certificates are one of the most common types of notarized documents, but they can also be diplomas, wills, and adoption papers.

**Sworn** – A “sworn” translation has a little bit of wiggle room depending on the country from which it originates. In other countries, like Spain, translators are officially sworn in by a government ministry or appointed by the courts. These documents are legally binding in of themselves. In the United States, translators simply must include a statement on the document saying they stand behind their work.

**Apostille** – In some cases, the signature and work of the above mentioned translators needs to be authenticated. When this situation comes up, you would hire an apostille. This double checks the document to make sure it’s not a forgery. They are only valid in countries that are members of the Apostille Treaty. You generally only need apostille translators for marriage, divorce, and some citizenship documents.

Of course, Rev.com specializes in certified, document translation which serves the great majority of needs. If we can help you out, let us know.

3. Pragmatic criticism is concerned, first and foremost, with the ethical impact any literary text has upon an audience. Regardless of art's other merits or
failings, the primary responsibility or function of art is social in nature. Assessing, fulfilling, and shaping the needs, wants, and desires of an audience should be the first task of an artist. Art does not exist in isolation; it is a potent tool for individual as well as communal change. Though pragmatic critics believe that art houses the potential for massive societal transformation, art is conspicuously ambivalent in its ability to promote good or evil. The critical project of pragmatic criticism is to establish a moral standard of quality for art. By establishing artistic boundaries based upon moral/ethical guidelines, art which enriches and entertains, inspires and instructs a reader with knowledge of truth and goodness will be preserved and celebrated, and art which does not will be judged inferior, cautioned against, and (if necessary) destroyed. Moral outrage as well as logical argument have been the motivating forces behind pragmatic criticism throughout history. The tension created between this emotional and intellectual reaction to literature has created a wealth of criticism with varying degrees of success. Ironically, much like art's capacity to inspire diligence or decadence in a reader, pragmatic criticism encompasses both redemptive and destructive qualities.

Plato provides a foundational and absolute argument for pragmatic criticism. Excluding poetry from his ideal Republic, Plato attempts to completely undermine the power and authority of art. He justifies his position by claiming that "the power which poetry has of harming even the good (and there are very few who are not harmed) is surely an awful thing" (28). Because artists claim their imitations can speak to the true nature of things, circumventing the need for serious, calmly considered intellectual inquiry, art should not be pursued as a valuable endeavor. Art widens the gap between truth and the world of appearances, ironically by claiming to breach it. The artist promotes false images of truth and goodness by appealing to basic human passions, indulging "the irrational nature which has no discernment of greater and less, but thinks the same thing at one time great and at another small" (27). Art manufactures moral ambiguity, and to Plato this is unacceptable. Because it is deceptive and essentially superficial, all art must be controlled and delegitimized for all time.

Since Plato, pragmatic critics have sought to qualify his absolute statements about the value of art. Sir Philip Sydney, for example, is aware of the fact that literature can and is abused by some. He is able, therefore, to describe literature as a tool with the greatest potential for good, but not an inherently virtuous invention in and of itself. The destructive qualities evoked by literature are products of the fallible fragile human beings who created it, rather than an indictment of the evil nature of all literature in general. Do not,
as Sidney states, "say that poetry abuseth man's wit, but that man's wit abuseth poetry" (150). Samuel Johnson directs his advice toward the author rather than the audience of literature. He hopes to affect the process of writing rather than reading, in order to forestall moral abuse and to build upon Sydney's assumption that literature can most effectively demonstrate and teach virtue. Johnson believes that artists should develop moral as well as aesthetic sensibilities. Because all works of literature "serve as lectures of conduct, and introductions into life", "...care ought to be taken, that, when the choice is unrestrained, the best examples only should be exhibited" (226). Great authors, thus develop a sense of responsibility to virtue in general as well as their audience. The immersive qualities of literature can have lasting and even permanent moral effects on a reader. Literature invites danger and delight.

Pragmatic criticism itself can be an effective means of interpretation or repression. The ability to form an intellectually powerful critique is severely limited when the morality espoused by a pragmatic critic becomes rigidly dogmatic. Tolstoy's absolute commitment to harmony and brotherhood led him to advocate art which panders solely to the lowest common denominator. Pragmatic criticism is perhaps most dangerous when knowledge of certain "moral" literature replaces or supplants the need for virtuous action. Pragmatic critics must be morally accountable as well. Pragmatic criticism should be forced to grapple with the same moral issues it seeks to discern and define in art.

4. Coverage area of translation

Working environments of interpreters and translators vary. Interpreters work in a variety of settings, such as hospitals, courtrooms, and conference centers. They are required to travel to the site—whether it is in a neighboring town or on the other side of the world—where their services are needed. Interpreters who work over the telephone generally work on call, often in call centers in urban areas, and keep to a standard 5-day, 40-hour workweek. Interpreters for deaf students in schools usually work in a school setting for 9 months out of the year. Translators usually work alone, and they must frequently perform under pressure of deadlines and tight schedules. Many translators choose to work at home; however, technology allows translators to work from virtually anywhere.

Because many interpreters and translators freelance, their schedules are often erratic, with extensive periods of no work interspersed with others requiring long, irregular hours. For those who freelance, a significant amount of time must be dedicated to looking for jobs. In addition, freelancers must manage their own finances, and payment for their services may not always be prompt.
Freelancing, however, offers variety and flexibility, and allows many workers to choose which jobs to accept or decline.

The number of work-related accidents in these occupations is relatively low. The work can be stressful and exhausting, and translation can be lonesome or dull. However, interpreters and translators may use their irregular schedules to pursue other interests, such as traveling, dabbling in a hobby, or working a second job. Many interpreters and translators enjoy what they do and value the ability to control their schedules and workloads.

Confidentiality in translation

1. Professional ethics, rights, and duties of a translator.
2. Documents regulating confidentiality
3. Responsibilities and obligations of translators
4. Precautions for translators

1. Professional ethics, rights, and duties of a translator

The post-9/11 national security agenda has changed the political landscape in the United States and globally. A sense of expediency has come to reign over public policy, marked by the enactment of laws and the application of measures that often erode constitutional and democratic principles, civil liberties, and human rights. The field of immigration has been particularly impacted by this policy shift toward growing restrictionism that runs against the grain of globalization, as evidenced by an estimated 214 million international migrants worldwide, some 30 million of them unauthorized and evenly distributed among Asia, Europe, and North America (IOM, 2008). The expansion of immigration repression, with ever-harsher enforcement, arbitrary imprisonment, and indiscriminate deportations, has resulted in a global human rights crisis that profoundly undermines modern democracies (Amnesty International, 2008). In 1990, the U.N. General Assembly adopted the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families. Two decades later, none of the world’s major receiving countries had signed on, and the problem has become progressively worse. At the base of this changing political landscape is the perpetuation of wartime governance structures in immigration policy, which typically fail to distinguish labor migration from criminality and national security. The evolving legal framework that is supposed to address security concerns thus becomes susceptible of political manipulation for the purpose of labor, Interpreting!in!a!Changing!Landscape!Proceedings!of!the!6th!International!Critical!Link!Conference. Amsterdam/Philadelphia:!John!Benjamins,!2011. 2 racial,
ethnic, and demographic control. The result is a growing trend toward criminalizing immigration, so prevalent in recent years in the United States that jurists have identified it as a new hybrid and highly unstable area of the law they ironically term “crimmigration” (NNIRR, 2010; Chacñn, 2009; Moyers, 2009). And while immigration policy is supposed to be the exclusive province of federal law, a series of agreements authorized since 1996 between U.S. federal agencies and local police precincts to conduct immigration enforcement has resulted in a policy tug of war between local states and the federal government, which parallels that between the European Union and its member states (Camayd-Freixas, 2010). Thus, at all levels, court interpreters formerly used to working in the neatly delineated and well regimented arenas of either immigration or criminal court now face unprecedented ethical challenges in a changing landscape suddenly marred by issues of social conflict, ethnic prejudice, and human rights. The divergent ethical duties of interpreter, officer of the court, and citizen, which were seldom problematized before—and therefore have remained unaddressed by the ethical codes of most courts and professional organizations—now all too often come into conflict. For years now, many interpreters in the United States and elsewhere, but particularly in the states along the U.S. border with Mexico, have been confronting the ethical dilemmas of “crimmigration” on a daily basis. Without adequate guidance from their ethical codes or the concerted backing of professional organizations, they have had little choice but to quietly facilitate, as part of their work, questionable and downright abusive “crimmigration” proceedings against their own conscience, and frequently against members of their own ethnic group. Despite the high incidence of such cases, these difficult working conditions remained unreported until they were replicated in a high-profile case: the Postville, Iowa immigration raid and criminal prosecutions of May 2008. In this landmark case, instead of simply deporting the migrants, as had been previously the norm, hundreds of indigenous and illiterate peasants from Guatemala and Mexico, who were slaving away at a meatpacking plant in Iowa, were raided and charged with the crime of “aggravated identity theft,” in order to force them to plead guilty to lesser charges of social security and document fraud, making this an unprecedented criminalization of migrant labor (Downes, 2008). Ten at a time, they were “fast-tracked,” convicted, sentenced, and incarcerated within seven working days. It was the only mass felony prosecution in American history, indeed in the history of modern democracy since WWII. It thus set a dangerous precedent: one month later, the U.S. actions in Postville emboldened the European Union to authorize the
detention of undocumented migrants for up to 18 months, a measure that drew sharp criticism from most of the Third World (Amnesty International, 2008: 3). Thirty-six federally certified Spanish interpreters participated in the Postville prosecutions. Ten could only stay the first week; so another ten were brought in as replacements. I was one of the 16 who worked through both weeks of the proceedings. We were contracted by the federal criminal court in Iowa under false pretenses for a secretive mission that was supposed to have been a “continuity of operations exercise.” But when we arrived at the heavily guarded cattle auction fairgrounds turned detention compound and field court to begin work, we learned that it was in fact the largest immigration raid in U.S. history. Each day of the proceedings, I saw a new irregularity, compared to my experience of 23 years working for federal courts across the country. Like pieces of a puzzle, these irregularities compounded to produce wholesale injustice at the other end of the judicial conveyor belt. In individual interviews with detainees, it became apparent that most of them did not even know what a social security number was, and therefore were not guilty of intent crimes as charged. Held without bail, hundreds of workers were forced to plead guilty and accept a five-month sentence, or spend many more months in jail waiting for a dubious trial, while their families starved. The magnitude of the suffering was life changing. By simply doing my job and following my code of ethics to the letter, I, like the rest of the participants, had facilitated the wrongful demise of hundreds of impoverished workers and vulnerable families. I further knew, from my communications with court personnel, that Postville was a pilot operation to be replicated at scale across the country. The moral burden was too heavy to ignore. I returned home with a heavy conscience. I proceeded to research government documents in order to understand the broader legal and political implications of the events. Once the cases were closed and I was no longer under contract with the court, I wrote a full report, which I emailed to judge Bennett and my interpreter colleagues in the
case, who could verify my findings (Camayd-Freixas, 2009). With the judge’s knowledge, my colleagues sought my permission to share my report with their contacts in the legal profession. Within two weeks, counsel for the U.S. House of Representatives asked me to testify at a congressional hearing investigating the Postville raid and prosecutions (USHR, 2008). Meanwhile, lawyers across the country urged me to make my report public. At that point, I had fully discharged my obligations to the court as an interpreter, and was now prepared to act my conscience as a citizen, entitled to freedom of speech by the First Amendment of the U.S. Constitution. I wanted the legal community and the press to scrutinize the case, in the interest of restoring the integrity of our justice system. Evidently, the scope of these matters went beyond personal or professional considerations. I urged journalists to conduct a full investigative report, but that would take months. Instead, the article “An Interpreter Now Speaking Up for Migrants”—with the sensationalist and erroneous caption “Breaking the code of confidentiality”—appeared on the cover of The New York Times (Preston, 2008a). In the following months, I was so consumed with the Postville relief effort, helping journalists with interviews and reports, lobbying labor unions, faith groups, NGOs, and government officials for a moratorium on raids, and advocating for immigration reform, that I hardly had time to follow up with my profession. I received many letters of support from lawyers, judges, and interpreters, spoke at law schools and bar associations, and received humanitarian awards from the National Association of Criminal Defense Lawyers, the Florida Immigrant Advocacy Center, the American Immigration Lawyers Association, the Guatemalan Foreign Ministry, and other organizations. I was even elected “Linguist of the Year” by Inntranet Global Translators Network, based in Rouen, France, but our own professional associations in the United States remained silent and mired in controversy (Bierman, 2008). Some critics suggested that I should have withdrawn, citing conflict of interest. But by the time I realized the judges had no sentencing discretion, the case was already over. Not one of the 36 interpreters withdrew, even though many expressed disapproval about the proceedings. One even commented: “Even if we all withdraw, nothing keeps them from bringing in noncertified interpreters.” The conflict, real or perceived, did not prevent us from discharging our professional duties to the letter. Every single interpreter, independently, arrived at the same personal decision to stay the course. It was the right decision both from an ethical and a professional standpoint. To withdraw in a high-profile case is tantamount to making a public statement, which could affect the outcome and violate the principle of non-interference, the cardinal rule that the interpreter must
not influence the outcome of the case. Yet this cardinal rule, which underlies the
code of ethics and the interpreter’s oath of accuracy and impartiality (whose
purpose is precisely non-influence), is everywhere implied but nowhere expressly
articulated in our ethical codes—this being the first lack to be remedied as part of
the deontological revision I propose below. Moreover, it was the court, not I, that
had acquired a conflict of interest, by the manner in which it accommodated the
pre-approved prosecutorial strategy (Preston, 2008b). New evidence now confirms
that the Chief Judge secretly participated in the planning of the raid and
prosecutions almost a year in advance of the operation (Black, 2010). The court
had failed to live up to the same standard of impartiality required of the
codes, requires avoiding any situation that might give even the mere appearance of
bias. It applies to all neutral officers of the court: to wit, judges, clerks, and
interpreters (JCC, 1994: 17; NCSC, 1995: 202). Various critics have argued that
abridgments of due process in the case compromised the professional ethics of all
participants (Greenberg & Martin, 2008; Andrade & Orr, 2008). Working for a
conflicted court turned everyone into agents of the prosecution. I had to interpret
coerced guilty pleas I knew were perjured. All the participants were pressed into
playing along, while fraud was perpetrated upon the court as an institution. Doing
my job quietly and following the code of ethics to the letter violated in spirit my
oath of accuracy and impartiality as an interpreter, and conflicted with my ethical
reporting duties as an officer of the court. Confidentiality is not an absolute, nor is
it part of the interpreter’s oath. Denouncing the proceedings after they were over,
at my own personal and professional risk, was the only ethical choice. Attempting
to seek organizational support, I wrote a “Statement to the Profession” asking the
National Association of Judiciary Interpreters and Translators (NAJIT) to review
my case, but they were unable to adopt an official position or issue any supportive
statement (CamaydFreixas, 2008). The American Translators Association (ATA)
gave me the opportunity to present at the 2008 convention, where I received
overwhelming support from colleagues, including members of the board, but again
no official statement was issued. Our associations seemed unprepared to deal with
a major ethical challenge. “No consensus is in sight,” reported Chris Durban in the
ATA Chronicle (Sibirsky & Taylor, 2010: 34-36). Division and confusion reigned,
signaling that a revision of ethical codes and the role of professional organizations
is overdue. As matters stand, if any colleague confronts abuse and decides to
exercise professional discretion and report the violation, that interpreter will stand
alone. This is unacceptable, inasmuch as a core role of professional associations is
precisely to support the mission of the individual interpreter. We need not wait until the next mass prosecution. I have corresponded with many interpreters who confront similar abuses, and feel disenfranchised, afraid, and alone. In a changing landscape marked by the erosion of democratic principles and constitutional protections, including abuse of process, arbitrary detention, intimidation, and torture, interpreters are often forced to become tacit facilitators of such abuses (Inghilleri, 2008). “In situations where conflicting agendas arise or where the proper exercise of human or legal rights may be in doubt, translators’ ethical and political judgments become as central to their task as cultural or linguistic competence. Translators cannot escape the burden of their moral proximity to others” (Inghilleri, 2010: 153). Interpreters everywhere are often advocates for various social causes. Yet the role of advocacy in judicial interpreting is seldom recognized or contemplated. For these reasons, I urge professional organizations to revisit their ethical codes and draft principled resolutions. The California Federation of Interpreters (2010) has already taken the lead in appointing an exploratory committee on ethics. I wish to support that effort by sharing some considerations and proposing a national model: the Interpreter Code of Ethics of the Massachusetts Trial Courts. Preexisting Rules (Deontology) Any rigorous review of professional codes of conduct should go back to fundamentals: the main ethical traditions that constitute the foundation of all modern ethical codes. Since ancient times, philosophers have attempted to formulate a set of rules to capture our moral intuitions in all situations. After centuries of failing to bridge the distance between codification and reality, we understand that no code can ever fully achieve that. Instead, three complementary ethical systems have been handed down through the ages: Kant’s “categorical imperatives,” British “consequentialism,” and the Confucian “ethics of virtue.” Each has limitations, as well as useful implications for interpreter ethics. Immanuel Kant (1724-1804) provides the philosophical basis for modern ethical codes—a system of a priori “categorical imperatives” or preexisting rules and prohibitions to be universally observed.

2. Documents regulating confidentiality

The term “a priori” or preexisting rules refers to ethical tenets that pre-date the particular situation to which the rules are supposed to apply. Although Kant placed a central emphasis
on “will” or “intention” as a determinant of an act’s morality, such states of mind are not observable to others, and in law require an overt act. The fact that codes of ethics cannot practically provide for the “intentions” of an act suggests that the status of “categorical imperatives” accorded to preexisting rules and codes is a distortion of Kantian ethics. Kant never advocated following rules blindly nor proposed any particular set of rules. By the same token the non-observable quality of intentions is a limitation in the applicability of Kantian ethics, which therefore cannot support any set of rules being construed as absolute or categorical. For Kant it is intentions that count, not rules or consequences. Yet undoubtedly, a good set of rules will serve us well in most circumstances, and is particularly necessary for the beginning professional. But sooner or later, experienced interpreters will confront the inherent limitations of such purportedly “universal” codes. This is bound to happen whenever codified, preexisting rules are tested against new social, political, and legal realities. Inherent limitations in ethical codes belong to three categories: 1) grey areas in reality which fall “in between” ethical tenets, obscuring their interpretation and applicability; 2) situations where different tenets conflict or lead to divergent conclusions; and 3) bias in the way the code originated and evolved. Regarding bias, consider that interpreter codes in the United States originated with the Court Interpreters Act of 1978, at a time when ad hoc interpreters were the norm, and administrators sought to suppress “non-professional” behavior. Even after “professionalization” (if such historical achievement could be pinpointed), the desire to control new hires continues to perpetuate this “supervisory” bias. That is, our codes originated and evolved as administrative tools designed to empower supervisors, not professional interpreters. Researchers find that “institutions sometimes negotiate the rules sensitively with their members and take account of their experience and values, but more often they impose these codes from the top down, as a response to some legal or public relations concerns” (Baker, 2011: Ch.8). Thus “professional responsibility” came to imply “not rocking the boat” even if it means “ignoring broader moral standards in society” (Cheney et al., 2010: 15; Cf. Hennessy, 2008). The resulting codes seek “compliance with regulations” more than “elevating behavior” or “being morally responsible”—which sometimes may require “resisting an order, going public with private information, or leaving a job or career altogether” (Cheney et al., 2010: 153). Today, “model” court interpreter codes in the U.S. (Federal, California, and NAJIT— available at www.CourtEthics.org) are still unrevised supervisory codes. They continue to treat interpreters as though they were still ad hoc outsiders to the judicial process,
denying them any professional discretion as participants in the proceedings. This is profoundly at odds with rules 604 and 702 of the Federal Criminal Code and Rules (1989), which grant the interpreter the combined status of expert witness and officer of the court—roles whose scope of responsibility transcends interpreter cannons (Dueñas et al., 1991: 160). Cannon 6 of the federal code illustrates this bias: “Interpreters shall not publicly discuss, report, or offer an opinion concerning a matter in which they are or have been engaged, even when that information is not privileged or required by law to be confidential.” This restriction obstructs constitutional freedom of speech and professional advancement through publication, and is neither required nor expected from any other officer of the court. For example, a court clerk in the Postville case published his own criticism of the proceedings, without raising any eyebrows (Moyers, 2009). In contrast with this double standard, the most evolved code in our profession, Massachusetts Code of Professional Conduct for Court Interpreters of the Trial Court, deliberately states: “A court interpreter shall not discuss publicly, report or offer an opinion concerning a matter in which he/she has been engaged and while such matter is pending.” Given that the cases were closed even to appeal, my report was in absolute conformity with the Massachusetts Code. I knew this from the outset, since I trained at Boston Superior Court (1980-1986) where the Massachusetts Code originated. Moreover, we will see later that the Massachusetts Code is the only one to offer guiding principles, the fundamental values that the rules are designed to protect. Precisely because other codes do not recognize any room for professional discretion, they see no need to offer principles Interpreting! Interpreting! in! a! Changing! Landscape! Proceedings! of! the! 6th! International! Critical! Link! Conference. Amsterdam/Philadelphia: John Benjamins, 2011. 10 for guiding the interpretation and applicability of rules that interpreters are expected to follow mechanically. Therefore, such codes suffer from all three shortcomings outlined above: inapplicability to grey areas, conflicting tenets, and bias. In contrast, the Massachusetts code clearly states its guiding principles before issuing any rules or prohibitions. I will return to this under “Virtue Ethics,” but now I wish to emphasize that instead of serving to educate and empower interpreters, rigid supervisory codes actually foster what ethical philosophers call “rule worshiping”—following rules blindly, regardless their consequences or rationales (Cf. Hennessy, 2008). The following case illustrates the limitations of ethical codes and the potential consequences of rule worshiping. Years ago I interpreted at a trial where lawyer and interpreter were actually co-defendants, U.S. v. Carbone and Mejía (1999). The lawyer, through the interpreter, had coached a witness in preparation for a previous trial, and it backfired. Arguably, the interpreter followed the code of ethics to the letter, interpreting the lawyer’s coaching without
interfering. Yet both were charged, convicted, and sentenced with the same level of culpability, for subornation of perjury. This case shows that the interpreter is a facilitator. If you interpret during the commission of a crime, interrogation by torture, or rights violations (as I did in Postville), you have facilitated the abuse—as a full-fledged accomplice. The myth that the interpreter is not a participant is, and has always been, untenable. Ethical codes do not exist in a vacuum. Over my years as a trainer, I developed with the help of students and colleagues the following “compliance priority”: The Law, Employer Policy, Interpreter Code of Ethics, and Your Conscience. Before making an ethical decision, the interpreter must fully consider all of these sources of authority, without singling out any particular tenet or making any one principle absolute, to the detriment of other considerations. Finally, when searching your conscience, consider the foreseeable consequences of your actions: “What is the worst that could happen if I speak out and if I don’t, and can I live with the consequences?” This method has the advantage of properly incorporating rules, consequences, Interpreting!in!a!Changing!Landscape.!Proceedings!of!the!6th!International!Critical!Link!Conference. Amsterdam/Philadelphia:!John!Benjamins,!2011. 11 and the virtues or rationales behind the rules, into an ethical decision-tree. One or more factors should clearly justify your choice. In the absence of clear and distinct indication, do nothing. Consequentialism The question of consequences remains an insurmountable argument against “rule worshipers” and preexisting rules. According to Jeremy Bentham (1748-1832) an act is moral only if its foreseeable consequences bring “the greatest happiness to the greatest number.” Consequentialism is the ethical side of British empiricism and utilitarianism, which together constitute the philosophical foundation of Anglo-American Common Law, linking ethics, justice, and democracy. In contrast, authoritarian rules impose a code of silence and acquiescence, predicated upon the system’s presumed infallibility. Consequences, however, are not always clear-cut or easy to foresee, let alone quantify. How do we compute happiness and suffering? Such are the limitations of consequentialism, and the reason why it cannot be relied upon exclusively, any more than preexisting rules. In the Postville case, I had to contend with the question of consequences: What if I didn’t speak out? But here, the magnitude of the events made the computation easy: a community devastated, hundreds of parents wrongfully convicted, hundreds of children at stake—and this was just the pilot operation. The thought of it happening again in a democracy was horrifying. On the other hand, my report brought legal scrutiny upon the case, and helped public defenders better prepare to represent their clients.
3. Responsibilities and obligations of translators

Mass prosecutions ceased and worksite raids subsided. My collaboration in an amicus brief to the U.S. Supreme Court resulted in a unanimous ruling to disallow the use of identity theft charges against unknowing migrants—protecting seven million undocumented workers in the United States from frivolous prosecution (NYU, 2008; CamaydFreixas, 2009b). Personally, I continue to interpret for federal courts, attorneys, and prosecutors, and to advocate for due process and human rights. Our fallible system works, because it allows us to challenge it. Interpreting!in!a!Changing!Landscape!Proceedings!of!the!6th!International!Critical!Link!Conference. Amsterdam/Philadelphia:!John!Benjamins,!2011. 12 Moral Sentiments and Meta-Ethics As a complement to consequentialism and ethical rationalism, Scottish moral philosopher and political economist Adam Smith (1723-1790) wrote The Theory of Moral Sentiments (1759), the ethical foundation for his best-known work, The Wealth of Nations (1776). “How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortunes of others, and render their happiness necessary to him, though he derives nothing from it, except the pleasure of seeing it. Of this kind is pity or compassion, the emotion we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner” (I.I.1). For Smith, the moral sentiments of sympathy (empathy), compassion, and benevolence are primary to any rationalization of ethics. Thus, the “utility” of our judgments is “plainly an afterthought, and not what first recommends them to our approbation” (I.I.33). Two main principles in Smith’s theory are of import to court interpreter ethics. First there is the notion that the proper evaluation of ethical judgments requires, more than just rules and rationales, the participation of moral sentiments, which in turn require presence or affective immediacy. That is, we cannot fully evaluate a situation unless “we either see it, or are made to conceive it in a very lively manner.” Thus, presence and/or immediacy are required for the formation of empathy and moral sentiments, which are essential to judgment. “As we have no immediate experience of what other men feel, we can form no idea of the manner in which they are affected, but by conceiving what we ourselves should feel in the like situation” (I.I.2). This quality of empathy is central to the interpreting process. The interpreter must convey what is said but also how it is said, that is, the state of mind of the speaker. This is only possible by identifying morally and culturally with each speaker. Further, the interpreter’s bilingual and bicultural competence provide for a high degree of cultural and historical familiarity with each speaker. This places the interpreter in a closer moral proximity to others than any other actor in the judicial process. If we add to this the oath of accuracy and impartiality,
we can readily see that no one is in a better position to judge than an interpreter who was there.

Yet inevitably, those who were not there will pass judgment upon those who were, on the basis of abstract preexisting rules, which—having no direct experience or affective immediacy to the attending facts and moral sentiments—they can only apply hypothetically and mechanically, as though rules applied infallibly and admitted of no possible exception. This underscores the importance of recognizing the role of professional discretion in ethical decision-making for those interpreters who are immersed in a particular situation of conflict. The second of Smith’s principles that concerns us is that of the primacy of moral sentiment, the idea that our moral intuitions or “gut feelings” about right and wrong come first, and only then do our rationalizations follow. This prefigures modern social psychology’s “attribution theory of emotions,” which suggests that we perceive complex situations preconsciously as a physiological reaction, before subjecting them to discursive reasoning. We then attribute those physiological reaction to fear, love, anger, or other emotions depending on cues from the environment (Fónagy, 2001: 108). For me that moment of reckoning came during our individual attorney-client interviews at Newton State Penitentiary in Iowa. We were to explain to the Guatemalans the government’s coercive plea agreement, and why it was “in their best interest” to sign it. That is when we interviewed Isaías, an illiterate peasant from the highlands of Chimaltenango, who had traversed Mexico on foot and crossed the desert into the United States, in order to toil grueling hours at the Postville slaughterhouse for meager wages, hoping to pay his debts and send a few pennies home, where his four children, wife, sister, and mother survived on his remittances. For him the government’s plea bargain meant, “sign here or your family starves.” We determined beyond doubt that he had no idea what a social security number was. With this, the entire case of the prosecution, based on identity theft and document fraud, crumbled. He was patently innocent of all charges, and yet there was nothing the attorneys could do for him or the other 300 workers. He distrusted his attorney and interpreter, for he rightly saw us as part of the same system as his captors’. “God knows you are all doing your job to support your families,” he said between bouts of tears, “and that job is to keep me from supporting mine.” As I translated those words, I saw the attorney recoil, speechless. She took the truth exactly as I did: like a kick in the gut. The only difference is that, as an interpreter, I was not free to show any
emotion. Beyond this point any ethical deliberation was mere rationalization, “plainly an afterthought.” In recent decades, the theory of moral sentiments has resurfaced in the field of “metaethics,” which includes questions on the psychological foundations of ethics and the manner in which we arrive at ethical decisions. Slote (2010) argues that sentimentalism based on empathy can deal with significant aspects of ethical decisions that rationalism commonly tends to ignore. Sibirsky and Taylor (2010) are among the first to apply the concept of meta-ethics to interpreter conduct, and particularly to my role in the Postville case. In their subchapter on “Ethics, Meta-Ethics, and Postville,” they define meta-ethics as the “process of thinking about moral values, without participating in them or acting upon them”—that is, while maintaining a neutral role. They warn, however, that a negative aspect of meta-ethics, construed as “going above and beyond ethics,” consists of “crossing over into unethical conduct” when moral sentiments “compel courtroom interpreters to refuse to perform their duties […] or to disrupt a proceeding” (34-36). In some instances, however, the difference between withdrawing on moral grounds and refusing to perform one’s duties may be a mere matter of semantics. Finally, Sibirsky and Taylor allow for a positive kind of action based on meta-ethical reflection: when the principle of non-interference is observed and the interpreter proceeds with extreme prudence. As to my role in the Postville case, they conclude: “A visible and verbal interpreter who risks everything to speak up for a just cause at the proper time, place, and manner put into motion meta-ethics” (36). While I agree with the authors’ caveats and appreciate their evenhanded treatment of the case, I would pose one important technical departure from their definition of meta-ethics. Strictu sensu, the term simply means a reflection about the “how” of ethical decision making. Thus, of the three branches of ethics, “ethical theory” and “applied ethics” are considered normative, while “meta-ethics” is merely descriptive. It does not entail or prescribe any particular course of action. Indeed, meta-ethics is what I am doing when I write this essay. But when I was acting as an interpreter in the Postville case, and as a citizen afterward, what I was doing was not metaethics so much as “applied ethics”—which is fully normative. That is, my actions were normative in the sense that they establish an important precedent, which I believe empowers individual interpreters and strengthens the profession.

Virtue Ethics and the Massachusetts Code Instead of a set of prohibitions, Confucius (551-479 BC) with his “ethics of virtue” prescribes the enlightened pursuit of positive values (Sim, 2011). Clearly this is the most lofty and advanced of the ethical traditions, but it is devoid of accountability. We cannot justify our
actions by simply claiming virtue, any more than good intentions. Without observance of rules and consideration of consequences, even our most virtuous acts might appear self-righteous. Therefore the values to be pursued in virtue ethics must not be individual values, but those sanctioned by a collective body; hence the importance of professional organizations and the success of the Massachusetts code. When confronted with grey areas, conflicting ethical tenets, and unclear consequences to our impending acts, the ethics of virtue can come to our rescue, provided that our guiding values are those of our society and our profession. The key, then, to the success of the interpreter code of ethics of the Massachusetts Trial Courts is that it begins precisely by outlining its guiding principles. “These standards seek to: assure meaningful access, protect the constitutional rights, ensure due process, and ensure equal protection of the law for non-English speakers.” The language of this preamble remits to the Civil Rights Act of 1964, arguably the most important piece of legislation in American history since The Bill of Rights, and the legacy of Massachusetts sons, President John F. Kennedy and Senator Robert Kennedy, as well as Dr. Martin Luther King, Jr., three martyrs of American democracy. This is how deep these values run in the State of Massachusetts and the whole of New England, which is served by the interpreters of the Boston Superior Court. Interpreting! in! a! Changing! Landscape! Proceedings! of! the! 6th! International! Critical! Link! Conference. Amsterdam/Philadelphia: John Benjamins, 2011. 16 Coming from this tradition, I was fully aware of my duty to protect these values, both as a citizen and as an interpreter—there no longer being any contradiction between both roles. These, after all, are the fundamental values, based on law, which the rules of every ethical code for judiciary interpreters are designed to protect. After this preamble, the actual cannons vary little from those of other codes. The difference is that by outlining the guiding virtues of the profession, there can be no question as to the proper interpretation and application of the rules. Yet in order to empower the interpreter, as an officer of the court and as a citizen, in the pursuit and protection of these values, the Massachusetts code departs in one important way from other codes, by specifically preserving the interpreter’s public voice and the citizen’s constitutional right to freedom of speech: “A court interpreter shall not discuss publicly, report or offer an opinion concerning a matter in which he/she has been engaged and while such matter is pending.” The duty of non-interference effectively ends with the disposition of the case. The opposite, the imposition of perpetual silence, actually hinders the protection of fundamental values. These same principles apply to all officers of the court. Indeed, only by affording the interpreter the same rights and privileges as other officers, may the same duties be demanded, for such is the compact between the court as an institution and its
officers. Only then will the court interpreter be recognized as a legal professional and not as an ad hoc outsider. In sum, the positive discretionary guidance in the preamble of the Massachusetts code reflects the highest standards of the legal profession as a whole.

4. Precautions for translators

As such, the language of the President’s Commendation I received from the National Association of Criminal Defense Lawyers echoes that of the Massachusetts code, the Civil Rights Act, and the Bill of Rights. It proudly reads: “For distinguished service as an interpreter, courage in bearing witness to injustice, eloquence in giving voice to those who cannot adequately speak for themselves, and outstanding service in advocating for the rights of all persons, however humble, to be treated equally under the law.”

Interpreting!in!a!Changing!Landscape.!Proceedings!of!the!6th!International!Critical!Link!Conference. Amsterdam/Philadelphia:!John!Benjamins,!2011. 17 As a sign of the coming of age of our profession, it is fitting for our organizations to take stock of the Massachusetts code and align their principles and resolutions accordingly. In addition to the values of meaningful access, constitutional rights, due process, and equal protection, which are specific to the legal field, organizations should adopt timely universal resolutions: for the individual’s duty to advocate for human rights; against the use of children as interpreters; against facilitation of brainwashing and interrogation by torture*; and for the national duty to protect interpreters and their families serving our country in theaters of war. Ultimately, no code of ethics shall hinder the exercise of our highest professional virtues: the respect for human dignity and the pursuit of justice. *Note: The American Psychological Association has longstanding resolutions against facilitating brainwashing and interrogation by torture. The sciences and academia have strict rules regarding research with human subjects. And the list goes on. By no means do such resolutions compromise the impartiality or integrity of professional organizations. On the contrary, they align the organization’s public discourse with its fundamental values, which are presumed to also be those of its members. Bibliography Amnesty International (2008). Migration-related detention: A global concern. Index: POL 33/004/2008. Andrade, Maria & Cynthia Orr


Translation and psychology

1. Relationship between translation study and psychology
2. Translation as a psychological act
3. Problems in translation process and translator’s reaction
4. Different types of psychological personalities and translation

1. Relationship between translation study and psychology

Historically, translation studies has long been prescriptive (telling translators how to translate), to the point that discussions of translation that were not prescriptive were generally not considered to be about translation at all. When historians of translation studies trace early Western thought about translation, for example, they most often set the beginning at Cicero’s remarks on how he used translation from Greek to Latin to improve his oratorical abilities—an early description of what Jerome ended up calling sense-for-sense translation. The descriptive history of interpreters in Egypt provided by Herodotus several centuries earlier is typically not thought of as translation studies—presumably because it does not tell translators how to translate.[3] In China, the discussion on how to translate originated with the translation of Buddhist sutras during the Han Dynasty.

In 1958, at the Second Congress of Slavists in Moscow, the debate between linguistic and literary approaches to translation reached a point where it was proposed that the best thing might be to have a separate science that was able to study all forms of translation, without being wholly within Linguistics or wholly within Literary Studies. Within Comparative Literature, translation workshops were promoted in the 1960s in some American universities like the University of Iowa and Princeton. During the 1950s and 1960s, systematic linguistic-oriented studies of translation began to appear. In 1958, Jean-Paul Vinay and Jean Darbelnet carried out a contrastive comparison of French and English in Quebec. In 1964, Eugene Nida published Toward a Science of Translating, a manual for Bible translation influenced to some extent by Chomsky's generative grammar. In 1965, John C. Catford theorized translation from a linguistic perspective. In the 1960s and
early 1970s, the Czech scholar Jiří Levý and the Slovak scholars Anton Popovič and František Miko worked on the stylists of literary translation. These initial steps toward research on literary translation were collected in James S Holmes’ paper at the Third International Congress of Applied Linguistics held in Copenhagen in 1972. In that paper, "The name and nature of translation studies", Holmes asked for the consolidation of a separate discipline and proposed a classification of the field. A visual "map" of Holmes' proposal would later be presented by Gideon Toury in his 1995 Descriptive Translation Studies and beyond.

The boom in translation studies

Translation studies steadily developed in the following years. In the 1980s and 1990s, two very different paradigms developed, breaking away from previous equivalence-based research.

On the one hand, descriptive translation studies (a term coined after Toury’s 1995 book Descriptive Translation Studies and beyond) aims at building an empirical descriptive discipline, to fill one section of the Holmes map. The idea that scientific methodology could be applicable to cultural products had been developed by the Russian Formalists in the early years of the 20th century, and had been recovered by various researchers in Comparative Literature. It was now applied to literary translation. Part of this application was the theory of polysystems (Even-Zohar 1990) in which translated literature is seen as a subsystem of the receiving or target literary system. Gideon Toury bases his theory on the need to consider translations “facts of the target culture” for the purposes of research. The concepts of “manipulation”—and "patronage"—have also been developed in relation to literary translations.

On the other hand, another paradigm shift in translation theory can be dated from 1984 in Europe. That year saw the publication of two books in German: Foundation for a General Theory of Translation by Katharina Reiss (also written Reiß) and Hans Vermeer, and Translatorial Action (Translatorisches Handeln) by Justa Holz-Mänttäri. From these two came what is known as Skopos theory, which gives priority to the purpose to be fulfilled by the translation instead of prioritizing equivalence.

The cultural turn meant still another step forward in the development of the discipline. It was sketched by Susan Bassnett and André Lefevere in Translation - History - Culture, and quickly represented by the exchanges between translation studies and other area studies and concepts: gender studies, cannibalism, post-colonialism or cultural studies, among others.

At the turn of the 21st century, sociology (Wolf and Fukari) and historiography (Pym) take a relevant role, but also globalization (Cronin) and the use of new technologies (O’Hagan) are introduced into translation studies.
In the following decades, the growth of translation studies became visible in other ways.

First, with the growth of translation schools and courses at university level. In 1995, a study of 60 countries revealed there were 250 bodies at university level offering courses in translation or interpreting. In 2013, the same database listed 501 translator-training institutions. Accordingly, there has been a growth of conferences on translation, translation journals and translation-related publications. The visibility acquired by translation has also led to the development of national and international associations of translation studies.

Establishment and future prospects

The growing variety of paradigms is mentioned as one of the possible sources of conflict in the discipline.

As early as 1999, the conceptual gap between non-essentialist and empirical approaches came up for debate at the Vic Forum on Training Translators and Interpreters: New Directions for the Millennium. The discussants, Rosemary Arrojo and Andrew Chesterman, explicitly sought common shared ground for both approaches. Interdisciplinarity has made the creation of new paradigms possible, as most of the developed theories grew from contact with other disciplines like linguistics, comparative literature, cultural studies, philosophy, sociology or historiography. At the same time, it might have provoked the fragmentation of translation studies as a discipline on its own right.

A second source of conflict rises from the breach between theory and practice. As the prescriptivism of the earlier studies gives room to descriptivism and theorization, professionals see less applicability of the studies. At the same time, university research assessment places little if any importance on translation practice.

Theories and paradigms

Cultural translation

This is a new area of interest in the field of translation studies, deriving largely from Homi Bhabha’s reading of Salman Rushdie in The Location of Culture. Cultural translation is a concept used in cultural studies to denote the process of transformation, linguistic or otherwise, in a given culture. The concept uses linguistic translation as a tool or metaphor in analysing the nature of transformation and interchange in cultures. "Nonetheless, despite the fact that translation brings cultures nearer, in each translation, there will be a definite deformation between cultures." [22]
There are many issues in translating which can be present when translating a piece of work. Then there is the question "Is it possible to translate this theory of humour into a different culture?" Being able to translate cultural references is extremely difficult. Being fluent in the language is not enough. You must have a strong knowledge of both the culture of the Target language culture as well as the culture of the Source language.

Ethics

In the last decade, interest among theorists and practitioners in the issue of ethics has grown remarkably due to several reasons. Much discussed publications have been the essays of Antoine Berman and Lawrence Venuti that differed in some aspects but agreed on the idea of emphasizing the differences between source and target language and culture when translating. Both are interested in how the “cultural other [...] can best preserve [...] that otherness”. In more recent studies scholars have applied Emmanuel LeVinas’ philosophic work on ethics and subjectivity on this issue. As his publications have been interpreted in different ways, various conclusions on his concept of ethical responsibility have been drawn from this. Some have come to the assumption that the idea of translation itself could be ethically doubtful, while others receive it as a call for considering the relationship between author or text and translator as more interpersonal, thus making it an equal and reciprocal process.

Parallel to these studies the general recognition of the translator's responsibility has increased. More and more translators and interpreters are being seen as active participants in geopolitical conflicts, which raises the question of how to act ethically independent from their own identity or judgement. This leads to the conclusion that translating and interpreting cannot be considered solely as a process of language transfer, but also as socially and politically directed activities.

There is a general agreement on the need for an ethical code of practice providing some guiding principles to reduce uncertainties and improve professionalism, as having been stated in other disciplines (for example military medical ethics or legal ethics). However, as there is still no clear understanding of the concept of ethics in this field, opinions about the particular appearance of such a code vary considerably.

Antoine Berman insists on the need to define a translation project for every translation; the translator should stick to his own project, and this shall be the sole measure of fidelity when translating.

2. Translation as a psychological act

The concept of gestalt was first introduced in philosophy and psychology in 1890 by Christian von Ehrenfels (a member of the School of Brentano). The idea of gestalt has its roots in theories by David Hume, Johann Wolfgang von Goethe,
Immanuel Kant, David Hartley, and Ernst Mach. Max Wertheimer's unique contribution was to insist that the "gestalt" is perceptually primary, defining the parts it was composed from, rather than being a secondary quality that emerges from those parts, as von Ehrenfels's earlier *Gestalt-Qualität* had been.

Both von Ehrenfels and Edmund Husserl seem to have been inspired by Mach's work *Beiträge zur Analyse der Empfindungen* (Contributions to the Analysis of Sensations, 1886), in formulating their very similar concepts of *gestalt* and *figural moment*, respectively. On the philosophical foundations of these ideas see Foundations of Gestalt Theory (Smith, ed., 1988).

Early 20th century theorists, such as Kurt Koffka, Max Wertheimer, and Wolfgang Köhler (students of Carl Stumpf) saw objects as perceived within an environment according to all of their elements taken together as a global construct. This 'gestalt' or 'whole form' approach sought to define principles of perception—seemingly innate mental laws that determined the way objects were perceived. It is based on the here and now, and in the way things are seen. Images can be divided into figure or ground. The question is what is perceived at first glance: the figure in front, or the background.

These laws took several forms, such as the grouping of similar, or proximate, objects together, within this global process. Although gestalt has been criticized for being merely descriptive, it has formed the basis of much further research into the perception of patterns and objects (Carlson et al. 2000), and of research into behavior, thinking, problem solving and psychopathology.

**Gestalt therapy**

The founders of Gestalt therapy, Fritz and Laura Perls, had worked with Kurt Goldstein, a neurologist who had applied principles of Gestalt psychology to the functioning of the organism. Laura Perls had been a Gestalt psychologist before she became a psychoanalyst and before she began developing Gestalt therapy together with Fritz Perls. The extent to which Gestalt psychology influenced Gestalt therapy is disputed, however. In any case it is not identical with Gestalt psychology. On the one hand, Laura Perls preferred not to use the term "Gestalt" to name the emerging new therapy, because she thought that the gestalt psychologists would object to it; on the other hand Fritz and Laura Perls clearly adopted some of Goldstein's work. Thus, though recognizing the historical connection and the influence, most gestalt psychologists emphasize that gestalt therapy is not a form of gestalt psychology.

3. Problems in translation process and translator’s reaction
ISTJ - The Duty Filler

Serious and quiet, interested in security and peaceful living. Extremely thorough, responsible, and dependable. Well-developed powers of concentration. Usually interested in supporting and promoting traditions and establishments. Well-organized and hard working, they work steadily towards identified goals. They can usually accomplish any task once they have set their mind to it.

ISTP - The Mechanic

Quiet and reserved, interested in how and why things work. Excellent skills with mechanical things. Risk-takers who they live for the moment. Usually interested in and talented at extreme sports. Uncomplicated in their desires. Loyal to their peers and to their internal value systems, but not overly concerned with respecting laws and rules if they get in the way of getting something done. Detached and analytical, they excel at finding solutions to practical problems.

ISFJ - The Nurturer

Quiet, kind, and conscientious. Can be depended on to follow through. Usually puts the needs of others above their own needs. Stable and practical, they value security and traditions. Well-developed sense of space and function. Rich inner world of observations about people. Extremely perceptive of other's feelings. Interested in serving others.

ISFP - The Artist

Quiet, serious, sensitive and kind. Do not like conflict, and not likely to do things which may generate conflict. Loyal and faithful. Extremely well-developed senses, and aesthetic appreciation for beauty. Not interested in leading or controlling others. Flexible and open-minded. Likely to be original and creative. Enjoy the present moment.

INFJ - The Protector

Quietly forceful, original, and sensitive. Tend to stick to things until they are done. Extremely intuitive about people, and concerned for their feelings. Well-developed value systems which they strictly adhere to. Well-respected for their perserverence in doing the right thing. Likely to be individualistic, rather than leading or following.
INFP - The Idealist

Quiet, reflective, and idealistic. Interested in serving humanity. Well-developed value system, which they strive to live in accordance with. Extremely loyal. Adaptable and laid-back unless a strongly-held value is threatened. Usually talented writers. Mentally quick, and able to see possibilities. Interested in understanding and helping people.

INTJ - The Scientist

Independent, original, analytical, and determined. Have an exceptional ability to turn theories into solid plans of action. Highly value knowledge, competence, and structure. Driven to derive meaning from their visions. Long-range thinkers. Have very high standards for their performance, and the performance of others. Natural leaders, but will follow if they trust existing leaders.

INTP - The Thinker

Logical, original, creative thinkers. Can become very excited about theories and ideas. Exceptionally capable and driven to turn theories into clear understandings. Highly value knowledge, competence and logic. Quiet and reserved, hard to get to know well. Individualistic, having no interest in leading or following others.

ESTP - The Doer

Friendly, adaptable, action-oriented. "Doers" who are focused on immediate results. Living in the here-and-now, they're risk-takers who live fast-paced lifestyles. Impatient with long explanations. Extremely loyal to their peers, but not usually respectful of laws and rules if they get in the way of getting things done. Great people skills.

ESTJ - The Guardian

Practical, traditional, and organized. Likely to be athletic. Not interested in theory or abstraction unless they see the practical application. Have clear visions of the way things should be. Loyal and hard-working. Like to be in charge. Exceptionally capable in organizing and running activities. "Good citizens" who value security and peaceful living.

ESFP - The Performer

People-oriented and fun-loving, they make things more fun for others by their enjoyment. Living for the moment, they love new experiences. They dislike theory and impersonal analysis. Interested in serving others. Likely to be the center of attention in social situations. Well-developed common sense and practical ability.
ESFJ - The Caregiver

Warm-hearted, popular, and conscientious. Tend to put the needs of others over their own needs. Feel strong sense of responsibility and duty. Value traditions and security. Interested in serving others. Need positive reinforcement to feel good about themselves. Well-developed sense of space and function.

ENFP - The Inspirer

Enthusiastic, idealistic, and creative. Able to do almost anything that interests them. Great people skills. Need to live life in accordance with their inner values. Excited by new ideas, but bored with details. Open-minded and flexible, with a broad range of interests and abilities.

ENFJ - The Giver

Popular and sensitive, with outstanding people skills. Externally focused, with real concern for how others think and feel. Usually dislike being alone. They see everything from the human angle, and dislike impersonal analysis. Very effective at managing people issues, and leading group discussions. Interested in serving others, and probably place the needs of others over their own needs.

ENTP - The Visionary

Creative, resourceful, and intellectually quick. Good at a broad range of things. Enjoy debating issues, and may be into "one-up-manship". They get very excited about new ideas and projects, but may neglect the more routine aspects of life. Generally outspoken and assertive. They enjoy people and are stimulating company. Excellent ability to understand concepts and apply logic to find solutions.

ENTJ - The Executive

Assertive and outspoken - they are driven to lead. Excellent ability to understand difficult organizational problems and create solid solutions. Intelligent and well-informed, they usually excel at public speaking. They value knowledge and competence, and usually have little patience with inefficiency or disorganization.

4. Different types of psychological personalities and translation

One difficulty in translation stems from the fact that most words have multiple meanings. Because of this fact, a translation based on a one-to-one substitution of
words is seldom acceptable. We have already seen this in the poster example and the telescope example. Whether a translation is done by a human or a computer, meaning cannot be ignored. I will give some more examples as evidence of the need to distinguish between possible meanings of a word when translating.

A colleague from Holland recounted the following true experience. He was traveling in France and decided to get a haircut. He was a native speaker of Dutch and knew some French; however, he was stuck when it came to telling the female hairdresser that he wanted a part in his hair. He knew the Dutch word for a part in your hair and he knew one way that Dutch word could be translated into French. He wasn't sure whether that translation would work in this situation, but he tried it anyway. He concluded that the French word did not convey both meanings of the Dutch word when the hairdresser replied, "But, Monsieur, we are not even married!" It seems that the Dutch expression for a separation of your hair (a part) and a permanent separation of a couple (a divorce) are the same word. When you think about it, there is a logical connection, but we are not conscious of it in English even though you can speak of a parting of your hair or a parting of ways between two people. In French, there is a strong separation of the two concepts. To translate the Dutch word for 'part' or 'divorce' a distinction must be made between these two meanings. We will refer to this incident as the haircut example. Some questions it raises are these: How does a human know when another use of the same word will be translated as a different word? And how would a computer deal with the same problem?

We expect a word with sharply differing meanings to have several different translations, depending on how the word is being used. (Figure 1: Two meanings of "bank"). The word 'bank' is often given as an example of a homograph, that is, a word entirely distinct from another that happens to be spelled the same. But further investigation shows that historically the financial and river meanings of 'bank' are related. They both come from the notion of a "raised shelf or ridge of ground" (Oxford English Dictionary, 1989, pp. 930-931). The financial sense evolved from the money changer's table or shelf, which was originally placed on a mound of dirt. Later the same word came to represent the institution that takes care of money for people. The river meaning has remained more closely tied to the original meaning of the word. Even though there is an historical connection between the two meanings of 'bank,' we do not expect their translation into another language to be the same, and it usually will not be the same. This example further demonstrates the need to take account of meaning in translation. A human will easily distinguish between the two uses of 'bank' and simply needs to learn how each meaning is translated. How would a computer make the distinction?

Another word which has evolved considerably over the years is the British word 'treacle,' which now means 'molasses.' It is derived from a word in Ancient Greek that referred to a wild animal. One might ask how in the world it has come to mean molasses. A colleague, Ian Kelly, supplied me with the following history of
'treacle' (Figure 2: Etymology of "treacle"). The original word for a wild animal came to refer to the bite of a wild animal. Then the meaning broadened out to refer to any injury. It later shifted to refer to the medicine used to treat an injury. Still later, it shifted to refer to a sweet substance mixed with a medicine to make it more palatable. And finally, it narrowed down to one such substance, molasses. At each step along the way, the next shift in meaning was unpredictable, yet in hindsight each shift was motivated by the previous meaning. This illustrates a general principle of language. At any point in time, the next shift in meaning for a word is not entirely unlimited. We can be sure it will not shift in a way that is totally unconnected with its current meaning. But we cannot predict exactly which connection there will be between the current meaning and the next meaning. We cannot even make a list of all the possible connections. We only know there will be a logical connection, at least as analyzed in hindsight.

What are some implications of the haircut, bank, and treacle examples? To see their importance to translation, we must note that words do not develop along the same paths in all languages. Simply because there is a word in Dutch that means both 'part' and 'divorce' does not mean that there will be one word in French with both meanings. We do not expect the two meanings of 'bank' to have the same translation in another language. We do not assume that there is a word in Modern Greek that means 'molasses' and is derived from the Ancient Greek word for 'wild animal' just because there is such a word in British English. Each language follows its own path in the development of meanings of words. As a result, we end up with a mismatch between languages, and a word in one language can be translated several different ways, depending on the situation. With the extreme examples given so far, a human will easily sense that multiple translations are probably involved, even if a computer would have difficulty. What causes trouble in translation for humans is that even subtle differences in meaning may result in different translations. I will give a few examples.

The English word 'fish' can be used to refer to either a live fish swimming in a river (the one that got away), or a dead fish that has been cleaned and is ready for the frying pan. In a sense, English makes a similar distinction between fish and seafood, but 'fish' can be used in both cases. Spanish makes the distinction obligatory. For the swimming fish, one would use pez and for the fish ready for the frying pan one would use pescado. It is not clear how a speaker of English is supposed to know to look for two translations of 'fish' into Spanish. The result is that an unknowledgeable human may use the wrong translation until corrected.

The English expression 'thank you' is problematical going into Japanese. There are several translations that are not interchangeable and depend on factors such as whether the person being thanked was obligated to perform the service and how much effort was involved. In English, we make various distinctions, such as 'thanks a million' and 'what a friend,' but these distinctions are not stylized as in Japanese nor do they necessarily have the same boundaries. A human can learn
these distinctions through substantial effort. It is not clear how to tell a computer how to make them.

Languages are certainly influenced by the culture they are part of. The variety of thanking words in Japanese is a reflection of the stylized intricacy of the politeness in their culture as observed by Westerners. The French make an unexpected distinction in the translation of the English word 'nudist.' Some time ago, I had a discussion with a colleague over its translation into French. We were reviewing a bilingual French and English dictionary for its coverage of American English versus British English, and this word was one of many that spawned discussion. My colleague, who had lived in France a number of years ago, thought the French word nudiste would be the best translation. I had also lived in France on several occasions, somewhat more recently than him, and had only heard the French word naturiste used to refer to nude beaches and such. Recently, I saw an article in a French news magazine that resolved the issue. The article described the conflict between the nudistes and the naturistes in France. There was even a section in the article that explained how to tell them apart. A nudiste places a high value on a good suntan, good wine, and high-fashion clothes when away from the nudist camp. A naturiste neither smokes nor drinks and often does yoga or transcendental meditation, prefers homeopathic medicine, supports environmental groups, wears simple rather than name-brand clothing when in public, and tends to look down on a nudiste. There is currently a fight in France over which nude beaches are designated naturiste and which are designated nudiste. Leave it to the French, bless their souls, to elevate immodesty to a nearly religious status. I trust my French colleagues will not take offense.

The verb 'to run' is another example of a word that causes a lot of trouble for translation. In a given language, the translation of 'run' as the next step up in speed from jogging will not necessarily be the same word as that used to translate the expression 'run a company' or 'run long' (when referring to a play or meeting) or 'run dry' (when referring to a river). A computer or an inexperienced human translator will often be insensitive to subtle differences in meaning that affect translation and will use a word inappropriately. Significantly, there is no set list of possible ways to use 'run' or other words of general vocabulary. Once you think you have a complete list, a new use will come up. In order to translate well, you must first be able to recognize a new use (a pretty tricky task for a computer) and then be able to come up with an acceptable translation that is not on the list.

The point of this discussion of various ways to translate 'fish,' 'thank you,' 'nudist,' and 'run' is that it is not enough to have a passing acquaintance with another language in order to produce good translations. You must have a thorough knowledge of both languages and an ability to deal with differences in meaning that appear insignificant until you cross over to the other language. Indeed, you must be a native or near-native speaker of the language you are translating into and very strong in the language you are translating from. Being a native or near-native
Speaker involves more than just memorizing lots of facts about words. It includes having an understanding of the culture that is mixed with the language. It also includes an ability to deal with new situations appropriately. No dictionary can contain all the solutions since the problem is always changing as people use words in usual ways. These usual uses of words happen all the time. Some only last for the life of a conversation or an editorial. Others catch on and become part of the language. Some native speakers develop a tremendous skill in dealing with the subtleties of translation. However, no computer is a native speaker of a human language. All computers start out with their own language and are 'taught' human language later on. They never truly know it the way a human native speaker knows a language with its many levels and intricacies. Does this mean that if we taught a computer a human language starting the instant it came off the assembly line, it could learn it perfectly? I don't think so. Computers do not learn in the same way we do. We could say that computers can't translate like humans because they do not learn like humans. Then we still have to explain why computers don't learn like humans. What is missing in a computer that is present in a human? Building on the examples given so far, I will describe three types of difficulty in translation that are intended to provide some further insight into what capabilities a computer would need in order to deal with human language the way humans do, but first I will make a distinction between two kinds of language.

Certainly, in order to produce an acceptable translation, you must find acceptable words in the other language. Here we will make a very important distinction between two kinds of language: general language and specialized terminology. In general language, it is undesirable to repeat the same word over and over unnecessarily. Variety is highly valued. However, in specialized terminology, consistency (which would be called monotony in the case of general language) is highly valued. Indeed, it is essential to repeat the same term over and over whenever it refers to the same object. It is frustrating and potentially dangerous to switch terms for the same object when describing how to maintain or repair a complex machine such as a commercial airplane. Now, returning to the question of acceptable translation, I said that to produce an acceptable translation, you must find acceptable words. In the case of specialized terminology, it should be the one and only term in the other language that has been designated as the term in a particular language for a particular object throughout a particular document or set of documents. In the case of general vocabulary, there may be many potential translations for a given word, and often more than one (but not all) of the potential translations will be acceptable on a given occasion in a given source text. What determines whether a given translation is one of the acceptable ones?

Now I return to the promised types of translation difficulty. The first type of translation difficulty is the most easily resolved. It is the case where a word can be either a word of general vocabulary or a specialized term. Consider the word 'bus.' When this word is used as an item of general vocabulary, it is understood by all native speakers of English to refer to a roadway vehicle for transporting groups of
people. However, it can also be used as an item of specialized terminology. Specialized terminology is divided into areas of knowledge called domains. In the domain of computers, the term 'bus' refers to a component of a computer that has several slots into which cards can be placed (Figure 3: Two meanings of "bus"). One card may control a CD-ROM drive. Another may contain a fax/modem. If you turn off the power to your desktop computer and open it up, you can probably see the 'bus' for yourself.

As always, there is a connection between the new meaning and the old. The new meaning involves carrying cards while the old one involves carrying people. In this case, the new meaning has not superseded the old one. They both continue to be used, but it would be dangerous, as we have already shown with several examples, to assume that both meanings will be translated the same way in another language. The way to overcome this difficulty, either for a human or for a computer, is to recognize whether we are using the word as an item of general vocabulary or as a specialized term.

Humans have an amazing ability to distinguish between general and specialized uses of a word. Once it has been detected that a word is being used as a specialized term in a particular domain, then it is often merely a matter of consulting a terminology database for that domain to find the standard translation of that term in that domain. Actually, it is not always as easy as I have described it. In fact, it is common for a translator to spend a third of the time needed to produce a translation on the task of finding translations for terms that do not yet appear in the terminology database being used. Where computers shine is in retrieving information about terms. They have a much better memory than humans. But computers are very bad at deciding which is the best translation to store in the database. This failing of computers confirms our claim that they are not native speakers of any human language in that they are unable to deal appropriately with new situations.

When the source text is restricted to one particular domain, such as computers, it has been quite effective to program a machine translation system to consult first a terminology database corresponding to the domain of the source text and only consult a general dictionary for words that are not used in that domain. Of course, this approach does have pitfalls. Suppose a text describes a very sophisticated public transportation vehicle that includes as standard equipment a computer. A text that describes the use of this computer may contain the word 'bus' used sometimes as general vocabulary and sometimes as a specialized term. A human translator would normally have no trouble keeping the two uses of 'bus' straight, but a typical machine translation system would be hopelessly confused. Recently, this type of difficulty was illustrated by an actual machine translation of a letter. The letter began "Dear Bill" and the machine, which was tuned into the domain of business terms, came up with the German translation Liebe Rechnung, which means something like "Beloved Invoice."
This first type of difficulty is the task of distinguishing between a use of a word as a specialized term and its use as a word of general vocabulary. One might think that if that distinction can be made, we are home free and the computer can produce an acceptable translation. Not so. The second type of difficulty is distinguishing between various uses of a word of general vocabulary. We have already seen with several examples ('fish', 'run,' etc.) that it is essential to distinguish between various general uses of a word in order to choose an appropriate translation. What we have not discussed is how that distinction is made by a human and how it could be made by a computer.

Already in 1960, an early machine translation researcher named Bar-Hillel provided a now classic example of the difficulty of machine translation. He gave the seemingly simple sentence "The box is in the pen." He pointed out that to decide whether the sentence is talking about a writing instrument pen or a child's play pen, it would be necessary for a computer to know about the relative sizes of objects in the real world (Figure 4: "The box is in the pen."). Of course, this two-way choice, as difficult as it is for a human, is a simplification of the problem, since 'pen' can have other meanings, such as a short form for 'penitentiary' or another name for a female swan. But restricting ourselves to just the writing instrument and play pen meanings, only an unusual size of box or writing instrument would allow an interpretation of 'pen' as other than an enclosure where a child plays. The related sentence, "the pen is in the box," is more ambiguous (Figure 5: "The pen is in the box."). Here one would assume that the pen is a writing instrument, unless the context is about unpacking a new play pen or packing up all the furniture in a room. The point is that accurate translation requires an understanding of the text, which includes an understanding of the situation and an enormous variety of facts about the world in which we live. For example, even if one can determine that, in a given situation, 'pen' is used as a writing instrument, the translation into Spanish varies depending on the Spanish-speaking country.

The third type of difficulty is the need to be sensitive to total context, including the intended audience of the translation. Meaning is not some abstract object that is independent of people and culture. We have already seen in examples such as the translation of 'thank you' in Japanese a connection between culture and distinctions made in vocabulary. Several years ago, I translated a book on grammar from French to English. It was unfortunately not well received by English-speaking linguists. There were several reasons, but one factor was the general rhetorical style used by French-speaking linguists: they consider it an insult to the reader to reveal the main point of their argument too soon. From the point of view of an English-speaking linguist, the French linguist has forgotten to begin with a thesis statement and then back it up. Being sensitive to the audience also means using a level of language that is appropriate. Sometimes a misreading of the audience merely results in innocuous boredom. However, it can also have serious long-term effects.
A serious example of insensitivity to the total context and the audience is the translation of a remark made by Nikita Khrushchev in Moscow on November 19, 1956. Khrushchev was then the head of the Soviet Union and had just given a speech on the Suez Canal crisis. Nassar of Egypt threatened to deny passage through the canal. The United States and France moved to occupy the canal. Khrushchev complained loudly about the West. Then, after the speech, Khrushchev made an off-hand remark to a diplomat in the back room. That remark was translated "We will bury you" and was burned into the minds of my generation as a warning that the Russians would invade the United States and kill us all if they thought they had a chance of winning. Several months ago, I became curious to find out what Russian words were spoken by Khrushchev and whether they were translated appropriately. Actually, at the time I began my research I had the impression that the statement was made by Khrushchev at the United Nations at the same time he took off his shoe and pounded it on the table. After considerable effort by several people, most notably my daughter Yvette, along with the help of Grant Harris of the Library of Congress, Professor Sebastian Shaumyan, a Russian linguist, Professor Bill Sullivan of the University of Florida, Professor Don Jarvis of Brigham Young University, and Professor Sophia Lubensky of the State University of New York at Albany, I have been able to piece together more about what was actually said and intended.

The remark was not ever reported by the official Russian Press. Rather it was reported by a Russian-language newspaper called Novoe Russkoe Slovo, run by Russian emigres in the United States. It reported that along with the famous remark, Khrushchev said flippantly that "If we believed in God, He would be on our side." In Soviet Communist rhetoric, it is common to claim that history is on the side of Communism, referring back to Marx who argued that Communism was historically inevitable. Khrushchev then added that Communism does not need to go to war to destroy Capitalism. Continuing with the thought that Communism is a superior system and that Capitalism will self-destruct, he said, rather than what was reported by the press, something along the lines of "Whether you like it or not, we will be present at your burial," clearly meaning that he was predicting that Communism would outlast Capitalism. Although the words used by Khrushchev could be literally translated as "We will bury you," (and, unfortunately, were translated that way) we have already seen that the context must be taken into consideration. The English translator who did not take into account the context of the remark, but instead assumed that the Russian word for "bury" could only be translated one way, unnecessarily raised tensions between the United States and the Soviet Union and perhaps needlessly prolonged the Cold War.

We have identified three types of translation difficulty: (1) distinguishing between general vocabulary and specialized terms, (2) distinguishing between various meanings of a word of general vocabulary, and (3) taking into account the total context, including the intended audience and important details such as regionalisms. We will now look at mainstream linguistic theory to see how well it
addresses these three types of difficulty. If mainstream linguistic theory does not address them adequately, then machine translation developers must look elsewhere for help in programming computers to translate more like humans.

The role of non-verbal communications in the process of translation

1. The role of non-verbal communications in the process of translation

2. Voluntary and involuntary non-verbal communication

3. Paralinguistic means

4. Distracting elements in translation

1. The role of non-verbal communicative means in translation

Nonverbal communication is the process of communication through sending and receiving wordless (mostly visual) cues between people. It is sometimes mistakenly referred to as body language (kinesics), but nonverbal communication encompasses much more, such as use of voice (paralanguage), touch (haptics), distance (proxemics), and physical environments/appearance. Typically overlooked in nonverbal communication are proxemics, or the informal space around the body and chronemics: the use of time. Not only considered eye contact, oculesics comprises the actions of looking while talking and listening, frequency of glances, patterns of fixation, pupil dilation, and blink rate. This subject is diverse in meaning, relative to culture and not limited to these definitions specifically.

Even speech contains nonverbal elements known as paralanguage, including voice quality, rate, pitch, volume, and speaking style, as well as prosodic features such as rhythm, intonation, and stress. Likewise, written texts have nonverbal elements such as handwriting style, spatial arrangement of words, or the physical layout of a page. However, much of the study of nonverbal communication has focused on interaction between individuals, where it can be classified into three principal areas: environmental conditions where communication takes place, physical characteristics of the communicators, and behaviors of communicators during interaction.
Nonverbal communication involves the processes of encoding and decoding. Encoding is the act of generating the information such as facial expressions, gestures, and postures. Decoding is the interpretation of information from received sensations from previous experiences.

Only a small percentage of the brain processes verbal communication. As infants, nonverbal communication is learned from social-emotional communication, making the face rather than words the major organ of communication. As children become verbal communicators, they begin to look at facial expressions, vocal tones, and other nonverbal elements more subconsciously.

Culture plays an important role in nonverbal communication, and it is one aspect that helps to influence how learning activities are organized. In many Indigenous American Communities, for example, there is often an emphasis on nonverbal communication, which acts as a valued means by which children learn. In this sense, learning is not dependent on verbal communication; rather, it is nonverbal communication which serves as a primary means of not only organizing interpersonal interactions, but also conveying cultural values, and children learn how to participate in this system from a young age.

Scientific research on nonverbal communication and behavior was started in 1872 with the publication of Charles Darwin’s book *The Expression of the Emotions in Man and Animals*. In the book, Darwin argued that all mammals, both humans and animals, showed emotion through facial expressions. He posed questions such as: “Why do our facial expressions of emotions take the particular forms they do?” and “Why do we wrinkle our nose when we are disgusted and bare our teeth when we are enraged?” Darwin attributed these facial expressions to serviceable associated habits, which are behaviors that earlier in our evolutionary history had specific and direct functions. For example, a species that attacked by biting, baring the teeth was a necessary act before an assault and wrinkling the nose reduced the inhalation of foul odors. In response to the question asking why facial expressions persist even when they no longer serve their original purposes, Darwin’s predecessors have developed a highly valued explanation. According to Darwin, humans continue to make facial expressions because they have acquired communicative value throughout evolutionary history. In other words, humans utilize facial expressions as external evidence of their internal state. Although *The Expression of the Emotions in Man and Animals* was not one of Darwin’s most successful books in terms of its quality and overall impact in the field, his initial ideas started the abundance of research on the types, effects, and expressions of nonverbal communication and behavior.
Despite the introduction of nonverbal communication in the 1800s, the emergence of behaviorism in the 1920s paused further research on nonverbal communication. Behaviorism is defined as the theory of learning that describes people’s behavior as acquired through conditioning. Behaviorists such as B.F. Skinner trained pigeons to engage in various behaviors to demonstrate how animals engage in behaviors with rewards.

While most psychology researchers were exploring behaviorism, the study of nonverbal communication began in 1955 by Adam Kendon, Albert Scheflen, and Ray Birdwhistell. They analyzed a film using an analytic method called context analysis. Context analysis is the method of transcribing observed behaviors on to a coding sheet. This method was later used in studying the sequence and structure of human greetings, social behaviors at parties, and the function of posture during interpersonal interaction. Birdwhistell pioneered the original study of nonverbal communication, which he called kinesics. He estimated that humans can make and recognize around 250,000 facial expressions.

Research on nonverbal communication rocketed during the mid 1960s by a number of psychologists and researchers. Argyle and Dean, for example, studied the relationship between eye contact and conversational distance. Ralph V. Exline examined patterns of looking while speaking and looking while listening. Eckhard Hess produced several studies pertaining to pupil dilation that were published in Scientific American. Robert Sommer studied the relationship between personal space and the environment. Robert Rosenthal discovered that expectations made by teachers and researchers can influence their outcomes, and that subtle, nonverbal cues may play an important role in this process. Albert Mehrabian studied the nonverbal cues of liking and immediacy. By the 1970s, a number of scholarly volumes in psychology summarized the growing body of research, such as Shirley Weitz’s Nonverbal Communication and Marianne LaFrance and Clara Mayo’s Moving Bodies. Popular books included Body Language (Fast, 1970), which focused on how to use nonverbal communication to attract other people, and How to Read a Person Like a Book (Nierenberg & Calero, 1971) which examined nonverbal behavior in negotiation situations. The Journal of Environmental Psychology and Nonverbal Behavior were also founded in 1978.

2. Voluntary and involuntary non-verbal communication

Voluntary
This is less commonly discussed because it seems unproblematic, refers to movement, gestures and poses intentionally made by the person: smiling, moving hands, imitating actions, and generally making movements with full or partial intention of making them and a realisation of what they communicate. It can apply to many types of soundless communication, for example, formalized gestures.

**Involuntary**

This applies to involuntary movements that may give observers cues about what one is really thinking or feeling. The ability to interpret such movements may itself be unconscious, at least for untrained observers.

Many elements of involuntary body language can easily be understood, and tested, simply by knowing about them. For example, the tendency for people to raise their eyebrows as one approaches them fact-to-face is usually indicative of esteem. If you walk down the street and encounter someone you do not know then the chances are that neither of you will raise your eyebrows. If you recognize each other, however, even if you do not greet each another, then eyebrows will likely raise and lower. Of particular interest here in a work context is that if one is not rated highly by the other person then that person will not raise their eyebrows, even though one is recognised.[1]

It is widely believed that involuntary body language is the most accurate way into a person's subconscious. In principle, if people do not realize what they are doing or why they are doing it, it should be possible for a trained observer to understand more of what they are thinking or feeling than they intend - or even more than they realize themselves. Interrogators, customs examiners, and others who have to seek information that people do not necessarily want to give have always relied on explicit or implicit hypotheses about body language. However, this is a field that is fraught with risk of error, and it has also been plagued with plausible but superficial or just plain erroneous popular psychology: just because someone has their legs crossed toward you, it does not mean that they want to have sex with you; it could just mean that they are comfortable with you, but it could also be how they always sit regardless of where you are. Furthermore, it is not possible to tell reliably whether body language has been emitted voluntarily or involuntarily, so to rely too heavily on it is to run the risk of being bluffed.

Research conducted by Paul Ekman at the end of the 20th Century resolved an old debate about how facial expressions vary between cultures. He was interested in whether, for instance smiling, was a universal phenomenon, or whether there are
cultures in which its expression varies. Ekman found that there were several fundamental sets of involuntary facial muscle movements relating to the experience of a corresponding set of emotions: grief, anger, fear, enjoyment and disgust. He also indicates that, whilst the furrowing of the eyebrows when experiencing grief is difficult to perform voluntarily, such expressions can be learnt through practice. Ekman's ideas are described and photographically illustrated in his book *Emotions Revealed*[^2].

The use of video recording has led to important discoveries in the interpretation of micro-expressions, facial movements which last a few milliseconds. In particular, it is claimed that one can detect whether a person is lying by interpreting micro-expressions correctly. Oliver Sacks, in his paper *The President's Speech*, indicated how people who are unable to understand speech because of brain damage are nevertheless able to assess sincerity accurately. He even suggests that such abilities in interpreting human behavior may be shared by animals such as domestic dogs.

A recent empirical study of people's ability to detect whether another was lying established that some people can detect dishonesty consistently reliably. This study showed that certain convicts, American secret service agents and a Buddhist monk were better at detecting lying in others than most people, and it is postulated that this ability is learned by becoming observant of particular facial micro-expressions.

Body language is a product of both genetic and environmental influences. Blind children will smile and laugh even though they have never seen a smile. The ethologist Iraneus Eibl-Eibesfeldt claimed that a number of basic elements of body language were universal across cultures and must therefore be fixed action patterns under instinctive control. Some forms of human body language show continuities with communicative gestures of other apes, though often with changes in meaning - the human smile, for example, seems to be related to the open-mouthed threat response seen in most other primates. More refined gestures, which vary between cultures (for example the gestures to indicate "yes" and "no"), must obviously be learned or modified through learning, usually by unconscious observation of the environment.

3. Paralinguistic means

**Paralanguage** is a component of meta-communication that may modify or nuance meaning, or convey emotion, such as prosody, pitch, volume, intonation etc. It is sometimes defined as relating to nonphonemic properties only. Paralanguage may
be expressed consciously or unconsciously. The study of paralanguage is known as **paralinguistics**, and was invented by George L. Trager in the 1950s, while he was working at the Foreign Service Institute of the Department of State. His colleagues at the time included Henry Lee Smith, Charles F. Hockett (working with him on using descriptive linguistics as a model for paralanguage), Edward T. Hall developing proxemics, and Ray Birdwhistell developing kinesics. Trager published his conclusions in 1958, 1960 and 1961. His work has served as a basis for all later research, especially those investigating the relationship between paralanguage and culture (since paralanguage is learned, it differs by language and culture). A good example is the work of John J. Gumperz on language and social identity, which specifically describes paralinguistic differences between participants in intercultural interactions. The film Gumperz made for BBC in 1982, *Multiracial Britain: Crosstalk*, does a particularly good job of demonstrating cultural differences in paralanguage, and the impact these have on relationships.

Paralinguistic information, because it is **phenomenal**, belongs to the external speech signal (Ferdinand de Saussure’s *parole*) but not to the arbitrary conventional code of language (Saussure’s *langue*).

The paralinguistic properties of speech play an important role in human communication. There are no utterances or speech signals that lack paralinguistic properties, since speech requires the presence of a voice that can be modulated. This voice must have *some* properties, and all the properties of a voice as such are paralinguistic. However, the distinction linguistic vs. paralinguistic applies not only to speech but to *writing* and *sign language* as well, and it is not bound to any sensory modality. Even *vocal language* has some paralinguistic as well as linguistic properties that can be *seen* (lip reading, McGurk effect), and even felt, e.g. by the Tadoma method.

### 4. Distracting elements in translation

Ordinary *phonetic transcriptions* of utterances reflect only the linguistically informative quality. The problem of how listeners factor out the linguistically informative quality from speech signals is a topic of current research.

Some of the linguistic features of speech, in particular of its **prosody**, are paralinguistic or pre-linguistic in origin. A most fundamental and widespread phenomenon of this kind is described by John Ohala as the "frequency code". This code works even in communication across species. It has its origin in the fact that the acoustic frequencies in the voice of small vocalizers are high while they are
low in the voice of large vocalizers. This gives rise to secondary meanings such as 'harmless', 'submissive', 'unassertive', which are naturally associated with smallness, while meanings such as 'dangerous', 'dominant', and 'assertive' are associated with largeness. In most languages, the frequency code also serves the purpose of distinguishing questions from statements. It is universally reflected in expressive variation, and it is reasonable to assume that it has phylogenetically given rise to the sexual dimorphism that lies behind the large difference in pitch between average female and male adults.

In text-only communication such as email, chatrooms and instant messaging, paralinguistic elements can be displayed by emoticons, font and color choices, capitalization and the use of non-alphabetic or abstract characters. Nonetheless, paralanguage in written communication is limited in comparison with face-to-face conversation, sometimes leading to misunderstandings.

**Specific forms of paralinguistic respiration**

**Gasps**

A gasp is a kind of paralinguistic respiration in the form of a sudden and sharp inhalation of air through the mouth. A gasp may indicate difficulty breathing, and a panicked effort to draw air into the lungs. Gasps also occur from an emotion of surprise, shock or disgust. Like a sigh, a yawn, or a moan, a gasp is often an automatic and unintentional act. Gasping is closely related to sighing, and the inhalation characterizing a gasp induced by shock or surprise may be released as a sigh if the event causing the initial emotional reaction is determined to be less shocking or surprising than the observer first believed.

As a symptom of physiological problems, apneustic respirations (a.k.a. apneusis), are gasps related to the brain damage associated with a stroke or other trauma.

**Sighs**

A pilot breathes a sigh of relief.

A sigh is a kind of paralinguistic respiration in the form of a deep and especially audible, single exhalation of air out of the mouth or nose, that humans use to communicate emotion. It is voiced pharyngeal fricative, sometimes associated with a guttural glottal breath exuded in a low tone. It often arises from a negative emotion, such as dismay, dissatisfaction, boredom, or futility. A sigh can also arise from positive emotions such as relief, particularly in response to some negative situation ending or being avoided. Like a gasp, a yawn, or a moan, a sigh is often
an automatic and unintentional act. In literature, a sigh is often used to signify that the person producing it is lovelorn.

Scientific studies show that babies sigh after 50 to 100 breaths. This serves to improve the mechanical properties of lung tissue, and it also helps babies to develop a regular breathing rhythm. Behaviors equivalent to sighing have also been observed in animals such as dogs, monkeys, and horses.

**Preparation for translation**

1. **Preparation for interpretation**

2. **Preparation for written translation**

3. **Translation for informative purposes**

4. **The problem of editing**

1. **Preparation for interpretation (oral translation)**

We are diligent, reliable, hardworking, always finish on time, and never exceed the quote we give you.

Written translation is a reproduction of the content of the original document by means of the language of translation, in written form.

The principal service rendered by Fonetix is written translation of texts and documents from foreign languages into Russian and from Russian into foreign languages. We have vast experience in translating large volumes of text, and maintaining uniform terminology and translation style, which is an important component of work quality.

We translate service manuals, shop manuals, specifications, business proposals, feasibility studies, technical and economic assessments, annual reports, presentation slides, advertising materials, catalogues and brochures.

Before a translation is delivered to the customer, it is verified and proofread for the following:

- translation integrity, including the availability of all the necessary graphics and tables in a text;
accurate reproduction of content and terminology (equivalency and adequacy of translation);
correct spelling and grammar; compliance with language standards;
absence of misprints and other errors, including any spelling mistakes undetectable by automatic means;
adherence to other arrangements with the customer related to any specific features of a translation project.

In performing written translations, we use contemporary tools: computer software, including Translation Memory, modern electronic and hard copy dictionaries, industry and corporate glossaries.

When performing multi-page written translations, we work in contact with our customers to ensure uniform terminology of the documents translated, and compile corporate glossaries for each customer. These glossaries ensure the consistency of translation and adherence to the terminology conventional for a customer company.

2. Preparation for written translation

When a person writes something, he or she has purposes for writing. The writer may have motivations of which he or she is unaware. The writer may also have mixed, and even contradictory, motivations for writing. For instance, a student writing an essay for a class may wish to please the teacher and to amuse his or her classmates. Unfortunately, what might amuse classmates the teacher could find unacceptable.

In general, people write either because they are required to or because they choose to write for their own reasons.

Required writing happens on the job and in school. Self-chosen writing happens in many circumstances. Both required and self-chosen writing can be of many kinds. In either case, reflection on different purposes for writing can help one produce the most effective piece of writing.

Roman Jakobson's model of the communication situation provides a good framework for classifying the varied purposes of writing.

Adapted to written communication, Jakobson's model has these parts:

1. Writer
2. Reader
3. Context
4. Message
5. Contact
Writing can be seen as having six general types of purpose, each type of purpose focusing on one of the parts of the communication model.

1. Writer: **Expressive** purposes. One may write simply to express one's feelings, attitudes, ideas, and so on. This type of writing doesn't take the reader into consideration; instead, it focuses on the writer's feelings, experience, and needs. Expressive writing may take the form of poetry, journals, letters, and, especially, free writing. Often, a person will do expressive writing and then be disappointed when readers don't respond to it.

2. Reader: **Conative** purposes. Conative writing seeks to affect the reader. Persuasive writing is conative; so is writing intended to entertain the reader. Writing intended to arouse the reader's feelings is conative. Conative writing may take about any form, so long as its intention to persuade the reader or affect the reader emotionally.

3. Context: **Informative** purposes. Informative writing refers to something external to the writing itself, with the purpose of informing the reader. For instance, this page is informative, as are the other components of this Map. In our times, informative writing is usually prose, although in earlier periods poetry was used for informative purposes.

4. Message: **Poetic** purposes. Poetic (or literary or stylistic) purposes focus on the message itself—on its language, on the way the elements of language are used, on structure and pattern both on the level of phrase and of the overall composition. Poetic writing can be in prose as well as in verse. Fiction has poetic purposes. Anytime one writes with an emphasis on the **way** the language is used, one has a poetic purpose.

5. Contact: **Phatic** purposes. Phatic language (and nonverbal communication) establishes and maintains contacts between speakers or between writer and reader. In speaking, for instance, we may greet someone by saying, "Howya doin?" or "Hozit goin?" These questions are **not** requests for information. They are intended to establish and maintain friendly contact. Phatic purposes are not significant in most writing. The use of greetings and closings in letters is one example of phatic purpose in writing.

6. Code: **Metalinguistic** purposes. Comments on a piece of writing are metalinguistic. If a student attaches a note to an essay to explain why the essay is late, the note is metalinguistic in relation to the essay. An author's preface to a book is another example of metalinguistic purpose in writing.
If you think about it, you will realize that many pieces of writing have more than one purpose. A poem may be intended to arouse the feeling of sadness in the reader (conative), express the poet's feelings (expressive), and use the language imaginatively and forcefully (poetic).

When you write, define the purposes of your writing. Decide what your primary purpose is and subordinate the other purposes to it. If you have conflicting purposes, be aware of that, and try to resolve the conflict or exploit it to make the writing more intense.

I have discussed the purposes of writing from the writer's point of view, not the reader's. The reader's purposes are discussed with interpretation. But for now, consider that the reader's purposes may be quite different from, and may conflict with, the writer's purposes. A poet may have written a poem to experiment with the language. A reader may read the poem seeking biographical information on the poet. Such conflicts and tensions produce much of the energy and excitement of literature.

3. Translation for informative purposes

Types of texts

Classifications according to the particular purposes texts are designed to achieve. These purposes influence the characteristic features the texts employ. In general, texts can be classified as belonging to one of three types (imaginative, informative or persuasive), although it is acknowledged that these distinctions are neither static nor watertight and particular texts can belong to more than one category.

- **Imaginative texts** – texts that represent ideas, feelings and mental images in words or visual images. An imaginative text might use metaphor to translate ideas and feelings into a form that can be communicated effectively to an audience. Imaginative texts also make new connections between established ideas or widely recognised experiences in order to create new ideas and images. Imaginative texts are characterised by originality, freshness and insight. These texts include novels, traditional tales, poetry, stories, plays, fiction for young adults and children, including picture books and multimodal texts such as film.

- **Informative texts** – texts whose primary purpose is to provide information through explanation, description, argument, analysis, ordering and presentation of evidence and procedures. These texts include reports, explanations and descriptions of natural phenomena, recounts of events, instructions and directions, rules and laws, news bulletins and articles, websites and text analyses. They include texts which are valued for their
informative content, as a store of knowledge and for their value as part of everyday life.

- **Persuasive texts** – texts whose primary purpose is to put forward a point of view and persuade a reader, viewer or listener. They form a significant part of modern communication in both print and digital environments. Persuasive texts seek to convince the responder of the strength of an argument or point of view through information, judicious use of evidence, construction of argument, critical analysis and the use of rhetorical, figurative and emotive language. They include student essays, debates, arguments, discussions, polemics, advertising, propaganda, influential essays and articles. Persuasive texts may be written, spoken, visual or multimodal.

Three Basic Functions are generally noted: there is perhaps nothing more subtle than language is, and nothing has as many different uses.

A. Without a doubt, identifying just these three basic functions is an oversimplification, but an awareness of these functions is a good introduction to the complexity of language.

B. The **Functions of Language** (i.e., its purpose; what it does; its uses)

1. **Informative language function**: essentially, the communication of information.
   
a. The informative function affirms or denies propositions, as in science or the statement of a fact..

b. This function is used to describe the world or reason about it (e.g., whether a state of affairs has occurred or not or what might have led to it).

c. These sentences have a truth value; that is, the sentences are either true or false (recognizing, of course, that we might not know what that truth value is). Hence, they are important for logic.

2. **Expressive language function**: reports feelings or attitudes of the writer (or speaker), or of the subject, or evokes feelings in the reader (or listener).

a. Poetry and literature are among the best examples, but much of, perhaps most of, ordinary language discourse is the expression of emotions, feelings or attitudes.

b. Two main aspects of this function are generally noted: (1) evoking certain feelings and (2) expressing feelings.

c. Expressive discourse, *qua* expressive discourse, is best regarded as neither true or false. *E.g.*, Shakespeare's King Lear's lament, "Ripeness is all!" or Dickens' "It was the best of times, it was the worst of times; it was the age of wisdom; it was the age of foolishness…" Even so, the "logic" of "fictional
statements" is an interesting area of inquiry.

3. **Directive language function**: language used for the purpose of causing (or preventing) overt action.

   a. The directive function is most commonly found in commands and requests.

   b. Directive language is not normally considered true or false (although various logics of commands have been developed).

   c. Example of this function: "Close the windows." The sentence "You're smoking in a nonsmoking area," although declarative, can be used to mean "Do not smoke in this area."

II. It is rare for discourse just to serve only one function; even in a scientific treatise, discursive (logical) clarity is required, but, at the same time, ease of expression often demands some presentation of attitude or feeling—otherwise the work might be dull.

   A. Most ordinary kinds of discourse is mixed. Consider the following example. Suppose you want your listeners to contribute to the Multiple Sclerosis Society.

   B. There are several possible approaches:

   1. Explain the recent breakthroughs in the scientist's understanding of the disease (informative) and then ask for a contribution (directive).

   2. Make a moving appeal (expressive) and then ask for a contribution (directive).

   3. Command it (directive).

   4. Explain the good results (informative), make a moving appeal (expressive), and then ask (directive).

   5. Generally speaking, step 3 (specifically stating that which is desired as outcome) is the least effective means. Usually, just making a moving appeal is the most effective for the general population; explaining the recent research is the most effective for an educated audience. Asking for the contribution is often not necessary, since the prospective contributor surmises this step.

   C. Several other uses of language deserve mention.

   1. The **ceremonial**—(also ritual language use) probably something quite different from simply mixing the expressive and directive language functions because performative aspects are included as well. Example: "Dearly beloved, we are gathered here together to witness the holy matrimony of ...."
2. **Performative utterances**: language which performs the action it reports. For example, "I do" in the marriage ceremony and the use of performative verbs such as "accept," "apologize," "congratulate," and "promise." These words denote an action which is performed by using the verb in the first person—nothing more need be done to accomplish the action.

3. **Phatic language**: "Elevator talk" and street-corner conversations accomplishing a social task. Note the subtle transition from vocal behavior to body language from saying for example, "Hi" or "How are your?" to a nod or a wave of the hand.

4. Most of the examples we have been talking about are not merely of academic interest, even though we cannot take time out to trace the far reaching consequences. (*E.g.*, in law, when a speaker is charged "with inciting to riot," the prosecution must maintain he was using the directive language function, while the defense will probably argue that the speaker was only expressing his feelings. Also, performative utterances are not normally subject to hearsay rules since they imply an action taken.)

III. **The Forms of Language** (types of sentences) and the dangers of identifying form with function in the use of language.

   A. Much discourse serves all three functions--one cannot always identify the form with the function. Consider this chart for the following possibilities. But note that context often determines the purpose of an utterance. "The room is cool" might be used in different contexts as informative (an observation), expressive (how one feels at the moment), or directive (to turn on the heat).

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4. The problem of editing

is essential to recognize *patterns* of disruptive editing. Our **edit warring policy** already acknowledges that one act, by itself, may not violate policy, but when part of a series of acts they constitute a pattern that does violate policy. Disruptive edits may not occur all in the course of one 24 hour period, and may not consist of the repetition of the same act. Nevertheless, a series of edits over time may form a pattern that seriously disrupts the project.

Disruptive editors may seek to disguise their behavior as productive editing, yet distinctive traits separate them from productive editors. When discussion fails to resolve the problem and when an impartial consensus of editors from outside a disputed page agree (through requests for comment or similar means), further disruption is grounds for blocking, and may lead to more serious disciplinary
action through the dispute resolution process. In extreme cases this could include a site ban, either through the Arbitration Committee or by a consensus.

The **three revert rule**, if observed by disruptive editors, shall not be construed as a defense against action taken to enforce this policy against disruptive editors. As stated in that policy, "The rule is not an entitlement to revert a page a specific number of times". Likewise, editors should note that the **three revert rule** should not be broken even by editors attempting to revert disruptive edits. Disruptive editing is not vandalism and it is better for productive editors to follow the process suggested below than to break the 3RR.

Disruptive editors sometimes attempt to evade disciplinary action by using several practices when disrupting articles:

- Their edits occur over a long period of time; in this case, no single edit may be clearly disruptive, but the overall pattern is disruptive.
- Their edits are largely confined to talk-pages, such disruption may not directly harm an article, but it often prevents other editors from reaching consensus on how to improve an article.
- Their edits often avoid gross breaches of civility, by refraining from personal attacks, while still interfering with civil and collaborative editing meant to improve the article.
- Their edits remain limited to a small number of pages that very few people watch.
- Conversely, their edits may be distributed over a wide range of articles to make less probable that some user watches a sufficient number of affected articles.

Nonetheless, such disruptive editing violates site policy.

This guideline concerns gross, obvious and repeated violations of fundamental policies, not subtle questions about which reasonable people may disagree.

A **disruptive editor** is an editor who exhibits tendencies such as the following:

1. **Is tendentious**: continues editing an article or group of articles in pursuit of a certain point for an extended time despite opposition from other editors. Tendentious editing does not consist only of adding material; some tendentious editors engage in disruptive deletions as well. An example is repeated deletion of reliable sources posted by other editors.
2. **Cannot satisfy Wikipedia:Verifiability**: fails to cite sources, cites unencyclopedic sources, misrepresents reliable sources, or manufactures original research.
3. **Engages in "disruptive cite-tagging"**: adds unjustified {{citation needed}} tags to an article when the content tagged is already sourced, uses such tags to suggest that properly sourced article content is questionable.
4. **Does not engage in consensus building:**
   
a. repeatedly disregards other editors' questions or requests for explanations concerning edits or objections to edits;
b. repeatedly disregards other editors' explanations for their edits.

5. **Rejects or ignores community input:** resists moderation and/or requests for comment, continuing to edit in pursuit of a certain point despite an opposing consensus from impartial editors.

In addition, such editors might:

- **Campaign to drive away productive contributors:** act counter to policies and guidelines such as Wikipedia:Civility, Wikipedia:No personal attacks, Wikipedia:Ownership of articles, engage in sockpuppetry/meatpuppetry, etc. on a low level that might not exhaust the general community's patience, but that operates toward an end of exhausting the patience of productive rule-abiding editors on certain articles.

**Failure or refusal to "get the point"

In some cases, editors have perpetuated disputes by sticking to an allegation or viewpoint long after the consensus of the community has decided that moving on to other topics would be more productive. Such behavior is disruptive to Wikipedia. Believing that you have a valid point does not confer upon you the right to act as though your point must be accepted by the community when you have been told that it is not accepted. (Do not confuse "hearing" with "agreeing with": The community's rejection of your idea is not proof that they have failed to hear you. Stop writing, listen, and consider what the other editors are telling you. Make a strong effort to see their side of the debate, and work on finding points of agreement.)

Sometimes, even when editors act in good faith, their contributions may continue to be disruptive and time wasting, for example, by continuing to say they don't understand what the problem is. Although editors should be encouraged to be bold and just do things if they think they're right, sometimes a lack of competence can get in the way. If the community spends more time cleaning up editors' mistakes and educating them about policies and guidelines than it considers necessary, sanctions may have to be imposed.

**Point-illustrating**
When one becomes frustrated with the way a policy or guideline is being applied, it may be tempting to try to discredit the rule or interpretation thereof by, in one's view, applying it consistently. Sometimes, this is done simply to prove a point in a local dispute. In other cases, one might try to enforce a rule in a generally unpopular way, with the aim of getting it changed.

Such tactics are highly disruptive to the project. If you feel that a policy is problematic, the policy's talk page is the proper place to raise your concerns. If you simply disagree with someone's actions in an article, discuss it on the article talk page or related pages.

Note that someone can legitimately make a point, without disrupting Wikipedia to illustrate it.

**Distinguished from productive editing**

Editors often post minority views to articles. This fits within Wikipedia's mission so long as the contributions are verifiable, do not give undue weight, and where appropriate, comply with WP:FRINGE. The burden of evidence rests with the editor who initially provides the information or wishes the information to remain.

From Wikipedia:Neutral point of view:

Neutrality requires that each article or other page in the mainspace fairly represents all significant viewpoints that have been published by reliable sources, in proportion to the prominence of each viewpoint. Giving due weight and avoiding giving undue weight means that articles should not give minority views as much of or as detailed a description as more widely held views.

Verifiable and noteworthy viewpoints include protoscience when this is published in reputable peer-reviewed journals. Editors may reasonably present active public disputes or controversies which are documented by reliable sources. For example, citing a viewpoint stated in a mainstream scholarly journal, textbook, or monograph is not per se disruptive editing. This exemption does not apply to settled disputes; for example, insertion of claims that the Sun revolves around the Earth would not be appropriate today, even though this issue was active controversy in the time of Galileo. Mentioning such disputes in the article may however be appropriate if the controversy itself was notable (such as in this example).

Sometimes well-meaning editors may be misled by fringe publications or make honest mistakes when representing a citation. Such people may reasonably defend their positions for a short time, then concede the issue when they encounter better evidence or impartial feedback.
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Lecture 21.

Translator’s working environment

Plan:

1. Computer in translation process
2. Terminological dictionaries, encyclopedic resources as main elements of translator’s library
3. Classification of translators according to workplaces
4. How working environment affects the work of translator.

1. Computer in translation process

Computer-assisted translation, computer-aided translation or CAT is a form of language translation in which a human translator uses computer software to support and facilitate the translation process.

Computer-assisted translation is sometimes called machine-assisted, or machine-aided, translation (not to be confused with machine translation).
The automatic machine translation systems available today are not able to produce high-quality translations unaided: their output must be edited by a human to correct errors and improve the quality of translation. Computer-assisted translation (CAT) incorporates that manual editing stage into the software, making translation an interactive process between human and computer.\[1\]

Some advanced computer-assisted translation solutions include controlled machine translation (MT). Higher priced MT modules generally provide a more complex set of tools available to the translator, which may include terminology management features and various other linguistic tools and utilities. Carefully customized user dictionaries based on correct terminology significantly improve the accuracy of MT, and as a result, aim at increasing the efficiency of the entire translation process.

### Range of tools

Computer-assisted translation is a broad and imprecise term covering a range of tools, from the fairly simple to the complicated. These can include:

- Spell checkers, either built into word processing software, or add-on programs
- Grammar checkers, again either built into word processing software, or add-on programs
- Terminology managers, which allow translators to manage their own terminology bank in an electronic form. This can range from a simple table created in the translator's word processing software or spreadsheet, a database created in a program such as FileMaker Pro or, for more robust (and more expensive) solutions, specialized software packages such as SDL MultiTerm, LogiTerm, Termex, etc.
- Electronic dictionaries, either unilingual or bilingual
- Terminology databases, either on the host computer or accessible through the Internet, such as TERMIUM Plus or Grand dictionnaire terminologique from the Office québécois de la langue française
- Full-text search tools (or indexers), which allow the user to query already translated texts or reference documents of various kinds. Some such indexers are ISYS Search Software, dtSearch Desktop and Naturel
- Concordancers, which are programs that retrieve instances of a word or an expression and their respective context in a monolingual, bilingual or multilingual corpus, such as a bitext or a translation memory
- Bitext aligners: tools that align a source text and its translation which can then be analyzed using a full-text search tool or a concordancer
- Project management software that allows linguists to structure complex translation projects, assign the various tasks to different people, and track the progress of each of these tasks
Translation memory tools (TM tools), consisting of a database of text segments in a source language and their translations in one or more target languages.

Concepts

Translation memory software

Translation memory programs store previously translated source texts and their equivalent target texts in a database and retrieve related segments during the translation of new texts.

Such programs split the source text into manageable units known as "segments". A source-text sentence or sentence-like unit (headings, titles or elements in a list) may be considered a segment, or texts may be segmented into larger units such as paragraphs or small ones, such as clauses. As the translator works through a document, the software displays each source segment in turn and provides a previous translation for re-use, if the program finds a matching source segment in its database. If it does not, the program allows the translator to enter a translation for the new segment. After the translation for a segment is completed, the program stores the new translation and moves on to the next segment. In the dominant paradigm, the translation memory, in principle, is a simple database of fields containing the source language segment, the translation of the segment, and other information such as segment creation date, last access, translator name, and so on. Another translation memory approach does not involve the creation of a database, relying on aligned reference documents instead.

Some translation memory programs function as standalone environments, while others function as an add-on or macro to commercially available word-processing or other business software programs. Add-on programs allow source documents from other formats, such as desktop publishing files, spreadsheets, or HTML code, to be handled using the TM program.

Language search-engine software

New to the translation industry, Language search-engine software is typically an Internet-based system that works similarly to Internet search engines. Rather than searching the Internet, however, a language search engine searches a large repository of Translation Memories to find previously translated sentence fragments, phrases, whole sentences, even complete paragraphs that match source document segments.

Language search engines are designed to leverage modern search technology to conduct searches based on the source words in context to ensure that the search results match the meaning of the source segments. Like traditional TM tools, the value of a language search engine rests heavily on the Translation Memory repository it searches against.

Terminology management software
Terminology management software provides the translator a means of automatically searching a given terminology database for terms appearing in a document, either by automatically displaying terms in the translation memory software interface window or through the use of hot keys to view the entry in the terminology database. Some programs have other hotkey combinations allowing the translator to add new terminology pairs to the terminology database on the fly during translation. Some of the more advanced systems enable translators to check, either interactively or in batch mode, if the correct source/target term combination has been used within and across the translation memory segments in a given project. Independent terminology management systems also exist that can provide workflow functionality, visual taxonomy, work as a type of term checker (similar to spell checker, terms that have not been used correctly are flagged) and can support other types of multilingual term facet classifications such as pictures, videos, or sound.

**Alignment software**

Alignment programs take completed translations, divide both source and target texts into segments, and attempt to determine which segments belong together in order to build a translation memory or other reference resource with the content. Many alignment programs allow translators to manually realign mismatched segments. The resulting bitext alignment can then be imported into a translation memory program for future translations or used as a reference document.

**Interactive machine translation**

Interactive machine translation is a paradigm in which the automatic system attempts to predict the translation the human translator is going to produce by suggesting translation hypotheses. These hypotheses may either be the complete sentence, or the part of the sentence that is yet to be translated.

**Crowd translation**

Crowd-assisted translation refers to employing large numbers of bilingual human translators who collaborate via social media. When Facebook needed to translate a large body of existing English language text on its graphical user interfaces, the company made use of the voluntary help of its already-existing bilingual user base, organized by Yishan Wong.

**Some notable CAT tools**

The list below includes only some of the existent and available software. It is not exhaustive and is only intended to be taken as example, not as a complete reference. Several relevant tools are missing in the list.

1. Terminological dictionary is a dictionary whose entries are constituted by the elements of a terminology. Thus, each lemma is a term.
The microstructure of a terminological dictionary usually comprises the following items:

- analysis of the term (language of origin, formation, meaning of the components); since most contemporary technical terms are modern formations, this is not really an etymology
- equivalent terms in other languages (many terminological dictionaries are, to that extent, multilingual)
- major subdivision of the entry by different acceptations of the term in the history of the discipline or in competing schools
- tracing back of the term to its first use in some work by some scientist
- explanation of the meaning (for each of the acceptations)
- cross-reference to systematically related terms
- bibliographical references.

Since a term has to be a common noun, the lemmas of a terminological dictionary are common nouns. However, most professional fields have technical expressions that are verbs or adjectives, like in linguistics the ones in the left column of the following table. In such cases, the expression is lemmatized under the corresponding abstract noun, thus:

<table>
<thead>
<tr>
<th>Abstract nouns as terms</th>
<th>n-noun</th>
<th>abstract noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>government</td>
<td>gov</td>
<td>govern</td>
</tr>
<tr>
<td>agreement</td>
<td>agr</td>
<td>agreement</td>
</tr>
<tr>
<td>assimilation</td>
<td>assi</td>
<td>assimilation</td>
</tr>
<tr>
<td>synonymy</td>
<td>syn</td>
<td>synonymy</td>
</tr>
<tr>
<td>grammar/grammaticity/gram</td>
<td>gra</td>
<td>grammar/grammaticity/gram</td>
</tr>
<tr>
<td>maticality</td>
<td>maticality</td>
<td>recursion</td>
</tr>
<tr>
<td>recursion</td>
<td>rec</td>
<td>recursion</td>
</tr>
</tbody>
</table>

As the examples show, the abstract noun is in some cases derived from the non-noun base; in other cases both the noun and the non-noun are derived. Often, especially in the former case, the meaning of the verb or adjective is conceptually simpler than the meaning of the abstract noun. In such cases, one defines the simpler term, as in this example:

**synonymy**: A linguistic expression is synonymous with another linguistic expression if both have the same meaning. This is operationalized as free variation,
i.e. substitutability without difference in all contexts. Synonymy is the relation of being synonymous.

The last sentence of the example definition is normally superfluous, because the kind of derivation involved in such pairs as *synonymous* – *synonymy* is mostly regular, so the user who gets *synonymous* defined under the lemma *synonymy* can infer what the latter is.

While any dictionary has, by its very nature, some standardizing function, this is possibly most prominent in a terminological dictionary. This is because science and technology are more in need of standardization of their concepts than other domains.

3. Corpora in Translation Studies

**Corpora in Translation Studies** Gradually the translator’s workplace has changed over the last ten years ago. And today computer could be considered an important or even essential tool in translation. However the computer doesn’t substitute traditional tools such as monolingual and bilingual dictionaries, terminologies and encyclopaedias on paper or in digital format. Personal computers have the capacity of process information easier and quicker than ever before. However the problem is although we can find a piece of information we need to find the right and reliable information.

Here Corpora and concordancing software play an important role since gaining access to information about language, content and translation practices which was hardly available to translators before the present stage of ICT development.

**Machine Translation based in Corpus**

Machine translation from corpus linguistics is based in the analysis of real samples with its own translations. Between the different devices that use corpus, there are statistical methods and based in examples.

**Statistic**

The main objective of statistic machine translation is to generate translations from statistical methods based in corpus of bilingual texts. For instance European parliament minutes are written in all of EU (European Union) official languages. If there would be more of this corpus, we would get excellent results of translation of texts about those subjects. The first statistic machine translation program was CANDIDE by IBM.

**Based in examples**

Machine translation based in examples, is well known for using a bilingual corpus as main source of knowledge. Basically it’s an analogical translation and could be interpreted as a practice of cases reasoning used in automatic learning, which consist in solving a problem basing in solutions of others similar problems.
Corpora and Translation

**Translation typology**

According to EAGLES, we can make a general distinction between Monolingual and Multilingual corpora. At the same time in multilingual corpora, we can distinguish between: Comparable corpora: Corpora compiled using similar design criteria but which are not translations).

Parallel or Translation corpora: which are texts in one language aligned with their translation in another. We have to take into account several variables like directness of translation, number of languages, etc.

There are so much Monolingual Comparable Corpora (corpus composed in two sub-sections one of original texts in one language and the other texts translated into the same language. It’s useful for translation theorists and researchers but Professional technical translators use translation memories.

**Defining Translation memories**

Translation memory is a very specific type of parallel corpus in that:

a) It is “proprietary” TMs are created individually or collectively around specific translation projects. b) TMs tends to closure, standarizated and restricted range of linguistic options.

Translation workbenches and TMs could be considered the most successful translation tool; however it’s restricted to specific text types.

**Corpora aids in Translation**

The previous kinds of corpora can be combined with other tools like dictionary for example. Corpora can function as general or specialized dictionaries. On that way, comparable corpora can be seen as a monolingual dictionary and Parallel corpora could be compared to bilingual dictionary.

**Corpus resources for Translators**

Not all dictionaries are the same, and either are all corpora. Apart from translation memories, corpus resources with a potential use for professional translators could be classified from “robust” to “virtual”.

Many examples of corpora could be BNC (British National Corpus) or the Spanish corpus CREA or the Italian one CORIS and so on.

It’s important to mention the difference by corpus linguistics between corpora and archives of electronic texts, the second one is only a repertory of electronic texts. Building a corpus of web pages implies an information retrieval operation, in order to locate relevant and reliable documents.

In many translation classes students have made their own corpora with DIY (Do it yourself) corpora. The main benefits of DIY corpora may be summarize as: • They are easy to make
• They are great resource for content information.
• They are great resource for content information.
• They are great resource for terminology and phraseology.
• Not all topics, not all types and not all languages are available.
• The relevance and reliability of documents need to be carefully assessed.

• Existing concordancing software isn’t well equipped HTML or XML files.

Finally the advantages of “robust” corpora that we can see over “virtual” corpora are follows:
• They are usually more reliable
• They are usually larger.
• They may be improved with linguistic and contextual information.

2. Terminological dictionaries, encyclopedic resources as main elements of translators’ library

Medical dictionary

A **medical dictionary** is a **lexicon** for words used in **medicine**. The three major medical dictionaries in the **United States** are **Stedman's**, **Taber's**, and **Dorland's Pocket Medical Dictionary**. Other significant medical dictionaries are distributed by **Elsevier**, the world's largest publisher of medical and scientific literature, and their French division **Masson**. Dictionaries often have multiple versions, with content adapted for different user groups. For example Stedman's Concise Medical Dictionary and Dorland's are for general use and allied health care, while the full text editions are reference works used by medical students, doctors, and health professionals. Many of the dictionaries mentioned above are available online, and other **electronic dictionaries** for medicine are available as downloadable **software** packages for **Apple Macintosh** and **Windows** computers, PDAs, and **smartphones** or as **CD-ROM**, as well as **bilingual dictionaries** and **translation dictionaries**.

History

The **Synonyma Simonis Genuensis** (the **Synonyms of Simon of Genoa**), attributed to the physician to **Pope Nicholas IV** in the year 1288, was printed by Antonius Zarotus at Milan in 1473. Referring to a copy held in the library of the **College of Physicians of Philadelphia**, Henry wrote in 1905 that "It is the first edition of the first medical dictionary." By the time of **Antonio Guaineri** and **Savonarola**, this work was used alongside others
by Oribasius, Isidore of Seville, Mondino dei Liuzzi, Serapion, and Pietro d'Abano. Then, as now, writers struggled with the terminology used in various translations from earlier Greek, Latin, Hebrew, and Arabic works. Later works by Jacques Desparts and Jacopo Berengario da Carpi continued building on the Synonyma.

**Definitions**

In medical dictionaries, definitions should to the greatest extent possible be:

- Simple and easy to understand, preferably even by the general public
- Useful clinically or in related areas where the definition will be used.
- Specific, that is, by reading the definition only, it should ideally not be possible to refer to any other entity than the definiendum.
- Measurable
- Reflecting current scientific knowledge

**3. Classification of translators according to workplaces.**

**What is the difference between being a staff translator and a freelance translator?**

A world!

**Staff translators' working conditions**

As a staff translator you will either be employed as in-house staff with a translation agency, a multinational/multilingual company, governmental or non-governmental organisation.

You are answerable to your superiors; you are given tasks and deadlines with very little choice in the matter. You work in an office environment, usually with other colleagues.

You travel to work most days, you have a fixed salary coming in every month. If your company moves, you either move with them or lose your job.

You may be expected to work unsociable hours if the job requires it (e.g. working for a solicitor’s office which needs documents translated as soon as they come in and in time for court hearings).

You may have access to IT support staff and may have in-house colleagues to discuss translation queries with. You are entitled to sick pay, unemployment benefit, state pension and, depending what country you live in, a company-subsidised private pension (e.g. the workplace pension in the UK) and maybe other perks, like private health insurance. You have a limited allowance of annual paid leave.
It is your employer who is ultimately responsible for the quality of your work. You are unlikely to be held personally responsible unless you maliciously mistranslate something.

**Working conditions for self-employed translators**

As a freelance translator you register as self-employed and will be working for a number of different translation agencies or direct clients.

You are answerable only to your customers and the Inland Revenue. You can pick and choose which (kinds of) jobs to take or not to take. However, you may have to accept jobs that are boring, repetitive or tedious, simply because you need the income. You can negotiate deadlines with clients. Agencies tend to try to dictate deadlines; there is more room for negotiation if you have direct clients. Mostly, you work on your own.

Freelance translators usually have a home office (so no time and money wasted travelling) but your monthly income can vary greatly, and it is part of your job to make sure customers pay, on time.

You may well work unsociable hours/weekends but it is your choice. Also, you can ask for premium rates if working premium hours – you’ll be surprised how customers are suddenly quite happy to have the job done by Wednesday, rather than Monday morning, if you suggest they pay you extra for weekend work.

You will only have access to the support you have set up yourself. Most likely you’ll have to pay for it.

When you are self-employed, getting sickness benefit (in the UK currently known as ESA) is possible but you may struggle to make ends meet unless you go on full means-tested benefits. So you need to make provisions for income during sickness, have professional indemnity insurance to cover you should you make a serious translation mistake and take out a private pension if you don’t want to rely on the state pension alone in your old age.

Your “perks” are: collecting state pension entitlement with very low contributions, being entitled to deduct “allowable expenses” (e.g. the cost of running a home office) against your income, being in charge of your working hours (within the constraint of actually having to earn a living), being in charge of your holidays (though they will be unpaid), being able to live where ever you like.

**Staff translators working from home**

Having said all the above, there is a current trend for translation agencies to employ staff translators and asking them to work from home. No doubt this saves office running costs. It means that a lot (though not all) of the points made above about conditions for freelance translators suddenly apply to staff translators too.

**Summary of pros and cons of being a staff translator versus working freelance**

As a staff translator you have income security and may receive perks for which you “pay” by accepting restrictions like “doing as you’re told”; having to live near your place of work; spending time and money on travelling and enduring
the associated stress levels. If a staff translator has children, it is likely that there will be childcare costs.

In contrast, an independent freelance translator never knows where the next job will be coming from, has to do his own marketing, has to take full legal responsibility for the work he produces, has full responsibility for all necessary and legally required business admin. However, he can choose where to live, how to arrange his time (inclusive of his holidays) and which work to accept or decline. His gross income is likely to be lower than that of a staff translator, job satisfaction tends to be higher (more feedback from customers). Translators often choose to go freelance so that they can combine a family life with working. Being your own boss means quite flexible working hours, so that the translator can fit family commitments round the translation work or vice versa.

4. How working environment affects the work of translator?

Working environments of interpreters and translators vary. Interpreters work in a variety of settings, such as hospitals, courtrooms and conference centers. They are required to travel to the site—whether it is a neighboring town or the other side of the world—where their services are needed. Interpreters who work over the telephone generally work on call or in call centers in urban areas and keep to a standard 5-day, 40-hour workweek. Interpreters for deaf students in schools usually work in a school setting and work 9 months out of the year. Translators usually work alone, and they must frequently perform under pressure of deadlines and tight schedules. Many translators choose to work at home; however, technology allows translators to work from virtually anywhere.

Because many interpreters and translators freelance, their schedules are often erratic, with extensive periods of no work interspersed with others requiring long, irregular hours. For those who freelance, a significant amount of time must be dedicated to looking for jobs. In addition, freelancers must manage their own finances, and payment for their services may not always be prompt. Freelancing, however, offers variety and flexibility, and allows many workers to choose which jobs to accept or decline. The number of work-related accidents in these occupations is relatively low. The work can be stressful and exhausting and translation can be lonesome or dull. However, interpreters and translators may use their irregular schedules to pursue other interests, such as traveling, dabbling in a hobby, or working a second job. Many interpreters and translators enjoy what they do and value the ability to control their schedules and workloads.

Simultaneous interpreting Simultaneous interpreting is performed by two or more interpreters in a suitably soundproofed booth where the interpreters deliver the speaker’s presentation in a different language while he/she is speaking. 1. Booths The booths need to be situated at the best vantage point in the conference room to ensure maximal visual and auditory perception of the speakers, delegates
and projection screens. The booths need to be sufficiently lit and ventilated (refer to the ISO standards) and the interpreters provided with a suitable table/working space for two people, as well as comfortable chairs and drinking water. 2. Microphones The speakers and delegates need to use microphones in order for the interpreters to hear them correctly in the booth. 3. Documents/preparation Interpreters must receive all conference documents at least 72 hours before the conference in order to prepare their vocabulary correctly. Should organizers not be able to provide all the speeches and presentations in advance, the minimal requirements are: final programme/agenda, list of delegates, background documents, previous communiqués and/or reports. The more information the interpreter is given in advance, the better their performance will be. 4. Team composition Owing to the high levels of concentration required in interpreting, interpreters must work in teams of two for conferences of one to three days, and it is usually recommended (UN and Aiic norms1 ) that teams of three to four interpreters be used for conferences of four or more days. Shifts of a half hour on and at least a half hour off help interpreters to maintain the same energy, concentration and quality levels throughout the day, thus providing a consistent level of service. 5. Overtime An interpreter’s working day should not exceed eight (8) hours. This includes six (6) half-hour shifts, a full hour lunch break and two half-hour tea breaks during which the interpreters should not be required to work. Conference organizers are urged to arrange their programmes in accordance with this schedule, as overtime is strongly discouraged for interpreters, especially if they are required to perform optimally the next day. A new team of interpreters would therefore be required for overtime or evening sessions. Should an exceptional situation arise where interpreters agree to assist the client with overtime, they should be remunerated at a rate of 1,5 times their hourly rate and should not work more than an extra hour. 1 Aiic (Association Internationale d’Interprètes de Conférence): This is the International Association of Conference Interpreters. For more information on this organisation and on interpreting in general, please consult the Aiic Website: www.aiic.net. South African Translators’ Institute Working Conditions For Professional Interpreters 6. Translations During the conference, interpreters are unable to translate documents, as they have to give their full attention to interpreting. It is also unadvisable to request translations from interpreters less than 72 hours before the conference, as this work affects their energy levels and concentration for interpreting. Ideally, the organisers should recruit separate onsite translators or have documents sent to off-site translators during the conference. Consecutive interpreting Consecutive interpreting occurs when an interpreter provides an oral translation of a statement after the speaker has spoken. It is usually performed in a boardroom situation or during small meetings
and is not ideal for large conferences, as it tends to slow the proceedings down quite considerably. It is also a lot more stressful on the interpreter as they are no longer protected from secondary noise and other distractions and without headphones it is a lot more difficult to hear what each speaker has to say. This is why consecutive interpreting is generally more expensive than simultaneous interpreting and cannot be performed by one person for more than 30 to 40 minutes. The same rules on documentation, team composition, overtime and translations for simultaneous interpreting apply to consecutive interpreting and organizers should ensure that the interpreter is placed in the best possible position to hear all proceedings correctly. Whispered interpreting Whispered interpreting is when an interpreter sits behind a delegate (maximum two delegates) and performs simultaneous interpreting by whispering in the delegate’s ear. Sometimes whispered interpreting can be performed with the aid of special equipment that allows the interpreter to whisper into a microphone for delegates wearing headphones. Whispered interpreting is strongly discouraged for large conferences for the same reasons as consecutive interpreting and can cause a disruption in small meetings, with delegates often disturbed by the interpreter

Lecture 22.

THE ROLE OF TRANSLATORS IN SOCIETY

Plan:

1. Translation demanding fields
2. Community interpreting
3. Translation of advertisement
4. The role of translators in society

1. Translation demanding fields

Translation demands attention to detail and a complete mastery of language. If you have these attributes, translation is a rewarding and varied career choice. It simply involves translating a text from one language into another language. The source material may range from subtitles for an advert, to a death certificate, and everything in between.

Many translators work on a freelance basis, which allows them to take on a variety of work. It is usually necessary to pass a test before an employer will give you any
work, but once a good reputation has been built up the amount of work can snowball.

Alternatively, if you want the stability of being a contracted, permanent employee, civil service translation jobs are relatively common. The government employs many translators to translate documents pertaining to official matters.

Other distinctions that set community interpreting apart from conference interpreting are identified by Roberts (Ref. 3): 1) Community interpreters primarily serve to ensure access to public services, and are therefore likely to work in institutional settings; 2) they are more apt to be interpreting dialogue-like interactions than speeches; 3) they routinely interpret into and out of both or all of their working languages; 4) the presence of the community interpreter is much more noticeable in the communication process than is that of the conference interpreter; 5) a great many languages, many of them minority languages that are not the language of government in any country, are interpreted at the community level, unlike the limited number of languages of international diplomacy and commerce handled by conference and escort interpreters; and 6) community interpreters are often viewed as advocates or "cultural brokers" who go beyond the traditional neutral role of the interpreter. Other terms have been used to describe this activity. In the United Kingdom, for example, "public service interpreting" is the preferred term; while in Canada, "cultural interpreting" is often used. Other designations include "dialogue interpreting" and "ad hoc interpreting." "Community interpreting" seems to be the term most widely accepted in the literature, however (Ref. 3). While interpreters and translators both mold language to convey meaning, they shape it in distinct ways. Sign-language interpreters rely on a set of quick hands to relay a speaker’s words to a hearing-impaired audience. “To be fluent [in sign language], that takes years,” says Janet Bailey, former government affairs representative for the Registry of Interpreters for the Deaf. Another set of interpreters works in spoken language. Some settings require both fluency in a second language and the ability to interpret that language in relation to a field rich in its own terminology. For example, those assisting non-English speaking individuals in a court room must have a concrete understanding of legal lingo, just as those working in a hospital should be well-versed in medical terms.

Translators rely on the power of a precise pen to convert written materials from one language to another. The aim is to make the cross-language version a carbon copy of its original, which requires accurately recording the facts while retaining as much of the style and structure as possible. While interpreters work in schools, hospitals, courtrooms and conference centers, translators often work from home.
Having a knack for marketing is beneficial for freelance interpreters and translators seeking to broaden their clientele. By 2022, the Bureau of Labor Statistics projects 46 percent employment growth for interpreters and translators, which is much faster than the average for all occupations. The field is on track to add more than 29,000 new positions during that period. As diversity in the U.S. increases and globalization continues at a breakneck pace, so will the demand for spoken-language interpreters. Job prospects are especially bright for those fluent in Chinese, German, Russian, Portuguese and Spanish. Sign-language interpreters should also expect an employment boom, thanks to the popularity of video relay, a Skype-like service that enables people who are deaf to communicate with interpreters online. Greater interaction and trade among people throughout the globe and continued demand for military interpreters and translators should also pave the way for increased employment in this field for years to come. According to the BLS, interpreters and translators earned a median annual salary of $42,420 in 2013. The best-paid earned more than $77,140, while the lowest-paid earned less than $22,180. Industries that pay well include architectural and engineering, the federal executive branch, office administrative services and academia. The top-paying metropolitan areas are clustered on the East Coast and include the District of Columbia; Bethesda, Maryland; and Augusta, Georgia.

2. Community interpreting

Community interpreting is a specific type of interpreting service which is found more in community-based than organisational situations. It is a particularly vital service in communities with large numbers of ethnic minorities, enabling those minorities to access services where, due to the language barrier, they would otherwise find it difficult. Situations where such interpreters are necessary are typical include medical, educational, housing, social security and legal areas.

Community interpreters need not only to be fluent in the language that they are interpreting, but also with the public services involved, to be aware of the cultural and racial implications of the interpreting work. Interpreters are also expected to follow the Interpreter's Code of Ethics.

The professionalization of community interpreting Community interpreting, which includes court and medical interpreting, is following the typical pattern of a profession in its infancy. In the beginning it is characterized by a lack of standards for training and practice, disorganisation and disunity among practitioners, a lack
of recognition of the profession among clients and the public, and poor working conditions. These circumstances improve as practitioners unite and form professional associations to impose discipline and standardization and to achieve recognition through education, legislation and public relations. This paper will define the terms "community interpreting" and "profession," present a comparative analysis of community interpreting and other professions, and recommend a course of action to promote the profession in the medium and long terms.

1. DEFINITION OF TERMS

1.1 Community Interpreting

Community interpreting has been defined in a variety of ways, ranging from the kind of interpreting that takes place informally in neighborhoods and community agencies, and is performed by amateurs or ad hoc interpreters (Ref. 1, p. 29), to a more formal occupation involving practitioners with some training in medical, legal, or social service interpreting (Ref. 2). Roda Roberts (Ref. 3) provides a more detailed discussion of these definitions. This paper employs the definition found in the announcement of the First International Conference on Interpreting in Legal, Health and Social Service Settings:

Community Interpreting enables people who are not fluent speakers of the official language(s) of the country to communicate with the providers of public services so as to facilitate full and equal access to legal, health, education, government, and social services (Ref. 4).

Thus, community interpreting is distinguished from other types of interpreting, such as conference or escort interpreting, in that the services are provided to the residents of the community in which the interpreting takes place, not to conference delegates, diplomats, or professionals traveling abroad to conduct business. Other distinctions that set community interpreting apart from conference interpreting are identified by Roberts (Ref. 3): 1) Community interpreters primarily serve to ensure access to public services, and are therefore likely to work in institutional settings; 2) they are more apt to be interpreting dialogue-like interactions than speeches; 3) they routinely interpret into and out of both or all of their working languages; 4) the presence of the community interpreter is much more noticeable in the communication process than is that of the conference interpreter; 5) a great many languages, many of them minority languages that are not the language of government in any country, are interpreted at the community level, unlike the limited number of languages of international diplomacy and commerce handled by conference and escort interpreters; and 6) community interpreters are often viewed
as advocates or "cultural brokers" who go beyond the traditional neutral role of the interpreter.

Other terms have been used to describe this activity. In the United Kingdom, for example, "public service interpreting" is the preferred term; while in Canada, "cultural interpreting" is often used. Other designations include "dialogue interpreting" and "ad hoc interpreting." "Community interpreting" seems to be the term most widely accepted in the literature, however (Ref. 3).

1.2 Profession

*The American Heritage Dictionary of the English Language* defines the term "profession" as "1) an occupation or vocation requiring training in the liberal arts or the sciences and advanced study in a specialised field; 2) the body of qualified persons of one specific occupation or field." The term has been used in a variety of contexts throughout history, beginning with the religious connotation of taking vows or expressing a belief. The sense of an occupation or calling came along later. In modern times, medicine, law, and the ministry have been considered the original "learned professions" (jokes about the "first profession" notwithstanding), and are regarded as models for others to emulate (Ref. 5, p. 13). This is especially true of medicine, which has reached the pinnacle of prestige and power in the United States. Sociologists, in particular, have studied the process whereby an occupation becomes a profession and thus enhances the social status of its practitioners.

This discussion of professionalization centers on the work of Joseph Tseng (Ref. 5), who has written a comprehensive review of the literature on professionalism and developed his own model based on conference interpreting in Taiwan. After presenting Tseng's findings and conclusions, I will apply his model to community interpreting in the United States.

2. Professionalization

Tseng reviews the writings of a number of scholars who have examined the process whereby an occupation becomes a profession. He identifies two schools of thought, those who accept the "trait theory" of professionalization and those who uphold the "theory of control."

2.1 Trait Theory
The trait theory states that an occupation becomes a profession by attaining certain characteristics, including adherence to a code of ethics, a body of theoretical knowledge, licensure or registration, and loyalty to colleagues. Proponents of the trait theory have devised checklists of attributes that can be ticked off to determine how far a given occupation has progressed toward the goal of professionalization (Ref. 6).

2.2 Theory of Control

The theory of control, on the other hand, goes beyond internal characteristics and looks at how the occupation relates to other components of the labor market and institutions in society. According to this view, the more control practitioners of an occupation are able to exert over the substance of their work and the market in which they operate, the more professionalized the occupation. Tseng notes that the theory of control views professions in terms of the amount of power they wield, and that professionalization is a collective effort rather than an individual one: "Powerful professions are characterized by powerful associations" (Ref. 5, p. 20).

An occupational group can exert both internal control (over the body of knowledge and training required for entry into the field and the behavior or ethics of the practitioners) and external control (working conditions and relations with clients). The legal profession, for example, defines not only the curriculum of law schools and the content of bar exams, but also the standards for training and testing in related occupations (paralegals, court reporters, court clerks). As a result, these related occupations have comparatively little autonomy and are less likely to attain the degree of professionalization that lawyers and judges enjoy.

One element of prestigious professions that has often been remarked upon is the mystification of the specialised knowledge acquired by practitioners. Often the aura of mystique is created by using terms of art and jargon when "talking shop" with colleagues, thus excluding the uninitiated from the dialogue (Ref. 7, pp. 40-41). A profession that succeeds in mystifying its expertise is able to control the market by prohibiting interlopers from practicing the profession.

A corollary to the mystification principle is the notion that professions gain power by defining the needs of their clients rather than allowing the clients to set the agenda (Ref. 8). Thus, until recently it was virtually impossible to obtain a divorce without retaining an attorney, because it was impossible for a layperson to know what he needed to do to achieve the goal of legally severing marital bonds. It was
not until a few reformers wrested that power away from attorneys by writing self-help books, complete with sample forms and detailed checklists, that it finally became possible to accomplish an uncontested divorce without retained counsel. (If any property or children are involved in the divorce, which is usually the case, it is still impossible to proceed without a lawyer.) If a client is able to come to a practitioner and say, "I know what I want, just help me with the technicalities," as in the case of an interior decorator or a hairdresser, the occupation does not have a great deal of autonomy or power. If the client is able to understand what the practitioner is doing to help him accomplish his goal, he maintains a certain amount of control over the transaction. On the other hand, if he consults a physician who performs a strange test on a mysterious machine, for example, he has no means of challenging or questioning the physician's judgment.

The theory of control also posits that powerful professions establish alliances with the state. If they are perceived as performing a service that benefits the public, the state will grant them special privileges and independence. They are more likely to be self-regulated than other occupations (consider the Bar Association's role in writing bar exam and disciplining its members, for example), and this autonomy, in turn, enhances the public's trust in the profession (Ref. 9).

Tseng concludes that the theory of control is more useful than the trait theory for understanding how an occupation becomes a profession, but it fails to provide guidelines for an occupation that aspires to achieve that objective. Consequently, he provides his own model of professionalization, which draws upon elements of trait and control theory and adds components based on his experience with conference interpreting.

2.3 Tseng Model

According to Tseng, the first phase in the process of professionalization is market disorder. This period is characterized by fierce competition among the practitioners of an occupation:

Practitioners in the market cannot keep outsiders from entering practice. They themselves may have started practice as outsiders or quacks. Recipients of the service either have very little understanding of what practitioners do or very little confidence in the services they receive. It is very likely that the public simply does not care about the quality of the services. Hence, distrust and misunderstanding permeate the market. What matters more to clients, in the absence of quality control, is usually price. Whoever demands the lowest fees gets the job. .... When the clients need services, they simply call upon anyone who is around and asking a
reasonable fee. Clients who demand quality services are usually troubled by the fact that they do not know where to get qualified practitioners for services (Ref. 5, pp. 44-45).

Unlike doctors or lawyers, who are able to mystify their occupations, interpreters deal with clients who think they know what interpreters do (and think it is very simple), but in fact do not. Furthermore, in many cases (especially in community interpreting settings) the professionals who work with interpreters do not value the interpreting service nearly as much as a patient values his health or a legal client his freedom. The upshot is that interpreting is not mystified by the client's ignorance, but merely devalued.

In such a situation, practitioners have little incentive to obtain specialised training. As competition increases, however, they may view training as a means of obtaining a competitive edge. Ironically, Tseng views training as a source of both cohesion and disturbance of the market. He explains that initially, "training schools vary considerably in admission standards, duration of training, curricula and the qualifications of graduates and instructors." Training institutions may end up competing for students to stay afloat, and as a consequence, they "may oversupply the market with excessive numbers of practitioners." The increased competition makes it difficult for practitioners to convince clients "to respect their job descriptions and consequently their control over the working conditions." The result is a vicious cycle of unprofessional behavior and mistrust of practitioners by their clients (Ref. 5, p. 46).

Thus begins Phase II, the consolidation of the profession and the development of a consensus about practitioners' aspirations. Training institutions must adapt to an increased demand for quality services. They also support the emergence of professional associations as a means of enhancing the prestige of their graduates. Tseng views the professional association as a critical factor in professionalization. In this third stage, professionals can really work collectively with their colleagues to exert their influence over their job description and the behavior of their colleagues, control admission into their circle and appeal to clients and the public for recognition of the profession. The power and achievements of the association strengthen the commitment of members to the course they are pursuing (Ref. 5, pp. 48-49).

The next step is for the professional association(s) to formulate ethical standards. "The enforcement of the code of ethics is crucial," Tseng points out, "because it functions externally as one of the bargaining chips to earn public trust and internally as an indispensable tool for internal control" (Ref. 5, p. 49). He also
emphasizes the interdependence of the code of ethics and the professional association: As professional associations become more influential, their codes of ethics become more sophisticated and are more strictly enforced; but if enforcement is weak, the associations cannot be powerful or function properly.

Another factor in increasing professionalization is control of admission to the profession. A strong association can require all practitioners to be members in good standing in order to practice legally. It may also play a role in accreditation of practitioners, although that function is often reserved to the government. In the United States, three related professional organisations exemplify this transitional stage. On one end of the continuum is the American Translators Association, which has made accreditation a condition for active membership but has not managed to obtain any legal recognition for this status; in the middle is the court interpreting profession, represented by a number of organisations that have at best an advisory role in government-run certification programs; and at the other extreme is the Registry of Interpreters for the Deaf, which administers its own legally-recognised and enforced certification program.

As professional associations gain strength, they are able to exert more influence on the public through publicity campaigns. "With publicity measures," says Tseng, "the association tries to convince the clientele and the public to accept its definition of the professional content of work and working conditions. In other words, the purpose is to achieve market control" (Ref. 5, p. 51). If the public relations campaign is successful, the professional association can then try to influence political and legal authorities through lobbying campaigns with a view to achieving legislative recognition and licensure. This marks the final phase of Tseng's model, at which point the profession has managed to ensure its own protection and autonomy.

The transition from Phase I to Phase IV is not a smooth or quick progression, Tseng warns. "It is not a peaceful evolution, but rather a process involving conflicts and a power struggle at each stage." In particular, evolving from Phase I to Phase III depends on the resilience of the practitioners aspiring for professionalization in holding out against unqualified competitors and market encroachers. The consensus and commitment reached at the second stage are fragile, because practitioners may change their occupation if better job alternatives are available or making a living becomes too demoralizing, thus shrinking the population and reducing the force of the professional aspirants (Ref. 5, p. 53).

Tseng makes it clear that the professional association is a sine qua non for professionalization, but that even with an association in place, dissent among the
members can weaken its effectiveness. A key factor is enforcement of the code of ethics: The effectiveness of the professional association in projecting the collective image of the profession to the public and legal authorities rests upon the extent to which it can control and develop the expertise and enforce the code of ethics. It is impossible to overemphasize its importance and relevance to the overall development of the profession (Ref. 5, p. 54).

Tseng stresses that professionalization is a circular process, with each phase providing feedback and reinforcement to the previous phase. It is also important to look at the social context in which an emerging profession exists, he notes. If other, more powerful professions oppose the recognition of the occupation in question as a profession, it will have a more difficult time emerging. For example, Ruth Morris (Ref. 10) has shown that the legal profession feels threatened by autonomy or independent thinking on the part of a court interpreter, fearing that the judge's role of interpreting the law and the attorney's role of presenting evidence will be usurped by the interpreter. The legal profession has tight control of the body of knowledge required for practicing law, and it will not easily relinquish that control to an allied profession. In her research, she has found negative judicial views of the interpreting process and of those who perform it, in the *traduttore traditore* tradition, spanning the gamut from annoyance to venom, with almost no understanding of the linguistic issues and dilemmas involved. Legal practitioners, whose own performance, like that of translators and interpreters, relies on the effective use and manipulation of language, were found to deny interpreters the same latitude in understanding and expressing concepts that they themselves enjoy. Thus they firmly state that, when rendering meaning from one language to another, court interpreters are not to *interpret*—this being an activity which only lawyers are to perform, but to *translate*—a term which is defined, sometimes expressly and sometimes by implication, as rendering the speaker's words verbatim.

The law continues to proscribe precisely those aspects of the interpreting process which enable it to be performed with greater accuracy because they have two undesirable side effects from the legal point of view: one is to highlight the interpreter's presence and contribution, the other is to challenge and potentially undermine the performance of the judicial participants in forensic activities (Ref. 10, p. 26).

Another factor identified by Tseng in his review of the literature on professionalization is public perception that the occupation is important and connected to the well-being of the people. ... When a particular service of a rising profession is not in demand, the public is not likely to recognise its importance and
relevance to their lives. As a result, actions taken to persuade the public to support the professionalization of a particular occupation cannot be effective (Ref. 5, pp. 56-58).

Once again, the court interpreting profession provides a pertinent example of the role of public perception in the recognition of an occupation. Because foreigners and foreign languages are not viewed favorably in courts of law (Ref. 11), and because of the anti-immigrant, anti-criminal-defendant sentiment prevailing in many societies today, anyone associated with immigrants in the courts is regarded as undesirable. Consequently, providing qualified interpreters for litigants who do not speak English is a low priority. Morris sums up the issue unequivocally:

The law's denigratory attitude to foreigners, and its related distaste at having to deal with problems which arise from their presence in the host country, exclude its making proper interpreting arrangements for its dealings with them. In this way, its dire fears about defective communication become self-fulfilling (Ref. 10, pp. 28-29).

The same can be said of other areas of community interpreting, in which the interpreter is often seen as a crutch that enables an immigrant who ought to have learned English to draw public benefits of some sort.

After presenting his model of professionalization, Tseng discusses numerous obstacles to professionalization. The first one is "confusion of the professional title" (Ref. 5, p. 63). It is well known to translators and interpreters that the lay public does not understand the difference between translating and interpreting, and often misuses the terms. Furthermore, Morris (Ref. 12) has written extensively on the legal profession's attitudes toward court interpreters, and she emphasizes the need to distinguish between interpreting as an "intralingual" process that is performed by judges and that involves "determining the 'true' meaning of a written document," and the "interlingual" process involving the transfer of messages from one language to another (Ref. 10, p. 25).

Another obstacle to professionalization cited by Tseng is the lack of a systematic body of knowledge exclusive to the profession. It is a source of great frustration to translation and interpretation professionals that anyone who has any familiarity, no matter how rudimentary, of a foreign language thinks he can interpret and translate. Thus, knowledge of languages, the basic foundation of the profession's body of knowledge (and the only aspect visible to the lay public) is not exclusively held by its practitioners. Tseng points out that little serious research has been conducted on interpreting, and there is still no consensus about whether
interpreting is an art or a science (Ref. 5, p. 68). A corollary to this obstacle, then, is public misconceptions about the profession. Tseng notes that clients do not know how to recruit qualified interpreters, thereby enabling unqualified interpreters to survive in the market, provided they can maintain good relations with the clients (Ref. 5, p. 70). Paradoxically, he also points out that because of the common misconception that interpreting "is an effortless activity that can be done by any bilinguals" and that interpreters are "machines that do code-switching automatically from one language to another," clients think that it is easy to evaluate the quality of the interpreting services they are receiving. He concludes that "only when clients have no clue on which to base their evaluation of the interpretation can interpretation evoke any sense of awe among clients. This is detrimental to professionalization" (Ref. 5, pp. 70-74).

3. Community Interpreting In The United States

Roberts asserts that community interpreting, though "the oldest form of interpreting in the world, has been the most neglected both by practising interpreters and by scholars" (Ref. 3, p. 127). Her description of community interpreting in general is an accurate depiction of the current situation in the United States. Whereas court interpreting is just beginning to emerge as a recognised profession in this country, albeit with obvious growing pains, other types of community interpreting are far behind. Two states, California and Washington, have attempted to implement certification programs governing certain aspects of medical interpreting, and fledgling medical interpreter associations have been founded in California, Washington, and Massachusetts.

In other institutions, such as social service agencies and school districts, Roberts' categorization of community interpreters, ranging from individuals engaged in interpreting as a full-time occupation to unpaid volunteers (Ref. 3, pp. 130-132), is apropos. In these settings, interpreting is rarely recognised as a separate occupation and is likely to be performed by employees as an adjunct to their normal duties, or in the case of languages of lesser diffusion (LLDs), by relatives of the non-English-speaking party, including children. These ad hoc interpreters receive no training whatsoever, and are not members of any relevant professional associations. As a result, they feel no sense of commitment to interpreting as a profession.

Thus we see a vicious circle similar to that described by Tseng: Practitioners receive little recognition and low pay, and therefore have no incentive to obtain specialised training; consequently, training programs are rare and not well-funded; the low prestige and limited earning potential makes community interpreting
unattractive as a career option for talented, well-educated individuals with bilingual skills. As noted above, prevailing anti-immigrant attitudes in the United States contribute to the low prestige of community interpreting. Unlike conference interpreters, whose clients are powerful leaders of the business and political worlds, community interpreters serve powerless members of society.

An added difficulty is that in many languages, there are few opportunities to work full-time as interpreters, and practitioners must engage in other occupations, such as tax preparation or real estate sales, which give them the flexibility to take occasional interpreting assignments. Because they do not specialise in interpreting, these practitioners do not have an opportunity to perfect their skills.

The market disorder described by Tseng also characterized community interpreting in the United States. Clients have no way of knowing which interpreters are competent, since there is no certification program in most areas and in most languages. Thus, they tend to accept the lowest bidder, which intensifies the competition among rival interpreters. The result is often unprofessional behavior, which further lowers the public's opinion of the occupation.

3. Translation of advertisement

General Framework of Advertising Localization

The general framework would be that of communication and marketing strategies adopted by multinational companies especially French multinationals.

The debate between the upholders of global standardization and those of local adaptation is still open and will likely stay that way as long as the Earth is teeming with different languages and cultures. Nevertheless, the elements of this debate should be defined and elucidated briefly.

International advertising consists of using the same strategy of communication in all targeted countries. The advantage of this approach lies mainly in the economies of scale generated because of the standardization of the campaign.

Numerous arguments, whether theoretical or practical, were given to justify the internationalization of some products advertising campaigns.

Among the most frequently given arguments, we name the following:
The standardization of consumer behaviors in many countries (a tangible evidence of the cultural homogenization).

- The emergence of similar new categories of consumers on the international level (new transnational markets).
- The introduction of international themes and icons thanks to the television networks and the pop music (movie stars and supermodels)

To that, one may add the relatively scarce numbers of brilliant ideas in the field of communication and thus it is easy to understand why companies tend, in their vast majority, to this type of standardized strategy.

But it is also obvious that the risks of a forced standardization are not insignificant. The relevance and the influence of the local culture are still very substantial in numerous countries around the globe including in Western Europe. It is indeed very risky not to adapt communication to some local markets especially in countries where the cultural tradition is still very present.

Faced with a potential failure, which can have serious sequels financially speaking, the trend towards localization is gradually gaining ground. But what does it really entail in the advertising field?

Localization of international advertising campaigns consists of adapting the company's communication to the specificities of the local environment of the hosting countries targeted by the campaign. This local environment could be divided in several components to which the localizing translator must pay careful attention:

- **The socio-cultural component:** which includes the local particularities stemming from religion, mores, social and commercial habits, rules of conduct and ethical norms. In short, this component is related to the main features of the hosting culture and society.

- **The politico-legal component:** which includes the local particularities stemming from the nature of the political system, the stage of opening onto the world, the restrictions imposed on advertisements and the regulations related to information and to certain products (such as spirits and tobacco)

The localization of advertising campaigns consists of adapting the company's communication while taking into account the above-mentioned parameters. The relevance and influence of these parameters are certainly varied according to regions and countries but overlooking them leads undoubtedly to the failure of the campaign.

In this context, the translator plays a key role in the adaptation of the communication campaign. Beside his role as a translator of the speech – strictly
speaking – he must make sure that the socio-cultural restrictions, which could be problematic in the advertising transfer, are taken into consideration.

The issue, which is at the heart of multilingual communication in this globalized era, is about managing cultural differences between the different hosting countries of a single advertising campaign.

I shall try to explain briefly the terms of the problem and the diverging points of view of the parties involved in this process concerning specifically the cultural issue.

First of all, we have the sponsors of the ads (in other words the producers of goods and services) who champion an offensive approach with a very peculiar conception of culture stating the following: culture is "global"; it is American and global based on international icons and standard messages.

Then we have the point of view of communicators/advertising executives who consider that communication applies for a particular public viewed as a "target" and known as the "target audience". For them, culture is defined as the culture of a transnational group of consumers having the same life style and similar consumption habits.

And finally, we have the point of view of the ads translators/localizers. As linguistic and cultural go-betweens, translators are, by principle, in a mediation position that allows them to see the problem from the conciliatory and flexible angle of interculturality.

I shall give here a few actual examples of the intercultural approach of translators within the framework of international advertising. The recurrent question for them being: how to convey a single message written in two different languages without losing neither the spirit nor the identity?

“The management of the other”, which is what international advertising is all about, will be a challenge for the translator/localizer at varying levels related to the different parts of the advertising message namely: the image on one hand, and the text on the other. Within the latter (the text of the ad), one can recognize: the brand name, the slogan or the catch line and finally the caption.

Every part of these could be a problem when transferring it from one language to another. And every one reflects a facet of the cultural issues.
To understand the stakes of the problem, one should think in **semiotic** terms, that is to say that culture is embedded in linguistic, plastic, graphic and pictorial signs that constitute the message.

For the sake of convenience, we are going to distinguish between the advertisements that have been graphically adapted and those that have been adapted textually before looking into the relation between the text and the graphics which is an essential element in advertising.

The adaptations in content and form that we are going to see are typical examples of the cultural problem in the field of advertising.

The first example of international advertising is what we can call the "graphic adaptation". In this **advertisement for the perfume Tuscany**, there was a transformation of the ad's framework. The image background was adapted to the socio-cultural environment of the hosting country. The substitution of a Mediterranean type "street scene" for an "Italian" type family scene is not insignificant. It aims at adapting the semiotic elements of the original iconography to the imagination of the targeted Arabic consumers and to life scenes that are more common in Arab societies (the cafes and their terraces)

In brief, the observed adaptations of the advertising image can be divided in two categories: on one hand, the adaptation of the meaning related to the background in the different ad's versions. On the other hand, the adaptation of the relation between the chosen background and the product in question.

a) **Regarding the iconography**; we find the same graphic elements in the French and Arabic versions: the perfume bottle is at the bottom of the page on the right; the advertising character (a woman) is at the center of the image and moving. She's displaying the same smile in the two ads and the extras on the background are in the same position (sitting around a table). We can thus notice, on the iconographic level, the same scene shot from the same angle in both versions.

But despite these common points, we easily notice a radical scene change when we go from one language to another. Instead of the indoor scene poorly lit and well delimited, one can see an outdoor scene much brighter and more open to the eye. The contrast between shooting indoors and outdoors is well illustrated by moving from a family scene (in French) to a street scene (in Arabic); the change is also obvious in the setting and the extras in the background. We go from the backyard of a house to a busy street. The impression of graphic similarity between the two versions is maintained mainly by the unity of perspective that puts the perfume bottle and the woman on the same line in both ads. The perfume is on the
foreground, the character in the middle distance and the rest in the background blurred but crucial.

b) Regarding the meaning: this graphic stratification renders the background elements that are decisive in determining the meaning of the advertising message. But these elements are totally different in the two versions, which leads to a change in meaning despite an apparent unity of perception. The unity is due to the Italian identity of the product in both versions whereas the difference is due to the shown aspect of this Italian identity. In both cases, the perfume brand name, clearly mentioned in the foreground (Tuscany per Donna) reflects the identity of the product and guides the reading of the advertising message. But the interpretation of the scene is also dependent on other graphic elements especially in this case, the elements that vary from one version to another.

The privacy of the house is replaced by the exuberance of seduction, and the family smile by the flirtatious laughter. Thus the attitude of the ad's character could be interpreted differently. Instead of the complicity of the female attitude in French we have the feigned playfulness of the character in Arabic. In fact, in one version the woman turns her eyes towards the family and in the other version she turns her eyes away of the young men in the background. And yet it is the same character, the same smile and the same look; only the angle of shooting has been changed completely altering thus the global meaning of the message.

The product (the perfume) which is at the heart of the ad doesn't bring about joy and delight in the family but instead it has a seductive power in attracting the attention of men on the woman who is wearing it. Thus the scene is totally different but it perfectly fits with the prevailing social representations in the cultural contexts targeted by the product. Pragmatism establishes therefore the nature of iconographic adaptation in international advertising.

Let us take now a case of textual adaptation that illustrates, among other things, the ideological dimension of advertising message.

As example, we shall take the advertisement of the luxurious watches Tissot that have at least four different versions (French/ English/ Arabic/ Polish) and were broadcasted simultaneously in four different languages. What particularly interests me at this point is to show how the advertising message was adapted by translators to the real restrictions of the targeted market.

Let us take the French and Arabic versions.

This textual adaptation is visible on two levels.
On one hand, on the level of rhetoric images with the translation of the expression "blue planet" in French by "our mother, the Earth" in Arabic which is more idiomatic and emotionally-charged.

And on the other hand, on the level of the ideologically chosen words, with the translation of the word "citizen" by "inhabitant" in order to neutralize the political dimension that is still very consequential in Arabic because it refers to a type of government that is rare in the Arab world (the republican and democratic system); to that we could add the universalistic range of the original message ("we are all citizens of the blue planet") that could irritate some nationalistic regimes.

These two examples of localization show how the interaction between the translation itself and the cultural factors of the targeted market takes place within the commercial communication.

Let us now take an example of localization that illustrates, in the same time, an adaptation of the text and the image and beyond that an adaptation of the interaction between linguistic signs and graphic signs in international advertising.

We shall examine an advertisement for the perfume Poeme by Lancome that was a huge success in France and Europe. We have four versions in four different languages (French/ English/ Portuguese/ Arabic).

The message efficiency lies in its poetic nature at both the text and image levels as well as in the double meaning of the woman's speech (interpreted by Juliette Binoche) who intones in French a line of poetry as a slogan ("You are the sun that rises to my head).

Needless to insist on the real and objective difficulty to adapt such a message whose meaning even in French is still ambiguous and subject to several interpretations.

(It is noteworthy that in the English version, this line was adapted as follows: “You are the sea, you cradle the stars” and in the Portuguese version as follows: “Tu es o sol que me escaladante a me cabeca”)

4. The role of translators in society
Translation is a fundamental and universal human right. Not a commodity nor a form of aid we need to bring to poor countries in the developing world. It is also needed right on our doorsteps. Translation can help bring about a more cohesive society in the context of integration, working with immigrants and asylum-seekers. This group often requires language assistance to be able to interact with public services, such as health care, social security, education, police, etc. Translation is a first step, a stepping stone, for integration.

In this context, non-market and non-profit translation play an essential role. This is a new reality, which – together with the radical transformations the sector is presently undergoing – will bring about new attitudes towards translation and new working methods. It is therefore essential to reflect on these developments and take them carefully into account, so that we can manage these changes and are not taken aback by them.

Interpreting in the globalised world It is a fact that global communication becomes more and more intense, as time goes by; multinational corporations with their members travelling on a regular basis, international institutions like the EU or the UNO, people choosing to spend their holidays abroad, immigrants trying to integrate in foreign societies and so on. All such activities are motivated by or at least concern economic interests. These mobility flows desire to benefit from the economic advantage of a foreign country, which is scarce or not apparent in their own country, such as raw materials, agriculture, heavy industry, tourism, fishery or job opportunities. All these bring nations closer. But these unique characteristics on economic terms are also irrefutable parts of identity on cultural terms; they shape the particular mentality of the society and are obvious in the way of life. That is why we can conclude that globalization is both an economic and a cultural process that implies the interrelation between economy and culture. The advent of the globalising era constituted part of the work of scholars, like S. Huntington ("The clash of civilizations and the remaking of world order")1. These scholars referred to the new international order on both economic and cultural terms. Besides the theory, it is a fact that we should face the new global context, part of 1 Huntington, Samuel P., “The clash of civilizations and the remaking of world order”, New York, Foreign Affairs, 1996. 2 which is our culture, and move on to consider the re-definition of our identity in it. But we should also keep in mind that language belongs to the immaterial culture of every cultural group. It constitutes an integral part of every culture and nation. Language not only gives people the
ability to communicate and declare their identity, but also embodies the culture itself; language works as a mirror that reflects the cultural characteristics of each ethnic group. And as cultures constantly change and develop - which is a natural process, languages do the same. But now world order seems to follow a global-oriented direction. So, this natural development of cultures takes place in a globalised context and wavers between local characteristics and global dynamics. That is why we can do nothing else but wonder what our languages will turn out to be and to what extent global forces will affect the development of their distinctive features; whether cultural globalisation will reinforce diversity of the unique character of nations or whether the fears of homogenisation will become true. This is the point where interpretation starts playing the primary role. In the context of global communication, interpreters work in order to help speakers of every nation to get their message across and convey their ideas. The “dialogue of cultures”, which presupposes equal partnership and mutual respect among nations; this dialogue can enable all partners to gain from each other’s experiences. Through interpretation we can foster a greater cultural dialogue and we can exchange our cultural characteristics, so as to better comprehend our differences and finally find a way to use exactly these differences in order to achieve common goals. That is why culture-and language- should not be understood as an element of separation and conflict, but as a connecting factor which brings people together. The prerequisite of trust But then another issue occurs. Innumerable references internationally have been dedicated to the distrust against interpreters regarding the accuracy of the transmitted message and the faithfulness to the words of the speaker whose message they interpret. This distrust was present not only in the past but is also present today. We can find examples in the First Opium War between Britain and China (1839-1842), when the interpreter Gutzlaff was accused of giving the impression of being a spy; 3 without even being clear which side he was on. 2 His colleague Bao Peng had then been characterised as a “liar” and even a “traitor” by the British side.3 And a recent example: in 2003 in Iraq many suspected the interpreters of tampering during interpreting. 4 We can easily conclude that interpreters can enjoy respect only when they use their knowledge in the framework of trust during the process of communication. In other words, assuring trust among the interpreter and the dialogue parties is a prerequisite for achieving the goal of communication through the interpreting process. Because only when the dialogue parties feel trust about the clarity of the transferring messages, they can express themselves as if they were talking the same language, without having any doubts for the interpreter tampering the meanings. That is why the “transparent” and “neutral” role of the interpreter is a sine qua non for the communication. 5 The invisible presence of the interpreter With the terms
“invisibility” or “transparency” of the interpreter we mean that the interpreter contributes to the communication only with the transfer of the ideas expressed from the one dialogue party to the other, without interacting himself anyhow with the parties. The main reason justifying this strict attitude is the protection of the interpreter from the possible “attacks” by the dialogue parties accusing him of altering the meanings, as well as his exemption from undertaking the responsibility for any possible final decision at the end of the communication process given that he is an “inactive” speaker, a simple deliverer of others’ ideas, a neutral interpreter. However, how inactive this inactive speaker is, is a relative issue. This relativity regarding the role of the interpreter indicates the need for a clear definition of his duties. Because only the guideline of neutrality does not solve the problem; in fact, it may complicates it even more. 2 Wang-chi Wong, p. 47. 3 ibid., p. 52. 4 Palmer, p. 20. 5 Le & Ménard & Van Nhan, p. 93. 4 This need for the exact definition of the interpreter’s role is being highlighted by many researches, like that of Anderson, according to which whatever the interpreter does, one of the communication parties tends to be disappointed by the interpreting. 6 Other researchers that focused on the role of the interpreters during the communication process are Le, Ménard & Van Nhan 7 and Davidson 8, as well as Pöchhacker who refers to a “neutral identification” of the interpreter with the speaker; in other words he says that the interpreter has to be in the middle of the interaction of the communication process without being influenced by it. In the research of Angelleli regarding the role of the interpreter we find an interpreter stating; “A professional interpreter has to be neutral. His job is to facilitate communication. Nothing else…” At this point we can add the so-called conduit interpreting model of Reddy (1979) 9, which defines interpreting as a process seen through the speaker of the source language; that means that the interpreter has to focus on the ideas expressed by the source-language speaker. The visible interpreter has the final say No matter how hard the interpreter tries to be neutral and passive in the dialogue process, he takes part actively in the communication. Even the general guideline that the interpreter has to be “neutral” indicates that the presence of the interpreter is so obvious, that he himself has to try to remain “inconspicuous”. To be more specific: even the selection of the words in order to express the ideas of the speaker in the target language consists of an active decision-making by the interpreter, since every word has a social—or even political—profile. 10 Apart from that, since interpreters choose what to say and how, they make direct decisions, and as decisions, they can’t be anything else but subjective! 11 Davidson adds that interpreters cannot be neutral language machines because they are confronted with two language systems that do not perceive in the same way the information of each context. 12 6 Anderson, p. 212. 7 Le & Ménard & Van Nhan, p. 96. 8 Davidson, p. 402. 9 Wadensjö (1995), p.
Besides, the process of interpreting itself orientates the “interpreting product” to the receiver of the message in order to achieve the communication between the dialogue parties. As a result, the neutrality of the interpreter regarding the transfer of the ideas expressed by the speaker in the source-language is being limited by the need to choose the way of interpreting everything, determining that way if the dialogue parties will communicate successfully. In other words, interpreters cannot focus only on the source-language-speaker in order to remain neutral; they should keep in mind the target-language-message-receiver that has to understand the ideas expressed in another language system. Consequently, neutrality has to give place to the communication target.

Lecture 23.

Problems in the process of translation and solutions

Plan:

1. Problems in interpretation (oral translation)
2. Problems in written translation
4. Mistakes in editing. Solutions

1. Problems in interpretation.

Listening / Note taking

- Fast speaking speaker, hard to interrupt / to slow down if the chair doesn't signal him
- Speaker forgetting about the interpreter and going on and on
- Speaker stopping too often and/or too early (before you get to understand the idea he's explaining)
- Chair, panelists or delegates chatting while you're trying to listen

Reading / Remembering

- Bad links, not knowing who does what to whom / what has to be changed because of what and by whom / ... 
- Forgetting tenses (changes done, being done or to be done?)
- Indecipherable symbols or abbreviations - and putting on a perfect poker face instead of facial expressions that would indicate to the entire audience that your are TOTALLY lost: Double effort.

Speaking
• Being listened to (lately, we had a room of 100, with 80 francophones chattering while my colleague was trying to talk loud enough to be understood by the remaining 20 anglophone delegates).

• Not being interrupted by the speaker (they'll tend to take back the floor when you pause for longer than 0.5 seconds. When you are trying to decipher your notes, the pause is often mistaken - people think you're done).

• Managing to focus when your speaker turns out to be fluent enough in your target language to interrupt you and to correct you (ah, legal conferences!) And remembering at what point he interrupted you. And getting going again. (And putting aside your pride. If you're confident enough you won't really care and even be grateful if the speaker himself is kind and understanding).

Misc

• Biactives: Going into the right language;

• Not running out of paper;

• Being prepared to start note taking all the times. Even in a restaurant, after hours, when you have to use your napkin as a notepad (though you always should have a small Moleskine notepad in your jacket) and you colleague's back as a support.

• During Q&A's, when speaker replies in a different language than the one he usually speaks. It might (shouldn't!) happen that you won't be listening from the beginning, since your brain will tell you that you don't need to interpret his intervention.

The concept of translation The main aim of this book is to introduce the reader to major concepts and models of translation studies. Because the research being undertaken in this field is now so extensive, the material selected is necessarily representative and illustrative of the major trends. For reasons of space and consistency of approach, the focus is on written translation rather than oral translation (the latter is commonly known as interpreting or interpretation), although the overlaps make a clear distinction impossible (cf. Gile 2004).

The English term translation, first attested in around 1340, derives either from Old French translation or more directly from the Latin translatio (‘transporting’), itself coming from the participle of the verb transferre (‘to carry over’). In the field of languages, translation today has several meanings: (1) the general subject field or phenomenon (‘I studied translation at university’) (2) the product – that is, the text that has been translated (‘they published the Arabic translation of the report’) (3) the process of producing the translation, otherwise known as translating (‘translation service’). The process of translation between two different written languages involves the changing of an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT ) in a different verbal language (the target language or TL ):

Source text (ST) Target text (TT) in source language (SL) in target language (TL)

Thus, when translating a product manual from Chinese into English, the ST is Chinese and the TT is English. This type corresponds to ‘interlingual translation’ and is one of the three categories of translation described by the Russo-American...
structuralist Roman Jakobson (1896–1982) in his seminal paper ‘On linguistic aspects of translation’. Jakobson’s categories are as follows: (1) intralingual translation, or ‘rewording’ – ‘an interpretation of verbal signs by means of other signs of the same language’ Copyright Taylor & Francis www.routledgetranslationstudiesportal.com MAIN ISSUES 9 (2) interlingual translation, or ‘translation proper’ – ‘an interpretation of verbal signs by means of some other language’ (3) intersemiotic translation, or ‘transmutation’ – ‘an interpretation of verbal signs by means of signs of non-verbal sign systems’. (Jakobson 1959/2004: 139) These definitions draw on semiotics, the general science of communication through signs and sign systems, of which language is but one (Cobley 2001, Malmkjær 2011). Its use is significant here because translation is not always limited to verbal languages. Intersemiotic translation, for example, occurs when a written text is translated into a different mode, such as music, film or painting. Examples would be Jeff Wayne’s famous 1978 musical version of H. G. Wells’s science-fiction novel The War of the Worlds (1898), which was then adapted for the stage in 2006, or Gurinder Chadha’s 2004 Bollywood Bride and Prejudice adaptation of Jane Austen’s Pride and Prejudice. Intralingual translation would occur when we produce a summary or otherwise rewrite a text in the same language, say a children’s version of an encyclopedia. It also occurs when we rephrase an expression in the same language. In the following example, revenue nearly tripled is a kind of intralingual translation of the first part of the sentence, a fact that is highlighted by the trigger expression in other words. In the decade before 1989 revenue averaged around $1 billion a year while in the decade after it averaged nearly $3 billion a year – in other words, revenue nearly tripled. It is interlingual translation, between two different verbal sign systems, that has been the traditional focus of translation studies. However, as we shall see as the book progresses, notably in Chapters 8 to 10, the very notion of ‘translation proper’ and of the stability of source and target has been challenged. The question of what we mean by ‘translation’, and how it differs from ‘adaptation’, ‘version’, ‘transcreation’ (the creative adaptation of video games and advertising in particular, see section 11.1.8), ‘localization’ (the linguistic and cultural adaptation of a text for a new locale, see section 11.2) and so on, is a very real one. Sandra Halverson (1999) claims that translation can be better considered as a prototype classification, that is, that there are basic core features that we associate with a prototypical translation, and other translational forms which lie on the periphery. Much of translation theory has also been written from a western perspective and initially derived from the study of Classical Greek and Latin and from Biblical By contrast, Maria Tymoczko (2005, 2006, 2007: 68–77) discusses the very different words and metaphors for ‘translation’ in other cultures, indicative of a conceptual orientation where the goal of close lexical fidelity to an original may not therefore be shared, certainly in the practice of translation of sacred and literary texts. For instance, in India there is the Bengali rupantar (= ‘change of form’) and the Hindi anuvad (= ‘speaking after’, ‘following’), in the Arab world tarjama (= ‘biography’) and in China fan yi (= ‘turning over’). Each of these construes the process of
translation differently and anticipates that the target text will show a substantial change of form compared to the source.

2. Problems in written translation.

Postediting

Postediting (or post-editing) “is the process of improving a machine-generated translation with a minimum of manual labour”. A person who postedsits is called a posteditor. The concept of postediting is linked to that of pre-editing. In the process of translating a text via machine translation, best results may be gained by pre-editing the source text – for example by applying the principles of controlled language – and then postediting the machine output. It is distinct from editing, which refers to the process of improving human generated text (a process which is often known as revision in the field of translation). Postedited text may afterwards be revised to ensure the quality of the language choices or proofread to correct simple mistakes.

Postediting involves the correction of machine translation output to ensure that it meets a level of quality negotiated in advance between the client and the posteditor. Light postediting aims at making the output simply understandable; full post-editing at making it also stylistically appropriate. With advances in machine translation full postediting is becoming an alternative to manual translation. There are a number of software tools that support post-editing of machine translated output. This includes the Google Translator Toolkit, SDL Trados, Unbabel and Systran.

Postediting and machine translation

Machine translation left the labs to start being used for its actual purpose in the late seventies at some big institutions such as the European Commission and the Pan-American Health Organization, and then, later, at some corporations such as Caterpillar and General Motors. First studies on postediting appeared in the eighties, linked to those implementations. To develop appropriate guidelines and training, members of the Association for Machine Translation in the Americas (AMTA) and the European Association for Machine Translation (EAMT) set a Post-editing Special Interest Group in 1999.

After the nineties, advances in computer power and connectivity sped machine translation development and allowed for its deployment through the web browser, including as a free, useful adjunct to the main search engines (Google Translate, Bing Translator, Yahoo! Babel Fish). A wider acceptance of less than perfect machine translation was accompanied also by a wider acceptance of postediting. With the demand for localisation of goods and services growing at a
pace that could not be met by human translation, not even assisted by translation memory and other translation management technologies, industry bodies such as the Translation Automation Users Society (TAUS) expect machine translation and postediting to play a much bigger role within the next few years.

Light and full postediting

Studies in the eighties distinguished between degrees of postediting which, in the context of the European Commission Translation Service, were first defined as conventional and rapid or full and rapid. Light and full postediting seems the wording most used today.

Light postediting implies minimal intervention by the posteditor, as strictly required to help the end user make some sense of the text; the expectation is that the client will use it for inbound purposes only, often when the text is needed urgently, or has a short time span.

Full postediting involves a greater level of intervention to achieve a degree of quality to be negotiated between client and posteditor; the expectation is that the outcome will be a text that is not only understandable but presented in some stylistically appropriate way, so it can be used for assimilation and even for dissemination, for inbound and for outbound purposes.

At the top end of full postediting there is the expectation of a level of quality which is indistinguishable from that of human translation. The assumption, however, has been that it takes less effort for translators to work directly from the source text than to postedit the machine generated version. With advances in machine translation, this may be changing. For some language pairs and for some tasks, and with engines that have been trained with domain specific good quality data, some clients are already requesting translators to postedit instead of translating from scratch, in the belief that they will attain similar quality at a lower cost.

The light/full classification, developed in the nineties when machine translation still came on a CD-ROM, may not suit advances in machine translation at the light postediting end either. For some language pairs and some tasks, particularly if the source has been pre-edited, raw machine output may be good enough for gisting purposes without requiring subsequent human intervention.

Postediting efficiency

Postediting is used when raw machine translation is not good enough and human translation not required. Industry advises postediting to be used when it can at least double the productivity of manual translation, even fourfold it in the case of light postediting.

However, postediting efficiency is difficult to predict. Various studies from both academia and industry have shown that postediting is generally faster than translating from scratch, regardless of language pairs or translators' experience. There is, however, no agreement about how much time can be saved through postediting in practice: While the industry reports on time savings around
40%, some academic studies suggest that time savings under realistic working conditions are more likely to be between 15–20%.

Postediting and the language industry

After some thirty years, postediting is still “a nascent profession”. What the right profile of the posteditor is has not yet been fully studied. Postediting overlaps with translating and editing, but only partially. Most think the ideal posteditor will be a translator keen to be trained on the specific skills required, but there are some who think a bilingual without a background in translation may be easier to train. Not much is known either on who the actual posteditors are, whether they work mostly as in-house employees or freelancers, and on which conditions.

There are not clear figures on how big the postediting pie is within the translation industry. A recent survey showed 50% of language service providers offered it, but for 85% of them it accounted less than 10% of their throughput. Unbabel, a crowdsourcing postediting translation service, has translated more than 11.000.000 words (November 2014)

Productivity and volume estimates are, in any case, moving targets since advances in machine translation, in a significant part driven by the postedited text being fed back into its engines, will mean the more postediting is done, the higher the quality of machine translation and the more widespread postediting will become.

3. Proofreading

Proofreading is the reading of a galley proof or an electronic copy of a publication to detect and correct production errors of text or art. Proofreaders are expected to be consistently accurate by default because they occupy the last stage of typographic production before publication.

Professional proofreading

Traditional method

A proof is a typeset version of copy or a manuscript page. They often contain typos introduced through human error. Traditionally, a proofreader looks at an increment of text on the copy and then compares it to the corresponding typeset increment, and then marks any errors (sometimes called line edits) using standard proofreaders' marks. Thus, unlike copy editing, proofreading’s defining procedure is to work directly with two sets of information at the same time. Proofs are then returned to the typesetter or graphic artist for correction. Correction-cycle proofs will typically have one descriptive term, such as bounce, bump, or revise unique to the department or organization and used for clarity to the strict exclusion of any other. It is a common practice for all such corrections, no matter how slight, to be sent again to a proofreader to be checked and initialed, thus establishing the principle of higher responsibility for proofreaders as compared to their typesetters or artists.
Alternative methods

**Copy holding** or **copy reading** employs two readers per proof. The first reads the text aloud literally as it appears, usually at a comparatively fast but uniform rate. The second reader follows along and marks any pertinent differences between what is read and what was typeset. This method is appropriate for large quantities of boilerplate text where it is assumed that the number of errors will be comparatively small.

Experienced copy holders employ various codes and verbal short-cuts that accompany their reading. The spoken word *digits*, for example, means that the numbers about to be read aren't words spelled out; and *in a hole* can mean that the upcoming segment of text is within parenthesis. *Bang* means an exclamation point. A *thump* made with a finger on the table represents the initial cap, comma, period, or similar obvious attribute being read simultaneously. Thus the line of text: *(He said the address was 1234 Central Blvd., and to hurry!)* would be read aloud as: “*in a hole* [thump] *he said the address was digits 1 2 3 4 [thump] central [thump] buluhvuhd [thump] comma and to hurry bang*”. Mutual understanding is the only guiding principle, so codes evolve as opportunity permits. In the above example, two thumps after *buluhvuhd* might be acceptable to proofreaders familiar with the text.

**Double reading.** A single proofreader checks a proof in the traditional manner, but then passes it on to a second reader who repeats the process. Both initial the proof. Note that with both copy holding and double reading, responsibility for a given proof is necessarily shared by two individuals.

**Scanning.** used to check a proof without reading it word for word, has become common with computerisation of typesetting and the popularisation of word processing. Many publishers have their own proprietary typesetting systems, while their customers use commercial programs such as *Word*. Before the data in a Word file can be published, it must be converted into a format used by the publisher. The end product is usually called a conversion. If a customer has already proofread the contents of a file before submitting it to a publisher, there will be no reason for another proofreader to re-read it from copy (although this additional service may be requested and paid for). Instead, the publisher is held responsible only for formatting errors, such as typeface, page width, and alignment of columns in tables; and production errors such as text inadvertently deleted. To simplify matters further, a given conversion will usually be assigned a specific template. Given typesetters of sufficient skill, experienced proofreaders familiar with their typesetters' work can accurately scan their pages without reading the text for errors that neither they nor their typesetters are responsible for.

**Style guides and checklists**

Before it is typeset, copy is often marked up by an editor or customer with various instructions as to typefaces, art, and layout. Often these individuals will consult a *style guide* of varying degrees of complexity and completeness. Such guides are usually produced in-house by the staff or supplied by the customer, and should be
distinguished from professional references such as *The Chicago Manual of Style*, the *AP Style-book*, *The Elements of Style*, or *Gregg Reference Manual*. When appropriate, proofreaders may mark errors in accordance with their house guide instead of the copy when the two conflict. Where this is the case, the proofreader may justifiably be considered a *copy editor*.

Checklists are commonly employed in proof-rooms where there is sufficient uniformity of product to distill some or all of its components to a list format. They may also act as a training tool for new hires. Checklists are never comprehensive, however: proofreaders still have to find all errors *not* mentioned or described on them, thus limiting their usefulness.

**Qualifications**

The educational level of proofreaders in general is on par with that of their coworkers. Typesetters, graphic artists, and word processors are rarely required to have a *college degree*, and a perusal of online job-listings for proofreaders will show that although some specify a degree for proofreaders, as many do not. Those same listings will also show a tendency for degree-only positions to be in *firms* in commercial fields such as *retail*, *medicine*, or *insurance*, where the data to be read is *internal documentation* not intended for public consumption *per se*. Such listings, specifying a single proofreader to fill a single position, are more likely to require a degree as a way of reducing the candidate-pool, but also because the degree is perceived as a requirement for any potentially promotable *white collar* applicant. Experience is discounted at the outset in preference to a credential, indicating a relatively low starting *wage* appropriate for younger applicants. In these kinds of multitasking desktop-publishing environments, *Human Resources* may even classify proofreading as a clerical skill generic to literacy itself. Where this is the case, it isn't unusual for proofreaders to find themselves guaranteeing the accuracy of higher-paid coworkers.

By contrast, *printers*, *publishers*, *advertising agencies* and *law firms* tend not to specifically require a degree. In these professionally demanding single-tasking environments, the educational divide surrounds the production department instead of the company itself. Promotion is rare for these proofreaders because they tend to be valued more for their present skill-set than for any potential leadership ability. They are often supervised by a typesetter also without a degree, or an administrative manager with little or no production experience who delegates day-to-day responsibilities to a typesetter. It follows that such listings tend to stress experience, offer commensurately higher rates of pay, and include mention of a proofreading test.

**Proofreader testing**

**Applicants.** Practical job-training for proofreaders has declined along with its status as a *craft*, although many commercial and college-level proofreading courses of varying quality can be found online. There are also available numerous books that instruct the basics to their readers. Such tools of self-preparation have by and large replaced formal workplace-instruction.
Proofreader applicants are tested primarily on their spelling, speed, and skill in finding errors in sample text. Toward that end, they may be given a list of ten or twenty classically difficult words and a proofreading test, both tightly timed. The proofreading test will often have a maximum number of errors per quantity of text and a minimum amount of time to find them. The goal of this approach is to identify those with the best skill-set.

A contrasting approach to testing is to identify and reward persistence more than an arbitrarily high level of expertise. For the spelling portion of the test, that can be accomplished by providing a dictionary; lengthening the word-list conspicuously; and making clear that the test is not timed. For the proofreading portion a suitable language-usage reference book (e.g., The Chicago Manual of Style) can be provided. (Note that knowing where to find needed information in such specialized books is itself an effective component of the test.) Removing the pressure of what is essentially an ASAP deadline will identify those applicants with marginally greater reservoirs of persistence, stamina, and commitment. At the same time, by mooting the need for applicants to make use of a memorized list of difficult words and a studied knowledge of the more common grammatical traps (affect, effect, lay, lie), applicants learn that their success depends primarily on a quality at least theoretically available to anyone at any time without preparation.

**Formal employee-testing** is usually planned and announced well in advance, and may have titles, such as Levels Testing, Skills Evaluation, etc. They are found in corporate or governmental environments with a large enough HR staff to devote to preparing and administering the tests.

**Informal employee-testing** takes place whenever a manager feels the need to take a random sampling of a proofreader's work by double-reading selected pages. Usually this is done without warning, and sometimes it will be done secretly. It can be highly effective, and there will certainly be times when such re-reading is justified, but care must be taken.

There are two basic approaches. The first is to re-read a proof within its deadline and in the department itself. Thus the manager will read from the same copy that the first reader saw, and be aware of any volume and deadline pressures the first reader was under, and can directly observe the individual in real time. This approach can also be followed as a matter of routine. The goal then is not to confirm a specific suspicion of poor job-performance by a particular reader, but rather to confirm a general assumption that the proofreading staff needs ongoing monitoring.

The second approach to informal testing is to wait for some days or weeks and then, as time allows, randomly select proofs to re-read while outside the department. Such proofs may or may not be accompanied by the copy pages that the proofreader saw. Here the re-reader is examining the proof from the perspective of typographical and formatting accuracy alone, ignoring how many other pages the first reader had read that day, and had yet to read, and how many
pages were successfully read and how many deadlines were met under a given day's specific conditions.

4. Economics of proofreading

Proofreading cannot be fully cost-effective where volume or unpredictable work flow prevents proofreaders from managing their own time. Examples are newspapers, thermographic trade printing of business cards, and network hubs. The problem in each of these environments is that jobs cannot be put aside to be re-read as needed. In the first two cases, volumes and deadlines dictate that all jobs be finished as soon as possible; in the third case, jobs presently on-site at the hub are hurried, regardless of their formal deadline, in favor of possible future work that may arrive unpredictably. Where proofs can programmatically be read only once, quality will randomly but persistently fall below expectations. Even the best and most experienced readers will not be able to be consistently accurate enough to justify premium pay.

Production technology can also moot the need to pay a premium for proofreading. In the example of thermographic business-card printing, even when there are no reprints, there is considerable wastage of paper and ink in preparing each of the press-runs, which are separated by color. When (as often happens) there is unused space available on the plate, there is no increase in production cost for reprints that use that space. Only when reprints are so numerous that they push production staff into significant overtime would they increase costs. But significant overtime is usually the result of a high volume in new orders using up the eight-hour day. In such industries proofreading need only – and can only – make a marginal difference to be cost-effective. As for the customers, many will never return even when their jobs are perfect, and enough of those who do need a reprint will find the retailer's cost-saving price to be satisfactory enough to tolerate a late delivery.

Only where workload volume does not compress all deadlines to ASAP and the workflow is reasonably predictable can proofreading be worth a premium wage. Inflexible deadlines mandate a delivery time, but in doing so they necessarily do not mandate delivery before that time. If deadlines are consistently maintained instead of arbitrarily moved up, proofreaders can manage their own time by putting proofs aside at their own discretion for re-reading later. Whether the interval is a few seconds or overnight, it enables proofs to be viewed as both familiar and new. Where this procedure is followed, managers can expect consistently superior performance. However, re-reading focuses responsibility instead of dividing it (as double-reading and copy holding, both described above, do) and obviously requires extra effort from proofreaders and a measure of independence from management. Instead of managers controlling deadlines, deadlines control managers, and leeway is passed to the proofreaders as well as commensurate pay.

Proofreading and copy editing

The term proofreading is sometimes used to refer to copy editing, and vice versa. Although there is necessarily some overlap, proofreaders typically lack any real editorial or managerial authority. What they can do is mark queries for typesetters,
editors, or authors, provided those queries are few and pointed. To clarify matters at the outset, some want-ads come with a notice that the job advertised is not a writing or editing position and will not become one. Creativity and critical thinking by their very nature conflict with the strict copy-following discipline that commercial and governmental proofreading requires. Thus proofreading and editing are fundamentally separate responsibilities. In contrast, copy editors focus on a sentence-by-sentence analysis of the text to "clean it up" and make it all work together. The copy editor is usually the last editor that an author will work with. Copy editing focuses intensely on style, content, punctuation, grammar, and consistency of usage.

**Self proofreading**

Primary examples include job seekers’ own résumés and student term-papers. Proofreading this kind of material presents a special challenge, first because the proofreader/editor is usually the author; second because such authors are usually unaware of the inevitability of errors and the effort required to find them; and third, as finding any final errors often occurs just when stress levels are highest and time shortest, readers’ minds resist identifying them as errors. Under these conditions, proofreaders tend to see only what they want to see.

There are numerous websites and blogs offering detailed advice on how authors should check their own material. The context is that of a one-time effort, neither paid nor deadline-driven. Some tips may not be appropriate for everyone, e.g., read upside down to "focus on typology", read backward, chew gum, listen to music, and don't use fluorescent lighting. Others advise turning off music and TV; avoiding email and Facebook distractions; printing the proof on paper; checking especially for proper nouns, homonyms, apostrophes, contractions, punctuation, capitalization, and numbers; letting friends or colleagues read the proof; delaying between proofreading cycles; using a different font; and reading aloud.


**Common Errors in Translation**

**Syntax/Grammar Errors**

**Vocabulary Errors**

**Spelling/Punctuation errors**

For the last year, a team specializing in Hispanic linguistics at the Hablamos Juntos National Program Office has been reviewing translated materials submitted by the HJ grantees. Though thoughtfully translated, these materials exemplify some of the greatest challenges in English-to-Spanish translation. On this page, we will discuss each of these common errors in turn, and provide a sample translated document with comments made by one of our linguists.

**Syntax / Grammar Errors**
These errors are produced when the translator is faithful to the syntax of the source language. The following is an example of inappropriate translation from English to Spanish in which the incorrect translation is motivated by faithfulness to the syntax of English. The error in the following example stems from the fact that, in English, a noun in the subject position ("charges") is not preceded by an article ("the"). In Spanish, nouns in the subject position have to be preceded by an article ("Los costos").

<table>
<thead>
<tr>
<th>Source Text</th>
<th>Translated Text</th>
<th>Suggested Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Charges For Persons Meeting Medical Indigence Criteria May Be Waived Or Reduced.&quot;</td>
<td>“Costos A Personas Que Califican Como Indigentes Pueden Ser Reducidos O Anulados.”</td>
<td>“A Las Personas Que Califican Como Indigentes, Se Les Puede Reducir O Anular Los Costos.”</td>
</tr>
</tbody>
</table>

**VOCABULARY ERRORS**

Some words sound similarly from language to language. For example, “sensible” in English and “sensible” in Spanish. However, they have totally different meanings: “intelligent” in English and “sensitive” in Spanish. These words are considered false cognates of these languages. If we use Spanish “sensible” to translate English “sensible”, we are making a translation error at the vocabulary level. In the following example, the word “pariente”, which means “relative” in Spanish, is incorrectly used to translate “parent” in English.

<table>
<thead>
<tr>
<th>Source Text</th>
<th>Translated Text</th>
<th>Suggested Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship (Parent, Legal Guardian, Personal Representative, Etc.)</td>
<td>Relación (Pariente, Representante Legal, Guardián Legal, Etc.)</td>
<td>Relación (Padre O Madre, Representante Legal, Guardián Legal, Etc.)</td>
</tr>
</tbody>
</table>

**SPELLING / PUNCTUATION ERRORS**

These are not necessarily translation errors. They happen when the translator or the text creator does not follow the spelling / punctuation rules of the target
These errors may result in loss of credibility in the information provided or the source of the material. In the following example, the Spanish word “proteja” is incorrectly spelled as “protega”. This error can have a very negative impact in the reader (in this case, the patient).

<table>
<thead>
<tr>
<th>Source Text</th>
<th>Translated Text</th>
<th>Suggested Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Safeguard Your Baby&quot;</td>
<td>&quot;Protega A Su Bebé&quot;</td>
<td>&quot;Proteja A Su Bebé&quot;</td>
</tr>
</tbody>
</table>

These types of errors can be viewed in context in the following document, which was translated from English to Spanish and then reviewed and commented on by one of the HJ linguists.

Translation Error Analysis And The Interface With Language Teaching Anthony Pym Published in The Teaching of Translation, Ed. Cay Dollerup & Anne Loddegaard, Amsterdam: John Benjamins, 1992, 279-288. If the fear of falling into error introduces an element of distrust into science, which without any scruples of that sort goes to work and actually does know, it is not easy to understand why, conversely, a distrust should not be placed in this very distrust, and why we should not take care lest the fear of error is not just the initial error.

Introduction to The Phenomenology of Mind, trans. J. B. Baille Empirical evaluations of translation teaching and learning are generally hampered by the complexity of the many fields involved, the subjectivity of the assessment methods used and the difficulty of obtaining representative samples and control groups. These factors tend to restrict clear results to very basic linguistic levels, and even then the interpretation of results requires a mostly lacking idea of what translation is, to what precise end it should be taught and exactly what effects empirical research can have on its teaching. In this context, the identification and analysis of translation errors requires a strong conceptual framework before it can ensure any heuristic validity. This in turn requires conceptually elaborate formalization of the problems to be dealt with, and perhaps some initial humility with respect to what empirical methods can hope to achieve. But most importantly, it requires that the issues to be addressed be very specific and sufficiently problematic to warrant considerable intellectual work. In what follows, I shall propose a definitional framework for empirical research on a question that is problematic both within and between most of our institutions: namely, how translation classes (and institutions) should relate to foreign language classes (and institutions) at university level. I shall suggest that the relation between these two general teaching activities can be formalized in terms of a simple descriptive distinction between binary and non-binary errors, and that this distinction can generate working hypotheses which are potentially useful for the tempering of conflict-laden institutional relations.
Institutional Context Of The Problem I have a personal interest in the interface between foreign language teaching and Anthony Pym 2 translation because I currently teach English and Spanish-English translation as two separate courses in a Spanish university-level translation institute (“Escuela Universitaria”). But the problem is more than personal. A few years ago, the Spanish Ministry of Education published a green paper proposing a graduate programme in translating and interpreting to replace the three-year diplomas currently offered. All self-proclaimed experts and interested parties were invited to make submissions for or against the proposed programme. The result was an extensive public debate finally brought together in the form of a book (Consejo de Universidades: 1988) in which one finds German departments citing the German model as definitive, French departments citing the French model as more advanced, English departments not knowing what to cite but talking vaguely about “European levels” (still a synonym of superiority in Spain), and, more dangerously, non-English departments of language and literature (“filología”) generally complaining about translation institutes taking away their students and pointing out that they, the departments of language and literature, have traditionally taught translation anyway... so why should translation have a separate institutional location? The arguments for and against are as complicated and contradictory as they are short-sighted and politically motivated. The level of debate is mostly appalling. And nowhere, at no stage, is there any reference to concrete data or empirical research of any but the most haphazard kind. Spain has since made its centralized decision - a mediocre but democratic four-year model - on the basis of opinions, not data, for better or for worse. The role of empirical research should not be to replace such processes. But research should at least put forward enough facts and figures for democratic debate to develop in a mildly intelligent way. Unfortunately, when I became interested in this problem as a consequence of the green paper, I soon found out that the reason why no empirical research had been cited was that there was no empirical research readily available for citation. This may simply reflect the limits of libraries in Spain, but I suspect it also reflects a very real absence of useful investigation. The main problem I faced with respect to empirical research was thus to determine not so much the best way to apply it directly to the teaching of translation, but the most useful way to address the existing institutions and their debates. This was no more than a principle of time-saving realism. Let us imagine, for example, that a piece of research hypothesizes and finds that translation should only be taught in specialized translation institutes. Its conclusion will almost certainly be ignored or dismissed as propaganda simply because the power structures existing in Spanish academia are such that translation is and will continue to be used as a way of learning foreign languages. A similar rejection, albeit from different quarters, would no doubt meet research hypothesizing and maintaining the desirability of using translation as part of a broad Anthony Pym 3 humanist education rather than promoting early specialization. Or again, a conclusion requiring that students have a perfect command of foreign languages before learning about translation may be justified by as many facts and figures as you like, but it will not be adopted in Spain simply because it would mean teaching translation to virtually empty
classes. No matter how solid the conclusions reached, there will still be goats with the sheep, sheep with the goats, and no simple examination is going to sort them out or even put the competent sheep and goats together. If research is to address such contexts, it has to be more cunning than confrontational. Initial definitions and hypotheses have to be formulated very carefully. In the case of the green paper debate, there were two related questions to be answered. First, do courses in translation require a special institutional location? Second, at what level of university education should specialist courses in translation begin? Obviously, an answer to either question implies a basic response to the other; they are really the same question about the ideal relation between two teaching activities. But there is an even more fundamental question at stake here. After all, if one cannot say what translation is, it is very difficult to say where or when it should be taught. A DEFINITION OF TRANSLATIONAL COMPETENCE The Spanish translation institutes have worked hard to have their teaching classified as part of “applied linguistics” and their area of knowledge described as “linguistics applied to translation”. However, from the perspective of the questions at stake in public debate, this is as good as shooting oneself in the foot, since linguistics is minimally a description of languages, and translation should thus forever remain under the tutelage of language learning: the answers are thus given before the research has begun. To avoid such pitfalls, let us describe not translation itself, but the specifically translational competence that is presumably to be imparted within the tertiary education system. Avoiding reference to linguistics, this competence may minimally be defined as the union of two skills (cf. Pym: 1990): - The ability to generate a TT (target text) series of more than one viable term (TT1, TT2...TTn) for a ST (source text). - The ability to select only one TT from this series, quickly and with justified confidence, and to propose this TT as a replacement of ST for a specified purpose and reader. Together, these two skills form a specifically translational competence to the extent that their union concerns translation and nothing but translation. They have little to do with strictly linguistic competence. There can be no doubt that translators need to know a good deal about grammar, rhetoric, terminology, world knowledge, common sense and Anthony Pym 4 strategies for getting paid correctly, but the specifically translational part of their practice is strictly neither linguistic, common nor commercial. It is a process of generation and selection between alternative texts. This is presumably what should be taught in the translation class. More interestingly, it is not what is usually taught in the language class. A DEFINITION OF BINARY AND NON-BINARY ERRORS The definition of translational competence may be used to define a translation error as a manifestation of a defect in any of the factors entering into the above skills. But such simple negation puts relatively little order into a very confused field, basically because errors may be attributed to numerous causes (lack of comprehension, inappropriateness to readership, misuse of time) and located on numerous levels (language, pragmatics, culture), but also because the terms often employed to describe such errors (overtranslation, under-translation, discursive or semantic inadequacy, etc.) lack commonly agreed distinctions or fixed points of reference: “equivalence” has been used and abused so many times that it is no
longer equivalent to anything, and one quickly gets lost following the wanderings of “discourse” and associated concepts. Although it is relatively easy to produce a terminological system of three or seven or perhaps twenty odd types of translation error and then find examples to illustrate the phenomenal level and presumed causality of each, it is quite a different matter to classify errors as they actually appear in translated texts, where elements of different types are perpetually mixed and numerous cases straddle the presupposed distinctions. Such classifications will always have either too few or too many terms, at least for as long as there is no clear awareness of why translation errors should be classified in the first place.

When faced with this problem, I was operating with a list of some fourteen types of error, which is a wholly unsatisfactory number, so I was eventually forced to retreat to the bunker, working out the above definition of translational competence and then reasoning why I wanted to classify errors. This meant bracketing off all questions of phenomenal level and presumed causality. Whatever the nature and provenance of translation errors, my working definition of translational competence implies that they should all have the same basic form: they should all involve selection from a potential TT series of more than one viable term. This is what I want to call the non-binarism of translational errors. A binary error opposes a wrong answer to the right answer; nonbinarism requires that the TT actually selected be opposed to at least one further TT1 which could also have been selected, and then to possible wrong answers. For binarism, there is only right and wrong; for non-binarism there are at least two right answers and then the wrong ones. I should insist here that the terms binary and non-binary are not at all technical. They simply describe the most elemental forms of the errors one encounters when correcting a translation. In fact, they correspond to what I was doing before I attempted to rationalize my corrections, since binary errors were earning a simple line through them (“It’s wrong!”), whereas non-binary errors were graced with wavy or straight underlining and the need for further discussion (“It’s correct, but...”). I suggest that, like prose and verse, most of us are using binarism and non-binarism without knowing it. This very basic description of two kinds of error is of interest in that it offers an elegant way of dispatching certain very naïve approaches to translation teaching. If, for example, a literalist approach can only locate the TT “faire un discours” for the ST “make a speech” and is not willing to consider any alternative TT1 or TT2 (cf. Newmark: 1985), then that approach might concern languages or a terminologist’s paradise, but its fundamental binarism has nothing to do with translational competence. The basic definitions I am outlining also present the peculiar advantage of discrediting the simplistic hypothesis that the correction of binary errors belongs to the language class and that of non-binary errors to the translation class. Although all translational errors are non-binary by definition (my definition), this does not mean that all non-binary errors are necessarily translational. Obviously, non-binarism is going to enter the language class at anything beyond the most basic levels, just as binary errors are going to occur in the translation class. Both kinds of error should be corrected in both situations, wherever students need it and teachers are able to do it. The distinction to be hypothesized must then concern not where these errors
occur, but how one should proceed with their correction. The analysis of translation errors inevitably leads to an analysis of translation teaching. DEFINITIONS OF LIMITS TO TRANSLATION TEACHING The teaching of translation may be described as the transfer of translational competence from teacher to student. But we may now also describe it as the sum of communication acts by which translational non-binary errors are produced and converted into their opposite, namely translational knowledge. The range of such acts may be seen as bounded by a lower limit, their interface with language teaching. But there is also an upper limit beyond which translation should no longer be taught. This is perhaps best explained through an example. A Spanish restaurant in the Canary Islands wanted its menu translated into French, English and German. One of the more problematic terms was “tapas”. In the hands of students, and with a little fudging, this gave rise to the series “covers”, “lids”, “hors d’oeuvres”, “something to nibble while you’re having your drink”, “amuse-gueules”, “snacks”, “small portions”, and the transcription “tapas” (the slightly more complicated French variants are analyzed in Caminade and Pym: 1991). None of these terms would Anthony Pym 6 appear to be ideal, but there are obviously various quite different degrees of incorrectness at stake. The first attempts - "covers" and "lids" - are clearly wrong and there is little else to be said; they are binary, and thus not properly translational. But each of the remaining terms could be described as adequate on one level or another; they are non-binary, subject to the form “It’s correct, but...”. Numerous considerations may follow this “but...”. Why use “hors d’oeuvres” when the same term is needed elsewhere in the same menu to translate “entremeses”? Why resort to paraphrase (“Something to nibble...”) when the printer’s full-colour layout does not allow space for more than about fifteen letters? Why sell Spain to English-speakers in French (“amusegueules”)? Why equate “tapas” with the non-equivalent rituals of “snacks” (a packet of crisps might be a “snack”, but not really a “tapa”)? And so on. Each of these properly non-binary errors gives rise to something more than just a correction. The form “It’s correct, but...” could be followed by a discussion of anything from printing procedures to the functions of texts for tourists or comparative gastronomy. The translation class allows one to begin with something like “It’s correct, but perhaps too long...”, whereas the language class would probably tend to foreclose discussion with the inverse pragmatic weighting: “It’s perhaps too long, but correct”. So much for the lower limit of translation teaching. Let us suppose that the discussion of non-binary errors is a way of teaching translation, producing translational knowledge. But there are obviously limits as to how much knowledge can be produced on the basis of each error, and thus how much time should be used for each discussion. In our example, there are only relatively slight advantages and disadvantages to distinguish between “snacks” (referentially adequate but somehow too multicultural-specific) , “small portions” (alongside “petites portions” and “kleine Portionen”, since the menu then lists the actual contents of each “tapa” such that the ST heading in fact only indicates quantity) and “tapas” (surely English tourists like to take home a few Spanish words with them?). Different professional translators would very probably choose different terms and, as Quine supposes
when explaining indeterminism, “one translator would reject another’s translation...” and yet they could all be correct (1975). On this level, arguments between translators could be continued indefinitely. However, as Katz has replied to Quine, the difference between two different but equally correct translations should be insignificant anyway (1978: 234). It is not easy to see how discussion of their nuances can be fruitful. There is then an upper limit to the range of communicative acts by which translation can effectively be taught. This limit might be defined in terms of a point of diminishing returns beyond which each successive unit of time corresponds to a decreasing production of knowledge. The communicative act should terminate once there is nothing of significance to be communicated; one must know when to move on to the next problem. Anthony Pym 7 The lower and upper limits of teaching in the translation class may thus be represented in terms of an unequal distribution of time. Binary errors should be subject to very quick punctual correction. The time used for the correction of non-binary errors, on the other hand, should extend for as long as significant differences remain, terminating quickly at the point of diminishing returns. The notion of limits to translation teaching allows the interesting hypothesis that it is possible to teach translation even when students are making even quite numerous binary errors: since the binary level can treated far more quickly than non-binary errors, any impediment to teaching will come not from the total number of errors, but from the total time required to correct them.

4. Mistakes in editing. Solutions

Guidelines for Editing Translations

One of the most important things to remember in editing a translation is to do no harm. If it is not broken, do not fix it.

With this in mind, I have developed the following guidelines on the basis of others’ edits of my work and feedback I have received about my own edits. Let me be the first to acknowledge that they are subjective. I hope they will generate some fruitful discussion and perhaps provide a basis from which each of us can take a fresh look at some of our own practices.

1. Be very careful about making universal changes. You may have a good reason for changing “contract” to “agreement,” but before you implement that “universal search and replace” you must go through every instance of “contract” to make sure you are not adding awkward phrases, such as “it has been agreed in the agreement,” and that you are not going to end up with phrases such as “the agreementing process.”

2. Talk to yourself. Take this one as literally as is comfortable for you. I keep notes as I move through a document and justify my edits. I am probably justified in changing “personnel” to “staff” if that is what the translator has been using all along, except for one instance. But am I comfortable that he or she did not use “personnel” here in order to avoid some awkward construction or excessive repetition of the same word or phrase?

3. Write a memo. This is especially important if you have found serious issues with the translation you are editing. Take that conversation you had with yourself
back in point 2 and commit it to paper. The client wants to know, and the translator deserves to know, where you found fault.

4. **Never guess.** I have seen editors get into trouble by not checking the dictionary. For example, they will delete the correct translation of *radiodifusión* as “broadcasting” and change it to what they perceive as the closest cognate: “radio broadcasting”—which, according to my copy of the *Oxford Spanish Dictionary*, would be incorrect. Likewise, you may want to check with the translator on where he or she found the translation for a given term. Often the translator is right on target. Sometimes he or she is guessing or working from memory. The client always deserves the correct translation.

5. **Do not make the translation sound as though it is your own, unless you have been specifically asked to do so.** Changing “personnel” to “staff” and “staff” to “personnel” generally serves no purpose except that of leaving your imprimatur on a document. (I will grant you an exception if the subject is Moses and the Red Sea.) Ask yourself how the change makes the translation better. Is it more accurate? Does it resolve a “consistency” issue? Does it make the translation clearer? Less wordy? Are you making a change for the translator (to correct an error or inconsistency), for the reader (to make it clearer), or for yourself (because you prefer “persons” to “people”)? Level with yourself about why you have just picked up that blue pencil. Distinguish between correcting an error and substituting your preference.

6. **Sit down and read the document through in the target language.** You may be amazed at what jumps out at you: grammar issues, punctuation issues, consistency issues, and—aha!—the meaning of that ambiguous, incomprehensible phrase may just leap off the page if you read it in your mother tongue without the interference that comes with working bilingually.

7. **Review the entire document before you start making changes on paper (or in “Track Changes”).** This will save you a lot of perspiration if you realize, on page 15, why the translator chose a certain word on page 1. In other words, review all the language in context before you change anything.

8. **Do not add errors to the text.** I once changed the translation of *seguridad alimenticia* from “food security” to “food safety,” wondering how such a brilliant translator could make such an obvious error. However, I failed to research “food security,” and in that particular context the translator was 100% right and I was 100% wrong. Do your research. Never assume. If you cannot do the research, you owe it to the translator and the end client to ask where he or she came up with that apparently questionable term.

9. **If it looks wrong, assume that there may be an error and research the issue.** The translator may have just picked the wrong definition from a long list. One of my favorite obvious examples is translating *desarrollamiento* as “development” when it means “implementation.”

10. **Sometimes, it just cannot be done.** Alas, not every translation is professional or satisfactory. It is your job to tell the client that the translation cannot be fixed and that he or she would be best served by having it redone. I generally accompany
this bad news with an edit of at least a few paragraphs, so the client can more easily see where the problems lie. In the best of all possible worlds, the translator and editor would work as a team, bouncing questions and concerns back and forth. In the real world of commercial translation, the process may become compressed and truncated—which perhaps may make it even more important to (a) check with the translator and (b) proceed with caution.

Lecture 24.
Literary Translation

Plan:

1. Literary translation. History
2. The function of literary translation
3. Classification of literary texts
4. Literary translation in Great Britain.

1. Literary translation. History

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. Whereas interpreting undoubtedly antedates writing, translation began only after the appearance of written literature; there exist partial translations of the Sumerian Epic of Gilgamesh (ca. 2000 BCE) into Southwest Asian languages of the second millennium BCE.

Translators always risk inappropriate spill-over of source-language idiom and usage into the target-language translation. On the other hand, spill-overs have imported useful source-language calques and loanwords that have enriched the target languages. Indeed, translators have helped substantially to shape the languages into which they have translated.

Due to the demands of business documentation consequent to the Industrial Revolution that began in the mid-18th century, some translation specialties have become formalized, with dedicated schools and professional associations.
Because of the laboriousness of translation, since the 1940s engineers have sought to automate translation (machine translation) or to mechanically aid the human translator (computer-assisted translation). The rise of the Internet has fostered a world-wide market for translation services and has facilitated language localization.

Translation studies systematically study the theory and practice of translation.

The word "translation" derives from the Latin translatio (which itself comes from trans- and from fero, the supine form of which is latum—together meaning "a carrying across" or "a bringing across"). The modern Romance languages use equivalents of the English term "translation" that are derived from that same Latin source or from the alternative Latin traduco ("to lead across" or "to bring across"). The Slavic and Germanic languages (except in the case of the Dutch equivalent, "vertaling"—a "re-language-ing") likewise use calques of these Latin sources.

The Ancient Greek term for "translation", μετάφρασις (metaphrasis, "a speaking across"), has supplied English with "metaphrase" (a "literal," or "word-for-word," translation) — as contrasted with "paraphrase" ("a saying in other words", from παράφρασις, paraphrasis). "Metaphrase" corresponds, in one of the more recent terminologies, to "formal equivalence"; and "paraphrase", to "dynamic equivalence."

Strictly speaking, the concept of metaphrase — of "word-for-word translation" — is an imperfect concept, because a given word in a given language often carries more than one meaning; and because a similar given meaning may often be represented in a given language by more than one word. Nevertheless, "metaphrase" and "paraphrase" may be useful as ideal concepts that mark the extremes in the spectrum of possible approaches to translation.

A secular icon for the art of translation is the Rosetta Stone. This trilingual (hieroglyphic-Egyptian, demotic-Egyptian, ancient-Greek) stele became the translator's key to decryption of Egyptian hieroglyphs by Thomas Young, Jean-François Champollion, and others.

In the United States of America, the Rosetta Stone is incorporated into the crest of the Defense Language Institute.

2. The function of literary translation

An important role in history has been played by translation of religious texts. Such translations may be influenced by tension between the text and the religious values the translators wish to convey. For example, Buddhist monks who translated the Indian sutras into Chinese occasionally adjusted their translations to better reflect China's distinct culture, emphasizing notions such as filial piety.
One of the first recorded instances of translation in the West was the rendering of the Old Testament into Greek in the 3rd century BCE. The translation is known as the "Septuagint", a name that refers to the seventy translators (seventy-two, in some versions) who were commissioned to translate the Bible at Alexandria, Egypt. Each translator worked in solitary confinement in his own cell, and according to legend all seventy versions proved identical. The *Septuagint* became the source text for later translations into many languages, including Latin, Coptic, Armenian and Georgian.

Still considered one of the greatest translators in history, for having rendered the *Bible* into Latin, is Jerome of Stridon, the patron saint of translation. For centuries the Roman Catholic Church used his translation (known as the Vulgate), though even this translation at first stirred controversy.

The period preceding, and contemporary with, the Protestant Reformation saw the translation of the Bible into local European languages—a development that contributed to Western Christianity's split into Roman Catholicism and Protestantism due to disparities between Catholic and Protestant versions of crucial words and passages (although the Protestant movement was largely based on other things, such as a perceived need for reformation of the Roman Catholic Church to eliminate corruption). Lasting effects on the religions, cultures and languages of their respective countries have been exerted by such Bible translations as Martin Luther's into German, Jakub Wujek's into Polish, and the King James Bible's translators' into English. Debate and religious schism over different translations of religious texts remain to this day, as demonstrated by, for example, the King James Only movement.

A famous "mistranslation" of the Bible is the rendering of the Hebrew word כנף (keren), which has several meanings, as "horn" in a context where it also means "beam of light". As a result, for centuries artists have depicted Moses the Lawgiver with horns growing out of his forehead; an example is Michelangelo's famous sculpture

### 3.Classification of literary texts

**Literal translation, direct translation, or word-for-word translation** is the rendering of text from one language to another one word at a time (Latin: "*verbum pro verbo*") with or without conveying the *sense* of the original whole.

In translation studies, "literal translation" denotes technical translation of scientific, technical, technological or legal texts.

In translation theory, another term for "literal translation" is "metaphrase"; and for phrasal ("sense") translation — "paraphrase."
When considered a bad practice of conveying word by word (lexeme to lexeme, or morpheme to lexeme) translation of non-technical type literal translations has the meaning of mistranslating idioms, for example, or in the context of translating an analytic language to a synthetic language, it renders even the grammar unintelligible.

The concept of literal translation may be viewed as an oxymoron (contradiction in terms), given that literal denotes something existing without interpretation, whereas a translation, by its very nature, is an interpretation (an interpretation of the meaning of words from one language into another).

The term "literal translation" often appeared in the titles of 19th-century English translations of classical, Bible and other texts.

**Cribs**

Literal translations ("cribs," "ponies", or "trots") are sometimes prepared for a writer who is translating a work written in a language he does not know. For example, Robert Pinsky is reported to have used a literal translation in preparing his translation of Dante's *Inferno* (1994), as he does not know Italian. Similarly, Richard Pevear worked from literal translations provided by his wife, Larissa Volokhonsky, in their translations of several Russian novels.

**Poetry to prose**

Literal translation can also denote a translation that represents the precise meaning of the original text but does not attempt to convey its style, beauty, or poetry. There is, however, a great deal of difference between a literal translation of a poetic work and a prose translation. A literal translation of poetry may be in prose rather than verse, but also be error free. Charles Singleton's translation of *The Divine Comedy* (1975) is regarded as a prose translation.

**As bad practice**

"Literal" translation implies that it is probably full of errors, since the translator has made no effort to convey, for example, correct idioms or shades of meaning, but it might be also useful in seeing how words are used to convey a meaning in the source language.

**Examples**

A literal English translation of the German word "*Kindergarten*" would be "children garden," but in English the expression refers to the school year between pre-school and first grade. Literal translations in which individual components within words or compounds are translated to create new lexical items in the target language.
language (a process also known as “loan translation”) are called calques, e.g., “beer garden” from German “Biergarten.”

Literal translation of the Italian sentence, "So che questo non va bene" ("I know that this is not good"), produces "Know(I) that this not goes(it) well," which has English words and Italian grammar.

**Machine translation**

Early machine translations (as of 1962 at least) were notorious for this type of translation as they simply employed a database of words and their translations. Later attempts utilized common phrases which resulted in better grammatical structure and capture of idioms but with many words left in the original language. For translating synthetic languages, a morphosyntactic analyzer and synthesizer is required.

The best systems today use a combination of the above technologies and apply algorithms to correct the "natural" sound of the translation. In the end though, professional translation firms that employ machine translation use it as a tool to create a rough translation that is then tweaked by a human, professional translator.

**Pidgins**

Often, first-generation immigrants create something of a literal translation in how they speak their parents' native language. This results in a mix of the two languages in something of a pidgin. Many such mixes have specific names, e.g. Spanglish or Germish. For example, American children of German immigrants are heard using "rockingstool" from the German word "Schaukelstuhl" instead of "rocking chair".

**Mistranslations**

Literal translation of idioms is a source of numerous translators' jokes and apocrypha. The following famous example has often been told both in the context of newbie translators and that of machine translation: When the sentence "The spirit is willing, but the flesh is weak" (дух бодр, плоть же немощна, an allusion to Mark 14:38) was translated into Russian and then back to English, the result was "The vodka is good, but the meat is rotten" (водка хорошая, но мясо протухло). This is generally believed to be simply an amusing story, and not a factual reference to an actual machine translation error.

**4. Literary translation in Great Britain**
A translation memory (TM) is a database that stores "segments", which can be sentences, paragraphs or sentence-like units (headings, titles or elements in a list) that have previously been translated, in order to aid human translators. The translation memory stores the source text and its corresponding translation in language pairs called “translation units”. Individual words are handled by terminology bases and are not within the domain of TM.

Software programs that use translation memories are sometimes known as translation memory managers (TMM).

Translation memories are typically used in conjunction with a dedicated computer assisted translation (CAT) tool, word processing program, terminology management systems, multilingual dictionary, or even raw machine translation output.

Research indicates that many companies producing multilingual documentation are using translation memory systems. In a survey of language professionals in 2006, 82.5% out of 874 replies confirmed the use of a TM. Usage of TM correlated with text type characterised by technical terms and simple sentence structure (technical, to a lesser degree marketing and financial), computing skills, and repetitiveness of content.

The program breaks the source text (the text to be translated) into segments, looks for matches between segments and the source half of previously translated source-target pairs stored in a translation memory, and presents such matching pairs as translation candidates. The translator can accept a candidate, replace it with a fresh translation, or modify it to match the source. In the last two cases, the new or modified translation goes into the database.

Some translation memories systems search for 100% matches only, that is to say that they can only retrieve segments of text that match entries in the database exactly, while others employ fuzzy matching algorithms to retrieve similar segments, which are presented to the translator with differences flagged. It is important to note that typical translation memory systems only search for text in the source segment.

The flexibility and robustness of the matching algorithm largely determine the performance of the translation memory, although for some applications the recall rate of exact matches can be high enough to justify the 100%-match approach.

Segments where no match is found will have to be translated by the translator manually. These newly translated segments are stored in the database where they can be used for future translations as well as repetitions of that segment in the current text.
Translation memories work best on texts which are highly repetitive, such as technical manuals. They are also helpful for translating incremental changes in a previously translated document, corresponding, for example, to minor changes in a new version of a user manual. Traditionally, translation memories have not been considered appropriate for literary or creative texts, for the simple reason that there is so little repetition in the language used. However, others find them of value even for non-repetitive texts, because the database resources created have value for concordance searches to determine appropriate usage of terms, for quality assurance (no empty segments), and the simplification of the review process (source and target segment are always displayed together while translators have to work with two documents in a traditional review environment).

If a translation memory system is used consistently on appropriate texts over a period of time, it can save translators considerable work.

The main problems hindering wider use of translation memory managers include:

- The concept of "translation memories" is based on the premise that sentences used in previous translations can be "recycled". However, a guiding principle of translation is that the translator must translate the message of the text, and not its component sentences.
- Translation memory managers do not easily fit into existing translation or localization processes. In order to take advantage of TM technology, the translation processes must be redesigned.
- Translation memory managers do not presently support all documentation formats, and filters may not exist to support all file types.
- There is a learning curve associated with using translation memory managers, and the programs must be customized for greatest effectiveness.
- In cases where all or part of the translation process is outsourced or handled by freelance translators working off-site, the off-site workers require special tools to be able to work with the texts generated by the translation memory manager.
- Full versions of many translation memory managers can cost from US$500 to US$2,500 per seat, which can represent a considerable investment (although lower cost programs are also available). However, some developers produce free or low-cost versions of their tools with reduced feature sets that individual translators can use to work on projects set up with full versions of those tools. (Note that there are freeware and shareware TM packages available, but none of these has yet gained a large market share.)
- The costs involved in importing the user's past translations into the translation memory database, training, as well as any add-on products may also represent a considerable investment.
- Maintenance of translation memory databases still tends to be a manual process in most cases, and failure to maintain them can result in significantly decreased usability and quality of TM matches.
- As stated previously, translation memory managers may not be suitable for text that lacks internal repetition or which does not contain unchanged portions between revisions. Technical text is generally best suited for translation memory, while marketing or creative texts will be less suitable.
- The quality of the text recorded in the translation memory is not guaranteed; if the translation for a particular segment is incorrect, it is in fact more likely that the incorrect translation will be reused the next time the same source text, or a similar source text, is translated, thereby perpetuating the error.
- There is also a potential, and, if present, probably an unconscious effect on the translated text. Different languages use different sequences for the logical elements within a sentence and a translator presented with a multiple clause sentence that is half translated is less likely to completely rebuild a sentence.
- There is also a potential for the translator to deal with the text mechanically sentence-by-sentence, instead of focusing on how each sentence relates to those around it and to the text as a whole.

Lecture 25.

Preservation of national peculiarities in literary translation. Well-known literary translators

Plan:

1. The problem of preservation of national peculiarities in translation
2. Prominent literary translators in UK, USA
3. Translation of world literature sample masterpieces into English.
4. Translation from originals

1. The problem of preservation of national peculiarities in translation.

The Notion Of Culture In Literary Translation Newmark defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (Newmark 1988: 94), thus acknowledging that each language group has its own culturally specific features. The notion of culture is essential to considering the implications for translation. Discussing the problems of correspondence in translation, Nida confers equal importance to both linguistic and cultural differences between the SL and the TL and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure". It is further explained that parallels in culture often provide a common understanding despite significant formal shifts in the translation. The cultural implications for translation are thus of significant importance as well as lexical concerns. As Bassnett points out, "the translator must tackle the SL text in such a way that the
TL version will correspond to the SL version... To attempt to impose the value system of the SL culture onto the TL culture is dangerous ground". Thus, when translating, it is important to consider not only the lexical impact on the TL reader, but also the manner in which cultural aspects may be perceived and make translating decisions accordingly. Language and culture may thus be seen as being closely related and both aspects must be considered for translation. When considering the translation of cultural words and notions, Newmark proposes two opposing methods: transference and componential analysis. As Newmark mentions, transference gives "local colour", keeping cultural names and concepts. Although placing the emphasis on culture, meaningful to initiated readers, he claims this method may cause problems for the general readership and limit the comprehension of certain aspects. The importance of the translation process in communication leads Newmark to propose componential analysis which he describes as being "the most accurate translation procedure, which excludes the culture and highlights the message". Nida's definitions of formal and dynamic equivalence may also be seen to apply when considering cultural implications for translation. According to Nida, a "gloss translation" mostly typifies formal equivalence where form and content are reproduced as faithfully as possible and the TL reader is able to "understand as much as he can of the customs, manner of thought, and means of expression" of the SL context. Contrasting with this idea, dynamic equivalence "tries to relate the receptor to modes of behaviour relevant within the context of his own culture" without insisting that he "understands the cultural patterns of the source-language context". One must reproduce as literally and meaningfully the form and content of the original, and make as close an approximation as possible. One should identify with the person in the source language, understand his or her customs, manner of thought, and means of expression. A good translation should fulfill the same purpose in the new language as the original did in the source language. It should have the feel of the original. But Nida also attends to the needs of the reader, noting that the translation Translation as a Means of Cross-Cultural Communication: Some Problems in Literary Text Translations 143 should be characterized by "naturalness of expression" in the translation and that it should relate to the culture of the "receptor". For this reason, he is seen as being in the camp of those who advocate the "domestication" of translation. In Nida's eyes, the translation must make sense and convey the spirit and manner of the original, being sensitive to the style of the original, and should have the same effect upon the receiving audience as the original had on its audience. The solution, as he sees it, is some sort of dynamic equivalence that balances both concerns. Though the equivalence should be source-oriented, at the same time it must conform to and be comprehensible in the
receptor language and culture. Nida goes into details regarding the methods the translator should use to get the closest approximation of the SL, including using footnotes to illuminate cultural differences when close approximations cannot be found. This is what has been referred to above as glossing. He also talks about problems of translating the emotional content of the original, and the need to convey the sarcasm, irony, whimsy, and emotive elements of meaning of the original (Nida 1964: 139–40). Nida's theories are based on a transcendental concept of humanity as an essence unchanged by time and space, since "that which unites mankind is greater than that which divides, hence even in cases of very disparate languages and cultures there is a basis for communication". How close can any translation come to the original text or statement? Nida notes that "since no two languages are identical either in meanings given to corresponding symbols, or in ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages . . . no fully exact translation . . . the impact may be reasonably close to the original but no identity in detail". Therefore, the process of translation must involve a certain degree of interpretation on the part of the translator. As Nida describes it, the message in the receptor language should match as closely as possible the different elements of the source language; constant comparison of the two is necessary to determine accuracy and correspondence. Translation is doomed to inadequacy because of irreducible differences not only between languages and cultures, but within them as well. The view that language itself is indeterminate would seem to preclude the possibility of any kind of adequate translation. Interestingly, Venuti sees the foreign text itself as the site of "many different semantic possibilities" which any translation only fixes in a provisional sense. Meaning itself is seen as a "plural and contingent relation, not an unchanging unified essence". When a text is retranslated at a latter period in time, it frequently differs from the first translation because of the changes in the historical and cultural context. As Venuti notes, "translation is a process that involves looking for similarities between language and culture – particularly similar messages and formal techniques – but it does this because it is constantly confronting dissimilarities. It can never and should never aim to remove these dissimilarities entirely. A translated text should be the site at which a different culture emerges, where a reader gets a glimpse of a cultural other and resistency. A translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures".

3. Literary style and its translatability. Creative writers are successful when they rely on virtual experience using their own personal choice of grammatical form
and lexis. In translating the literary texts there is no need for translator to take over the source in order to improve and civilize it. The translator should carefully appreciate the tone and spirit of the whole original work through words, sentences and paragraphs it is made up of and determine what kind of style it reflects from both the literary and linguistic points of view, with the reproduction of the original style kept in mind. Though they may disregard the expectation of their readers, creative writers do, however, create their own coherence or artistic pattern. In the interpretation of each artistic creation, both reader and translator must bring their personal life experience to bear. As a result, individual readers and individual translators may well come to different conclusions as to what a particular piece of text means. Literary translators must consider the reproduction of the original style as their common goal and strive for it in their work. Taking these last points into consideration, different elements will be discussed in relation to their cultural implications for translation. The different aforementioned theories will be considered and their relative pertinence examined.

4. Analyzed Examples
In this paper we will analyze a set of translator’s suggestions taken from the Serbian translation of a novel by Tony Parsons – *Stories We Could Tell* (T. Parsons, *Naše nezaboravljene priče*, 2005). Our intention is to indicate to certain translation problems and not to assess the quality of the published novel. Therefore the publisher and the translator's name will not be revealed, but only the author's name and the title of the book with the page on which the given example occurs. This is a book on love, growing-up and London in August 16, 1977, set on the night when Elvis Presley died. We see three young men working in music journalism and living for music who struggle to survive and understand the meaning of life in a culture with universal glimpses of love, hate, jealousy, fear, cynicism, disappointment, regret, and bursts of insight into the human condition. This novel brilliantly captures the mood of the bygone era. Therefore it abounds with the lexicon from the seventies (so the historical component is worth considering) as well as with certain notions related to the British culture with which the intended reader is not always familiar. This text is surely intended for an educated, middle-class readership and, as far as the translation is concerned, a Serbian one with knowledge of the foreign cultural aspects implied. The problems when translating such a text are therefore not only of a purely lexical character but also of an equally fundamental nature - the understanding of a social, economic, political and cultural context as well as connotative aspects of a more semantic character. As with all texts of foreign literature, historical, political and other cultural references are always of a certain importance and the TT reader is unlikely to have a full understanding of such notions. When considering the cultural implications for translation, the extent to which it is necessary for the translator to explain or
complete such an information gap should be taken into account; the translator should decide how much may be left for the reader to simply infer. Translation as a Means of Cross-Cultural Communication: Some Problems in Literary Text Translations 145 We start with some culture-related issues: (1) a) Rej je mislio da Skip izgleda kao nekakav kavaljer rokenrola, dok su svi ostali okrugloglavci. (70) b) Ray thought Skip looked like some kind of rock-and-roll cavalier, when everyone else was a roundhead. (75) According to Rečnik srpskog jezika (2007), the Serbian phrase kavaljer (cavalier) can have abundance of meanings referring to the male person who treats women with elegance and politeness, who is generous in paying bills in the company of others, but also a man of noble birth, who served his king or lord in a battle in medieval times. Those are not meaning intended in the ST. On the other hand, the Serbian compound noun okrugloglavci (roundhead) refers to people with certain physical characteristics – people with a round shape of the head. Roundhead was the name for a supporter of Parliament against King Charles I in the English Civil War. Roundheads were given name because of their short hair. Their opponents were the Cavaliers. The name Cavaliers, which originally meant soldiers or horses, was first used by their enemies, the Roundheads, to show their disapproval of the Cavaliers enthusiasm for war. Obviously these are the terms related to British history and probably not recognizable to average Serbian reader so they should be explained in the footnote. As Sapir claims, "no two languages are ever sufficiently similar to be considered as representing the same social reality" (Sapir 1956:69), and even a lexical item seen as having an apparently simple translation (here, cavalier = kavaljer) may have a considerably different signification. The emphasis given by Nida on a TT having to produce the same response as the original (Nida, 1964) encourages the addition of further explanation. In this way, the lexical function is transferred as far as possible in the TT as are the ST cultural connotations. (2) a) ... polovni sako iz Oksfama... (9) b) ...the second –hand suit jacket from Oxfam... (3) In this example the Serbian reader is deprived of the real meaning of the word Oxfam (Oksfam). The Oxfam is Britain's largest and best-known aid agency (a charity that helps people in poor countries). Oxfam runs Oxfam shops in most British towns and cities, where new and second-hand clothes, books, etc. are sold to raise money for the charity. It is less likely that most of our readers will understand that implication. They can easily guess that it is a kind of shop, but not the one with above mentioned features. Since there are no similar shops in Serbia, the suggested translation should include a descriptive phrase such as dobrotvorna prodavnica polovne odeće (a charity second-hand shop). The Newmark's method of transference applied here does give the local colour but it also limits the comprehension of this aspect and may cause problems for the target reader so the componential analysis is
The National Front (Nacionalni front) was an extreme right-wing political party in Britain. It was formed in 1966 and caused some street violence in the 1970s, mainly because of its campaign against black and Asian people. The lack of this historical background information is the obstacle for understanding this phrase. The average Serbian reader will assume that this refers to certain organization or political party but he 146 A. GLODJOVIĆ will undoubtedly grasp only the surface meaning of this organization's name. It really implies to the character and seriousness of its actions and deeds and should not be disregarded. (4) a) Ti si novinar koji je intervjuisao Džona Lenona usred Leta Mržnje. (268) b) You're the writer who interviewed John Lennon in the middle of the Summer of Hate. (303) Coulthard states: "The translator's first and major difficulty ... is the construction of a new ideal reader who, even if he has the same academic, professional and intellectual level as the original reader, will have significantly different textual expectations and cultural knowledge." Indeed, the historical and cultural facts are unlikely to be known in detail along with the specific cultural situations described in this example. Therefore, the core social and cultural aspects remain problematic when considering the cultural implications for translation. In the historical perspective the 1967 Summer of Love was followed by the 1968 Summer of Hate (Leto mržnje). The American government, and especially the American people were awoken to the fact that years of bombing had not had the predicted effect of squashing communist resolve in Vietnam. Memphis public sanitation employees were denied the right to collectively bargain for fair wages and worker's rights. The Reverend Doctor Martin Luther King Jr. went there to help and was shot on April 4. That night 100 cities burned in riots. On June 4, in Los Angeles, Robert F. Kennedy was shot. Even for the most ignorant reader the phrase Leto Mržnje (The Summer of Hate) surely bears certain vague significance but it is only with detailed cultural reference should this phrase be fully and comprehensively understood in the aspect of the character's actions. Being translated as Leto mržnje without further reference, the phrase the Summer of Hate does not have the same effect upon the receiving audience as the original had on its audience.

2. Prominent literary translators in UK, USA.
   American Literary Translators Association

The American Literary Translators Association (ALTA) bridges cultural communication and understanding among countries and languages through the art and craft of literary translation. The only organization in the United States dedicated solely to literary translation, ALTA promotes literary translation through its annual conference, which draws hundreds of translators and literary
professionals from around the world; the National Translation Award, an annual $5,000 prize for the best book-length translation into English of a work of fiction, poetry, or literary non-fiction; the Lucien Stryk Asian Translation Prize, which awards $5,000 each year for the best book-length translation of an Asian work into English; and the ALTA Travel Fellowships, which are $1,000 prizes awarded annually to 4-6 emerging translators for travel to the annual conference.

History

The American Literary Translators Association (ALTA) was co-founded by Rainer Schulte and A. Leslie Willson in 1978 at The University of Texas at Dallas. ALTA's own scholarly journal, *Translation Review*, was also founded in 1978 and has been published regularly ever since. The ALTA Annual Conference has convened every year since 1978 in various locations throughout North America. From 1978 until 2014, ALTA was administratively housed at the University of Texas at Dallas. In late 2013, in advance of the upcoming planned split with UT-Dallas, the ALTA board announced long-term plans to develop ALTA into an independent, non-profit arts organization. As of 2014, ALTA is transitioning from its long-time home at UT-Dallas toward a long-term future as a fully self-sustaining organization.

Annual Conference

The annual ALTA conference is a four-day gathering of professional literary translators, translation students and scholars, publishers of literature in translation, and others interested in the study, practice, and promotion of literary translation. Conference events include: panel presentations on a wide range of topics related to literary translation; roundtable discussions of issues relevant to literary translators, scholars, and publishers; bilingual readings of recently published translations or translations in progress; and interactive workshops on translating specific texts. In addition, each conference features keynote presentations by invited speakers; readings by the ALTA Fellows; a book exhibit of recently published literature in translation; announcements of the National Translation Award and the Lucien Stryk Asian Translation Prize; a multilingual performance of poetry recitation known as Declamación; special events such as film screenings or play stagings; and abundant opportunities for connections among translators, students, scholars, and publishers dedicated to fostering literary translation. In recent years, ALTA conference organizers have selected a conference theme to guide panel, workshop, and roundtable proposals in the direction of a broadly defined aspect of literary translation studies. Themes may address geographies, genres, literary elements, or other angles for approaching literary translation theory and practice.

Awards

**National Translation Award**

The [National Translation Award](#) (NTA) is awarded annually for the book-length translation of fiction, poetry, drama, or creative non-fiction that, in the estimation
of the panel of judges, represents the most valuable contribution to the field of literary translation made during the previous year. The original work may have been written in any language, but in order to be eligible for the NTA, the translation must be into English, the translator must be a U.S. citizen or U.S. resident, and the book must have been published during the preceding calendar year. The prize awarded annually to the winning translator is worth $5,000. In addition to honoring individual translators for their work, the NTA celebrates the craft of literary translation and strives to increase its visibility and broaden its market. The winner is announced each year at the ALTA Annual Conference.

For a more complete list of past winners, see the main National Translation Award page.

**Lucien Stryk Asian Translation Prize**

In 2009, ALTA announced a new $5,000 translation award named in honor of [Lucien Stryk](http://www.lucienstryk.com) (1924-2013), acclaimed Zen poet and translator of Japanese and Chinese Zen poetry. The Lucien Stryk Prize is awarded annually to the translator of a book-length translation of Asian poetry or source texts from Zen Buddhism. Eligible translations may be from Chinese, Hindi, Japanese, Korean, Sanskrit, Tamil, Thai, or Vietnamese into English. The Lucien Stryk Prize is intended for translations of contemporary works, but retranslations or first-time translations of older works may also be considered. The inaugural Lucien Stryk Prize was awarded in 2010. The winner is announced each year at the ALTA Annual Conference.

**ALTA Travel Fellowships**

ALTA Travel Fellowships are awards of $1,000 each that are designed to help early-career translators cover the travel and lodging expenses associated with attending the ALTA Annual Conference. Each year, four to six winners are selected through a competitive application process, and ALTA Fellows give a public reading of their work at the conference. ALTA Fellows are typically first-time ALTA conference attendees and, although they may have a few published translations, they must be relatively early in their translation careers.

**Publications**

**Translation Review**

*Translation Review*, founded in 1978, is a twice-yearly print publication that highlights the theoretical, critical, and practical aspects surrounding the study, craft, and teaching of literary translation. Each issue of *Translation Review* may include interviews with translators, essays on the theory and practice of translation, articles on teaching literary works in translation and/or literary translation practice at colleges and universities, profiles of publishers and reports on emerging trends in the publishing of literary translations, and reviews of translations that focus specifically on translation-related aspects.

**ALTA Guides to Literary Translation**
The ALTA Guides to Literary Translation are brochures offering practical information, professional advice, and useful resources for literary translators at various points in their careers. As of 2014, there are five ALTA Guides to Literary Translation, each available as a PDF downloadable from the (archived) ALTA website:

- **The Making of a Literary Translator** introduces new and unpublished translators to the basics of translation and provides tips for developing translation skills.
- **Breaking into Print** guides translators through the process of selecting a text and an appropriate publication venue and discusses obstacles particular to publishing literary translations.
- **The Proposal for a Book-Length Translation** is an aid for navigating the proposal process, from initial query through to publication, with special information about how to research and/or obtain English-language publication rights.
- **Promoting Your Literary Translation** offers tools for promoting and marketing a published translation.
- **The Literary Translator and the Internet** is a basic guide to help literary translators make the most of the various modes and resources of the internet to in order to share and promote their craft.

1. Translation and World Literature: Reference Indian Literature* Chaman Lal** From Kalidas to Ghalib, Tagore, Premchand and Pash • Vedas to Kalidas If world today and before knew Indian literature from Vedas to Kalidas like Sanskrit classic writings and writers, one has to acknowledge the elementary fact that how much translation has contributed to the creation of the concept and reality of world literature. Not only Indian classics, Greek, Latin, Chinese, Arabic and many more classic texts of the world are known to us all, thanks to the translations of these texts in different languages of the world. • Bible and Marxism Perhaps The Bible and the Marxist classic texts are the most translated books of the world’s printed texts. And translation has played no lesser role in spreading the ideas of Christianity, Islam, Buddhism and Marxism and other influential thoughts throughout the peoples and countries/nations/societies of the world. All the scientific/technological/academic development of the world would not have been possible, had there been no translation of the theories and experiment results of science, technology and other forms of knowledge. • Indian Literature: Vedas from India Four Vedas-Rig, Yajur, Sama and Atharva are most ancient text available from India, which have reached throughout the world through mostly English, but other languages like German translations as well. • Ancient Texts-Philosophical and Creative 2 Vedas, particularly Rig-Veda is known for its creative and aesthetic poetry as well. Upanishads
and texts of Shaddarshanas-Six Schools of Indian philosophy, including nonbeliever Samkhya philosophy, Buddhist, Jainism, Atheist Lokayata are more of theoretical texts. These are all known to the world through translations. Apart from these philosophical texts, there is a rich heritage of Sanskrit creative literature as well. • Creative Sanskrit Literature Sanskrit has been language of philosophical and creative literature-both. Apart from Mahabharta, Ramayana and texts like Panchtantra and Hitopadesh, Sanskrit literature is known world over for its poetry and drama with Kalidas as most known name. Shakespeare and Kalidas! It is common refrain among literary critics in India to refer Kalidas as ‘Shakespeare of India’, though Kalidas lived nearly one thousand years before Shakespeare, that is why some critics will put it in reverse order as well-‘Shakespeare as Kalidas of England’! Whatever way, it reflects the concept of ‘World Literature’ and also Comparative study of literature, which would never have been possible without translations of the texts. • Shakuntala Translation Translation of Abhigyan Shakuntalam in English was first done by William Jones in 1789 and after that by Sir Monier Williams in prose form in 1853, later more than 46 translations in twelve European languages appeared and now complete dramas and poetry collections of Kalidas are available in many English translations. English and other languages translations of many 3 other Sanskrit classic writers are also available like that of Bhavbhuti, Kiratarjun etc. • Contribution of Indian Creative Writing to World Literature Apart from classical Sanskrit literature, medieval period Indian literature is also known to the world, particularly Indian Bhakti movement poets like Kabir, Guru Nanak, Akka Mahadevi and many more through their translations. In modern period, big numbers of translations were done from Indian languages literatures. India has 22 national languages in 8th schedule of Indian constitution and 24 recognised by Sahitya AkademiAcademy of Letters for purpose of awarding annual best book prizes. • Translations of Mirza Ghalib Many scholars, even from non literary background have been fascinated by Mirza Ghalib’s philosophical Urdu ghazals. Aijaz Ahmad and many other scholars and translators have rendered Ghalib’s poetry and prose in English. Mirza Ghalib lived during 1857’s first war of Independence of India and went through lot of hard times as well, but his poetry is claimed to be as national heritage by both India and Pakistan, though there was no Pakistan during Ghalib’s times • Goethe and Ghalib Goethe and Ghalib are two great poets of German and Urdu languages and there is a joke about a scholar, who was to read a paper on ‘Goethe and Ghalib’. Joke is that after speaking every set of few lines, he would insert the words-’Goethe and
Ghalib’ in an international seminar, where no one knew the language in which he spoke. Importance of Translation Joke apart, this reference shows the importance of Translation both ways- the significance and comparison of two great poets of the west and east was possible only because of multilingual translation of great texts and the other way- if the language of a speaker is not understood due to lack of translation, it can lead to creation of such jokes to underline the importance of Translation as a very important tool of human communication.

Role of Translation in First Noble Prize of Literature to India Rabindranath Tagore, the most eminent Indian writer of Bengali language got Noble prize for literature in 1913, till now only Indian to receive this award for literature. Interesting part of this narrative is that Tagore himself translated 103 of his Bengali poems in English and took them to England in 1912. Geetanjali... Tagore recited his translations in many gatherings and W.B Yeats, the great English poet was so impressed that he wrote forward to these poems and the small collection was published in English in 1913 as ‘Geetanjali’. Tagore received the award same year for his Bengali poetry, but facilitated by his own English translation of the poems. Tagore’s example of his own translation and Noble prize on it, underlines the significance of Translation as tool of literary communication in the world. Now almost all the Bengali writings of Tagore are available in English and many Indian languages translations, some in other world languages as well.

Premchand and ‘Godan’ Premchand, a Hindi and Urdu writer, published his classic novel Godan in Hindi and Urdu both, few months before his death. The novel based on the real life of Indian peasantry became Indian classic and has been twice translated into English. Jai Rattan and P. Lal did first English translation of Godan in 1957, which became quite popular. Later Gordon C Roadarmel did English translation of Godan in 1968 as ‘The Gift of the Cow’, which is considered better than earlier one. The novel was selected by UNESCO to be translated into many world languages and so it has been. Apart from Godan, many other fiction writings of Premchand are now available in English and other languages. Ghalib, Tagore and Premchand represents India as the best faces of modern Indian literature on world literary scene.

Importance of Translation in Indian literary Scenario As mentioned earlier, India itself is storehouse of huge literature written in various Indian languages, which reaches other Indian languages through Inter-Indian languages translations. There are two major source languages of inter Indian literary translation- Hindi and English. Text of any Indian language is first translated into either Hindi or English and then through that medium it is translated into many
more Indian languages. • Inter Indian Languages Translations.... Generally literature of North, West and East Indian languages like-Punjabi, Urdu, Marathi, Gujarati, Bengali, Assamese etc. is first translated into Hindi and then from that medium to many 6 other Indian languages. Translations from South Indian languages are generally done first in English and then from that medium, these are translated into other Indian languages. Southern languages are part of Dravidian linguistic group and other three regions languages are from Indo-Aryan linguistic group of languages. These translations are done sometimes without the help of a medium language like Hindi or English too, like Tamil to Bengali or Marathi to Assamese etc. Sahitya Akademi by instituting National Translation Prize among inter Indian languages translations has encouraged this process as well. This author has also received National Translation Prize from Sahitya Akademi-Indian Academy of Letters, for Inter-Indian languages translation. The prize was given on Punjabi Poet Pash’s translated poetry-Samay O’ Bhai Samay( Time O’ Brother Time) in Hindi by Chaman Lal for year 2001. • Revolutionary poet Pash and his poetry Pash created a niche for himself as trendsetter poet in the seventies as a radical poet. As he was against both Khalistani terrorism and state terrorism, he was assassinated by Khalistani terrorists on 23rd March, 1988. As a challenge I translated his Punjabi poetry in Hindi, which was published in different volumes, one of which mentioned above-Samay O’Bhai Samay’(Time O’ Brother Time) ,published in 1993, was awarded National Translation Prize by Sahitya Akademi . • Translating Pash..... The range of Paash's poetry is quite wide and it has strong ideological connotations as well. So to translate Paash's poetry, one has not only to be good at both languages, one has to understand and comprehend his ideas and concerns as well. 7 Fortunately we were close to each other at ideological level, so I had the same passion as the poet had, to render the ideas very forcefully. Pash's poetry leaves a powerful impact upon its readers and it was a challenge for any translator, whether his or her translation can create the same impact or not, as the original poem creates. Hindi translation of Pash clicked so much that poet became more popular in Hindi than his own mother tongue Punjabi. Many more translations were done from my Hindi translation of the poet in Marathi, Guajarati, Urdu, Bengali, Malayalam, Telugu etc.,and thus designating him as major Indian poet rather than being just a Punjabi poet. His poetry was compared to Pablo Neruda by some critics, so bringing him to the scenario of world literature as English translations of his poetry were also done in due course of time. •
3. Translation of world literature sample masterpieces into English

King James Version

"KJB" redirects here. For other uses, see KJB (disambiguation) and King James Version (disambiguation).

King James Version

The title page to the 1611 first edition of the Authorized Version Bible by Cornelis Boel shows the Apostles Peter and Paul seated centrally above the central text, which is flanked by Moses and Aaron. In the four corners sit Matthew, Mark, Luke and John, authors of the four gospels, with their symbolic animals. The rest of the Apostles (with Judas facing away) stand around Peter and Paul. At the very top is the Tetragrammaton "יהוה".

Abbreviation KJV or AV

Complete 1611 Bible
The **King James Version** (KJV), commonly known as the **Authorized Version** (AV) or **King James Bible** (KJB), is an English translation of the Christian **Bible** for the **Church of England** begun in 1604 and completed in 1611. In 1612, the first King James Version using Roman Type was issued. This quarto version is only second to the 1611 folio KJV.
First printed by the King's Printer Robert Barker, this was the third translation into English to be approved by the English Church authorities. The first was the Great Bible commissioned in the reign of King Henry VIII (1535), and the second was the Bishops' Bible of 1568. In January 1604, James I convened the Hampton Court Conference where a new English version was conceived in response to the perceived problems of the earlier translations as detected by the Puritans, a faction within the Church of England. The translation is considered a towering achievement in English literature, as both beautiful and scholarly.

James gave the translators instructions intended to guarantee that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its belief in an ordained clergy. The translation was done by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the New Testament was translated from Greek, the Old Testament was translated from Hebrew and Aramaic text, while the Apocrypha was translated from the Greek and Latin. In the Book of Common Prayer (1662), the text of the Authorized Version replaced the text of the Great Bible – for Epistle and Gospel readings (but not for the Psalter which has retained substantially Coverdale's Great Bible version) and as such was authorized by Act of Parliament. By the first half of the 18th century, the Authorized Version had become effectively unchallenged as the English translation used in Anglican and Protestant churches, other than for the Psalms and some short passages in the Book of Common Prayer of the Church of England. Over the course of the 18th century, the Authorized Version supplanted the Latin Vulgate as the standard version of scripture for English-speaking scholars. With the development of stereotype printing at the beginning of the 19th century, this version of the Bible became the most widely printed book in history, almost all such printings presenting the standard text of 1769 extensively re-edited by Benjamin Blayney at Oxford; and nearly always omitting the books of the Apocrypha. Today the unqualified title 'King James Version' commonly identifies this Oxford standard text.

Name

The title of the first edition of the translation was "THE HOLY BIBLE, Containing the Old Testament, AND THE NEW: Newly Translated out of the Original tongues: & with the former Translations diligently compared and revised, by his Majesties special Commandment". The title page carries the words 'Appointed to be read in Churches' and F.F. Bruce suggests it was "probably authorized by order in council" but no record of the authorization survives "because the Privy Council registers from 1600 to 1613 were destroyed by fire in January 1618/19".

For many years it was common not to give the translation any specific name. In his Leviathan of 1651, Thomas Hobbes referred to it as the English Translation made in the beginning of the Reign of King James. A 1761 "Brief Account of the various Translations of the Bible into English" refers to the 1611 version merely as a new, compleat, and more accurate Translation, despite referring to the Great
Bible by that name, and despite using the name "Rhemish Testament" for the [Douay-Rheims Bible](https://en.wikipedia.org/wiki/Douay–Rheims_Bible) version. Similarly, a "History of England", whose fifth edition was published in 1775, writes merely that [a] new translation of the Bible, viz., that now in Use, was begun in 1607, and published in 1611.

**King James's Bible** is used as the name for the 1611 translation (on a par with the "Genevan Bible" or the "Rhemish Testament") in Charles Butler's *Horae Biblicae* (first published 1797). Other works from the early 19th century confirm the widespread use of this name on both sides of the Atlantic: it is found both in a "Historical sketch of the English translations of the Bible" published in Massachusetts in 1815, and in an English publication from 1818, which explicitly states that the 1611 version is "generally known by the name of King James's Bible". This name was also found as [King James' Bible](https://en.wikipedia.org/wiki/King_James_Bible) (without the final "s"): for example in a book review from 1811. The phrase "King James's Bible" is used as far back as 1715, although in this case it is not clear whether this is a name or merely a description.

The use of **Authorized Version** or **Authorised Version**, capitalized and used as a name, is found as early as 1814. For some time before this, descriptive phrases such as "our present, and only publicly authorized version" (1783), "our authorised version" (1792), and "the authorized version" (1801, uncapitalized) are found. The Oxford English Dictionary records a usage in 1824. In Britain, the 1611 translation is generally known as the "Authorized Version" today.

As early as 1814, we find [King James' version](https://en.wikipedia.org/wiki/King_James_Version), evidently a descriptive phrase, being used. "The King James Version" is found, unequivocally used as a name, in a letter from 1855. The next year [King James Bible](https://en.wikipedia.org/wiki/King_James_Bible), with no possessive, appears as a name in a Scottish source. In the United States, the "1611 translation" (actually editions following the standard text of 1769, see below) is generally known as the King James Version today.

**Earlier English translations**

The followers of John Wycliffe undertook the first complete English translations of the Christian scriptures in the 15th century. These translations were banned in 1409 due to their association with the [Lollards](https://en.wikipedia.org/wiki/Lollards). The Wycliffe Bible pre-dated the printing press but was circulated very widely in manuscript form, often inscribed with a date earlier than 1409 to avoid the legal ban. As the text translated in the various versions of the Wycliffe Bible was the Latin Vulgate, and as it contained no heterodox readings, there was in practice no way by which the ecclesiastical authorities could distinguish the banned version; consequently many Catholic commentators of the 15th and 16th centuries (such as [Thomas More](https://en.wikipedia.org/wiki/Thomas_More)) took these manuscript English Bibles to represent an anonymous earlier orthodox translation.

4. **Translation from originals**

In 1525, William Tyndale, an English contemporary of Martin Luther, undertook a translation of the New Testament. Tyndale's translation was the first printed Bible in English. Over the next ten years, Tyndale revised his New Testament in the light of rapidly advancing biblical scholarship, and embarked on a translation of the Old Testament. Despite some controversial translation choices, and in spite of Tyndale's execution on charges of heresy for having made the translated bible, the merits of Tyndale's work and prose style made his translation the ultimate basis for all subsequent renditions into Early Modern English. With these translations lightly edited and adapted by Myles Coverdale, in 1539, Tyndale's New Testament and his incomplete work on the Old Testament became the basis for the Great Bible. This was the first "authorized version" issued by the Church of England during the reign of King Henry VIII. When Mary I succeeded to the throne in 1553, she returned the Church of England to the communion of the Roman Catholic faith and many English religious reformers fled the country, some establishing an English-speaking colony at Geneva. Under the leadership of John Calvin, Geneva became the chief international centre of Reformed Protestantism and Latin biblical scholarship.

These English expatriates undertook a translation that became known as the Geneva Bible. This translation, dated to 1560, was a revision of Tyndale's Bible and the Great Bible on the basis of the original languages. Soon after Elizabeth I took the throne in 1558, the flaws of both the Great Bible and the Geneva Bible (namely, that the Geneva Bible did not "conform to the ecclesiology and reflect the episcopal structure of the Church of England and its beliefs about an ordained clergy") became painfully apparent. In 1568, the Church of England responded with the Bishops' Bible, a revision of the Great Bible in the light of the Geneva version. While officially approved, this new version failed to displace the Geneva translation as the most popular English Bible of the age – in part because the full Bible was only printed in lectern editions of prodigious size and at a cost of several pounds. Accordingly, Elizabethan lay people overwhelmingly read the Bible in the Geneva Version – small editions were available at a relatively low cost. At the same time, there was a substantial clandestine importation of the rival Douay – Rheims New Testament of 1582, undertaken by exiled Roman Catholics. This translation, though still derived from Tyndale, claimed to represent the text of the Latin Vulgate.
In May 1601, King James VI of Scotland attended the General Assembly of the Church of Scotland at St Columba's Church in Burntisland, Fife, at which proposals were put forward for a new translation of the Bible into English. Two years later, he ascended to the throne of England as King James I of England.

**Considerations for a new version**

The newly crowned King James convened the Hampton Court Conference in 1604. That gathering proposed a new English version in response to the perceived problems of earlier translations as detected by the Puritan faction of the Church of England. Three examples of problems the Puritans perceived with the Bishops and Great Bibles were:

First, Galatians iv. 25 (from the Bishops' Bible). The Greek word *susoichei* is not well translated as now it is, bordereth neither expressing the force of the word, nor the apostle's sense, nor the situation of the place. Secondly, psalm cv. 28 (from the Great Bible), ‘They were not obedient;’ the original being, ‘They were not disobedient.’ Thirdly, psalm cvi. 30 (also from the Great Bible), ‘Then stood up Phinees and prayed,’ the Hebrew hath, ‘executed judgment.’

Instructions were given to the translators that were intended to limit the Puritan influence on this new translation. The Bishop of London added a qualification that the translators would add no marginal notes (which had been an issue in the Geneva Bible). King James cited two passages in the Geneva translation where he found the marginal notes offensive: Exodus 1:19, where the Geneva Bible had commended the example of civil disobedience showed by the Hebrew midwives, and also II Chronicles 15:16, where the Geneva Bible had criticized King Asa for not having executed his idolatrous grandmother, Queen Maachah. Further, the King gave the translators instructions designed to guarantee that the new version would conform to the ecclesiology of the Church of England. Certain Greek and Hebrew words were to be translated in a manner that reflected the traditional usage of the church. For example, old ecclesiastical words such as the word "church” were to be retained and not to be translated as "congregation". The new translation would reflect the episcopal structure of the Church of England and traditional beliefs about ordained clergy.

James' instructions included several requirements that kept the new translation familiar to its listeners and readers. The text of the Bishops' Bible would serve as the primary guide for the translators, and the familiar proper names of the biblical characters would all be retained. If the Bishops' Bible was deemed problematic in any situation, the translators were permitted to consult other translations from a pre-approved list: the Tyndale Bible, the Coverdale Bible, Matthew's Bible, the Great Bible, and the Geneva Bible. In addition, later scholars have detected an influence on the Authorized Version from the translations of Taverner's Bible and the New Testament of the Douay–Rheims Bible. It is for this reason that the flyleaf of most printings of the Authorized Version observes that the text had been "translated out of the original tongues, and with the former translations diligently compared and revised, by His Majesty's special commandment."
The task of translation was undertaken by 47 scholars, although 54 were originally approved. All were members of the Church of England and all except Sir Henry Savile were clergy. The scholars worked in six committees, two based in each of the University of Oxford, the University of Cambridge, and Westminster. The committees included scholars with Puritan sympathies, as well as High Churchmen. Forty unbound copies of the 1602 edition of the Bishops' Bible were specially printed so that the agreed changes of each committee could be recorded in the margins. The committees worked on certain parts separately and the drafts produced by each committee were then compared and revised for harmony with each other. The scholars were not paid directly for their translation work, instead a circular letter was sent to bishops encouraging them to consider the translators for appointment to well paid livings as these fell vacant. Several were supported by the various colleges at Oxford and Cambridge, while others were promoted to bishoprics, deaneries and prebends through royal patronage.

The committees started work towards the end of 1604. King James I of England, on 22 July 1604, sent a letter to Archbishop Bancroft asking him to contact all English churchmen requesting that they make donations to his project.

Right trusty and well beloved, we greet you well. Whereas we have appointed certain learned men, to the number of 4 and 50, for the translating of the Bible, and in this number, divers of them have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for men of their deserts and yet we in ourself in any convenient time cannot well remedy it, therefor we do hereby require you, that presently you write in our name as well to the Archbishop of York, as to the rest of the bishops of the province of Cant. signifying unto them, that we do well and straitly charge everyone of them ... that (all excuses set apart) when a prebend or parsonage ... shall next upon any occasion happen to be void ... we may commend for the same some such of the learned men, as we shall think fit to be preferred unto it ... Given unto our signet at our palace of West.[minister] on 2 and 20 July , in the 2nd year of our reign of England, France, and of Ireland, and of Scotland xxxvii." They had all completed their sections by 1608, the Apocrypha committee finishing first. From January 1609, a General Committee of Review met at Stationers' Hall, London to review the completed marked texts from each of the six committees. The General Committee included John Bois, Andrew Downes and John Harmar, and others known only by their initials, including "AL" (who may be Arthur Lake), and were paid for their attendance by the Stationers' Company. John Bois prepared a note of their deliberations (in Latin) – which has partly survived in two later transcripts. Also surviving is a bound-together set of marked-up corrections to one of the forty Bishops' Bibles – covering the Old Testament and Gospels, and also a manuscript translation of the text of the Epistles, excepting those verses where no change was being recommended to the readings in the Bishops' Bible. Archbishop Bancroft insisted on having a final say, making fourteen changes, of which one was the term "bishopricke" at Acts 1:20.
Lesson 26.

Pragmatic Translation

Plan:

1. Classification of translation according to their purpose
2. Similarities and differences between literary and pragmatic texts
3. Interaction of literary and pragmatic texts
4. Difficulties in pragmatic translation

1. Classification of translation according to their purpose:

1) Communicative classification of translation

2) Genre classification of translation

3) Psycho-linguistic classification of translation

1) Communicative classification of translation is based on the predominant communicative function of the source text or the form of speech involved in the translation process. Translation can be literary and informative. Literary translation is the translation of literary texts. The main function of literary translation is to produce an emotional or aesthetic impression upon the reader. The informative translation deals with rendering into target language the non-literary texts.

The main purpose of the informative translation is to convey a certain amount of ideas.

2) Literary works fall into genres. The technical translation the main goal is to identify the situation described in the original.

In official documents every word must be carefully chosen. Publicistic texts include the translations of newspapers, magazines, ect.

To other genres belong the translations of film scripts, where the main problem is to fit pronunciation and the choice of words. The translations of commercials are those, the main goal of which is to attract the attention of the audience.

3) The psycho-linguistic classification of translation falls into written and oral translation, consecutive and simultaneous translation, compression and text development.
In written translation the original text is in written form as well as in target language. Written translation is continuous, oral translation is commentary (one time action). There are two main types of oral translation. In consecutive translation the translating starts after the original speech of some part of it has been completed.

In simultaneous interpretation the interpreter is supposed to be able to give his translation while the speaker is uttering his message.

The difference between consecutive and simultaneous interpretation – in simultaneous interpretation the interpreter is much more limited in time. The length of the text translated is much shorter than in consecutive translation.

Unlike consecutive interpretation, were the interpreter may correct mistakes and slips of the tongue, simultaneous has no time for corrections and redoing.

Text compression is aimed at saving interpretation time and removing source text redundancy, which allows the interpreter to keep in pace with the source text, not sacrificing the context.

**It is more often used in simultaneous interpretation.**

Basic comprehension devices in the Ua-En translation are:
1) Transformation of the nominative structures into the verbal ones
2) Conversion of prepositional constructions into noun clusters
3) Omission of transformation of words and word combinations typical to Ukrainian style and considered redundant according to English speech standards.

Compression is more often used in translations from Ukrainian into English because the English way of expression is more concise.

**And often English text contains no redundant words, which is explained by the analytical structure of the language.**

Text development is more often used in consecutive translation. It is reflected in the note-taking procedure. Text development in the course of interpretation is the restoration of the full composition of the source sentence, starting from its syntactic and semantic core, accompanied by compliance with syntactic and semantic standards of the target language.

The note-taking procedure includes main ideas (skeleton outline, subject-predicate-object), links and separations, viewpoints of the speaker, tenses and modalities, proper and geographical names, dates and numbers.

2. **Similarities and differences between literary and pragmatic texts**
**Pragmatics** is a subfield of linguistics and semiotics that studies the ways in which context contributes to meaning. Pragmatics encompasses speech act theory, conversational implicature, talk in interaction and other approaches to language behavior in philosophy, sociology, linguistics and anthropology. Unlike semantics, which examines meaning that is conventional or "coded" in a given language, pragmatics studies how the transmission of meaning depends not only on structural and linguistic knowledge (e.g., grammar, lexicon, etc.) of the speaker and listener, but also on the context of the utterance, any pre-existing knowledge about those involved, the inferred intent of the speaker, and other factors. In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance.

The ability to understand another speaker's intended meaning is called *pragmatic competence*. The sentence "You have a green light" is ambiguous. Without knowing the context, the identity of the speaker, and his or her intent, it is difficult to infer the meaning with confidence. For example:

- It could mean that you have green ambient lighting.
- It could mean that you have a green light while driving your car.
- It could mean that you can go ahead with the project.
- It could mean that your body has a green glow.
- It could mean that you possess a light bulb that is tinted green.

Similarly, the sentence "Sherlock saw the man with binoculars" could mean that Sherlock observed the man by using binoculars, or it could mean that Sherlock observed a man who was holding binoculars (syntactic ambiguity). The meaning of the sentence depends on an understanding of the context and the speaker's intent. As defined in linguistics, a sentence is an abstract entity — a string of words divorced from non-linguistic context — as opposed to an utterance, which is a concrete example of a speech act in a specific context. The closer conscious subjects stick to common words, idioms, phrasings, and topics, the more easily others can surmise their meaning; the further they stray from common expressions and topics, the wider the variations in interpretations. This suggests that sentences do not have meaning intrinsically; there is not a meaning associated with a sentence or word, they can only symbolically represent an idea. The cat sat on the mat is a sentence in English. If someone were to say to someone else, "The cat sat on the mat," this is an example of an utterance. Thus, there is no such thing as a sentence, term, expression or word symbolically representing a single true meaning; it is underspecified (which cat sat on which mat?) and potentially ambiguous. The meaning of an utterance, on the other hand, is inferred based on linguistic knowledge and knowledge of the non-linguistic context of the utterance (which may or may not be sufficient to resolve ambiguity). In mathematics with Berry's paradox there arose a systematic ambiguity with the word "definable".
ambiguity with words shows that the descriptive power of any human language is limited.

The word *pragmatics* derives via Latin *pragmaticus* from the Greek πραγματικός (*pragmatikos*), meaning amongst others "fit for action", which comes from πρᾶγμα (*pragma*), "deed, act", and that from πρᾶσσω (*prassō*), "to pass over, to practise, to achieve."

**Text Linguistics and Pragmatics**

4.1 The changes which the traditional view of translation has undergone since the late 1970s are due partly to developments within linguistics and partly to the growing awareness of the complex character of translation on the part of those teaching it. I shall be brief about these changes because I want to give more space to approaches to translation developed outside the domain of linguistics and translator training.

4.2 The growing awareness of the complexity of translation on the part of the translator trainers is evident when we look at some of the basic distinctions introduced early on by Eugene Nida and Peter Newmark. Nida famously distinguished between ‘formal’ and ‘dynamic’ equivalence (the latter subsequently renamed ‘functional’ equivalence) in a discussion of how cultural differences complicate the issue of the purely structural differences between languages (what do you do when you want to translate the biblical reference to Christ as the ‘lamb of God’ for a society like the Inuit where sheep are not part of the landscape?). Newmark made a similar distinction between ‘semantic’ and ‘communicative’ equivalence, the latter accommodating the requirements of a particular situation. More recently Christiane Nord has spoken of translations that could be either ‘documentary’ (as when I want to know how Italian laws are phrased and ask for a translation that will show me how Italian laws are formulated) or ‘instrumental’ (as when I may have to translate an EU document written in French for legal application in Poland, in which case the translation needs to conform to Polish legal terminology).

4.3 Among the shifts of focus in linguistics which had a direct impact on the study of translation are (a) *text linguistics*, or *discourse analysis*, and (b) *pragmatics*. Both emerged as reactions against the so-called ‘generative-transformational’ linguistics that dominated the 1960s and ’70s. At that time, Noam Chomsky’s transformational-generative grammar was interested in the grammaticality of utterances rather than in their meaning or use, and he restricted his investigations to individual sentences (rather than dealing with strings of sentences that form texts, or with the way in which people actually deploy language for certain ends).
4.4 **Text linguistics** led to the realization that translation is not so much a matter of matching abstract language systems or isolated sentences occurring in a vacuum, but of working on texts. Now, different cultures have different ways of organizing and structuring texts. As a result of dealing with such texts on a regular basis, they have different conventions and hence different ‘textual competences’, i.e. different expectations regarding the well-formedness of texts. Albrecht Neubert, for example, stressed the need to go beyond the sentence and to consider macrostructural patterns in texts and what he calls more generally the ‘communicative matrix’ of language communities (*Neubert* 1984: 146). In this model translation does not transfer meanings but communicative values, i.e. those composites which result from the occurrence of meanings in a given, culturally embedded, discourse (*Neubert and Shreve* 1992: 24). Consequently, Neubert follows Nida in recommending the pursuit of ‘functional equivalence’. Like Nida, too, he stresses the practical purpose of his investigations, which seek to provide insight and at the same time serve a practical end.

4.5 The second trend in linguistics that was new at the time, **pragmatics**, which in turn grew out of the **speech act theory** of J.L. Austin and John Searle, also moved away from viewing translation as a static, purely linguistic operation and instead conceived of it as a communicative process which always takes place at a certain moment in a specific socio-cultural context (*Hatim & Mason* 1990: 3). Here too it was recognized that translation operates on utterances, on actual language use rather than on the abstract language system; and utterances are produced and exchanged by individuals in particular environments and for certain purposes.

4.6 The combined impact of text linguistics and pragmatics resulted not only in a more **dynamic** view of translation but also in an increased awareness of the relevance of changing **contexts**. It was realized, for example, that while a source text may have been produced with a certain intended **function** in its original environment, its translation need not have the same function in the receptor culture at all. An impassioned speech by Fidel Castro calling on the Cubans to tighten their belts in the face of imperialist aggression does not have quite the same function when it is translated in, say, *The Guardian*; the Spanish text will be largely persuasive, the English is likely to be read by an audience that does not feel itself directly addressed. An important consequence of this line of thought is that the original text can hardly continue to be the only and absolute yardstick to hold up to a translation. On the contrary, the intended function of the translation in its new environment is what determines the shape of the target text. That function may be
decided by the translator, or it may be dictated by whoever commissions the translation— for in translation as elsewhere, he who pays the piper calls the tune.

4.7 Among the first to steer the study of translation in this direction was Katharina Reiss, who in the 1970s (and following Karl Bühler’s work in the 1930s) introduced the notion of ‘text types’, distinguishing between primarily informative, expressive and operative (or persuasive) texts. Reiss argued that each type calls for an appropriate mode of translation, and that functional shifts may occur in the transition from one context to another. That such a view entails an erosion of any strict concept of equivalence, will be obvious (Reiss 2000 [original 1971]).

4.8 Text types hardly ever manifest themselves in their pure form. Most utterances are a mixture of two or all three of the main types. A lyrical poem may be primarily ‘expressive’ and an advert mainly persuasive, but both also convey information. An encyclopedia entry is perhaps principally informative but it also possesses a persuasive aspect. Mary Snell-Hornby’s so-called ‘integrated approach’ provided a neat solution to this difficulty in terms of prototype theory, which invites us to think of concepts as having a hard core but fuzzy edges where different concepts can mingle and overlap. Snell-Hornby presented the different text-types and functions of language and translation in the form of a ‘prototypology’, a sliding scale of categories avoiding rigid divisions and partitions (Snell-Hornby 1986: 16ff.; 1988: 31ff).

4.9 Close links between the theory and practice of translation are still very much part of this programme. The relation is meant to be reciprocal. To the extent that the practice of translation is expected to benefit from the theory, it is in consciously adopting the latter’s insights as guidelines. Among the aims of translation theory is, for Snell-Hornby, the provision of ‘a framework which ultimately leads to the production of better translations’ (1986: 12).

4.10 The most radical exponent of the pragmatic re-orientation in translation studies is probably Hans Vermeer, who sees translation in terms of social action carried out by professionals and determined by a particular goal (called ‘skopos’), which is normally made explicit in the client’s commission, i.e. the employer’s statement of what they actually want with the translation. The centrality of ‘skopos’ and commission, both of which are normally formulated or at least envisaged in the context of the target culture, explains why for Vermeer a given source text can give rise to more than one ‘good’ or ‘correct’ or ‘adequate’ translation. In this view, then, the concept of equivalence is further hollowed out to a functional category determined by target-cultural factors. (For an account of ‘skopos theory’ see Nord 1997).

4.11 One currently influential school of thought in linguistics combines pragmatics with cognitive science (cognitive science is concerned with the way in which the mind processes language). Relevance theory was first developed in the 1980s by the anthropologist Dan Sperber and the linguist Deirdre Wilson. Relevance theory distinguishes, among other things, between the ‘descriptive’ and the ‘interpretive’ use of language. In the former case we make statements about the world, in the latter about other statements. The main proponent of the application of Relevance
Theory to issues of translation is Ernst-August Gutt (Translation and Relevance, 1992, revised edition 2000). According to Gutt, we can explain translation perfectly adequately in terms of what Relevance Theory has to say about the interpretive use of language.

4.12 It is not hard to discern a common element in the various approaches outlined above. In all of them, translation is contextualized. It is no longer considered to be a more or less mechanical decoding and recoding operation, but a complex communicative act involving utterances and speakers who fit into sociocultural as well as linguistic systems. The sociocultural and the linguistic systems involved in the translational transaction are always asymmetrical. Translation is therefore an irreversible, one-way process. It follows that shifts of form and function are not some accidental and deplorable side-effect, but that they are in the very nature of translation. And just as the decision to translate (rather than import or transfer a text in some other way) is usually taken in the receptor culture, so linguistic and pragmatic shifts in translation, too, normally occur to suit the requirements of the receiving culture. This pushes the focus of attention away from the source text and towards the target pole, the receiving end. Vermeer dramatized the shift of emphasis by speaking of the ‘dethronement’ of the source text. In addition, there is in all this a clear invitation to re-think the concept of equivalence.

4.13 Nonetheless, just about all the approaches mentioned so far remain essentially prospective and prescriptive. They interact with the practice of translation in that they are geared to influencing and improving that practice, whether in the form of translation criticism and evaluation, or of translator training. This is not surprising if we look at the institutional position of the people who developed these approaches. They have for the most part been affiliated to translator training institutes. The theory is designed to identify the factors involved in the production of translations and in the actual process of translating, to explore the range of problems and solutions that present themselves, and to suggest the optimum solution in this or that specific context. The optimum solution is thought to consist in bringing about the most appropriate kind and level of equivalence, however slippery that notion may now have become. Consequently the theory also designs methods for assessing the relative merits of individual solutions, i.e. for evaluating translations.

3. Interaction of literary and pragmatic texts
Pragmatics and Literature To be a communicatively competent speaker of any language, one must develop pragmatic competence in that language. Pragmatic competence can be defined as “the knowledge of the linguistic resources available in a given language for realizing particular illocutions, knowledge of the sequential aspects of speech acts and finally, knowledge of the appropriate contextual use of
the particular languages’ linguistic resources” (Barron, 2003:10). Accordingly, pragmatic competence is directly related to the knowledge of speech acts, speech functions and their appropriate usage in certain contexts. In a sense, speech acts constitutes the core of pragmatic competence and this feature of speech acts has made them the focus of many studies conducted in the Applied Linguistic field. Among such studies, there are some which applied the speech acts to the study of fiction like Short (1995), RossenKnill (1995), Chen (2007), and others. International Journal of Social Sciences and Education claims that “in order to communicate successfully in a target language, pragmatic competence should be well developed” and it is not that easy to develop. EFL learners usually have difficulty in developing pragmatic competence in the target language. Therefore, pragmatic competence, which consists of knowledge of speech act functions and sociolinguistic competence, should be taken in the EFL teaching/learning environments. Basically, pragmatic competence is part of language competence and as shown in the following figure: Figure 1: Bachman’s model of communicative competence. Sociolinguistic competence, being part of the pragmatic competence, refers to the ability to use language appropriately according to the text and this includes the ability to select communicative acts and the appropriate strategies to implement them depending on the contextual features of the situation. The main focus of this study is on the pragmatic competence regarding the knowledge of speech acts: how they are produced and interpreted in a literary work (novel). Speech acts are one of the most important components of pragmatic competence (Searle, 1969). They are also defined as the minimal units of linguistic communication (p.16). In this study, the researcher will focus mainly on the role of speech acts in expanding our understanding of the literary text. The literary texts can be considered the environment in which learners can find what they lack in terms of pragmatic competence in the target language. In other words, analyzing literary texts pragmatically can help learners to develop target language pragmatic competence. Language Competence Organizational Competence Pragmatic Competence Grammatical Competence Textual Competence Illocutionary Competence Sociolinguistic Competence International Journal of Social Sciences and Education International Journal of Social Sciences and Education. This is actually the core of the communicative approach to language teaching. It is the communicative competence theory that influenced the emphasis of what is taught from teaching language as a grammar system towards teaching language for usage in social contexts. How Can Teachers Approach Literature Pragmatical? One of the challenges of pragmatics is that of developing an approach to written discourse that not only takes account of its differences from the spoken discourse, but also takes account of the sameness between the two as well. That's why this area is said to have no coherent body of research. The current interest in speech act theory and pragmatics on the part of literary scholars is due mainly to the fact that these approaches give a new perspective on a central concern of literary theory, namely, the relations between reader, author and text. In other words, the literary text is no more seen as an object but as an act of communication between a writer and a public. There are many ways or methods of
using pragmatics in the teaching and discussion of literary texts. Among such ways, we have Cook's schema theory (1994) which "offers daunting flowcharts to show how a reader's prior knowledge and expectations interacts with a text". Sperber and Wilson (1986) seem to be in line with this when they emphasize shared knowledge, inference and the assumption of communicative intention. Hence, pragmatics is equated with the knowledge of the world. The functional approach is also recommended for the study of literature in which real examples of language in use can be classified according to the functions they have, for instance the function of 'informing', 'persuading', 'apologizing', 'promising'...etc. For example, the utterance 'the window is open' can be interpreted as a request to shut the door, and saying 'I haven't been to the cricket lately' can be interpreted it as a suggestion, a request or even as an invitation (ibid). Literature as an Act of Communication When the act of communication is done between the text and the student, we can say that literature can encourage in students the ability to infer meaning by interacting with the text. In this case, the student's job is not that easy since he has to move both backwards and forwards, in and across and outside the text in search for clues to help make sense of it. When literature is used in this way, it can be much more enjoyable and stimulating for the learner. Therefore, it can be said International Journal of Social Sciences and Education 1 January 2012 that a focus on literature as discourse can have an important contribution to make to language study and learning and can help students appreciate more fully the nature of literature as literature. The study aims at showing the extent to which linguistics contributes to literature study and teaching. Literature is not read for factual truth or information but for enjoyment since it is an act of communication. This is a call for teacher of English to teach the literary text from the inside. In other words, this call means studying the structure of the text to get it interpreted rather than reading about it, i.e., the traditional way of directing students to read it depending on many sources of criticism. The researcher is not against the idea of reading some criticism, but still finds it also beneficial to analyze the literary dialogue via explaining some pragmatic aspects like speech acts. It seems fair enough not to expect non-native speakers to approach literary texts in English with the same intuition of a native-speaker. Instead, such speakers can be encouraged to approach such texts with increasing command of different levels of language organization so that they can systematically work out the expressive purpose a writer might embrace in fulfilling or deviating from linguistic expectations. In spite of the general belief that literature is used to assist the development of competence in the language and to teach culture or enable students to understand the foreign culture more clearly, Brumfit and Carter state that: ...it is unhelpful to view literary texts as either naturalistic pictures of British or American life, for purposes of cultural study, or as examples of the best use of the English language, for language courses. We mentioned earlier that there is a call to study literature from the inside. This goes hand in hand with the way we analyze conversation. Cook suggests that conversation shares many features with literature in that process models used in its analysis are also recommended in literary theory. So, both are seen as developing processes rather than products. This means that we enjoy both while events are
developed; we don’t wait until events get to an end to evaluate as a product. Accordingly, literature is seen as a piece of conversation liable to analysis since it is a product of communication.

4. Difficulties in pragmatic translation

Pragmatic language impairment (PLI), or social (pragmatic) communication disorder (SCD), is an impairment in understanding pragmatic aspects of language. This type of impairment was previously called semantic-pragmatic disorder (SPD). Pragmatic language impairments are related to autism and Asperger syndrome, but also could be related to other non-autistic disabilities such as ADHD and intellectual disabilities. People with these impairments have special challenges with the semantic aspect of language (the meaning of what is being said) and the pragmatics of language (using language appropriately in social situations). It is assumed that autistic people have difficulty with "the meaning of what is being said" due to different ways of responding to social situations. This assumption has been successfully challenged by non-verbal autistic self-advocates who use Augmentative Assistive Communication and maintain on and off-line social relationships.

PLI is now a diagnosis in DSM-5, and is called social (pragmatic) communication disorder. Communication problems are also part of the autism spectrum disorders (ASD); however, the latter also shows a restricted pattern of behavior, according to behavioral psychology. The diagnosis SCD can only be given if ASD has been ruled out.

History

In 1983, Rapin and Allen suggested the term "semantic pragmatic disorder" to describe the communicative behavior of children who presented traits such as pathological talkativeness, deficient access to vocabulary and discourse comprehension, atypical choice of terms and inappropriate conversational skills. They referred to a group of children who presented with mild autistic features and specific semantic pragmatic language problems. More recently, the term "pragmatic language impairment" (PLI) has been proposed.

Rapin and Allen's definition has been expanded and refined by therapists who include communication disorders that involve difficulty in understanding the meaning of words, grammar, syntax, prosody, eye gaze, body language, gestures, or social context. While autistic children exhibit pragmatic language impairment, this type of communication disorder can also be found in individuals with other types of disorders including auditory processing disorders, neuropathies, encephalopathies and certain genetic disorders.
Characteristics

Individuals with PLI have particular trouble understanding the meaning of what others are saying, and they are challenged in using language appropriately to get their needs met and interact with others. Children with the disorder often exhibit:

- delayed language development
- aphasic speech (such as word search pauses, jargon, word order errors, word category errors, verb tense errors)
- Stuttering or cluttering speech
- Repeating words or phrases
- difficulty with pronouns or pronoun reversal
- difficulty understanding questions
- difficulty understanding choices and making decisions.
- difficulty following conversations or stories. Conversations are "off-topic" or "one-sided".
- difficulty extracting the key points from a conversation or story; they tend to get lost in the details
- difficulty with verb tenses
- difficulty explaining or describing an event
- tendency to be concrete or prefer facts to stories
- difficulty understanding satire or jokes
- difficulty understanding contextual cues
- difficulty in reading comprehension
- difficulty with reading body language
- difficulty in making and maintaining friendships and relationships because of delayed language development.
- difficulty in distinguishing offensive remarks
- difficulty with organizational skills

People with PLI often share additional characteristics consistent with high-functioning autism. For example, they may dislike or avoid eye contact. Many have rigid habits, a shallower range of interests than most people but not as severe as with Asperger Syndrome or autism (often with a deep knowledge of their areas of interest), sensory and eating sensitivities, coordination and muscle-tone issues. They may also display striking abilities in an area such as mathematics, computer science, geography, astronomy, reading, history, meteorology, botany, zoology, sports, politics or music.

Lecture 27.
Court interpretation

Plan:

1. Features of court interpretation
2. The difference between court interpretation and other types of pragmatic translation
3. The history of court interpretation
4. Difficulties in court interpretation

1. Features of court interpretation.

What is court interpreting? Comments on how conference interpreters see court interpreting.
A number of conference interpreters were asked what they thought made court interpreting different from conference interpreting. Below is the gist of their answers:

1) A court interpreter does not work from the comfort and isolation of a booth.
2) The average "client" of a court interpreter is rarely as articulate or fluent as a conference delegate. Fear and uncertainty also renders their language more incoherent.
3) A court interpreter rarely has the advantage of working in a team of interpreters. Court interpreters work alone, for long hours, with no rest or recovery time. The potential damage to their vocal chords is never considered.
4) Court interpreters do not only work in court, but they are involved at every stage of the legal process, especially in systems where they are called to the interview following arrest. Such sessions often take place at unsociable hours. Interpreters are naturally expected to arrive at the police station, alert and articulate, minutes after being dragged from slumber by the telephone.
5) Court interpreters must naturally observe neutrality regarding the content and impartiality between parties. This is frequently difficult to maintain due to the insistence by the "client" to regard their (compatriot) interpreter as an ally.

While these points reflect - to some extent - the actual situation, they require some commenting in order to put things into a proper perspective:

1) I think there are many different forms of interpreting. Working in the simultaneous mode from a booth is just one. Also for conference interpreters, consecutive and whispered interpretation are still common features in certain situations (business negotiations, factory visits, study tours, visits by political delegations/heads of state, board meetings, interviews, etc). When considering the special set-up of the standard courtroom and the most common type of interpreting assignment for court interpreters (hearings, interrogations of parties or witnesses of
30 minutes to 2 hours), then conference-room facilities are certainly not necessary. After all, only a fairly small percentage of court proceedings involves interpreting. However, in some countries (e.g. the USA), courtrooms are fitted with booths and conference equipment since case after case is handled in a non-stop manner.

2) While it is true that the average educational background of a court interpreter's client differs from that of the average conference delegate, which has an influence on speakers' oral performance, one should also bear in mind that it is often more essential for a defendant or a witness to be properly understood and interpreted than for a conference delegate. It should be a challenge to any interpreter to have the necessary language skills ready when working in court in order to help a person to be properly understood and to understand. As to speakers' fear and uncertainty - it is my opinion that conference speakers will often speak too fast, simply because they are afraid of delivering a paper in public or are insecure about their speaking skills. I guess we have all had ample opportunity at conferences to complain about fast or unintelligible speakers.

3) The standard assignment of a court interpreter is usually finished within a couple of hours, except for major trials. Whenever court sessions are scheduled for longer periods, breaks will certainly be the order of the day, since all parties present in the courtroom will request them. I personally never had any difficulties asking a judge for a break, especially when making all arrangements concerning the court interpreting ahead of a trial. The same is true for working in teams. Again, the arrangements will depend on the case and the (growing) understanding of judges or attorneys regarding the work of court interpreters. In arbitration proceedings, working in a team (consecutive or simultaneous) has become standard, especially when the case lasts more than a day. I do not think that damage to the vocal chords is the major health risk related to uninterrupted hours of work. Fatigue and lack of concentration should be considered first. One should also bear in mind that that large courtrooms often have amplification systems so that interpreters (as well as judges, prosecutors, witnesses, accused, counsels, etc.) do not have to shout.

4) Court interpreters are usually assigned to do court work, but the police, immigration and other authorities will sometimes contact them when their own interpreters are not available. Since crimes frequently happen at unsociable hours, it cannot be avoided that court interpreters will occasionally have to work at such hours. However, this is the exception rather than the rule, unless an interpreter is called in to work for a major drug or racketeering case. I personally find, though, that being where the action takes place is more challenging (and rewarding) than waiting in some conference booth or interpreters' lounge at a ghastly hour for a debate to end or a meeting to resume.

5) As a court interpreter, you must make it clear from the very beginning - and to everybody in court - that you are impartial and will assist only in the cause of justice, contributing (hopefully!) to everybody's better understanding. The seating arrangements which an interpreter seeks in a courtroom can often contribute to making that point clear, especially to a court interpreter's "clients". Avoiding
conversations - in a firm and friendly way - is another way of preserving one's impartiality.

I think it would be highly informative for interpreters who work only at conferences and with conference-room facilities, to attend a court session with interpretation. In particular, they would soon realize that unless you have mastered all interpreting skills - in addition to knowing the legal system and the particulars of the specific case - you will be unable to perform well in a court job.

Federal Court Interpreters

The use of competent federal court interpreters in proceedings involving speakers of languages other than English is critical to ensure that justice is carried out fairly for defendants and other stakeholders.

The **Court Interpreters Act, 28 U.S.C. §1827** provides that the Director of the Administrative Office of the United States Courts shall prescribe, determine, and certify the qualifications of persons who may serve as certified interpreters, when the Director considers certification of interpreters to be merited, for the hearing impaired (whether or not also speech impaired) and persons who speak only or primarily a language other than the English language, in judicial proceedings instituted by the United States.

**National Court Interpreter Database (NCID) Gateway**

The NCID is used by the federal courts for contact information when in need of contract court interpreting services.

Types of Interpreters

The Administrative Office classifies **three categories of interpreters**:

- Certified interpreters
- Professionally qualified interpreter
- Language skilled interpreters

Interpreter Qualifications

The professional knowledge, skills, and abilities required of a federal court interpreter are highly complex. Communication in courtroom proceedings may be more complex than that in other settings or in everyday life. For example, the parties involved may use specialized and legal terminology, formal and informal registers, dialect and jargon, varieties in language and nuances of meaning.

Protecting the Rights of Linguistic Minorities: Challenges to Court Interpretation

Charles M. Grabau* Llewellyn Joseph Gibbons** Injustice is doubtless being done from time to time in communities thronged with [linguistic minorities], through failure of the judges to insist on a supply of competent interpreters. The subject is one upon which the profession are in general too callous, for no situation is more full of anguish than that of an innocent accused who cannot understand what is being testified against him [or her].(1) Introduction The trial judge has the duty to supervise and conduct judicial proceedings so as to afford all parties a fair and impartial trial to the end that justice may be served.(2) Courts(3) and scholarly commentators(4) recognize that inadequate or improper court interpretation creates problems of constitutional dimensions.(5) Moreover, the court interpreter is an impartial officer of the court directly under the control and supervision of the trial judge.(6) Therefore, the trial judge has an obligation to ensure that the interpreter
performs his or her duties accurately, fairly, impartially, and ethically.(7) [A] judge ordered the impanelment to proceed despite objections of the defense attorney: Defense Counsel:Your Honor, I can't even converse with my client until the interpreter arrives. A.D.A.:Judge, can we have a bench conference? The Court:Do I understand from what you are saying that you are refusing to go ahead with this trial until the interpreter is here? Is that what you are saying? Defense Counsel:That's correct. The Court:We will proceed further without your participation in this trial.(8) Often some parties are denied a fair and impartial trial because judges, like the judge in the above example, are either insensitive to the necessity of a qualified court interpreter to protect the rights of a non-English speaker--a linguistic minority(9)--or act as if they have no control over the interpreter, and consequently over the proceeding. This situation arises because the judge is unprepared to deal with an unqualified court interpreter or an interpretation problem that arises during a proceeding.(10) Judges who are unfamiliar with the responsibilities of a court interpreter often accept interpreting services of any bilingual individual assigned to his or her trial session(11) or of any helpful spectator in the courtroom without knowing his or her qualifications.(12) Judges frequently must rely on individuals who have received little or no training in the skills needed to be a qualified court interpreter.(13) These individuals are neither trained in the proper role of a court interpreter nor do they have any knowledge of the Model Code of Professional Responsibility for Interpreters in the Judiciary(14) or of the various state codes or rules of professional responsibility for court interpreters.(15) "This extremely important and fundamental issue has been allowed to become a `stepchild' of the justice system: understudied, underfunded, and in terms of its ultimate impact, little understood."(16) While the focus of this article is on the use of court interpreters in a criminal proceeding, the principles discussed and the suggestions made are generally applicable to any civil or administrative proceeding requiring an interpreter.(17) This article will discuss the statutory and constitutional rights of defendants and witnesses to have access to a court interpreter, court interpreter qualifications, ethical issues in court interpreting, and some common problems that frequently occur during judicial proceedings. Throughout the article there are suggestions that will facilitate the proper use of court interpreters. The article concludes with a recommendation for increased awareness by judges, attorneys, and other participants in the legal system of the unique role a professional court interpreter serves in promoting equal access to the courts, and a recommendation that states adopt uniform court interpreter certification programs.

2. Difference between court interpretation and other types of interpretation

1. What is a freelance court interpreter?
A freelance court interpreter assists people who are unable to communicate in the language of the court proceedings by providing a continuous, precise, impartial, competent and contemporaneous interpretation of what is communicated in the source language into the
A target language (e.g. from Italian into English, and from English into Italian).
An interpreter may be scheduled by the Ministry of the Attorney General or by the parties before the court, depending on the proceeding.

2. **What do freelance court interpreters do?**
Court interpreters have a fundamental role in providing access to justice. Interpreters work in 179 court locations serving 250 communities across Ontario.
Through the Ministry of the Attorney General's Court Services Division, 26 staff and approximately 800 accredited freelance court interpreters provide interpretation across the province in over 100 spoken languages, American Sign Language and *Langue des signes du Québec*.
Because of Ontario's diverse population, language interpretation services are in high demand. Each year, more than 150,000 courtroom hours of interpretation are provided in:

- Any language required in criminal and child protection matters
- Any language in civil, family and Small Claims Court matters, if the litigant qualifies for the Court Services Division fee waiver
- French in all civil, family and Small Claims Court matters
- American sign language (ASL) and *Langue des signes québécoises* (LSQ) in all court matters
- Any language when it is ordered by the court.

Section 14 of the *Charter of Rights and Freedoms* guarantees the right to the assistance of an interpreter for those who do not understand or speak the language in which the proceedings are being conducted. This right exists regardless of the language involved.

**Which languages does the ministry interpret?**
The ministry's accredited court interpreters provide interpretation in over 100 spoken languages, American Sign Language and *Langue des signes du Québec*.

**How can I become a freelance court interpreter?**
Interpreters must be accredited by the Ministry of the Attorney General. To become accredited, interpreters must:

- Pass a Bilingual or English Court Interpreting Test
- Attend a training seminar and pass a written test in courtroom procedures and interpreter ethics,
- Successfully complete a background check with the Canadian Police Information Centre, and
- Sign a fee for service contract setting out the roles and responsibilities of the Ministry and the interpreter.

**For which languages is the ministry currently accrediting?**
The ministry is currently accrediting new interpreters in our highest demand languages, as indicated by courts across the province. We encourage interpreters of all languages to submit an application. Applications in all languages will remain on file for one year.

**What skills do I need to become a freelance court interpreter?**

The Ministry of the Attorney General is committed to accrediting highly qualified interpreters. The following skills will be considered when reviewing your application:

- Proficiency in English and at least one other spoken or sign language
- General understanding of, and experience in, interpreting
- Previous experience interpreting in the legal and/or court system
- Knowledge of the legal and/or court system and legal terminology
- Availability to accept assignments during regular court hours
- Willingness to travel for assignments, and
- Accreditation by a recognized professional interpreter association.

The following are also important in becoming an interpreter:

- Excellent communication skills
- Strong listening skills
- Excellent memory skills
- Strong interpersonal skills
- Professionalism, and
- Discretion.

If an interpreter meets these qualification criteria, they are required to successfully complete a court interpreting test, attend a training seminar, pass a written test in court procedures and interpreter ethics and successfully complete a Canadian Police Information Center check.

**Do I need to belong to a professional interpreter association to become an accredited freelance ministry court interpreter?**

No. Membership in a professional interpreter association is not a prerequisite to becoming an accredited freelance ministry court interpreter.

**How can I prepare for the Bilingual or English Court Interpreting Test?**

There are many ways to prepare for the test, including:

- Daily use and practice of your language
- Reading in your language
- Listening to radio and television broadcasts in your language
- Short-term memory development and training exercises
- Shadowing (listening to a passage and repeating it simultaneously).

**Is there a cost to take the Bilingual or English Court Interpreting Test?**

No, applicants are not charged to take the test.

**What if I have a criminal record?**
All court interpreters must undergo a criminal record check as a condition of accreditation or accreditation renewal. Background checks are done through the Canadian Police Information Centre (CPIC).
If you have a criminal record, you may wish to apply for a pardon from the National Parole Board.
A criminal record could hamper opportunities with the ministry.

What can I expect if I become a freelance court interpreter?
Most interpretation assignments will be for criminal proceedings, however you may also be asked to interpret in family, civil and Small Claims Court matters.
Interpretation assignment requests can range from relatively quick matters, such as bail hearings and plea courts, to lengthier ones such as trials.
Once you are on the Registry for Accredited Freelance Court Interpreters, the majority of your assignments should be at a court location that is close to your residence. However, any courthouse in Ontario may request your services.
During an assignment, you may be required to perform consecutive interpretation, simultaneous interpretation or sight translation. Those requiring your services may include an accused, witness or surety.

What is the Registry for Accredited Freelance Court Interpreters?
Once you receive full or conditional accreditation, you will be listed on the ministry's online Registry of Accredited Freelance Court Interpreters, which is available only to court staff.
Your name will appear alongside your accredited language(s), your home address, your contact phone numbers, and your availability. When an interpretation assignment is required, courthouse staff will contact you by phone or e-mail to determine your availability.
Note that as an accredited interpreter, it will be your responsibility to advise the ministry of any changes to your contact information, availability and/or ability to travel.
When you are put on the registry you will be sent an identification card that identifies you as a freelance court interpreter. You must carry this identification card whenever you go to an assignment.

3. History of court interpretation

History of Court Interpretation
In the United States, access to court interpretation services for limited English-proficient and/or non-English speakers is essential in protecting the right to due process as provided by the Fourteenth Amendment to the Constitution.
While historically access to these services has been limited, there have been cases in the US courts where interpreters have been appointed to provide services during court proceedings since the 1800s. Even after the infamous case of the Nuremberg trials, where simultaneous interpretation was prominently featured as the only way that the trial could have proceeded with appropriate expediency, recognition of the need for interpretation in US courts on a federal and state level was still lacking. On June 25, 1969, a non-English speaking defendant, by the name of Rogelio Nieves Negron, filed a pro se application for a writ of habeas corpus in the Eastern District of New York. Judge Bartels in a thorough opinion, Negron v. State of New York, 310 F.Supp. 1304 (E.D.N.Y.1970), granted Negron his release.

On October 29, 1978, President Jimmy Carter signed The Court Interpreters Act, thereby establishing the right of any individual involved in federal proceedings to have a certified court interpreter if his/her communication or comprehension capabilities are inhibited because of a language barrier. After more than a 100 years without adequately addressing this crucial issue, courts in the US began establishing rules for the use of court interpreters during proceedings. Until this point, people who participated in court proceedings in our country, and who were unable to understand or communicate effectively in the English language, were largely left to fend for themselves. In the best of circumstances, they were offered the services of an interpreter who was appointed by the court, but even this was rare.

**Court Interpreters & Certification**

Unfortunately, interpreters were being hired based on the fact that they asserted they were bilingual and could interpret the proceedings, yet there were no standards for training or certifying these interpreters. As a result, credentialing was considered crucial to the appointment of qualified interpreters for the courts. The Federal government started certifying interpreters as a result of the Court Interpreters Act, 28 U.S.C. §1827. Shortly thereafter State Courts began utilizing the Federal model to certify interpreters for the State Courts. These states got together and created a consortium to share information and testing resources in order to advance certification in their respective States. As of now the Consortium for Language Access in the Courts has 40 member States and is the repository for oral and written exams for court interpreters for the member states.

**Current Challenges**

Court interpretation has been named one of the 5 most important issues facing the Courts today, especially due to the growth and diversification of the US population in the last two decades. Court Systems are faced with an ever increasing demand for certified and qualified court interpreters in every jurisdiction, not only the metropolitan areas of highly culturally diverse states but in small towns and jurisdictions in every State.
As demand increases and resources are limited, Court Systems in every State are looking for technological solutions to satisfy the demands for qualified and certified interpreters in every courtroom where they are needed. It is to address these very challenges that Remote Interpreting, Inc. was founded. Through extensive research, design, and testing, the T3 Multi-Room Unit was developed to provide a cost-effective solution. With the T3, court proceedings can now be conducted remotely without an in-person interpreter. The T3's sophisticated design allows for the most challenging mode of interpretation (simultaneous), thereby protecting the defendant's right to due process while avoiding the inefficiencies, errors, and intrusive, low-quality nature endemic to interpretation by speakerphone.

4. Difficulties in court interpretation

In a previous post, Dui Hua translated an account by a Chinese criminal defense lawyer of the obstacles he encountered trying to get police to allow him to meet with a detained suspect. The challenges facing criminal defense lawyers in China have been documented again and again, and explain why many new Chinese lawyers are reluctant to pursue criminal defense work. This subject was taken up in an article (translated below) included in a recent issue of Legal Weekly, a newspaper published under the auspices of the Ministry of Justice—which regulates the legal profession in China. In the article, interviews with several lawyers create a sense of shared and growing frustration on the part of criminal defense attorneys. Where lawyers identified the difficulties of getting access to suspects, obtaining case files, and carrying out discovery as the "three difficulties," observers see common challenges endemic in 10 different areas. Some of these difficulties involve procedural barriers, but others pose risks to the pursuit of substantive justice. Of particular concern among the lawyers interviewed is the rarity with which Chinese courts accept defense pleas and find defendants innocent. When there is no real presumption of innocence and a decision to acquit could lead to repercussions for police and prosecutors, judges have little incentive to give serious consideration to defense pleas. The article warns that this threatens to stunt the growth of the criminal defense profession, not only because it saps the morale and confidence of lawyers but also because defendants may start to question whether there is really any point at all in trying to defend oneself in a Chinese court. How "Three Difficulties" of Criminal Defense Became "10 Difficulties" Difficulty Getting Defense Arguments Accepted Stunts Growth of Criminal Defense Work.

Research indicates that over the past decade, the rate of active representation by lawyers in criminal cases has been declining. The primary reasons for this are the great hazards and difficulties associated with criminal defense work. How difficult is criminal defense work? The answer to this question is continually being revised, growing from the "three difficulties" of the past—the difficulty in meeting [with suspects], the difficulty in getting access to [the prosecution's] case files, and the difficulty in carrying out investigation and collecting evidence—to five or even 10 "difficulties." The newly-defined "seven difficulties" include: the difficulty of obtaining bail, the difficulty of getting witnesses to appear in court, the difficulty of getting a hearing for an appellate trial, the difficulty of pleading innocent, the difficulty of participating in the process of death penalty review, the difficulty of abolishing Article 306 of the Criminal Law, and the difficulty of proving that evidence was illegally obtained. Of these new "seven difficulties," the difficulty of pleading innocent may pose the most insurmountable obstacle for criminal defense lawyers, and its root is the difficulty lawyers face in getting courts to accept their innocence-defense arguments. When the infamous, wrongly-judged cases of Du Peiwu, She Xianglin, and Zhao Zuphai were exposed, people discovered that the defense lawyers in these cases had all made innocence pleas on behalf of the defendants but that, clearly, none of their defense arguments had been accepted. Lawyers believe that, compared to difficulties involved in participating in the criminal justice process, the difficulty of getting courts to accept defense arguments is the most central hazard. It not only saps the confidence of lawyers who carry out criminal defense work, it also saps the confidence of defendants in engaging lawyers in criminal cases. Criminal Defense Work Transformed into "Ten Big Difficulties" in 2008, the revised Lawyers' Law took effect. Much hope was placed in this "advanced" law, which said lawyers could meet [suspects] if they provided the "three documents" [i.e., license to practice law, license
of the law firm, and either power-of-attorney or legal-aid documents] and could get access to [the prosecution's] case files once [the procuratorate's] investigation had begun—perhaps it could bring resolution to criminal defense lawyers' "three difficulties." "Two years later, people have realized that, while there has certainly been a breakthrough in some locations, in general there has not been a very big improvement. Looking at [how things work] in practice, not only has there been no solution to the old problem of the original "three difficulties," other difficult problems related to defense work are emerging daily. Not long ago, at the "Fourth Annual Shangquan Criminal Defense Forum," the well-known Beijing defense attorney Xu Lanting first spoke of the "ten difficulties" in criminal defense work. Besides the old "three difficulties" of meeting [with suspects], accessing [the prosecution's] case files, and conducting investigations and obtaining evidence, the new "seven difficulties" can be seen in: the difficulty of obtaining bail, the difficulty of getting witnesses to appear in court, the difficulty of getting a hearing for an appellate trial, the difficulty of pleading innocent, the difficulty of [participating in the process of] death penalty review, the difficulty of abolishing Article 306 of the Criminal Law, and the difficulty of proving that evidence was illegally obtained. Lawyers can encounter difficulties at every part of the criminal litigation process. In an interview with Legal Weekly, Xu Lanting said that these new "seven difficulties" are increasingly becoming a new bottleneck restricting the development of criminal defense work in China. Witnesses—especially key witnesses—do not appear in court, hearings are not held in appellate proceedings, it is difficult for lawyers to participate effectively in the death penalty review process, and it is difficult to get illegal evidence excluded. These all directly contribute to lawyers having no way to carry out a full defense. Beijing lawyer Jin Xuekong, who has many years of experience in criminal defense work, sees things similarly. Jin told Legal Weekly that the primary reason lawyers request that a witness appear in court is because that witness can prove exculpatory facts or might change earlier statements alleging a crime. But because law enforcement organs proceed from [the principle that] the first impression is the strongest and prejudge the guilt of the defendant, anything that might change that preconception or challenge their judgment—especially the appearance of key witnesses in court—gets strictly limited. According to [Article 187 of] China’s Criminal Procedure Law, hearings should be held in criminal appellate trials as a matter of principle, with trials without hearings being the exception. But in practice, because it is much easier to try the case without hearings and because it creates less work, it has become common for appellate trials to be held without hearings and hearings have become the exception." "In practice," said Jin Xuekong, "no matter how great the differences between the prosecution and defense over the facts or how many facts or pieces of evidence need further investigation in the appeal proceeding, as long as the judges believe that the original verdict should be upheld, it is hard for a lawyer’s request for a trial hearing to be accepted." [He added that] the level of difficulty in getting an appellate trial hearing is revealed by the way that many defendants and lawyers treat getting an appellate trial hearing as a major procedural victory. "If hearings are not held to try most appeals, it is bound to cause appellate trials to become a mere formality. If appellate trials cannot fulfill their oversight function over first-instance trials, there will be no way for defendants to seek remedies when their rights have not been protected." And in the death penalty review phase [by the Supreme People’s Court], lawyers are presently only able to submit written defense arguments and arrange for meetings with judges to discuss their defense arguments. (Meetings by lawyers with judges are not available in every case.) Lawyers cannot meet with defendants or review [prosecutors'] case files. Xu Lanting points out that if a lawyer has not represented a defendant in stages prior to the death penalty review, there is no channel for them to understand the facts of the case even if they directly participate in defense during the death penalty review. What kind of defense is this? Moreover, in the course of criminal defense work it is also very difficult to prove investigators’ use of coercion, fraud, or inducements to obtain confessions. Many lawyers report that in practice it is very hard to get courts to acknowledge coercion of confessions through torture, obviously [meaning] there is no way to get illegal evidence directly related to coerced confessions acknowledged [by the court] and excluded [from the trial]. More detailed provisions concerning the determination and exclusion of illegal evidence took effect on July 1, 2010, when the "Rules Concerning Questions about Exclusion of Illegal Evidence in Handling Criminal Cases" took effect. But since that time, even though investigators have testified in court in many cases, there have been nearly no instances in which illegal evidence has been found. **Difficulty Getting Defense Arguments Accepted Becomes Bottleneck** In the view of Jin Xuekong, regardless of whether there are three or 10 "difficulties" in criminal defense work, the core difficulty currently faced in defense is that of getting one’s defense opinions accepted, of which the difficulty of pleading innocent is the most notable example. Jin points out that if one says that the difficulty in getting one's defense opinions accepted is a hazard on the substantive side [of criminal defense work], other defense difficulties such as the difficulty of meeting [with a suspect], the difficulty of getting access to the [prosecution's] case file, or the difficulty of getting a witness to appear in court can all be seen as hazards on the procedural side. A lawyer's [ability to] meet [with a suspect], access case files, carry out investigations and collect evidence, request witnesses to appear in court, get an appellate trial hearing, participate in the death penalty review procedure, and exclude illegal evidence are all means of [carrying out a] defense, whereas having one’s defense opinions accepted is the ultimate goal. "If defense arguments that should be accepted are not accepted," Jin
Xuekong said in an interview with *Legal Weekly*, "lawyers and defendants will all lose faith in the criminal defense [process]. Lawyers won't be willing or dare to engage in criminal defense [work] and defendants won't be willing to hire a lawyer. The impact on criminal defense work will be total and long-lasting." [He went on to say that] the difficulty in getting defense arguments accepted could become the main bottleneck restricting the growth of criminal defense [work] in China. Jin Xuekong points out several main reasons why it is so difficult to get defense arguments accepted: a longstanding approach to litigation that values fighting crime and places emphasis on the allegations, while de-valuing protection [of rights] and downplaying defense; the standard for determining mistaken cases and the responsibility system; and the professional knowledge and experience of those handling cases.Approaches to litigation differ, and the same issue may result in different judgments and assessments. When law enforcement agencies and personnel—or even the public at large—place excessive emphasis on fighting crime and maintaining social stability, defendants’ legal rights and lawyers’ defense [efforts] will of course be restricted and it will become more difficult for lawyers to get their defense opinions accepted, becoming an obstacle to lawyers’ criminal defense work that is difficult to surmount. Jin Xuekong points out that the standard of proof in China's criminal procedure law is insufficiently complex and varied. For the stages of completing the investigation, indictment, and conviction, the standard of proof is always the existence of clear facts and evidence of a crime. Were an indicted defendant to be later found innocent, it would mean the indictment was in error. Even though the standard of proof for criminal detention and arrest is lower, when a defendant who has been placed under criminal detention and arrested is then later found innocent, there is no question that the [decisions] to place under criminal detention or arrest would be seen to have been made in error. A mistakenly-decided case can affect the performance appraisal and promotion of the individuals handling the case and even the image and prestige of the court itself. Because of this, it has been difficult to implement the presumption of innocence and for lawyers’ pleas of not guilty to succeed. If a court renders a verdict of not guilty, it will feel the pressure not only from victims and the public but from the public security organ and the procuratorate as well. Documents show that over a period of many years, the national rate of acquittal in criminal cases has rarely broken above 0.2 percent. In other words, it is possible that a given court does not have a single case of acquittal in a particular year. Looking at media reports or annual court work reports, one sees that some courts go many years without even one acquittal. A judge can hear hundreds of cases over a period of several years without a single acquittal. And in so doing, these courts and judges are seen as advanced and models. A criminal defense lawyer observed that the acquittal rate is a direct reflection of the current state of acceptance of defense opinions. If defense has no impact, how significant would greater procedural participation really be? If defense has no impact, what defendant would still be willing to engage a lawyer?

**Lecture 28.**

**Religious translation**

**Plan:**

1. Features of religious translation. Translation of Bible and Gouran into English

2. The difference between religious translation and other types of pragmatic translation

3. The history of religious translation

4. Difficulties in religious translation

**1. Features of religious translation. Translation of Bible and Gouran into English.**
The main aim of this article is to explore the different features of religious translation in an attempt to provide translators with an objective model to use in this domain. Following the linguistic approach to translation, I propose a model of translation, starting from simple structures into more sophisticated structures focusing on phonology, morphology, lexis, syntax, and semantics, in an attempt to circumvent the peculiarities of the source text and translated text. 1. Introduction Translation of religious texts has been a key element in disseminating the divine message throughout history. It was employed also for teaching converts the basics of religion and for mirroring the beauty of faith and morality around the globe. As a powerful instrument for missionary purposes, it should be as accurate and precise as possible and must be in accord with sound belief. To do this, translators must understand the original source text (ST) and transfer it faithfully, accurately, and integrally into the receptor language (RL), without adding or omitting a single part of the original content. Dickins, Hervey, and Higgins (2002:178) argue, “The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it.” In this article we are going to discuss the basic features of translating religious texts to provide students and those who lack experience in this field with some tips to consider when working on such texts. We will follow the common linguistic categories of phonology, morphology, syntax, lexis, and semantics. To put it in David Crystal’s words, Religious belief fosters a language variety in which all aspects of structure are implicated…. There is a unique phonological identity in such genres as spoken prayers, sermons, chants, and litanies, including the unusual case of unison chants. Graphological identity is found in liturgical leaflets, catechisms, biblical texts, and many other religious publications. There is a strong grammatical identity in invocations, prayers, and other ritual forms, both public and private. An obvious lexical identity pervades formal articles of faith and scriptural texts, with the lexicon of doctrine informing the whole religious expressions. And there is a highly distinctive discourse identity. (1995:371) All in all, the translation must be as typical and natural as possible to reflect the tone and style of the ST as if the translated text (TT) were originally written to the receptor audience. 2. Phonic Aspects of Religious Texts One of the distinctive features of religious texts is the use of sound devices to make the content easy to recite, memorize and quote. The translator should do his/her best to retain such devices (alliteration, assonance and rhyme scheme) in the TT. The use of the same consonant at the beginning of each stressed syllable is called alliteration. In this context, if the same vowels are repeated it is called assonance. Islamic sermons and supplications are replete with sound devices that make the
utterances appealing to one’s ear. Human brains are more likely to remember sound devices like rhyme, alliteration, assonance, etc. The ease of pronouncing the phrase influences how long that phrase will last in people’s mind. Therefore this is an effective device in religious texts. However, 26 Journal of Translation, Volume 10, Number 1 (2014) we should avoid employing these features excessively because giving much weight to phonic features may be at the expense of other important features of the text. Another register where the phonic features are distinctively used is invocations, where euphonious sounds are used to make the utterances pleasing, beautiful and harmonious. This is a characteristic feature of the language that is used orally in Christian services, prayers and litanies, and Islamic invocations. 3. Archaic Morphological Features of Religious Texts There are a number of archaic morphological forms used in some English-language Bibles. For instance, the archaic suffixes -th or -eth replace the third person suffix -s. Also the suffix -(e)st is added to form the present second-person singular of regular verbs and -en is added to form a plural. Interestingly, forms like seemeth, showeth, shouldst, brethren, etc. are frequently used in current religious language. Crystal and Davy (1969) note that the suffix -th is one of the long established forms of the religious register. Note the example from the Douay-Rheims Catholic Bible translation of Job 34: [16] If then thou hast understanding, hear what is said, and hearken to the voice of my words. [17] Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just? [18] Who saith to the king: Thou art an apostate: who calleth rulers ungodly? [19] Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands. [20] They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand. Religious English language, unlike religious Arabic language, tends to use archaic words to historically link to its established beliefs throughout the course of time and to ensure consistency and continuity. To this end some archaic words are used that can be traced back to the Old and Middle English, such as the following: thou, thee, thy, thine, ye, art, wilt vouchsafe, thrice, behold, whence, henceforth, thence The same style was followed by some Muslim translators of the Qur’an, trying to make their translation sound like “scripture” to an English-speaking audience. Today many contemporary readers find this style odd and outdated. Therefore we should avoid archaic forms and choose to translate religious texts with morphological forms that are similar to modern usage. 4. Lexical Aspects of Religious Translation Religious translation is characterized by its use of specialized lexical items. Notice, for instance, that the occurrence of distinctively theological words such as “Islam,” “belief,” “statement of faith,” “alms-giving,” “pilgrimage,” “paradise,” “hell,” “death,” or names and attributes
of God such as “Allah,” “Almighty,” “the Merciful,” as well as names of religious figures like “Prophet Muhammad,” “Prophet Abraham,” are frequently used in religious language. Religious lexical items are classified into seven categories in the Christian context (Crystal 1964:154–155): 1. Vocabulary requiring explicit historical elucidation, usually with considerable emotional overtones, depending on the intensity of the user’s belief, e.g., ‘Calvary’ [a hill outside ancient Jerusalem where Jesus was said to be crucified], ‘Bethlehem’, ‘the Passion’ [in Christianity: The sufferings of Jesus in the period following the Last Supper and including the Crucifixion], ‘crucifix’, ‘martyr’ ‘disciple’, ‘Our Lady’, ‘the Jews’ (in the context of the Passion), ‘the Apostles’, etc. 2. Vocabulary again requiring explicit historical elucidation, but with no definable emotional overtones, e.g., ‘centurion’, ‘synagogue’, ‘cubit’ [a linear measure], ‘a talent’ [a variable unit of weight and money used in ancient Rome and the Middle East], etc. They will also, of course, occur in nonreligious discussion of the subjects involved (in archaeology, history, etc.). 3. Vocabulary of personal qualities and activities with no explicit correlation with the past, but which needs to be interpreted in the light of Christ’s own usage and example: ‘pity’, ‘mercy’, ‘charity’, Features of Translating Religious Texts 27 ‘love’, ‘purity’, ‘prayer’, ‘contrition’, etc. Also the frequent ‘adore’, ‘glorify’, ‘praise’, etc., and the morphologically foreign words ‘Amen’ and ‘Alleluia’. 4. Vocabulary referring to commonly-used, specifically-religious concepts (other than the above) which can be given a Catholic definition; any historical basis is normally subordinate to their doctrinal definition. Again, fullness of meaning depends on the intensity of the user’s convictions, e.g., ‘heaven’, ‘hell’, ‘heresy’, [bid’ah’], ‘the creed’, [‘aqeedah’], ‘the sacraments’, ‘the saints’, ‘purgatory’, ‘the Faith’, ‘sacrilege’ ‘commandment’, ‘damnation’, ‘salvation’, ‘the trinity’, etc. 5. Technical terms: ‘collect’, [a brief formal prayer that is used in various Western liturgies before the epistle and varies with the day] ‘sermon’, ‘cardinal’ ‘cruet’, [a small vessel for holy water], ‘amice’ [a liturgical vestment consisting of an oblong piece of white linen worn around the neck and shoulders and partly under the alb], ‘missal’, ‘Asperges’, etc. 6. Theological terms: any of (3) and (4) when used in this context, usually with precise definition. Also, e.g., ‘consubstantial’, ‘only-begotten’ [only, unrepeated], ‘transubstantiation’. 7. Vocabulary that occurs frequently in liturgical language, but which could be used in certain other styles or registers, e.g., ‘trespasses’ (as a noun), ‘deliverance’, ‘transgression’, ‘the multitude’, ‘partake’, ‘admonish’, ‘lest’, ‘deign’, ‘bondage’; and many formulae, e.g., ‘have mercy on us’, ‘forgive sins’, ‘to come nigh’, ‘exact vengeance’. In such cases, one needs to assess possible interrelationships between registers which could influence acceptability.
2. The difference between religious translation and other types of pragmatic translation.

Religious lexical items can be classified into three categories in the Islamic context: 1. Islamic terms which are totally unfamiliar to the lay translator, because they are only used in Islamic contexts: altaqiyyah ‘dissimulation’, aldhihar ‘claiming one’s wife is sexually impermissible like an unmarriageable woman’, and alkhul’ ‘divorce for payment by the wife’. 2. Islamic terms which are familiar to the lay translator because they are only used in non-Islamic contexts, but which look as if they are being used in some Islamically specialized way in the ST, e.g., alwala’ ‘allegiance to Muslims’, and alfat-h ‘liberation’. 3. Islamic terms which are familiar to the translator because they are also used in non-religious contexts, but which do not obviously look as if they are being used in some Islamically specialized way in the ST: almukatabah ‘liberation by virtue of an agreement with a slave’, alhajb ‘exclusion of some relatives from inheritance’. The lexical problems in 1 and 2 can be easily sorted out by searching specialized dictionaries or references, but type 3 may be overlooked by translators because they also occur in non-Islamic discourse.

5. Formal vs. Informal Aspects of Religious Translations

Arabic religious discourse is, by definition, formal because it is based on sacred scriptures and is mainly delivered in the Classical style. Arabic is the oldest language still used for communication and culture in the Arab world. Although Arabic diversified into many varieties throughout history: Classical Arabic (CA), Modern Standard Arabic (MSA), and colloquial Arabic—which differs from country to country—Classical Arabic is still employed today almost universally as a written and spoken language, especially in formal situations such as in religious discourse, universities, textbooks, lectures (whether religious or academic), in mass-media and for personal writing such as in letters and autobiographies. In English, formal language (rather than everyday speech) is also used in religious language. This formality extends to other forms of discourse such as in talking or writing to people in authority, and lecturing or writing papers or books. The more important the situation and addressees the more formal the discourse, and nothing is more important in the lives of Muslims than talking to, and about, Allah. It is noteworthy to mention that what is formal in Arabic could be informal in English and vice versa. Let us consider the following example: “People will be resurrected naked on the Day of Judgment” (Narrated by al-Bukhaari, 6527). 28 Journal of Translation, Volume 10, Number 1 (2014) Here the word “naked” is not formal in English. A synonym like “unclothed” would be more appropriate in the religious register of the English language. More examples: fun = delight get up = arise bad = negative kid = child

6. Parallel Structures in Religious Translation Parallel
structures are widely used in religious language. By parallel structure we mean the use of two adjacent synonyms to make the utterance more intense and impactful. This phenomenon, also called “quasisynonymy” or “doublets,” uses word pairs that are syntactically equal and semantically related. This lexical device is customarily used in situations where the speaker’s fluency is needed for convincing the addressees, especially in religious contexts. The speaker, therefore, combines terms which share semantic properties for stylistic reasons. The following examples are borrowed from Larson (1984:156): spots and blemishes holy and righteous strangers and foreigners

7. Phrase Repetition in Religious Translation In religious language, phrases may be repeated to give a cohesive function, among other things. This may color the text and give it momentum, rhythm and emphasis. Let us have a look at this quotation from the famous speech by Martin Luther King, Jr.: I have a dream today! I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; “and the glory of the Lord shall be revealed and all flesh shall see it together.” This is our hope, and this is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. [All emphases mine.] Notice that the italicized phrase, with this faith, is repeated several times to add emphasis to what King is saying, and strengthen his point. The bolded section contains another type of parallel structure, where the same grammatical structure is repeated in five adjacent phrases.

8. Strategies for Translating Religion-specific Terms We are going to adopt the same procedures proposed by Newmark (1988:81–93) regarding the translation of culture-specific items: 8.1. Transference A strategy when a SL word is transferred in the RL text in its original form (transcription/transliteration). Examples are jihad, logos. Features of Translating Religious Texts 29 8.2. Naturalization This procedure adapts a SL item first to the normal pronunciation of the RL, then to its normal morphology, for example kharijites, from Arabic kharij ‘dissent’. 8.3. Cultural equivalent A SL item is translated by an equivalent RL item while maintaining the same connotations, for example heaven, hell. 8.4. Functional equivalent This procedure requires the use of a religion-neutral item. It involves neutralization or generalization of the SL word. For example, alhudoud. This word literally means ‘limits’ or ‘boundaries’ but it usually refers to the Islamically-established penalties or punishment for committing specific crimes or felonies: intoxication, theft, highway robbery,
adultery/fornication, false accusation of adultery/fornication, and apostasy. Punishment for other crimes or felonies is called ta’zeer. This religious distinction between both terms may be discarded to give its functional equivalent in English: ‘penalties’. 8.5. Descriptive equivalent In this procedure the translator paraphrases the religious item. For example, the Arabic word alkhul’ needs to be explained by a phrase because it has no exact equivalent in the RL. We could say ‘divorce initiated by the wife’, ‘release for payment by the wife’, ‘redemptive divorce’, ‘divorce by redemption’, or ‘abdication divorce’. 8.6. Synonym To use a synonym is to use a near RL equivalent to an SL word in a context where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word in question is not the most important component of the sentence. For example alwdou’ in Arabic refers to washing of one’s limbs and face with water before prayers. The English word “ablution” refers to any type of ritual washing such as in baptism and foot-washing, but in Islam it refers to a certain type of ritual purification. Yet we can use that word as a near synonym to give a close equivalent. 8.7. Through-translation Through-translation is also called a calque or loan-translation. It is a literal translation of a phrase or compound from another language. Some examples in English are “worldview,” from German Weltanschauung, and “blue-blood,” from Spanish sangre azul. 8.8. Modulation This term, according to Vinay and Darbelnet (1995:36), refers to a variation of the form of the message through a change in the point of view. It occurs when the translator reproduces the message of the original text in conformity with the current norms of the RL, since the SL and the RL may appear with different perspectives. Vinay and Darbelnet counted eleven types of modulation. Among them are included negated contrary, abstract for concrete, cause for effect, means for result, a part for the whole, and geographical change. An example of modulation is kafir = non-Muslims (negated contrary). The word kafir is translated as “non-Muslim” because the lexical synonyms “infidel,” “unbeliever,” etc. have negative connotations and are used with some apprehension by the receptor audience. 8.9. Recognized translation A recognized translation is a generally-recognized or officially-sanctioned translation of any important term. 30 Journal of Translation, Volume 10, Number 1 (2014) 8.10. Compensation “This is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence” (Newmark 1988:90). It is to compensate for the loss of meaning in the TT. An example is hajj = pilgrimage to Makkah. 8.11. Componential analysis This is the splitting up of a lexical unit into its sense components. Semanticists tend to explain the word meaning through decomposing the word into its minimal parts. Then they piece together such meaning units to
give the overall meaning of a word or a phrase (Cruse 2000, Griffiths 2006). In order to apply this strategy is important for the translator to see the degree of overlap or difference between the SL and RL terms and then identify the gaps in vocabulary in either language, when s/he fails to find a one-to-one correspondence.

8.12. Paraphrase In this procedure the meaning of a religion-specific term is explained in more detail, longer than what we do with descriptive equivalent. But the translator should be careful lest s/he were to break one of Paul Grices’ (1975) conversational maxims, the Maxim of Quantity: Don’t say too much or too little.

8.13. Notes, additions, glosses Such techniques can be employed to add extra information about a religion-specific word/expression in the translated text. Translators often use transliteration when they fail to find an equivalent. This conversion of SL alphabets into the RL text can be employed when the translator fails to find a partial or full equivalent of a given SL term and any attempt to translate such words into a close counterpart in the RL will be inadequate. However, it is inappropriate to leave such transliterated terms without giving a plausible explanation to the reader.


The Old Testament in Greek: 3rd c. BC - 3rd c. AD

There is no need for any part of the Bible to be translated until a community of Jews, in the Diaspora, forget their Hebrew. For the Jews of Alexandria, in the 3rd century BC, Greek is the first language. They undertake the translation of the Old Testament now known as the Septuagint.

Five centuries later the early Christians, who use Greek for their own New Testament, need to read both Old and New Testaments - for they see themselves as the inheritors of the Old Testament tradition. It is essential for their arguments, when debating with Jewish rabbis, that they have an accurate understanding of the original Hebrew. Their need prompts the great work of biblical scholarship undertaken by Origen in the 3rd century AD.

In his Hexapla (from the Greek word for 'sixfold’) Origen arranges six versions of the Old Testament in parallel columns for comparative study. The first column is the original Hebrew; next comes a
transliteration of this in Greek letters, so that Christians can pronounce the Hebrew text; this is followed by the Septuagint, and then by Greek translations by Christian scholars.

When it comes to the Psalms, Origen adds a further two versions. One of them is the text of a scroll which he has himself discovered in a jar in the valley of the Jordan - exactly as with the Dead Sea Scrolls in our own time.

**The Bible in Latin: 2nd - 4th century AD**

During the 1st century Greek remains the language of the small Christian community, but with the spread of the faith through the Roman empire a Latin version of the Bible texts is needed in western regions. By the second century there is one such version in use in north Africa and another in Italy.

These versions become corrupted and others are added, until by the 4th century - in the words of St Jerome, the leading biblical scholar of the time - there are 'almost as many texts as manuscripts'. In 382 the pope, Damasus, commissions Jerome to provide a definitive Latin version. In his monastery at Bethlehem, tended by aristocratic virgins, the saint produces the Vulgate. This eventually becomes established as the Bible of the whole western church until the Reformation. By the time the Vulgate is complete (in about 405), the barbarian Goths also have their own version of parts of the Bible - thanks to the astonishing missionary effort of Ulfilas.

**Ulfilas and his alphabet: AD c.360**

Ulfilas is the first man known to have undertaken an extraordinarily difficult intellectual task - writing down, from scratch, a language which is as yet purely oral. He even devises a new alphabet to capture accurately the sounds of spoken Gothic, using a total of twenty-seven letters adapted from examples in the Greek and Roman alphabets. God's work is Ulfilas' purpose. He needs the
alphabet for his translation of the Bible from Greek into the language of the Goths. It is not known how much he completes, but large sections of the Gospels and the Epistles survive in his version - dating from several years before Jerome begins work on his Latin text.

A restricted Bible: 8th - 14th century AD

The intention of St Jerome, translating into Latin the Hebrew of the Old Testament and the Greek of the New Testament, was that ordinary Christians of the Roman empire should be able to read the word of God. 'Ignorance of the scriptures', he wrote, 'is ignorance of Christ'. Gradually this perception is altered. After the collapse of the western empire, the people of Christian Europe speak varieties of German, French, Anglo-Saxon, Italian or Spanish. The text of Jerome's Vulgate is understood only by the learned, most of whom are priests. They prefer to corner the source of Christian truth, keeping for themselves the privilege of interpreting it for the people. Translation into vulgar tongues is discouraged.

There are exceptions. In the late 8th century Charlemagne commissions translation of parts of the Bible for the use of his missionaries in the drive to convert pagan Germans. In the 9th century the Greek brothers Cyril and Methodius, sent from Constantinople to Moravia at royal request, translate the Gospels and parts of the Old Testament into Slavonic.

These are missionary endeavours, promoted by rulers as an act of government when pagan Europe is being brought into the Christian fold. In the later fully Christian centuries there is no equivalent need to provide the holy texts in vernacular form. Any such impulse is now a radical demand on behalf of ordinary Christians against the church hierarchy. The strongest medieval demand for vernacular texts comes in France from a heretical sect, the Cathars. The suppression of the Cathars is complete by the mid-13th century. But in the following century the same demand surfaces within mainstream western Christianity.
John Wycliffe and his followers produce full English versions of the Old and New Testament in the late 14th century. At the same period the Czechs have their own vernacular Bible, subsequently much improved by John Huss. These translations are part of the radical impulse for reform within the church. Indeed the issue of vernacular Bibles becomes one of the contentious themes of the Reformation. A complaint by an English contemporary of Wycliffe, the chronicler Henry Knighton, is a measure of how far the church of Rome has swung on this issue since Jerome's campaign against 'ignorance of scripture'. Knighton rejects translation of the Bible on the grounds that by this means 'the jewel of the church is turned into the common sport of the people'.

**Erasmus, Luther and Tyndale: 1516-1536**

By the 16th century the view is gaining ground that a personal knowledge of scripture is precisely what ordinary people most need for their own spiritual good. Erasmus, though he himself translates the New Testament only from Greek into Latin, expresses in his preface of 1516 the wish that the holy text should be in every language - so that even Scots and Irishmen might read it. In the next decade this wish becomes a central demand of the Reformation. Fortunately writers with a vigorous style undertake the task. Notable among them are Luther and Tyndale. At a time of increasing literacy, their phrases have a profound influence on German and English literature. Luther's interest in translating the New Testament from the original Greek into German has been stimulated, in 1518, by the arrival in Wittenberg of a new young professor, Philip Melanchthon. His lectures on Homer inspire Luther to study Greek. Melanchthon - soon to become Luther's lieutenant in the Reformation - gives advice on Luther's first efforts at translation. Luther revives the task in the Wartburg. His New Testament is ready for publication in September 1522 (it becomes known as the September Bible). Luther's complete Bible, with the Old Testament translated from the
Hebrew, is published in 1534.
Soon after the publication of Luther's New Testament an English scholar, William Tyndale, is studying in Wittenberg - where he probably matriculates in May 1524. Tyndale begins a translation of the New Testament from Greek into English. His version is printed at Worms in 1526 in 3000 copies. When they reach England, the bishop of London seizes every copy that his agents can lay their hands on. The offending texts are burnt at St Paul's Cross, a gathering place in the precincts of the cathedral. So effective are the bishop's methods that today only two copies of the original 3000 survive.

Tyndale continues with his dangerous work (his life demonstrates the benefit to Luther of a strong protector, Frederick the Wise). By 1535 he has translated the first half of the Old Testament. In that year, living inconspicuously among English merchants in Antwerp, his identity is betrayed to the authorities. This city is in the Spanish empire, so Tyndale is unmistakably a heretic. He is executed at the stake in 1536. In spite of the destruction of printed copies, Tyndale's words survive in a living form. His texts become the source to which subsequent translators regularly return once it has been decided - by Henry VIII in 1534 - that there shall be an official English Bible. The first authorized translation in England is that of Miles Coverdale, whose Bible of 1535 is dedicated to Henry VIII. Soon Henry commissions another version, edited under the supervision of Coverdale, with the intention that every church in the land shall possess a copy. This is the Great Bible, the saga of which from 1539 provides an intriguing insight into the politics of reform. The translation which becomes central to English culture, as Luther's is to German, is the King James Bible (also called the Authorized Version). Edited by forty-seven scholars between 1604 and 1611, it aims to take the best from all earlier translations. By far its major source is Tyndale.

**The missionary's weapon: 19th - 20th century**

The Bible in vernacular languages, a central
demand of the Protestant Reformation, subsequently becomes the main weapon in the armoury of Protestant missionaries. Spreading around the world, along with the traders and administrators of the expanding European empires of the 19th century, these missionaries encounter more and more languages into which the holy text can be usefully translated. During the 19th century translations of the Bible, in whole or in part, are published in some 400 new languages. The 20th century has added at least double that number. One small local example can give an idea of the pace and energy of the missionary programme. In Papua New Guinea more than 800 languages are spoken. The first translation of the New Testament into one of these languages is not published until 1956. Yet by the 1990s the New Testament is available in more than 100 languages of the region, with almost 200 other versions in preparation.


Therefore, we can do one of the following procedures: 1. Add a glossary at the end of the book. 2. Use footnotes or endnotes. 3. Insert a partial or full explanation either parenthesized or free in the text, next to the italicized term. The last procedure could be more practical because it provides the reader with the meaning in the shortest way possible avoiding the need to turn over the page or even look below. 9. Syntactic Features of Religious Translation Syntactic features are also important to consider in translation as they may differ from other registers in the following aspects: 9.1. Capitalization Capitalization in translated religious texts is widely used for honorific or otherwise theologically significant reasons. 9.2. Vocatives The vocative case is extensively used in religious texts, particularly when invoking Allah or admonishing people. It is an expression of direct address. Vocatives, in general, “express attitude, politeness, formality, status, intimacy, or a role relationship, and most of them mark the speaker,” characterizing him or her to the addressee (Zwicky, 1974). We should bear in mind that the word “O” can be used as an equivalent of the Arabic vocative article, but we should not confuse it with the interjection “Oh”: “O God…,” “O you who believe…” In Modern English, they use vocative without “O.” Also we can find the vocative case expressed with an adjective plus noun: “Dear God,…,” “Eternal God,….” 9.3. Imperatives The imperative is another
syntactic feature that colours the religious language. This is widely used for giving instructions, advice and sermons as a form of “a direct address language” (Leech, 1966:34). The language of direct address is an appropriate vehicle for effective communication where the speaker seems to be holding a conversation with the addressee. The use of an imperative may signal a command if the speaker is older or has a higher position than the addressee. Between two equal parties, it may denote exhortation or an entreaty. From an inferior to a superior, it is a supplication (Greene 1867:96). There are several types of the imperative mood in the religious context: 1. Imperative plus subject, such as “Do thou go…,” “Go thou…” or “Do we sit.” 2. Imperative plus vocative, which is more frequently used in Islamic texts than the first type, such as “Grant O Lord…” or “Pray, brethren….” 3. Imperative plus third person pronoun introduced by “let,” which does not function as a main verb in this context but is rather an imperative auxiliary (Greenbaum 1996:50), e.g., “Let him now speak.” 4. Imperative addressing God. In religious discourse we often find direct address to God in the form of a supplication. Here the imperative mode is not used in its literal sense. Greene (1867:96) argues that once an inferior addresses a superior, this is called a supplication. However, supplication is exclusively used to address God alone. A supplication may or may not use the name of God as a vocative in conjunction with “O.” Examples are “Bless, O Lord our God, this year for us;” “Make clean hearts within us.” 5. Negated imperative. Generally, second person imperatives are negated simply by using “do not” or its contracted form “don’t” before the verb, as in “Do not talk with him.” For a more polite style, the “not” can be used in conjunction with “let,” as in “Don’t let me think about it” or “Let me not go astray.” In Arabic, the negated imperative expresses the meaning of advice and prohibition. In English, Quirk, Greenbaum, Leech, and Svartvik (1985:831) note that “first person imperatives… are generally negated by the insertion of ‘not’ after the pronoun following ‘let’,” as in “Let me not ever, God, escape from Thee.” They point out (ibid.) that “third person imperatives with ‘let’ are negated by ‘not’ after ‘let’ or (more informally) by an initial ‘don’t’,” as in “Let not anyone feel himself that he can get away with it.” The following are examples of negated imperative in different English translations of the same prayer from the Bible: And mayest thou not lead us into temptation… (Young’s Literal Translation) And lead us not into temptation… (King James Version, English Standard Version) And bring us not into temptation… (American Standard Version) And do not lead us into temptation… (New American Standard Bible) 9.4. Subjunctives The subjunctive mood is a verb form that expresses a potential action or a possibility—an opinion, an emotion, or a wish. It is used when we have doubt, fear, hope, obligation, etc. The subjunctive may be past or present: “If I were you, I would have done it;” “I insist that he reconsider my decision.”
English has a number of formulaic subjunctive expressions that are still regularly used, such as “Far be it from me,” “God bless you!,” “If need be...,” “Long live the King,” “God save the Queen,” and “God forbid.” The translator can make use of these fixed subjunctive expressions to render similar phrases in another language that express wishes and supplications, e.g., “Praise be to Allah,” “May Allah have mercy on him,” “May his soul rest in peace,” “Peace be with you,” and “Let His great name be blessed.”

9.5. Compounds consisting of noun + adjective Adjectives are always placed before nouns in English, but in some contexts we may find some nouns are post-modified, as they are in Arabic. This could be an inherent feature from Latin, the language of religion for many centuries. Let us consider the following examples: “Allah Almighty,” “life eternal,” “Cardinal General.”

9.6. Gender A casual observation of the frequency of feminine and masculine forms in Arabic may reveal that there is a lack of proportional occurrence of both forms in modern religious context (Elewa, 2011) though the Arabic language mostly provides a feminine form for every noun. The feminine forms in English are so limited and the modern neutral language (that addresses both sexes) is often not employed in religious services because in religion people try to follow the same concepts and usage of their ancestors. David Crystal (1985) notes, It was noticed that religious language was as sexist as any other variety,—in fact, it was said to be more so, on account of the reliance on a male-dominated tradition rooted in the patriarchal biblical societies of biblical times. The evidence for this view rests mainly on the repeated reference to mankind, father, Lord Jesus saving all men, and the many other masculine terms which have been devised to express the personal basis of the relationship between God and humanity. Nor is it simply of single words: whole systems of metaphorical expression have been created, For instance, the metaphor of God as king is part of a network of words, such as mighty, strong, judge, condemn, heavenly throne,...which by association “spread” the implication of maleness throughout the language. Today, English speaking people tend to use the plural form because English plural pronouns are neutral, or replace masculine words with words that address both sexes, such as “humanity” for “mankind,” “labor power” for “manpower,” “spokesperson” for “spokesman.” However, the transition from the singular to the plural, or the use of neutral words may cause some theological problems and affect the original sense of words.

10. Semantic Features of Religious Translation The translator should strive to transfer the intended meanings of the ST integrally into the TT. Sometimes translators find a number of ST words or expressions with no direct equivalents in the RL because the semantic relationships that hold between words or expressions may differ from one language to another, as in the cases of connotation, super-ordinate/hyponymy,
idioms. In translating sacred texts, translators have little freedom to use the techniques proposed for non-equivalence. Otherwise every translator would give his/her own interpretation of the ST, infused with his sectarian and theological orientation. Translators should, therefore, allow the signs and images of the source text to be interpreted by the reader on his/her own. Other types of religious texts like sermons and theological works should be content-oriented or reader oriented rather than form-oriented. The main aim is to provide the RL readers/hearers with an equivalent meaning as the original message using natural word order, combinations and connotations of the RL. Crystal (1964:151) notes, “Liturgical language needs to strike a balance between ostentatious intellectualism and a racy colloquialism. It must be both dignified and intelligible. It has to be formally characterized as God’s, and not confusable with any other style, for a substantial overlap would only lead to profanity and carelessness in worship.”

Conclusion

The transfer of religious texts from one language to another involves, among other things, the scientific study of language, including phonology, morphology, lexis, and semantics. In this article we have discussed the basic features of translating religious texts following this linguistic paradigm in an attempt to circumvent the peculiarities of the ST. Most of the translators of religious texts are not native speakers of the receptor language, so they may find some difficulties in determining the intricacies and ambiguities of the receptor language structures and senses.

Lecture 29.

Business translation

Plan:

1. Features of business translation
2. The difference between business translation and other types of pragmatic translation
3. The history of business translation
4. Difficulties

1. Features of business translation

Characteristics of Economic Literature and Its Translation Jianjun Wang Foreign Languages College, Inner Mongolia University, Hohhot, 010021, China Yize Fan Foreign Languages College, Inner Mongolia University, Hohhot, 010021, China

Abstract—Since the system of socialist market economy established in China, the economy has experienced rapid growth and maintained a vigorous momentum in economic development during the past two decades. Meanwhile, many Western
economic theories were introduced into China and applied for facilitating economic development. Therefore, the translation of economic literature plays an important role in helping to study economic theories. The paper summarizes linguistic characteristics of economic literature and puts forward the principles as well as requirements for translators in translating this kind of texts. Also, with economic development and Yu Xianghua’s translation version as a case study, the authors analyze translation approaches and strategies in terms of terminology, long sentence and diagram. Index Terms—economic literature, translation strategies, economic development I. INTRODUCTION Throughout the past 30-plus years of continuous exploration for reform and opening-up, China’s economy has developed steadily and rapidly and made great achievement including that China’s economy has risen from the sixth to the second place in the world in 2012. Since the establishment of socialist market economy, a number of famous economists and their theories, such as Wealth of Nation by Adam Smith, General Theory of Employment, Interest and Money by John Maynard Keynes and Principles of Political Economy by Alfred Marshall, etc, were introduced into China and translated and studied by many Chinese scholars. For this reason, the translation plays a more important role in promoting communication and cooperation with other countries under the circumstances of global economic development. Nowadays, a lot of classical theories of economics were translated into Chinese as textbooks applied for higher education. For instance, Principles of Economics translated by Liang Xiaomin, Economic Development translated by Yu Xianghua and Chen Xuejuan, etc. Western theories of economics have developed with successful economic development amid many countries in the past decades. Of course, these theoretical results also have positive effects on our country’s economic growth. Therefore, the translation of economic theories which has a practical meaning to our economic work is of significance for those who want to study. Although there are lots of good translation works in economic theories, we still need to study the relevant translation skills and principles reflected in translated economic texts. Compared with other subjects, economic literature characterized by profound linguistic and cultural connotation, epochal feature and disciplinary limit can be easily translated with mistakes. (Huang, 2008, p.111) During translation, we need to summarize characteristics of economic texts and apply translation principles to translation practice from which we try to learn something. “A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source language context in order to comprehend the passage.” (Nida, 1964, p.159) Maybe we can integrate Nida’s principle with specific translation skills to
discuss how to translate economic texts, what principles and approaches we can use. Mainly on the example of Economic Development translated by Yu Xianghua and Chen Xuejuan, the authors analyze the characteristics and translation approaches through the case study of bilingual texts and put forward translation strategies of economic texts. II. CHARACTERISTICS OF ECONOMICS TEXTS

A. Brief Introduction to Economic Development

Economic Development, written by Michael P. Todaro and Stephen C. Smith who are famous scholars in economic field, tells the differences of social economic conditions between developed and developing nations and gives the corresponding suggestion that can help developing countries to realize industrialization, poverty alleviation and economic prosperity. “The first goal is to ensure that students understand real conditions and institutions across the developing world. The second is to help students develop analytic skills while broadening their perspectives of the wide scope of the field. The third is to provide students with the resources to draw independent conclusions as they confront development problems, their sometimes ambiguous evidence, and real-life development policy choices — ultimately to play an informed role in the struggle for economic development and poverty alleviation.” (Todaro, 2005, p.18)

Implications in Translating Economic Texts

by Guadalupe Acedo Domínguez and Patricia Edwards Rokowski, Ph.D. University of Extremadura, Spain

Although the general tendency is to consider translation as something that anybody can do with the help of an adequate dictionary, the fact is that producing a written text using another text as a basis is a much more complex phenomenon than what is commonly believed.

The aforementioned complexity becomes even more evident when the text in question deals with specialised subjects such as finance, banking, or the like. In this particular case, when words belonging to the so-called General English appear next to specific terms and within a specific context, they contain nuances that must be accounted for in the final translation.
We cannot give this paper the scientific rigor it deserves without previously dealing with a fundamental concept of "text." According to Halliday and Hasan (1976), "the word text is used in linguistics to refer to any passage of whatever length that does form a unified whole." We add however, that not all textual segments share the same internal structure and the same features; the context in which they are immersed will determine, to a great extent, these differences.

The set of terms gathered together in a text and considered more or less specific establishes a helpful context for the reader to interpret and subsequently to translate. In other words, the translator will be able to process and understand the information he/she has at his/her disposal.

Such a contextual aid becomes much more evident when translating a text of an eminently economic or financial nature, making it practically impossible to analyse outside its context.

Therefore, the nuances added by the contextual area will have the specific mission of confirming the correct meaning of a given term, while the rest of irrelevant entries that can be found in a specific dictionary or encyclopaedia should be ignored.

This highlights that a translation, apart from being cohesive, must also be coherent. The translator must take into account the contextual clues embedded in the discourse in order to avoid ambiguities in the produced document, as long as such ambiguity did not exist in the original one.

As García Yebra (1982) states, a good translator must say all and nothing but what it is found in the original paper, and he must do so in the most correct, natural, and elegant way.

As a consequence, the ability to understand and interpret specific information entails some knowledge, as deep as possible, about the syntactic and morphological structure of the foreign text, apart from establishing the lexical relationships among the different words, relations which will differ depending on the specific situations in which specialised texts are embedded. Discourse markers, lexical coherence or modal verbs signal the relationship between words and contribute to the coherence and cohesion of the text. That is to say, the main task of the translator is to eliminate from the original text all those textual elements which do not belong to the cultural background of the potential reader and to
produce an easy-to-understand and politically correct document. However, although it is necessary to recognise these guidelines, it is also evident that any theoretical principle needs to be put into practice in order to prove effective. The best way of doing so is by analysing a text, which is the following step in our research.

2. Difference of business translation from other types of translations.

Types of Equivalence: In order to explain the nature of equivalence, various typologies have been put forward. In his definition of translation equivalence, Popović (1976 cited in Bassnett 2002: 33) distinguishes four types: linguistic equivalence, where there is homogeneity on the linguistic level of both SL and TL texts, i.e. word for word translation; paradigmatic equivalence, where there is equivalence of “the elements of a paradigmatic expressive axis”, i.e. elements of grammar, which Popović sees as being a higher category than lexical equivalence; stylistic (translational) equivalence, where there is “functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning”; textual (syntagmatic) equivalence, where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape. At various levels, and loosely following Koller (1989: 100-4), Kenny (2001: 77) establishes that there are the following distinct types of equivalence: referential or denotative equivalence – based on the SL and TL words supposedly referring to the same thing in the real world; connotative equivalence – the SL and TL words trigger the same or similar associations in the minds of native speakers of the two languages; text-normative equivalence – the SL and TL words are used in the same or similar contexts in their respective languages; pragmatic (Koller 1989: 102) or dynamic equivalence (Nida 1964) – the SL and TL words have the same effect on their respective readers; formal equivalence – the SL and TL words have similar orthographic or phonological features. From a different perspective, Kade (1968 cited in Pym 2010: 29) characterises equivalence relationships according to whether there is: a single expression in the TL for a single SL expression (one-to-one equivalence); more than one TL expression for a single SL expression (one-to-many equivalence); a TL expression that covers part of a concept designated by a single SL expression (one-to-part-of-one equivalence) or no TL expression for a SL expression (nil equivalence). Kenny remarks that “Such a quantitative approach may have limited applicability in language for specific purposes (LSP) […]” (2001: 78). An important theoretician of equivalence, Baker (1992) identifies another type of equivalence which she calls textual equivalence and thinks it covers similarity in ST and TT information flow and in the cohesive roles ST and TT devices play in
their respective texts. Baker identifies different kinds of equivalence - at the levels of the word, phrase, grammar, text, pragmatics, etc., but with the proviso that equivalence “is influenced by a variety of linguistic and cultural factors and is therefore always relative” (1992: 6). In the following section of this paper we shall prove the topicality of Baker’s typology of equivalence when translating economic texts. After all, we agree with Neuman (1994: 4695) who stresses that not all the variables in translation are relevant in every situation and that translators must decide which considerations should be given priority at any time, thus establishing a kind of functional equivalence which is worth analysing.

2. Equivalence at the Word Level

When she tackles problems arising from lack of equivalence at the word level, Baker (1992/2006) asks herself what a translator does when there is no word in the TL which expresses the same meaning as the SL word. Although she attempts to outline some of the most common types of non-equivalence which often pose difficulties for the translator and some attested strategies for dealing with them, Baker admits that: “It is virtually impossible to offer absolute guidelines for dealing with the various types of non equivalence which exist among languages” (1992/2006: 17). Nevertheless, a translator needs to be aware of some strategies which may be used to deal with non-equivalence in certain contexts.

2.1. Lexical Sets and Semantic Fields in Economic Translation

If a translator understands the concepts of semantic fields and lexical sets, he/she can appreciate the value that a word has in a given system and develop strategies for dealing with non-equivalence. The difference in the structure of semantic fields in the SL and TL allows a translator to assess the value of a given item in a lexical set. Knowing what other items are available in a lexical set and how they contrast with the item chosen by a certain author, you can appreciate the significance of the author’s choice. In addition, the hierarchical arrangement of semantic fields could help translators to face semantic gaps in the TL “by modifying a superordinate word or by means of circumlocutions based on modifying superordinates. Whereas semantic fields are abstract concepts, the actual words and expressions under each field are sometimes called lexical sets. Each semantic field has several subdivisions or lexical sets under it and each sub-division has further sub-divisions and lexical sets. For example, the field of change in economic English has more subdivisions including verbs showing an upward trend (bounce back; climb; escalate; go up; grow; improve; increase; leap; jump; pick up; rally; recover; rise; rocket; shoot up; soar; surge; take off), verbs showing a downward trend (come down; crash; decline; decrease; dip; drop; fall; fall off; go down; plummet; plunge; shrink; slide; slump), verbs showing no change (flatten out; hold steady; level off; level out; settle down; stabilize; stagnate; stand around; stick at around; stay
steady) and verbs showing fluctuation (change; fluctuate; oscillate). A variety of general or more specific verbs are used to express the idea of change and they range from the informal to the formal register asking for similar counterparts when translated into Romanian. The problem is that the more detailed a semantic field is in a given language, the more different it is likely to be from related semantic fields in other languages. There generally tends to be more agreement among languages on the larger headings of semantic fields and less agreement as the sub-fields become more finely differentiated.

2.2. Non-equivalence and Translation Strategies of Economic Texts Non-equivalence at the word level means that the TL has no direct equivalent for a word which occurs in the ST. Baker identifies the following common types of non-equivalence at word level: a) Culture-specific concepts – are totally unknown in the target culture (TC) because they reflect a reality specific to the source culture (SC): affinity card – “card de credit, emis în Statele Unite, pentru un anumit grup (affinity group), precum membrii unui club, colegiu etc.” (Dicționar de business englez-român 2009: 23); inland bill – “cambie care este emis și plătit în Regatul Unit al Marii Britanii” (ibid.: 349); moonlighting – “a avea două slujbe, una cu normă întreagă, pe timpul zilei, și una cu jumătate de normă (parttime) noapte” (ibid.: 450); primary earnings per share – “în SUA, reprezintă un calcul destinat evaluării performanței companiilor cu instrumente complexe” (ibid.: 538); prime rate – “rata dobânzii, la care băncile americane împrumută bani debitorilor de prima categorie (base rate în Marea Britanie)” (ibid.: 539). Gradually, some of these terms may become part of the reality in the TC and they could be borrowed and used as loans. 78 b) The SL concept is not lexicalised in the TL – the SL word may express a concept which is known in the TC but simply not lexicalised, that is not allocated a TL word: gazump – “a ridica o ofertă mai mare pentru teren, construcții etc., ale căror prețuri au fost convenite oral, dar înainte de a fi schimbat contract” (ibid.: 304); gazunder – “a reduce o ofertă pentru o casă, un apartament etc., imediat înainte de semnarea contractului, după ce, inițial, se stabilise un preț mai ridicat” (ibid.: 304); slush fund – “bani rezervă, de către o organizație pentru plăți și bugete, pentru a putea beneficia de tratamente preferaționale, de informații și alte servicii din partea unei persoane influente, în avantajul organizației” (ibid.: 636); small print – “clauzele implicate într-un document, de tipul unei polițe de asigurare de viață sau al unui contract de vânzare în rate, în care vânzătorul stabilește condițiile din partea unor persoane influente, în avantajul organizației” (ibid.: 637). c) The SL word is semantically complex – a single word which consists of a single morpheme can sometimes express a more complex set of meanings than a whole sentence; hence languages automatically develop concise forms for referring to
complex concepts if the concepts become important enough to be talked about often. This is the case of words such as: cross-selling – “practica vânzării produselor sau serviciilor înrudite consumatorilor existenți” (ibid.: 184); intestate – “persoan care decedează fără a lăsa un testament” (ibid.: 366); lien – “dreptul unei persoane de a reîntre unele bunuri ale altei persoane, până când reclama îlile sale împotriva proprietarului sunt satisfăcută” (ibid.: 394); spamming – “expedierea de e-mailuri nesolicitate îndorită, în cantități mari, în scopuri promovionale” (ibid.: 642). d) The source and target languages make different distinctions in meaning – what one language regards as an important distinction in meaning another language may not perceive as relevant. For example, English has a series of words for the action of making someone lose their job: to dismiss “to remove someone from their job” (Longman 2001: 387); to fire (especially AmE, familiar) “to force someone to leave their job” (ibid: 524); to sack (BrE, informal) “to dismiss someone from their job” (ibid.: 1248); to lay off “to stop employing a worker, especially for a period in which there is not much work to do” (ibid.: 797). DER (2004) provides Romanian translations of the aforementioned terms which invariably include the general verb “a concedia” and the more formal verbs “a destitui, a revoca, a elibera (din funcție)” which do not capture the informal meaning of the English verbs to fire or to sack, thus pinpointing to the differences in expressive meaning. For the English phrasal verb to lay off there is no direct Romanian correspondent therefore the Romanian translation is rather by means of an explanation “a scoate (temporar) din activitate” (DER 2004: 550). e) Differences in physical or interpersonal perspective – physical perspective has to do with where things or people are in relation to one another or to a place, as expressed in pairs of words such as come/go, take/bring, arrive/depart etc.; perspective may also include the relationship between participants in the discourse (tenor). As an illustration, the Romanian verb a împrumuta could be rendered into English by means of two verbs to lend and to borrow depending on who gives to or takes from whom. f) Differences in expressive meaning – are usually more difficult to handle when the TL equivalent is more emotionally loaded than the SL item. For instance, the English term perks is an informal one, an abbreviation for the term perquisites with the meaning of “something that you get legally from your work in addition to your wages such as goods, meals or a car”. The expressive load of the English term could not be rendered into Romanian where there is no equivalent with the same degree of expressiveness since it is translated by means of a phrase “câte tiguri suplimentare”. 79 g) Differences in form – certain suffixes and prefixes which convey prepositional and other types of meaning in English often have no direct equivalents in other languages. For example, the English prefix over- has the
Romanian equivalent supra- in words such as to overbid “a supralicită”, to overburden “a suprasolicita”, to overcapitalize “a supracapitaliza”, to overvalue “a supraevalua” etc., but there are instances when the Romanian equivalents of the English terms formed by means of the prefix over- lack the corresponding Romanian prefix: to overinvest “a investi excesiv”, to overlend “a împrumuta/a credita excesiv”, to overpay “a plăti excesiv”, to overproduce “a produce excesiv” etc. It is most important for translators to understand the contribution that affixes make to the meaning of words and expressions, especially since they are often used creatively in English to coin new words for various reasons, such as filling temporary semantic gaps in the language and creating humour. h) Differences in frequency and purpose of using specific forms – even when a particular form does have a ready equivalent in the TL, there may be a difference in the frequency with which it is used or the purpose for which it is used. English, for instance, uses the continuous –ing form for binding clauses much more frequently than Romanian which has equivalents for it: The report deals mainly with the buying habits of housewives. – Raportul se referă în principal la tipicul de a face cumpărături caracteristice gospodinelor. (Marcheteau, Berman and Savio 2000: 60-61); What is the estimated rise in the purchasing power? – Cu cât se estimează creșterea puterii de cumpărare? (ibid.: 60-61). i) Loan words in the ST – are often used for their prestige value adding an air of sophistication to the text or its subject matter. In Romanian economic texts there are more and more terms borrowed from English such as: management (Puiu 2001: 25), manager (ibid.: 51), leader (ibid.: 75), coaching (ibid.: 139), mentoring (ibid.: 139), broker (ibid.: 234) etc. According to Baker (1992/2006: 26-42), professional translators should use a number of strategies to deal with non-equivalence at the word level. Among them, she mentions: a) Translation by a more general word (superordinate) – is used in order to overcome a relative lack of specificity in the TL compared to the SL; translators have to find a more general word that covers the core prepositional meaning of the missing hyponym in the TL. For example, the English term liability with the specific meaning of “legal responsibility for something, especially for paying money that is owed, or for damage or injury” (Longman 2001: 812) is translated into Romanian by means of the more general terms “răspundere, obligație” (Turcu 1991: 387). b) Translation by a more neutral/less expressive word – is inevitable in many cases when there is not an equally expressive correspondent in the TL. For instance, the English colloquialism moonlighter “a person who does two jobs, the second usually in the evening” (ibid.: 574) is neutrally translated “persoană cu două servicii” (Ionescu-Crucean 2008: 191). c) Translation by cultural substitution – involves replacing a culture-specific item or expression with a TL item which does
not have the same propositional meaning but is likely to have a similar impact on the TL. A Romanian term such as ministru is translated into English by means of an almost perfect equivalent minister, but problems may be encountered when translating the name of the Romanian function ministru de finanțe for which the English equivalent is not Minister of Finance as one might expect; the best option is Chancellor of the Exchequer indicating “the minister of finance in the British government”. 80 d) Translation using a loan word or loan word plus explanation – is particularly common in dealing with culture-specific items, modern concepts and buzz words. Following the loan word with an explanation is very useful when the word in question is repeated several times in the text. Once explained, the loan word can then be used on its own; the reader can understand it and is not distracted by further lengthy explanations. Many English economic terms are present in Romanian economic texts especially when they are frequently used in economic literature in general: engineering, marketing, challenger, know-how, cash-and-carry. Translation by paraphrase using a related word – tends to be used when the concept expressed by the source item is lexicalised in the TL but in a different form, and when the frequency with which a certain form is used in the ST is significantly higher than would be natural in the TL. As an illustration the English noun necessaries has three possible translations into Romanian, each of them by means of paraphrase using a related word: <> cheltuieli necesare, <> <> 1. produse de prim necesitate. 2. bunuri necesare subzistenței (Ionescu-Crucean 2008: 197). f) Translation by paraphrase using unrelated words – if the concept expressed by the source item is not lexicalised at all in the TL, the paraphrase strategy can still be used in some contexts. Instead of a related word, the paraphrase may be based on modifying a superordinate or simply on unpacking the meaning of the source item, particularly if the item in question is semantically complex. For example, the English term add-on does not have a direct Romanian correspondent therefore possible translations would be “un accesoriu suplimentar, pies de schimb sau o versiune Premium a unui produs sau serviciu vândut unui client” (Biran de business englez-român 2009: 16) or “metod de serviciu a datoriei în rate egale”. g) Translation by omission – may seem drastic and out-of-place, but in fact it does not harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can and often do simply omit translating the word or expression in question: Banks should ensure that appropriate measures are in
place to protect the data integrity of e-banking transactions, records and information. (ibid.: 95). The translators’ choice was to use the of-constructions instead of a phrase such as related to in order to translate the word aferente and to skip over the word altor for which the terms other or some other could have been used. h) Translation by illustration – is a useful option if the word which lacks an equivalent in the TL refers to a physical entity which can be illustrated, particularly if there are restrictions on space and if the text has to remain short, concise and to the point. In economic texts there are usually no cases of pure translation by illustration, but there are many instances when tables, diagrams or charts are used to illustrate a certain method, strategy, classification or system. Accordingly, these illustrations and the adjacent explanations are rendered in the TL.

3. The history of business interpretation

We observe that a wide variety of specific words belonging to the field of economics, as well as a great number of noun clusters and polysemous terms, can be found in the text. This makes, if possible, the task of both the unspecialised reader and the translator even more difficult.

As it is already evident, Spain has gone from being a war-torn and isolated country emerging from its Civil War (1936-39) to being a well-developed and financially stable democracy, its success culminating with becoming a member of the European Union. Therefore, speaking English is now an essential requirement for taking part in a technologically and culturally advanced society. Nowadays both students and professionals belonging to the banking and financial sectors are compelled to deal with English texts, which sometimes include a difficult-to-understand language if we take it out of its natural context.

In this particular case, we have taken as a reference an article which was entitled Into the European Market and originally published in "The Economist" on the 25th of November, 2000. We chose this paper simply because it deals with a relevant topic for us as Spanish citizens since it analyses the historical evolution of Spain from the time of the dictatorship until the present day.

The translator who dedicates himself to the task of trying to convey the meaning of a text as faithfully as possible must follow, as Garcia Yebra (1989) says, his/her own intuition which can help him/her to translate the text in an appropriate way. As far as the text we are analysing is concerned, we can pose the hypothesis that a translator could make use here of his/her previous knowledge of the history of Spain which would make it easier to translate the text in an adequate way. We find
a perfect example in the noun cluster "the long time Catalan nationalist premier," a misleading expression to say the least, since the correct translation would be "regional leader," "autonomous president," or "nationalist regional head," but under no circumstances "premier."

If the linguistic field related to economics is based on the use of universal terms and equivalents, we need, as a consequence, to obtain a one-to-one translation that contains no ambiguities, that is to say, an exact and precise translation for an exact and precise science.

**Step II. Quantitative and Qualitative Analysis**

By making a quick inventory of the number of noun clusters found in the text, we discover a reasonable number of examples in which several nouns and adjectives are combined to designate one single concept (for example, "short-term contracts," "after 20-odd years of sell-offs," "the debt-laden state television service" etc.).

As Juan Demetrio Gómez and Rocío Martín state, noun clusters can be defined as "groups of words consisting of a chain of elements, all of them pre-modifying a final noun which is the nucleus of the series. In addition, a well-known researcher, David Trimble, says that noun clusters are "two or more nouns plus necessary adjectives that together make up a single concept; that is, the total expresses a single noun idea" as found in "supply-side issue," "large but undynamic ex-state banks" or "industry-wide wage negotiations."

Such noun clusters usually form part of both scientific and economic documents, since it is often necessary to give a large amount of information in a restricted space at our disposal. The problem arises when trying to translate these expressions as correctly as possible since noun clusters do not occur in Spanish. In English however, the more specialised the topic, the greater the number and complexity of noun clusters. So, what can we do to render them without altering their original sense? As we have already mentioned, the first thing we have to do is to take into account the context in which they are immersed as serious errors can produce an ambiguous or erroneous translation. As a case in point, extracting the noun cluster "labour arrangements" from a purely financial or economic context and placing it in an agricultural context, we observe a transformation in meaning, i.e., human resources management in the former and soil preparation in the latter, for example.

**Step III. Organizational Collocation**

The widespread tendency is to start translating the last element of the group and
then continue in reverse order until we get to the first one, keeping in mind the fact that we must produce a piece of information which can be clearly and properly understood.

**Step IV. Socio-Linguistic Analysis**

The process calls for cross-cultural expertise on the part of the translator, and this is where translation becomes interpretation, and using an exact word is not as efficient as creating the appropriate whole. In other words, an exact, precise and concise context is the backbone of such a creative activity as translation. For example, the noun cluster "Cajas de ahorros" and "fee-charging autopistas dear to the PP" remains untranslated. The first expression means savings banks, a concept requiring cross-cultural knowledge which overlaps with translating skills. The second example may require a translation of "autopistas," meaning motorways/thruways, for the Spanish-speaking reader who, however, is unfamiliar with Spain's highway structure. The abbreviation PP requires clarification regarding the right-wing political party Partido Popular for which it stands. These particular examples require interpretation for the exact translation of the concepts.

Therefore, in a step-by-step translation process, we can take as a first example the following noun cluster taken from *The Economist*: "Spain's two-way trade in goods and services." Although at first sight its meaning in English is clear, it is rather complicated to render it properly in Spanish without altering its essence. Since the English sentence has three different qualifiers of the noun "trade" ("Spain's," "two-way," and "(in) goods and services," all of which would require a preposition in a literal translation into Spanish, one solution is to replace "two-way" (which would be literally translated as "en ambas direcciones") with the adjective "bidireccional." The entire phrase then becomes "el comercio bidireccional de bienes y servicios de España." The phrase can be further simplified by replacing "two-way commerce" with "compra-venta" (purchase and sale) which will result in the phrase "la compra-venta de bienes y servicios de España."

Juan Demetrio Gómez and Rocio Martín (1995:115-16) who proposed an experiment in translation to their pupils, also share such an opinion. The conclusion they reached was that the pupils had considerable difficulties when translating a noun series consisting of more than four words. Furthermore, if we have the additional problem of using dictionaries which do not contain the expected equivalence, we can conclude that this activity is not as simple as it may appear at first.

Examples like this one are quite frequent in a linguistic field dealing with financial
and economic topics as we observed in the selected article.

As we have already stated, some words belonging to the so-called General English, when they appear next to specific nouns or accompanying words, acquire different meanings and nuances that must be reproduced in the final translation.

In this particular case, once we have analysed the whole text, we find that the word "labour" appears nine times with different meanings. This gives an approximate idea of how complex it becomes to translate a concept several times in the different ways intended by the transmitter. The examples encountered are "mobile labour" (movilidad laboral) "flexible labour" (horario de trabajo flexible/disponibilidad horaria) "labour market" (mercado laboral/de trabajo) "labour efficiency" (eficacia en el trabajo/laboral) "labour arrangements" (organización laboral), "shedding labour" (reducción de la mano de obra/de la plantilla) and "labour law" (Derecho laboral), which is different from "labour legislation" / legislación laboral) etc.

As can be seen, the word has a variety of possible translations depending on the specific context that it is necessary to highlight nuances we cannot find in a bilingual dictionary.

In fact, when we looked up these terms in one of these dictionaries, we found that it was often nearly impossible to get more than a general sense or meaning. In contrast, when we made use of specialised dictionaries, the result was quite different and it was easier to find the right definition corresponding to each of the noun phrases. However, it was still necessary to add some cultural nuances so that the translation sounded proper in Spanish. Such is the case of the previous examples with the word "labour." A specialised dictionary properly renders the meanings of this word in Spanish. The word labour in Spanish can mean, in addition to the meanings given above, "faena," "obra," or "tarea," and the right choice makes a considerable difference when transforming the original text into the translated text that reaches the target-language reader. Furthermore, in financial texts, the presence of noun clusters including the word "labour" accentuates the difficulty of the process.

This shows that we must take into account not only the elements present in the text, but also the entire underlying sociocultural framework, together with a general knowledge of economics, in order to produce a good translation.

**Conclusions**

In this article we intended to show, in the first place, the importance of lexical relationships between words, especially in the context of financial translations. As we have previously seen, these relationships are fundamental if we wish to make
an appropriate textual and contextual interpretation. If they are essential when dealing with General English, they become the supporting element that gives clarity to an economic or financial document.

Second, the consultation of specialised reference works in specific areas, as opposed to the use of general language dictionaries, aid the translator in carrying out the process efficiently.

Third, we reaffirm the necessary role played by context when dealing with documents that leave no place for ambiguity since they include clear and straightforward concepts, which must be translated with the same scientific rigor they had in the original text. As Halliday and Hasan (1976) "context is what goes with the text"; therefore, an accurate translation cannot be achieved by simply putting disconnected elements together; instead, associated elements must work together to form a coherent whole.

All in all, we believe in the necessity of giving translation the importance it deserves, rather than considering it a mechanical process that can be carried out with the help of a dictionary alone. It is a much more complex and interesting activity, which involves going beyond simply linking a series of words to produce a translation that is correctly understood by the target audience unfamiliar with the source language.

**Economic Translations**

Generally speaking, translation quality significantly influences a company’s position in the market, as well as the level of its foreign partners’ trust. This is even more true of economic translations. Imagine you present your business partners with complicated texts, unintelligible terminology, and incorrect numbers or decimal separators. It is not difficult to predict their reactions. Top quality economic translations are the key to international business success.

We divide Economic Translations into the following categories:

**Accounting Documents**
Translating economic texts requires perfect language skills in combination with a thorough knowledge of economics. Still, even this does cannot always ensure translations are of a hundred percent quality. Economics is constantly developing; requiring new laws and principles and therefore economic text translators must continuously educate themselves in their areas. All of our economic translators can use translation memories, dictionaries, and field-specific materials in order to make each translation, precise and consistent. **Our project managers make sure everything is planned and implemented, within budget and as mutually agreed.**

4. Difficulties

Errors and difficulties in translating economic texts

This chapter aims to look at translation from at least three perspectives: translation quality, errors and difficulties in translating texts (definition, classification, implications), and consequences of errors in professional translation. To start with, the general tendency is to consider translation as something that anybody can do with the help of an adequate dictionary, but the fact is that producing a written text using another text as a basis is a much more complex phenomenon than what is commonly believed. The complexity becomes even more evident when the text in question deals with specialized subjects such as finance, banking, economics or the like. "In this particular case, when words belonging to the so-called General English appear next to specific terms and within a specific context, they contain nuances that must be accounted for in the final translation. The set of terms gathered together in a text and considered more or less specific establishes a helpful context for the reader to interpret and subsequently to translate. In other words, the translator will be able to process and understand the information he has at his disposal. Such a contextual aid becomes much more evident when translating a text of an eminently economic nature, making it practically impossible to analyze
outside its context." This highlights that a translation, apart from being cohesive, must also be coherent. The translator must take into account the contextual clues embedded in the discourse in order to avoid ambiguities in the produced document, as long as such ambiguity did not exist in the original one.

2.1 Translation quality

At the very heart of translation studies is the issue of translation quality. Numerous scholars such as Reiss (1971), House (1977) and Lauscher (2000) have proposed various methods for determining what makes a good translation or whether a translation should be called good or adequate or appropriate. However, there is a tendency to regard translation errors solely from the point of view of academic studies and translation pedagogy, completely shut off from professional practice. One of the most important conditions for a translation to be correct is accuracy. The criterion of accuracy varies according to the style and genre of the text. The translator should avoid altering the text, introducing improper, foreign elements in the translated text or performing a literal mechanical translation. To translate means to express exactly and to reproduce not only the content of the original text but also the form. Until recently, there has basically been only quality translation, meaning the best a translator could reasonably offer. Translation work has strived at perfection and nothing less. Nowadays, however, demand has arisen for variation in both directions. "Levels of translation quality can be described at least in the following terms: • raw translation • normal quality translation • extra-quality translation • adaptation of original text Raw translation means a translation which conveys the central meaning of the original text. There may be grammatical errors and misspellings, but the text has to be understandable. Typically, this could be translations of large amounts of scientific abstracts. Normal quality translation corresponds roughly to the translations of old. The original text is translated fully and the translated text is grammatically correct and reasonably fluent. The text may be awkward at times, but the contents of the original text should be understood completely from the translation. Typically, this could be a translation of a technical manual. Extra-quality translation implies that the translated text is both fluent and idiomatic. The translation should be assimilated completely to the cultural context of the target language. One should not be able to recognize the translated text as a translation. Typically, this could be an advertisement brochure or a piece of literature. Adaptation of original text is not actually the direct translation of text but the production of new text based on foreign language. All in all, errors are circumstantial evidence of quality and a precise error measurement is necessary as it provides sufficient indications of good or bad translations because nevertheless a good translation is a translation with very few errors or none at all. 2.2 Errors and difficulties in translating texts The translator confronts with great difficulties when
he tries to translate an old 'monument' of language into a language without any literary traditions. The precise reproduction of the content and form of the original text is a complicated task because every language has its own individual way of reflecting the environmental reality, organizing differently the data of the experience. Although, there are inadmissible those cases of bad translation, errors or the imprecision determined by the little knowledge of the language. In a way, it's about the non-compliance with the specific of the source language, meaning that the structures of the original language are copied and that not always is chosen that construction that from a stylistic point of view reproduces exactly the original. Frequently, one does not take into account the specific of the source language using as equivalents in their translation words that are from a different stylistic register than that of the original text, thing that leads to the alteration of the text. Many translators, in general translators without experience, use the dictionary and choose at random the first equivalent of the word in the original. One of the basic problems, when dealing with translation is choosing the correct equivalent of the word. So, the responsibility of a translator is to find that equivalent and use it in the given context. 2.2.1 Definition and classification of errors "Errors in translation mostly result from the non-equivalence between the source and the target languages. " (Baker, 1992). However, good translators with encyclopedic knowledge and linguistic knowledge of both the source and target languages know how to deal with them; therefore, "errors can indicate the quality of translations but in the same time they can reveal what is going on in the translator's thinking process." (Seguinot, 1990). In looking on the translator's mind, we may be able to give an explanatory account of the source of an error, which will throw some light on how to address problems in translation and thus improve the translation quality. Translation errors are different from errors that would occur in spontaneous second language production. In translation, working with a source text induces errors under the influence of source language morphology whereas in spontaneous language production, native morphological system of language, learner tends to interfere with knowledge of the second language system. In the case of second language learner, identifying translation errors is tricky as translation errors may be mixed up with linguistic errors. 12 Baker,M. In other words: A Coursebook on Translation. London and New York:Routledge, 1992, pg 20-21 13 Seguinot, C. Interpreting errors in translation. Meta, 35,pg 68. In the literature of translation training, many studies have been done to find out what types of errors translators often commit in their process of rendering a certain structure from one language into another.(Altman 1994, Coskun 1997, Dodds 1999, Seguinot 1990). These studies are based on the premise that the insight into
the act of making errors can throw light to the psycholinguistic (mental process) of translators and contribute to their training. Thus, the sources of errors can be classified into: The reading of the English text One of the major and foremost components in the translating process is the fact that the translator has to read the original and interpret it in the target language. A translator may make errors at this stage due to his weak reading process. Errors found at this stage can be divided into the following categories: a. Miscue Miscue is a term coined by Goodman (1969) "referring to an incorrect guess made by a reader when reading a text." For example, the word program is read as performance; ready as reading, county as country and so forth. Usually beginner readers make a lot of miscue errors; however, when their reading improves, they tend to make fewer of this type of errors. b. The translator’s wrong assumption of the background knowledge "A competent translator should have an inquisitive mind constantly searching for encyclopedic knowledge”.

Lecture 30.

Scientific technical translation

Plan:

1. Features

2. The difference of scientific-technical translation from other types of pragmatic translation

3. The history of scientific-technical translation and interpretation.

4. Difficulties

1. Features

Technical and scientific translation has traditionally been the dogsbody of theoretical discussions of translation. The underlying rationale when approaching this type of translation has usually been that literature involves a creative elaboration of language, requiring the translator to re-elaborate language in a similarly creative way, whereas translators of technical and scientific texts only have to deal with a type of discourse where the vocabulary (terminology) is or at least tends to be univocal, having ready-made equivalents, and the use of language (style) is simple and straightforward. In other words, anyone with a reasonable command of a language and a high level of technical or scientific knowledge can write a good technical (or scientific) text, whereas very few can write a good poem or novel, even in their mother tongue - and the same would apply to translation. Thus, literary (including Bible) translation has always been in need of serious
reflection, whereas technical translating only needed good technical practitioners who knew their terminology.

Classical authors in the literature on translation, like the much quoted Schleiermacher, even deny the title of translators to those who deal with non-literary or high scholarly texts (religious and philosophical, mainly), in a perfect representation of the traditional line of thought on this issue. Let me quote a not much known part of this author's famous text in an English translation:

The less the author himself appears in the original, the more he has merely acted as the perceiving organ of an object, and the more he has adhered to the order of space and time, the more the translation depends upon simple interpreting. Thus the translator of newspaper articles and the common literature of travel is, at first, in close proximity to the interpreter, and he risks becoming ridiculous when his work makes greater claims and he wants to be recognized as an artist. Alternatively, the more the author's particular way of seeing and shaping has been dominant in the representation, the more he has followed some freely chosen order, or an order defined by his impression, the more his work is part of the higher field of art [...] On this double scale, therefore, the translator rises more and more above the interpreter, until he reaches his proper field, namely those mental products of scholarship and art in which the free idiosyncratic combinatoric powers of the author and the spirit of the language which is the repository of a system of observations and shades of moods are everything, in which the object no longer dominates in any way, but is dominated by thoughts and emotions, in which, indeed, the object has become object only through speech and is present only in conjunction with speech.

When, therefore, the speaker does not intentionally construct hidden indeterminacies, or make a mistake in order to deceive or because he is not paying attention, he can be understood by everyone who knows the language and the field, and at the most only unimportant differences appear in the use of language. Translating in this field is, therefore, almost a mechanical activity and in which there is little distinction between better and worse, as long as the obviously wrong is avoided.

2. The difference of scientific - technical translation from other types of pragmatic translation

The sentence "You have a green light" is ambiguous. Without knowing the context, the identity of the speaker, and his or her intent, it is difficult to infer the meaning with confidence. For example:

- It could mean that you have green ambient lighting.
- It could mean that you have a green light while driving your car.
- It could mean that you can go ahead with the project.
- It could mean that your body has a green glow.
- It could mean that you possess a light bulb that is tinted green.

Similarly, the sentence "Sherlock saw the man with binoculars" could mean that Sherlock observed the man by using binoculars, or it could mean that Sherlock observed a man who was holding binoculars (syntactic ambiguity). The meaning of the sentence depends on an understanding of the context and the speaker's intent. As defined in linguistics, a sentence is an abstract entity — a string of words divorced from non-linguistic context — as opposed to an utterance, which is a concrete example of a speech act in a specific context. The closer conscious subjects stick to common words, idioms, phrasings, and topics, the more easily others can surmise their meaning; the further they stray from common expressions and topics, the wider the variations in interpretations. This suggests that sentences do not have meaning intrinsically; there is not a meaning associated with a sentence or word, they can only symbolically represent an idea. *The cat sat on the mat* is a sentence in English. If someone were to say to someone else, "The cat sat on the mat," this is an example of an utterance. Thus, there is no such thing as a sentence, term, expression or word symbolically representing a single true meaning; it is underspecified (which cat sat on which mat?) and potentially ambiguous. The meaning of an utterance, on the other hand, is inferred based on linguistic knowledge and knowledge of the non-linguistic context of the utterance (which may or may not be sufficient to resolve ambiguity). In mathematics with Berry's paradox there arose a systematic ambiguity with the word "definable". The ambiguity with words shows that the descriptive power of any human language is limited.

When we speak of the referential uses of language we are talking about how we use signs to refer to certain items. Below is an explanation of, first, what a sign is, second, how meanings are accomplished through its usage. A sign is the link or relationship between a signified and the signifier as defined by Saussure and Huguenin. The signified is some entity or concept in the world. The signifier represents the signified. An example would be: Signified: the concept cat Signifier: the word "cat"

The relationship between the two gives the sign meaning. This relationship can be further explained by considering what we mean by "meaning." In pragmatics, there are two different types of meaning to consider: *semantico-referential meaning* and *indexical meaning*. Semantico-referential meaning refers to the aspect of meaning, which describes events in the world that are independent of the circumstance they are uttered in. An example would be propositions such as: "Santa Claus eats cookies."

In this case, the proposition is describing that Santa Claus eats cookies. The meaning of this proposition does not rely on whether or not Santa Claus is eating cookies at the time of its utterance. Santa Claus could be eating cookies at any time and the meaning of the proposition would remain the same. The meaning is simply
describing something that is the case in the world. In contrast, the proposition, "Santa Claus is eating a cookie right now," describes events that are happening at the time the proposition is uttered. Semantico-referential meaning is also present in meta-semantical statements such as: *Tiger: carnivorous, a mammal* If someone were to say that a tiger is a carnivorous animal in one context and a mammal in another, the definition of tiger would still be the same. The meaning of the sign tiger is describing some animal in the world, which does not change in either circumstance. **Indexical** meaning, on the other hand, is dependent on the context of the utterance and has rules of use. By rules of use, it is meant that indexicals can tell you when they are used, but not what they actually mean. Example: "I" Whom "I" refers to depends on the context and the person uttering it.

As mentioned, these meanings are brought about through the relationship between the signified and the signifier. One way to define the relationship is by placing signs in two categories: **referential indexical signs**, also called "shifters," and **pure indexical signs**. Referential indexical signs are signs where the meaning shifts depending on the context hence the nickname "shifters." 'I' would be considered a referential indexical sign. The referential aspect of its meaning would be '1st person singular' while the indexical aspect would be the person who is speaking (refer above for definitions of semantico-referential and indexical meaning). Another example would be: "This" Referential: singular count Indexical: Close by A pure indexical sign does not contribute to the meaning of the propositions at all. It is an example of a "non-referential use of language." A second way to define the signified and signifier relationship is C.S. Peirce's **Peircean Trichotomy**. The components of the trichotomy are the following:

1. **Icon**: the signified resembles the signifier (signified: a dog's barking noise, signifier: bow-wow)
2. **Index**: the signified and signifier are linked by proximity or the signifier has meaning only because it is pointing to the signified
3. **Symbol**: the signified and signifier are arbitrarily linked (signified: a cat, signifier: the word cat) These relationships allow us to use signs to convey what we want to say. If two people were in a room and one of them wanted to refer to a characteristic of a chair in the room he would say "this chair has four legs" instead of "a chair has four legs." The former relies on context (indexical and referential meaning) by referring to a chair specifically in the room at that moment while the latter is independent of the context (semantico-referential meaning), meaning the concept chair.

**Non-referential uses of language**

**Silverstein's "pure" indexes**
Michael Silverstein has argued that "nonreferential" or "pure" indices do not contribute to an utterance's referential meaning but instead "signal some particular value of one or more contextual variables." Although nonreferential indexes are devoid of semantico-referential meaning, they do encode "pragmatic" meaning.

The sorts of contexts that such indexes can mark are varied. Examples include:

- **Sex indexes** are affixes or inflections that index the sex of the speaker, e.g. the verb forms of female Koasati speakers take the suffix "-s".
- **Deference indexes** are words that signal social differences (usually related to status or age) between the speaker and the addressee. The most common example of a deference index is the V form in a language with a T-V distinction, the widespread phenomenon in which there are multiple second-person pronouns that correspond to the addressee's relative status or familiarity to the speaker. **Honorifics** are another common form of deference index and demonstrate the speaker's respect or esteem for the addressee via special forms of address and/or self-humbling first-person pronouns.
- An **Affinal taboo index** is an example of avoidance speech that produces and reinforces sociological distance, as seen in the Aboriginal Dyirbal language of Australia. In this language and some others, there is a social taboo against the use of the everyday lexicon in the presence of certain relatives (mother-in-law, child-in-law, paternal aunt's child, and maternal uncle's child). If any of those relatives are present, a Dyirbal speaker has to switch to a completely separate lexicon reserved for that purpose.

In all of these cases, the semantico-referential meaning of the utterances is unchanged from that of the other possible (but often impermissible) forms, but the pragmatic meaning is vastly different.

### The performative

Main articles: Performative utterance and Speech act theory

J.L. Austin introduced the concept of the performative, contrasted in his writing with "constative" (i.e. descriptive) utterances. According to Austin's original formulation, a performative is a type of utterance characterized by two distinctive features:

- It is not truth-evaluable (i.e. it is neither true nor false)
- Its uttering performs an action rather than simply describing one

However, a performative utterance must also conform to a set of felicity conditions.

Examples:
- "I hereby pronounce you man and wife."
- "I accept your apology."
- "This meeting is now adjourned."

Jakobson's six functions of language

Main article: Jakobson's functions of language

Roman Jakobson, expanding on the work of Karl Bühler, described six "constitutive factors" of a speech event, each of which represents the privileging of a corresponding function, and only one of which is the referential (which corresponds to the context of the speech event). The six constitutive factors and their corresponding functions are diagrammed below.

3. The history of scientific-technical translation

When we talk about the history of translation, we should think of the theories and figures that have emerged in its different periods. In fact, each era is characterized by specific changes in translation theory. These changes differ from one place to another. For example, the development of translation in the Western world is not the same as in the Arab world, for each nation knew particular incidents that led to the birth of new theories. In the present paper, we will study the main changes that marked translation history in both the West and the Arab world.

a. Translation in the western world

For centuries, people believed in the relation between translation and the story of the tower of Babel in the Book of Genesis. According to the Bible, the descendants of Noah decided, after the great flood, to settle down in a plain in the land of Shinar. There, they committed a great sin. Instead of setting up a society that fits God’s will, they decided to challenge Him and build a tower that could reach Heaven. However, this plan was not completed, as God, recognizing their wish, regained control over them through a linguistic stratagem. He caused them to speak different languages so as not to understand each other. Then, he scattered them in the earth. After that incident, the number of languages increased through diversion, and people started to look for ways to communicate, hence the birth of translation (Abdessalam Benabdelali, 2006) (1).
With the birth of translation studies and the increase of research in the domain, people started to get away from this story of Babel and look for specific dates and figures that mark the periods of translation history. Researchers mention that writings on translation go back to the Romans. Eric Jacobson states that translation is a Roman invention (see McGuire: 1980) (2). He points out that Cicero and Horace (first century BC) were the first theorists who distinguished between word-for-word translation and sense-for-sense translation.

Another period which marked a turning point in translation development was related to St Jerome (fourth century CE). "His approach to translating the Greek Septuagint Bible into Latin would affect later translations of the scriptures." (Munday, 2001) (3). Later on, the translation of the Bible remained subject to much debate among Western theorists of translation for more than a thousand years.

Conflicts on Bible translation were intensified with the coming of the Reformation in the sixteenth century, when "translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the Church started to weaken evidence in linguistic terms by the decline of Latin as a universal language." (McGuire, 1980) (4)

The invention of the printing machine in the fifteenth century played an important role in the development of the field of translation. It led to the birth of early theorists of translation such as Etienne Dolet (1915-46), whose heretic mistranslation of one of Plato’s dialogues, the phrase "rien du tout" (nothing at all) which showed his disbelief in immortality, led to his execution.

The seventeenth century knew the birth of many influential theorists such as Sir John Denhom (1615-69), Abraham Cowley (1618-67), John Dryden (1631-1700), who was famous for his distinction between three types of translation; metaphrase, paraphrase and imitation, and Alexander Pope (1688-1744).

In the eighteenth century, the translator was compared to an artist with a moral duty to the work of the original author and to the receiver. Moreover, with the enhancement of new theories and volumes on translation process, the study of translation started to be more systematic. Alexander Frayer Tayler’s volume of *Principles of Translation* (1791) is one of the most influential studies published at the time.

The nineteenth century was characterized by two conflicting tendencies; the first considered translation as a category of thought and saw the translator as a creative genius, who enriches the literature and language into which he is translating, while the second saw him through the mechanical function of making a text or an author known (McGuire) (5).
This period of the nineteenth century knew also the enhancement of Romanticism, which led to the birth of many theories and translations in the domain of literature, particularly poetry. An example of these translations is the one used by Edward Fitzgerald (1809-1863) for Rubaiyat Omar Al-Khayyam (1858).

In the second half of the twentieth century, studies on translation became an important course in language teaching and learning at schools. What added to its value was the creation of a variety of methods and models of translation. For instance, the grammar-translation method studies the grammatical rules and structures of foreign languages. The cultural model represents another witness for the development of translation studies in the period. It requires in translation not only a word-for-word substitution, but also a cultural understanding of the way people in different societies think (Mehrach, 1977) (6). In this model, we can distinguish between the ethnographical-semantic method and the dynamic equivalent method.

Another model that appeared in the period is text-based translation model, which focuses on texts rather than words or sentences in translation. This model includes a variety of sub-models: the interpretative model, the text linguistic model and models of translation quality assessments which in turn provide us with many models such as those of Riess, Wilss, Koller, House, North and Hulst.

The period is also characterized by pragmatic and systematic approach to the study of translation. The most famous figures that marked the twenties are Jean-Paul Vinay and Darbelnet (1958), Alfred Malblanc (1963), George Mounin (1963), John C. Catford. (1965) and Eugene Nida (1964).

Nowadays, translation research started to take another path, which is more automatic. The invention of the Internet, together with the new technological development in communication and digital materials, has increased cultural exchanges between nations. This led translators to look for ways to cope with these changes and to utilize practical techniques that enable them to translate more and waste less. They also felt the need to enter the world of cinematographic translation, hence the birth of audiovisual translation. The latter technique, also called screen translation, is concerned with the translation of all kinds of TV programs, including films, series, and documentaries. This field is based on computers and translation software programs, and it is composed of two methods: dubbing and subtitling. In fact, audiovisual translation marks a turning point in the field of translation.

In short, translation has a very rich history in the West. Since its birth, translation was the subject of much controversy among theorists. Each theorist approaches it from his own ideology and field of study, the fact which gives its history a changing quality.

b. Translation in the Arab world
The early translations used in Arabic date back to the time of Syrians (the first half of the second century AD), who translated into Arabic a large heritage which belongs to the era of paganism (Bloomshark 1921: 10-12, qtd by Addidaoui, 2000) (7). Syrians were influenced in their translations by the Greek methods. Their translations were more literal and faithful to the original (Ayad 1993: 168, qtd by Addidaoui, 2000) (8). According to Addidaoui, Jarjas was one of the best Syrian translators; his famous translation of Aristotle’s book In The World was very faithful and close to the original.

Additionally, the time of the prophet Mohamed (peace be upon him) is significant in translation history. The spread of Islam and the communication with non-Arabic speaking communities as Jews, Romans and others pushed the prophet to look for translators and to encourage the learning of foreign languages. One of the most famous translators of the time is Zaid Ibnu Thabet, who played a crucial role in translating letters sent by the prophet to foreign kings of Persia, Syria, Rome and Jews, and also letters sent by those kings to the prophet.

Another era that knew considerable changes in Arabic translation was related to the translation of the Holy Koran. According to Ben Chakroun (2002) (9), the early translators of the Koran focused on its meaning. Salman El Farisi, for instance, translated the meaning of Surat Al Fatiha for Persian Muslims, who didn’t speak Arabic. Ben Chakroun (2002) (10) states that Western libraries still preserve many translations of the Koran, and that some of them such as the Greek translation of the philosopher Naktis belong to the third century (BC). Besides, the Holy Koran received a special interest from the translators. It was translated into Persian by Sheikh Mohamed Al-Hafid Al-Boukhari and into Turkish language by Sheikh Al-Fadl Mohamed Ben Idriss Al-Badlissi.

Despite the improvement of the Koran translation, this matter was and is still the topic of much debate and controversy in the Arab world. An example of this controversy occurs after the translation of the Koran into Turkish language by the Turkish government in the time of Mustapha Kamal Ataturk. The latter aimed to use the translation instead of the original book as a way to spread secularism in the Islamic country. This led to a wave of criticism from Arab intellectuals, journalists and muftis.

Besides, the main problem with the translation of the Koran was related to the reason behind translation itself, i.e., whether to use the translation as a way to teach the principles of Islam or to use it in praying and legislation was a difficult choice which faced translators. In general, translation of the Koran knew various changes, the fact which led to the creation of special committees that took the responsibility of translating it in a way that preserves it from falsification.

Another era which witnessed radical changes in the Arab translation is that of ’the first Abbasid period’ (750-1250). Translation knew an enhancement with the
Caliph Al-Mansour, who built the city of Baghdad, and was also developed in the time of the Caliph Al-Ma’moun, who built ’Bait Al Hikma’, the greatest institute of translation at the time. During this period, translators focused on Greek philosophy, Indian science and Persian literature (Al-Kasimi, 2006) (11).

The Arab history of translation was also characterized by the name of Al-Jahid (868-577), one of the greatest theorists in translation. His theories and writings about translation are still being used today by many professional Arab translators. According to Al-Jahid (1969), "the translator should know the structure of the speech, habits of the people and their ways of understanding each other." (12)

In addition to his insistence on the knowledge of the structure of the language and the culture of its people, Al-Jahid talked too much about the importance of revision after translation. In brief, Al-Jahid put a wide range of theories in his two books Al-Hayawān (1969) and Al-Bayān Wa Attabayyūn (1968).

Further, the Egyptian scholar Mona Baker (1997) (13) distinguished between two famous methods in Arab translation; the first belongs to Yohana Ibn Al- Batriq and Ibn Naima Al-Himsi, and is based on literal translation, that is, each Greek word is translated by its equivalent Arabic word, while the second refers to Hunayn Ibn Ishaq Al-Jawahiri and is based on sense-for-sense translation as a way to create fluent target texts that preserve the meaning of the original.

Nowadays, Arab translations know many changes. The increase of studies in the domain helps in the development of translation and the birth of new theorists. Translation in the Arab world also benefits from the use of computers, digital materials and the spread of databases of terminologies that supply translators with a considerable number of dictionaries. This has led to the creation of many associations of translation like ’the committee of Arab translators’ in Saudi-Arabia and Attaj in Morocco. Yet, comparing the number of translated books by Arab translators with those of Westerners, one may say that the difference is very significant, as the translations used by Arabs since the time of Al-Ma’moun up to now do not exceed ten thousand books, which is less than what Spain translates in one year (Ali Al-Kasimi, 2006) (14).

In short, the history of translation in the Arab world is characterized by many changes and events. Since its early beginnings with Syrians, translation knew the birth of many theorists who set up the basis of Arabic translation and theories. In fact, it is in religious discourse where Arabic translation reaches its peak, for the translation of the Koran received much interest from Arab translators. Today, translation in the Arab world knows a sort of progression, especially with its openness to Western theories and methods, but it is still suffering from the shortage of financial resources and materials.

To sum up, translation history is rich in events. Each era is characterized by the birth of new theorists and methods of translation. It is true that the Western history
of translation is richer than that of Arabs, but no one can deny that translation in the Arab countries is improving day by day, especially with the great efforts of Arabs academia in the domain.

4. **Difficulties in scientific-technical translation.**

**A Skilled Work: Technical Text Defined**

In years of attending school, most of us have dealt with a number of different *technical texts*, or texts intended to educate the reader in a particular subject or skill through in-depth study and practice.

Technical texts (Greek *tekhnê* = 'skill,' 'art'), such as a chemistry textbook or car repair manual, fall under the umbrella of *didactic literature*, which represents any verse or prose work meant to be instructional. There are, however, some characteristics of these texts that set them apart from their other educational relatives. For instance, *technical texts can be noted for their meticulous attention to detail.* This is because they are intended not simply to inform readers but to engage them in various ideas and processes (i.e. covalent bonds, exhaust manifold rebuild) by outlining and explaining them step-by-step.

Many other didactic works, on the other hand, convey only general principles of a subject (i.e. poetry) or a certain moral ideology and frequently display ornamented and figurative writing styles. Take for instance the Roman poet Horace's *Ars Poetica*, which is a generalized discussion in verse of the practice of writing verse itself. In this 476-line poem on poetry, which has become known as one of the most influential didactic pieces in history, Horace often illustrates poetic principles by using figurative language. For example, the poet criticizes a Greek predecessor because he 'shut out sane poets from Helicon,' meaning Democritus thought that good poets must be insane. A technical text, though, differs from other didactic literature in regards to its *use of language*, usually representing a much more focused work rather than one 'fluffed-out' with figures of speech and other literary devices. Such tools would not be very helpful in helping students understand the very specific and involved concepts that these texts typically cover.

The intense focus of most technical texts encourages *the development of well-defined structural elements*. We can all remember the innumerable chapters and other subdivisions of our favorite (or most loathed) math book. Say for instance we had this math book in front of us, we might find that there is a unit on trigonometric functions that's divided into chapters on the functions and their reciprocals. We might also discover that these chapters are subdivided even further into sections dedicated to each individual function (i.e. sine) and its reciprocal (i.e. cosecant). Dividing the text in this way makes it easier to cover all of the highly technical information and provides excellent infrastructure for contriving classifications and lists that help clarify the concepts further. These subdivisions also typically serve as a place to emphasize and define terms with specific usages.
in a particular field known as jargon (i.e. names and relationships of trigonometric functions).

For much of their history, technical texts have been known as dry and detached. However, there's been a move in recent decades to innovate them to appeal to broader audiences through more accessible language and reader involvement, such as by using examples. Speaking of which, let's take a look at a couple examples of some technical texts to see how they've been adapted for audiences today!

**Lecture 31.**

**Screen translation**

**Plan:**

1. **Features**
2. The difference between screen translation and other types of translations
3. The history of screen translation
4. Difficulties in screen translation

**1. Features:**

Introduction Quite a number of studies on translation for TV and cinema have been published in the last ten years. But they are often limited in scope, dealing mainly with only linguistic and cultural matters, even though audiovisual is a multisemiotic blend of many different codes (images, sounds, colors, proxemics, kinesics, narrative, etc.). Two factors probably explain this paradox: on the one hand, the linguistic and literary background of most researchers; on the other hand, the constraints of (printed) publication in two dimensions. The potential of CD, DVD and Internet-based technology is gradually changing the situation. Further, we must admit that Film Studies does not bother too much about language or the interplay between verbal and visual elements. Very few systematic studies have examined the production and reception or the cultural and linguistic impact of audiovisual translation (AVT). And what has been done comprises strangely isolated descriptions, supposedly neutral and within national borders (Catalans speak about Catalan TV, Germans tackle dubbing in Germany), as if English were never used as a pivot language, or as if AVT never had implications for a minority, or corpus research could never help in the processing of data, etc. So far, AVT has been a sub-discipline, fragmented both in organization and in the scope of research undertaken. Recent developments in AVT research AVT has benefited from the rapid development of research interest and of institutional commitment, even
though the field remains essentially European. However, if we consider the different modes of AVT, this development is rather uneven. Interlingual subtitling: the fragmented nature of studies. Interlingual subtitling is undoubtedly the AVT mode that has been most widely analyzed. It involves the shift from the oral to the written code, and transposition from one or several languages to another or perhaps to two. 18 Challenges in research on audiovisual translation others, as in the case of bilingual subtitling. Different strategies have been studied but there are differences, both in the number of strategies examined and in the labels applied to them (reduction, neutralization, generalization, paraphrase, expansion, etc.). As in any other field in Translation Studies, the concept and categories of “strategy” are rather vague. However, the emphasis is often on subtitling as a series of losses and omissions, forgetting or overlooking strategies such as expansion and reformulation. This perception is based on the presumed uniformity between oral and written expression: a given number of spoken words should be conveyed by the same number of written words, as if subtitling were merely a mimetic process, and as if the two codes were similar in status and in the way they work. Surprisingly, quite a number of scholars in AVT believe that dialogues in films should represent or imitate everyday conversation, as if fiction were always copying reality. Most of the studies on interlingual subtitling deal with case studies based on a film or a director, or a specific issue seen as a permanent “problem” in AVT, i.e. how to translate or adapt cultural references, humor, taboo language, sociolects, etc. Isolated studies on other AVT modes Dubbing has on the whole been relatively little studied, probably to some extent because of the division of labor between the translator, the adapter and the actors, and the responsibilities that it implies, and partly also because any analysis entails a considerable initial effort of transcription. Nevertheless, dubbing raises a number of theoretical and practical issues, such as cultural appropriation, narrative manipulation, censorship, lip and temporal synchronization, reception and tolerance of dubbing, synchronization between verbal and non-verbal elements (gestures, facial expression, gaze, body movements, etc.). Interpreting for the media is being investigated more often, not only in comparison with other types of interpreting, regarding interpreter selection, the skills involved and the constraints of working live and in a studio, but also in the larger perspective of translating news. More recently, three types of AVT have given rise to quite a large number of studies, namely, intralingual subtitling for the deaf and hard of hearing, audiodescription for the blind and visually impaired, and live subtitling (sometimes also called respeaking). The development of these modes can be explained by the umbrella concept of accessibility, or how to allow access to media for all. All these modes (inter-, and intralingual subtitles, dubbing, interpreting, live subtitling, audiodescription) require us to question again the
traditional opposition between source text and target text, between oral and written codes, between translation (considered as Yves Gambier 19 time-consuming) and interpreting (under time pressure because simultaneous with the original speech). AVT and Translation Studies Certain concepts in Translation Studies should be revised, extended and rethought when they are applied to AVT. For example: – The concept of text: “Screen texts” are short-lived and multimodal; their coherence is based on the interplay with the images and the sound. From the conventional text as a linear arrangement of sentences, or as a sequence of verbal units to the hypertext on the Internet (with hyperlinks), the concept is becoming ambiguous, if not fuzzy. Do literary translators, subtitlers, conference interpreters, and localizers refer to the same concept of “text”? – The concept of authorship: In literary studies and Translation Studies, the author is often perceived as a single individual. In AVT, the issue cannot be overlooked, given that a number of groups or institutions are part of the process (screen writer, producer, director, actors, sound engineer, cameraman, editor in charge of the final cut, etc.) – The concept of sense: In AVT, sense is produced neither in a linear sequence nor with a single system of signs. There is interaction not only between the various figures involved in creating the AV product, but also between them and the viewers, even between different AV productions (visual references, allusions). – Translation units: The issues of text, authorship and sense entail questions regarding translation units in AVT. – Translation: The very concept of translation highlights a lack of consensus, overlapping as it does those of adaptation, manipulation, transfer, and remake. – Translation strategy: The concept of translation strategy varies at the macro- and micro-levels, and with respect to the socio-political and cultural effects of AVT. For example, does subtitling, because it is copresent with the original language, necessarily and systematically imply foreignizing, while dubbing would be necessarily and systematically domesticating? – Norms: It is also necessary to reconsider the links between translation norms and technical constraints. Films are increasingly released in DVD form and downloaded from the Internet, with fansubs making “abusive” subtitling, that is to say ignoring accepted conventions, introducing typographic variations, adding glosses or commentaries or changing the position of lines. 20 Challenges in research on audiovisual translation – Written and oral: Another relevant issue is the relationship between written and oral, between written norms, dominant conventions and the written language of subtitles, between ordinary speech and dubbings (dubbese, in Italian). What is the sociolinguistic role and responsibility of the subtitler, for example? – AVT can thus “disturb” Translation Studies. However, Translation Studies can in turn help AVT research develop more fully, by bringing to bear relevance theory, Descriptive Translation Studies, and the polysystemic perspective. New challenges
Towards a dehumanized work? Some people would like to anticipate a brilliant future for AVT, thanks to digital technology. Without yielding to digitopia, we must admit certain facts: – There is more downloading of films everyday than viewers in cinema theatres. In France, 700,000 feature-length films are now downloaded each day! – The economic weight of the video-gaming industry is already greater than that of the film industry. – Digitization affects all aspects of the film making process (special effects, shooting, cutting, releasing, etc.). – DVD, video-streaming, video on demand, podcasting, portable players (mobile phone, iPod) are creating new demands and new needs, such as new formats: very short films lasting only a few minutes (we have already “mobisodes” or series for mobile phones lasting one or two minutes). These new formats could emphasize more the role of close-ups and soundtrack, thus giving more importance to dubbing. What are the digital challenges for dubbing? Digitization improves sound quality and allows analysis and re-synthesis of the actors’ voices. Today, certain software programs can clone original voices, so the dubbed voice is assimilated to that of the original actor, irrespective of the source language. This raises an important and new issue: the voice rights. For live subtitling, speech-recognition systems change the interpreted and spotted speech into subtitles. With a combination of software, you can automatize the making of interlingual subtitles—using software for voice recognition in order to produce a written transcription, another program for automatic compression to generate condensed utterances, and possibly a translation memory program or a statistical machine translation system to Yves Gambier 21 produce subtitles. Thus it is easy to consider cost and productivity from another perspective, to see revision and editing in another way. What are or will be the translation challenges? In recent decades, translation has been defined as a complex linguistic-cultural act of communication, recontextualizing a message within another situation, sometimes for another function. With quite a number of new electronic tools, translation seems based only on words, as if translating were only a linguistic, formal transfer. Besides line-by-line translation using certain machine translation and translation memory programs (working with decontextualized strings), you can consider, in AVT, the following: – In live subtitling and intralingual subtitling, the dilemma seems to be whether to render everything (verbatim) thanks to computer-assisted translation, which increases productivity, or to condense, taking into account the audiovisual environment and the targeted audience. – The fansubs are also closer to the original, wordier, more word for word, making the reading time shorter. In other words, they take the cognitive effort of the viewers less into consideration. Two questions here: – Is the future of translation between full (or almost) automatization and amateurs (users) transferring words through different e-tools with free access? – What can be the
job satisfaction if the work is only to replace words mechanically? The challenge of accessibility Accessibility has for a number of years been a legal and technical issue in various countries, with a view to ensuring that disabled persons can enjoy physical access to transport, facilities, and cultural venues. Recently, accessibility has also become an important issue in the computer and telecommunications industries, the aim being to optimize the user friendliness of software, websites and other applications. The distribution of AV media is also involved in this trend, since it is important to cater for the needs of user groups such as the deaf older people with sight problems. The implications of accessibility coincide to a certain extent with those of localization: in both cases, the objective is to offer equivalent information to different audiences. Advances in language technology mean that audiobooks, set-top boxes, DVDs, tactile communication, sign language interpreting and other systems are now complemented by more recent introductions such as voice recognition, and oralized subtitles (subtitles read by text-to-speech software). 22 Challenges in research on audiovisual translation This social dimension of AVT services demands a better knowledge of viewers’ needs, reading habits, and reception capacity. Much work remains to be done in this area in order to ensure that technological progress can best satisfy users’ demands and expectations. Different methodologies could be applied. Viewers and reception Cinema goers are usually young, educated, and computer-literate, while TV viewers can be children as well as elderly people. How should we understand and measure reception with such a broad variety of recipients? Above all, reception must be defined, because there are differences between the impact of a translation upon reception (recipient’s feeling) and translation as effect (response of viewers). We would like to differentiate between three types of reception (3 Rs) (Kovačič 1995; Chesterman 2007: 179-180): – Response or the perceptual decoding (lisibility). – Reaction or the psycho-cognitive issue (readability): What shared knowledge must be assumed by all the partners to allow efficient communication? What is the inference process when watching a subtitled program? The answers to these questions have consequences for translation micro-strategies. The greater the viewers’ processing effort, the lower the relevance of the translation. – Repercussion, understood both as attitudinal issue (what are the viewers’ preferences and habits regarding the mode of AVT?), and the sociocultural dimension of the non-TV context which influences the receiving process (what are the values, the ideology transmitted in the AV programs? What is the representation of the Other? So far, the “response” has been mostly investigated by experimental psychologists, who have given answers to questions such as: Can we avoid reading subtitles? When do we start re-reading the subtitles? What kind of research and methodology could we use for response and reaction? Different
variables must be taken into account: – Sociological variables: age, level of education, reading aptitudes, command of foreign languages, hearing /sight difficulties; – AV variables: broadcasting time, types of TV channels (public/commercial), film genre, interplay images/dialogue. These variables could be correlated with a range of features, such as: – Space-time characteristics of subtitles: lead times (in/out time), exposure time, subtitle rate, lagging or delay between speech and subtitles, Yves Gambier 23 number of shot changes, position (left/centre justification), length, type and size of font; – Textual parameters (semantic coherence, syntactic complexity, text segmentation, lexical density); – Paratextual features (punctuation). The focus of research might be on the viewers. Surveys using questionnaires, interviews or keystrokes can be used to elicit viewers’ responses to questions about opinions or perceptions of subtitled programs. An experimental method can also be used to better control the medium variables (by manipulating the subtitles), in order to obtain data on the effects of particular subtitling features (speed, time lag, etc.). For instance, what are children’s reactions to reading pace? Is there a subtitle complexity in relation to program type? A third approach is possible: controlled experimental procedures – to control both the medium and the form of the viewers’ response. Such procedures are designed to record actual motor behavior and then analyze optical pauses, pace of reading, line-breaks, presentation time, re-reading, degrees and types of attention (active/passive, global/selective, linear/partial), depending on whether the focus is on the image (iconic attention), on the plot (narrative attention), or on the dialogue (verbal attention). Here, pupillometry (pupil dilatation) and eye tracking are useful. The focus of research might be on the translator (subtitler) as a key viewer. There are at least three possibilities – Observation (in situ): What is the behavior of the translator while producing (performing) subtitles (somatic dimension of the work since rhythm is a key element in subtitling: rhythm of the action, rhythm of the dialogues, and rhythm of the reading). – Interview and/or questionnaires, to investigate personal attitudes (to obtain data about translation decisions, personal representation of the targeted audiences, etc.) – Think aloud protocol (TAP) and/or eye tracking (combined or not). If the focus of the research is on the output, we can use: – Corpus design: still rare in AVT because of the problem of compilation (need for high memory capacity), the problem of representativity, the problem of copyright, and the problem of transcription: a tool such a Multimodality Concordance Analysis (MCA) has so far been more useful for video clips and still images (ads) than for feature-length films; – Content analysis: e.g. the study of different translations into the same language, different translations of the same film into different languages or for different media (TV, DVD); analysis of certain emotions, like 24 Challenges in research on audiovisual
translation anger; possible regularities in the dialogues: if there are predictable elements, their translation could be automatized. Applied research AV media certainly play a major linguistic role today, just as school, newspapers and literature did in the past. Looking at subtitled programs, it is as if one were reading the television. Watching a 90 min. subtitled film every day means reading a 200 page novel every month. Remember that in Europe, a viewer watches TV for three hours a day (on average). Reading TV implies at least two things. – Maintaining or even reinforcing your ability to read, which is so important when you must read computers at work, for retrieving information, etc. Channels like TV5 and BBC4 offer their audiences subtitles, irrespective of the degree of mastery of the language concerned. Such intralingual subtitles (different from the ones made for the deaf because you do not have to signal noises, telephone ringing, door slaming, angry voice, shouting, etc.) are a tool for social or rather sociolinguistic integration. There is still no research on the possible correlation between the viewing or reading of subtitles and the presence or absence of illiteracy in a given society. – Learning foreign languages by protracted immersion: A number of hypotheses and experiments have focused on the question of whether programs and films with interlingual subtitles help viewers to assimilate foreign expressions, sounds and intonation or accents (Gambier 2007). Such studies are limited as to a number of guinea-pigs and language pairs, and as to the linguistic elements taken into consideration (sounds, words). Further research is needed to identify possible ways of exploiting the educational aspects of subtitles, including their role in language acquisition by the deaf and hard of hearing, and the use of AVT in the initial training of translators. Conclusion AVT is today a subfield in Translation Studies, separate from media translation (transediting global news) and multimedia translation (localizing videogames, websites, etc.). These three types could very soon be integrated because of the convergence between of e-tools, since most of the future documents to be translated will be not only increasingly multisemiotic, but will also include more and more different media. It is time to train researchers beyond the traditional “textual” paradigm.

Audiovisual Translation DELIA CHIARO Audiovisual translation (AVT) is the term used to refer to the transfer from one language to another of the verbal components contained in audiovisual works and products. Feature films, television programs, theatrical plays, musicals, opera, Web pages, and video games are just some examples of the vast array of audiovisual products available and that require translation. As the word suggests, audiovisuals are made to be both heard (audio) and seen (visual) simultaneously but they are primarily meant to be seen. We talk of “watching” a movie, a show, or even an opera; we “see” programs that are
“shown” on television. However, while the verbal and visual codes in audiovisuais are linked to such an extent that the words naturally tend to rely heavily on the visuals, the translation of these products operates on a verbal level alone. Precisely because audiovisual materials are meant to be seen and heard simultaneously, their translation is different from translating print. Written works are primarily meant to be read. Illustrations in books, newspapers, journals, and magazines such as photographs, diagrams, and graphs, are there to accompany and enhance the verbal content. On the other hand the verbal and visual contents of audiovisual products function inseparably to create a meaningful whole. Audiovisuals are made up of numerous codes that interact to create a single effect. On one level, audiovisual products contain a series of verbal messages that will be perceived both acoustically and visually. In filmic products, as well as what the actors say, audiences may also hear the lyrics of songs while simultaneously being exposed to a range of written information such as street signs, billboards, letters, notes, and so forth. Also, at the beginning and end of a program, substantial written information about it, such as the names of the director, producers, the cast, and the production team will also be visible. On a different level, but together with such acoustic and visual verbal input, filmic products also contain nonverbal sound effects and background noises, body sounds (breathing, laughter, crying, etc.), and music. At the same time actors’ facial expressions, gestures and movements, costumes, hairstyles, makeup, and so forth convey additional meaning. Furthermore, scenery, colors, special effects, and three-dimensionality are also part of the filmic whole. AVT needs to take all this diversified verbal and visual information into account bearing in mind that this inseparable link between verbal and visual codes may often constrain the translation process. Multimedia Translation Audiovisual products are typically created with the support of technological apparatus. Movie making traditionally involves the use of cameras and celluloid, the creation of Web pages requires a computer and specialized software, and so on. Similarly, many audiovisual products are also consumed by means of diverse technological media. Cinema screens, television sets, computers, and video-game consoles are examples of equipment normally adopted in order to make use of audiovisuals. Furthermore, filmic products can be accessed by means of terrestrial, satellite or cable networks, in DVD format or in streaming from a computer connected to the World Wide Web. Likewise, their translations The Encyclopedia of Applied Linguistics, Edited by Carol A. Chapelle. © 2013 Blackwell Publishing Ltd. Published 2013 by Blackwell Publishing Ltd. DOI: 10.1002/9781405198431.wbeal0061 2 audiovisual translation are both created and accessed through one or more electronic devices, hence the overlap with the alternative and all-inclusive term, “multimedia translation.” For example, an AVT modality such as subtitling involves the use of
sophisticated software while dubbing and voice-over require specific hardware. In addition, users access these translations by means of screens (i.e., cinema, TV, and computer screens) hence another overlapping term “screen translation.” However, not all AVT involves screens. Theatrical productions such as musicals as well as opera are examples of audiovisual products that are traditionally performed live on stage. Typically, operas are performed in their original languages while audiences follow the written lyrics in translation in librettos. Speakers of the language in which the opera is performed also resort to librettos to help them understand what the characters are singing as the lyrics may be difficult to understand owing to the particular stress, pitch, and rhythm required by the conventions of the genre. Librettos thus exemplify intralingual translations which, unlike interlingual translation that regards language transfer between two different languages, concern the interpretation of verbal signs into a different system of signs in the same language (see Jakobson, 1959). Nowadays, however, opera translation is becoming highly technological with translations projected onto the proscenium in the form of surtitles or else provided in electronic librettos on the back of theatre seats. Again, while not being strictly audiovisual, in the sense that the reader cannot actually listen to them, comic books have much in common with audiovisual products and the process of their translation involves similar constraints. Comic books consist of a series of framed images with dialogues contained in speech and thought bubbles linked to characters’ mouths in such a way that evokes real dialogue. Furthermore, much of the conventional language in comic books has a highly aural flavor reflected in words, often placed outside speech bubbles, such as “boom!,” “vroom!,” “zoink!,” and “zzzzzzzz.” Graphic frames and dialogues come together to create a narrative that unfolds in real time rather like that of a film. So although comic book images are static, readers are able to imagine speech and noise while following the sequential framework. Thus they can be placed on the interface between print texts and screen products such as films and video games. Significantly, there is a strong tradition of comic characters that subsequently developed into films, animated, or both films and animated form (e.g., Batman, Spiderman, etc.) while the late 20th century saw the expansion of traditional Japanese comic books, manga, into a new form of animated cartoon known as anime which have since flourished into a global industry; for example, Pokemon and Dragon Ball (see Zanettin, 2008). AVT Modalities The main modalities for screen translation of fictional products are dubbing and subtitling. Traditionally, Western Europe has been divided into a subtitling block that included Scandinavian and Benelux countries, Greece and Portugal, while the so-called “FIGS” countries (France, Italy, Germany, and Spain) made up the dubbing block. However, nowadays the situation is no longer so clear-cut. The spread of DVD technology and the cost-
effectiveness of subtitling has allowed this modality to enter many dubbing strongholds as an alternative. Furthermore, many cinemas in dubbing countries now also offer screenings with subtitles while digital television provides viewers with the choice of both modalities. In addition, political entities such as Wales, Catalonia, and the Basque country choose dubbing as a support for minority languages while Scandinavian countries which traditionally only dubbed children’s television programs, now also dub some programs for adults. English-speaking countries tend to prefer subtitling for the few foreign language films that enter these markets which tend audiovisual translation to be restricted to educated art-house cinema audiences. Outside Europe, dubbing is strong in mainland China, Japan, Latin America, and Québec while subtitling is the preferred mode in Israel, Hong Kong, and Thailand. Dubbing The aim of dubbing is to make the translated dialogue appear as though it is being uttered by the actors in the target language by means of “the replacement of the original speech by a voice track which attempts to follow as closely as possible the timing, phrasing, and lip-movements of the original dialogue”. In the early 20th century, the birth of talking film and the rise of Hollywood led producers to come to terms with the issue of marketing their products in different languages. Initially producers inserted short dialogues in the target language within the English dialogues, but when this proved to be unsatisfactory with audiences, they began producing multiple-language versions of the same film. Paramount Pictures, for example, set up a large studio in Joinville, France, dedicated to the production of these multiple-versions which, however, turned out to be economically unfeasible. The idea of substituting the original voice track with one in another language is generally attributable to the Austrian film producer Jakob Karol, who in 1930 realized that the technology to do this was already available. At first, dubbing into European languages was carried out in the USA; Hal Roach famously had Laurel and Hardy read off prompts in French, German, Italian, and Spanish, but by the early thirties each European country had begun to set up its own dubbing industries. According to Danan “dubbing is an assertion of the supremacy of the national language” and is often linked to régimes wishing to exalt their national languages. Indeed it is not by chance that Austria, Germany, Italy, and Spain should opt for dubbing over subtitling while France may well have chosen dubbing to perpetuate its well-established tradition of caring for the French language and protecting it from the onslaught of anglicisms. Traditionally, the entire process of dubbing a film was overseen by a project manager aided by an assistant who was responsible for negotiating costs, timescales, and general organizational aspects of the process. Dubbing a film began with the literal, word for word, translation of the script. Next, a “dubbing-translator” adapted the translation so that the new target language utterances
sounded natural and were in sync with the lip movements of the actors on screen. Dubbing-translators did not need to be proficient in the source language but they did need to be talented in scriptwriting in the target language so as to render the new dialogue as natural and credible as possible. In the meantime, the dubbing assistant would divide the film into “loops” or short tracks and begin organizing studio recording shifts for the various actors or voice talents. Once recording began, actors watched the film and listened to the original soundtrack through headphones while reading the translated script. However, actors would be free to modify the translated script as they felt fit. The completed recording of the dub was finally mixed and balanced with the international track and musical score. This artisan approach is, however, being largely replaced by digital technology which does away with the need to prepare reels of celluloid into short tracks and for voice talents to perform in a recording studio, as hi-tech allows actors to record from their personal workstations while software will take care of editing different tracks together. Moreover, advances in technology are such that facial and lip movements of actors on film can now be modified to synchronize with the movements of the target language, while other software programs are able to match the voice quality of an audiovisual translation the original actor with the recording of the translation giving the impression that it is the original actor speaking. Poland and Russia enjoy a nonsynchronized form of dubbing in which all the different actors, regardless of gender, are dubbed by a single male voice known as a Lektor, but may also consist of two voices, one male and one female, voicing-over the male and female characters respectively. This style of dubbing is similar to the modality of voice-over adopted in Europe for non-fiction screen products such as documentaries and news programs. Unlike synchronized dubbing, in voiced-over products the original soundtrack is always discernible and not totally covered by the translated soundtrack. It is also the norm for the initial and final utterances, together with other short pieces of the original speech, known as “sound bites,” not to be voiced over. However, at the time of writing, Russia is slowly converting to a more synchronized form of dubbing. Subtitling Subtitles consist of “the rendering in a different language of verbal messages in filmic media in the shape of one or more lines of written text presented on the screen in sync with the original message” (Gottlieb, 2001b, p. 87). Subtitles are an abbreviated written translation of what can be heard on screen and are known as “open” when they are incorporated onto the film itself and as “closed” when chosen by the viewer from a DVD or teletext menu. At film festivals subtitles are generally projected live onto the screen in real time. Subtitles considerably reduce the actual dialogue simply because viewers need the time to read them without running the risk of missing any of the action on screen (Antonini, 2005, p. 213). Furthermore, ideally,
viewers should be unaware of the fact that they are reading and be able to simultaneously watch the film, read the subtitles, and enjoy it. The subtitling process involves three basic steps: elimination, rendering, and condensation. Elimination consists in reducing elements that do not change the meaning of the source dialogue such as false starts, repetitions, and hesitations. Rendering refers to the elimination of taboo items, slang, and dialect and condensation involves the simplification of original syntax in order to render the subs more easily readable (Antonini, 2005, pp. 213–15). Traditionally a technician carries out the spotting or cueing process that involves marking the transcript of the dialogues according to where the subtitles should begin and end. Translators then gauge their work in line with these cues after which subtitles are checked for sync with changes of frames. However, technology now allows translators to work directly onto electronic files that enable them to create complete products from their personal workstations. Conventionally, subtitles were restricted to 30 to 40 characters including spaces that were displayed at the center bottom of the picture, or else left-aligned (Gottlieb, 2001b). Nowadays, such restrictions are disappearing as subtitling programs working with pixels allow letters to be modified according to space. Furthermore, wider screens tend to have longer lines and DVDs allow viewers to rewind and re-read features they may have missed, while alignment changes according to the directionality of script in individual languages (Díaz Cintas & Remael, 2007). In addition, because of the possibility of placing the titles anywhere on the screen, the term caption(ing) is now becoming widespread. Accessibility Accessibility or “inclusion” refers to the provision of audiovisual products such as plays, films, and opera for all members of the public including those who are in some way audiovisual translation sensorally challenged. Thus accessibility endorses intralingual translations in the form of subtitles, sign language interpreting for the deaf and hard of hearing, and audiodescriptions for the blind and visually impaired. A sign language interpreter will translate verbal information (audio) into meaningful hand signals (visual) while subtitles for the hard of hearing, as well as conveying the verbal contents of audiovisuals, will also transmit other nonverbal acoustic information, such as music and sound effects, in writing. Subtitles for the hard of hearing for TV programs are available in Europe by means of each country’s individual teletext service. Audio-descriptions consist of an additional soundtrack especially recorded for the use of blind and visually impaired people to help them enjoy audiovisual products. During breaks in the dialogues, an off-screen voice provides an account of what is happening on screen. Audio-descriptions are especially common in museums and art galleries thus exemplifying a type of intersemiotic translation in which visual signs are transmuted into verbal signs.
2. The difference of screen translation from other types of pragmatic translation

Subtitling – Theoretical Background 4.1. The fundamentals of subtitling In the context of translation, and expressed in general and rather technical terms, subtitling consists in the rendering in a different language (1) of verbal messages (2) in filmic media (3), in the shape of one or more lines of written text (4), presented on the screen (5) in sync with the original verbal message (6). ad 1) This basic sub-condition excludes intralingual subtitling, typically subtitling for the deaf and hard of hearing. ad 2) These verbal messages include not only speech (film dialogue, commentary etc.) but also displays (written signs, e.g. newspaper headlines and street signs, “seen” by the camera), and captions (superimposed titles indicating for instance the profession of interviewees, added in post-production). ad 3) Filmic media include cinema, video, television, laser disk and DVD. ad 4) Subtitle lines may be read left to right (e.g. with languages using Latin, Cyrillic or Greek alphabets) or right to left (e.g. with writing in Arabic or Hebrew). ad 5) Subtitles need not be ‘sub’. In some countries, TV stations accept subtitles on the top of the screen in cases where important visual information is found in the lower fifth of the picture. Subtitles need not be horizontal, either. In Japan, vertical subtitles are sometimes used to supplement horizontal subtitling. ad 6) Normally, subtitles are cued in advance, allowing for absolute synchrony. With news items, and on TV stations not yet equipped with state-of-the-art subtitling units, subtitles – though prepared in advance – are cued on air, in real time. Due to human physiology, this causes a delay of approximately one third of a second. Still, such subtitling must be considered synchronous, as opposed to simultaneous subtitling, in which not only cueing, but also the phrasing of subtitles is performed in real time, leading to massive delay. 4.2. Subtitling: a unique type of translation As a basis for comparison with other main types of translation, subtitling can be defined – semiotically – as A. Prepared communication B. using written language C. acting as an additive D. and synchronous semiotic channel, E. as part of a transient F. and polysemiotic text. In the table below, subtitling and four other central types of translation – dubbing, (performed) drama translation, literary translation and simultaneous interpreting – are juxtaposed, using the six defining features – A through F – as a basis for comparison: In many ways a hybrid between classical forms of translation, subtitling shares the crucial feature B with literary translation – both operate in the written mode – and features E and F (real-time flow and semiotic complexity) with drama translation. All three types, plus dubbing, share feature A. As artistic types of language transfer, none of them are generated on the spot, in real life situations, as is simultaneous interpreting. The
pragmatic nature of interpreting is also marked by the fact that style is largely irrelevant, something one could hardly say of any of the artistic types, including subtitling. 4.3. Diagonal subtitling: from foreign dialogue to domestic writing. Literary translation and interpreting, the two traditional counterparts in interlingual communication, are horizontal types, moving in a straight line from one human language to another, without shifting language mode: speech remains speech, and writing remains writing. Subtitling, on the other hand, can be either vertical or diagonal. Being intralingual, vertical subtitling limits itself to taking speech down in writing, whereas diagonal subtitling, being interlingual, ‘jaywalks’ (crosses over) from source-language (SL) speech to target-language (TL) writing, as illustrated below: SL SPEECH Interpreting TL SL WRITING Literary translation TL Due to its obliqueness, diagonal subtitling used to be considered an ugly duckling or even a non-translation. One of the pioneers of translation studies postulated: “Translation between media is impossible (i.e. one cannot ‘translate’ from the spoken to the written form of a text or vice-versa).” (Catford 1965, 53) I quite agree that in the everyday sense of the word – cf. our working definition in section 1.2 – you cannot translate from one medium to another. Accordingly, a novel, for instance, cannot be ‘translated’ into a movie. But by expanding the concept of translation, as Roman Jakobson, a contemporary of Catford, did (see Jakobson 1966), the term intersemiotic translation can be applied to the transfer between semiotically different entities – and a great number of intersemiotic translation types can be listed, one of the more well-known being screen adaptation, in which written stories or plays are transformed into films. However, subtitling – vertical or diagonal – is intrasemiotic; it operates within the confines of the audiovisual media and stays within the code of verbal language. The subtitler does not even alter the original; he or she adds an element, but does not delete any part of the audiovisual whole. Still the problem remains that the graphemic subtitles should correspond with the phonemic dialogue which the subtitles should double. And the incompatibility of the oral and the written sub-codes alone can indeed act as a hindrance to the intended correspondence. In a handbook for British (‘vertical’) subtitlers, the dream of harmonious brotherhood between speech and writing is ruptured: “The attempt to achieve perfect subtitling has some affinity to the search for the Holy Grail. The differing design features of written and spoken languages dictate that a perfect correspondence between the two cannot obtain.” (Baker, Lambourne and Rowston 1984, 6) If we settle for something slightly less than perfect, we would have to locate the differences between the two verbal sub-codes involved as well as their differing contexts. The features distinguishing spoken from written communication are: 1) The interlocutors are in direct contact with
each other; via their dialogue they share a situation. This produces an implicit language where things can be taken for granted. Written sources usually need to explicate and extend the message, as the reader is unknown, or at least not present.

2) Spoken language has different esthetic norms, including a different categorization of certain stylistic features on the axes correct vs. incorrect, and formal vs. informal. In addition, in spontaneous speech (genuine, as in talk shows, or acted, as in feature films) the subtitler will often find: 3) Pauses, false starts, self-corrections and interruptions. 4) Unfinished sentences and ‘grammatically unacceptable’ constructions. 5) Slips of the tongue, self-contradictions, ambiguities and nonsense. 6) Overlapping speech, a feature very difficult to render in writing. Finally, it is characteristic of certain real or fictitious persons that: 7) Their language contains dialectal or sociolectal features that the established orthography is unable to cope with. 8) Their language contains idiolectal features, i.e. idiosyncrasies specific to the speaker. Texts, Translation & Subtitling 19 9) Their pronunciation of certain words may be so indistinct that these words defy identification. Thus, in diagonal subtitling, one must, on top of translating utterances from one language to another, transfer the dialogue from one sub-code (the seemingly unruly spoken language) to another (the more rigid written language). If this shift of sub-code was not performed as a fundamental part of the subtitling process, the audience would be taken aback by reading the oddities of spoken discourse. But as the dialogue is always re-coded on the way to the bottom of the screen, people only react if the other dimension of diagonal subtitling – the translation proper – seems imperfect. However, evaluating subtitles as translation is not easy either. Because of the complex, polysemiotic nature of film and TV, a comparison between subtitles and (transcribed) dialogue will not suffice for making adequacy judgments. In the case of book translations, a simple verbal text comparison will work, if factors such as difference in time, place and readership are considered. But when dealing with subtitling, the synthesis of four synchronous semiotic channels (image, sound, dialogue and subtitles) should be compared with the original three-channel discourse. Severed from the audiovisual context, neither subtitles nor dialogue will render the full meaning of the film. So in judging the quality of subtitles, one must examine the degree to which the subtitled version as a whole manages to convey the semantic gestalt of the original.

3. History of screen translations

Audiovisual Translation . Defining the Term

Many terms have been employed to refer to film or TV programme translation. The term transadaptation or film dubbing was used by István Fodor in 1976; Film
translation was the term used by Mary Snell-Horby, 1988; Ian Mason used the term screen translation in 1989; traducción cinematográfica was the term used by Amparo Hurtado in 1994; and Jorge 20 • LINGUAX • LINTEI13_001 http://www.uax.es/publicacion/translation-studies-an-introduction-to-the-history-and-development-of.pdf Díaz Cintas, in 2001, used the term traducción audiovisual. Audiovisual translation, and multimedia translation were first proposed by Gambier in 2003 and he also mentions the term transadaptation which Eithne O’Connell used again in 2007. In the end, as time went on, there was a clear tendency towards the use of a preferred term: «audiovisual translation». Audiovisual translation, then, is a modality of translation which arose in the 1930s and it could be defined as the technical method that made the linguistic transfer of an audiovisual text possible. When talking about audiovisual translation, one must also take into account the technical procedure used in order to carry out the linguistic transfer from an audiovisual language to another. Chaume’s concept of audiovisual translation is understood as una variedad de traducción que se caracteriza por la particularidad de los textos objeto de la transferencia interlingüística. Estos objetos, como su nombre indica, aportan información (traducible) a través de dos canales de comunicación que transmiten significados codificados de manera simultánea: el canal acústico (las vibraciones acústicas a través de las cuales recibimos las palabras, la información paralingüística, la banda sonora y los efectos especiales) y el canal visual (las ondas luminosas a través de las que recibimos imágenes en movimiento (...) (Chaume 2004: 30). The origin of the problems of an audiovisual text began with the rise of cinema at the end of the 19th century. During the silent-film era, intertitles had to be translated and/or interpreted and soon after, with the beginning of films with sound, subtitles and (later) dubbing were absolutely necessary. As Chaume (2004) highlights, cinema or audiovisual texts were considered inferior due to their language deficits and the limitation on space and time which was mistakenly conceived of as an aesthetically inferior product compared to the literary work. Chaume also talks about how audiovisual translation has been excluded as a discipline and how critics, when analyzing a film, emphasise aspects other than the work carried out by the translator, an idea also advanced by Díaz Cintas: Cuando se analiza una película a través de los ojos del crítico de otra cultura, el énfasis recae fundamentalmente en aspectos fílmicos como el montaje, el desarrollo argumental, las implicaciones socio-culturales, la representación de estereotipos, etc. Rara vez se hace referencia a la transferencia lingüística que ha tenido lugar (Díaz Cintas, 2001: 20). As Pilar Orero (2009) stresses, research on audiovisual translation started in 1932 but it began to be studied as part of the discipline of TS around the 1980s. Audiovisual translation had not been truly considered a part of the discipline of TS until that
time. However, new approaches arose Betlem Soler Pardo • Translation Studies: An Introduction to the History and Development... • 21 as a consequence of the eager interest that cinematographic texts had caused in recent years, and the need to translate (subtitle and/or dub) these texts. According to Gambier (2003), audiovisual communication conferences gained importance in 1995, probably due to the hundredth anniversary of the birth of cinema and also due to the advances in new technology: «we are now surrounded by screens». (Gambier, 2003: 171).

6.2. New Approaches to Audiovisual Translation As mentioned earlier on, the polysystem theory (see 3.5) arose in the 1970s taking literary studies as a reference. In addition, it was also applied to audiovisual texts during the 1990s when scholars began to explore the field of audiovisual translation as a more serious matter, as stated by Gambier (2003). The pioneer in applying the polysystem theory to audiovisual texts was Patrick Cattrysse who, in 1992, propounded the polysystem theories applied to translation with the peculiarity of introducing audiovisual texts—cinematographic texts—as a reference. On this basis, he quite rightly proposes to use translation techniques as an instrument for the analysis and description of the processes of cinematographic adaptation «[…] translation studies and film adaptation studies are both concerned with the transformation of source into target texts under some condition of “invariance”, or “equivalence”». Hence, it was established that the polysystem theory could be applied not only to literature and translation, but also to cinema. I wish to join a relatively new tendency among a group of translation scholars who believe that there are no grounds for reducing the concept of translation to interlinguistic relationships only and who accept that translation is in fact a semiotic phenomenon of a general natur. In the following section, I shall distinguish between audiovisual translation as a process and audiovisual translation as a product, following Chaume’s line of research. 6.3. Audiovisual Translation as a Process When Chaume refers to audiovisual translation as a process, he refers to the previous analysis of the audiovisual text and the «fases que conlleva la traducción de un texto audiovisual a otro, las estrategias empleadas, la configuración textual de cada una de ellas, con especial énfasis en el texto origen». According to the scholar, the theoretical contributions on audiovisual translation cover the following fields: Theoretical studies on the possible location of the audiovisual text; communicative studies; and descriptive studies. 6.3.1 Theoretical Studies In this section, I will go through the main contributions that have been made on audiovisual texts from the translation point of view respecting Chaume’s (2004) order. Reiß suggests a classification of texts according to the discourse function; the discourse dimension; and the text type. And, although in her basic approach she does not include audiovisual texts as such, she introduces a fourth category that she calls Audio-
mediale Texte (audio-mediial text type) in which audiovisual texts could be included. Other scholars such as Bassnett (1980-1991) and Snell-Horby (1988) treat an audiovisual text as a literary text due to the category of work of art given to films. Bassnett talks about a category called «Translation and Poetics» in which audiovisual translation would be integrated.

4. Difficulties in screen translation:

TS and AVT Certain concepts in TS should arguably be revised, extended and rethought when they are applied to AVT. I will not give here an exhaustive list but mention only a few concepts. • The notion of text: screen texts are short-lived and do not fit readily into the traditional dichotomy between source text and target text. They are also distinctive in that they are multimodal. But is this not true of any text? Tourist brochures, press articles, art books, children’s books, instruction leaflets, exhibition catalogs, illustrated books and advertisements all combine writing and illustrations (photos, drawings), with considerable scope for variety in the way printing, punctuation and the arrangement of space on the page are used. Is it appropriate, then, to continue speaking of verbal units? Does text mean the same thing in literary translation, conference interpreting and AVT? The traditional concept of linear and verbal text cannot account for the full range of multi-semiotic textual phenomena. And I do not mention here hypertext, defined as a concept and a new means for structuring and accessing documents in distance communication, with interconnection by means of electronic links. There might be more convergence between screen texts and multimedia texts than between screen texts and traditional texts. Anyway, the constitutive criteria of textuality could be developed and adapted to screen texts, criteria such as coherence, situationality, informativity, and intertextuality. • AVT researchers also have to think critically about the concept of sense, since this is produced neither in a linear sequence nor with a single system of signs. There is interaction not only between the various figures involved in creating the AV product, but also between them and the viewers - even between different AV productions (references, allusions). The hierarchy of original and subsequent distribution or broadcasting becomes questionable, given that intellectual property rights on a film often offer various versions (one for TV, one for use as an airline feature film, or yet another version in which offensive language has been censored in compliance with the demands of political correctness). Digital technology also allows different users (parents, educators, religious associations, ideological groups, etc.) to have access to their
own personalized final cut. And what about the concept of loss so often mentioned when referring to AVT? It cannot be restricted to verbal elements. Is there not a certain loss in the meaning of pictures when one reads subtitles? Can we not talk about language hypertrophy, paying less attention to camera moves, viewing angles, editing, soundtrack, tone of voices, facial expressions, gestures, gazes, body movements, all of which are also meaningful? • The issue of text and sense entail questions regarding translation units in AVT. These units can be based on the predictability of language use and occurrences, themselves related to scene types, as defined and described in cognitive semantics and when you learn how to write scripts. • The very concept of translation highlights a lack of consensus, overlapping as it does those of adaptation, manipulation, censorship, transfer and remake. • It is important to reconsider the links between translation norms, which originate and are passed on against a social background, and technical constraints (Fawcett 1996, 2003). In this respect, it is already possible to speak of “abusive” subtitles, for example, those accompanying Japanese animated cartoons on the Internet, produced by amateurs who ignore accepted subtitling conventions and introduce typographic variations, adding glosses or commentaries or changing the position of lines (. We already know that films are less and less often seen in cinemas MuTra 2006 – Audiovisual Translation Scenarios: Conference Proceedings Yves Gambier 4 and more and more released in DVD form and on the Internet. Therefore changes in norms are to be expected. • Another relevant issue is the relationship between written and oral, between norms for written texts and the written language of subtitles, between ordinary speech and dubbese. In a broader perspective, this leads on to the long-term effects of written communication based on symbols and abbreviations, as in SMS messages and on-line chats or conversations. Not so long ago, suggesting subtitles with emoticons, pictograms and abbreviations might well have seemed provocative. Changing attitudes to spelling are reflected, for example, in the city of Montreal’s Internet site, which can be accessed in three different ways (www.ville.montreal.qc.ca click on “accès simple”), including what is called the “ortograf altêrnativ”, matching letters (graphemes) and sounds (phonemes) to facilitate access for “people with intellectual incapacities” (sic). Examples of such spelling in French are “dan bokou de kartié”, “lê list dê z’aktivité é dê servis son fêt for le sitouayin” or “alê vouar”. “Simplicity” of this kind is distinct from a simplified version of the text’s content, which is also available. This provides, by the way, an argument for viewing the output of machine translation programs (whether commercialized or shareware) in a different light, in that they satisfy a certain number of users who are far from illiterate but who do not need a polished, finely honed text. • Finally, reception of AV products is a notion on which there is nothing like consensus, since this broad
notion might include the 3 Rs, namely reactions on the cognitive level, responses in behavioral terms, and repercussions of a cultural order (Kovačič 1995, Chesterman 2005). The challenge of accessibility and reception Accessibility has for a number of years been a legal and technical issue in various countries, with a view to ensuring that handicapped persons can enjoy physical access to transport, facilities and cultural venues (ramps, inclined surfaces, parking, low-floor buses, etc.). Recently, accessibility has also become an important issue in the computer and telecommunications industries, the aim being to optimize the user-friendliness of software, web sites and other applications. Distribution of AV media is also involved in this trend, since it is important to cater for the needs of user groups such as the deaf. The issue of accessibility is, however, not merely a question of providing for special visual, auditory, motor or cognitive needs; such a view of the issue is far too restrictive in the light of the digital divide, income-related differences in Internet use, and the exclusion of certain sectors of society from access to information. Accessibility means that AV or electronic products and services must be available to all users, irrespective of issues such as where they live, their level of experience, their physical and mental capacity, or the configuration of their computer. Accessibility is not just an issue for the disabled: it does not only mean a barrier-free situation; it also means that services are available and that information is provided and easy to understand. In my opinion, there is a strong relationship between usability as a measure of the effectiveness, efficiency and satisfaction with which specified users can achieve specified goals in a particular environment (as a web site or a software or an AV product) and accessibility as a means to make web content, and film content available to all users, whatever tool they are using (voice browser, mobile phone, etc.) or whatever constraints they may be operating under (noisy surrounding, under-illuminated room, etc.) The goal of usability is a better experience for the user; the goal of accessibility is equality of access – both have implications for design and the use of different semiotic systems as color, font size, MuTra 2006 – Audiovisual Translation Scenarios: Conference Proceedings Yves Gambier 5 punctuation, intonation, voice pitch, and so on. Both can help us to better understand the effects of screen translation, and to better understand the convergence between AVT and multimedia translation. What we need now is to discern the needs of different users, to know the viewers’ needs and reception capacity, whatever the modality of AVT being offered: media interpreting, live subtitles (respeaking), audio description, etc. While relatively little academic research has been done (often unpublished), some of the slack has been taken up by other forms of research, e.g. commercial and advertising studies based on Audimat, marketing surveys among distributors, feasibility studies involving electronics and telephone companies.
User reactions, demands and expectations are thus not totally unknown. However, how can producers and screen translators make the most informed decision when there is so little reliable and available research? Audio description for the blind, voiceover for experts or for children watching documentaries could be adapted for different subgroups if we had a better knowledge of their capacities, habits and technological literacy. The challenge goes far beyond the usual discussions among translators, more concerned with problems of linguistic transfer than with the wider effects and functions of their work. Directly or not, clearly or not, the context of reception of an AV product and its genre affect the decisions made by translators. In all cases, the translator selects different strategies and assumes a certain knowledge and cognitive frames in the viewers. Effectiveness, in term of pragmatics, means that the greater the viewers’ processing effort, the lower is the relevance of the translation. Reception studies can use different methods of investigation (de Linde & Kay 1999), according to the level of reception (cf. section 2, the three Rs: reactions, responses and repercussions): • Survey methods, eliciting viewers’ responses with questionnaires, interviews • Experimental methods, providing insights into the effects of particular translation features • And controlled procedures, designed to record actual motor behavior, for instance to study the different forms of attention (active/passive/selective/global/linear). Here we could use eye-movement monitors/cameras and eye-tracking methodology, already used in studies on reading web sites. The socio-cultural relevance of applied research One of the fundamental convictions in my presentation is that AVT should be seen not as a constellation of problems but as a valuable asset addressing the need for multilingual and multicultural communication. In Finland today, the two public television channels broadcast over 2 millions subtitles per year (2003). The amount of text equals roughly 120 novels of 300 pages each. The European Barometer carried out an opinion poll in November-December 2005. The survey shows clearly that using subtitles can encourage and facilitate language learning. But, on average, only 10% of European Union (EU) citizens state that they have used watching films in their original version as a way to learn languages. However, the majority of Europeans (56%) would rather watch foreign films and programs dubbed than hear the original language with subtitles. These figures are not given here to restart the long-running debate subtitling vs. dubbing, but to emphasize the need for more evidence on the use and usefulness of the different modalities of AVT. The AV media certainly play a major linguistic role today, especially in private homes, just as school and literature did in the past. However, what has been focused on to date has MuTra 2006 – Audiovisual Translation Scenarios: Conference Proceedings Yves Gambier been mostly the indirect didactic role played by such media. Looking at subtitled programs, it is as if one
were reading the television. But there is still no research on the possible correlation between viewing or reading of subtitles and the absence of illiteracy in a given society. Channels like TV5, BBC4 and TV4 nevertheless offer their audiences (intralingual) subtitles, irrespective of the degree of mastery of the language concerned. Again my concern here is to focus on the social or rather socio-cultural function of translation. Certainly, if we could demonstrate that programs and films with interlingual or intralingual subtitles help viewers not only to maintain or even reinforce their ability to read but also to learn foreign languages (assimilating foreign sounds, expressions or accents), I am sure certain TV broadcasters and film distributors would pay more attention to subtitling and the working conditions of the subtitlers. The same applies if we could prove the possible role of subtitles in language acquisition by the deaf and hard of hearing. In other words, what are our priorities in our agenda? Will we go on studying the translation of humor while the EU Commission would like to know if subtitling should be promoted as a learning tool? Another field of applied research is quality, an issue which has been widely debated in recent years in translation generally but which has not yet prompted too much research in AVT (Gambier 1999). Quality goes hand in hand with reciprocal cooperation and trust between service providers and their clients. It is the result of a collective and joint effort, although many translators think that they hold the monopoly on quality. Producers, distributors and viewers are also involved, their expectations and demands not necessarily coinciding with the translators’ since they do not always stem from language considerations, nor are they based on the written language of the subtitlers. The social implications of this are important: between the producer or screen writer who does not give a single thought to translated dialogues and the young SMS or chat enthusiast, the translator will not always have the last word – particularly if s/he fails to explain the role s/he should play in cultural mediation and in the development of subtitle users’ reading and language learning skills. Quality is thus defined by both external parameters (linked to viewers’ needs and expectations) and intrinsic criteria (linked to such factors as translators’ skills, labor organization, and the specific features of the AVT modality). Localization has quality assurance thanks to LISA (Localization Industry Standards Association), the automobile industry has its SAE J2450 quality norms, but the work done to ensure legibility, information content and precision in subtitling has still not led to an accepted code of best practice for AVT. I have mentioned above (section 2) the challenge of the norm for written texts and the written language of subtitles. What will be the decision of the translator if a commercial TV broadcasting company requires him or her to use smileys, abbreviations, pictograms while, at the same time, a public channel requires a very standardized written subtitling? The answer cannot be given only
from a financial perspective (the translator needs money every day); there is here an ethical challenge, based on the role and function of the translator. Many video games are based on films (e.g. Harry Potter, Star Wars III, Spiderman, King Kong) and many films nowadays are based on video games (e.g. Silent Hill). To what extent does the same translator have to adapt not only different strategies but also different behaviors? 6 The contribution of multimodality in the study of subtitling. No text is, strictly speaking, monomodal. Traditional texts, hypertexts, screen texts combine different semiotic resources. Films and TV programs co-deploy gesture, gaze, movement, visual images, sound, colors, proxemics, oral and written language, and so on. Although many kinds of texts with different types of signs are dealt with in Translation Studies (AV, MuTra 2006 – Audiovisual Translation Scenarios: Conference Proceedings Yves Gambier 7 advertising, theatre, songs, comics), the focus tends to be limited to their linguistic features. There is a strong paradox: we are ready to acknowledge the interrelations between the verbal and the visual, between language and non-verbal, but the dominant research perspective remains largely linguistic. The multisemiotic blends of many different signs are not ignored but they are usually neglected or not integrated into a framework. Is it not a contradiction to set up a data base or a corpus of film dialogues and their subtitles, with no pictures, and still pretend to study screen translation? Two factors probably explain this paradox: on the one hand, the linguistic and literary background of most of the researchers; on the other hand, the practical constraints of data collection and annotation (time-consuming and copyright problems), and (printed) publication (in two dimensions). The potential of CD, DVD, and Internet-based technology should gradually change these trends. A third factor must be added: the lack, until recently, of a relevant methodology to deal with multimodality. I believe, however, that the multimodal discourse analysis will help to develop awareness and analysis of the integration of semiotic resources in AV, such as films, and multimedia products, such as web pages. This is not the place to lecture about the multimodal transcription technique (Baldry & Taylor 2002; Taylor 2003, 2004) and how it provides an analysis of a video clip, for instance, by breaking it down into individual frames, and how it allows you to identify recurrent patterns in the clip. Multimodal text analysis assumes that the meaning of a film, a TV ad, a web page, a cartoon, a comic book, is the composite process/product of different selected semiotic resources (Baldry & Thibault 2006). Such an analysis which can be long (more than 30 pages for 60 seconds of a TV ad) is very useful for trainee subtitlers, for scholars, but not for professionals (ibid.: 46-51, 165-251). It sheds light on our perception and processing of various AVT modalities: for instance, do images account for less than 50% in the meaningmaking in a dubbed version? For more than 50% in the subtitled version?
Do the viewers base their interpretation more on the verbal text in the beginning of a film? Another way to understand multimodality is, in my opinion, through script writing. Screenwriting represents a form of story telling that presents three classes of features (Cattrysse & Gambier forthcoming). Some of these features are common to story-telling in general (for example, oral narration, drama, film etc), irrespective of the medium that is used. A second set of features is typical of drama writing (with a plot, a conflict, a climax, and with characters). The third category includes atmosphere (sound, setting and costumes), camera positions, editing and post-production operations. Knowing these characteristics, and how they are combined may enhance the translation process and increase the skill of the translator. If you know how to visualize love at first sight, the tension between two relatives, you will learn the value of the words.

Lecture 33.

Translation of official and political texts

Plan:

1. Features of political and official texts
2. The difference of translation of political and official texts from other types of pragmatic translation.
3. The history of political translation
4. Difficulties

1. Features of political and official texts

Purpose Based on the above it is clear that the main purpose of this thesis will be to examine how political speeches are translated between two languages and thus two cultures namely a source culture, the USA, and a target culture, Denmark. The overall goal is to see if there appears to be a tendency to either focus on reproducing the semantic content, i.e. the message of a speech, or the effect of such a speech, i.e. the function. This distinction between translations that are very close to their original and translations that seem to work as texts in their own right, is what is Nord refers to as documentary and instrumental translations, respectively (Nord 2007: 47-52). Thus, I have already suggested that skopos theory should be applied to examine this particular aspect of translation, which will be discussed further below. 6 Let us first examine the main problem of this thesis. By using a skopos theoretical approach and identifying the micro- and macrostrategies I will seek to answer this problem statement: How are political speeches translated? By
introducing the problem statement in this way, I am assuming that skopos theory actually is a valid theoretical approach to answer this question. As will also be discussed in chapter 3, I believe skopos theory is valid for such a question as skopos theory focus on both pragmatic and theoretical aspects of translation. Also, in skopos theory translation is perceived as an act of intercultural communication, thus considering cultural differences in relation to translation. Furthermore, Schjoldagers (2008) taxonomy of macro- and microstrategies constitute a useful tool for translators to describe decisions related to the translation process itself. Thus, I will be using her skopos theoretical approach as presented by in her book “Understanding Translation” (Schjoldager 2008). Specifically, I will be using her model of analysis, which has been used in translator training at Aarhus School of Business. This model will be presented in chapter 3 but can also be found in the appendices under the title “What the translator did – and why”. This model includes a textual analysis of the source texts, and this analysis includes the aspect of investigating the characteristics of the text genre of the source text. However, as genre conventions may differ across cultures, this will make it necessary to investigate both American linguistic conventions in relation to political speeches, as well as Danish linguistic conventions in relation to this genre. This aspect is relevant, as adapting to the conventions of the target language would indicate a translation strategy that is focused on the target text, and vice versa, but in order to determine if the translations adapt to the cultural norms of the target culture or not, it will be necessary first to establish what these norms are, which will be the goal of the genre analysis. In order to do this, it will be necessary first to define what political language is and what political speeches are. Furthermore, it will be necessary to identify a method for characterizing and describing genres in relation to translation. I am then assuming that political speeches constitute a genre, and if this is the case then it should be possible to establish a method for characterizing this genre. Logically, any text genre must have certain 7 characteristics that enable text users to distinguish one genre from another, and this needs to be investigated for the purpose of translation. From the above, my method of answering the main question of this thesis will be based on Schjoldager’s model of analysis, which includes an analysis of both source texts, including a genre analysis, target texts, and an analysis of the microstrategies, which all taken together should indicate which macrostrategy has been applied for each translation. By comparing these results, it should be possible to analyse and determine if there are any indications of a general strategic approach to translating political speeches. As implied above, this thesis may be characterized as an exploratory empirical research. Empirical, because it will be based on real-life instances of translated political speeches. Exploratory, because it will explore if there seems to be a generally applied
approach to translating political speeches. Furthermore, the thesis will include conceptual research as well, as it will investigate how to define political speeches and genres for the purpose of translation (Chesterman, Williams 2002: 58-64). As will be seen below, this thesis will be based on qualitative research on a small corpus of empirical data (Chesterman, Williams 2002: 64-67). Now we should examine the outline of this thesis. The outline will list all major chapters of this thesis as well as a description of each part’s function in relation to the whole thesis. This should give an overview of how the problem statement will eventually be answered. The empirical data used in this thesis will be presented after this outline.

1.2. Outline
Chapter 1 is this introduction. Chapter 2 will examine what genre and political discourse is and discuss various theoretical concepts related to text genres and text types. Finally, chapter 2 will examine how genres can be defined and analysed for translation purposes, ultimately leading to a practical model of genre analysis that can be applied to American political speeches and Danish political speeches in order to determine differences in cultural conventions within the genre. In the end, this will enable me to determine if the translations have adapted to the Danish cultural norms or if they have merely transferred the American genre conventions, and this will be a helping element in determining the overall macrostrategy behind the translations. Chapter 2 will include theory from various scholars who touch upon the subjects of text types and genres in relation to translation, as well as political discourse and genre analysis in general. Some of these scholars include Suzanne Eggins (1994), Paul A. Chilton and Christina Schäffner (2002) and Anna Trosborg (1997), to name some. Chapter 3 will examine what translation and translation studies are. It will also present an overview of the many various theoretical approaches to the field of translation. Then there will be a presentation of the skopos theory, which also explains why skopos theory is valid in relation to this thesis. Lastly, there will be a presentation of Schjoldager’s model of analysis that I will apply on my data. Chapter 3 primarily includes the works of Jeremy Munday (2005), Anne Schjoldager (2008) and Christiane Nord (2007). Chapter 4 deals with the data itself. It consists of two parts, where the first part elaborates on the selection process, e.g. which criteria are used for selecting my data. This part also elaborates on how the data has been processed in the appendices, and contains an explanation of how to read the appendices. The second part is the genre and skopos analyses of the data based on the models presented in chapter 2 and 3. Chapter 5 briefly summarizes the aspects touched upon in the thesis. It then presents the results and proceeds by answering to the conclusion based on these results. Finally, it discusses implications of these results. Chapter 6 is the list of references over any sources used in this thesis. Chapter 7 is where all appendices will be presented and these will have their own
1.3. Data My data consists of a small corpus of real-life examples of political discourse in the form of political speeches. The corpus consists of four American political speeches, three Danish political speeches, and four Danish translations of the American political speeches. All texts were found through the Internet at various websites, mostly from major news networks or newspapers. The selection process and the selection criteria will be thoroughly explained in chapter 4 below, which will also present each text as well as describe how the data has been processed. The American speeches serve as the source texts for comparison against the Danish translations, i.e. the target texts. Furthermore, the American source texts will also enter into my genre analysis and will be compared the Danish speeches, which will then function as parallel texts for the purpose of determining genre conventions in both the source culture and the target culture.

1.4. Basic terminology Due to the theoretical approach in this thesis, I will be referring to the source culture, target culture, source text or target text very frequently. For ease of reference I have made acronyms for these terms, which will be presented here together with a short definition. My use of the term ‘source text’, henceforth called ‘ST’, refers to the text upon which any translation is based. E.g. when examining the translation of an American political speech into Danish, the ST will be the original American speech. My use of the term ‘target text’, henceforth called ‘TT’, refers to the text that is the result of a translation action. In the example before, the TT would be the Danish translation of the original American ST. My use of the term ‘source culture’, henceforth called ‘SC’, refers to the culture of the source text speaker. In the example before, if the American speaker of the ST is a native American-English speaker, as opposed to a German speaking American-English, then the SC would refer to American culture. This perception then assumes that there is something that can reasonably be called American culture. My use of the term ‘target culture’, henceforth called ‘TC’, refers to the culture of the language used in the TT. In the example before, where the American ST was translated into a Danish TT, the TC would then be Danish culture. Again, this perception assumes that there is something that can reasonably be called Danish culture. In relation to the roles of ‘sender’ and ‘receiver’, I will employ Jacobsen’s terminology of ‘addreser’ and ‘addressee’, respectively, as presented by Schjoldager (2008: 22). I then take the sender to be synonymous with addreser and receiver to be synonymous with addressee. Whenever a piece of Danish text is included as an example it will be translated in footnotes using direct translation, unless the text example occurs together with the English text example that it was translated from, and it is translated using direct translation.

1.5. Delimitation As implied above, this thesis will not examine how political speeches are translated into Danish in terms of product quality or in terms of process, but
only in terms of strategic approach as analysed through Schjoldager’s model of analysis presented in chapter 3. 10 Regarding the selection of data, my criteria were selected to delimit the thesis in terms of which data it will be examining. Logically this thesis will not examine every single imaginable kind of political speech. Instead, my selection criteria have limited the potential speeches for examination, so that I would have comparable data. By having comparable data my results should be able to indicate whether or not there is a general approach for translating such texts. This thesis is concerned with translations from American English into Danish, and is as such only concerned with the American SC and the Danish TC. Furthermore, due to the limitations of the size of the corpus, this thesis will not examine how any political speech in general is translated. Instead this thesis can only examine if there might be a tendency to translate according to a particular strategic approach, when translating political speeches that are similar to the ones found in my corpus. As the STs are only transcripts of the original speeches, they themselves are only documentation of the speeches and cannot be said to ‘be’ the speeches. But my analysis of the communicative situation of the STs will be based on the original situations of the speeches, not the situation of the transcripts. My analysis will be based on the written transcripts, and as such, I am not including non-verbal communication, e.g. body language and facial expressions, in any form nor am I including any communicative signals emanating from other actors than the speaker, e.g. crowd yelling and applauses. Due to the selection process and the selection criteria, my thesis will be constrained to using STs and TTs as presented by various mass media. The STs may not actually be the ‘real’ ST of the selected TTs due to the fact that many different versions may exist online, e.g. prepared remarks, actual transcripts of the speeches and transcripts that do or do not include applauses, “uhms” and “erhm” and other utterances carrying no direct semantic meaning. Without actually speaking to the people responsible for the translations, I can never know for sure what particular ST they used for their translation. It could be one of several possibilities: A transcript conducted by the translator him-/herself. A transcript by a colleague to the translator, i.e. a third-party transcript. Prepared remarks made public by the politician or government organisation. Any transcripts could also potentially have left out words or phrases, and there is always the possibility of transcript errors, i.e. the unintended leaving out of phrases and/or words. Finally, the translators themselves may have left out elements intentionally or unintentionally. 11 2. Genre and political discourse As briefly mentioned in my introduction, the purpose of this section is to justify the existence of the text genre that I have chosen to label ‘political speech. This whole thesis is a corpus study of practical translation solutions of texts, which I have categorized to belong to a genre that I call ‘political speech’. So I am effectively
proposing a claim that a text genre exists and that this text genre can be labelled as “political speech”. The question then remains: How can this claim be justified? First of all, it will be necessary to examine how various genres are defined in general for the purpose of translation. There must be some kind of method for identifying the existence of a text genre. Logically, any particular text genre must have particular features, which seem to function as a basis for classification of that particular text genre. If this is not the case, how can the existence of any text genre then be justified? After examining the method for identifying genres in general I will examine what others have written on the subject of translating political speeches in order to see how this relates to genre analysis in general, and in order for me to support the claim that such a genre do in fact exist. Once a ‘political speech genre’ has been identified, I will establish a practical analytic approach, or method, for genre analysis that serves the overall purpose of this thesis, and this approach will be based on the theoretical discussion on how do identify and describe genres for translation purposes. At the end of this section I will provide an outline of this method that will serve as my model of analysis in relation to my genre analysis of the STs and the Danish parallel texts. The purpose of this analysis will be to uncover SC genre conventions and TC genre conventions in relation to political speeches. Through this genre analysis I should be able to identify the characteristic features of political speeches and see if these differ across the two cultures. In turn this will later enable me to determine whether the translations maintain the genre conventions of the SC or if they adapt to the genre conventions of the TC, which serve as important indications of the macrostrategies applied for each translation. The practical application of this analysis will be presented in chapter 4, as will the final results of the genre analysis. 2.1. Defining genre In her essay Text typology: Register, Genre and Text Type, Anna Trosborg provides a quite thorough description of the various theoretical approaches to the concept of genre. She argues that scholars from various different theoretical schools, like rhetorical scholars, linguists and literary scholars, have had very different approaches when it comes to defining concepts like register, text, discourse and more importantly genre (Trosborg 1997: 4-8). First of all, the terms discourse and text seem to be more or less used as synonyms, and Trosborg further argues that: “Text and discourse can be directed to any aim of language or refer to any kind or reality; it can be a poem, a comedy, a sports commentary, a political speech, an interview, a sermon, a TV ad., etc.” (Trosborg 1997: 4). Register refers to language used under particular communicative circumstances, meaning that any particular use of language then can be referred to as a particular register. Thus there can be said to be a register called ‘scientific English or ‘newspaper English’, with each type having its own typically used grammatical features and typically used
communicative functions. However, register differentiates itself from genre in that a register can cover many different genres within the same field (Trosborg 1997: 4-6). So in other words, different genres may share the same field or register, grammatical features and communicative functions. Likewise, Trosborg demonstrates that various theoretical schools have had different approaches to, and thus descriptions of, the concept of genre (Trosborg 1997: 6-8). In linguistics, for example, there has been a tendency not to distinguish between register and genre, but this has changed, so that now there is a distinction between register and genre, as mentioned above (Trosborg 1997: 7). When examining these different approaches, Trosborg still comes up with several mutual-supporting descriptions of the concept of genre. For example, she points out that genre is: “Texts used in a particular situation for a particular purpose […]”, and that such texts “[…] may be classified using everyday labels such as a guidebook, a nursery rhyme, a poem, a business letter, a newspaper article, a radio play, an advertisement, etc.” (Trosborg 1997: 6). Another description is that genre refers “to a distinctive category of discourse of any type, spoken or written, with or without literary aspirations.” Furthermore she states: “By means of the concept of genre we can approach texts from macro-level as communicative acts within a discoursive network or system.” When it comes to an exact definition of genre, Trosborg has identified one crucial criterion that serves this purpose, which seems to be a common denominator across the various theoretical approaches. This crucial criterion for defining genre is that of communicative purpose. However, defining genre solely on the basis of communicative purpose is not sufficient, as many other factors influence how a genre is defined, such as content, form, intended audience and medium. This is evident from the fact that two different genres may serve the same overall communicative function, as for example with advertisements and job applications, which both seek “to promote the value of something, be it an article or a person.” This is exactly what is understood as text type, namely the classification of texts due to their respective overall communicative purpose, also known as text function. So it is necessary to make a distinction between text type and genre, as there seems to be some kind of overlap between the two. This is due to the different theoretical approaches that underlie the concepts of text type and genre. This theoretical divide can be tracked back to classic rhetoric, and the dividing criterion seems to be whether focus is on purpose or type. The concept of text type seems to be the result of various theoretical approaches, like speech act theory for example. The main aim of these theoretical approaches has been to identify how language is used to reach a particular communicative goal, both at macro and microlevel, and thus text type focuses on purpose. Genre, on the other hand, focuses on type, and it seems to be a more practical oriented way for mature
speakers of a language to classify texts after their particular external structure and situational use. Because of these two ways of classifying texts, it is possible for two different text genres to share the same linguistic characteristics, and likewise two texts of the same genre can be very different linguistically. The distinction is that genre refers to completed texts whereas text type refers to what a text, or piece of text, does. This distinction between text type and genre, as described by Trosborg, is supported by Nord in her book, Translating as a Purposeful Activity. Here Nord argues that “genres are classified according to linguistic characteristics or conventions.” Furthermore she states that genres are certain kinds of text, which are used repeatedly in particular communicative situations, often with the same function, and thus these texts evolve a particular conventional form, and that sometimes this form even turns into a social norm. When it comes to text types, Nord argues that these are classified on the basis of their dominant communicative function, and it is assumed that each text type covers many different genres, whereas one genre does not necessarily only cover one text type. Other scholars also points out that the concepts of text type and genre are often used synonymously. In his essay, Text Type Conventions and Translating: Some Methodological Issues, Paul Kussmaul points out that text type is an ambiguous term as it can be used to refer to the two German terms of ‘Texttyp’ and ‘Textsorte’. He argues that ‘Texttyp’ is a general classification of texts after their communicative purpose, e.g. if they are informative, expressive etc., where ‘Textsorte’ refers to specific entities such as business letters, weather reports etc. He also points out that: “The very fact that there are names in a language for specific types of communication may be taken as a sign that these must have features in common”. Thus he points out what I also logically deducted in the beginning of this chapter, namely that if any genre in fact does exist, then any particular genre must have certain characteristic features that distinguishes that particular genre from other genres. If not so, how then can any genre be claimed to exist? In their book, Politics as Text and Talk – Analytical Approaches to Political Discourse, Chilton and Schäffner argue that the two terms of text type and genre are often used synonymously but should in fact be distinguished from one another. Like Kussmaul, they argue that text type refers to the German term of ‘Texttyp’ whereas genre refers to the German term of ‘Textsorte’. These differ in that the text type is a more abstract and theoretical classification of texts based on overall communicative purpose where the term genre is used as a label to classify texts based on empirical evidence. They also provide this definition: “Genres (Textsorten) are defined as global linguistic patterns which have historically developed in a linguistic community for fulfilling specific communicative tasks in specific situations. They are a kind of generalization, based on the experience of
the speakers of a communicative community”. In order to be able to define a particular genre, Trosborg argues that it is necessary to apply several defining criteria. First of all there is the communicative purpose. The concepts of field, tenor and mode also need to be added. Field covers the linguistic content or discourse that is characteristic of the text genre. Tenor covers the sender and the receivers of the text genre and their relationship. Mode deals with the medium typically used for the text genre, i.e. if it is written or spoken. Lastly, a genre may have any other kind of defining feature, if such a feature is the focus of attention for the genre. Supporting this method for identifying text genres we have Suzanne Eggins with her book, An introduction to Systemic Functional Linguistics (Eggins 1994). Eggins provides a more practical approach to defining and classifying text genres, and just like Trosborg, she argues that any genre can be identified and defined using register analysis and examining the communicative purpose. Just like Trosborg, Eggins argues that a genre’s register consists of three distinctive aspects namely field, tenor and mode. Field refers to the subject matter of a text, or what the text is about. Tenor has to do with the interactants of the text and the relationship between them, i.e. if the interactants are close friends or a customer and a salesperson etc. Finally mode deals with how the language is used in the text and it describes if, for example, the interactants are speaking face-to-face or over the phone. But having defined the register is not sufficient to define a genre, as register merely highlights the circumstantial facts about a text. What is missing is the why’, namely why the register is the way it is, and for this purpose one needs to look at the overall purpose of the text, i.e. the communicative function. Only then will you have defined the genre. In order to define genre, Eggins brings the following two quotations by J.R. Martin: “a genre is a staged, goal-oriented, purposeful activity in which speakers engage as members of our culture.” “Genres are how things get done, when language is used to accomplish them.” My reason for re-using these two quotations is the fact that these quotes seem to reflect a point of view, or practical approach if you like, which is very close to the general point of view, or practical approach, reflected by the quotations in Trosborg’s essay referred to above. This point of view seems to emphasize that language is used in order to accomplish things in the real world, i.e. that language is used in many different situations for many different purposes. Furthermore many such situations are so conventional, both in circumstances and in terms of purpose, that these situations of language use have become genres. Lastly, language users belong to a given culture, in which they are native speakers, and it is largely due to their culture that these native speakers are able to identify which genre is applicable in which situation. So, this point of view, which is reflected by Trosborg as well as Eggins, exactly points to the fact that you need to examine the
circumstances and purpose of texts in order to determine their genre, i.e. you have to examine the register and the communicative purpose. Eggins argues that finding the register of a text identifies the context of the situation, and by putting this situation into the context of culture, i.e. the culture of the interactants in the situation/text, one will uncover the genre. It is through the context of culture that the text receives its meaning. Eggins also argues that “linguistic behaviour is goal oriented”, meaning that a text is only understood because the reader knows the purpose of the text. Furthermore, linguistic behaviour, i.e. a text, takes place in a particular situation in a particular culture, and it is this situation and culture that determines what behaviour is appropriate. Eggins seem to go one step further than Trosborg as she, in addition to using register and communicative purpose to define a genre, also argues that any particular genre has a certain structure. When examining a text of a particular genre, this text will follow a certain structure of stages. As an example, Eggins demonstrates how a conversation between a customer and a clerk in shop can be said to belong to a ‘transactional genre’ and that this genre has a particular structure consisting of different stages of interaction. Some of these stages are mandatory in order for a text to belong to the transactional genre, and other stages are optional. The first stage of such a text is mandatory and would always be some kind of opening line, through which the clerk signals to the customer that he/she is ready to serve him/her. This structure of stages, which are labelled after their respective function in relation to the whole text, is known as schematic structure. Thus any text genre will have a schematic structure consisting of all the nonoptional stages or elements which need to be present in a text, in order for that particular genre to be realized. Furthermore, it is the culture in which a genre exists that determines the schematic structure of a genre, namely because it is culture that determines what behaviour is appropriate in which particular situation. This means that the schematic structure of a particular genre in culture X may differ from the schematic structure of the same particular genre in culture Y; and sometimes the genre does not even exist in culture Y, meaning that genre conventions may differ across cultures. This is relevant to know when translating, as translating between languages also means translating between cultures, and because of this there is always a possibility of running into differences in genre conventions when translating. One last important point Eggins presents, is the notion of realization patterns. As genres are particular ways of using language to achieve certain goals in particular situation, this means that genres are realized through language, i.e. genres are made real through the author’s, or speaker’s, choice of words and grammatical structure, and these choices are characteristic of texts belonging to particular genres. So, different genres will be realized through language differently, or put the other way around,
realization patterns will differ across genres.”. Likewise, different stages within a particular genre will also be realized through the author’s, or speaker’s, choice of words and grammatical structure, so “realization patterns will differ across schematic stages.”. This implies that it is possible to identify genres by examining how particular genres are realized through specific linguistic characteristics in specific texts. It also implies that it is possible to identify the schematic structure within such texts by similarly examining how different stages within these texts are realized through linguistic characteristics. 2.2. Political discourse and political speeches Before examining the particulars regarding political speeches as a genre, it will first be necessary to touch upon the concept of discourse and in particular the concept of political discourse. First of all, as also mentioned in the discussion above, discourse is a somewhat vague term that is often used synonymously with the term text. However, there has often been a tendency in various theoretical approaches to these concepts to see text as something static, i.e. a product, and to see discourse as something dynamic, i.e. text production or understanding (Trosborg 1997: 4). When examining it from a semantic-linguistic perspective, discourse seems to be understood as that ‘thing’ which makes a text into namely that, a text, instead of just a collection of random sentences. Thus, discourse is what gives cohesion between sentences, enabling the reader to understand one sentence based on the context of the previous sentence. Similarly, a text can often be understood in relation to other texts before that. According to Chilton and Schäffner there are three general perceptions, or understandings, of the concept discourse. First, discourse can refer to real-time utterances in general. Second discourse can refer to a number of real-time utterances seen as a single language event, such as a political speech. This view also perceives a sequence of speeches, 18 e.g. at a political debate, as one language event. Third, discourse can also be perceived as “[…] the totality of utterances in a society viewed as an autonomous evolving entity. In this sense discourse can also be seen as particular types of language use or language practises, e.g. medical practise discourse. This way of perceiving discourse is closely linked to the theoretical practise of discourse analysis, which focuses on making explicit how language is used to exercise power. From the above it seems difficult to pinpoint precisely what discourse is, but it appears to have something to do with practical use, or uses, of language, and it seems closely connected to the concepts of power and society. This is at least the case when examining the more precise concept of political discourse. Chilton and Schäffner approach this concept from a philosophical/rhetorical angle to begin with, drawing on the works of Aristotle and Plato. They claim that present day academic approaches to language and politics all derive from this ancient philosophical tradition of perceiving language as a tool for obtaining or exercising
power: “The whole classical tradition from the sophists to the enlightenment wrestled with the relationship between persuasion, truth and morality, carrying a deep suspicion of the power of language”. As human beings we are inherently social, meaning that we socialize and form groups, and thus human nature is inherently political as we form coalitions, or social groups, based on shared perceptions of what is just and unjust, useful and harmful etc. This forming of political associations depends on the ability to communicate, and thus signalling the shared perception of values of these associations, as it is this signalling of shared perceptions of values that determines the boundaries of the group. Because of this, political activity does not exist without the use of language, but on the other hand language did not evolve solely for the purpose of politics. On top of this philosophical foundation we find present day linguistic and discourse based approaches to politics, which tend to use real text and talk as empirical evidence, because such approaches perceive politics to be language. Furthermore, they argue that the concept of genre is important for political discourse analysis, because of the important role genres play in the exercise of power and influence. Politics and political institutions, i.e. political activities depend on “…the transference of customary forms of utterance”. This is because “genres specify patterns by which text and talk is sequentially structured, who speaks to whom, when, about what and in what manner”. From this, it seems clear that genre is important to 19 political discourse, i.e. political language use, and therefore it highlights the importance of examining the genre when translating political discourse. When turning to the particulars regarding political speeches we have Schäffner who, in her essay, Strategies of Translating Political Texts, argues that the term of political text is a vague term that covers a wide range of text genres. She implies that political texts are instances of political discourse, i.e. political language use, and that such language use may come in many forms, both within a nation state and between nation states. As a result, she argues that political texts can cover genres such as political speeches, multilateral treaties, editorials, commentaries in newspapers, a press conference with a politician, a politician’s memoir etc. She also argues that the classification of a text as a political text can best be done based on functional and thematic criteria. Political texts are political because they are the result of or a part of politics, i.e. they are instances of language use for political activities and thus instances of political discourse.

2. The difference of translation of political and official texts from other types of pragmatic translation.
The study of pragmalinguistic specific features of social and political texts is an important, but scantily analysed direction in the contemporary linguistics. The information flow, closely connected with an international cultural and political exchange, leads to the necessity to study specific pragmalinguistic features of social and political texts and the translation of this type of texts plays an important role in the diplomatic and peaceful adjustment of global problems and establishment of friendly relationships with the other countries. Presently, problems related to the themes “International Terrorism” and “Human Rights” require an adequate understanding of the information described in foreign newspaper articles that reflect the worldwide events that take place in a definite country. The study of specific features of social and political texts plays an important role in the contemporary linguistics. It should be mentioned that the newspaper style is characterized by logicality, conciseness, expressiveness, language means, stylistic devices, newspaper clichés, social and political lexis and terminology. The relevance of the research lies in the following areas: i. Developing political relations between countries creates the necessity to study and analyse the linguistic features of the English and Russian languages in the aspect of pragmatics. This phenomenon is explained by the fact that language is a means of impact on society; ii. Growing politicization reflects the fact that the language is functioning in the field of politics through the following notions: the language of politics, social and political text, social and political lexis; iii. Aggravation of conflicts between countries leads to the study of specific pragmalinguistic features of social and political texts; iv. The research is relevant due to comparative and contrastive translation analysis of social and political texts. The object of the research is source and target political texts in the English and Russian languages. The subject of the research is pragmalinguistic features of the texts that are scantily analysed. The research is based on 453 social and political texts, editorials and feature articles in the English and Russian languages; the volume of each text is about 6000 characters. The analysed texts are taken from the newspapers “The New York Times”, “The Kazakhstan Monitor”, “International Herald Tribune”, “The Times”, “The Guardian”, “The Independent”, “Financial Times” and journals “The Chronicle Review”, “Kazakhstan and Contemporary World”, eISSN: 2357-1330 Selection & Peer-review under responsibility of the Conference Organization Committee 50 “Newsweek”, “Time”, “The Economist” etc. Selection of newspapers and journals is justified by the fact that they are available all over the world. The theoretical and methodological basis of the research is work of famous linguists and translatologists such as Galperin, I.R. (1981), Komissarov, V.N. (2000), Breus, Y.V. (2004), Novikova, Y.Y. (2001),
Petrova, L.D. (1982), Pivvuyeva, Y.V. (2004), Dvoinina, Y.V. (2004), Znamenskaya, T.A. (2004), Chebotareva, V.V. (2008), Lukanina, M.V. (2003), Mazhutis, M.V. (2006), Terekhova, Y.V. (2006), Minyar-Belorucheva, A.P. (2007), Vdovina, O.A. (2007) who are interested in the research of pragmatic, lexical, semantic, stylistic, and syntactic features of texts. 2. Problem Statement 2.1 Pragmatic aspect of research Analysing specific features of this type of texts, it should be noted that social and political texts are characterized and defined by communicative, informational and political strategies. In addition to this, social and political texts are easily recognizable and perceptible to the reader. The analysis of texts is aimed at their specific pragmatic features. Text is an integral phenomenon that includes extralinguistic and intralinguistic features of its structure and organization. Taking into account two main functions of social and political texts: information and impact, it is obvious that this type of text has a definite pragmatic adjustment (Novikova, 2001, p. 69-70). In the judgment of many linguists and translatologists, the main pragmatic adjustment is the analysis of differences in the perception of one and the same text by the representatives of various cultures, participants of different communicative acts etc. Taking into consideration the above mentioned information, the researcher observes differences in knowledge, notions, interpretation and behavioral norms. The necessity to overcome the differences in the pragmatic relation to the information described in the source text and target text is a cardinal pragmatic problem (Petrova, 1982, p. 14). Analysing the translation of social and political texts, it should be mentioned that pragmatic aspect plays an important role in this creative process. Many outstanding translatologists pay a special attention to the fact that a translator should take into consideration not only to denotative and connotative components, but also the most important pragmatic component. The pragmatic component is defined by the correlation between the language and addressee of an information. These factors show the correspondence of extralinguistic reaction to the source text and target text recipients to the information (Pivvuyeva and Dvoinina, 2004, p. 161-162). It is expedient to analyse a pragmatic component of social and political texts which reflect a political image of a definite state or country. Firstly, the author of the text can describe the events that are objectively characterized from the positive or negative point of view. According to this fact, a political image of the state could be characterized with a positive or negative sign. This sort http://dx.doi.org/10.15405/epsbs.2015.01.7 eISSN: 2301-2811 / Corresponding Author: Victoria Subbotina Selection and peer-review under responsibility of the Organizing Committee of the conference 51 of information is described in analytical articles where the author following the
formal style describes the facts impartially and objectively (Novikova, 2001, p. 70). Secondly, authors of social and political texts, having their own social status and political bias towards the events, introduce their point of view, personal appraisal and judgments while writing the articles. Therefore, the information described is interpreted through the subjective worldview of the author. In addition to this, the author uses various language means and techniques, for instance, lexical, stylistic, and grammatical features to reflect the pragmatic function of the text. This phenomenon could be explained by the genre diversity and various purposes of the texts. The author of the text can use complex syntactic structures and compound sentences, stylistic devices: metaphors, metonymies, oxymoron etc. The proposed diagram gives the opportunity to define the main objectives of this research. In the course of research analysis it should be noted that language means, purpose, stylistic devices of social and political texts form the text pragmatics.

3. History of political translation

Political science as a separate field is a rather late arrival in terms of social sciences. However, the term "political science" was not always distinguished from political philosophy, and the modern discipline has a clear set of antecedents including also moral philosophy, political economy, political theology, history, and other fields concerned with normative determinations of what ought to be and with deducing the characteristics and functions of the ideal state.

Ancient

The antecedents of Western politics can be traced back to the Socratic political philosophers, Plato (427–347BC), Xenophon (c. 430–354 BC), and Aristotle ("The Father of Political Science") (384–322 BC). These authors, in such works as The Republic and Laws by Plato, and The Politics and Nicomachean Ethics by Aristotle, analyzed political systems philosophically, going beyond earlier Greek poetic and historical reflections which can be found in the works of epic poets like Homer and Hesiod, historians like Herodotus and Thucydides, and dramatists such as Sophocles, Aristophanes, and Euripides.

During the height of the Roman Empire, famous historians such as Polybius, Livy and Plutarch documented the rise of the Roman Republic, and the organization and histories of other nations, while statesmen like Julius Caesar, Cicero and others provided us with examples of the politics of the republic and Rome’s empire and wars. The study of politics during this age was oriented toward understanding history, understanding methods of governing, and describing the operation of governments. Nearly a thousand years elapsed, from the foundation of the city of Rome in 753 BC to the fall of the Western Roman Empire or the beginning of the Middle Ages. In the interim, there is a manifest
translation of Hellenic culture into the Roman sphere. The Greek gods become Romans and Greek philosophy in one way or another turns into Roman law e.g. Stoicism. The Stoic was committed to preserving proper hierarchical roles and duties in the state so that the state as a whole would remain stable. Among the best known Roman Stoics were philosopher Seneca and the emperor Marcus Aurelius. Seneca, a wealthy Roman patrician, is often criticized by some modern commentators for failing to adequately live by his own precepts. The Meditations of Marcus Aurelius, on the other hand, can be best thought of as the philosophical reflections of an emperor divided between his philosophical aspirations and the duty he felt to defend the Roman Empire from its external enemies through his various military campaigns. According to Polybius, Roman institutions were the backbone of the empire but Roman law is the medulla.

Medieval

With the fall of the Western Roman Empire, there arose a more diffuse arena for political studies. The rise of monotheism and, particularly for the Western tradition, Christianity, brought to light a new space for politics and political action. Works such as Augustine of Hippo's The City of God synthesized current philosophies and political traditions with those of Christianity, redefining the borders between what was religious and what was political. During the Middle Ages, the study of politics was widespread in the churches and courts. Most of the political questions surrounding the relationship between church and state were clarified and contested in this period.

The Arabs lost sight of Aristotle's political science but continued to study Plato's Republic which became the basic text of Judeo-Islamic political philosophy as in the works of Alfarabi and Averroes; this did not happen in the Christian world, where Aristotle's Politics was translated in the 13th century and became the basic text as in the works of Saint Thomas Aquinas.

Renaissance

During the Italian Renaissance, Niccolò Machiavelli established the emphasis of modern political science on direct empirical observation of political institutions and actors. Machiavelli was also a realist, arguing that even evil means should be considered if they help to create and preserve a desired regime. Machiavelli therefore also argues against the use of idealistic models in politics, and has been described as the father of the "politics model" of political science. Later, the expansion of the scientific paradigm during the Enlightenment further pushed the study of politics beyond normative determinations.

Enlightenment

The works of the French philosophers Voltaire, Rousseau, Diderot to name a few are paragon for political analysis, social science, social and political critic. Their
influence leading to the French revolution has been enormous in the development of modern democracy throughout the world.

Like Machiavelli, Thomas Hobbes, well known for his theory of the social contract, believed that a strong central power, such as a monarchy, was necessary to rule the innate selfishness of the individual but neither of them believed in the divine right of kings. John Locke, on the other hand, who gave us Two Treatises of Government and who did not believe in the divine right of kings either, sided with Aquinas and stood against both Machiavelli and Hobbes by accepting Aristotle's dictum that man seeks to be happy in a state of social harmony as a social animal. Unlike Aquinas' preponderant view on the salvation of the soul from original sin, Locke believed man comes into this world with a mind that is basically a tabula rasa. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and equality, seeking peace and survival for man.

The new Western philosophical foundations that emerged from the pursuit of reason during the Enlightenment era helped pave the way for policies that emphasized a need for a separation of church and state. Principles similar to those that dominated the material sciences could be applied to society as a whole, originating the social sciences. Politics could be studied in a laboratory as it were, the social milieu. In 1787, Alexander Hamilton wrote: "...The science of politics like most other sciences has received great improvement." (The Federalist Papers Number 9 and 51). Both the marquis d'Argenson and the abbé de Saint-Pierre described politics as a science; d'Argenson was a philosopher and de Saint-Pierre an allied reformer of the enlightenment.

Other important figures in American politics who participated in the Enlightenment were Benjamin Franklin and Thomas Jefferson.

19th century

The Darwinian models of evolution and natural selection exerted considerable influence in the late 19th century. Society seemed to be evolving ever upward, a belief that was shattered by World War I.

"History is past politics and politics present history" was the motto of the first generation of American political scientists, 1882-1900. The motto had been coined by the Oxford professor Edward Augustus Freeman, and was enshrined on the wall of the seminar room at Johns Hopkins University where the first large-scale training of America and political scientists began. The founding professors of the field included Herbert Baxter Adams at Johns Hopkins, John Burgess and William Dunning at Columbia, Woodrow Wilson at Princeton, and Albert Bushnell Hart at Harvard. Their graduate seminars had a thick historical cast, which typically reflected their experience in German University seminars. However, succeeding generations of scholars progressively cut back on the history and deliberate fashion. The second generation wanted to model itself on the physical sciences.
In the Progressive Era in the United States (1890s-1920s), political science became not only a prestigious university curriculum but also an applied science that was welcomed as a way to apply expertise to the problems of governance. Among the most prominent applied political scientists were Woodrow Wilson, Charles A. Beard, and Charles E. Merriam. Many cities and states set up research bureaus to apply the latest results.

Since 1920

The American Political Science Association, established in 1903, is the largest professional association of political scientists.

Behavioralism

Main article: Behavioralism

Behavioralism (Behaviouralism) is an empirical approach which emerged in the 1930s in the United States. It emphasized an objective, quantified approach to explain and predict political behavior. Guy says "Behaviouralism emphasized the systematic understanding of all identifiable manifestations of political behaviour. But it also meant the application of rigorous scientific and statistical methods to standardize testing and to attempt value free inquiry of the world of politics... For the behaviouralist, the role of political science is primarily to gather and analyze facts as rigorously and objectively as possible. Petro p 6 says "Behavioralists generally felt that politics should be studied much in the same way hard sciences are studied." It is associated with the rise of the behavioral sciences, modeled after the natural sciences. As Guy notes, quote=The term behaviourism was recognized as part of a larger scientific movement occurring simultaneously in all of the social sciences, now referred to as the behavioural sciences." This means that behavioralism tries to explain behavior with an unbiased, neutral point of view.

Behavioralism seeks to examine the behavior, actions, and acts of individuals – rather than the characteristics of institutions such as legislatures, executives, and judiciaries and groups in different social settings and explain this behavior as it relates to the political.

Systems

Gunnell argues that since the 1950s the concept of system was the most important theoretical concept used by American political scientists. The idea appeared in sociology and other social sciences but David Easton specified how it could be best applied to behavioral research on politics.

4. Difficulties in political translation

Difficulties in translating “politically correct” and sensitive terms from English
(the ability of learning foreign languages, of making quick shifts from a source language into a target language, of intuitively choosing the best from a number of possible variants), the translator must also master a theoretical frame that is sure to assist a work well done. In what “politically correct” terms are concerned, two major theoretical topics could represent the basis for the present paper: Gideon Toury’s comments on the choice between accuracy and acceptability, adapted to the translation requirements of any “sensitive” text, and Pinker's opinions about what he calls the “euphemism treadmill”. Toury’s research is focused mainly on Bible translations, but the idea that a translation should not simply follow the line of accuracy, but also conform to the cultural specificity of the target language, in order to be accepted by target readers, has given rise to a heated debate as well as to a number of critical opinions. Nida’s famous comment on the biblical story of “Jesus walking on water” (which, according to this rule, would risk being translated into “walking on sand” or “on a swamp” in geographical areas where “water” is scarce) is only an example. Acceptability is a strong criterion in a religious context; therefore a "politically correct" translation of such a text should be in conformity with the cultural rules of the target cultural space. However, in the case of translations, the chosen equivalent cannot move away from the initial meaning of the respective word or expression in the source language variant, leading to misinterpretations or inaccurate rendering of the core meaning. A translation aiming to be adequate in the context of the target culture is focusing on the ultimate goal (gaining the approval of readers). Also, certain target languages may not include enough synonyms or variants for a chain of terms expressing the same concept at different stages of its evolution (e.g. the successive terms referring, in American English, to people belonging to the now called Afro-American community). The topic of successive terms denominating the same category, being replaced in turn due to the fact that the usage of those words in certain contexts may fill them, one by one, with a negative connotation was largely treated by the Canadian experimental psychologist Steven C. Pinker who called this development a “euphemism treadmill”. Furthermore, Pinker refers to some of the deeper reasons for the change of attitude against certain words – especially as seen in a context: “Most words and parts of words have many meanings, and when we listen to someone speak, our brains have to find the right ones. Some recent laboratory experiments indicate that this is a two-stage process. First, all the meanings of a word, including inappropriate ones, light up in the brain. “Only later, the author adds, “misinterpretation is repressed by our analysis of the context”. Starting from what seems to be a genuine effort to avoid any sensitive topic, euphemisms lose their initial value and become negative denominants themselves, then being replaced by something else. This chain development is
specific especially for the American culture today; linguistic efforts to satisfy everybody's ego may lead to funny results though, as shown in some of the examples below. II.2. Solutions for translating “sensitive” texts Both translation theory and common sense will agree that a good translation must rely on thorough cultural background knowledge on the part of the translator. Linguistic Научни Трудове На Русенския Университет - 2008, том 47, серия 5.3 - 26 - performance is never enough if it is not doubled by a detailed research on the general topic, as well as by an unbiased attitude towards “sensitive” topics. The most significant difficulty, in what politically correct terms are concerned, is the fact that they seem to grow in number by the day, and translators possibly regret the absence of relevant dictionaries, although these would probably be subject to endless add-ups and changes. In English, several topics arguably require constant updating to keep up the pace with public attitude: gender, religion (and the festivals and celebrations related to it), social status (including names of professions) and disabilities of any kind. Racial issues stepped further back from the limelight once the reference to geographical specificity (Afro-American, AsianAmerican, Native American etc.) replaced the old pejorative words. As for the Romanian counterparts of these categories, one can surely be excluded, due to the fact that the male component is mostly irrelevant in job names; some of them preserve the masculine form (due to the influence of French in earlier periods of the formation of our language) irrespective of the gender of the person involved (e.g. “senator”, “deputat”, “profesor”, “avocat”, “rector” etc.), while others have specific derivate forms for each gender (actor/actriţă; doctor/doctoriţă, poliţist/poliţistă etc.) But what should a translator do when faced with job names such as “transparent-wall maintenance officer”, "sanitation engineer" or even "custodian" – that is, the current replacements for “window cleaner” or “janitor” respectively? Any previous knowledge on army and engineering matters or museum clerks can be of no help, and the translator must rely exclusively on his/her understanding of the context. Bible exegetes hold it that the word of God must be preserved as such, without any misinterpretations - but what is to be done if the modern translator into English chooses to replace the word "man" (ignoring its alternative generalizing character) with "people", in examples such as "Man does not live by bread alone” (excerpt from Matthew 4.4, in the 1996 NIV Inclusive Language Edition). Even the Christmas season has undergone appropriate tailoring, as the variant “Winter Holyday” (or “Winterval” in Britain) grows in importance. But the translation of the latter variant would completely lose its magic significance (as we, Romanians, were well aware during Communist times, when Moş Crăciun, the equivalent for Santa Claus- Father Christmas, was replaced by a neutral Moş Gerilă roughly translatable by Father Frosty, impossible
to link to Christmas celebrations). References such as AD or BC may well become inadequate in the near future, and they are sometimes replaced by “common era” (or CE) and “before common era” (BCE). True enough, we live among followers of other religions - but so far nobody has thought of replacing the Hindu Diwali (a festival of lights), the Ramadan or the Hannuka with politically correct terms that would also satisfy Christians. Also, the word “common” is often associated with the meaning of “average” or "ordinary” – both with a possibly derogatory connotation. Translation difficulties are more obvious in cases such as the chains of terms (euphuism treadmill) related to certain disabilities. Bibliographical references cite widely known examples such as: "lame – crippled – handicapped – disabled – physically challenged – with differing abilities" – an impressive number of variants that would pose a challenge even for the brightest of translators. Such a translation would surely use archaisms and the technique of compensation in order to cover for the existing white spots in the target language corpus. However, other difficulties may arise when some of the above words are used in completely different contexts, as shown in the following quote from Wikipedia “The word "lame" from above, having faded from the vernacular was revitalized as a slang word generally meaning "not living up to expectations". Connotation of a euphemism can also be subject-specific. The term "handicap" was in common use to describe a physical disability; it gained common use in sports and games to describe a scoring advantage given to a player who has a disadvantageous standing in ability, and this definition has remained common, even though the term as describing physical disability has mostly faded from common use. One exception to this is in the United States when designating "handicapped" parking spaces for such individuals”. Due to space restrictions the following table presents only a few examples of the evolution of certain words or terms under the rule of political correctness, as well as a suggested translation into Romanian. However, the author has already gathered a significant number of such examples. (as well as quotations and literary excerpts) which may be the basis for a future extended glossary on the topic. The effects of globalization could have certain effects on the development of this specific topic, and many words as we know them today could cease to be used, for the same reason. Original term Politically correct variant (EN) Romanian translation Cripple (polite: lame) handicapped – disabled – physically challenged – with differing abilities Olog- şontâc – handicapat – cu dizabilităţi – cu nivel diferit de abilitate (there is no equivalent for “physically challenged” – which, in a calque translation, would be “cu provocări de ordin fizic" and would make no sense in Romanian; the first two variants are regional terms with a negative connotation) Window cleaner Maintenance worker - transparentwall maintenance officer
Spălător vitrine și geamuri (a descriptive term for what this job involves) Garbage man Nightman – sanitation personnel – sanitation engineer Vidanjor – muncitor la salubritate - the term is considered neutral, and the descriptive variant is curățitor canale Used cars Second-hand cars – pre-owned vehicles Mașini uzate - mașini la mâna a doua (no updated variant for the latest politically correct term Torture Painful procedures - Interrogation support - Enhanced interrogation technique – Persuasion Tortură – tehnici extreme de interogare (but the latter is very rarely used, except for official documents Poverty support Poor relief – welfare Ajutor pentru săraci (descriptive, initially with no negative connotation) – stipendie – asistență socială Fat, obese Overweight - physically challenged - heavyset – person of substance – fat-positive – heavily laden - horizontally challenged Gras – solid – supraponderal (the last term is also used in medical definitions; no equivalent yet for the latest English term - „positive” has a + connotation and is only used to mean „optimistic”) What the hell is going on? What the darn.../ what the heck.../ what the dickens...etc. Dracu’ (regional expression gradually replaced by "naiba" - no evolutions equivalent for the En term Homosexual Fag(got) – Queer – Fairy - Gay – belonging to a sexual minority Homosexual – Sodomit – Pederast - Homo – Gay (the English term was preferred as such - more neutral) Научни Трудове На Русенския Университет - 2008, том 47, серия 5.3 - 28 - Original term Politically correct variant (EN) Romanian translation American Citizen of the US (for fear of hurting the feelings of Canadians, as well as of Southern Americans) In Romanian American continues to refer to US citizens and no alternative term is being used Midget Short person – vertically challenged Pitic Homeless Residentially flexible Vagabond (pejorative), om al străzii Body odour (stink) Nondiscretionary fragrance Putoare, miros urât Being wrong Being differently logical A nu avea dreptate (neutral) Mutt (a person of mixed racial descent) Multiracial - Mongrol Corcitură (pejorative) - Metis Conclusions The above list of examples could continue forever. New words of the same kind (rarely used by those whose sensibilities are at stake) are being invented and applauded. The euphemistic speech trend of the 20th and 21st centuries has long become a challenge for native speakers, as well as for learners of English. Pushing the limits of the morally accepted language becomes a problem for any translator. In many cases, changes of terminology do not trigger changes at the level of mentality or social behaviour; consequently, the deep causes of discrimination continue to exist. Although the role of the translator is not that of lobbying for moral issues, he/she can only abide by the rules which govern the language in consonance with the society they live in at a certain moment in time. From the translator’s point of view, this will continue to be a challenge in the effort to produce the best possible alternative of any source text. The linguistic and cultural transfer of such texts must rely on a thorough
knowledge of both concepts and translation strategies and, in approaching a source
text, the translator must remember Roland Barthes’ words, whereby any text “… is
itself already a plurality of other texts, of infinite codes or, more precisely, whose
origins are lost

Lecture 33.

Translation of official and political texts

Plan:

1. Features of political and official texts
2. The difference of translation of political and official texts from
   other types of pragmatic translation.
3. The history of political translation
4. Difficulties

1. Features of political and official texts

Purpose Based on the above it is clear that the main purpose of this thesis will be
to examine how political speeches are translated between two languages and thus
two cultures namely a source culture, the USA, and a target culture, Denmark. The
overall goal is to see if there appears to be a tendency to either focus on
reproducing the semantic content, i.e. the message of a speech, or the effect of such
a speech, i.e. the function. This distinction between translations that are very close
to their original and translations that seem to work as texts in their own right, is
what is Nord refers to as documentary and instrumental translations, respectively
(Nord 2007: 47-52). Thus, I have already suggested that skopos theory should be
applied to examine this particular aspect of translation, which will be discussed
further below. Let us first examine the main problem of this thesis. By using a
skopos theoretical approach and identifying the micro- and macrostrategies I will
seek to answer this problem statement: How are political speeches translated? By
introducing the problem statement in this way, I am assuming that skopos theory
actually is a valid theoretical approach to answer this question. As will also be
discussed in chapter 3, I believe skopos theory is valid for such a question as
skopos theory focus on both pragmatic and theoretical aspects of translation. Also,
in skopos theory translation is perceived as an act of intercultural communication,
thus considering cultural differences in relation to translation. Furthermore,
Schjoldagers (2008) taxonomy of macro- and microstrategies constitute a useful
tool for translators to describe decisions related to the translation process itself.
Thus, I will be using her skopos theoretical approach as presented by in her book
“Understanding Translation” (Schjoldager 2008). Specifically, I will be using her model of analysis, which has been used in translator training at Aarhus School of Business. This model will be presented in chapter 3 but can also be found in the appendices under the title “What the translator did – and why”. This model includes a textual analysis of the source texts, and this analysis includes the aspect of investigating the characteristics of the text genre of the source text. However, as genre conventions may differ across cultures, this will make it necessary to investigate both American linguistic conventions in relation to political speeches, as well as Danish linguistic conventions in relation to this genre. This aspect is relevant, as adapting to the conventions of the target language would indicate a translation strategy that is focused on the target text, and vice versa, but in order to determine if the translations adapt to the cultural norms of the target culture or not, it will be necessary first to establish what these norms are, which will be the goal of the genre analysis. In order to do this, it will be necessary first to define what political language is and what political speeches are. Furthermore, it will be necessary to identify a method for characterizing and describing genres in relation to translation. I am then assuming that political speeches constitute a genre, and if this is the case then it should be possible to establish a method for characterizing this genre. Logically, any text genre must have certain characteristics that enable text users to distinguish one genre from another, and this needs to be investigated for the purpose of translation. From the above, my method of answering the main question of this thesis will be based on Schjoldager’s model of analysis, which includes an analysis of both source texts, including a genre analysis, target texts, and an analysis of the microstrategies, which all taken together should indicate which macrostrategy has been applied for each translation. By comparing these results, it should be possible to analyse and determine if there are any indications of a general strategic approach to translating political speeches. As implied above, this thesis may be characterized as an exploratory empirical research. Empirical, because it will be based on real-life instances of translated political speeches. Exploratory, because it will explore if there seems to be a generally applied approach to translating political speeches. Furthermore, the thesis will include conceptual research as well, as it will investigate how to define political speeches and genres for the purpose of translation (Chesterman, Williams 2002: 58-64). As will be seen below, this thesis will be based on qualitative research on a small corpus of empirical data (Chesterman, Williams 2002: 64-67). Now we should examine the outline of this thesis. The outline will list all major chapters of this thesis as well as a description of each part’s function in relation to the whole thesis. This should give an overview of how the problem statement will eventually be answered. The empirical data used in this thesis will be presented after this outline.
1.2. Outline Chapter 1 is this introduction. Chapter 2 will examine what genre and political discourse is and discuss various theoretical concepts related to text genres and text types. Finally, chapter 2 will examine how genres can be defined and analysed for translation purposes, ultimately leading to a practical model of genre analysis that can be applied to American political speeches and Danish political speeches in order to determine differences in cultural conventions within the genre. In the end, this will enable me to determine if the translations have adapted to the Danish cultural norms or if they have merely transferred the American genre conventions, and this will be a helping element in determining the overall macrostrategy behind the translations. Chapter 2 will include theory from various scholars who touch upon the subjects of text types and genres in relation to translation, as well as political discourse and genre analysis in general. Some of these scholars include Suzanne Eggins (1994), Paul A. Chilton and Christina Schäffner (2002) and Anna Trosborg (1997), to name some. Chapter 3 will examine what translation and translation studies are. It will also present an overview of the many various theoretical approaches to the field of translation. Then there will be a presentation of the skopos theory, which also explains why skopos theory is valid in relation to this thesis. Lastly, there will be a presentation of Schjoldager’s model of analysis that I will apply on my data. Chapter 3 primarily includes the works of Jeremy Munday (2005), Anne Schjoldager (2008) and Christiane Nord (2007). Chapter 4 deals with the data itself. It consists of two parts, where the first part elaborates on the selection process, e.g. which criteria are used for selecting my data. This part also elaborates on how the data has been processed in the appendices, and contains an explanation of how to read the appendices. The second part is the genre and skopos analyses of the data based on the models presented in chapter 2 and 3. Chapter 5 briefly summarizes the aspects touched upon in the thesis. It then presents the results and proceeds by answering to the conclusion based on these results. Finally, it discusses implications of these results. Chapter 6 is the list of references over any sources used in this thesis. Chapter 7 is where all appendices will be presented and these will have their own contents for ease of use. 1.3. Data My data consists of a small corpus of real-life examples of political discourse in the form of political speeches. The corpus consists of four American political speeches, three Danish political speeches, and four Danish translations of the American political speeches. All texts were found through the Internet at various websites, mostly from major news networks or newspapers. The selection process and the selection criteria will be thoroughly explained in chapter 4 below, which will also present each text as well as describe how the data has been processed. The American speeches serve as the source texts for comparison against the Danish translations, i.e. the target texts. Furthermore,
the American source texts will also enter into my genre analysis and will be compared to the Danish speeches, which will then function as parallel texts for the purpose of determining genre conventions in both the source culture and the target culture. 9 1.4. Basic terminology Due to the theoretical approach in this thesis, I will be referring to the source culture, target culture, source text or target text very frequently. For ease of reference I have made acronyms for these terms, which will be presented here together with a short definition. My use of the term ‘source text’, henceforth called ‘ST’, refers to the text upon which any translation is based. E.g. when examining the translation of an American political speech into Danish, the ST will be the original American speech. My use of the term ‘target text’, henceforth called ‘TT’, refers to the text that is the result of a translation action. In the example before, the TT would be the Danish translation of the original American ST. My use of the term ‘source culture’, henceforth called ‘SC’, refers to the culture of the source text speaker. In the example before, if the American speaker of the ST is a native American-English speaker, as opposed to a German speaking American-English, then the SC would refer to American culture. This perception then assumes that there is something that can reasonably be called American culture. My use of the term ‘target culture’, henceforth called ‘TC’, refers to the culture of the language used in the TT. In the example before, where the American ST was translated into a Danish TT, the TC would then be Danish culture. Again, this perception assumes that there is something that can reasonably be called Danish culture. In relation to the roles of ‘sender’ and ‘receiver’, I will employ Jacobsen’s terminology of ‘addresser’ and ‘addressee’, respectively, as presented by Schjoldager (2008: 22). I then take the sender to be synonymous with addresser and receiver to be synonymous with addressee. Whenever a piece of Danish text is included as an example it will be translated in footnotes using direct translation, unless the text example occurs together with the English text example that it was translated from, and it is translated using direct translation. 1.5. Delimitation As implied above, this thesis will not examine how political speeches are translated into Danish in terms of product quality or in terms of process, but only in terms of strategic approach as analysed through Schjoldager’s model of analysis presented in chapter 3. 10 Regarding the selection of data, my criteria were selected to delimit the thesis in terms of which data it will be examining. Logically this thesis will not examine every single imaginable kind of political speech. Instead, my selection criteria have limited the potential speeches for examination, so that I would have comparable data. By having comparable data my results should be able to indicate whether or not there is a general approach for translating such texts. This thesis is concerned with translations from American English into Danish, and is as such only concerned with the American SC and the
Danish TC. Furthermore, due to the limitations of the size of the corpus, this thesis will not examine how any political speech in general is translated. Instead this thesis can only examine if there might be a tendency to translate according to a particular strategic approach, when translating political speeches that are similar to the ones found in my corpus. As the STs are only transcripts of the original speeches, they themselves are only documentation of the speeches and cannot be said to ‘be’ the speeches. But my analysis of the communicative situation of the STs will be based on the original situations of the speeches, not the situation of the transcripts. My analysis will be based on the written transcripts, and as such, I am not including non-verbal communication, e.g. body language and facial expressions, in any form nor am I including any communicative signals emanating from other actors than the speaker, e.g. crowd yelling and applauses. Due to the selection process and the selection criteria, my thesis will be constrained to using STs and TTs as presented by various mass media. The STs may not actually be the ‘real’ ST of the selected TTs due to the fact that many different versions may exist online, e.g. prepared remarks, actual transcripts of the speeches and transcripts that do or do not include applause, “uhms” and “erhm” and other utterances carrying no direct semantic meaning. Without actually speaking to the people responsible for the translations, I can never know for sure what particular ST they used for their translation. It could be one of several possibilities: A transcript conducted by the translator him-/herself. A transcript by a colleague to the translator, i.e. a third-party transcript. Prepared remarks made public by the politician or government organisation. Any transcripts could also potentially have left out words or phrases, and there is always the possibility of transcript errors, i.e. the unintended leaving out of phrases and/or words. Finally, the translators themselves may have left out elements intentionally or unintentionally. 11 2. Genre and political discourse As briefly mentioned in my introduction, the purpose of this section is to justify the existence of the text genre that I have chosen to label ‘political speech’. This whole thesis is a corpus study of practical translation solutions of texts, which I have categorized to belong to a genre that I call ‘political speech’. So I am effectively proposing a claim that a text genre exists and that this text genre can be labelled as “’political speech’. The question then remains: How can this claim be justified? First of all, it will be necessary to examine how various genres are defined in general for the purpose of translation. There must be some kind of method for identifying the existence of a text genre. Logically, any particular text genre must have particular features, which seem to function as a basis for classification of that particular text genre. If this is not the case, how can the existence of any text genre then be justified? After examining the method for identifying genres in general I will examine what others have written on the subject of translating political
speeches in order to see how this relates to genre analysis in general, and in order for me to support the claim that such a genre do in fact exist. Once a ‘political speech genre’ has been identified, I will establish a practical analytic approach, or method, for genre analysis that serves the overall purpose of this thesis, and this approach will be based on the theoretical discussion on how do identify and describe genres for translation purposes. At the end of this section I will provide an outline of this method that will serve as my model of analysis in relation to my genre analysis of the STs and the Danish parallel texts. The purpose of this analysis will be to uncover SC genre conventions and TC genre conventions in relation to political speeches. Through this genre analysis I should be able to identify the characteristic features of political speeches and see if these differ across the two cultures. In turn this will later enable me to determine whether the translations maintain the genre conventions of the SC or if they adapt to the genre conventions of the TC, which serve as important indications of the macrostrategies applied for each translation. The practical application of this analysis will be presented in chapter 4, as will the final results of the genre analysis. 2.1. Defining genre In her essay Text typology: Register, Genre and Text Type, Anna Trosborg provides a quite thorough description of the various theoretical approaches to the concept of genre. She argues 12 that scholars from various different theoretical schools, like rhetorical scholars, linguists and literary scholars, have had very different approaches when it comes to defining concepts like register, text, discourse and more importantly genre (Trosborg 1997: 4-8). First of all, the terms discourse and text seem to be more or less used as synonyms, and Trosborg further argues that:

―Text and discourse can be directed to any aim of language or refer to any kind or reality; it can be a poem, a comedy, a sports commentary, a political speech, an interview, a sermon, a TV ad., etc.” (Trosborg 1997: 4). Register refers to language used under particular communicative circumstances, meaning that any particular use of language then can be referred to as a particular register. Thus there can be said to be a register called ‘scientific English or ‘newspaper English’, with each type having its own typically used grammatical features and typically used communicative functions. However, register differentiates itself from genre in that a register can cover many different genres within the same field (Trosborg 1997: 4-6). So in other words, different genres may share the same field or register, grammatical features and communicative functions. Likewise, Trosborg demonstrates that various theoretical schools have had different approaches to, and thus descriptions of, the concept of genre (Trosborg 1997: 6-8). In linguistics, for example, there has been a tendency not to distinguish between register and genre, but this has changed, so that now there is a distinction between register and genre, as mentioned above (Trosborg 1997: 7). When examining these different
approaches, Trosborg still comes up with several mutual-supporting descriptions of the concept of genre. For example, she points out that genre is: “Texts used in a particular situation for a particular purpose […]”, and that such texts “[…] may be classified using everyday labels such as a guidebook, a nursery rhyme, a poem, a business letter, a newspaper article, a radio play, an advertisement, etc.” (Trosborg 1997: 6). Another description is that genre refers “to a distinctive category of discourse of any type, spoken or written, with or without literary aspirations.”. Furthermore she states: “By means of the concept of genre we can approach texts from macro-level as communicative acts within a discoursive network or system.”. When it comes to an exact definition of genre, Trosborg has identified one crucial criterion that serves this purpose, which seems to be a common denominator across the various theoretical approaches. This crucial criterion for defining genre is that of communicative purpose. However, defining genre solely on the basis of communicative purpose is not sufficient, as many other factors influence how a genre is defined, such as content, form, intended audience and medium. This is evident from the fact that two different genres may serve the same overall communicative function, as for example with advertisements and job applications, which both seek “to promote the value of something, be it an article or a person.” This is exactly what is understood as text type, namely the classification of texts due to their respective overall communicative purpose, also known as text function. So it is necessary to make a distinction between text type and genre, as there seems to be some kind of overlap between the two. This is due to the different theoretical approaches that underlie the concepts of text type and genre. This theoretical divide can be tracked back to classic rhetoric, and the dividing criterion seems to be whether focus is on purpose or type. The concept of text type seems to be the result of various theoretical approaches, like speech act theory for example. The main aim of these theoretical approaches has been to identify how language is used to reach a particular communicative goal, both at macro and microlevel, and thus text type focuses on purpose. Genre, on the other hand, focuses on type, and it seems to be a more practical oriented way for mature speakers of a language to classify texts after their particular external structure and situational use. Because of these two ways of classifying texts, it is possible for two different text genres to share the same linguistic characteristics, and likewise two texts of the same genre can be very different linguistically. The distinction is that genre refers to completed texts whereas text type refers to what a text, or piece of text, does. This distinction between text type and genre, as described by Trosborg, is supported by Nord in her book, Translating as a Purposeful Activity. Here Nord argues that “genres are classified according to linguistic characteristics or conventions.” Furthermore she states that genres are certain kinds of text, which
are used repeatedly in particular communicative situations, often with the same function, and thus these texts evolve a particular conventional form, and that sometimes this form even turns into a social norm. When it comes to text types, Nord argues that these are classified on the basis of their dominant communicative function, and it is assumed that each text type covers many different genres, whereas one genre does not necessarily only cover one text type. Other scholars also points out that the concepts of text type and genre are often used synonymously. In his essay, Text Type Conventions and Translating: Some Methodological Issues, Paul Kussmaul points out that text type is an ambiguous term as it can be used to refer to the two German terms of ‘Texttyp’ and ‘Textsorte’. He argues that ‘Texttyp’ is a general classification of texts after their communicative purpose, e.g. if they are informative, expressive etc., where ‘Textsorte’ refers to specific entities such as business letters, weather reports etc. He also points out that: “The very fact that there are names in a language for specific types of communication may be taken as a sign that these must have features in common”. Thus he points out what I also logically deducted in the beginning of this chapter, namely that if any genre in fact does exist, then any particular genre must have certain characteristic features that distinguishes that particular genre from other genres. If not so, how then can any genre be claimed to exist? In their book, Politics as Text and Talk – Analytical Approaches to Political Discourse, Chilton and Schäffner argue that the two terms of text type and genre are often used synonymously but should in fact be distinguished from one another. Like Kussmaul, they argue that text type refers to the German term of ‘Texttyp’ whereas genre refers to the German term of ‘Textsorte’. These differ in that the text type is a more abstract and theoretical classification of texts based on overall communicative purpose where the term genre is used as a label to classify texts based on empirical evidence. They also provide this definition: “Genres (Textsorten) are defined as global linguistic patterns which have historically developed in a linguistic community for fulfilling specific communicative tasks in specific situations. They are a kind of generalization, based on the experience of the speakers of a communicative community”. In order to be able to define a particular genre, Trosborg argues that it is necessary to apply several defining criteria. First of all there is the communicative purpose. The concepts of field, tenor and mode also need to be added. Field covers the linguistic content or discourse that is characteristic of the text genre. Tenor covers the sender and the receivers of the text genre and their relationship. Mode deals with the medium typically used for the text genre, i.e. if it is written or spoken. Lastly, a genre may have any other kind of defining feature, if such a feature is the focus of attention for the genre. Supporting this method for identifying text genres we have
Suzanne Eggins with her book, An introduction to Systemic Functional Linguistics (Eggins 1994). Eggins provides a more practical approach to defining and classifying text genres, and just like Trosborg, she argues that any genre can be identified and defined using register analysis and examining the communicative purpose. Just like Trosborg, Eggins argues that a genre’s register consists of three distinctive aspects namely field, tenor and mode. Field refers to the subject matter of a text, or what the text is about. Tenor has to do with the interactants of the text and the relationship between them, i.e. if the interactants are close friends or a customer and a salesperson etc. Finally mode deals with how the language is used in the text and it describes if, for example, the interactants are speaking face-to-face or over the phone. But having defined the register is not sufficient to define a genre, as register merely highlights the circumstantial facts about a text. What is missing is the why’, namely why the register is the way it is, and for this purpose one needs to look at the overall purpose of the text, i.e. the communicative function. Only then will you have defined the genre. In order to define genre, Eggins brings the following two quotations by J.R. Martin: “a genre is a staged, goal-oriented, purposeful activity in which speakers engage as members of our culture.” “Genres are how things get done, when language is used to accomplish them.” My reason for re-using these two quotations is the fact that these quotes seem to reflect a point of view, or practical approach if you like, which is very close to the general point of view, or practical approach, reflected by the quotations in Trosborg’s essay referred to above. This point of view seems to emphasize that language is used in order to accomplish things in the real world, i.e. that language is used in many different situations for many different purposes. Furthermore many such situations are so conventional, both in circumstances and in terms of purpose, that these situations of language use have become genres. Lastly, language users belong to a given culture, in which they are native speakers, and it is largely due to their culture that these native speakers are able to identify which genre is applicable in which situation. So, this point of view, which is reflected by Trosborg as well as Eggins, exactly points to the fact that you need to examine the circumstances and purpose of texts in order to determine their genre, i.e. you have to examine the register and the communicative purpose. 16 Eggins argues that finding the register of a text identifies the context of the situation, and by putting this situation into the context of culture, i.e. the culture of the interactants in the situation/text, one will uncover the genre. It is through the context of culture that the text receives its meaning. Eggins also argues that “linguistic behaviour is goal oriented”, meaning that a text is only understood because the reader knows the purpose of the text. Furthermore, linguistic behaviour, i.e. a text, takes place in a particular situation in a particular culture, and it is this situation and culture that
determines what behaviour is appropriate. Eggins seem to go one step further than Trosborg as she, in addition to using register and communicative purpose to define a genre, also argues that any particular genre has a certain structure. When examining a text of a particular genre, this text will follow a certain structure of stages. As an example, Eggins demonstrates how a conversation between a customer and a clerk in shop can be said to belong to a ‘transactional genre’ and that this genre has a particular structure consisting of different stages of interaction. Some of these stages are mandatory in order for a text to belong to the transactional genre, and other stages are optional. The first stage of such a text is mandatory and would always be some kind of opening line, through which the clerk signals to the customer that he/she is ready to serve him/her. This structure of stages, which are labelled after their respective function in relation to the whole text, is known as schematic structure. Thus any text genre will have a schematic structure consisting of all the nonoptional stages or elements which need to be present in a text, in order for that particular genre to be realized. Furthermore, it is the culture in which a genre exists that determines the schematic structure of a genre, namely because it is culture that determines what behaviour is appropriate in which particular situation. This means that the schematic structure of a particular genre in culture X may differ from the schematic structure of the same particular genre in culture Y; and sometimes the genre does not even exist in culture Y, meaning that genre conventions may differ across cultures. This is relevant to know when translating, as translating between languages also means translating between cultures, and because of this there is always a possibility of running into differences in genre conventions when translating. One last important point Eggins presents, is the notion of realization patterns. As genres are particular ways of using language to achieve certain goals in particular situation, this means that genres are realized through language, i.e. genres are made real through the author’s, or speaker’s, choice of words and grammatical structure, and these choices are characteristic of texts belonging to particular genres. So, different genres will be realized through language differently, or put the other way around, “realization patterns will differ across genres.”. Likewise, different stages within a particular genre will also be realized through the author’s, or speaker’s, choice of words and grammatical structure, so “realization patterns will differ across schematic stages.”. This implies that it is possible to identify genres by examining how particular genres are realized through specific linguistic characteristics in specific texts. It also implies that it is possible to identify the schematic structure within such texts by similarly examining how different stages within these texts are realized through linguistic characteristics. 2.2. Political discourse and political speeches Before examining the particulars regarding political speeches as a genre,
it will first be necessary to touch upon the concept of discourse and in particular the concept of political discourse. First of all, as also mentioned in the discussion above, discourse is a somewhat vague term that is often used synonymously with the term text. However, there has often been a tendency in various theoretical approaches to these concepts to see text as something static, i.e. a product, and to see discourse as something dynamic, i.e. text production or understanding (Trosborg 1997: 4). When examining it from a semantic-linguistic perspective, discourse seems to be understood as that ‘thing’ which makes a text into namely that, a text, instead of just a collection of random sentences. Thus, discourse is what gives cohesion between sentences, enabling the reader to understand one sentence based on the context of the previous sentence. Similarly, a text can often be understood in relation to other texts before that. According to Chilton and Schäffner there are three general perceptions, or understandings, of the concept discourse. First, discourse can refer to real-time utterances in general. Second discourse can refer to a number of real-time utterances seen as a single language event, such as a political speech. This view also perceives a sequence of speeches, e.g. at a political debate, as one language event. Third, discourse can also be perceived as “[...] the totality of utterances in a society viewed as an autonomous evolving entity. In this sense discourse can also be seen as particular types of language use or language practises, e.g. medical practise discourse. This way of perceiving discourse is closely linked to the theoretical practise of discourse analysis, which focuses on making explicit how language is used to exercise power. From the above it seems difficult to pinpoint precisely what discourse is, but it appears to have something to do with practical use, or uses, of language, and it seems closely connected to the concepts of power and society. This is at least the case when examining the more precise concept of political discourse. Chilton and Schäffner approach this concept from a philosophical/rhetorical angle to begin with, drawing on the works of Aristotle and Plato. They claim that present day academic approaches to language and politics all derive from this ancient philosophical tradition of perceiving language as a tool for obtaining or exercising power: “The whole classical tradition from the sophists to the enlightenment wrestled with the relationship between persuasion, truth and morality, carrying a deep suspicion of the power of language”. As human beings we are inherently social, meaning that we socialize and form groups, and thus human nature is inherently political as we form coalitions, or social groups, based on shared perceptions of what is just and unjust, useful and harmful etc. This forming of political associations depends on the ability to communicate, and thus signalling the shared perception of values of these associations, as it is this signalling of shared perceptions of values that determines the boundaries of the group. Because
of this, political activity does not exist without the use of language, but on the other hand language did not evolve solely for the purpose of politics. On top of this philosophical foundation we find present day linguistic and discourse based approaches to politics, which tend to use real text and talk as empirical evidence, because such approaches perceive politics to be language. Furthermore, they argue that the concept of genre is important for political discourse analysis, because of the important role genres play in the exercise of power and influence. Politics and political institutions, i.e. political activities depend on “…the transference of customary forms of utterance”. This is because “genres specify patterns by which text and talk is sequentially structured, who speaks to whom, when, about what and in what manner”. From this, it seems clear that genre is important to political discourse, i.e. political language use, and therefore it highlights the importance of examining the genre when translating political discourse. When turning to the particulars regarding political speeches we have Schäffner who, in her essay, Strategies of Translating Political Texts, argues that the term of political text is a vague term that covers a wide range of text genres. She implies that political texts are instances of political discourse, i.e. political language use, and that such language use may come in many forms, both within a nation state and between nation states. As a result, she argues that political texts can cover genres such as political speeches, multilateral treaties, editorials, commentaries in newspapers, a press conference with a politician, a politician’s memoir etc. She also argues that the classification of a text as a political text can best be done based on functional and thematic criteria. Political texts are political because they are the result of or a part of politics, i.e. they are instances of language use for political activities and thus instances of political discourse.

2. The difference of translation of political and official texts from other types of pragmatic translation.

The study of pragmalinguistic specific features of social and political texts is an important, but scantily analysed direction in the contemporary linguistics. The information flow, closely connected with an international cultural and political exchange, leads to the necessity to study specific pragmalinguistic features of social and political texts and the translation of this type of texts plays an important role in the diplomatic and peaceful adjustment of global problems and establishment of friendly relationships with the other countries. Presently, problems related to the themes “International Terrorism” and “Human Rights” require an adequate understanding of the information described in foreign
newspaper articles that reflect the worldwide events that take place in a definite country. The study of specific features of social and political texts plays an important role in the contemporary linguistics. It should be mentioned that the newspaper style is characterized by logicality, conciseness, expressiveness, language means, stylistic devices, newspaper clichés, social and political lexis and terminology. The relevance of the research lies in the following areas: i. Developing political relations between countries creates the necessity to study and analyse the linguistic features of the English and Russian languages in the aspect of pragmatics. This phenomenon is explained by the fact that language is a means of impact on society; ii. Growing politicization reflects the fact that the language is functioning in the field of politics through the following notions: the language of politics, social and political text, social and political lexis; iii. Aggravation of conflicts between countries leads to the study of specific pragmalinguistic features of social and political texts; iv. The research is relevant due to comparative and contrastive translation analysis of social and political texts. The object of the research is source and target political texts in the English and Russian languages. The subject of the research is pragmalinguistic features of the texts that are scantly analysed. The research is based on 453 social and political texts, editorials and feature articles in the English and Russian languages; the volume of each text is about 6000 characters. The analysed texts are taken from the newspapers “The New York Times”, “The Kazakhstan Monitor”, “International Herald Tribune”, “The Times”, “The Guardian”, “The Independent”, “Financial Times” and journals “The Chronicle Review”, “Kazakhstan and Contemporary World”, eISSN: 2357-1330 Selection & Peer-review under responsibility of the Conference Organization Committee 50 “Newsweek”, “Time”, “The Economist” etc. Selection of newspapers and journals is justified by the fact that they are available all over the world. The theoretical and methodological basis of the research is work of famous linguists and translatologists such as Galperin, I.R. (1981), Komissarov, V.N. (2000), Breus, Y.V. (2004), Novikova, Y.Y. (2001), Petrova, L.D. (1982), Pivvuyeva, Y.V. (2004), Dvojolina, Y.V. (2004), Znamenskaya, T.A. (2004), Chebotareva, V.V. (2008), Lukanina, M.V. (2003), Mazhutis, M.V. (2006), Terekhova, Y.V. (2006), Minyar-Belorucheva, A.P. (2007), Vdovina, O.A. (2007) who are interested in the research of pragmatic, lexical, semantic, stylistic, and syntactic features of texts. 2. Problem Statement 2.1 Pragmatic aspect of research Analysing specific features of this type of texts, it should be noted that social and political texts are characterized and defined by communicative, informational and political strategies. In addition to this, social and political texts are easily recognizable and perceptible to the
reader. The analysis of texts is aimed at their specific pragmatic features. Text is an integral phenomenon that includes extralinguistic and intralinguistic features of its structure and organization. Taking into account two main functions of social and political texts: information and impact, it is obvious that this type of text has a definite pragmatic adjustment (Novikova, 2001, p. 69-70). In the judgment of many linguists and translatologists, the main pragmatic adjustment is the analysis of differences in the perception of one and the same text by the representatives of various cultures, participants of different communicative acts etc. Taking into consideration the above mentioned information, the researcher observes differences in knowledge, notions, interpretation and behavioral norms. The necessity to overcome the differences in the pragmatic relation to the information described in the source text and target text is a cardinal pragmatic problem (Petrova, 1982, p. 14). Analysing the translation of social and political texts, it should be mentioned that pragmatic aspect plays an important role in this creative process. Many outstanding translatologists pay a special attention to the fact that a translator should take into consideration not only to denotative and connotative components, but also the most important pragmatic component. The pragmatic component is defined by the correlation between the language and addressee of an information. These factors show the correspondence of extralinguistic reaction to the source text and target text recipients to the information (Pivvuyeva and Dvoinina, 2004, p. 161-162). It is expedient to analyse a pragmatic component of social and political texts which reflect a political image of a definite state or country. Firstly, the author of the text can describe the events that are objectively characterized from the positive or negative point of view. According to this fact, a political image of the state could be characterized with a positive or negative sign. This sort http://dx.doi.org/10.15405/epsbs.2015.01.7 eISSN: 2301-2811 / Corresponding Author: Victoria Subbotina Selection and peer-review under responsibility of the Organizing Committee of the conference 51 of information is described in analytical articles where the author following the formal style describes the facts impartially and objectively (Novikova, 2001, p. 70). Secondly, authors of social and political texts, having their own social status and political bias towards the events, introduce their point of view, personal appraisal and judgments while writing the articles. Therefore, the information described is interpreted through the subjective worldview of the author. In addition to this, the author uses various language manes and techniques, for instance, lexical, stylistic, and grammatical features to reflect the pragmatic function of the text. This phenomenon could be explained by the genre diversity and various purposes of the texts. The author of the text can use
complex syntactic structures and compound sentences, stylistic devices: metaphors, metonymies, oxymoron etc. The proposed diagram gives the opportunity to define the main objectives of this research. In the course of research analysis it should be noted that language means, purpose, stylistic devices of social and political texts form the text pragmatics.

3. History of political translation

Political science as a separate field is a rather late arrival in terms of social sciences. However, the term "political science" was not always distinguished from political philosophy, and the modern discipline has a clear set of antecedents including also moral philosophy, political economy, political theology, history, and other fields concerned with normative determinations of what ought to be and with deducing the characteristics and functions of the ideal state.

Ancient

The antecedents of Western politics can be traced back to the Socratic political philosophers, Plato (427–347BC), Xenophon (c. 430–354 BC), and Aristotle ("The Father of Political Science") (384–322 BC). These authors, in such works as The Republic and Laws by Plato, and The Politics and Nicomachean Ethics by Aristotle, analyzed political systems philosophically, going beyond earlier Greek poetic and historical reflections which can be found in the works of epic poets like Homer and Hesiod, historians like Herodotus and Thucydides, and dramatists such as Sophocles, Aristophanes, and Euripides.

During the height of the Roman Empire, famous historians such as Polybius, Livy and Plutarch documented the rise of the Roman Republic, and the organization and histories of other nations, while statesmen like Julius Caesar, Cicero and others provided us with examples of the politics of the republic and Rome's empire and wars. The study of politics during this age was oriented toward understanding history, understanding methods of governing, and describing the operation of governments. Nearly a thousand years elapsed, from the foundation of the city of Rome in 753 BC to the fall of the Western Roman Empire or the beginning of the Middle Ages. In the interim, there is a manifest translation of Hellenic culture into the Roman sphere. The Greek gods become Romans and Greek philosophy in one way or another turns into Roman law e.g. Stoicism. The Stoic was committed to preserving proper hierarchical roles and duties in the state so that the state as a whole would remain stable. Among the best known Roman Stoics were philosopher Seneca and the emperor Marcus Aurelius. Seneca, a wealthy Roman patrician, is often criticized by some modern commentators for failing to adequately live by his own precepts. The Meditations of Marcus Aurelius, on the other hand, can be best thought of as the philosophical reflections of an emperor divided between his philosophical aspirations and the duty he felt to defend the Roman Empire from its external enemies through his
various military campaigns. According to Polybius, Roman institutions were the backbone of the empire but Roman law is the medulla.

**Medieval**

With the fall of the Western Roman Empire, there arose a more diffuse arena for political studies. The rise of monotheism and, particularly for the Western tradition, Christianity, brought to light a new space for politics and political action. Works such as Augustine of Hippo's *The City of God* synthesized current philosophies and political traditions with those of Christianity, redefining the borders between what was religious and what was political. During the Middle Ages, the study of politics was widespread in the churches and courts. Most of the political questions surrounding the relationship between church and state were clarified and contested in this period.

The Arabs lost sight of Aristotle's political science but continued to study Plato's *Republic* which became the basic text of Judeo-Islamic political philosophy as in the works of Alfarabi and Averroes; this did not happen in the Christian world, where Aristotle's *Politics* was translated in the 13th century and became the basic text as in the works of Saint Thomas Aquinas.

**Renaissance**

During the Italian Renaissance, Niccolò Machiavelli established the emphasis of modern political science on direct empirical observation of political institutions and actors. Machiavelli was also a realist, arguing that even evil means should be considered if they help to create and preserve a desired regime. Machiavelli therefore also argues against the use of idealistic models in politics, and has been described as the father of the "politics model" of political science. Later, the expansion of the scientific paradigm during the Enlightenment further pushed the study of politics beyond normative determinations.

**Enlightenment**

The works of the French philosophers Voltaire, Rousseau, Diderot to name a few are paragon for political analysis, social science, social and political critic. Their influence leading to the French revolution has been enormous in the development of modern democracy throughout the world.

Like Machiavelli, Thomas Hobbes, well known for his theory of the social contract, believed that a strong central power, such as a monarchy, was necessary to rule the innate selfishness of the individual but neither of them believed in the divine right of kings. John Locke, on the other hand, who gave us *Two Treatises of Government* and who did not believe in the divine right of kings either, sided with Aquinas and stood against both Machiavelli and Hobbes by accepting Aristotle's dictum that man seeks to be happy in a state of social harmony as a social animal. Unlike Aquinas' preponderant view on the salvation of the soul from original sin, Locke believed man comes into this world with a mind
that is basically a tabula rasa. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and equality, seeking peace and survival for man.

The new Western philosophical foundations that emerged from the pursuit of reason during the Enlightenment era helped pave the way for policies that emphasized a need for a separation of church and state. Principles similar to those that dominated the material sciences could be applied to society as a whole, originating the social sciences. Politics could be studied in a laboratory as it were, the social milieu. In 1787, Alexander Hamilton wrote: "...The science of politics like most other sciences has received great improvement." (The Federalist Papers Number 9 and 51). Both the marquis d'Argenson and the abbé de Saint-Pierre described politics as a science; d'Argenson was a philosopher and de Saint-Pierre an allied reformer of the enlightenment.

Other important figures in American politics who participated in the Enlightenment were Benjamin Franklin and Thomas Jefferson.

19th century

The Darwinian models of evolution and natural selection exerted considerable influence in the late 19th century. Society seemed to be evolving ever upward, a belief that was shattered by World War I.

"History is past politics and politics present history" was the motto of the first generation of American political scientists, 1882-1900. The motto had been coined by the Oxford professor Edward Augustus Freeman, and was enshrined on the wall of the seminar room at Johns Hopkins University where the first large-scale training of America and political scientists began. The founding professors of the field included Herbert Baxter Adams at Johns Hopkins, John Burgess and William Dunning at Columbia, Woodrow Wilson at Princeton, and Albert Bushnell Hart at Harvard. Their graduate seminars had a thick historical cast, which typically reflected their experience in German University seminars. However, succeeding generations of scholars progressively cut back on the history and deliberate fashion. The second generation wanted to model itself on the physical sciences.

In the Progressive Era in the United States (1890s-1920s), political science became not only a prestigious university curriculum but also an applied science that was welcomed as a way to apply expertise to the problems of governance. Among the most prominent applied political scientists were Woodrow Wilson, Charles A. Beard, and Charles E. Merriam. Many cities and states set up research bureaus to apply the latest results.

Since 1920

The American Political Science Association, established in 1903, is the largest professional association of political scientists.

Behavioralism
Behavioralism (Behaviouralism) is an empirical approach which emerged in the 1930s in the United States. It emphasized an objective, quantified approach to explain and predict political behavior. Guy says "Behaviouralism emphasized the systematic understanding of all identifiable manifestations of political behaviour. But it also meant the application of rigorous scientific and statistical methods to standardize testing and to attempt value free inquiry of the world of politics... For the behaviouralist, the role of political science is primarily to gather and analyze facts as rigorously and objectively as possible. Petro p 6 says "Behavioralists generally felt that politics should be studied much in the same way hard sciences are studied." It is associated with the rise of the behavioral sciences, modeled after the natural sciences. As Guy notes, quote=The term behaviouralism was recognized as part of a larger scientific movement occurring simultaneously in all of the social sciences, now referred to as the behavioural sciences." This means that behavioralism tries to explain behavior with an unbiased, neutral point of view.

Behavioralism seeks to examine the behavior, actions, and acts of individuals – rather than the characteristics of institutions such as legislatures, executives, and judiciaries and groups in different social settings and explain this behavior as it relates to the political.

**Systems**

Gunnell argues that since the 1950s the concept of system was the most important theoretical concept used by American political scientists. The idea appeared in sociology and other social sciences but David Easton specified how it could be best applied to behavioral research on politics.

4. **Difficulties in political translation**

Difficulties in translating “politically correct” and sensitive terms from English II.1. Theoretical premises In order to be appropriate, any translation must follow certain rules and theoretical requirements and, apart from certain innate qualities (the ability of learning foreign languages, of making quick shifts from a source language into a target language, of intuitively choosing the best from a number of possible variants), the translator must also master a theoretical frame that is sure to assist a work well done. In what “politically correct” terms are concerned, two major theoretical topics could represent the basis for the present paper: Gideon Toury’s comments on the choice between accuracy and acceptability, adapted to the translation requirements of any “sensitive” text, and Pinker's opinions about what he calls the “euphemism treadmill”. Toury’s research is focused mainly on Bible translations, but the idea that a translation should not simply follow the line of accuracy, but also conform to the cultural specificity of the target language, in
order to be accepted by target readers, has given rise to a heated debate as well as to a number of critical opinions. Nida’s famous comment on the biblical story of “Jesus walking on water” (which, according to this rule, would risk being translated into “walking on sand” or “on a swamp” in geographical areas where “water” is scarce) is only an example. Acceptability is a strong criterion in a religious context; therefore a "politically correct" translation of such a text should be in conformity with the cultural rules of the target cultural space. However, in the case of translations, the chosen equivalent cannot move away from the initial meaning of the respective word or expression in the source language variant, leading to misinterpretations or inaccurate rendering of the core meaning. A translation aiming to be adequate in the context of the target culture is focusing on the ultimate goal (gaining the approval of readers). Also, certain target languages may not include enough synonyms or variants for a chain of terms expressing the same concept at different stages of its evolution (e.g. the successive terms referring, in American English, to people belonging to the now called Afro-American community). The topic of successive terms denoting the same category, being replaced in turn due to the fact that the usage of those words in certain contexts may fill them, one by one, with a negative connotation was largely treated by the Canadian experimental psychologist Steven C. Pinker who called this development a “euphemism treadmill”. Furthermore, Pinker refers to some of the deeper reasons for the change of attitude against certain words – especially as seen in a context: “Most words and parts of words have many meanings, and when we listen to someone speak, our brains have to find the right ones. Some recent laboratory experiments indicate that this is a two-stage process. First, all the meanings of a word, including inappropriate ones, light up in the brain. “Only later, the author adds, “misinterpretation is repressed by our analysis of the context”. Starting from what seems to be a genuine effort to avoid any sensitive topic, euphemisms lose their initial value and become negative denominants themselves, then being replaced by something else. This chain development is specific especially for the American culture today; linguistic efforts to satisfy everybody's ego may lead to funny results though, as shown in some of the examples below. II.2. Solutions for translating “sensitive” texts Both translation theory and common sense will agree that a good translation must rely on thorough cultural background knowledge on the part of the translator. Linguistic Научни Трудове На Русенския Университет - 2008, том 47, серия 5.3 - 26 - performance is never enough if it is not doubled by a detailed research on the general topic, as well as by an unbiased attitude towards “sensitive” topics. The most significant difficulty, in what politically correct terms are concerned, is the fact that they seem to grow in number by the day, and translators possibly regret
the absence of relevant dictionaries, although these would probably be subject to endless add-ups and changes. In English, several topics arguably require constant updating to keep up the pace with public attitude: gender, religion (and the festivals and celebrations related to it), social status (including names of professions) and disabilities of any kind. Racial issues stepped further back from the limelight once the reference to geographical specificity (Afro-American, AsianAmerican, Native American etc.) replaced the old pejorative words. As for the Romanian counterparts of these categories, one can surely be excluded, due to the fact that the male component is mostly irrelevant in job names; some of them preserve the masculine form (due to the influence of French in earlier periods of the formation of our language) irrespective of the gender of the person involved (e.g. “senator”, “deputat”, “profesor”, “avocat”, “rector” etc.), while others have specific derivate forms for each gender (actor/actriță; doctor/doctorită, polițist/polițistă etc.) But what should a translator do when faced with job names such as “transparent-wall maintenance officer”, "sanitation engineer" or even "custodian" – that is, the current replacements for “window cleaner” or “janitor” respectively? Any previous knowledge on army and engineering matters or museum clerks can be of no help, and the translator must rely exclusively on his/her understanding of the context. Bible exegetes hold it that the word of God must be preserved as such, without any misinterpretations - but what is to be done if the modern translator into English chooses to replace the word "man" (ignoring its alternative generalizing character) with "people", in examples such as "Man does not live by bread alone" (excerpt from Matthew 4.4, in the 1996 NIV Inclusive Language Edition). Even the Christmas season has undergone appropriate tailoring, as the variant “Winter Holyday” (or “Winterval” in Britain) grows in importance. But the translation of the latter variant would completely lose its magic significance (as we, Romanians, were well aware during Communist times, when Moș Crăciun, the equivalent for Santa Claus- Father Christmas, was replaced by a neutral Moș Gerilă roughly translatable by Father Frosty, impossible to link to Christmas celebrations). References such as AD or BC may well become inadequate in the near future, and they are sometimes replaced by “common era” (or CE) and “before common era” (BCE). True enough, we live among followers of other religions - but so far nobody has thought of replacing the Hindu Diwali (a festival of lights), the Ramadan or the Hannuka with politically correct terms that would also satisfy Christians. Also, the word “common” is often associated with the meaning of “average” or "ordinary" – both with a possibly derogatory connotation. Translation difficulties are more obvious in cases such as the chains of terms (euphuism treadmill) related to certain disabilities. Bibliographical references cite widely known examples such as: "lame – crippled – handicapped –
disabled – physically challenged – with differing abilities” – an impressive number of variants that would pose a challenge even for the brightest of translators. Such a translation would surely use archaisms and the technique of compensation in order to cover for the existing white spots in the target language corpus. However, other difficulties may arise when some of the above words are used in completely different contexts, as shown in the following quote from Wikipedia “The word "lame" from above, having faded from the vernacular was revitalized as a slang word generally meaning "not living up to expectations". Connotation of a euphemism can also be subject-specific. The term "handicap" was in common use to describe a physical disability; it gained common use in sports and games to describe a scoring advantage given to a player who has a disadvantageous standing in ability, and this definition has remained common, even though the term as describing physical disability Научни Трудове На Русенския Университет - 2008, том 47, серия 5.3 - 27 - has mostly faded from common use. One exception to this is in the United States when designating "handicapped" parking spaces for such individuals”. Due to space restrictions the following table presents only a few examples of the evolution of certain words or terms under the rule of political correctness, as well as a suggested translation into Romanian. However, the author has already gathered a significant number of such examples. (as well as quotations and literary excerpts) which may be the basis for a future extended glossary on the topic. The effects of globalization could have certain effects on the development of this specific topic, and many words as we know them today could cease to be used, for the same reason. Original term Politically correct variant (EN) Romanian translation Cripple (polite: lame) handicapped – disabled – physically challenged – with differing abilities Olog - şontâc – handicapăt – cu dizabilităţi – cu nivel diferit de abilitate (there is no equivalent for “physically challenged” – which, in a calque translation, would be “cu provocări de ordin fizică" and would make no sense in Romanian; the first two variants are regional terms with a negative connotation) Window cleaner Maintenance worker - transparentwall maintenance officer Spălător vitrine şi geamuri (a descriptive term for what this job involves) Garbage man Nightman – sanitation personnel – sanitation engineer Vidanjor – muncitor la salubritate - the term is considered neutral, and the descriptive variant is curăţitor canale Used cars Second-hand cars – pre-owned vehicles Maşini uzate - maşini la mâna a doua (no updated variant for the latest politically correct term Torture Painful procedures - Interrogation support - Enhanced interrogation technique – Persuasion Tortură – tehnici extreme de interogare (but the latter is very rarely used, except for official documents Poverty support Poor relief – welfare Ajutor pentru săraci (descriptive, initially with no negative connotation) – stipendie – asistenţă socială Fat, obese Overweight - physically challenged - heavyset – person
of substance – fat-positive – heavily laden - horizontally challenged Gras – solid – supraponderal (the last term is also used in medical definitions; no equivalent yet for the latest English term - “positive” has a + connotation and is only used to mean „optimistic”) What the hell is going on? What the darn.../ what the heck.../ what the dickens...etc. Dracu’ (regional expression gradually replaced by "naiba" - no evolutions equivalent for the En term Homosexual Fag(got) – Queer – Fairy - Gay – belonging to a sexual minority Homosexual – Sodomist – Pederast - Homo – Gay (the English term was preferred as such - more neutral) Научни Трудове На Русенския Университет - 2008, том 47, серия 5.3 - 28 - Original term Politically correct variant (EN) Romanian translation American Citizen of the US (for fear of hurting the feelings of Canadians, as well as of Southern Americans) In Romanian American continues to refer to US citizens and no alternative term is being used Midget Short person – vertically challenged Pitic Homeless Residentially flexible Vagabond (pejorative), om al străzii Body odour (stink) Nondiscretionary fragrance Putoare, miros urât Being wrong Being differently logical A nu avea dreptate (neutral) Mutt (a person of mixed racial descent) Multiracial - Mongrol Corcitură (pejorative) - Metis Conclusions The above list of examples could continue forever. New words of the same kind (rarely used by those whose sensibilities are at stake) are being invented and applauded. The euphemistic speech trend of the 20th and 21st centuries has long become a challenge for native speakers, as well as for learners of English. Pushing the limits of the morally accepted language becomes a problem for any translator. In many cases, changes of terminology do not trigger changes at the level of mentality or social behaviour; consequently, the deep causes of discrimination continue to exist. Although the role of the translator is not that of lobbying for moral issues, he/she can only abide by the rules which govern the language in consonance with the society they live in at a certain moment in time. From the translator’s point of view, this will continue to be a challenge in the effort to produce the best possible alternative of any source text. The linguistic and cultural transfer of such texts must rely on a thorough knowledge of both concepts and translation strategies and, in approaching a source text, the translator must remember Roland Barthes’ words, whereby any text “… is itself already a plurality of other texts, of infinite codes or, more precisely, whose origins are lost

Lecture 34.
Translation of legal texts
Plan:

1. Peculiarities of legal texts
2. The difference of legal texts from other types of pragmatic texts.
3. The history of translation of legal texts

4. Difficulties

1. Peculiarities of legal texts

Legal translation

Complexity of legal translation by Peter Sandrini.

**Legal translation** is the translation of texts within the field of law. As law is a culture-dependent subject field, the work of legal translation and its products are not necessarily linguistically transparent.

Only professional translators specialising in legal translation should translate legal documents and scholarly writings. The mistranslation of a passage in a contract, for example, could lead to lawsuits and loss of money.

When translating a text within the field of law, the translator should keep the following in mind. The legal system of the source text (ST) is structured in a way that suits that culture and this is reflected in the legal language; similarly, the target text (TT) is to be read by someone who is familiar with the other legal system (corresponding to the jurisdiction for which TT is prepared) and its language. Most forms of legal writing, and contracts in particular, seek to establish clearly defined rights and duties for certain individuals. It is essential to ensure precise correspondence of these rights and duties in the source text and in the translation. Legal translation may also involve, certificates of accuracy, witness statements, depositions, trusts, wills, articles of incorporation, litigation documents, immigration documents, property/exhibit labels and in some cases attendance in court by the translator(s).

Apart from terminological lacunae, or lexical gaps, the translator may focus on the following aspects. Textual conventions in the source language are often culture-dependent and may not correspond to conventions in the target culture (see e.g.
Linguistic structures that are often found in the source language may have no direct equivalent structures in the target language. The translator therefore has to be guided by certain standards of linguistic, social and cultural equivalence between the language used in the source text (ST) to produce a text (TT) in the target language. Those standards correspond to a variety of different principles defined as different approaches to translation in translation theory. Each of the standards sets a certain priority among the elements of ST to be preserved in TT. For example, following the functional approach, translators try to find target language structures with the same functions as those in the source language thus value the functionality of a text fragment in ST more than, say, the meanings of specific words in ST and the order in which they appear there.

Different approaches to translation should not be confused with different approaches to translation theory. The former are the standards used by translators in their trade while the latter are just different paradigms used in developing translation theory. There is a confusion between the names of some of the translation standards used in legal practice. Not many lawyers and judges are familiar with the terminology used in translation theory, and they often ask court interpreters and translators to provide verbatim translation. They often view this term as a clear standard of quality that they desire in TT. However, usually it does not mean to provide verbatim translation in the meaning of the standard described in translation theory with which they are not familiar. Their use of this term is based on a layperson's misconception that an accurate translation is achieved simply when "the correct" words of the target language are substituted for the corresponding words of ST. In reality, they just want to have a faithful and fluent translation of ST having no doubt that a good translator will provide it. They do not realize that word-by-word translations could sound as complete nonsense in the target language, and usually have no idea of different professional translation standards. Many translators would probably choose to adhere to the standard that they themselves find more appropriate in a given situation based on their experience rather than to attempt to educate the court personnel.

Translators of legal texts often consult law dictionaries, especially bilingual law dictionaries. Care should be taken, as some bilingual law dictionaries are of poor quality and their use may lead to mistranslation.

**Translator requirements**

A legal translator must have the competencies in three areas: competency in the target language's particular writing style, familiarity with the pertinent terminology
and general knowledge of the legal systems of the source and target languages. There is no room for word for word translation when translating legal documents. Due to this, the professional translator of legal documents must be part detective, legal scholar and linguist with the amount of research work that needs to be done to be able to decode the source and write its actual meaning that will never, in any circumstances, deviate from the originate content, even if an exact translation is not possible.

Likewise, the translator must understand where the translation is to be used as this will affect the approach when translating the document. It definitely affects several parameters, including tone or register, syntax, phraseology and terminology. When the source text is not well written, it is also the job of the translator to decide whether to translate it into something vague as the original or make it meaningful, which could be the case but was hampered by poor writing.

Legal document translation is such a demanding task. It requires professional legal translators that have the right academic background, and are backed by years of legal translation expertise.

Application of theories and strategies in the process of legal translation After discussing the theories that seem to demonstrate the fundamentals of the proper approach to translating specialized legal texts, it is necessary to show how those theories apply to actual translations. To perform such a translation, a two-fold approach is necessary on the part of a translator. Firstly, he is obliged to decipher all of the meanings included in a source text through the detailed analysis of its contents. Such analysis will not only be of a linguistic nature, but it also necessitates some specialist legal knowledge of the text’s contents if it is to be understood properly. This means that the translator must engage in the analysis of some of the legal bases of the text’s meaning. The best way to do this is to either study the actual Acts and Regulations which govern the shape of a document, or find some other accessible information, or credible consultants through which any possible doubts can be dispelled. Following this, if the translator is sure about what each part of the source text exactly means, the next level of the translation can take place, namely seeking out the best vocabulary and linguistic structures with which to express the meanings included in the source text. There are three ways to do this: 1. By retaining some cultural-specific elements, such as the names of institutions, the titles of officials, or actual legal regulations etc. In such circumstances, some translator's notes will be needed to explain the sense of ideas, particularly when the source information is left in the original language; 2. By localising common elements within the meaning that are different in form in the
source and target language, such as different formats of dates, times, currencies, weights, measures, and more specific legal terms; 3. And, most easily, by the equivalent translation of content that is similar in form and meaning in both cultures. Comparative analyses that utilize comparative corpora, term databases, glossaries, websites, etc. are of great help when carrying out the work mentioned in points 2 and 3 above. Yet the translator should always bear in mind the most common rule of translation of such culturally-rooted texts, namely first be faithful to the source language culture’s principles. There is a further level to be included in the process of translation, which relates to its recipient. The kind of reception that the work receives is the final proof of how correct, or otherwise the translation is. Accordingly, obtaining such feedback information may be an additional factor of interest to the translator. 4. Methodological hints in legal translation 8 The process of translation, as required by theory and suggested practice, must be conducted according to consciously followed rules, both by qualified translators and, in training, by novices. However, these constitute only the introductory stage of each translation process, with the remainder depending upon the translator’s consciousness, imagination, creativity and flexibility. This is highlighted by Newmark: In theory, names of single persons or objects are ‘outside’ languages, belong, if at all, to the encyclopedia not the dictionary, have […] no meaning or connotations, are, therefore, both untranslatable and not to be translated. In fact, while the position is nothing like so simple, the principle stands that unless a single object’s or a person’s name already has an accepted translation it should not be translated but must be adhered to, unless the name is used as a metaphor. If the name becomes commonly used, it may be modified in pronunciation and spelling; but nowadays, when people have become as jealous of their names as of their national and linguistic independence, this is not likely. (Newmark 1984: 70). Accordingly, our contribution is to provide some concrete examples of how to deal with legal translation on the basis of the three strategies identified in part 3, on the basis of the literature and personal experience. We will do so with a comparative study of English and Polish official texts (mainly different kinds of certificates and diplomas). When it comes to this type of texts, with the cultural-specific elements widely used, the aim of which is the delivery of personal information, its recognition and application, the strategy is generally to retain original forms without cultural adaptation. This normally means using the simplest translation equivalents as suggested by dictionaries, glossaries, encyclopedias or other credible sources. Moreover, some elements must also be left untouched (e.g. addresses, names of people and places). Borrowings, calques, naturalizations or descriptive translations are commonly used because the first and most critical rule in the translation of such texts (apart from being communicative) is the retention of
the source cultural elements. This is done with official names of countries, institutions, job titles, and the forenames of the holders of the documents. We also retain the sense (or names) of administrative units, the names of normative acts governing the formats of the documents if they are mentioned, and the references to all forms of proof of authenticity – stamps, watermarks etc. It is even possible to somehow adjust the format of the documents to assure the target reader that the document they are dealing with is the official one, albeit in a 9 different language. Of course, this last principle is not common, and is not a requested rule. When it comes to the names of institutions, it is sometimes difficult to find a foreign language equivalent in accessible sources like dictionaries, glossaries, or corpora. If the institution itself does not suggest the officially established and acceptable version of its name, the only solution is to borrow the original name and add the translator’s version of descriptive translation, or sometimes a calque (the only excuse for using the name of an equivalent institution in the target culture is the situation in which the functions of both institutions are similar and there is no better solution). However, we must remember that the translation is introduced after the first appearance of the original term for informative purposes, as the most appropriate strategy is still to use the original versions of such names. There should be no doubt about the appropriate way of translating the official functions of the individuals referred to in the documents. Again the rule is to retain the sense and not to try to adapt the functions to the target culture’s requirements. If the translator has doubts about choosing an equivalent for a function which does not correspond to the target culture, the best way forward is to read the actual legal regulations relating to the translated documents, which usually provide detailed information about the principles behind their usage, their contents and issues. For example, a British or Polish translator, in whose countries there are comparable rules for the solemnization of a civil marriage, may wonder why we find such terms as judge or clerk, and not registrar, in American marriage certificates (e.g. in the State of Illinois). But after the analysis of the contents of chapter 40, paragraph 209 of the “Illinois Marriage and Dissolution of Marriage Act” (750 ILCS 5/), which states that the marriage ceremony must proceed in the presence of a judge or a county clerk, the translator can be sure that the simplest non-adapted terms that are chosen according to the strategy of word-for-word translation, are the most appropriate, even if they may not correspond to the target culture. Having read the act referred to, the translator will have no doubts about the function of the certificate itself since its title, “Marriage License,” does not directly suggest that the document is a marriage certificate. According to the laws in Illinois, the document acquires the power of a marriage certificate after being signed by an appointed individual in the space provided and sent to the institution responsible
for keeping marriage records. When it comes to the title, it should be translated literally, possibly with some translator’s notes, again to keep the source culture’s rules. Generally, as has already been stated, the translation process in the type of texts described should be reduced to an attempt to render the meaning of the source information within the target language, according to the principle that the strict correspondence of 10 meaning is retained by word-for-word, literal or transpositional translation. The situation is similar when we refer to strategy number 3 above, which concerns content that is similar in form and meaning in both cultures. In such a case no adaptations will be needed. The main rule of translation should be the parallelism of terminology and using grammar and stylistic rules that are adequate to the target language’s conventions. All of these will mainly be applied to the titles of documents, headings that refer to personal data, school subjects and some formulations of certification. A completely different strategy, based on cultural adjustments and the attempt to express the same ideas but in different ways, will be needed when the source and target languages differ in some aspects of cultural and linguistic traditions, but the ideas expressed are universal. This applies to elements such as dates, times, systems of measures and weights or some more detailed legal terms. In situations where the traditions differ and there is only minimal correspondence between culturally-rooted ideas, like with scales of school marks, scientific titles, currencies, it is better to leave the original versions untouched and add the translator’s notes by way of explanation. Universal ideas, put in different schemes or linguistic terms, became the foundation of localization at the beginning of 1980’s, and was first applied to software and, subsequently, to on-line product distribution. Lately, as already stated, the idea of localization has spread even further, and involves many other types of texts. Legal translation in particular has to take such cultural differences into consideration because otherwise, the falsification of data might occur. For example, in the documents analyzed for this article, the expression of time in the “Standard Certificate of Live Birth” of Suffolk County in Massachusetts, which is put as 2.53 p.m., must be changed into 14.53 in the Polish tradition, as the official Polish system uses a 24-hour clock. The same applies to the date 11.30.1983, the 30th of November, which in this case is obvious, but would not be so if 30, as a reference to a day, was a number from 1 to 12. When it comes to currencies, in the translation of such legal documents as discussed here, they should not be changed as they constitute the culturalmarking element, and the precise amounts are not relevant for the target document version. This usually relates to money paid for the issue of official documents and reveals another translation pitfall, which is the term used for this type of fee. The Polish term opłata skarbowo would have a literal translation ‘fiscal fee’, which is used in the
UK while paying for official procedures involving notary fees. The required translation is ‘stamp duty’, so in this case, localization procedure concerning properly chosen legal terminology in a quite a 11 different legal system is necessary. Another localization problem could be school marks or scores, mentioned before. To keep the original cultural requirements, they are usually rendered in the form in which they exist in a source document, sometimes with the translator’s remarks or explanatory footnotes, but there are situations in which some target interpretations must be included. For example a mark named as pass in the British “Joint Matriculation Board School Certificate” (Kierzkowska 1998: 28), does not exist in the Polish examination system and is used just for marking credits, when a grade is not needed (it does not have a status of a grade, which is generally required for exams). Usually, even if different systems are allowed within a country, e.g. percentages, numbers, letters, or grades, they are used consistently in one document. In this case, the Polish system does not normally accept such an unadjusted mark and the translator would instead have to replace the term pass with a descriptive variant (e.g. ocena pozytywna - ‘unstated positive grade’) or use an abbreviation zal., corresponding to the original, normally used when credits are obtained. He may also, more riskly, introduce a little demoting grade such as ‘satisfactory’, or ‘poor’, as sometimes in the Polish academic practice, a mark pass is given to students whose performance during a course is not exemplary. The choice of grade would be dependent on the type of school (the higher education system normally uses 4 grades, with very good, good, satisfactory and unsatisfactory, whereas secondary schools add two additional grades – poor and excellent). Sometimes such elements like references to job titles need adaptation too, even if in business they are usually borrowed. In Polish, instead of M.D. after a name for the title of a doctor of medicine, an abbreviation lek.med. is used before a doctor’s name. Speaking of order, in some Polish documents, the regular order in a person’s name – a forename first and then a surname, is reversed. It is considered an inappropriate style, although in other cultures it is officially accepted. This is most often the situation with technical qualifying certificates, prescriptions, patients’ information cards etc. The translator should remember to change the order to the correct version. If this is not done, this kind of information and all the other elements just described, would not have a true legal meaning. It is for this reason that those processes of adaptation, or as some prefer to call them – localization, need particular care and knowledge on the part of the translator. When all of the strategies and methods are combined and incorporated, the produced translation should be an easily understandable text, with credible references to the legal requirements of the target language culture. Such translation should be a duty rather than an ambition of the translator.
2. Difference of legal texts from other types of texts

Issues in Legal Translation

“(…) not every man is able to give a name, but only a maker of names; and this is the legislator, who of all skilled artisans in the world is the rarest (…)"

But (…) the knowledge of things is not to be derived from names. No; they must be studied and investigated in themselves (…) and no man of sense will like to put himself or the education of his mind in the power of names; neither will he so far trust names or the givers of names as to be confident in any knowledge which condemns himself and other existences to an unhealthy state of unreality (…)”

Plato, Cratylus (Jowett translation)

According to Plato, words are unreliable guides to the ideal (the goal of all knowledge) because one cannot know how good a job the lawgiver did in making them, and because they have subsequently been subject to change by “people who care nothing for the truth, but only for the shape of their mouths.”¹ Likewise, lawyers must often face a contrast between an ideal vision of “the law” and the reality of legal life, which is made up more by precedents subject to interpretation than by statutes carved in stone. These difficulties are compounded in the cross-border context due to the additional complexities of different languages as well as different legal systems.

In solving international legal problems, a lawyer will be dealing with words, and the accuracy of a written legal document depends largely on word selection, syntax and good sentence structure. According to A. Samuel Adelo, “the lawyer must then depend on a translator to render the words he uses in a legal document into another language.” Conversely, a lawyer in international practice will often require the services of a translator to render foreign documents (usually drafted by an attorney subject to equally demanding requirements relating to word selection, syntax and sentence structure) into the lawyer’s native language. Unfortunately, lawyers often underrate the importance of selecting a good translator to accomplish these important tasks.

Legal translation is often more difficult than other types of technical translation because of the system-bound nature of legal terminology. Unlike scientific or other technical terminology, each country has its own legal terminology (based on the particular legal system of that country), which will often be quite different even from the legal terminology of another country with the same language. In “Culture Clash: Anglo-American Case Law and German Civil Law in Translation,” Sylvia A. Smith explains that the system-bound nature of legal text means that successful translation into another language requires competency in at least three separate areas: first, a basic knowledge of the legal systems, both of the
source and target languages; second, familiarity with the relevant terminology; and third, competency in the specific legal writing style of the target language. Without these competencies, the translator’s rendition will be a word-for-word translation that is often incomprehensible.

Thus, the professional legal translator must be part linguist, part legal scholar and part detective, willing and able to search out and define legal concepts expressed in the source language of a document that may not even have an equivalent in the language or legal system of the target text. The translator must first decode the source text and reconstruct its meaning in the target text. In many cases, the translator is limited to finding a functional equivalent for a word or phrase or a parenthetical explanation because an exact translation is impossible.

A good legal translator also knows that even within the legal field there are completely separate areas of law that require specific translation techniques: a contractual document has little in common with a will, an administrative certificate, a judicial decision or a statute, to name a few examples.

The translator knows that he or she must consult not only a monolingual legal dictionary, but also a treatise regarding the subject matter, and that bilingual dictionaries, while useful, should be used with caution.

The professional legal translator must understand the intended use of the translation, which has as much bearing on his or her approach as the text of the document itself. Terminology, phraseology, syntax, register (tone) and a myriad of other parameters will be affected by the purpose of the translation (e.g., is the translation for information purposes only, binding contract language, or for submission as evidence in court?). As source-text documents are not always well written or clear, the translator must first decide, in the words of author Holly Mikkelson, whether the source text is “unintelligible to the laymen but not the expert, or simply unintelligible.” In this case, the translator would have to decide whether a faithful translation of the meaningless original should be equally meaningless in the target language, despite the pain of deliberately creating nonsensical text.

When faced with international disputes involving different languages and legal systems, legal counsel and their clients would be well advised to obtain the services of translators able to successfully bridge the divide of legal systems, as well as language and culture, in order to provide literate rather than literal translations.

Finally, attorneys involved in international litigation should be aware of a recent UK case involving the translations of a party’s own non-privileged documents. In *Sumitomo Corporation v Credit Lyonnais Rouse Ltd*, the Court of Appeals held
that in the context of legal professional privilege, there was no relevant distinction between a translation of an unprivileged document controlled by the party claiming privilege and a copy of such document. Because the translations were not original documents, privilege would only apply under certain limited circumstances. As a result of this decision, opposing parties will be entitled in most cases to copies of translations from the other party upon payment of the copying fee, without sharing in what can be substantial translation costs.

3. The history of translation of legal texts

Legal history or the history of law is the study of how law has evolved and why it changed. Legal history is closely connected to the development of civilisations and is set in the wider context of social history. Among certain jurists and historians of legal process, it has been seen as the recording of the evolution of laws and the technical explanation of how these laws have evolved with the view of better understanding the origins of various legal concepts; some consider it a branch of intellectual history. Twentieth century historians have viewed legal history in a more contextualised manner more in line with the thinking of social historians. They have looked at legal institutions as complex systems of rules, players and symbols and have seen these elements interact with society to change, adapt, resist or promote certain aspects of civil society. Such legal historians have tended to analyse case histories from the parameters of social science inquiry, using statistical methods, analysing class distinctions among litigants, petitioners and other players in various legal processes. By analysing case outcomes, transaction costs, number of settled cases they have begun an analysis of legal institutions, practices, procedures and briefs that give us a more complex picture of law and society than the study of jurisprudence, case law and civil codes can achieve.

Ancient world

Ancient Egyptian law, dating as far back as 3000 BC, had a civil code that was probably broken into twelve books. It was based on the concept of Ma'at, characterised by tradition, rhetorical speech, social equality and impartiality. By the 22nd century BC, Ur-Nammu, an ancient Sumerian ruler, formulated the first law code, consisting of casuistic statements ("if... then..."). Around 1760 BC, King Hammurabi further developed Babylonian law, by codifying and inscribing it in stone. Hammurabi placed several copies of his law code throughout the kingdom of Babylon as stelae, for the entire public to see; this became known as the Codex Hammurabi. The most intact copy of these stelae was discovered in the 19th century by British Assyriologists, and has since been
fully transliterated and translated into various languages, including English, German and French. Ancient Greek has no word for "law" as an abstract concept, retaining instead the distinction between divine law (thémis), human decree (nomos) and custom (díkē). Yet Ancient Greek law contained major constitutional innovations in the development of democracy.

Southern Asia

*Main articles: Manu Smriti, Yajnavalkya Smriti, Arthashastra and Dharmasastra*

*See also: Classical Hindu law, Classical Hindu law in practice and Hindu law*

Ancient India and China represent distinct traditions of law, and had historically independent schools of legal theory and practice. The *Arthashastra*, dating from the 400 BC, and the *Manusmriti* from 100 BCE were influential treatises in India, texts that were considered authoritative legal guidance. Manu's central philosophy was tolerance and pluralism, and was cited across South East Asia. But this Hindu tradition, along with Islamic law, was supplanted by the common law when India became part of the British Empire. Malaysia, Brunei, Singapore and Hong Kong also adopted the common law.

Eastern Asia

*Main articles: Traditional Chinese law, Tang Code and Great Qing Legal Code*

The eastern Asia legal tradition reflects a unique blend of secular and religious influences. Japan was the first country to begin modernising its legal system along western lines, by importing bits of the French, but mostly the German Civil Code. This partly reflected Germany's status as a rising power in the late nineteenth century. Similarly, traditional Chinese law gave way to westernisation towards the final years of the Qing dynasty in the form of six private law codes based mainly on the Japanese model of German law. Today Taiwanese law retains the closest affinity to the codifications from that period, because of the split between Chiang Kai-shek's nationalists, who fled there, and Mao Zedong's communists who won control of the mainland in 1949. The current legal infrastructure in the People's Republic of China was heavily influenced by
soviet Socialist law, which essentially inflates administrative law at the expense of private law rights. Today, however, because of rapid industrialisation China has been reforming, at least in terms of economic (if not social and political) rights. A new contract code in 1999 represented a turn away from administrative domination. Furthermore, after negotiations lasting fifteen years, in 2001 China joined the World Trade Organization.

- Yassa of the Mongol Empire

Islamic law

Main article: Sharia

See also: Fiqh, Islamic ethics and Early reforms under Islam

One of the major legal systems developed during the Middle Ages was Islamic law and jurisprudence. A number of important legal institutions were developed by Islamic jurists during the classical period of Islamic law and jurisprudence. One such institution was the Hawala, an early informal value transfer system, which is mentioned in texts of Islamic jurisprudence as early as the 8th century. Hawala itself later influenced the development of the Aval in French civil law and the Avallo in Italian law.

European laws

**Roman Empire**

Roman law was heavily influenced by Greek teachings. It forms the bridge to the modern legal world, over the centuries between the rise and decline of the Roman Empire. Roman law, in the days of the Roman republic and Empire, was heavily procedural and there was no professional legal class. Instead a lay person, iudex, was chosen to adjudicate. Precedents were not reported, so any case law that developed was disguised and almost unrecognised. Each case was to be decided afresh from the laws of the state, which mirrors the (theoretical) unimportance of judges' decisions for future cases in civil law systems today. During the 6th century AD in the Eastern Roman Empire, the Emperor Justinian codified and consolidated the laws that had existed in Rome so that what remained was one twentieth of the mass of legal texts from before. This became known as the *Corpus Juris Civilis*. As one legal historian wrote, "Justinian consciously looked back to the golden age of Roman law and aimed to restore it to the peak it had reached three centuries before."
Middle Ages

King John of England signs the Magna Carta

Main articles: Early Germanic law, Anglo-Saxon law and Lex mercatoria

See also: Germanic tribal laws, Visigothic Code, Early Irish law, Dōm, Blutgericht, Magna Carta and Schwabenspiegel

During the Byzantine Empire the Justinian Code was expanded and remained in force until the Empire fell, though it was never officially introduced to the West. Instead, following the fall of the Western Empire and in former Roman countries, the ruling classes relied on the Theodosian Code to govern natives and Germanic customary law for the Germanic incomers - a system known as folk-right - until the two laws blended together. Since the Roman court system had broken down, legal disputes were adjudicated according to Germanic custom by assemblies of learned lawspeakers in rigid ceremonies and in oral proceedings that relied heavily on testimony. After much of the West was consolidated under Charlemagne, law became centralised so as to strengthen the royal court system, and consequently case law, and abolished folk-right. However, once Charlemagne's kingdom definitively splintered, Europe became feudalistic, and law was generally not governed above the county, municipal or lordship level, thereby creating a highly decentralised legal culture that favoured the development of customary law founded on localised case law. However, in the 11th century, Crusaders, having pillaged the Byzantine Empire, returned with Byzantine legal texts including the Justinian Code, and scholars at the University of Bologna were the first to use them to interpret their own customary laws. Mediaeval European legal scholars began researching the Roman law and using its concepts and prepared the way for the partial resurrection of Roman law as the modern civil law in a large part of the world. There was, however, a great deal of resistance so that civil law rivaled customary law for much of the late Middle Ages. After the Norman conquest of England, which introduced Norman legal concepts into mediaeval England, the English King's powerful judges developed a body of precedent that became the common law. In particular, Henry II instituted legal reforms and developed a system of royal courts administered by a small number of
judges who lived in Westminster and traveled throughout the kingdom. Henry II also instituted the Assize of Clarendon in 1166, which allowed for jury trials and reduced the number of trials by combat. Louis IX of France also undertook major legal reforms and, inspired by ecclesiastical court procedure, extended Canon-law evidence and inquisitorial-trial systems to the royal courts. Also, judges no longer moved on circuits becoming fixed to their jurisdictions, and jurors were nominated by parties to the legal dispute rather than by the sheriff. In addition, by the 10th century, the Law Merchant, first founded on Scandinavian trade customs, then solidified by the Hanseatic League, took shape so that merchants could trade using familiar standards, rather than the many splintered types of local law. A precursor to modern commercial law, the Law Merchant emphasised the freedom of contract and alienability of property.

**Modern European law**

*Main articles: Napoleonic code, Bürgerliches Gesetzbuch and English law*

The two main traditions of modern European law are the codified legal systems of most of continental Europe, and the English tradition based on case law.

As nationalism grew in the 18th and 19th centuries, *lex mercatoria* was incorporated into countries' local law under new civil codes. Of these, the French Napoleonic Code and the German Bürgerliches Gesetzbuch became the most influential. As opposed to English common law, which consists of massive tomes of case law, codes in small books are easy to export and for judges to apply. However, today there are signs that civil and common law are converging. European Union law is codified in treaties, but develops through the precedent set down by the European Court of Justice.

### 4. Difficulties Faced in Legal Document Translation

Legal parlance if it needs translation, needs the services of an expert that is highly knowledgeable in legal terms and practices. Translating legal documents needs accurate and correct translation and is one of the most difficult among all
translation work. There are many things that need legal translation, including birth certificates, application letters, technical patent confirmation, deposition records, financial statement, evidence documents, litigation materials and business contracts. Translators should not only possess general knowledge of legal terminology, they should also be well versed in statutory requirements and the legal intricacies of foreign cultural and legal systems.

The process
Translation per se is already a complex process that involves so many specific skills. However, translating legal documents is more exacting, as the ramifications of even the slightest of mistakes will involve a complex legal process, notwithstanding the financial costs, for it to be reversed.

There are some things to keep in mind when doing legal translation. The source text is structured to follow the legal system that conforms to its own legal language and culture. The target text on the other hand will be read by another person that is familiar with another language and legal system.

There should be clearly defined duties and rights for all organizations and individuals concerned when creating the translation. It should ensure that these are delivered precisely in the source and target texts. Likewise it should be remembered that the linguistic structures of the source language might not have direct equivalents in the target language, thus it is the responsibility of the translator to find a suitable language structure that is similar to the source text.

Legal issues
Legal translation carries strict deadlines, because when the translated documents are needed particularly in court, a delay might render the document null and void. Confidentiality is an issue because almost all legal documents contain sensitive data.

Lawyers constantly face the contrasting world of the real legal life and the ideal look of the law, which is actually an assortment of numerous precedents that are still subject to general interpretation, and not by permanent statutes.

Lawyers, when dealing with international legal problems have to deal with words that should be accurately written, which depend on good sentence structure, syntax and word selection. That is the reason why legal translators should have the necessary experience and knowledge of legal terminologies of both the source and target languages. An international lawyer will depend on the expertise of a translator to have foreign documents translated into his own language.

More difficult form of translation
Translating legal documents in foreign languages are considered more difficult than other technical translations. The legal terminology is what makes it difficult because each country has its own legal terminology as well as legal system. More often than not, this is also different from another country even if the language they speak is identical.
Mass media translation

Plan:

1. Peculiarities
2. The difference from other types of pragmatic translation
3. The history of mass media translation
4. Difficulties in mass media translation

1. Peculiarities.

The Mass Media, Translation and Ethics It is unlikely that we can find a single definition that can adequately cover the diversity of the relevant phenomena and perspectives [phenomena relevant to communication studies]. It is also unlikely that any ‘science of communication’ can be independent and self-sufficient, given the origins of the study of communication in many disciplines and the wide-ranging nature of the issues that arise, including matters of economics, law, politics and ethics as well as culture. The study of communication has to be interdisciplinary and must adopt varied approaches and methods. McQuail Translation and the [mass] media have common characteristics as they are both instances of communication. According to Hatim and Mason, translation is: an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication (which may have been intended for different purposes and different readers or hearers, and the media communicate messages from one audience to another. While translation deals with to relaying messages across languages and cultures, the media relays messages within one language and culture. Communication interacts with society and influences it: translation allows one community to understand a text that they would not normally have had access to, and the media have different effects on society, from informing to entertaining. Translation and the media both have many similar factors affecting them. The execution of a translation is subject to many constraints – the translator and his/her affiliations, beliefs and previous experiences, the source text, the translation commissioner and his/her requirements, the target language and its grammatical, syntactic and lexical structures, and so on. The media have a variety of factors affecting its output: the political and economic institutions in 37 the environment where the media exists, the social environment of the media, the media’s audiences and their particular culture and values and how the media is used Human behaviour is governed by a ‘code’, or codes, that guide(s) how we should act in specific circumstances. Many think of this code in terms of ‘ethics’
and each human being has a different code of ethics depending on how s/he was brought up, his/her experiences, and so on. Professional ethics, such as in government, business, medicine and international relations are “rules” which dictate how a someone in a profession must behave when acting in the capacity of the particular profession. Johannesen has the following to say about ethics in relation to human communication (which includes both translation and the media) Potential ethical issues are inherent in any instance of communication between humans as communication involves possible influence on other humans as the communicator consciously chooses specific ends sought and communication means are used to achieve these ends. Thus, any instance of human communication is influenced by the communicator (in translation, the communicator would be the source text due to the fact that the source text author provides the material for the communication act and in the media, the communicator would be the journalist or the magazine, newspaper, television program or radio broadcast, depending on which branch of the media is being dealt with), the message that is transmitted and how the receiver interprets this message. Ethics in communication governs “how” this message should be communicated and whether or not this message should actually be communicated in the first place. As the popular media provides the material for this particular branch of translation, and society’s interaction with the media dictates what form a particular media will take, a discussion of the (popular) media and its relationship with society is essential as it contextualises the field of translation in the popular media. Thus this chapter begins with a discussion of how the media interact with society, the debate surrounding the effects, or lack thereof, of the media on society and various models that have been devised to attempt to account for the media. Translation in the popular media is a matter of translating a culture rather than merely pieces of writing as the popular media constitutes our modern-day culture. As it was seen in chapter 2 of this report, formal translation theory does not play a conscious part in translation at You and Huisgenoot but there are certain theories which I have identified that would be useful to translators working in the popular media. The chapter deals with these strategies. The second half of this chapter deals with ethics as these seem to inform current translation practices at You and Huisgenoot. The ethics of human communication are dealt with as translation and human communication are both instances of communication (see above quote by Hatim and Mason) and issues relative to media and translation ethics are dealt with as well. In Venuti (1995), the terms domestication and foreignisation were conceptualised in relation to translator invisibility. As it could be argued that the translators at Huisgenoot practise a policy of domestication, a discussion of translator invisibility ends off this chapter. The format that a particular media branch takes is dependent on its audience, for
example, a financial magazine will have a different audience from a tabloid. As the media is essentially a business, it is influenced by “profitability” and to ensure that profits remain high the publication or television station has to provide its audience with what they want to read or watch so that these people will continue to buy the magazine, book or newspaper or will continue to use the particular television service. Thus, society plays an integral part in the formation of the media. To understand the media adequately, it is necessary to look at the media in its “social, economic, and political context” as by contextualising this industry, it will become easier to decide on an appropriate translation method to apply to this circumstance.

If a magazine is in financial difficulty the editor may decide to change the ‘look’ of the magazine in order to attract an increased readership and thereby increase sales. Or, if a magazine’s audience falls predominantly within a certain category, this will explain the choice of a certain type of article above another. As indicated in chapter 2, You and Huisgenoot are carbon copies of each other but the slight differences that they exhibit are due to their differing target readerships (see figure 1). Thus, You and Huisgenoot run articles that will appeal to their specific target audiences. The freedom, or lack thereof, that journalists have will affect the format of the media. The difference of mass media translation from other types of translation.

If a magazine allows its journalists to write about subjects that they feel the magazine’s target audience feels strongly about, the magazine will end up being relevant to the readership, who will continue to buy it. In a society where there are strict censorship laws, journalists may be restricted to writing about a few subjects, with the result that readers will lose interest in the publication and stop buying it. The journalists at You and Huisgenoot contribute ideas for stories that they think will be of interest to their readership (see chapter 2), thus ensuring that their target audiences will continue to buy the publications. The media can also be accounted for by how people interpret media messages according to their previous experiences and beliefs. If one were to ask two people from different backgrounds for their opinion on a popular magazine, such as the You or Huisgenoot, they would probably give two very different viewpoints. One might dismiss the magazine as ‘rubbish’ while the other might say it is a great way of relaxing and forgetting about the worries of daily life. Thus, evaluation of the media will more often than not be swayed by the opinions of the person making the judgement. In keeping with the idea that society is responsible for shaping the media, the functionalist approach to the media (also sometimes called the “dominant paradigm”) discusses how the media is formatted according to the needs of society. What this approach aims to do is describe the media as a means of maintaining the
status quo, rather than instigating social upheaval. According to this approach, the media has five social functions, which can also be thought of as effects that the media has on society. These are: Information • Providing information about events and conditions in society and the world. 40 • Indicating relations of power. • Facilitating innovation, adaptations and progress. Correlation • Explaining, interpreting and commenting on the meaning of events and information. • Providing support for established authority and norms. • Socializing. • Coordinating separate activities. • Consensus building. • Setting orders of priority and signalling relative status. Continuity • Expressing the dominant culture and recognizing subcultures and new cultural developments. • Forging and maintaining commonality of values. Entertainment • Providing amusement, diversion and the means of relaxation • Reducing social tension Mobilization • Campaigning for societal objective in the sphere of politics, war, economic development, work and sometimes religion. You and Huisgenoot perform an informative function as they provide “information about events and conditions in society and the world” as their articles inform their readership on a variety of issues, from current affairs to television schedules. These magazines also perform an “entertainment function” as they provide “amusement, diversion and the means of relaxation” via their ‘less serious’ articles and their cooking and crafts sections offer ideas for hobbies and pass-times. 41 The functionalist approach to the media was considered too simplistic for providing an explanation on the media as it was felt that receivers understand messages in a different manner from way that the communicator intended. The functionalist approach was also deemed to be inadequate as media communication technology was rapidly improving and a new model (or new models) was needed to account for these changes. The transmission model of mass communication is where a message is transmitted by a communicator to a receiver, and the effect on the receiver is measured. However, in mass communication the transmission model is not as simple as Phelan (1988) makes out. According to McQuail, the events and ‘voices’ in society, prompt the communicator to transmit a message to a receiver, which takes into account the fact that with mass communication, the communicator does not originate the content of the message; s/he merely relays his/her own account of the facts. The selection of the content of a message is dependent on what the audience wants. This model of communication presents the mass media “as relatively open and neutral service organisation in a secular society, contributing to the work of other social institutions. It remains essentially a transmission model (from senders to receivers), although much less mechanistic than earlier versions. It also substitutes the satisfaction of the audience as a measure of efficient performance for that of information transfer”. This model is useful for explaining the general function of the media, for example with regard
to processes such as general news media and advertising, but it is inadequate for explaining other functions of media as it only sees media communication as a matter of transmission of information. As one of the functions of You and Huisgenoot is to inform their readers (see chapter 2), the transmission model would explain this but this model does not explain the magazines as a whole as the function of You and Huisgenoot is not limited to mere transmission of information. The second kind of model which may be used to describe the mass media is a ritualistic model, where the emphasis is on what effect is produced by exposure to the media. According to McQuail, with the ritualistic model the “emphasis is also on the intrinsic satisfaction of the sender (or receiver) rather than on some instrumental purpose”. Instances where the method and manner of communication is more important than the message being communicated are art, religion, public ceremonials and festivals. A significant function of You and Huisgenoot is to entertain their readership (see chapter 2) thus this model would explain this function of the two magazines as the ritualistic model is concerned with communication situations being of pleasure to the communicators and receivers. The publicity model of mass communication is the model which I feel best describes You and Huisgenoot. With media that conform to this model, the goal is to attract reader attention so that they buy the publication, which will lead to increased profits for the owners of the particular publication (CIA Advertising Website – accessed 2005-08-24). The producers of the publications do not want to change the readership in anyway – they only want people to buy the publication and hopefully buy anything that is advertised within (CIA Advertising Website – accessed 2005-08-24). This model describes You and Huisgenoot in their entirety. They are both run by a profitdriven company, thus this company aims to increase these profits with the sale of these two magazines. Thus, You and Huisgenoot are presented in such a way so as to attract the public and entice them into buying them. Although these two publications do inform their readers, their major function is to entertain them. The readers of You and Huisgenoot do not have a ‘serious’ relationship with the respective magazines as these publications do not carry any serious pieces that will prompt their readerships into changing their views. The reception model states that communication depends on the receiver’s interpretation of the message: two people could receive the same message but depending on the environment in which the communication act takes place and the different beliefs and previous experiences of the two receivers, the message could be interpreted differently.

3. The history of mass media translation
Understanding Media and Culture This book’s title tells its intent. It is written to help you understand media and culture. The media and culture are so much a part of our days that sometimes it is difficult to step back and appreciate and apprehend their great impact on our lives. The book’s title, and the book itself, begin with a focus squarely on media. Think of your typical day. If you are like many people, you wake to a digital alarm clock or perhaps your cell phone. Soon after waking, you likely have a routine that involves some media. Some people immediately check the cell phone for text messages. Others will turn on the computer and check Facebook, email, or websites. Some people read the newspaper. Others listen to music on an iPod or CD. Some people will turn on the television and watch a weather channel, cable news, or Sports Center. Heading to work or class, you may chat on a cell phone or listen to music. Your classes likely employ various types of media from course management software to PowerPoint presentations to DVDs to YouTube. You may return home and relax with video games, television, movies, more Facebook, or music. You connect with friends on campus and beyond with text messages or Facebook. And your day may end as you fall asleep to digital music. Media for most of us are entwined with almost every aspect of life and work. Understanding media will not only help you appreciate the role of media in your life but also help you be a more informed citizen, a more savvy consumer, and a more successful worker. Media influence all those aspects of life as well. The book’s title also has links to a highly influential book in media studies, Understanding Media, by the social theorist and critic, Marshall McLuhan. In the midst of the 20th century and the rise of television as a mass medium, McLuhan foresaw how profoundly media would shape human lives. His work on media spanned four decades, from the 1950s to his death in 1980. In the 1960s and 1970s, during the height of television’s popularity and the emergence of computers, he became an international celebrity. He appeared on magazine covers and television talk shows. He had a cameo appearance in the Woody Allen film, Annie Hall. Wired magazine listed him on its masthead as “patron saint.” In universities, however, McLuhan was often dismissed, perhaps because of his celebrity, his outlandish style, and his broad and sweeping declarations. Yet as media continued to develop in ways anticipated by his writings, McLuhan again found an audience in media studies. In Understanding Media, McLuhan offered some provocative thoughts. He said that the media themselves were far more important than any content they carried. Media influence the way the brain works and how it processes information. They create new patterns of thought and behavior. Looking back over time, McLuhan found that people and societies were shaped by the dominant media of their time. For example, McLuhan argued, people and societies of the printing press era were
shaped by that medium. And, he said, people and societies were being shaped in new ways by electronic media. Summing up, in one of his well-known phrases, he said, “The medium is the message.” This book’s title uses McLuhan’s title—and adds culture. McLuhan well understood how media shape culture. However, one weakness in McLuhan’s work, especially his early work, is that he did not fully account for how culture shapes media. Culture can be a vague and empty term. Sometimes culture is defined in a very narrow sense as “the arts” or some sort of fashionable refinement. Another definition of culture is much more expansive, however. In this broader sense, culture is a particular way of life and how that life is acted out each day in works, practices, and activities. Thus, we can talk about Italian culture, Javanese culture, or the culture of the ancient Greeks. Another communication theorist, James Carey, elegantly captures this expansive view of culture. In “A Cultural Approach to Communication,” Carey wrote the following: “We create, express, and convey our knowledge of and attitudes toward reality through the construction of a variety of symbol systems: art, science, journalism, religion, common sense, mythology. How do we do this? What are the differences between these forms? What are the historical and comparative variations in them? How do changes in communication technology influence what we can concretely create and apprehend? How do groups in society struggle over the definition of what is real?” That large sense of culture will be used in this book. The chapters to come will provide an in-depth look at the relationship of media and culture. We will look at many kinds of media and how those media shape and are shaped by culture. Media and culture shape each other around the globe, of course. The focus in this book primarily will be on the United States. This focus is not because U.S. media have such global reach but because understanding media and culture in one setting will allow you to think about media and culture in other settings. This intellectual journey should be interesting and fun. You live, study, work, and play with media in culture. By the book’s end, you should have a much deeper appreciation and understanding of them.

If this occurs, the communication act will thus change in nature. Applied to specific instances of the mass media, if one were to take a popular media genre like the ‘soap opera’, various sectors of the population will interpret the structure and content of these programs differently. For instance, some might dismiss soap operas entirely, saying that they are an unrealistic view of society. Others will say that they watch these programs as an escape from reality but these programs do not affect other parts of their lives. There are those whose lives are ruled by what is happening to their favourite ‘soapie’ stars, to the point where they berate the actors and actresses for what their character does on screen. This model does not apply to
any part of You and Huisgenoot’s make-up as the format of these two magazines appears too self-explanatory to be open to further interpretation. In our modern age, the media has come to reflect our values and what we aspire to – they provide the “fabric of everyday life, dominating leisure time, shaping political views and social behaviour as well as providing the materials out of which people forge their very identities”. Via this “fabric” that the media provides us with, we construct a common culture that “shapes individuals, drawing out and cultivating their potentialities and capacities for speech, action and creativity”. Thus, translating in the media entails translating a culture as the media makes up our modern-day culture. Katan (2004) sets out a model for translating cultures and this can be applied to translation in the popular media as translating in this arena could be viewed as translating a popular culture. According to Katan, cultures are either LCC (low context cultures) or HCC (high context cultures), depending on their “orientation” towards “expressive or instrumental” communication. HCC cultures put an emphasis on the expression of “feelings and relationships” - “the human, interpersonal elements” - and LCC cultures (English and Afrikaans fall into this category) put an emphasis on “explaining the facts” and “issues”. The strategy that a translator adopts will depend on whether the source language and target language are both from LCCs or HCCs. In the case of You and Huisgenoot, as both English and Afrikaans are LCCs the translator would not have to find an appropriate way of expressing the source text message in the target language as both English and Afrikaans put an emphasis on the explanation of facts. The translator would merely have to translate the document. However, if a text were to be translated from a HCC language culture to a language whose culture is goal-directed and does not pay much attention to the feelings surrounding communication, the translator would firstly have to find an appropriate way of expressing the source message in the target language and only then could s/he begin to translate. In the interviews with Dalene Muller and Julia Viljoen, it was ascertained that translations in You and Huisgenoot must be informative and entertaining, and translations must not deviate from the facts of the source text. Furthermore, translations must be readable, they must not exceed the length of the source text and they must use language that is appropriate in the target language - the target text must not be a direct translation of the source text. In terms of the functions of language, as set out by Newmark (1988), I believe that translation in the popular media have an informative function which performs an entertaining function for the target audience and the topic of the article is a situation in the world outside the text, for example an event that happened to a celebrity. It is possible that the type of publication that these articles appear in will have a vocative function in that the public may form certain preconceptions about the truth, quality, and so on, of the
article, due to the nature of the publication that it appears in. For example, if a publication that is not well-regarded carries information regarding something that happened to someone, the audience will tend not to believe this information in its entirety. Any type of communication has to be relevant to the situation in which it takes place and to the aims of the communication situation in order to be successful. Thus in order for the message of the source text article to be communicated to the target text audience successfully, all the information in the source article has to be communicated in such a way that is relevant to the target text audience. In other words, the target audience must understand the source text message and the target text must conform to the target audience’s expectations.

Patricia McCraken, Assistant Editor of Bona Magazine, which is a magazine that appears in English, Zulu, Xhosa and Sesotho, and is similar in function to You and Huisgenoot, agrees with this statement. She says that Bona’s main objective is infotainment, that is, its target audience is entertained and educated at the same time. Bona’s readership has thus come to expect to be entertained by the magazine but if translators were to start adopting a more stringent tone in its translations, and the magazine shifted more to educating, rather than entertaining, Bona’s current readership would probably stop buying the magazine. Thus, it is important for translation which, as Hatim and Mason point out is an act of communication, to be relevant to its objectives. 45 Grice suggests that for a discourse to be successful, that is for the hearers to understand the speakers, or in this case for the target text audience to understand the source text message, certain conditions need to be fulfilled. His Co-operative Principle states: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. Articles appearing in the popular media must be “such as is required” - articles that are translated must conform to the objectives of the publication, the publication’s target audience and their expectations. Patricia McCraken also agrees with this: she said that her magazine’s main aim with regard to translation is that the copy which appears in all four editions must be the same length in order to keep printing costs down. Further than that, the copy has to readable, the meaning must be accurate and if the flavour of the original article is transferred to the translation, this is a bonus but it is not an overriding concern. Thus, the popular media translator, be it for You/Huisgenoot/Bona has to execute his/her translations in line with what the specific publication expects. In my interview with Julia Viljoen, she had the following to say about how the translator is instructed to go about his translations: ... when I read it I should not be able to detect in any way that it was originated in English. It means that it has been well-translated in a magazine [that is, for a magazine]. He should obviously stick to the facts, he should convey whatever – I
sometimes say to him “Think of yourself as a reporter. What you’re getting in the English is like an interview and you are asked to translate the soul and the heart of it but you should stick to the facts”. It should also read like Afrikaans... As evidenced by the above quote, formal translation theory does not inform translation practice at You and Huisgenoot. Rather, translation is piloted by a few simple guidelines or ‘rules’ - this concept will be elaborated on in the next section. 46 Keeping in mind that the aims of translation are communicative and fluency - the translation must sound appropriate in the target language (see above quote) - the following translation concepts could be useful to the translator working in the popular media. Nida’s concept of dynamic equivalence (1964) states that the translation must aim to produce the same effect on its audience as the target text had on its audience. As the media is ultimately a business, where survival depends on the target audience buying the publications, translations in the popular media have to appeal to the target audience so that they will buy the publications. Thus, the translator working in the popular media will have to adapt the text to the target audience, so that they will understand it, but not to the point of distorting the meaning (see above quote). Communicative translation involves getting the target audience to react to the translation in the same way as the original audience did to the source text. Semantic translation involves transferring the exact source text meaning to the target text. It is not sufficient to apply either one of these methods exclusively to translation in the popular media as on their own, I feel they do not adequately respond to the needs of translation in this particular field. There have been many theorists who have put forward the ‘best’ way to conduct translation. For example, Toury (1978) said that translation is conducted in terms of certain norms, Baker (1992) said that it is essential to produce cohesive and coherent translations and Hewson and Martin (1991) said that the translation process is determined by the environment in which the translation takes place and the factors constraining the translation process. All of these views have merit but it is up to the individual translator to select which theory will aid in translation and to develop his/her own method of translation from that foundation. Usually, the term ‘ethics’ indicates codes of human behaviour that dictate whether or not an action is ‘good’ or ‘bad’, ‘right’ or ‘wrong’. In many cases ethics differ from person to person, depending on their personal values, their beliefs structures and values – one person may condone an action while another may condemn it. However, translation ethics are the ‘rules’ that govern the activity of translation and ethical 47 decisions have an impact on the finished translation. For example, if the translator were to decide to translate a piece of writing without adapting source language idioms for the target audience, the translation will not have the same impact on the target audience as it had on the source text audience. This would be an unethical decision
as it violates the goal of translation, which is to get the target audience to understand the source text message. Media ethics have an impact on translation in the media due to the fact that the media provides material to be translated, ethical issues in relation to production of media texts will affect translation in this arena.

4. Difficulties in mass media translation

In relation to translation, ethics guide the decisions that we take in the translation situation so that the best possible translation product is attained. As translation and the media are instances of communication, it would be useful to discuss communication ethics before going on to discuss media and translation ethics. A number of views have been known to aid communicators in deciding on the manner of communication and whether or not communication should take place. Johannesen lists these views as religious perspectives, utilitarian perspectives, social utility perspectives, legal perspectives, ontological perspectives, political perspectives and situational perspectives. If a communicator is influenced by a religious perspective, s/he will undertake any communication act in accordance with the tenets set out by his/her particular religion. For instance, a Christian-influenced communicator would, always tell the truth as it says in the Bible that: You shall not steal or deal falsely, nor lie to one another Johannesen A utilitarian perspective on communication ethics would be interested in whether or not the communication methods employed by the communicator aid him/her in achieving the objective of the communication act. For example, if You and Huisgenoot were to publish articles that did not entertain their 48 target audience (entertainment is the goal of the magazines – see chapter 2), this act would not be ethical as it goes against the aim of the magazines. The social utility perspective looks at what are the benefits of the communication act for the groups affected and if this communication act will ensure the survival of the group. For instance, if You and Huisgenoot were to publish an opinion piece on the pros and cons of antidepressants, but the article slightly emphasised the negative aspect, this article would not be ethical as it gives the public a biased view on the subject. Viewing human communication ethics from a legal perspective, it is relatively easy to judge what is ethical or unethical as any facet of the communication act that is illegal is seen to be unethical. Thus, if You and Huisgenoot were to publish a story that had been obtained via illegal means, the publication of that article would not be ethical. Ontological perspectives focus on human behaviour and what is uniquely ‘humanlike’ about this. Thus, an ethical instance of human communication would emphasise the human qualities of human communication and unethical instances of human communication would be dehumanising (Johannesen: 1975, 31). A political system needs to have certain values - a “concept of The Good or The Desirable
(such as justice, honour, courage, honesty, etc) which functions either generally as a goal motivating human behaviour or specifically as a standard people use to assess the acceptability of concrete means to ends” (Johannesen: 1975, 20), in order to function optimally. These values may be used as a means to judge the ethicality of human communication in that particular system. For example if an instance of communication in a society does not adhere to the particular political values of that society, then that instance of communication is not ethical. In a dialogue both participants should let the other have their say, they should make an effort to understand each other and they should take what the other says as true. There should be a mutual respect between the two participants in a conversation.

49 Johannesen (1975: 43) lists the characteristics of a dialogic communication act: “authentic communication, facilitative communication, therapeutic communication, non-directive therapy, presence, participation, existential communication, encounter, self-disclosing communication, actualising communication, supportive communication, helping relationship, caring relationship”. In terms of a dialogical perspective of communication ethics, if a communication act allows both participants to have their say and facilitates communication, the act is ethical. However, if the communication act is dominated by one participant, who imposes their opinion on the other, the communication act is non-facilitative and thus is unethical. In relation to You and Huisgenoot, if an article is published that does not present an objective view of a subject, that article is unethical. If one were to adopt a situational perspective with regard to communication ethics, one would judge the situation as ethical/unethical on the specific circumstances present and no “universal standards” would be employed in order to make judgements (Johannesen: 1975, 57). When making ethical judgements from a situational point of view, the following need to be considered: the role or function of the communicator for the audience (listeners or readers) expectations held by the audience degree of urgency for implementation of the communicator’s proposal degree of audience awareness of the communicator’s techniques goals and values held by the audience ethical standards for communication held by the audience.

Johannesen (1975: 57) In relation to You and Huisgenoot, I think that it is not possible to apply general ethical standards to such a judgement as these two magazines have such a great variety of articles, are read by an incredibly wide variety of people and the readerships have a vast array of opinions on these publications. Thus, when making an ethical judgement on You and Huisgenoot, one must take a situational perspective on the whole matter and consider each of the questions proposed by Johannesen 50 (1975) above. This should be done in each instance where ethical judgements are required. As previously stated, media
ethics affect translation practices in the media as journalists provide the material that translators translate. Thus the translator will have to decide how to treat any unethical aspects. If these aspects are minor, does s/he alter these so that they appear more neutral or does the translator refuse to translate the piece altogether? If one were to view the journalism profession using standards that are used to judge usual behaviour, the behaviour exhibited by journalists to get the “all important story” would seem to be intrusive and deceitful (Kieran: 1998, xi). However, the media and journalists seem to enjoy their own code of ethics which allows them to do things that ‘ordinary’ people are not allowed to do as these journalists act in the interest of the public. This code of ethics seems to change with every new situation, or according to various individuals’ needs. For example, take the issue of invasion of privacy. Archard (1998: 82 - 84) gives the example of photographs of a “questionable nature” (82) being taken of a public figure, without the person’s knowledge. Is this wrong? Operating from a ‘normal and decent’ perspective, one would have to say that this is clearly wrong as the subject’s privacy was violated. One argument is that the photograph is unethical if the intention of the photograph was “to humiliate, ridicule, belittle or unfairly stigmatise the subject” (83). Obviously, if the photographer had trespassed onto private property in order to get the photograph, the publication of said photograph would undoubtedly be unethical as it had been obtained via illegal means. However, as Archard (1998: 85) points out, journalists tend to rationalise their (unethical) actions in a variety of ways. Regarding the example of the photograph that was discussed above, if this photograph had been taken of a politician who was running for reelection on the grounds that he was trustworthy and the photograph shows him cheating on his wife (Archard: 1998, 85) journalists would rationalise this photograph by saying that it shows voters that if this man cannot be trusted with the simple task of being faithful to his wife, he certainly cannot be trusted with a country/state. In other words, journalists would say that the illicit photograph aids the voters in making an informed decision. Archard (1998: 86 – 89) also discusses the issue of invasion of privacy with regard to a celebrity, which is relevant here as You and Huisgenoot do carry certain items that could be construed as violating public figures’ privacy. The fundamental issue is that tabloid pictures and articles do violate celebrities’ privacy but, the general feeling is that famous people, by being in the public eye, have forgone the right to privacy as they have incredible wealth and status, which ‘ordinary’ people do not have. Thus the invasion of privacy is the ‘price’ that had to be ‘paid’ for the advantages that these celebrities have. Also, the publicity generated by any negative press is never wasted as no publicity is ever bad. Thus no-one is ‘actually getting hurt’. It is impossible to say whether tabloid articles about celebrities are ethical/unethical as
there are many arguments for this type of article and there are many arguments against this type of article. I think the issue is not the articles or photographs themselves but what they prompt the reader to do and think. Many read tabloid articles and know that they are not true but there are those who take this type of article as truth and these sensational, often untrue, articles are responsible for distorting these people’s reality. Translation ethics are as complex as media ethics. What is the ‘right’/’wrong’ way to undertake translation? Should the translator be loyal to the source text, the target audience or the wishes of the translation commissioner? Is the translator allowed to improve a text in translation or is s/he obliged to render every aspect of the source text in the target language, even if the source text has been badly written?

**Lecture 36.**

**Translation study in Azerbaijan, Russia**

**Plan:**

1. The history of translation in Azerbaijan. First translations
2. Prominent writers and their translations
3. The history of translation in Russia
4. Dictionaries and encyclopedias published in Azerbaijan and Russia

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**History of machine translation in Azerbaijan**

The researches carried out in the direction of machine translation in Azerbaijan can be divided into two periods; the scientific researches carried out until 2003 and from 2003 till now. During the first period (until 2003) very few research works had been dedicated to machine translation and all of them were theoretical researches. For this period as a remarkable work we can indicate “the text processing system” by M.Mahmudov. In this monograph we can come across some ideas and ready algorithms on the creating machine translation system.

For instance: formal morphological parsing algorithm, some formal tokens of subject and predicate, methods of ambiguities and others. Further more we can also indicate K.Valiyeva’s, M.Mammadov’s, S.Safarov’s, Z.Amirov’s research works dedicated to some aspects of problems of machine translation. They are formal syntactical parsing, formal morphological parsing and so on.

In spite of all these researches, a machine translation system containing Azerbaijan to/from other languages was not available until recent time.

Creating machine translation system requires more advanced researches and it
is not possible to complete this work by those mentioned above, because those researches didn’t result with any model to automate machine translation system, but the main point in creating machine translation system is to develop the model of translation process.

Any other element of machine translation system, even more important elements (for instance: automatic dictionaries, grammatical parsing algorithm, transfer algorithm and others) are secondary problems from the point of automation of machine translation system.

From 2003, scientific works on machine translation have been started under the direction of academician A.Abbasov and the works are still continued in that field.

The first model of machine translation system from the Azerbaijani language into other languages and vice versa has been created (A.Abbasov, A.Fatullayev). On the base of this model the first version of “Dilmanc” machine translation system was created. Also formal grammar of the Azerbaijani language (A.Fatullayev), the initial version of forming the lexical block of machine translation system was developed by A.FAtullayev, A.Mehdaliyev, F.Ahmadov and R.Fatullayev.

In 2005-2006 years the research works have been continued in the frame of joined project of ministry of ICT of Azerbaijan and UNDP-Azerbaijan. (the scientific cosultant of the project is academician A. Abbasov and the project director is candidate of technical sciences A. Fatullayev)

At different times experts M.Mahmudov, T.Abbaskuliyev, I.Tahirov, A.Baylarova, B.Talibov, R.Huseynly, I.Ashrafli, A.Galamov have also participated in this project.

At the moment these works are continued within the project of the Minister of Communications and Information Technologies of the Azerbaijan Republic. The first version of English-Azeri machine translation system has already completed and will be released at the end of 2007.


Bible translations into Azerbaijani

The first Azerbaijani translation by Mirza Farrukh and Feliks Zaręba was the Gospel of Matthew, published in 1842 in London by Basel Missionary Society. The complete New Testament was fully translated and published in 1878 in London and the Old Testament in 1891.

In 1982, the Institute for Bible Translation in Stockholm, Sweden released a new modern Azerbaijani language translation of the New Testament made by Mirza Khazar, which is currently used in Azerbaijan. Mirza Khazar's translation being reprinted five times in subsequent years. The most recent New Testament edition, the sixth, is of 1998, while the Old Testament's one is of 2004. Mirza Khazar's translation of The Old Testament was completed in 1984, but not printed. Azeris in Iran follow a slightly different translation.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Matthew (Matta) 6:9–13</th>
</tr>
</thead>
<tbody>
<tr>
<td>İncil (Yeni dünya tərcüməsi)</td>
<td>Buna görə də bu cür dua edin: “Səmavi Atamız, qoy adın müqəddəs</td>
</tr>
</tbody>
</table>
tutulsun. Qoy padşahlığın gəlsin. Qoy Sənin iradən göydə olduğu kimi, yerə də yerinə yetsin. Bu günlük ruzimizi bizi bu gün ver və günahlarımızı bağışla, necə ki, özümüz də bizi qarşı günah işləyənərə bağışlamışıq. Qoyma sınaqlar qarşısında yıxılaq, amma bizi Şəirindən xilas "et”.

Ey göylərdə olan Atamız! Sənin adın müqəddəs olsun. Səltənətin gəlsin. Sənin iradən Göydə olduğu kimi, Yerə də olsun. Gündəlik çörəyimizi bu gün bizi ver; Və bizim borclarımızı bizi bağışla, Necə ki, biz də bizi borclu olanları bağışlayıq; Bizi imtahana çəkmə, "Unknown translation  (commonly used in Iran)"
<table>
<thead>
<tr>
<th>Translation</th>
<th>John (Yohanan) 3:16</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Institute for Bible Translation (1996)</strong></td>
<td>Чўнки Аллаh дўйуъани ёлъ севди ки, ваъид Оёлуну она верди; буну она гўрёетди ки, Она иман едъиларин чеч бири ёлалак олмасин, ёъмъисъинъ абъеди ёъуаты олсун.</td>
</tr>
<tr>
<td><strong>İncil (Yeni dünya tərcüməsi)</strong></td>
<td>Allah дўйуъани о қадъёр севир ки, yegana</td>
</tr>
</tbody>
</table>
Oğlunu onun uğrunda qurban verdi; bunu ona göre etdi ki, ona iman edənlərin heç biri məhv olmasın, həmsi əbədi yaşasin.

Çünkə Allah dünyanın ələ sevdi ki, vahid Oğlunu verdi; bunu ona göre etdi ki, Ona iman edən hər kəs həlak olmasın, amma əbədi həyatə malik olsun.

<table>
<thead>
<tr>
<th>Institute for Bible Translation (2009)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Çünkə Allah dünyanın ələ sevdi ki, vahid Oğlunu verdi; bunu ona göre etdi ki, Ona iman edən hər kəs həlak olmasın, amma əbədi həyatə malik olsun.</td>
</tr>
</tbody>
</table>

2. Prominent writers and their translations.

M. F. Akhundov, A. Sahhat, J. Jabbarly, M. Moushfig, M. Rahim, and others as translators.

**Mirza Fatali Akhundzade** (Azerbaijani: *Mirzə Fatalı Axundov*) or **Mirza Fath-Ali Akhundzade**, also known as **Akhundov** (12 July 1812 in Nukha – 9 March 1878 in Tiflis), was a celebrated ethnic Azerbaijani author, playwright, philosopher, and founder of modern literary criticism, "who acquired fame primarily as the writer of European-inspired plays in the Azeri Turkic language". Akhundzade singlehandedly opened a new stage of development of Azerbaijani literature and is also considered one of the founders of modern Iranian literature. He was also the founder of materialism and atheism movement in Azerbaijan and one of forerunners of modern Iranian nationalism.

Life: Akhundzade was born in 1812 in Nukha (present-day Shaki, Azerbaijan) to a wealthy land owning family from Iranian Azerbaijan. His parents, and especially his uncle Haji Alaskar, who was Fatali's first teacher, prepared young Fatali for a career in Shi’a clergy, but the young man was attracted to the literature. In 1832, while in Ganja, Akhundzade came into contact with the poet Mirza Shafi Vazeh, who introduced him to a Western secular thought and discouraged him from pursuing a religious career. Later in 1834 Akhundzade moved to Tiflis (present-day Tbilisi, Georgia), where he worked as a translator of Oriental languages. Since 1837 he worked as a teacher in Tbilisi uezd Armenianschool, then in Nersisyan school. In Tiflis his acquaintance and friendship with the exiled Russian Decembrists Alexander Bestuzhev-Marlinsky, Vladimir Odoevsky, poet Yakov
Polonsky, and others played some part in formation of Akhundzade's Europeanized outlook.

Akhundzade's first published work was *The Oriental Poem* (1837) written to lament the death of the great Russian poet Alexander Pushkin. But the rise of Akhundzade's literary activity comes in the 1850s. In the first half of the 1850s, Akhundzade wrote six comedies – the first comedies in Azerbaijani literature as well as the first samples of the national dramaturgy. The comedies by Akhundzade are unique in their critical pathos, analysis of the realities in Azerbaijan of the first half of the 19th century. These comedies found numerous responses in the Russian other foreign periodical press. The German *Magazine of Foreign Literature* called Akhundzade "dramatic genius", "the Azerbaijani Molière" 1. Akhundzade's sharp pen was directed against everything that hindered the way of progress, freedom and enlightenment, and at the same time his comedies were imbued with the feeling of faith in the bright future of the Azerbaijani people.

In 1859 Akhundzade published his short but famous novel *The Deceived Stars*. In this novel he laid the foundation of Azerbaijani realistic historical prose, giving the models of a new genre in Azerbaijani literature. By his comedies and dramas Akhundzade established realism as the leading trend in Azerbaijani literature.

In the 1920s, the Azerbaijan State Academic Opera and Ballet Theatre was named after Akhundzade.

**Alphabet Reform**

Well ahead of his time, Akhundzade was a keen advocate for alphabet reform, recognizing deficiencies of Perso-Arabic script with regards to Turkic sounds. He began his work regarding alphabet reform in 1850. His first efforts focused on modifying the Perso-Arabic script so that it would more adequately satisfy the phonetic requirements of the Azerbaijani language. First, he insisted that each sound be represented by a separate symbol - no duplications or omissions. The Perso-Arabic script expresses only three vowel sounds, whereas Azeri needs to identify nine vowels. Later, he openly advocated the change from Perso-Arabic to a modified Latin alphabet. The Latin script which was used in Azerbaijan between 1922 and 1939, and the Latin script which is used now, were based on Akhundzade's third version.

**Legacy**
Beside of his role in Azerbaijani literature and Iranian nationalism, Akhundzadeh was also known for his harsh criticisms of religions (mainly Islam) and stays as the most iconic Azerbaijani atheist. National Library of Azerbaijan and Azerbaijan State Academic Opera and Ballet Theatre as well as couple of streets, parks and libraries are also named after Akhundzade in Azerbaijan. A cultural museum in Tbilisi, Georgia that focuses on Georgian-Azerbaijani cultural relations is also named after him.

Punik, town in Armenia was also named in the honour of Akhundzade until very recently. TURKSOY hosted a groundbreaking ceremony to declare 2012 as year of Mirza Fatali Akhundzade.

Bible translations into Russian

*Biblia Ruska* of Skaryna

The tradition of Bible translations in Christianity in Russia begins with Slavic translations of the Bible and Old Church Slavonic.
Peter the Great felt that the mass of the Russian people needed a Bible in the vernacular and authorized Pastor Gluck in 1703 to prepare such an edition. Unfortunately, Gluck died in 1705 and nothing is known of his work.

**Early East Slavic translation projects**

Francysk Skaryna (ca 1490-1552?) was the first to attempt the translation and printing of the Bible in Russian, based on the Slavonic and Czech Bibles. August Hermann Francke (1663-1727) tried to produce a cheap Russian Bible, but the first Russian Bible to be successfully printed and widely distributed was the Elizabeth Bible of 1751.

**Orthodox Church version**

The first Orthodox Church Bible appeared in 1876. It was left to the 19th century in connection with the establishment of the Russian Bible Society (founded in 1812 at Saint Petersburg, with the consent of Alexander I) to prepare a Bible in the vernacular. The work was undertaken by Filaret, rector of the Theological Academy of Saint Petersburg (afterward metropolitan of Moscow), and other members of the faculty of the academy.

The Gospels were published in 1818 and in 1822 the entire New Testament. In 1820 the translation of the Old Testament was undertaken, and in 1822 Philaret's translation of the Psalms was published. In 1825 the Pentateuch, Joshua, Judges, and Ruth were issued. The year 1826 saw an end to the activity of the Bible Society in the ban put upon all kinds of private associations, even when non-political. Not before 1858 was the work of translation resumed. In 1876 the entire Bible was published in one volume. This translation is called the Synod Version. The Old Testament books, though based upon the Hebrew Bible, follow the order of the Septuagint and the Church Slavonic Bible. The Apocryphal books also form a part of the Russian Bible. The British and Foreign Bible Society also issued a Russian edition, omitting, however, the Apocrypha.

**Recent versions**

Since 1990 the Russian Bible Society and Protestants in Russia have produced newer translations into the Russian language. In September, 2000 the International Bible Society completed a Dynamic equivalence translation called Slovo Zhizny, the Russian equivalent of the English New International Version. Jehovah's Witnesses have translated their New World Translation of the Holy Scriptures into Russian.
Russian literature refers to the literature of Russia and its émigrés and to the Russian-language literature of several independent nations once a part of what was historically Rus', Russia or the Soviet Union. Roots of Russian literature can be traced to the Middle Ages, when epics and chronicles in Old Russian were composed. By the Age of Enlightenment, literature had grown in importance, and from the early 1830s, Russian literature underwent an astounding golden age in poetry, prose, and drama. Romanticism permitted a flowering of poetic talent: Vasily Zhukovsky and later his protégé Alexander Pushkin came to the fore. Prose was flourishing as well. The first great Russian novelist was Nikolai Gogol. Then came Ivan Turgenev, who mastered both short stories and novels. Leo Tolstoy and Fyodor Dostoyevsky soon became internationally renowned. In the second half of the century Anton Chekhov excelled in short stories and became a leading dramatist. The beginning of the 20th century ranks as the Silver Age of Russian poetry. The poets most often associated with the "Silver Age" are Konstantin Balmont, Valery Bryusov, Alexander Blok, Anna Akmatova, Nikolay Gumilyov, Osip Mandelstam, Sergei Yesenin, Vladimir Mayakovskiy, Marina Tsvetaeva and Boris Pasternak. This era produced some first-rate novelists and short-story writers, such as Aleksandr Kuprin, Nobel Prize winner Ivan Bunin, Leonid Andreyev, Fedor Sologub, Aleksey Remizov, Yevgeny Zamyatin, Dmitry Merezhkovsky and Andrei Bely.

After the Revolution of 1917, Russian literature split into Soviet and white émigré parts. While the Soviet Union assured universal literacy and a highly developed book printing industry, it also enforced ideological censorship. In the 1930s Socialist realism became the predominant trend in Russia. Its leading figure was Maxim Gorky, who laid the foundations of this style. Nikolay Ostrovsky's novel How the Steel Was Tempered has been among the most successful works of Russian literature. Alexander Fadeyev achieved success in Russia. Various émigré writers, such as poets Vladislav Khodasevich, Georgy Ivanov, and Vyacheslav Ivanov; novelists such as Mark Aldanov, Gaito Gazdanov,
and Vladimir Nabokov; and short story Nobel Prize winning writer Ivan Bunin, continued to write in exile. The Khrushchev Thaw brought some fresh wind to literature and poetry became a mass cultural phenomenon. This "thaw" did not last long; in the 1970s, some of the most prominent authors were banned from publishing and prosecuted for their anti-Soviet sentiments.

The end of the 20th century was a difficult period for Russian literature, with few distinct voices. Among the most discussed authors of this period were Victor Pelevin, who gained popularity with short stories and novels, novelist and playwright Vladimir Sorokin, and the poet Dmitry Prigov. In the 21st century, a new generation of Russian authors appeared, differing greatly from the postmodernist Russian prose of the late 20th century, which lead critics to speak about “new realism”. Leading "new realists" include Ilja Stogoff, Zakhar Prilepin, Alexander Karasyov, Arkadi Babchenko, Vladimir Lorchenkov, Alexander Snegiryov and the political author Sergej Shargunov.

Russian authors significantly contributed almost to all known genres of the literature. Russia had five Nobel Prize in literature laureates. As of 2011, Russia was the fourth largest book producer in the world in terms of published titles. A popular folk saying claims Russians are "the world's most reading nation".

Early history

Old Russian literature consists of several masterpieces written in the Old Russian language (not to be confused with the contemporaneous Church Slavonic). Anonymous works of this nature include The Tale of Igor's Campaign and Praying of Daniel the Immured. Hagiographies (Russian: жития святых, zhitiya svyatkh, "lives of the saints") formed a popular genre of the Old Russian literature. Life of Alexander Nevsky offers a well-known example. Other Russian literary monuments include Zadonschina, Physiologist, Synopsis and A Journey Beyond the Three Seas. Bylinas – oral folk epics – fused Christian and pagan traditions. Medieval Russian literature had an overwhelmingly religious character and used an adapted form of the Church Slavonic language with many South Slavic elements. The first work in colloquial Russian, the autobiography of the archpriest Avvakum, emerged only in the mid-17th century.

18th century

After taking the throne at the end of the 17th century, Peter the Great's influence on the Russian culture would extend far into the 18th century. Peter's reign during the beginning of the 18th century initiated a series of modernizing changes in Russian literature. The reforms he implemented encouraged Russian artists and scientists to
make innovations in their crafts and fields with the intention of creating an economy and culture comparable. Peter’s example set a precedent for the remainder of the 18th century as Russian writers began to form clear ideas about the proper use and progression of the Russian language. Through their debates regarding versification of the Russian language and tone of Russian literature, the writers in the first half of the 18th century were able to lay foundation for the more poignant, topical work of the late 18th century.

Satirist Antiokh Dmitrievich Kantemir, 1708–1744, was one of the earliest Russian writers not only to praise the ideals of Peter I’s reforms but the ideals of the growing Enlightenment movement in Europe. Kantemir's works regularly expressed his admiration for Peter, most notably in his epic dedicated to the emperor entitled Petrida. More often, however, Kantemir indirectly praised Peter's influence through his satiric criticism of Russia's “superficiality and obscurantism,” which he saw as manifestations of the backwardness Peter attempted to correct through his reforms. Kantemir honored this tradition of reform not only through his support for Peter, but by initiating a decade-long debate on the proper syllabic versification using the Russian language.

Vasily Kirillovich Trediakovsky, a poet, playwright, essayist, translator and contemporary to Antiokh Kantemir, also found himself deeply entrenched in Enlightenment conventions in his work with the Russian Academy of Sciences and his groundbreaking translations of French and classical works to the Russian language. A turning point in the course of Russian literature, his translation of Paul Tallemant's work Voyage to the Isle of Love, was the first to use the Russian vernacular as opposed the formal and outdated Church-Slavonic. This introduction set a precedent for secular works to be composed in the vernacular, while sacred texts would remain in Church-Slavonic. However, his work was often incredibly theoretical and scholarly, focused on promoting the versification of the language with which he spoke.

While Trediakovsky's approach to writing is often described as highly erudite, the young writer and scholarly rival to Trediakovsky, Alexander Petrovich Sumarokov, 1717–1777, was dedicated to the styles of French classicism. Sumarokov's interest in the form of French literature mirrored his devotion to the westernizing spirit of Peter the Great's age. Although he often disagreed with Trediakovsky, Sumarokov also advocated the use of simple, natural language in order to diversify the audience and make more efficient use of the Russian language. Like his colleagues and counterparts, Sumarokov extolled the legacy of Peter I, writing in his manifesto Epistle on Poetry, “The great Peter hurls his thunder from the Baltic shores, the Russian sword glitters in all corners of the
universe”. Peter the Great's policies of westernization and displays of military prowess naturally attracted Sumarokov and his contemporaries.

Mikhail Vasilyevich Lomonosov, in particular, expressed his gratitude for and dedication to Peter's legacy in his unfinished *Peter the Great*, Lomonosov's works often focused on themes of the awe-inspiring, grandeur nature, and was therefore drawn to Peter because of the magnitude of his military, architectural, and cultural feats. In contrast to Sumarokov's devotion to simplicity, Lomonosov favored a belief in a hierarchy of literary styles divided into high, middle, and low. This style facilitated Lomonosov's grandiose, high minded writing and use of both vernacular and Church-Slavonic.

The influence of Peter I and debates over the function and form of literature as it related to the Russian language in the first half of the 18th century set a stylistic precedent for the writers during the reign of Catherine the Great in the second half of the century. However, the themes and scopes of the works these writers produced were often more poignant, political and controversial. Alexander Nikolayevich Radishchev, for example, shocked the Russian public with his depictions of the socio-economic condition of the serfs. Empress Catherine II condemned this portrayal, forcing Radishchev into exile in Siberia.[8]

Others, however, picked topics less offensive to the autocrat. Nikolay Karamzin, 1766–1826, for example, is known for his advocacy of Russian writers adopting traits in the poetry and prose like a heightened sense of emotion and physical vanity, considered to be feminine at the time as well as supporting the cause of female Russian writers. Karamzin's call for male writers to write with femininity was not in accordance with the Enlightenment ideals of reason and theory, considered masculine attributes. His works were thus not universally well received; however, they did reflect in some areas of society a growing respect for, or at least ambivalence toward, a female ruler in Catherine the Great. This concept heralded an era of regarding female characteristics in writing as an abstract concept linked with attributes of frivolity, vanity and pathos.

Some writers, on the other hand, were more direct in their praise for Catherine II. Gavrila Romanovich Derzhavin, famous for his odes, often dedicated his poems to Empress Catherine II. In contrast to most of his contemporaries, Derzhavin was highly devoted to his state; he served in the military, before rising to various roles in Catherine II's government, including secretary to the Empress and Minister of Justice. Unlike those who took after the grand style of Mikhail Lomonosov and Alexander Sumarokov, Derzhavin was concerned with the minute details of his subjects.
Denis Fonvizin, an author primarily of comedy, approached the subject of the Russian nobility with an angle of critique. Fonvizin felt the nobility should be held to the standards they were under the reign of Peter the Great, during which the quality of devotion to the state was rewarded. His works criticized the current system for rewarding the nobility without holding them responsible for the duties they once performed. Using satire and comedy, Fonvizin supported a system of nobility in which the elite were rewarded based upon personal merit rather than the hierarchal favoritism that was rampant during Catherine the Great's reign.

Golden Age

The 19th century is traditionally referred to as the "Golden Era" of Russian literature. Romanticism permitted a flowering of especially poetic talent: the names of Vasily Zhukovsky and later that of his protégé Alexander Pushkin came to the fore. Pushkin is credited with both crystallizing the literary Russian language and introducing a new level of artistry to Russian literature. His best-known work is a novel in verse, Eugene Onegin. An entire new generation of poets including Mikhail Lermontov, Yevgeny Baratynsky, Konstantin Batyushkov, Nikolay Nekrasov, Aleksey Konstantinovich Tolstoy, Fyodor Tyutchev, and Afanasy Fet followed in Pushkin's steps.

Prose was flourishing as well. The first great Russian novelist was Nikolai Gogol. Then came Nikolai Leskov, Ivan Turgenev, Mikhail Saltykov-Shchedrin, all mastering both short stories and novels, and novelist Ivan Goncharov. Leo Tolstoy and Fyodor Dostoevsky soon became internationally renowned to the point that many scholars such as F. R. Leavis have described one or the other as the greatest novelist ever. In the second half of the century Anton Chekhov excelled in writing short stories and became perhaps the leading dramatist internationally of his period.

Other important 19th-century developments included the fabulist Ivan Krylov; non-fiction writers such as Vissarion Belinsky and Alexander Herzen; playwrights such as Aleksandr Griboedov, Aleksandr Ostrovsky and the satirist Kozma Prutkov (a collective pen name).

Nineteenth-century Russian literature perpetuated disparate ideas of suicide; it became another facet of culture and society in which men and women were regarded and treated differently. A woman could not commit the noble, heroic suicide that a man could; she would not be regarded highly or as a martyr, but as a simple human who, overcome with feelings of love gone unfulfilled and having no one to protect her from being victimized by society, surrendered herself. Many of the 19th-century Russian heroines were victims of suicide as well as victims of the
lifestyle of St. Petersburg, which was long argued to have imported the very idea of and justifications for suicide into Russia. St. Petersburg, which was built as a Western rather than a Russian city was long accused by supporters of traditional Russian lifestyles as importing Western ideas—the ideas of achieving nobility, committing suicide and, the synthesis of these two ideas, the nobility of suicide being among them.

Novels set in Moscow in particular, such as Anna Karenina, and Bednaia Liza (Poor Liza), follow a trend of female suicides which suggest a weakness in character which exists only because they are women; they are said by readers to be driven by their emotions into situations from which suicide seems to be the only escape. These instances of self-murder have no deeper meaning than that and, in the case of Bednaia Liza, the setting of Moscow serves only to provide a familiarity which will draw the reader to it, and away from Western novels.

Contrastingly, many novels set in St. Petersburg viewed suicide primarily through the lens of a male protagonist (as in Fyodor Dostoyevsky’s Crime and Punishment) as opposed to the females who held the spotlight in the aforementioned titles. Beyond that, instead of the few females who commit suicide in these Petersburg texts being propelled to such lengths by a love so powerful and inescapable that it consumed them, financial hardships and moral degradation which they faced in the Imperial Capital contaminated or destroyed their femininity; related to this, prostitution became markedly more prominent in popular literature in the 19th century.

Another new aspect of literary suicides introduced in the Petersburg texts is that authors have shifted their gazes from individuals and their plot-driving actions to presentations of broad political ideologies, which are common to Greek and Roman heroes—this step was taken in order to establish a connection between Russian male protagonists who take their own lives and Classic tragic heroes, whereas the women of the literature remained as microcosms for the stereotyped idea of the female condition. The idea of suicide as a mode of protecting one’s right to self-sovereignty was seen as legitimate within the sphere of St. Petersburg, a secular and “Godless…” capital. Unlike Classic tragic heroes, the deaths of male protagonists, such as in Nikolai Gogol’s Nevskii Prospekt and Dmitry Grigorovich’s Svistul’kin, did not bring about great celebrations in their honor, or even faint remembrances amongst their comrades. In fact, both protagonists die lonely deaths, suffering quietly and alone in their final hours. Until the Russian revolution in 1917, such themes remained prominent in literature.
Silver Age

The beginning of the 20th century ranks as the Silver Age of Russian poetry. Well-known poets of the period include: Alexander Blok, Sergei Yesenin, Valery Bryusov, Konstantin Balmont, Mikhail Kuzmin, Igor Severyanin, Sasha Chorny, Nikolay Gumilyov, Maximilian Voloshin, Innokenty Annensky, Zinaida Gippius. The poets most often associated with the "Silver Age" are Anna Akhmatova, Marina Tsvetaeva, Osip Mandelstam and Boris Pasternak.

While the Silver Age is considered to be the development of the 19th-century Russian literature tradition, some avant-garde poets tried to overturn it: Velimir Khlebnikov, David Burliuk, Aleksei Kruchenykh and Vladimir Mayakovsky.

Though the Silver Age is famous mostly for its poetry, it produced some first-rate novelists and short-story writers, such as Aleksandr Kuprin, Nobel Prize winner Ivan Bunin, Leonid Andreyev, Fedor Sologub, Aleksey Remizov, Yevgeny Zamyatin, Dmitry Merezhkovsky and Andrei Bely, though most of them wrote poetry as well as prose.

20th century

With the victory of Russia's Revolution, Mayakovsky worked on interpreting the facts of the new reality. His works, such as "Ode to the Revolution" and "Left March" (both 1918), brought innovations to poetry. In "Left March", Mayakovsky calls for a struggle against the enemies of the Russian Revolution. The poem "150,000,000" discusses the leading played by the masses in the revolution. In the poem "Vladimir Ilyich Lenin" (1924), Mayakovsky looks at the life and work at the leader of Russia's revolution and depicts them against a broad historical background. In the poem "It's Good", Mayakovsky writes about socialist society being the "springtime of humanity". Mayakovsky was instrumental in producing a new type of poetry in which politics played a major part.

In the 1930s Socialist realism became the predominant trend in Russia. Its leading figure was Maxim Gorky, who laid the foundations of this style with his works The Mother and his play The Enemies (both 1906). His autobiographical trilogy describes his journey from the poor of society to the development of his political consciousness. His novel The Artamanov Business (1925) and his play Egor Bulyshov (1932) depict the decay and inevitable downfall of Russia's ruling classes. Gorky defined socialist realism as the "realism of people who are rebuilding the world," and points out that it looks at the past "from the heights of the future's goals". Gorky considered the main task of writers to help in the development of the new man in socialist society. Gorky's version of a heroic
revolutionary is Pavel Vlasov from the novel *The Mother*, who displays selflessness and compassion for the working poor, as well as discipline and dedication. Gorky's works were significant for the development of literature in Russia and became influential in many parts of the world.

Nikolay Ostrovsky's novel *How the Steel Was Tempered* has been among the most successful works of Russian literature, with tens of millions of copies printed in many languages around the world. In China, various versions of the book have sold more than 10 million copies. In Russia, more than 35 million copies of the book are in circulation. The book is a fictionalized autobiography of Ostrovsky's life, who had a difficult working-class childhood and became a Komsomol member in July 1919 and went to the front as a volunteer. The novel's protagonist, Pavel Korchagin, represented the "young hero" of Russian literature: he is dedicated to his political causes, which help him to overcome his tragedies. The novel has served as an inspiration to youths around the world and played a mobilizing role in Russia's Great Patriotic War.

Alexander Fadeyev achieved noteworthy success in Russia, with tens of millions of copies of his books in circulation in Russia and around the world. Many of Fadeyev's works have been staged and filmed and translated into many languages in Russia and around the world. Fadeyev served as a secretary of the Soviet Writers' Union and was the general secretary of the union's administrative board from 1946 to 1954. He was awarded two Orders of Lenin and various medals. His novel *The Rout* deals with the partisan struggle in Russia's Far East during the Russian Revolution and Civil War. Fadeyev described the theme of this novel as one of a revolution significantly transforming the masses. The novel's protagonist Levinson is a Bolshevik revolutionary who has a high level of political consciousness. The novel *The Young Guard*, which received the State Prize of the USSR in 1946, focuses on an underground Komsomol group in Krasnodon, Ukraine and their struggle against the fascist occupation.

The first years of the Soviet regime were marked by the proliferation of avant-garde literature groups. One of the most important was the Oberiu movement that included the most famous Russian absurdist Daniil Kharms, Konstantin Vaginov, Alexander Vvedensky, and Nikolay Zabolotsky. Other famous authors experimenting with language were novelists Yuri Olesha and Andrei Platonov and short story writers Isaak Babel and Mikhail Zoshchenko. The OPOJAZ group of literary critics, also known as Russian formalism, was created in close connection with Russian Futurism. Two of its members also produced influential literary works, namely Viktor Shklovsky, whose numerous books (e.g., *Zoo, or Letters Not About Love*, 1923) defy genre in that they present a novel mix of narration,
autobiography, and aesthetic as well as social commentary, and Yury Tynyanov, who used his knowledge of Russia's literary history to produce a set of historical novels mainly set in the Pushkin era (e.g., *Young Pushkin: A Novel*).

Writers like those of the Serapion Brothers group, who insisted on the right of an author to write independently of political ideology, were forced by authorities to reject their views and accept socialist realist principles. Some 1930s writers, such as Mikhail Bulgakov, author of *The Master and Margarita*, and Nobel Prize–winning Boris Pasternak with his novel *Doctor Zhivago* continued the classical tradition of Russian literature with little or no hope of being published. Their major works would not be published until the Khrushchev Thaw, and Pasternak was forced to refuse his Nobel prize.

Meanwhile, *émigré* writers, such as poets Vladislav Khodasevich, Georgy Ivanov, and Vyacheslav Ivanov; novelists such as Mark Aldanov, Gaito Gazdanov, and Vladimir Nabokov; and short story Nobel Prize winning writer Ivan Bunin, continued to write in exile.

The Khrushchev Thaw brought some fresh wind to literature. Poetry became a mass cultural phenomenon: Bella Akhmadulina, Robert Rozhdestvensky, Andrei Voznesensky, and Yevgeny Yevtushenko, read their poems in stadiums and attracted huge crowds.

Some writers dared to oppose Soviet ideology, like short story writer Varlam Shalamov and Nobel Prize-winning novelist Aleksandr Solzhenitsyn, who wrote about life in the gulag camps, or Vasily Grossman, with his description of World War II events countering the Soviet official historiography. They were dubbed "dissidents" and could not publish their major works until the 1960s.

But the thaw did not last long. In the 1970s, some of the most prominent authors were not only banned from publishing but were also prosecuted for their anti-Soviet sentiments, or parasitism. Solzhenitsyn was expelled from the country. Others, such as Nobel Prize–winning poet Joseph Brodsky; novelists Vasily Aksyonov, Eduard Limonov, Sasha Sokolov and Vladimir Voinovich; and short story writer Sergei Dovlatov, had to emigrate to the West, while Oleg Grigoriev and Venedikt Yerofeyev "emigrated" to alcoholism. Their books were not published officially until perestroika, although fans continued to reprint them manually in a manner called "samizdat" (self-publishing).

**Post-Soviet era**

The end of the 20th century proved a difficult period for Russian literature, with relatively few distinct voices. Although the censorship was lifted and writers could
now freely express their thoughts, the political and economic chaos of the 1990s affected the book market and literature heavily. The book printing industry descended into crisis, the number of printed book copies dropped several times in comparison to Soviet era, and it took about a decade to revive.

Among the most discussed authors of this period were Victor Pelevin, who gained popularity with first short stories and then novels, novelist and playwright Vladimir Sorokin, and the poet Dmitry Prigov. A relatively new trend in Russian literature is that female short story writers Tatyana Tolstaya or Lyudmila Petrushevskaya, and novelists Lyudmila Ulitskaya or Dina Rubina have come into prominence. The tradition of the classic Russian novel continues with such authors as Mikhail Shishkin and Vasily Aksyonov.

Detective stories and thrillers have proven a very successful genre of new Russian literature: in the 1990s serial detective novels by Alexandra Marinina, Polina Dashkova and Darya Dontsova were published in millions of copies. In the next decade a more highbrow author Boris Akunin with his series about the 19th century sleuth Erast Fandorin became widely popular.

Science fiction is still among best-selling, albeit second to fantasy, that was relatively new to Russian readers. These genres boomed in the late 1990s, with authors like Sergey Lukyanenko, Nick Perumov, Maria Semenova, Vera Kamsha, Alexey Pekhov and Vadim Panov. A good share of modern Russian science fiction and fantasy is written in Ukraine, especially in Kharkiv, home to H. L. Oldie, Alexander Zorich, Yuri Nikitin and Andrey Valentinov. Many others hail from Kiev, including Marina and Sergey Dyachenko and Vladimir Arenev. Significant contribution to Russian horror literature has been done by Ukrainians Andrey Dashkov and Alexander Vargo.

The leading poets of the young generation are arguably Dmitry Vodennikov and Andrey Rodionov, both famous not only for their verses, but also for their ability to artistically recite them. In the late 2000s (decade) a new generation of young poets came, who prefer the classic style of writing, which inherits the traditions of the Silver Age: Maria Markova (owner of the Russian presidential award), Andrey Nitchenko (winner of many authoritative literary contests) and many others.

Trent Johnson was a leading critic of Russian literature during this time.

21st century

In the 21st century, a new generation of Russian authors appeared differing greatly from the postmodernist Russian prose of the late 20th century, which lead critics to speak about “new realism”. Having grown up after the fall of the Soviet Union,
the "new realists" write about every day life, but without using the mystical and surrealist elements of their predecessors.

The "new realists" are writers who assume there is a place for preaching in journalism, social and political writing and the media, but that “direct action” is the responsibility of civil society.

Leading "new realists" include Ilja Stogoff, Zakhar Prilepin, Alexander Karasyov, Arkadi Babchenko, Vladimir Lorchenkov, Alexander Snegiryov and the political author Sergej Shargunov.

External influences

**British romantic poetry**

Scottish poet Robert Burns became a ‘people’s poet’ in Russia. In Imperial times the Russian aristocracy were so out of touch with the peasantry that Burns, translated into Russian, became a symbol for the ordinary Russian people. In Soviet Russia Burns was elevated as the archetypical poet of the people – not least since the Soviet regime slaughtered and silenced its own poets. A new translation of Burns, begun in 1924 by Samuil Marshak, proved enormously popular selling over 600,000 copies. In 1956, the Soviet Union became the first country in the world to honour Burns with a commemorative stamp. The poetry of Burns is taught in Russian schools alongside their own national poets. Burns was a great admirer of the egalitarian ethos behind the French Revolution. Whether Burns would have recognised the same principles at work in the Soviet State at its most repressive is moot. This didn’t stop the Communists from claiming Burns as one of their own and incorporating his work into their state propaganda. The post communist years of rampant capitalism in Russia have not tarnished Burns’ reputation.

Lord Byron was a major influence on almost all Russian poets of the Golden Era, including Pushkin, Vyazemsky, Zhukovsky, Batyushkov, Baratynsky, Delvig and, especially, Lermontov.

**French Literature**

Writers such as Victor Hugo and Honoré de Balzac were widely influential. Also, Jules Verne inspired several generations of Russian science fiction writers.

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**3. The history of translation in Russia.**

*When World War II came to its unforeseen conclusion, with the Soviet Union divorcing itself from the Allies and retaining possession of the nations it had*
“liberated”, the need for Russian-English translators in the United States increased precipitously. Compounded by the failure of Russian machine translation to materialize as rapidly as anticipated (it still has not come to pass in any workable fashion today), former US military translators, Russian-speaking East European immigrants, and college graduates unable to find positions in academia largely filled this void. Documents were exchanged in person, through the mail, or via facsimile. Fax machines in those days used a low-quality heat-activated paper that printed out in one continuous sheet, which then had to be manually cut into individual pages. These pages curled incessantly and the translator was forced to weigh them down in some manner in order to read them before they lost their legibility. It was often easier just to make plain-paper copies of the faxed pages, which were expensive in those days, then discard them. At first, translation manuscripts were submitted in longhand and were typed up by staff secretaries whenever necessary. As the demand for typescripts rose, translators were compelled to take on this additional skill. The first typewriters were big, heavy Remington or Royal uprights. Typing in Russian required a second typewriter with a Cyrillic typeface and a very different keyboard arrangement. Bilingual typing meant the tedious realignment of pages from one machine to the other. Graphics were cut from source document copies and pasted into the translation typescripts, with inset phrases often being whited out and reproduced by hand. A smaller typewriter in something that resembled a hatbox was used for “away” assignments. Typewriter ink ribbons allowed for typing in either black or red. Typos were corrected with erasers until the advent of whiteout products. The erasers left rubber particles in typewriter than inevitably led to sticky keys and typebar jamming. This situation improved dramatically when IBM introduced the Selectric typewriter with its replaceable printball during the early 1960s. Electrically operated, with a built-in correction tape, this innovative typing system appreciably hastened the translation process, resulting in a higher quality product that was much less labor-intensive. The IBM Selectric remained the standard until Xerox came out with its Memorywriter electronic typewriter some 20 years later. The Memorywriter featured a replaceable printwheel and a 30,000-character memory that permitted line-by-line editing before printing. This desktop prequel again reduced translation processing time and vastly improved product quality. As with the Selectric, however, the Memorywriter’s printwheel had to be replaced for different languages and special character sets. Although they had been around for some time, desktop computers remained cost-prohibitive until the mid-1980s. I recall that my first complete desktop system came to staggering $8,000. The early desktop computer was the size of a refrigerator, with a memory the size of a thimble. The printer was massive, overly sensitive, and together with the attendant fax and modem equipment, accounted for one-half of the system’s cost.
The standard word-processing software at that time was WordPerfect – much less user friendly and productive than today’s Microsoft Word.

Imagine if you will a world without the Internet. Pretend for a second that you have to prepare a translation using only the meager hard-copy resources at your disposal. The status of bilingual reference aids prior to the birth of the Worldwide Web was dire. Russian translators in Washington, DC, had a leg up in this regard due to the existence of the Victor Kamkin Bookstore in Rockville, Maryland. There, on a Saturday morning for a negligible outlay, translators could find dictionaries spanning numerous scientific and technical disciplines; however, most of them were English-Russian with short Russian-English indices in the back. They were literally the only game in town. Reliable Russian-English reference aids from the English-language press could be counted on the fingers of one hand, and sadly, this situation remained fundamentally unchanged for several decades.

While reverse-sort bilingual dictionaries were available at Kamkin’s bookstore in Washington, D.C., some of us had to resort to making our own dictionaries. Translators had to keep copious margin notes in the dictionaries that they were able to acquire and to compile their own lists of frequently encountered terms. The Guild of Professional Translators (later the Translation Research Institute) in Philadelphia heard about my first such list – a Russian-English Index to Scientific Apparatus Nomenclature – and published it in 1977. This resulted in the ensuing publication of a Russian-English Dictionary of Surnames in 1981 and a Russian-English Dictionary of Abbreviations & Initialisms in 1982, as well as the self-publication of a Concise Russian-English Chemical Glossary in 1983. Because they continued to be in demand after they went out of print, the National Technical Information Service of the US Department of Commerce in Springfield, Virginia, repeatedly reprinted all these volumes over the years. In 2005, Dunwoody Press, also in Springfield, Virginia, published a Dictionary of Contemporary Russian Abbreviations, Acronyms & Initialisms that I had coauthored with Maks Rozenbaum. The revenues from these publications were extremely sparse, but no amount of money could ever have recompensed the thousands upon thousands of hours spent compiling them – they were strictly a labor of love for the purpose of helping my colleagues generate a better translation product.

Due to the emergence of translation and interpretation as an independent sector, the American Translators Association was founded in Ossining, New York, in 1959. Local affiliates soon sprang up in hub cities across the nation. This organization’s stated primary goals consisted of “fostering and supporting the professional development of translators and interpreters and promoting the translation and interpreting professions”.

Following almost two years of negotiations with The Newspaper Guild, six fellow translators and I founded The Translators Guild (TTG) in June of 1991. Almost perishing to due lack of community support for fear of industry reprisals, this true AFL/CIO union ultimately became The Translators and Interpreters Guild (TTIG), is now an arm of the Communication Workers of America (CWA), and primarily focuses on interpreters, since they comprise the bulk of its current membership.
Despite the existence of these and similar groups, the cards still remain stacked against translators as a whole today, who must often work unspeakable hours to meet impossible deadlines, accept rates of pay that are far from commensurate with the complexity and importance of the work performed, and endure insupportable delays before finally receiving their money. While conditions aren’t as bad as they used to be (one of my first freelance jobs was translating the Shipbuilding Journal on a monthly basis for 4 cents per source word), they are still in need of great improvement before translators see the light of a new day.


Vol.1 of the 1880 edition

Author Vladimir Dahl

Original title Толковый словарь живого великорусского языка

The Explanatory Dictionary of the Living Great Russian Language (Russian: Толковый словарь живого великорусского языка), commonly known as Dahl's Explanatory Dictionary (Russian: Толковый словарь Даль) is a major explanatory dictionary of the Russian language. It contains about 200,000 words and 30,000 proverbs. It was collected, edited and published by academician Vladimir Ivanovich Dahl (Russian: Влади́мир Ива́нович Даль) (1801–1872), one of the most prominent Russian language lexicographers and folklore collectors of the 19th century.
Dahl's Explanatory Dictionary of the Great Russian language was the only substantial dictionary printed repeatedly (1935, 1955) in the Soviet Union in compliance with the old rules of spelling and alphabet, which were repealed in 1918.

History and features

The author shows his specific understanding of the Russian language on the cover, using the old spelling Толковый словарь живаго великорусскаго языка (with single "s" in "Russian"). However, this is a unique spelling deviation from the standard grammar, on which Dahl insisted. In his speeches at the Russian Geographical Society (traditionally published with his forewords in a preface) Dahl opposes the "illiterate" distortion of words in vulgar parlance. However he distinguishes between these distortions and regional dialectical variations, which he collected meticulously over decades of travel from European Russia to Siberia.

Another principle on which Dahl insisted rigorously was the rejection of transliterated/transcribed foreign-language roots as base words, in favour of Russian roots. However certain loanwords like "проспект" (Prospekt (street)) were included.

Dahl saw only the first edition of his dictionary. The editors of the posthumous second edition (1880–1883) expanded it using the author's words cards, but, following the norms of Russian public morality, abstained from adding entries with obscene words.

In 1903, linguist Baudouin de Courtenay insisted as editor of the third edition on including obscene words. Although this was criticised, this version sold well. There was a fourth edition in 1912–1914.

The fifth edition (1935) was supported by Joseph Stalin and had a high cultural significance, since it was printed in the old "spelling" (repealed in 1918), thus providing continuity in the perception of pre-revolutionary literature by new generations. This edition was based on the second edition (1880–1883). The Baudouin de Courtenay edition was never reprinted in Soviet times.

In 1955, the dictionary was reprinted in the Soviet Union again with a circulation of 100,000. This sixth edition relied also on that of 1880–1883 (i.e. without obscene words). Copies of the second edition were used as the source for the stereotype (photographically reproduced) reprint. However, this was not an exact reproduction of an original: derivatives of the root жид (jew) were removed from page 541 of volume 1.

This ambiguous censorship stems from controversy over the use of two roots used concurrently in Russian and in many other European languages. Although Russian жид is equivalent to Czech: žid, English: jew; while Russian: евреї у corresponds to Czech: hebrejci and English: hebrew, the first form (widely used in Russian literature through the 19th century (Lermontov, Gogol et al.)) was later considered an expletive with a tinge of antisemitism. To ensure
"political correctness", the 1955 editors decided to remove the entire entry, keeping the original page numbers by increasing the line spacing on the censored page. The verb жидеть (to dilute, to become "more liquid", a derivative of жидкй(liquid)) also disappeared from that page of the 1955 edition.

Modern Azerbaijani dictionaries

- Azerbaijani- Russian dictionary (editing of Kh.Azizbeyov). Baku, 1984

Lecture 37.
Translation study in UK, USA

Plan:

1. The history of translation in UK
2. Prominent translators in UK, USA
3. History of translations in UK, USA
4. Dictionaries and encyclopedias published in UK, USA.

1. The history of translation in UK.

Language is one of the most powerful mediums of communication known to man. Before the advent of the spoken word, humans had to depend on signs, symbols and basic sounds in order to communicate with each other. Gradually, these sounds came to represent specific objects or events, ultimately evolving into a complex pattern of vocal expression called speech. Charles Darwin, in his controversial work *The Descent of Man*, speculated that human language evolved from birdsong; scientists from MIT and the University of Tokyo this year added veracity to that speculation. In any case, language has come to be an invaluable part of any culture – no matter how evolved or primitive that culture or language might seem to be.

The evolution of a language is such a complex process because of the myriad variables involved. For example, take the etymology of one word and you can write an entire chapter about it; extrapolate that to tens of thousands of words and sound-pairings and what you have is a labyrinthine structure of unthinkable complexity. Although several attempts have been made to identify the origin of human speech and language, all of them are mere theories; one explanation for this is the various sources from which human speech may have been derived. Bird song is just one of these many hypotheses: there are innumerable theories ranging from the comical to the fantastic and everything in between.

**Linguistic Differentiation**

The large geographic spread of the human population is one major reason for the emergence of several language groups that have no relation to each other. Just as races evolved independently of each other, language can be assumed to have taken the same course through human history. The need for communication within a small community quickly escalated into a need for a common mode of speech that everyone in a particular region could understand and use. However, because of this ‘exclusive’ use of language, problems arose where trade was involved. This is where the need for translation seems to have reared its enormous head. Without being able to understand each other’s systems and methods of business, trade would have been impossible. Out of this problem emerged a solution – translation.
Trade may not have been solely responsible for the emergence of translation, but it certainly highlighted the need for it. As cultures transacted with each other, they needed **interpreters** who understood both languages and could act as a communication bridge. Subsequently, each civilization’s cultural artefacts – such as prose, poetry and other literary and religious works – needed to be translated into other languages. Thus, the importance of translation and interpretation was established.

**Early Translation**

![Painting depicting St Jerome, the translator of the Bible into Latin, considered the patron saint of translators](image)

Translation originally developed to fill a sore need that plagued every nation that wanted to trade or even communicate with another. In fact, it wouldn’t be a far stretch to assume that traders themselves were the first translators because they often spent many months at various ports and would have had the opportunity to learn new languages in the course of their travels. These polyglot travellers may indeed be the predecessors of modern translation experts. Out of this informal practice of interpreting based on needs, the art of translation is likely to have emerged.

**The Evolution of Translation**

Over time, translation took the driver’s seat in the vehicle of international relations because it was indispensable to the process of communication. Its importance since then cannot be overstated; of every facet of culture that involves reading or writing, translation is an integral part. If translation is integral to writing, then interpretation is integral to reading and speaking. Very
early on, therefore, interpretation and translation became an indivisible part of cultural exchange in its many forms; soon, every culture had what can be termed a ‘translation centre’ – there was the **House of Wisdom** in Baghdad, the **translation school** in Toledo, Spain, and innumerable monasteries where monks religiously (pun intended!) undertook laborious translations and transcriptions. Even as far back as ancient Rome and Greece, translation was an elite pursuit that was part of every educated man’s repertoire of skills. As the translation industry came of age, it became an independent art and science – one that would serve the world for time indeterminate.

**Translation Today**

In the modern world, translation is as important – if not more so – as it was several millennia ago. Officially, there are about 6,800 languages spoken around the world, of which a significant portion have unique scripts and many have shared scripts based on the origins of the language in question. These challenges are compounded by the fact that nearly every culture in the world has interactions with every other culture. This means that there are an incalculable number of translation requirements every second of every minute of every day around the world. It’s no wonder, then, that translation is a dominant part of intercultural interaction.

The slow speed of manual translation has led to technology stepping in. Thus, machine translation (MT) and machine-aided human translation (MAHT) were born.

**Translation and Technology**

With the dawn of the technological age, the application of software to the field of translation became an interesting subject that was, and continues to be, pursued relentlessly. Although (a lot) more fallible than purely human translation, machine translation is a useful tool that has found several applications. For example, MT is regularly used for weather reports and other speciality areas where linguistic variables are limited. It is sometimes used for written government or legal communication, too, albeit with a modicum of human intervention. Though currently limited in application, it is a useful tool in the repertoire of any professional translator – if only to make the job a little bit easier or quicker. The late **Claude Piron**, a professional translator who worked for several years with the WHO as well as the UN, validated this claim when he said that MT automates the simpler portions of a translator’s efforts.
In its most advanced form, MT may give satisfactory output for unrestricted texts, but it is still best used when domains and variables (such as disambiguation or named entities) are controlled in some way. There is no doubt that the need for human translators will remain, and that even the best MT software can only go so far where sensitive or specialised translation is required. For results of the highest quality and integrity with respect to the source and target material, there is still no adequate substitute for a trained, certified and experienced human translator.

2. Prominent translators and interpreters in UK, USA

Meet Jack Jason: The Most Famous Interpreter in the World

What does it feel like for 8.4 million viewers to hang onto your every word as you make your case to Donald Trump? How about giving an acceptance speech at the Oscars, when it seems like the whole world is listening? It comes naturally to Marlee Matlin, an acclaimed actress and Hollywood star who seems to know no bounds. She has amazed fans the world over not only with her acting abilities, but by continually doing the unexpected -- from competing on Dancing with the Stars without the ability to hear music, to performing a stand-up comedy routine on the Celebrity Apprentice.

Marlee's face is unforgettable, but so is her voice. It's a fast-talking, quick-witted, confident voice, but one that's extremely memorable. It has a casual yet intelligent tone, but one that can adeptly convey the breadth of emotional expression the actress is known for. While Marlee's words are hers and hers alone, the voice that renders them into English belongs to a man by the name of Jack Jason. No other interpreter in the world has a job quite like him. Through Jack, millions of people in the hearing community get to hear what Marlee has to say.

While it's a pleasure to watch Jack in action and witness his interpreting skills, it's a rare treat to hear him speak his own words. He recently spoke with me from his office in California, answering my questions with the flair of a gifted storyteller. What follows is an excerpt from our interview.

Nataly Kelly: How did you learn sign language, and how did you become an interpreter?

Jack Jason: Sign language is my first language. English and Spanish are my second languages. I learned Spanish from my grandparents, sign language from my parents, and English from television. I was interpreting from the time I was a child, whether it was to get life insurance or directions to drive to stay with our cousins in Los Angeles. I was pretty much the conduit, the bridge between two worlds for most of my life, so it wasn't much of a surprise that I ended up doing what I do with Marlee, because I've been doing that all my life.
Since you started at such a young age, how long have you been interpreting?

JJ: When I grew up, there were no teletypewriters or video calls, so I primarily interpreted phone calls. At that time, where I lived, it wasn't embarrassing to have Deaf parents; it was cool to be able to speak a different language than everyone else. But I never really did formal interpreting until I got to college. To me, signing was easy. Being in the hearing world was more of a challenge than being in the Deaf world, because I had to learn how to write and communicate in a way that I hadn't experienced growing up. I didn't have any intention of working with sign language or interpreting, but I took sign language in college because it would qualify as a language requirement. Then one day, I was asked to be a substitute interpreter.

So, you didn't have any formal training as an interpreter?

JJ: When I was first asked to substitute, I didn't know how to interpret simultaneously. The interpreting that I did as a kid was consecutive. I would listen to what the hearing person said, wait until they were done, and then convey it to my parents. I hadn't developed the skill of listening and conveying information at the same time. So, it was trial by fire. I eventually learned how to process with one half of my brain and provide output from the other part of my brain. Within about a month and a half, I got really fast. Then, I started to take some interpreter training classes. Eventually, I got certified as a sign language interpreter.

Did you ever think that you would end up as an interpreter in the entertainment field?

JJ: I always told my parents that I wanted to be a DJ or a television personality because entertainment was so much a part of my life. I had been watching TV and listening to the radio from a young age to learn English, and I wanted to be part of that. I started interpreting for stage and television productions and I started to develop that skill. My first job out of college was as an interpreter coordinator. I had to find interpreters and send them out on freelance jobs to hospitals, schools, and the social security office to interpret for Deaf people. I then moved on to the University of California, Berkley, coordinating interpreters for Deaf students at the university. The first year I was at Berkley, we brought in artists, performers, actors, and poets to create a Deaf arts festival. I did a lot of the interpreting for the stage performers. By the second year, I realized that I really liked producing arts festivals that had to do something with signing. I decided to take a break from UC Berkley and went to NYU to get my Masters. Then I stayed for my PhD in Educational Media.

When did you begin working with Marlee?

JJ: While I was at NYU, I did a lot of stage interpreting. I was interpreting for Broadway performances for people like Whoopi Goldberg and doing Shakespeare in the Park. I was not uncomfortable interpreting in front of a large group of people, specifically in the performing arts context. One day when I was working in the office at NYU, someone called who was an assistant to William Hurt. They
were looking for an interpreter because William Hurt was dating Marlee at the time and wanted information about interpreters for a trip to England. I took the call and explained that in the United Kingdom, they use British Sign Language, so they would need to bring their own interpreter with them for American Sign Language. In the end, they did not end up going to England after all, but they asked me to come to interpret for Marlee one afternoon. To my surprise, they asked me to take her shopping. Ironically, the first place I took her was the Trump Palace, which I thought was the height of luxury and the ideal place to take a movie star. Twenty-five years later, we found ourselves standing in the exact place we first met, but this time, Mr. Trump was giving her directions and we were on camera.

NK: Did you ever worry that you might get stage fright when interpreting?
JJ: Well, the year after we met, she was nominated for an Oscar. By that time, Marlee realized that I was comfortable on camera and could express her thoughts simultaneously so there was no time lag between the question and the response. A lot of times, if you watch sign language interpreters, there can be some lag time issues. When that happens, I think you lose the hearing audience. So, it was incumbent upon me to express Marlee in a fashion that made her sound as if she were speaking herself. I gave no thought as to whether it was a man's voice that was speaking for her. The most important part for me was conveying the message and making it sound casual but professional, and to put a little bit of personality into it. I felt that so many times when I would watch interpreters on screen, whether they were interpreting for dignitaries or public figures, it was so hard to pay attention because there was nothing interesting in their interpretation.

NK: You also work as a producing partner with Marlee. How do you manage to balance those two roles?
JJ: When she did *Celebrity Apprentice*, I had to put aside my producing partner hat and solely wear my interpreter hat and that was a tough thing for me to do. I often serve as Marlee's confidante, business partner, and creative partner. So, it was a tough thing to be solely the on-screen interpreter. I made sure that it was the best interpreting I've ever done during that show, because I knew there would be a lot of people watching and they had never seen Marlee in a situation where she had an interpreter for such an extended period of time. I was very clear to make sure they put the interpreter in the right place so that Marlee could get full benefit out of it. We had a long discussion before they all came into the board room about where I would sit, where I would be placed, and so on. I didn't want myself to be hidden because both Marlee and I wanted it to be clear that this is how Deaf people communicate, this is how you use an interpreter, and this is how they express themselves.

NK: What was it like to interpret for Donald Trump?
JJ: Of all the people on the show, Mr. Trump, Donald Trump Jr., and Ivanka were completely on message when it came to how to use an interpreter. They never, ever seemed to have a problem understanding what my role was and how to make it work. They were accommodating to a point that it surprised me, from where I sat
to how I was addressed, to how I was featured on camera. I was very proud of the effort that they made to highlight how important an interpreter is in someone like Marlee's life, but yet without overdoing it.

**NK: What was your favorite moment on the show?**
JJ: My favorite interpreting moment was when Star Jones and Meatloaf were having a fight in the elevator lobby before Star got fired. Marlee said she felt like she was watching a movie, because I was conveying one half of the fight and then the other half, then one half, then the other half. Of course, I also had to interpret NeNe Leakes calling Latoya Jackson Casper the Ghost.

**NK: Is there a sign for Casper the Ghost?**
JJ: I had to finger spell it. It's an example of the diverse situations that I get myself into, interpreting on a plane flying over Lake Victoria in Africa, going to a Masai Warrior village and walking in with Marlee into a hut made of cow dung or like last year, standing on the White House lawn and interpreting for Marlee and President Obama. The whole range is there. When Marlee won her Oscar, she said, "and I just want to thank my parents." When I was saying those words for her. I knew my parents were in the audience. I was saying it for her and a little bit for myself, even though I wasn't saying it in sign language and they didn't understand what I was saying. That meant a lot to me. So, my voice broke a little bit, but the timing was perfect because it gave her words more emotional impact. I think it worked out perfectly.

**NK: Will the world see more of Marlee, and hear more from you, anytime soon?**
JJ: Marlee has said a million times, "Wouldn't it be funny if there was a camera trained on the two of us?" because we get involved in some very interesting situations. We'll be on a plane and she gets handed a Braille menu because they think she is blind, or producers that turn to the director of a show she's on and say, "Marlee Matlin is great, but is she going to be deaf for the whole show?" She used to freak people out with the speaker phone in her car by having me sign what they were saying on the speaker phone and then she would speak herself. People couldn't figure it out. She wouldn't let me tell them that I was there and she would say, "You know what, I can hear on Tuesdays." For a minute, they would actually believe it.

**NK: What do you love most about interpreting for Marlee?**
JJ: I wrote in a little journal when I was nine-years-old, "I want my voice heard on the radio and on television." Interpreting gives me a chance to do what I do well and have done since I was a kid. At one time, I might have wanted to be an actor or performer, and it somehow fulfills that in a non-threatening way. I'm like the fly on the wall that gets to watch everything that goes on. I'm part of it, yet I'm not part of it; I'm in the action, but I'm not in the action. A lot of the interpreting I do sometimes borders on performance. It gives me a personality and a presence to show the importance of interpreters in the life of a person who is Deaf. Marlee is
who she is and just happens to use an interpreter. I'm not a teacher. I'm not a helper. I'm just Jack, the interpreter guy.

3. History of translation in UK, USA


This book represents one of Venuti's most-studied works in which the author attempts to retrace the history of translation across the ages. In it, he lays out his theory that so-called "domesticating practices" at work in society have contributed to the invisibility of the translator in translations. He claims that legal and cultural constraints make it so that "'faithful rendition' is defined partly by the illusion of transparency", such that foreignizing or experimental types of translation are "likely to encounter opposition from publishers and large segments of Anglophone readers who read for immediate intelligibility". This leads to a climate in which "fluency" is the most important quality for a translation and all traces of foreignness or alterity tend to be purposely erased.

For Venuti, fluency in itself is not to be rejected; he believes that translations should be readable. The problem is rather that dominant notions of readability in translation emphasize an extremely narrow form of the translating language, usually the current standard dialect, regardless of the language, register, style or discourse of the source text. When fluency is achieved through the standard or most widely used form of the translating language, the illusion that the translation is not a translation but the source text is produced, and the inevitable assimilation of that text to values in the receiving culture is concealed. Venuti sees two main methods of questioning or forestalling these domesticating effects: one is to choose source texts that run counter to existing patterns of translating from particular languages and cultures, challenging canons in the receiving culture; the other is to vary the standard dialect, to experiment with nonstandard linguistic items (regional and social dialects, colloquialism and slang, obscenity, archaism, neologism), although not arbitrarily, taking into account the features of the source text. These methods do not give back the source text unmediated; they are foreignizing, constructing a sense of the foreign that is always already mediated by receiving cultural values.

In spite of their invisibility, the author asserts the historic power of translators: he maintains that translations have forced massive shifts in the Western literary canon and led to evolutions in literature and academic theory over time, as well as influencing the vision that societies have of foreign cultures. He therefore argues for a paradigm shift in the way translators consider their role, calling for them to curb the traditional domestication of translations and allow foreign influences to infiltrate translated texts. This position has led to him being compared to Antoine Berman.
The Translator's Invisibility has been a source of much debate – and sometimes criticism – among translation experts. Nevertheless, it has largely entered into the translation studies canon and is often required reading for translation students.

Even with the advent of gigahertz processors and gigabyte memories, machines still fall flat when they try to translate languages. The latest programs, for example, provide intelligible results—but only in the comfortable range of use for ordinary e-mails and business web pages.

Part of the reason is that not only do many words in every language have more than one meaning, phrases can have both literal and idiomatic meanings, making translations by non-native speakers a delicate exercise in avoiding embarrassment and worse—confusion. Add to this the considerable problems presented by individual style and context—not to mention the impressive range of meanings humans can inject into any single word, from love to sarcasm to humor—and you can readily see why even the most advanced machines still struggle to replicate the skill of an experienced human translator.

Early translation systems
In 1931, the IBM-Filene-Finlay translator was permanently installed at the League of Nations in Geneva. There, some speeches were pre-translated and read simultaneously, while others were presented in the native language first, while interpreters took notes. Then one interpreter would give the speech in his own language, while the others simultaneously recited the speech in their languages. The system was modified during the Nuremberg war crime trials of 1946, for true simultaneous interpretation—speakers had to speak slowly, allowing all of the interpreters to speak along with them.
IBM has a rich history of working on machine-aided translation devices dating back to the 1920s, and is currently refining what may be a breakthrough solution for a next-generation translator.

IBM founder Thomas Watson Sr. saw the problems of language barriers firsthand in his early work with the International Chamber of Commerce. In 1927, under his direction, the company developed its first translation system based on the Filene-Finlay simultaneous translator. It was essentially an audio setup of headphones and dials that allowed users to listen to professional translators translating speeches in real time.

Installed and first used at the League of Nations (a precursor of the United Nations) in 1931, the system allowed listeners to dial in to their native language and hear pre-translated speeches read simultaneously with the proceedings. The IBM Filene-Finlay Translator was later modified and used for simultaneous translations at the Nuremberg war crimes trials following World War II, and at the United Nations.

By the early 1950s, IBM had developed an English-Russian translator using the IBM 701 Electronic Data Processing Machine, the company’s first commercial scientific computer. This program incorporated logic algorithms that made grammatical and semantic “decisions” that mimicked the work of a bilingual human. This work advanced in the 1960s when IBM developed a machine and programs for translating Chinese. IBM researchers used phrase structure analysis to match the meaning of ideographic Chinese characters with other languages.
Around the same time, IBM built the Automatic Language Translator, a custom computer for the military that used a high-speed optical disk with 170,000 words and phrases to translate Russian documents into English.

IBM is also credited with developing the first Braille translator. Working with the American Printing House for the Blind in Louisville, Kentucky, the company introduced the Braille Translation System in the early 1960s. It was based on the IBM 704, the company’s first mass-produced mainframe, and went into service at the American Printing House for the Blind as the APH-IBM system.

“Speech-to-speech translation systems have the potential to revolutionize the way people around the world who do not speak a common language communicate with one another. There are thousands of different languages spoken; imagine being able to communicate with anyone instantly through the assistance of a universal translator. Breaking such communication barriers would lead to tremendous growth in cultural understanding. Allowing people to accept and live with everyone’s differences would be a very rewarding future.”

Yuqing Gao, IBM RESEARCHER

More recently, the Thomas J. Watson Research Center—working with the US Defense Department in Washington, DC—invented MASTOR, or Multilingual Automatic Speech-to-Speech Translator. The system, which consists of software and a two-way automatic translation device, can recognize and translate a vocabulary of 50,000 English and 100,000 Iraqi Arabic words. In the fall of 2007, IBM donated the system to the US military to help coalition forces communicate with the Iraqi people.

IBM Research also created technology that translates Arabic television and radio broadcasts into English text. The system, called TALES for Translingual Automatic Language Exploitation System, recognizes Arabic audio and translates it into English text to generate a machine-produced closed caption that enables an English-speaking listener to get the gist of the Arabic content.

In 2006, IBM held an Innovation Jam among all of its employees to identify promising ideas. One of the key issues that surfaced was the challenge of the language barrier inherent in a company with employees in 170 countries. IBM funded a corporate-wide project involving the research labs, software development and consulting services to develop a “Real-Time Translation Service” as a secure, enterprise-strength language translation system that could be used to build a smarter workplace for IBM employees, and eventually be used by IBM’s clients, IBM Business Partners and perhaps the world.

The effort currently led by IBM’s Multilingual Natural Language Processing group, headed by Salim Roukos, chief technology officer for translation research, resulted in what the company calls the n.Fluent system.
n.Fluent, which is pronounced “en-flü-ənt,” learns as it evolves based on input from usage patterns submitted by multilingual IBM employees. Still primarily for internal use only, volunteers in this IBM crowdsourcing project have helped develop n.Fluent to the point where it can instantaneously translate between English and 11 other languages. Employees currently use it as a secure, real-time means of translating electronic documents, web pages, and even live, instant messages.

So far, n.Fluent, which made its internal debut at IBM in 2008, can be used for translating between English and Chinese (both simplified and traditional), Korean, Japanese, French, Italian, Russian, German, Spanish, Portuguese and Arabic. In addition to internal use by IBMers, n.Fluent is also used to provide web support to IBM clients and is being licensed externally for cloud-based translation services.

The n.Fluent team adopted the approach of using algorithms developed from the large number of parallel sentences in related languages, such as English and Spanish, and French and English. But since most of the content in n.Fluent is in English, the team turned to crowdsourcing among IBM employees as means to capture and continually improve the software’s translation accuracy and quality.

“n.Fluent,” says David Lubensky, one of the IBM researchers who started the project, “is a kind of Harvard Business School case study of how the crowds inside the company help you develop a better product. Our goal is to replicate this over various domains.”

4. Dictionaries and encyclopedias in UK, USA.

**DICTIONARY** A generic name for a kind of reference book, usually devoted to the definition of words entered in alphabetic order, such as the Collins English Dictionary, but also including works of an encyclopedic nature, such as The Oxford Dictionary of Natural History. Such books are so closely associated with alphabetized entries that the phrase *dictionary order* is synonymous with *alphabetic(al) order*, but in fact since the Middle Ages many works called ‘dictionaries’ have been differently arranged, and a wide range of reference books, including thesauruses and gazetteers, are referred to for convenience as ‘dictionaries’. Among the many kinds of dictionary, the commonest contrast is between *monolingual* or *unilingual dictionaries* that list and define the words of one language and *bilingual dictionaries* that offer the equivalents of Language A in Language B, and vice versa. In computing, the term refers to both a list of codes, terms, keys, etc., and their meanings, as used in computer programs, and a list of words (often drawn from a conventional dictionary) against which spellings can be checked.
Origins
The earliest known prototypes of the dictionary were West Asian bilingual word lists of the second millennium BC. They were Sumerian and Akkadian words inscribed in parallel columns on clay tablets in cuneiform writing and were organized thematically. Even after the invention of the alphabet later in the same millennium many centuries passed before alphabetic ordering became a common tool for organizing information. The lists came into existence because the Akkadians (Babylonians) had inherited through conquest the culture and traditions of Sumer and used the sets of signs as a means by which their scribes could learn what was, in effect, the classical language of writing. Over two thousand years later in medieval Europe, the same principle was used when scribes who spoke vernacular languages learned to read and write in Latin; the first European dictionaries were bilingual lists of (difficult) words of Latin explained in the vernacular of the learners in question. A typical work that made Latin words accessible through English glosses was the Promptorium parvulorum sive clericorum (Storehouse for little ones or clerics) of Galfridus Grammaticus (Geoffrey the Grammarian), compiled around 1440.

The hard-word dictionaries
The need for a work in which harder English words were explained by easier English words arose in the late 16c. The first published dictionary of English was Robert Cawdrey's Table Alphabeticall (1604), which contained fewer than 3,000 ‘hard vsuall English wordes’ listed alphabetically in roman type with the barest of explanations in black letter: Dulcor, sweetnesse; Placable, easie to be pleased. It was designed for quick consultation by ‘Ladies, Gentlewomen, or any other vnskilfull persons’, to help them understand and use foreign borrowings. It was followed by John Bullokar's English Expositor (1616), Henry Cockeram's English Dictionarie (1623), the first to be given that name, and Thomas Blount's Glossographia (1656), which had some 9,000 words, fuller definitions, and etymologies. Such works were concerned only with ‘hard words’, the classical vocabulary of Renaissance English: they bristled with ‘Terms of Art’, the technical and semitechnical words coined by geographers, mathematicians, doctors, and others. They were highly derivative, drawing in particular on the older Latin—English dictionaries, and answered a real need: Cockeram went through 12 editions to 1670 and the last of many printings of Bullokar was in 1775.

The universal dictionaries
The hardword tradition went on into the 18c in the work of John Kersey and Nathaniel Bailey, and traces survive in such traditional works as the Chambers English Dictionary (1988). A novel approach emerged, however, in the New
World of English Words (1658) by Edward Phillips, a nephew of Milton and a miscellaneous hack writer. His folio volume had its hard words, but was altogether grander and more inclusive. By the 5th edition in 1696, it had grown to about 17,000 items and in 1706 was revised and further enlarged by John Kersey. Nathaniel Bailey's folio Dictionarium Britannicum (1730) is in the same tradition but with a new emphasis on scientific and industrial matters: for example, with a page on *orrery*, and 17 items on the metal *lead*. With the publication of special works such as John Harris's Lexicon Technicum (1704), the need for such encyclopedic material in general dictionaries was already decreasing; when Samuel Johnson set his face against extraneous matter, a British tradition of dictionaries for words and encyclopedias for facts was confirmed. The notion that a dictionary should as far as possible be an inventory of all the words of the language became established with Kersey's New English Dictionary (1702), which gave the dictionary a place in competition with spelling books as a quick look-up source. To begin with, little information was given about common words (‘*To do*, or act, &c.’ is the whole of Kersey's entry for that verb), but from this time forward the monolingual dictionary was of greater value to foreign learners of English. Since Elisha Coles's English Dictionary (1676), a sprinkling of the commoner dialect words, as well as some cant and flash terms, had come to be included in general dictionaries. With these, the need arose for more systematic usage labels to warn the reader of the status of such a word. Some obsolete items had been given a distinctive mark by Bullokar in 1616 and the uptake of ‘old words’ increased in the 18c, including legal items and literary archaisms drawn especially from Spenser and Chaucer. Bailey's Universal Etymological English Dictionary (1721) gave English a one-volume reference dictionary of some 40,000 entries that was strong on bookish and technical vocabulary, weak in definition and semantic coverage, up-to-date in spelling, and provided the accepted etymologies of its day. It was the standard dictionary of the 18c and was gradually updated and enlarged to some 50,000 entries through successive editions and reprints to the 28th and last edition in 1800.

**Johnson's dictionary**

The Dictionary of the English Language (1755) by Samuel JOHNSON differs from the works of his predecessors in both scale and intention. On the model of the dictionaries of the French and Italian academies, he sought to encapsulate the ‘best’ usage of his day, and did this on the basis of over 100,000 quotations from Sir Philip Sidney in the 16c to his own time. In definition and the internal arrangement of entries Johnson also went beyond his rivals. Benjamin Martin, in his Lingua Britannica Reformata (1749), had been the first English compiler to
mark off the different senses of words; by arranging his senses chronologically, Johnson enabled his readers to follow the evolution of each word and provided the foundation for the historical lexicography of the 19–20c. Johnson gave little attention to collocation, idiom, and grammatical information, although he provided a brief grammar at the front. In cases of divided or uncertain usage he provided a prescriptive comment (governant: ‘a lady who has the care of young girls of quality. The more general and proper word is governess’). His dictionary enjoyed unique authority among successive generations of users in the matter of word choice and word meaning. In spelling, it represented a strongly conservative tradition, compared with which Bailey was progressive: horreur, inferiour, etc., where Bailey has horror, inferior, etc.

### Pronouncing dictionaries

The provision of information about pronunciation developed in the later 18c. Johnson, following Bailey's second volume (1727) and Thomas Dyche's and William Pardon's New General English Dictionary (1735), marked only word stress. With an increasing concern for orthoepy (proper pronunciation), however, pronouncing dictionaries became established in the latter half of the 18c, of which John Walker's Critical Pronouncing Dictionary of the English Language (1791) was the foremost. Walker provided his pronunciations immediately after each headword, dividing each italicized word into its syllables and placing a superscript number over each vowel to indicate its value as specified in a list at the beginning of the book. The Walker pronunciations were effectively married with Johnson's definitions in many of the abridged versions of Johnson's Dictionary, which lasted well into the 19c.

### A shift across the Atlantic

In 1828, Noah WEBSTER, a publisher of school spelling books, created a new tradition and lent status to English as it was developing in North America with his American Dictionary of the English Language, which contained some 12,000 words not listed by Johnson and offered definitions of many words and concepts current in the New World. Webster rejected many of the more conservative spellings in Johnson and established for AmE forms like honor, color (not honour, colour), a different pattern for spelling inflected forms (traveler, traveling, traveled, not traveller, travelling, travelled, etc.), and -ize for -ise. Some reforms were based on etymology (Latin color, honor) and some were phonetic (-ize for -ise). One of Webster's employees, Joseph E. Worcester, established his own dictionary-publishing venture in Boston, and produced in 1830 his Comprehensive Pronouncing and Explanatory Dictionary, which went through several editions (1846, 1855, 1860) and was closer to the Johnsonian tradition. In
his preface to A Universal and Critical Dictionary of the English Language (1846), Worcester wrote of Johnson's Dictionary: ‘His dictionary, from the time of its first publication, has been far more than any other, regarded as a standard for the language.’ This view was shared by many in the US, especially by those who rejected Webster in favour of Worcester. Other dictionaries by Worcester include A Pronouncing, Explanatory, and Synonymous Dictionary of the English Language (1855) and A Dictionary of the English Language (1860). Worcester died in 1865; although his heirs carried on, the competition from Webster's dictionaries proved too much, and the company failed. Webster died in 1843, but his son, William G. Webster, carried on, and in 1847, with Chauncey A. Goodrich of Yale, published a revised edition of the earlier work. Successive editions appeared in 1864 and 1890; in 1909 appeared a relatively large work, the 1st edition of The New International Dictionary of the English Language; a 2nd edition appeared in 1934, and a 3rd in 1961. The Second Edition, edited by William Allan Neilson, came to be regarded as the standard among dictionaries published in the US. Because of its descriptive approach (among other things), Webster's Third created even more consternation among conservatives in the mid-20c than Noah Webster's break with British tradition over a century earlier, and it failed to gain universal acceptance.

**Cross-fertilization**

During the 19c, US and UK publishers often produced new dictionaries by adapting established works, sometimes without acknowledgement but often through agreements with the publishers of the existing works. Such cooperation could lead to a succession of related works over many decades. For example, the Scottish publisher Blackie selected the 1841 edition of Webster's American Dictionary of the English Language as the basis for a dictionary to be prepared by the mathematician John Ogilvie. This work, the Imperial Dictionary, English, Technological, & Scientific, was published in parts between 1847 and 1850. It was more encyclopedic than the Webster and greatly expanded the use of illustrative engravings. When Ogilvie died in 1867, Charles Annandale began to edit a revision, which was published in 1882–3. The illustrations were augmented, and the entry and definition coverage expanded to include Americanisms, slang, and colloquialisms. This series of dictionaries was successful in Britain, and the Century Company, an American publisher of the periodical The Country Magazine, published an edition for sale in the US. In 1882, Century put forward a plan for The Century Dictionary, to be based on the Annandale edition of Ogilvie, to which they had acquired the rights. As that work had been based, originally, on a Webster dictionary, ironic intricacies emerged concerning the ultimate basis
of The Century, which was prepared during 1884–9 under the direction of William Dwight Whitney. This work, available in several editions (1889–1911), occupied ten quarto volumes. Though out of date, it is still widely regarded as a paragon of clarity and accuracy for its definitions and etymologies and as a model of design, production, illustration, typography, paper, printing, and binding. Several dictionaries have been directly or indirectly based on it, including The American College Dictionary (Random House, 1947), The Random House Dictionary of the English Language (1966), and the Collins English Dictionary (1979).

**Popular and scholarly dictionaries**

By the late 19c, the making of dictionaries of English had fallen into two broad types: general, usually single-volume works for the expanding community of the literate, such as Chambers's English Dictionary (1872), and scholarly dictionaries on philological principles, often multi-volume, concerned either with cataloguing distinct varieties in great detail, such as the English Dialect Dictionary (1898–1905), or with covering the entire language, such as the New English Dictionary on Historical Principles that emerged from plans made by the Philological Society in 1858 and ultimately became the OXFORD ENGLISH DICTIONARY (1st edition, 12 volumes, 1928; 2nd edition, 20 volumes, 1989). The family of Oxford dictionaries is closely related to the OED and combines the two types. Its general list is relatively recent, beginning in 1911 with the 1st edition of The Concise Oxford Dictionary, edited by the brothers H. W. and F. G. Fowler.

**The dictionary industry**

The number of dictionaries of English published in the 19–20c in Britain, America, and increasingly elsewhere (especially Australia, Canada, the Caribbean, New Zealand, and South Africa) is vast and varied. In terms of the size of books and the markets for which they are intended, they range from the great multi-volume works through the large ‘unabridged’ dictionaries and the single-volume desk and family dictionaries to the mid-range collegiate and concise editions, various school and pocket editions, down to a plethora of minis and micros. Leading publishers of dictionaries aim at bringing out and keeping up to date volumes at all or most of these levels, often presented in a standard livery with a logo that seeks to catch the eye. Beyond these mainstream products are a multitude of specialities, such as products for the fiercely competitive ELT market that has developed since the Second World War, the complex range of bilingual publications for English and the world's significant languages, and special-interest works relating to etymology and word histories, dialects and regional varieties, technical subjects, controversial usage, slang, and the vocabulary of subcultures.