Applying Corpus Methodology to Error Analysis of Students' Translation into the L1: The Context of Audiovisual Translation

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Resumenencastellano

La traducción de textos de una segunda lengua a la lengua materna puede entrañar dificultades que conviene no desdeñar, si bien la mayoría de las investigaciones sobre la traducción comúnmente ha tratado de abordar la influencia de la lengua materna en el aprendizaje de otros idiomas. El objetivo de este trabajo es indagar en tales dificultades, utilizando el análisis de errores como herramienta principal de investigación y centrándonos en la traducción de textos audiovisuales, un área que generalmente ha recibido menos atención que otros tipos de textos escritos, pero de creciente importancia tanto en el ámbito profesional como en el mundo académico.

El propósito didáctico de los resultados de este estudio justifica la elección de traducciones audiovisuales realizadaspor estudiantes como corpus de la investigación. Este corpus, formado por traducciones del inglés a su lengua materna por parte de doce alumnos rusos, nos permite acceder a las técnicas utilizadas por los estudiantes y descubrir los principales escollos en su tarea.

Asimismo, a consecuencia de sus diferentes características a nivel léxico, sintáctico y pragmático, se ha establecido una comparación entre diálogo y monólogo, con la finalidad de observar cómo los estudiantes se enfrentan a los cambios de registro. Hemos caracterizado estas dos modalidades de discurso que se dan en los textos audiovisuales, cada una con rasgos diferenciados y que en consecuencia requieren diferentes estrategias para su traducción. Los diálogos derivan generalmente de una motivación externa, son menos elaborados y más espontáneos y en ellos abundan las presuposiciones y los elementos comunicativos no verbales (gestos, miradas, señales), mientras que los monólogos presentan una mayor cohesión, son formalmente más estructurados y obedecen a una motivación interna relacionada con una finalidad informativa (expresión de sentimientos, ideas; exposición de hechos pasados, intenciones, etc.). El análisis de error en las traducciones que constituyen el

corpus lingüístico de este trabajo justifica la división entre estos dos tipos de texto audiovisual, pues nos ayuda a identificar los principales factores que inducen a traducciones erróneas, al tiempo que puede orientarnos a la utilización de las estrategias adecuadas según el texto al que nos enfrentemos.

Nos hemos concentrado en los problemas lingüísticos de la traducción, relacionados con el significado léxico de la palabra, con la intención de averiguar cuáles son las clases de errores habituales en la traducción de diálogos y de monólogos y establecer su posible categorización, sin olvidar los factores que inducen dichos errores. Por lo tanto, se pueden señalar cuatro objetivos básicos de este trabajo:

1. Establecer las clases de errores típicos que cometen los estudiantes en la traducción de una segunda lengua a su lengua materna.

2. Determinar si estos errores dependen del registro lingüístico del texto.

3. Identificar las causas de variaciones erróneas de traducción propuestas por los alumnos.

4. Descubrir las implicaciones pedagógicas que permitan a los instructores enfrentarse a estos errores en el proceso de enseñanza.

Una vez identificados los errores en las traducciones que conforman el corpus de estudio, y debido al enfoque de este trabajo en los errores léxicos, procedemos a su descripción siguiendo la clasificación establecida por Suksaeresup y Thep-Ackrapong, que diferencian entre dos categorías principales de errores, ya sean causados por falta de conocimiento de ciertas estructuras gramaticales *(miscues)* o por una mala interpretación del significado léxico de la palabra; a su vez, los errores relativos al significado léxico se han subcategorizado según la interpretación del significado expresivo, proposicional o presupuesto de las palabras objeto de traducción, según el modelo de significado léxico de Cruse.

Los resultados de este estudio demuestran que la mayoría de los errores cometidos por los estudiantes en la traducción se refieren a la interpretación del significado léxico de las palabras, si bien se observa también un escaso número provocado por la compleja estructura gramatical del monólogo. Además de señalarse los diferentes errores, se muestran también variaciones correctas de las mismas, ya sean realizadas por los alumnos o propuestas por la autora de este trabajo, lo que permite comparar entre distintas estrategias y estilos de traducción, así como comprobar su adecuación a cada caso particular.

Como principal implicación pedagógica del estudio, podemos destacar la necesidad de una mayor profundización en la comprensión de los textos a traducir a la lengua materna. La traducción palabra por palabra y el calco de estructuras gramaticales deben ser sustituidos por estrategias que preconicen el entendimiento de las unidades léxicas, así como un uso eficiente y contextualizador del diccionario. Se trata de que los futuros traductores sean conscientes de que, más allá de la literalidad de la traducción directa, deben producir un texto que resulte natural en su propia lengua materna y que a su vez plasme toda la expresividad e intencionalidad del original, prestando especial atención al uso de metáforas y frases hechas, así como a las distintas connotaciones de las palabras en una y otra lengua, a fin de conseguir el mismo impacto emocional que pretendía el autor del texto.

Debido al objeto y alcance de este estudio, las conclusiones del mismo deben limitarse al campo de la traducción de textos audiovisuales, si bien su metodología podría extenderse a investigaciones sobre otros tipos de textos. De igual manera, podría ampliarse al seguimiento de estudiantes de distintos cursos académicos a fin de constatar la evolución de sus habilidades.

Abstract

The aim of the present research is to investigate error patterns in students' translation of the audiovisual discourse and to describe factors influencing the process of interpretation. As translation into the mother tongue is usually considered to be the norm, abstracts taken from the movie script were rendered by participants from English (L2) into Russian (L1). The data was collected from 12 learners studying at the Department of Translation and Interpretation at PyatigorskStateLinguisticUniversity (the city of Pyatigorsk, Russia) and organized in two corpora. Being very typical genres present in any motion picture, a monologue and a dialogue were under consideration. Nowadays more and more research is being done in the field of audiovisual translation, and one of goals of this study is to contribute to the overall research in this area, as well as to see what problematic aspects it presents to translation trainees. Employing error analysis method often recurred to when studying erroneous forms in student productions, the study established the error taxonomy based on the word's lexical meaning dividing all the errors into those caused by propositional, expressive and presupposed meaning of the lexical item. An additional group of errors was specified for some variants encountered in the monologue and caused by the complexity of syntactical structures unfamiliar to the learners. The findings of the research show several error patterns typical for both the monologue and the dialogue and in accordance with the results some pedagogical applications were formulated in order to improve the didactics of audiovisual translation training. Despite the limited size of the corpora used for this paper, the investigation of this area is rather promising and needs to be extended further.

Key words: student translation corpus, translation error analysis, audiovisual translation, direct translation, translation error patterns, L2 interference.

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CHAPTER 1: INTRODUCTION

1.1 Goals and research questions of the study

Although students are usually encouraged to translate from the first language (L1) into the second language (L2), it is commonly believed that translating into the mother tongue is the norm.It seems obvious that most problems occur when translation is done by linguistics or translation students into L2 and the research to date has tended to focus on L1 influence on both language acquisition and translation training (Duskova, 1969; Kim, 1997; Brown, 2004, as cited in Abbasi, 2011). But being a native speaker does not necessarily guarantee that there will be no difficulties when translating into L1 and as any other skill, it should not be taken for granted. Through studying student translations and errors they tend to commit the light can be shed on the problematic areas that learners face; moreover, error analysis makes us contemplate on the translation process and strategies that learners use during rendering a text into their mother tongue. Therefore, it appears essential to further advance the study of student error analysis of translation into L1 to discover the factors that influence the translation and make it erroneous.

Despite the fact that error analysis (EA) is often criticized because of the judgment subjectivity or author's error taxonomy, it is still utilized as a main method of analysis in this thesis. Together with corpus of student translation, which was compiled to facilitate the extractions of collocations, EA lets us detect linguistic errors. EA continues to be a valuable teaching resource, as it identifies the areas of competency that need to be strengthened. The study of student errors has become an important aspect of translation teaching with many scholars researching these matters. Since considerably less attention has been paid to student errors in audiovisual translation, the study was designed to investigate how well students

copewith this area. In order to see the way trainees deal with the change in the register of translated texts, the decision was made to compare translation errors in a monologue and a dialogue taken from a motion picture. Labus (2007) suggests that a particular attention should be paid to the translation of dialogues in a film due to their wide representativeness, dynamic interchange of phrases, composition simplicity, and use of elliptical sentences, interjections, emotionally loaded vocabulary, and clichés; whereas a monologue is characterized by more complex syntactical structures and elevated vocabulary, the sentences are more extended and explanatory, and the organization of presented information is cohesive and logical. Many works have been devoted to the description of audiovisual text and its common features (Labus, 2007; Luyken, 1991; Serba, 2011), but translation problems related to these texts have not been covered sufficiently. By compiling a corpus of student translations we will obtain access to the techniques employed by trainees and discover the potential pitfalls. As Coulthard(1996: 2) notes, studying inadequately written texts may enable us to understand better "the nature of successful textualization". In this way we can detect the most problematic areas in student works and compare different variants of translations, focusing on the way a group of learners copes with the translation oftexts belonging to different registers.

As Nord (1992) states there exist four major problems faced by a translator: pragmatic, cultural, linguistic and text-specific translation problems. In this paper we concentrate on linguistic translation problems, which occur because of "structural differences between two languages in lexis, sentence structure and suprasegmental features" (Nord, 1992:46). The present study investigates linguistic errors found in student translations related to lexical meaning of the word. Other linguistic problems concerning syntactic structures, for example, could be explored in depth in another study. In the currentresearch we will attempt to find out what kinds of errors are typical for student dialogue and monologue translations and their

possible categorization. Moreover, we look into various factors inducing these errors – overreliance on the dictionary, L2 (English) interference, lack of practice, and so forth. The results of the study seem to be promising for didactic purposes. Some error patterns may be detected in the work of professional translations as well, and they can prove to be useful for novice translators; having limited linguistic and translation competence, translation trainees may be prone to commit more errors than professional translators. This justifies the choice of translation students as subjects for this research.

The main questions the paper seeks to find answers to are as follows:

1) What kind of errors is typical of students to commit when translating a dialogue or a monologue?

2) Do the errors differ depending on the register?

3) What are the causes resulting in erroneous variants of translation proposed by students?

4) What pedagogical implications can be drawn for translation trainers to help their students to deal with such errors, and what skills should be emphasized and paid more attention to during the process of instruction?

Due to the limited size of our corpora the analysis will be of a qualitative nature allowing us to locate errors operating in translation. In the future the corpus of both monologue and dialogue translations may be extended including works of translation students of different years to conduct a comparative study and see a possible evolution in translation skills through years.

The aim of the present paper is to identify and categorize typical errors committed in student translations with the use of corpora and corpus tools. Besides, in the end we will attempt to

formulate some pedagogical implications to be considered in translation training and how students' attention can be drawn to these identified problems in order to improve their skills. Although many studies have been carried out on error analysis especially in second language learning, not much research has been done in the Russian context with Russian university students as informants. Even though studies on translation errors were carried out before in the Russian context, the major focus was on student translations of technical, scientific or business texts (Bankevich, 2001; Lisachenko, 2006; Safonov, 2007; Leonova, 2009), there is a lack of research in the area of audiovisual translation. This study aims to fill this gap in the field of error analysis, particularly student errors related to transmitting lexical word meaning in English-Russian translation. Another valuable feature of this study is the possibility of implementing its findings. The research results such as possible error patterns, potential pitfalls or causes leading to errors may provide relevant information for translation training.

1.2 Structure of the present paper

In this subsection we briefly explain the structural organization of the present research. Chapter One introduces the background of the research and structure of the thesis. Here we point out the aims, mentioning the research questions that the paper seeks to provide answers to. The necessity of this study is justified and potential application of its results and findings is outlined. Chapter Two provides theoretical background information, exploring the issue of corpus linguistics and translation studies. This chapter reviews the usefulness of corpora in translation studies and highlights the significance of learner corpora for both locating translation patterns and describing strategies employed during the process. It also discusses the importance of audiovisual translation as a discipline as being extremely promising for future research. This section reviews error analysis, and how useful it can be as a practical and theoretical resource. It mentions how EA can be used with a view to investigate student

translation errors. Here we also cited some famous translation error categorizations to see how different they can be depending on analysis focus; different classifications demonstrate the variety of approaches to analyzing translation errors of students. Chapter Three describes the process of corpus compilation and methodology adopted to carry out the study. The core of this section is the presentation of error analysis. Twelve dialogues and twelve monologues are analyzed; once the erroneous variants are detected, they are classified according to the appropriate taxonomy. While all the errors were tabulated in the Appendix section, in this chapter some of the most interesting examples are cited. In Chapter Four all the errors are calculated and comparison is carried out between the errors found in the dialogue and the monologue. Besides, the attempt is made to understand the causes of errors belonging to different subcategories. Chapter Five gives a summary and conclusion of the whole study, proposing some practical applications of its findings for teaching English-Russian translation in the context of Russian universities.

CHAPTER 2: THEORETICAL BACKGROUND

2.1 Corpus linguistics and translation studies

Through the whole history of translation studies numerous attempts have been made to analyze and explain theoretically the work of a translator, to define the criteria of translation quality evaluation, to determine the factors influencing translation process, as well as its output in the form of a translated text. A translator faces the challenge of choosing the most adequate and acceptable variant, deciding on the strategy to use to convey the meaning of a translated text. According to Komissarov(1990), in the majority of cases all these choices are made based on intuition; nevertheless, translators tend to examine and give explanation to their preferences. The translation process should be researched, and it would involve the

identification, description and analysis of what happens during translation, i.e. of the mental steps taken by translators between, and including, reception of the source text and production of the target text.

Prominent social significance and constant increase in the number of translated texts have made translation a very attractive field of research for many linguists.Although the use of the corpus linguistics in translation studies is relatively new, as it was first advocated by Baker in her article "Corpus Linguistics and Translation Studies: Implications and Applications" in the book *Text and Technology* published in 1993, it can be suggested that corpora have been particularly valuable in the discipline of translation. Some points in favor of using corpus methodology in translation studies were outlined by Olohan (2004: 56). Corpora have been proved to be a valuable application in descriptive studies of translations as they exist. The focus has shifted from the source text to the product of translation and now many scholars do not see translated texts as of secondary importance. Since the translation itself acquire a more central role, it is possible to investigate what is probable and what is typical in translation. At the same time a combination of qualitative and quantitative corpus-based analysis can be carried out to see lexical, syntactical or discoursal features and patterns of a translated text. Moreover, Olohanpoints out that corpus can be employed when looking into language as it is used in translation, as opposed to the study of language in contrastive linguistics and its methodology can be applied to different types of translations in order to investigate translation in different sociocultural settings, for example.

Within practical applications corpora can be loosely divided into three groups – monolingual, bilingual (parallel, comparable) and learner. Each of them serves a great purpose for translation science. As cited in Granger et al. (2003) scholars such as Baker (1995, 1996), Kenny (1998), and Laviosa (1997, 1998) use corpora to discover and analyze features of

translated texts using monolingual corpora; Bowker (1998, 2000a), Pearson (1996), Zanettin (1998)show how helpful corpora can be in translation as a terminology resource. Baker (1995: 235) suggested using monolingual corpora comprised of translations to research "patterns which are either restricted to translated texts or which occur with a significantly higher or lower frequency in translated texts". According to her, found linguistic features can be related to a specific language, but researchers may also find out about the nature of translated text in general and the nature of the translation process itself.

Olohan (2004) defined parallel corpus as a set of texts in the language and their translations in another language. This type of corpus can be extensively used in translation studies. Parallel corpora are divided into unidirectional and bidirectional: the former contains source texts in language X and target texts in language Y, while the latter has source texts in language X and their translations in language Y and source texts in language Y and their translations in language X. Bidirectional corpus may also encompass a "comparable corpus" element, if it is compiled in accordance with the criteria that facilitates direct comparison – the English-Norwegian Parallel Corpus (ENPC) serves as an example. Working with this type of corpora we can analyze choices in translation reflected here, which may be studied to reveal translation strategies and their effects. Mason (2001) also added that studies of this kind may tell us how translators process and use language in a particular context and if it is influenced by genre, discourse and rhetorical purpose. Based on the statement that translated texts have common features, Baker (1996) formulated the notion of universal features of translation, which are number of features that can be investigated using corpus. Translation works tend to be more explicit than non-translated texts on a number of different levels, which can lead to the investigation of their explicitation. At the same time translation can be characterized by simplification, meaning that their content or form is simplified compared with non-translated texts. Besides, Baker highlighted that translation uses language in a more conventional or

normalized way than non-translated texts; here we can be dealing with normalization. All the afore-mentioned common traits – explicitation, simplification, normalization – may be investigated using both comparable and monolingual corpora. Baker (1995, 1996) and Laviosa (1998) have shown that comparable corpora are useful tools in researching professional translated texts and can be widely employed for translation training.

2.2 Learner corpus

Learner corpus research is a young brand of research which successfully combines corpus linguistics, second language acquisition and foreign language teaching. Leech (1998) defined learner corpus as a computerized textual database of the language produced byforeign language learners. It consists of spoken or written works produced by learners. Although this kind of corpora is usually collected pursuing a specific purpose, it is necessary to mention that the overall goal of organizing such data from foreign/second language learners is to advance understanding of the mechanisms of second language acquisition, as it was pointed out in Granger (2009). It can also serve a great purpose in developing pedagogical tools and methods that more accurately target the needs of language learners and help to solve learning problems in language acquisition in a correct way.

Much emphasis has been placed on the investigation of the corpus role in second language acquisition, English, in particular. ICLE (International Corpus of Learner English), USE (Uppsala Student English), HKUST (Hong Kong University of Science & Technology), CLC (Cambridge Learner Corpus) are just a few in the long line of corpora that contain productions of students learning English as a second language. All of them were created in order to describe learner language, a form of language that shows a deviation from the standard language spoken by native speakers. By examining this type of corpora not only errors in production can be detected, but also learners' total interlanguage (Granger 1998:6). In this

way we may see whether learner errors were caused by their native language interference, or by the English linguistic system itself. Speaking of one of the most known learner corpus – ICLE – Granger (1998) mentioned the main objectives of the ICLE project, which are to uncover the factors that make expressions look or sound foreign or non-native in advanced learner writing and distinguish between L1-dependent features and crosslinguistic invariants. The result of the project indicates that advanced learners of English as a foreign language often have more problems in the choice of words and collocation in their writing, than in grammar. Another objective of the project is to find out whether the reasons for the unnaturalness of these students' writing occur due to mother tongue influence/interference or a universal inclination to make these errors.

2.3. Learner translation corpus

According to Bowker and Bennison (2003:103), as student translators can also be considered as a "specialized type of language learner/user", a corpus should also be compiled using translation students to serve didactic and research purposes. If corpora of language learners can help locate the errors and problems students face in language learning, corpora of translation students can yield results relating to areas of difficulties, whether linguistic, cultural or pragmatic, to students during their translation tasks.

Despite the fact that learner corpora of translated works are not as widely covered and represented as ESL learner corpora, it seems obvious that for students majoring in translation and interpretation corpora can be of a tremendous use. In fact, translation trainees are able to utilize all three afore-mentioned kinds of corpora during translation in an attempt to improve the quality of their work, for example, to search for set expressions or collocations typical for the target language in monolingual corpora. Although in the process of their training students practice translating into a foreign language, it is not very typical of professional translators to

do so. Dickins(2005:2) points out that translator training should concentrate on translation into L1, which is generally considered to be the norm due to the fact that higher quality is achieved if a translation is made by a native speaker. It happens because a translator possesses a more natural and practical knowledge of different linguistic elements of his/her native language (semantics, syntax, morphology, lexicology). Moreover, s/he is aware of cultural and ethical aspects and elements of the target language, which should be well-examined to do a successful translation. As Reiss (2000:79) suggests, in order to make a translated text understandable for the audience in the terms of their own cultural context some adjustments are to be made; that is precisely why a native speaker should translate into his/her mother tongue to match correctly all the emotional elements and common idiomatic expressions with the context they appear in. This factor highlights the importance of the corpora in translator training process, which can always place a referential role when working with a text.

One of the examples of the kind of corpus of a particular use for trainee translators is Learner Translator Corpus (LTC) that is being developed within the framework of MeLLANGE (Multilingual e-Learning LANGuage Engineering) project. It is compiled of original texts with reference to translations done by student and professional translators, enriched with variouslayers of annotation. The corpus was designed to be implemented within translation courses offered by the partner institutions. Unlike other learner corpora, e.g. ICLE, LTC focuses on translation-related student production; therefore, it only contains their performance into their mother tongue. Four different text types have been included – legal, technical, journalistic, and administrative. Learner Translation Corpus gives both trainers and trainees the chance to identify potential translation problems, as well as possible solutions.

Collecting the output of student translations can have valuable pedagogical applications. Several authors (Uzar, 2002; Bowker&Bennison, 2003) argued that such compilations can provide an insight into the learners' most common difficulties and translation techniques they

employ during the process of translation. It can be looked into whether their translation decisions are successful or not, and, most importantly, corpus users can hugely benefit from being able to see the source texts, references and student translations. The most useful trainee translation corpus would be an annotated one, the one that provides comments and necessary corrections, or even different variants of translation. In this case, translation trainees can use learner corpora to see erroneous translations or different possibilities to translate a certain passage. Shei (2002) advocates that one of the major advantages of a learner translation corpus is that it can offer different translation versions for the same source text, which is good for discovering different translation capacities, styles and strategies. Using a computational approach to combine translations into second language and second language learning, Shei (2002) analyzed learner corpora – a composition corpus and a translation corpus; the goal of this project was to analyze these two corpora in order to uncover the learners' weaknesses in their interlanguage, which is a valuable information for designing instructional goals, methods, means, materials and activities. Shei's study appears to be very meaningful, as it suggests a potential pedagogical model, which can deal with the teaching of a foreign language together with the training of translation into the foreign language.

2.4 Audiovisual translation

As has been demonstrated much research has been done and is undergoing in the field of corpus linguistics, and learner corpora in particular. Due to its practical necessity audiovisual translation gains more attention and popularity as a research field. In many universities it has already been introduced as a subject in the curriculum for translation and interpretation studies. Taking a closer look at how students deal with difficulties the audiovisual text presents may be useful for both instructors and trainees, as we can investigate what translation strategies are employed and whether their use is justified or not. Corpora and error analysis can be valuable and legitimate methods in this process.

2.4.1 Features of audiovisual translation

Audiovisual translation (AVT) is an area of translation studies that has been neglected by linguists until recently. Constantly increasing number of films and programs being dubbed or subtitled has made it much more prominent nowadays.Diaz-Cintas (2008) defined audiovisual translation as the translation of products in which the verbal dimension is supplemented by elements in other media. He also suggested three possibilities of conveying the message. Firstly, it can only be conveyed auditorily as, for instance, in radio programs or songs; secondly, the idea can be transmitted through the visual channel only as in comic strips and published advertisements; thirdly, both auditory and visual channels are employed in order to convey the message as in the case of motion pictures, documentaries or CD-ROMs.

Audiovisual translation as other types of translation is characterized by certain features. Lack of space and time is common for subtitling, while the main goal of dubbing appears to make text sound natural and authentic. As Luykenclaims (1991:154) audiovisual translation differs from literary one, because it can never attempt to transfer all information from one language into the other due to the mix of different communication systems such as images, sound (music, noise) and the verbal component (oral production, written text). Therefore, it is almost impossible to keep all these elements when translating – some additional information has to be inserted, some – omitted.The concept of loss is often discussed when referring to AVT, but it is necessary to mention that the loss, particularly in subtitling, occurs not only on linguistic level, but also on many other levels – gestures, body movements,voice tonesand so forth.

Although the field has gained gradual recognition, it has not definitely established its place yet. According to Gambier (2006) the discipline of audiovisual translation remains essentially European and often limited to case studies on the linguistic side only. Gambier (1999) places

a special emphasison the quality of AVT as another potential field of applied research. The issue of translation quality has been widely discussed in translation generally, but it has not yet prompted too much research in AVT. Quality should be defined by both external parameters, which are linked to viewers' needs and expectations, and such essential criteria as specific features of the AVT modality and translators' skills. It is a widely accepted fact and norm that translators should translate into their mother tongue (Newmark, 1988:3); and it is important to note that in the case of AVT a great number of translations are carried out by non-native speakers.Fansubbing can perfectly illustrate why audiovisual translation can be done by amateurs and non-native speakers. Diaz-Cintas (2006) uses the word fansubbing to describe such an amateur fan-produced subtitling of Japanese anime program and proves its validity saying that "one of the overriding factors in fansubbing is the need to fully understand the Japanese source text, both linguistically and culturally". It appears quite true that the validity of the final output can be questioned because of the translator's reduced proficiency (Stewart, 2000:206), but on the one hand the viewers' needs are to be taken into account supposing that the target audience will not be necessarily looking for the perfect translation; on the other hand, the output may always be modified by editors and proof-readers, if required.

Nevertheless, in case of motion pictures or television programs a professional translation is absolutely necessary, because they are to be directed to a much broader audience and the quality of the final translation should not be underestimated. Therefore, more technical training and increased expertise among translation scholars are undoubtedly needed. Serban et al.(2011) statedseveral problematic issues that can be encountered when dealing with audiovisual content such as formal versus dynamic equivalence, politeness markers, lexical choice, and ideology. Other problems may occur when a translator needs to choose whether to

adopt the strategy of domestication or foreignisation or when s/he has to make the right choice when it refers to modality.

2.4.2 Dialogue and monologue translation

The most typical ways of interaction between film characters and presenting information and ideas in motion pictures are dialogue and monologue. Each of this form of communication can be characterized by its proper features. Since more than one person is involved in the discussion, a communicative function of the language is fully presented through adialogue. Interlocutors always know the subject and the context of a particular conversation; therefore the dialogue discourse is often fragmentary, incomplete, contracted and spontaneous. According to Serban et al.(2011)colloquialisms, idioms, conjunctionless and elliptical sentences, speech clichés, broken language, interjections, slang and emotionally loaded vocabulary are typical of a dialogue. She stresses that special attention is to be paid when translating movie dialogues due to their wide representativeness, dynamic interchange of phrases and composition simplicity. Meanwhile, monologue is a cohesive and logically structured statement that is rather long and produced only by one character. In contrast to a dialogue it does not aim at an immediate reaction of a listener. It usually contains new information, so the sentences are more complete, explanatory and extended. AsAlekseevaandYashina (2000: 109) pointedout, monologues employ logically finished and syntactically correct statements, lexical items of a higher register, literary language, and an extensive number of discourse markers to produce a cohesive output. Monologue is encouraged by internal motives of the speaker trying to convey his/her feelings or thoughts through the discourse, while dialogue has more pronounced external tendency being greatly influenced by the context or the interlocutor's remarks. As Bakhtin (1986) put it a dialogue derives some of its characteristics from the speech genre of daily conversation and others

from the text or context in which it occurs. However, dialogue is not only context-dependent, building on previous turns, but also context-renewing, because it always adds something to the previous turn.

When speaking about audiovisual translation of dialogue and monologue Serbanet al (2011) mentioned the necessity to take into account such cognitive issues as *efficiency*, in order to create an output that is easy to be mentally processed, *effectiveness*, or how well the content is understood, and *appropriacy*, or correlation between text, current occasion and receivers. Depending on what kind of audiovisual translation is performed – dubbing, subtitling or voice-over – a translation may need to adopt a suitable strategy dealing with either a dialogue or a monologue. The original text may need reduction in subtitling when the speakers are fast, talk at the same time or in the case of programs where it is felt that the audience should be left to focus on the image. A translator should recur to reformulation, summarization, adaptation or simplification of the syntax to make the translated text readable and understandable. An absolutely necessary thing in subtitling, for example, is simplification and summarization, so some textual elements as false starts, interjections, repetitions or interpersonal markers can be left out without any damage to the message transmitted.

2.5 Error analysis

Investigating how novice translators cope with the change in register, which is very common for any motion picture, will enable researchers to find out the most problematic areas and suggest the ways to help students to overcome these difficulties. Error analysis may be a valid tool in this task. Knowing the error patterns teachers and their students will be aware of aspects of audiovisual translation they should pay more attention to.

Speaking of error analysis there is a clear need to distinguish between mistakes and errors in student production. Brown (2004: 216) considers mistake a performance error, which is "a failure to utilize a known system correctly"; meanwhile, it is supposed that an error is "a noticeable deviation from the adult grammar of a native speaker, reflecting the interlanguage competence of the learner". Mistakes can be self-corrected, when errors constitute a different phenomenon. Since they are deeply seated in learners' mind, sometimes students fail to realize that they commit errors. Non-native speakers or L2 learners are bound not only to make mistakes, but also commit errors in their written or oral output; one of the major reasons for this is having insufficient knowledge of target language's structures and rules.

2.5.1 Usefulness and necessity of error analysis

As Ellis(1997: 68) emphasizes, "it was not until the 1970s that error analysis became a recognized part of applied linguistics." One of the pioneers promoting this approach to language research was Corder (1967: 56), who believed that errors could be regarded as visible proof of language learning process and by classifying them we can create a picture of the linguistic features causing students learning problems. A primary focus of error analysis is placed on the evidence of learners' errors, which can "provide scholars with an understanding of the underlying process of second language acquisition" (Erdogan, 2005:263). Error analysis is extremely useful and multifunctional. Further several advantages of EA will be cited:

1. Employing EA teachers can obtain the knowledge of what areas should be paid special attention to, this will lead to a better selection of more appropriate materials and better designed curriculum; besides, it seems necessary for the instructors to know the causes

of errors and the reasons behind their occurrences. Being familiar with typical errors helps to prevent potential errors and correct existing ones;

2. According to Ferris (2002: 56) there exists quite conclusive evidence that students linguistic performance will improve thanks to teacher's feedback and only explicit knowledge will lead to more accurate revision of written work and speech monitoring;

3. Instructors' feedback on committed errors is also expected by students, because it shows a genuine interest of a teacher in their work; moreover, learners do realize that a thorough error analysis will help them to turn into better language users and boost their motivation (Lee, 2004).

As has been mentioned earlier EA is a multifunctional tool used by language teachers; following Keshavars (1999) EA can be divided into applied and theoretical branches. In the case of applied error analysis the main focus is on creating appropriate materials or devising teaching strategies that are based on the results and findings of theoretical error analysis. The analysis of errors can make researchers contemplate on their sources, and this constitutes the central part of EA. When errors are studied, "they could reveal a developing system if the students' L2 and this system is dynamic and open to changes and resetting of parameters" (Mitchell and Myles, 2004: 24). Therefore, once we have understood the error sources better, teachers are able to direct and guide the foreign language acquisition better and avoid potential problems or deal with them more efficiently. The branch of applied error analysis, however, would be impossible without theoretical scaffolding. Its central concern is to determine or suggest the strategies and the process of foreign language acquisition and if they are similar to first language learning. Theoretical error analysis tries to analyze such learners' strategies as overgeneralization and simplification, among others. Moreover, it attempts to project its findings to the universal nature of foreign language learning and check if there exists a particular internal syllabus for L2 acquisition.

Back in the fifties and early sixties of the 20th century errors were perceived as evil elements in need of complete elimination. As D'Souza (1977) claims it was thought that if a second language instructor used the right drills and taught efficiently his/her students, learners in their turn were not supposed to commit errors at all. Nevertheless, more and more studies were undertaken and it was proven that learner errors are systematic. The evidence was gathered that students evolved a language system of their own based on what they were exposed to and how their mother tongue could influence second language acquisition and what kind of errors it might generate. Although nowadays many scholars still consider error analysis a retrograde approach, the main purpose of which is to describe and analyze something that has always been viewed as the most negative aspect of a learner language (Altenberg and Granger, 2002: 14), the shift in attitude towards error analysis has changed drastically, with a considerable number of scholars working in this area. The EA emphasis has also changed together with the change in attitude – errors started to be viewed as a phenomenon that showed specific indications of the learning process, thus the emphasis of error analysis switched from the "product" to the "process" behind it (D'Souza, 1977). In early sixties the main focus was on errors themselves, while later the concentration shifted to the processes behind errors. Error analysis can assist teachers in adapting the implemented strategies and instruction methods to the learners' needs rather than imposing "their (the teachers') preconceptions of how he ought to learn and when he ought to learn" (Corder, 1974: 27).

Having outlined major positive points of error analysis, it should be said that EA has been largely criticized for methodological as well as theoretical reasons (Castillejos, 2009). As Ellis (2003) points out error analysis is rather week in judgments considering error evaluation, it lacks precision when it comes to define the point of view under which an utterance is considered erroneous. Moreover, it is always difficult to determine the sources of errors

classify and interpret them, because there are many factors that influence the learner's output. Therefore, for the error analysis to be efficient we need to consider these negative factors as well. Taking into consideration all the afore-mentioned arguments it is essential to point out that the main idea behind EA is not to criticize, but to discuss the most problematic areas of language acquisition, giving both students and teachers valuable clues to dangerous aspects in L2 production.

In the process of describing and analyzing learner language, it seems legitimate to make some observations and conclusions on how a second language is acquired. Together with these generalizations researchers also look for the reasons behind the observed phenomena. Corder (1973), for example, referred to 3 possible causes of student errors – errors caused by transfer from L1, analogical and teaching-induced errors. The classification of reasons behind errors proposed by Selinker (1974) includes two more possible reasons, which can be briefly described as follows:

1. *Language transfer*, which means that student's output is explained as a result of the interaction between a second language and the learner's mother tongue;

2. *Transfer of training*, when the output is viewed through a prism of the kind of instruction and training the learner goes through;

3. *Strategies of second language learning*, here learner's language is explained by the association and links the learner makes with the material s/he learns;

4. *Strategies of second language communication*, when the learner's output is analyzed through the way the learner chooses to communicate with native speakers of the language studied;

5. *Overgeneralization of target language linguistic material* happens when the learner generalizes to a great extent syntactical rules and semantic aspects of the target language.

According to Richards (1997) the main source of errors in the learner second language is *language transfer*. However, the author also cited such error sources as *intralingual interference*, when the transfer occurs not on the part of the mother tongue, as in language transfer, but it happens as a consequence of a partial exposure from the target language itself. Besides, *sociolinguistic situation* and *modality* also influence learner's output – sometimes the social context is ignored by the learner and the performance may be different depending whether the student has the role of language producer or language receiver. It is necessary to take into account another factor as well – *universal hierarchy of difficulty*, which assumes that certain linguistic features are more complex and difficult as they are independent of the mother tongue or particular capacities of the language learner.

When analyzing learner language all the aforementioned factors, reasons and causes leading to errors can help to explain the nature and origin of committed errors. Judging from regularity of certain error patterns through time teachers can get the evidence of how these patterns change or persist; their modification is to be considered a sign of effective learning (Strevens, 1969). Nevertheless, error analysis can be particularly useful in the area of translation as well – investigating translation patterns of professional translators is necessary, but studying students' error patterns is even more necessary with the view to improve instructional process concentrating on the persistent erroneous constructions.

2.5.2 Error analysis in translation

Errors in translation influence the quality of the final product and the degree of miscomprehension on the part of the reader. However, even professional translators can commit errors, not to mention a student or a novice translator, which makes error analysis of

translated texts worth investigating. Some errors are simply unavoidable, as it is quite normal for translators and interpreters to have vocabulary or knowledge gaps.

2.5.2.1 Translation errors

According to Taylor (1975) translation errors are defined as any errors which change the desired response in a significant way; they happen when students attempt to substitute one syntactically correct structure for another one being equally syntactically correct, but failing to be equal on a semantic level. Neubert (1994: 415) described a translation error as something that appears to be linguistically equivalent, but very frequently may qualify as "translationally" nonequivalent. The main reason behind this is a set of complex demands on adequacy in translation involving subject factors and transfer conventions that sometimes fail to coincide with "surface" linguistic equivalence. This is precisely why it is so difficult to define and identify translation errors. In student translation output errors should be a valuable resource, because this type of errors may differ from the errors that would occur in spontaneous language production. In translation, the exposure to a source text can lead to errors under the influence of the morphology of a source language, while in second language production, the L1 morphological system of the learner tends to interfere with the knowledge of the L2 system, inducing errors. In the case of the L2 learners, identifying translation errors is harder, as they may coincide with linguistic errors. Therefore, when analyzing translation errors, it is necessary to take into account the learning model received by students – a combination of training in linguistics and in translation.

Sager (1983) points out two major factors resulting in translation errors – incompetence in a second language and misinterpretation of the source text. In the course of the study carried out by Coskun (1997), who analyzed whether the students' knowledge of deep structures was sufficient for a good translation, the main findings concluded that learners committed errors

both in comprehension and production. This research demonstrated that the majority of L2 learners still depend on surface structure during translation, thus there arises a need to teach them to pay attention to the deep structure of the translated segment before beginning the translation, meaning that ideas rather than particular words should be interpreted (Coskun, 1997: 45).

According to Seguinot (1990) translation errors not only let us judge about the quality of translation, but also make us contemplate about the translation process itself. They can provide two kinds of information: firstly, they show how the knowledge of the language might be organized in the brain; secondly, they provide an insight into the developmental process that takes place in translator training. As Dodds (1999: 58) stresses "authoritative reconstruction" (the term was coined by Corder in 1973) can be of a particular use to achieve this goal. The scholar argues that through translation learners show their ability to cope with problems caused by the target language, the problems and issues that can be easily avoided in free expression exercises like discussing a particular topic or writing a composition. Such a restricted form of expression as translation is very useful to expose students to problematic lexical and syntactical units in the source text, as trainee translators are not able to avoid these expressions. Errors that instructors come across in student translation output are to be welcomed as they "form part of student's learning experience, suggesting that they are actively trying out and experimenting with linguistic structures in the foreign language" (Dodds, 1999: 61). In this sense, errorsshould be considered an extremely useful indicator of student's progress and performance.

2.5.2.2 Investigation of translation errors occurring when translating into L1

Extensive research has been done on the mother tongue influence on the foreign language. Many cholars (Dulay and Burt, 1974; Brown, 1994; Kim, 1987, as cited in Abbasi, 2011)

focused on its possible interference, transfer of meaning, and cross linguistic influence, among others. However, only recently linguists (Cook, 2000; Grosjean, 2001, Joribio, 2001, as cited in Noor, 2007) have started discussing and studying the phenomenon, sometimes referred to as "reverse" or "backward" transfer – L2 influence on L1 production. Kecskes and Papp (2000),for example, found that Hungarian children who speak English as a second language use more complex syntactical structures in their mother tongue compared to those who do not have any knowledge of English. According to Yelland et al. (1993), English children who have one hour of Italian per week develop better reading skills in their L1 than those who do not.

With a rapid development of translation theory, researchers have started to apply error analysis method to examine and analyzenot only errors in L2 production, but also those occurring in translation. The hypothesis stating that in a translation situation students tend to commit errors in the grammatical categories of their native language due to the transfer of L2 structures to L1 was analyzed by Al-Jarf (2000) in English-Arabic student translations. Uzar (2002) investigated how corpus methodology can be used for translation error analysis, creating a corpus of learner translation from English into Polish.

In the Russian linguistic tradition error analysis of student translations carried out from English into Russian is not an uncommon approach. All the studies related to this topic cover two major areas – lexical and syntactical errors. Bankevich(2001) and Lisachenko et al. (2006) work on analyzing student grammatical and lexical errors in translating scientific and technical texts. In accordance with their findings in many cases the translated texts fail to transmit the message because of the major problems with terminology and inadequate style proposed by learners. After analyzing errors in student translation of IT texts, Safonov (2007) has compiled the dictionary containing the right translations of the misinterpreted terms,

distinguishing terminology as the most problematic area when working with IT discourse. Shilonosova(2004) concentrated on errors committed when dealing with true international and pseudo-international terms; in the course of her research the author concluded that most of the participants avoided providing word-by-word translation, though in many cases direct translation would be more relevant.

As Retsker (1981)emphasizes, when translating into Russian it is necessary to avoid consecutive constructions with oblique cases and pay attention to frequent disagreement of stylistic norms. Kutuzov (2008) observes the syntactical interference in English-Russian translation, where the word order is directly copied from the English one without taking into account the common theme – rheme distribution in the Russian sentence. Novikova (2008) stresses greatly the need to study syntactical transformations of the sentences made by students and errors connected with them – the most problematic area appears to be complex and long sentences due to the fact that the majority of students produce a direct translation imitating the structure of the English sentence. Taking into consideration how different the English tense structure is from the Russian one, Chernaya and Derevyanko(2010) analyzed the common errors made by students when translating (L2-L1) complex sentences containing grammatical structures that have no direct equivalent in Russian. One of the objects of investigation has become the examination of shortcomings in learner translation. Thus Leonova et al. (2009) researched minor errors in technical documentation translation. Once the third year students' written works in an electronic format were examined, the gathered evidence showed that L2 punctuation and spelling rules have a tremendous influence on L1 translation, as students frequently copy and imitate L2 rules and strategies forgetting about standards of written texts in Russian.

2.5.2.3 Translation error categorization

During the process of translation novice as well as professional translators have to deal with many problematic aspects. In the present research we will concentrate on linguistic problems, which, as Nord(1991: 88) states, stem from structural differences in vocabulary and syntactic structures of second language and target language. These errors can be caused by various reasons – false friends or situations that have no or too many adequate and equivalent translations (Newmark, 1988), lack of grammar knowledge (Nord, 1991:89), etc.

In the sixties error analysis dealt mostly with syntax and phonology. Nowadays linguists use computer-based approach to focus on lexical issues. Along the history of error analysis there were various attempts to classify translation errors. One of the most famous, and at the same time the most general, categorization was proposed by Newmark (1988: 189), who divided most of the errors into two types: referential and linguistic. According to this classification, referential errors refer to all the errors linked to misinterpretation of facts or information in the real world, whereas linguistic errors are induced by the translator's lack of proficiency in foreign language. Keshavarz(as cited in Abbasi, 2011) offered another translation error categorization distinguishing between two classes of errors: syntactical-morphological errors including the misuse of prepositions, grammatical forms, etc., and lexical-semantic errors including cross association and language switch. Corder (as cited in Keshavarz, 1999:70) grouped errors into two categories: overt (easily identifiable due to their ungrammatical nature) and covert errors (grammatically correct, but failing to transmit the message in communication). Halliday (2004) suggests that lexis should be examined whether it is appropriately used in the context (paradigmatically) or in collocation with surrounding words (sintagmatically). Therefore the lexical errors can be divided into paradigmatic or

syntagmatic. Brown(2004) views errors as global (the sense is not comprehendible at all) and local (the intended meaning can still be guessed).

Despite an enormous number of existing error categorizations, it is necessary to say that it appears rather difficult to classify errors as they actually appear in a translated text, because various elements and categories influence a translator's decision-making process. According to Pym(1992) all translation errors should be divided into two categories: binary errors – those that oppose a wrong answer to the right one; non-binary errors – various options of translation are possible, and a translator may consider other alternatives. In addition, binary errors can be further divided into four major categories depending on the level at which an error occurs – orthography, morphology, syntax and lexis.Kussmaul (1995: 279) supported the notion of Pym's non-binary errors. From Kussmaul's point of view, the notion of non-binary errors and the maxim of the necessary degree of precision in translation form part of a communicative approach to the evaluation of translation works. He argues that the communicative approach provides the evaluators or assessors more objective standards than the binary language teaching approach, which often considers the proficiency level of students and the error gravity from a pedagogical perspective. The communicative approach only focuses on the effect the error has on the target reader, rather than on the process happening inside the students' mind.

Since different translation strategies are used by translators, Coder(1972: 39) as cited in Steinbach (1978) suggested a classification based on types of translation methods: addition (attachment of an unnecessary linguistic element); selection (use of inappropriate linguistic element); omission (elision of an essential element); ordering (use of acceptable linguistic elements, but in an unacceptable order).Albir (1995) proposed three types of inappropriate translating or, citing the author, rendering: firstly, inappropriate rendering, which affects the

comprehension of the source text (addition, nonsense, omission, unresolved extralinguistic references among others); secondly, inappropriate rendering, which affects expression in the target language (grammar, lexical items, text, style and spelling); thirdly, inappropriate rendering, which affects the transmission of either the main function or secondary function of the source text.

For our research we opted for the categorization proposed by Suksaeresup and Thep-Ackrapong (2009), which discusses two major sources of errors –translators' poor reading skills and their misinterpretation of lexical meaning of English word. The classification in question divides all the errors into two classes according to the error sources. Further we will provide a schematic presentation of it.
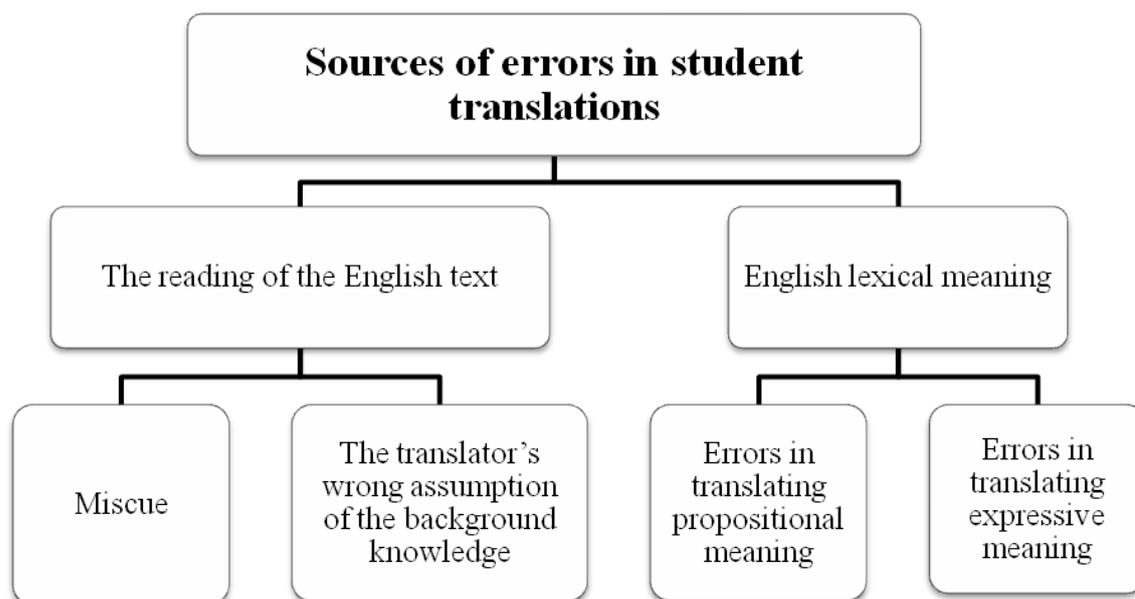
Figure 1. Student translation error classification suggested by Suksaeresup and Thep-Ackrapong (2009)

As can be observed, the authors pointed out two major causes for students' errors. The first category encompasses difficulties occurring in the process of reading the English text itself; errors of this type are further divided into errors produced by miscues and ones triggered by the translator's wrong assumption of the background knowledge. Lexical meaning of English

words is the second major cause of problems. Here the principal division is made between errors in translating propositional and expressive meanings of the words. These terms were borrowed from the categorization of word's lexical meaning proposed by Baker following Cruise's model of lexical meaning (Baker, 1992: 13) that included the differentiation among propositional, expressive, presupposed, and evoked meanings of lexical items.

CHAPTER 3: DATA, METHODOLOGY AND QUALITATIVE ANALYSIS

3.1 Context of the study

This study looks at the translation errors made by a group of Russian students totaling 12 with fairly similar socio-cultural and educational background from the second year of their studies at the Department of Translation and Interpretation of Pyatigorsk State Linguistic University (PSLU) in the city of Pyatigorsk, Russia. The underlying philosophy of the curriculum is to develop translation skills as well as the students' second-language proficiency, to offer content consisting of literature, linguistics and cultural history, where the language of instruction is either Russian or English. Starting from the first term of the second year of a five-year degree, the major focus is placed on teaching translation as a skill. Translation and interpretation classes are carried out with the focus on a particular topic (business and commerce, IT, agriculture, and so forth) and the total number of hours devoted to the subject of Translation/Interpretation from/into English amounts to 1130 academic hours. Whereas ESL classes, being an important part of the overall program, take up to 1120 academic hours spread over 5 years of degree instruction.

As we have already pointed out in the previous paragraph students receive multi-faceted translation training, enabling them to work in many spheres after graduation, carrying out

professional activities translating legal, medical, business texts. Despite of a vast market for audiovisual translators, this type of translation is still neglected by the majority of Russian universities. Two out of there varieties of audiovisual translation – voice-over and dubbing – are extremely popular in Russia. There is an obvious need to pay more attention to its instruction during the process of degree acquiring, it is especially true for students with English as their L2, as almost all the motion pictures in English are either dubbed or voiced over for a broad audience – the fact that completely justifies these translations to be professionally made. As for subtitling is not that common in Russia. However, the amount of job opportunities available should not be underestimated – documentaries, situational comedies and series originally shot in a foreign language are getting more popular on the internet, and due to a huge demand sometimes a translation has be done very quickly, thus subtitling is preferred as a cheaper and faster equivalent.

One of the goals of the current study is to attract more attention to this kind of translation in the university settings. Since audiovisual translating skills can be considered very essential at present, and it is obvious that the demand will be constantly increasing in the future, AVT classes should definitely receive a more prominent and distinguished place in the curriculum. Therefore, after examining the syllabus and consulting with professors, the area of audiovisual translation was chosen for analysis, given the potential difficulty it may present for students of all levels due to the novelty of the subject and the lack of the literature existing on this topic. According to the curriculum the number of translation practice hours in the first semester of the second year amounts to 6 academic hours per week with no audiovisual translation classes.

3.2 Corpus compilation

Since a corpus-based study allows researchers to explore a wide range of linguistic features and translation patterns, as in the case of the present research, it was decided that the best method to adopt for this investigation is to compile and analyze a student translation corpus. With a view to investigate error patterns in audiovisual translation a qualitative corpus-based study was conducted in the fall of 2011 at PSLU. Twelve students of the second year of their Degree in Translation and Interpretation were chosen to be subjects of this study. The participants' age ranges between 17 to 20 years old and all of them study in the same university groupwith English as a L2. With collaboration of the assistant professor Alexandra Zaitseva the class was approached and the future study was explained to them. Those who chose to participate were provided with two tasks to translate. In order to identify error patterns in two most common types of interaction present in any motion picture, students were asked to translate a dialogue and a monologue taken from the "Religulous" documentary film directed in 2008 by Bill Maher. Since the participants would be dealing with audiovisual translation, they were also provided a link to access the movie itself.

The data to be used in this study is of two types – a dialogue containing 914lexical units, and a monologue with the total number of words of 597– to investigate how students cope with the changes in the register. The dialogue was chosen due to its conversational nature and its richness in informal language and conversational syntactic structures. The monologue is completely different kind of discourse based on more official style of information presentation (see Chapter 2); it presents the final address of the director to audience, thus containing expressive and emotive language. Both texts promised to be a good environment for us to discover what the most problematic areas are for the study participants when translating from English into Russian. Speaking of the conditions in which the translation was performed, it is necessary to mention that this assignment was given as a home task, meaning there was no time pressure. Rather than carrying out a translation in classroom under teacher's

supervision we opted for this form of the test – this kind of assessment would ensure that learners did not commit errors under the pressure of time. Moreover, at home they would feel free to use any additional materials they needed – bilingual and monolingual dictionaries, internet resources – and they would have sufficient amount of time to consult with these information sources. Nevertheless, they were strongly advised to work individually and to avoid consultation with each other or teachers – before distributing the script passages of the documentary in question, assistant professor Zaitseva, following the instruction of the author, explained that the translations were carried out for the research purposes and would not be graded. All the papers were submitted in doc. format and sent via e-mail to the study author. Later on students' translations were converted to .txt format for compiling two different corpora to separately investigate error patterns in the dialogue and the monologue.

3.3 Methodology

In the course of student error analysis in the thesis we followed the steps suggested by Corder(1974), adopting them as a baseline with minor modifications added if necessary:

1. Datacollection;
2. Identification of errors;
3. Classification of the errors identified;
4. Attempted explanation of the causes of errors.

Therefore, once the corpora were compiled, errors needed to be recognized, described and explained. For the error identification AntConc program was used. The reasons behind this choice are a free access to this program, user-friendly interface and a possibility to tune the settings to the study's needs. Since the data was presented in the Russian language, for the program to be able to read it the change was made in the Global Settings option of the Menu, in Language Encoding in particular, opting for Cyrillics "WinCyrillic" (cp1251). Later on

these settings were exported to the assigned folder to be used in the future. At this stage of the present research the corpora were not annotated or aligned, though the alignment would be very useful for further research on this project. The error search was conducted with the use of the tools and applications of AntCone – the N-grams tool was employed to make lists of collocations of 2, 3, and 4 lexical units to see if there are some expressions that sound particularly bizarre, unusual or erroneous. With the Collocates tool that works together with Concordance it was possible to look for collocations that were made up with specific words. Thanks to the View File option we could see all the erroneous expressions in the context of the student work, which helped in final identification of the provided translation as erroneous. Besides, the original texts were scanned for problematic issues, looking further for the translation variants proposed by students and checking them for accuracy.

Having identified the errors, the most suitable classification, in our opinion, was applied. Due to the fact that we concentrated mainly on lexical errors to see whether they occur because of L2 transfer we tookSuksaeresup and Thep-Ackrapong's error categorizationas a base for our research and all the errors that students committed fell into two categories – errors caused by miscues and lexical meaning errors. The latter was divided into three subcategories – errors related to transmitting expressive, propositional or presupposed meanings following Cruse's model of word lexical meaning (as cited in Baker, 1992: 13).In the Appendix Section it is possible to see these classifications – firstly, there was provided a table stating all the mistakes in the context of the sentence where they were detected, then the students erroneous variants were given together with acceptable alternatives and suggestions proposed by us. In Appendix 1 the monologue errors are presented, while Appendix 2 containsdialogue errors. Despite the fact that this is not a quantitative research, the errors were calculated simply to see the findings in numbers. The errors were analyzed and calculated with the results of analysis tabulated.

3.4 Data analysis and observations

3.4.1 Error analysis. Monologue translation

In this section our attempt will be made to discuss a monologue translation carried out by students. As it has been mentioned in previous sections the monologue is taken from the "Religulous" motion picture. It represents the final speech of the author; therefore, his words summarize the gist of the whole movie and seem to be crucial, because the main goal of the director is to affect people's decision-making process and conscious choices being made. Taking Suksaeresup and Thep-Ackrapong'sclassification as a basis,all the errors were divided into two categories – errors caused by miscues and lexical meaning errors.

3.4.1.1 Errors caused by miscues

According to Goodman (1969) a miscue occurs when a reader who does not possess the necessary linguistic competence makes a false guess or assumption dealing with a text. It appears common for students beginning to learn a language to make miscue errors; however, when their reading skills improve, the number of miscues decreases. Trainee translators with poor reading competence tend to transfer their miscues into a translated text. In compliance with Goodman's model the readers use graphic, phonemic, syntactic, and semantic cues to understand the text. In the course of our research some errors were detected caused by a miscue on syntactic and semantic levels. The following example illustrates how students completely misinterpret the meaning of a sentence due to its unusual, emphatic form of question formation with negation. Here and afterwards in <> brackets we cite the code that has been attributed to every translation in the corpus. Besides, the decision was made to give a word-by-word translation of student variants back into English to illustrate that the translation fails to transmit the idea of the original. Since only a few erroneous variants will be provided

here, more examples together with acceptable and suggested translation can be found in the Appendix section.

(Original) Does it not drain one's motivation to improve life ...?

<001>не подталкивает ли это…/*doesn'titpushyouto ...*
<002>почему же вы не задумываетесь о …/*whydon'tyouthinkabout ...*
<003>можетнужнонаправитьвсюсвоюэнергиюна…/*maybe it is necessary to direct the energy to ...*
<006>непобуждаетлиэто… /*doesn'titmotivateto...*

Although these sentences do not infringe any L1 rules, when translated back into L2, the meaning differs considerably – as can be seen from the reverse translation into English, given variants have opposite sense.

The vast majority of learners (eleven out of twelve) misinterpreted the sentence given below.

(Original) Faith means making a virtue out of not thinking.

The unfamiliar use of the negative gerund *not thinking* might be confusing to novice translators, because they are not aware yet of possible ways to translate it. Therefore, they opted to be guided by a familiar word *virtue* when translating, omitting and ignoring the meaning of the second part of the sentence. Translating student variants backwards in English would provide a proof of the following interpretations being wrong.

<001>Вераозначаетделатьчтотосветлоеспонтанно/*Faith means doing something good spontaneously*
<002>Вера – этокогдатыделаешьдобро/*Faithistodogood*
<005>Вера означает принятие добродетеля/*Faithmeansacceptinggoodness*
<007>Вера   -   значит   принимать   целомудренные   решения   без   их обдумывания/*Faithmeansmakingvirtuousdecisionswithoutthinkingthemover*
<008>Вера означает произвольное деяние хороших поступков/*Faithmeansdoinggoodthingsrandomly*
<009>Вера-это   желание   делать   добро   без   каких-либо   корыстных целей/*Faithisadesiretodogoodwithoutpursuingselfishends.*

Having looked through all the translations, no acceptable variant was located – all the learners were misled by the complex construction. Instead of translating the cluster *not thinking* as a noun, they looked at it as a V-ing construction, which is usually translated with an adverbial participle.

3.4.1.2 Errors related to transmitting lexical meaning

In addition to miscues entailed by poor reading skills and unawareness of some grammatical constructions, another area of difficulties is caused by interpretation of different aspects of lexical meaning. Following Cruse's model of word meaning (as cited in Baker, 1992:13) the lexical errors are further divided into propositional, expressive and presupposed meaning errors.

3.4.1.2.1 Errors in translating expressive meaning

A major group of errors is connected to the interpretation of a word's expressive meaning. Baker suggests that translation involving expressive component cannot be judged as true or false due to the fact that "expressive meaning relates to the speaker's feelings or attitude rather than to what words and utterances refer to" (1992:13). Some terms can be viewed as more evaluative, while others are neutral, lacking any connotation – this is also true for two words of different languages bearing the same propositional meaning, but differing in their evaluative meaning. This unequal distribution of 'emotional load' may be rather challenging to a translator trainee. Idioms are the best examples of how expressive and figurative meanings are understood as separated from the propositional meaning of each constituent of a phrase. A translator who is not familiar with these expressions tends to take them for their propositional meanings.In the following example the idiom *to come out of the closet* is translated literally, with no expressive component taking into account.

<001>, <005> выйти из чулана (2); <006> выбираться из чулана/*getoutofthestoreroom*

<002>, <004>выйтиизтени (2)/*get out of the shadow*
<012>выйтиизукрытий/*leave the shelter*
<008>выйтиизтемноты/*come out of the darkness*

Although the learners fail in an attempt to create a metaphor (see the examples provided below), translating the expression back into English it is possible to see that they understand the meaning of the idiom, which is *to talk in public about something which you kept secret in the past because you were embarrassed about it*. However, the way they chose to express this meaning is not quite right, because it still does not transmit the meaning as expressively – the terms given in equivalents do not collocate in Russian, thus the meaning of expression may not be understood at all.

<007>перестатьтаиться/*stop hiding*
<009>выйтиизсвоейзависимостиизажатости/*break the addiction and intimidation*
<010>выйтиизсвоейскорлупы/*break out of the shell*

According to Newmark (1988: 39) it is very important for translators to distinguish the personal components of the text, certain terms and utterances being used to express writer's feelings irrespective of any response. In order to make language more expressive there may be implemented unusual collocations, original metaphors, particular quality adjectives, neologisms, among others.Apart from idioms and idiomatic expressions author's metaphors are also loaded with expressivity. During a monologue translation expressive and eloquent phrases turn out to be the major area of difficulties. It is essential to translate them in such a way that they can still cause the same impact on the listener/reader of a translated work. A translator should not normalize them in an output text, as the expressive component is to be preserved. In many cases it proved to be a real problem for students. The reasons for this may include unfamiliarity with the emotive language and how it collocates with general vocabulary.

The student variants for *intellectual slaveholders* include the following alternatives which can be considered an example of word-by-word translation that makes the expression sound foreign and lose its expressive component.

<001>, <003>, <004>рабовладельцы/*slave owners*
<002>, <005>интеллектуальныерабовладельцы/*intellectual slaveholders*
<007>умныевладельцы/*smart owners*

A very good alternative is offered by one of the participants who expanded the phrase into a whole sentence using a descriptive method of translation – *онизавладеваютнашимразумом/they take control over our mind*. In this particular example it might be advisable not to recur to *slave* metaphor due to very pejorative and negative connotation that the word*раб* has in Russian.

In the translation of this utterance the same phenomenon is witnessed – direct interpretation resulting in the loss of expressivity.

… [those who would] steer [the ship of state not by a compass], but <u>by the equivalent of reading the entrails of a chicken</u>.

Translating *equivalent* literally turned what was supposed to be a metaphor into an odd expression that failed to transmit any message.

<001>управлять […], ноэлементамичтениявнутренностейкурицы/*manage [...] with elements of reading the entrails of a hen*
<003>, <004>вести […], аэквивалентомчтениявнутренностейцыпленка/*lead [...] with the equivalent of reading the entrails of a chicken*
<005>направит […], ноиспользуютпохожеечтениеповнутренностямкур/*direct [...] using something similar to reading the entrails of hens*

In order to preserve the metaphorical sense of the expression another alternative to a literate translation may be suggested – omission of a word that is excessive and restructuring the sentence, *equivalent*, namely.

<007> вести [государственный корабль не с помощью компаса], но гадая на птичьих внутренностях/*steer […] byfortune-tellingonbirdentrails*

Metaphors, idiomatic expressions and expressive language perform important functions in the text: they make it livelier and more emotive. Working with figurative language is very challenging for translators. In our case we noticed a particular difficulty when dealing with *adjective + noun* structures which components represent striking terms. Since the author attempts to influence his listeners, he uses quite powerful word combinations – *sheer ignorance, arrogant certitude*. Although students provide the right translation in terms of propositional meaning, the expressivity is lost. It is very important to mention that in Russian there are direct equivalents to these phrases that can be even viewed as idiomatic expressions – *полноеневежество (sheer ignorance), слепаявера (arrogant certitude)*. For some reasons students prefer choosing not so acceptable collocates with words *невежество (ignorance)* and *вера (certitude)*.The table below illustrates possible reasons that lead to it – the suggested collocation patterns are not common and the general language is overused.

sheer ignorance	*arrogant certitude*
<001>, <003>абсолютное игнорирование/*absoluteignoring* <002>, <008>чистому невежеству/*sheerignorance* <005>невежеству/*ignorance* <006>абсолютным безразличием/*absoluteindifference* <009>покорность/*obedience* <012>полнейшей ненавистью/*absolutehatred*	<001> надменная уверенность/*arrogantcertainty* <002>, <007> высокомерная уверенность /*arrogantconfidence* <003> быть высокомерно уверенным/*tobearrogantlysure* <004> слепая уверенность/*blindcertitude* <005>, <009> самонадеянная убежденность/*presumptuousconviction* <008>, <010> быть слишком уверенным/*tobetoocertain* <012> заносчивая вера/*arrogantfaith*

Table 1.Illustration of errors in translating expressive meaning on the example of *sheer ignorance* and *arrogant certitude*.

The probable explanations of such reasoning may be excessive dependence and reliance on the dictionary and unawareness of these set expressions. Moreover, we should take into consideration the fact that the participants are only in the process of mastering their

translation skills, and translation trainers often concentrate primarily on the comprehension of the translated text, which rather frequently happens at the expense of the form of expression. This evidence proves the absolute necessity to emphasize that the overall understanding of the idea of a lexical unit, passage or the whole text needs acceptable and naturally sounding form of expression.

3.4.1.2.2 Errors in translating propositional meaning

Cruse (1986) defines propositional meaning as the one that appears from the relationship between the word and what it refers to. In other words, it is a dictionary meaning of the word. When a translation is described as "inaccurate", it is usually because of the propositional meaning being interpreted in a wrong way. Based on the findings a further subclassification was elaborated, distinguishing between errors related to translation of specific terms and a wrong choice of an alternate meaning of a word.

1. Polysemantic words

The first part of the study proves that participants face problems with words expressing more than one meaning when translating a monologue. While polysemy is very common in English, in Russian the situation is different. The units that were misinterpreted only have two to four meanings, thus quite a limited number of translation entries in dictionary. To illustrate the confusion caused by various meanings and their interpretations, a number of examples will be cited below.

In the course of the analysis we found out that when students were not sure what the author meant they simply chose the first variant offered by dictionary failing to pay attention to the sense of utterance as a whole and whether it sounds understandable for a Russian speaker or

not. Besides, the basic problem of any dictionary, whether bilingual or monolingual, is that it operates with lexemes in isolation, but actually functions for words in individual texts and in varying contexts. At the initial stages of acquiring translation skills students are usually trained to pay a lot of attention to the word-level, which leads to neglecting pragmatics and cultural aspect. Problems with efficient using of the dictionary are present among students of various linguistic backgrounds. Hausmann et al (1989: 210) summarized four reasons behind erroneous dictionary use:

1. Some information in the dictionary is often misunderstood;

2. Some information in the dictionary is underused;

3. Learners believe that the lexical items provided in the dictionary definitions are equivalent to the words that trigger the look-up, and that the dictionary can never be wrong;

4. Users are not aware of the variety of dictionaries and their differences.

All these factors and the evidence of a major over-use and over-dependency of the students participating in the current research make it clear that the skills of retrieving information from dictionaries should be paid particular attention on the part of the translation trainers.

The majority of the students made a literal translation of the phrase – *people with their own corruptions, limitations and agendas* – selecting a wrong alternate meaning of a word in Russian, choosing the most common one and familiar to them.

Except that since there are no gods actually talking to us, that void is filled in <u>by people with their own corruptions, limitations and agendas</u>

<002>людисосвоимикоррупциями и пределами/*people with their corruptions and limits*

<003>пустотазаполненнаякоррупцией, ограничениямиипланамилюдей/*the void filled with corruption, limitations and people's plans*
<005>людьмиихсобственнойкоррупциейиограничениями/*people with their own corruption and limitations*
<006>людьмисморальнымразложением/*peoplewithmoraldecay*
<007>людьмисразвращеннымивзглядами, недостаткамиинамерениями/*people with lecherous ideas, shortcomings and intentions*
<008>людисосвоимикоррупциями, пределами, инамереньями/*people with their corruptions, limits and intentions*

These errors make the translated text sound very foreign, though Russian native speakers are the ones who produced it. The main problem here is that the English words*corruption, limitation* and *agenda* have various shades of meanings in different contexts. *Corruption*, for example, can be intuitively translated by learners as *коррупция*, the only meaning of which in the Russian language is *dishonesty and illegal behavior by people in positions of authority or power* and has nothing to do with *decay*, *moral deprivation*, etc. The reason why many students opted for this variant may be the direct transfer of the lexical item from L2 into L1.

The same sense of awkwardness is created with variants provided for such phrases as*this is the very spot, you'd resign in protest,* among others.*Spot* is usually associated with its most common meaning – a small mark or stain – it may be the reason why most students misunderstood this sentence. Judging from the context – *this is the very spot where a lot of Christians believe life on earth will end* – it is obvious that the presenter means this is the exact place/location. Among the provided translations were the following:

<002>единственныйотрицательныйфакт - этото, что…/*the only negative factor is that ...*
<004>этонеправильно, что…/*what is wrong is that...*
<007> проблема в том, что…/*theproblemisthat...*
<008> это затруднительное положение в том, что…/*theproblematicsituationisthat...*
<009> основная странность заключается в том, что…/*thestrangestthingisthat …*
<010>по-моему, этонеправильно…/*inmyopinionthisiswrong...*
<012> на самом деле это очень позорно…/*thisisreallyshameful...*

All of these variants are semantically related to *spot* as a stain, moral blemish (<012>), something negative and involving problems (<007>, <002>, etc.) and not as a particular place or location. Nevertheless, four learners identified the idea right:

<001>, <005>, <006>этосамоеместо, где…/*this is the very place, where...*
<011>именнонаэтомместе…/*on this particular stop...*

Audiovisual translation is quite an unusual type of interaction that combines verbal and non-verbal elements together. As Karamitroglou (2000: 67) highlighted non-verbal factors play a major role in subtitling and influence much translated output. Facial expressions, intonation and gestures may be crucial parameters that determine the choice of the linguistic elements the translator will use while making subtitles. However, it is worth noticing that these extralinguistic factors may also be helpful when a translator, especially a novice one, cannot understand or doubt the idea of the utterance. Thus, the participants were also provided with the link to the motion picture itself, because text is only a partial carrier of communicative messagein AVT. Trainers who teach audiovisual translation should emphasize the importance of non-verbal factors that can facilitate the translation process.In the example in question the presenter is standing at a particular place pointing at his feet and saying: *this is the very spot...* – his gestures could have been the first clue to ignore the first entries in dictionary. This may lead us to the conclusion that non-verbal factors can make novice translator's job a little easier when the content can be explained by extralinguistic features; but at the same time it may make it more difficult because of an occasional necessity to transmit theseelements in a very restricted fashion, asin the case of subtitling.

In the next example, there exist at least two possible ways to translate the verb *resign* – *уходитьвотставку/подаватьвотставку*(voluntarily leave a job or office) and*отказываться*(give up, abandon). It is quite possible that interpreting the phrase *if you belonged to a political party or a social club that ... you'd resign in protest* students opted for the first translation variant suggested by a dictionary, which is *уходитьвотставку*(voluntarily leave a job or office). Due to its prime association with a political context, only this aspect of this term's meaning is familiar to learners; therefore,

some participants chosea wrong translation variant. For others the term resign might have been confusing, as they were guided by the term protest in their translations (<001>, <006>, <007>).

<001>, <007>выможетевыдвинутьпротест/*youcanfileaprotest*
<002>тыбыотказалсяотрелигиивпротест/*youwouldturndownthereligioninprotest*
<005> вас следует оставить свой пост в качестве протеста/*youshouldleaveyourpostinprotest*
<006> вы отказываетесь от протеста/*yourefusetoprotest*
<009>тыбыушел, протестуя/*you would leave protesting*
<010> ты должен протестовать/*youmustprotest*

The above erroneous translations may prove that students experience problems with alternate meanings given in the dictionary. Without considering the possibility of a different variant being more suitable, learners select the first definition, being the most common. This phenomenon has already been observed in the section devoted to student errors in transmitting word's expressive meaning. Therefore, there is a clear need to work on more efficient dictionary usage.

2. Specific terms

The corpus analysis shows that learners experience some problems translating religious terms. Although there exist set expressions and direct equivalents to convey the meaning of *the Great Reckoning – СудныйДень* – other variants were provided ignoring the most common one, which is an accepted term in the Orthodox Christian tradition. The following translations show word-by-word interpretation of this lexical item.

<002>, <003>, <005>, <010>великаярасплата/*great pay-off*
<008>суд/*court, trial*
<009>великоепредположение/*great suggestion*
<011>великийрасчёт/*great calculation*
<012>великийотсчет/*great counting*

Translation of one-word terminology is carried out more successfully. *The Rapture*, for example, is translated by seven students as *Вознесение (Ascension)*, which is the right term widely used in Orthodoxy.It is important to mention that specific terms consisting of only one word can be misleading when used in a metaphorical sense. Discussing this example *Human history is just a litany of getting shit dead wrong* we may consider that *litany* is used in the sense of *along list of things, something that is repeated many times and usually boring*. At the same time a dictionary provides us with a church term *литания (litany)* or*молитва (prayer)*. Between using a specific term in Russian and descriptive translation, students opt for the former despite being very irrelevant and opaque, failing to transmit the right idea.

<001>всяихжизнь – это**литания**исплошныепромахи/*all their life is just a **litany** and constant slips*
<003>рассматривать человеческую историю просто как **летанью**/*considerhumanhistoryasa**litany***
<004>человеческая история – всего лишь **молитва** для получения абсолютно ненужного дерьма/*humanhistoryisa**pray**togetabsolutelyunnecessarycrap*
<006>всяжизньчеловекасостоит**молитве**, котораяпоможетизбежатьконцасвета/*the whole human life consists in the **pray** that can help to avoid the end of the world*
<011>человеческая история не правильна/*thehumanhistoryiswrong*
<012>исходяизистории – всеголишь**молитва**, помогающаявбеде/*judging from the history – it is just a **pray** that helps in times of troubles*

However, this example can also be included in the group of errors when a wrong alternate meaning is chosen. Since the dictionary provides two possible meanings, cited above, the students were indecisive as to what term to use – they might have opted for this clerical term because of the overall idea of the text that is related to the church and religion, in general. Despite the fact that the error involves two meanings of one word, the decision was made to include it in the category of problems caused by specific terms, because *litany* belongs to religious vocabulary and we suppose that the main confusion was caused by unfamiliarity of the students with its prime meaning.

3.4.1.2.3 Errors in translating presupposed meaning

As Baker (1992: 14) notes, almost every word collocates with a particular set of other lexical units. In some cases this set is very limited, while other terms have very extended collocation potential. Presupposed meaning is related to co-occurrence of restrictions, meaning that lexical units are expected to appear in particular combinations. In the course of the following study it was possible to identify errors caused by the choice of unacceptable linguistic element that does not often occur in a certain lexical environment.L2 interference is the most obvious negative factor that influenced this type of errors. This statement may be proved with three sets of examples provided further in the text.

    1.   *The only appropriate attitude for man to **have about the big questions** is ... doubt.*

<002<, <007>иметь**большиевопросы**…/*to have **big questions**...*
<003>, <009>человек, укоторого**многовопросов**…/*aperson who has **many questions**...*
<004>длямужчинимеет**большойвопрос**…/*for men to have **a big question**...* (note: in this example *men* is used in the sense opposite to *women*)
<005>которыйзадается**такимивопросами**…/*who is posing **this kind of questions**...*
<006>имеют**большоеколичествовопросов**…/*have **a great number of questions**...*
<010>отношениек**этомувопросу**…/*attitude to **this question**...*

    2.   *those who consider themselves only **moderately religious** ...*

<001>, <002>, <004>, <006>, <007>, <011>, <012>умереннорелигиозными/*moderately religious*
<005>онирелигиозныумеренно/*they are religious but only moderately*
<008>частичнорелигиозными/*partly religious*

    3.   *Let's remember what the **real problem** was ...*

<002> давайте помнить что реальная проблемы была в том…/*let´sremember that the real problem was...*
<005>вспомнимкакиереальныепроблемы…/*let´s remember what real problems…*
<007>следуетзапомнитьчтореальнойпроблемой…/*it´s better to remember that the real problem...*
<010>вспомним, вчёмсостоитдействительнаяпроблема…/*let´s remember what the actual problem is...*
<011>мывспомнимкакиереальныепроблемы…/*we´llrememberwhatrealproblems...*

In the first example this collocation was either translated directly (*большиевопросы/big questions*) or misinterpreted as *many questions* (*многовопросов*). In examples number two and three, we may witness unacceptable collocation formation within the given L1 pattern. In Russian the word *проблема/problem* naturally goes together with *важная/серьезная (important/serious)*, but not with *реальная*or*действительная (real* or *actual,* respectively*)* – the variants provided by students. This literal translation can be explained by L2 interference.

Translating directly *the irony of religion* expression learners fail to use lexical phrases typical for their L1. The best variant suggested by one of the participant is *парадоксрелигии/the paradox of religion*, which complies with all the collocation patterns, while the majority (eight out of ten students) opted for*ирониярелигии/the irony of religion*. In spite of transmitting the meaning, the form of its expression is not adequate. More examples on the erroneous translations can be found in Appendix 1.

The interpretation of such expressions as *social club* and *the plain fact is* also suffered from the transfer of linguistic patterns and collocations typical and natural for English to the field in which they are not valid. In Russian there is no such concept as *социальныйклуб/social club*, because club is already perceived by people as something social. Therefore, borrowing this pattern from English is not recommended as it creates a non-existing expression. Deletion of the word *social* would be a potential strategy. Baker (1992: 40) refers to deletion as "omission of a lexical item due to grammatical or semantic patterns of the receptor language". Although it may sound rather drastic, omitting a word or expression does no harm in some contexts.

According to Nida (1964:228) there are cases where omission is required to avoid redundancy and awkwardness. This is precisely the case of translation of *the plain fact is*. However, students fail to apply this strategy correctly and chose to leave out *plain*, but the word-by-

word translation of the rest of the phrase made it sound very foreign. Seven out of twelve participants use the word *факт/fact* in their works – *Фактвтом, что/Этожеочевидныйфакт – the fact is that.../ this is an obvious fact...* (see more detailed examples in Appendix 1). In this example the literal translation is grammatically possible but it does not accord with natural usage in Russian. The deletion strategy may be very successful here, leaving out *fact – ведьэтоочевидно/it is obvious...* sounds more acceptable within the Russian collocation standards.

3.4.2 Error analysis. Dialogue translation

The work on student translations of the dialogue lead to understanding that we can apply the same error classification as for monologue errors – differentiating errors caused by miscues or different components of lexical meaning. However, the need to slightly modify this classification was noticed. In contrast to the monologue, the dialogue contains less complex grammatical and syntactical structures; therefore, no miscue errors were detected. Word lexical meaning, on the other hand, proves to be one of the major reasons for student errors.

3.4.2.1 Errors related to transmitting lexical meaning

Due to the fact that the dialogue is of a conversational nature, the author employs such techniques as play on words, metaphors, slang, colloquial expressions, which make the translation more difficult for trainees. In the absence of errors caused by miscues, errors related to transmitting lexical meaning were further divided into 3 categories: errors in translated expressive, presupposed and propositional meanings. The last category includes the translation of specific terms and polysemantic words.

3.4.2.1.1 Errors in translating expressive meaning

In the course of the analysis it appeared that the dialogue provided for translation contains idioms, slang expressions and other forms of emotive language. These terms were causing a considerable number of errors.

Students experienced problems when translating such colloquialisms and slang as *pimp, that's keeping it real, I want to be in the green.* While other cases of student misinterpretation can be found in Appendix 2, further we cite the example of *I want to be in the green* and suggested translationswere as follows:

<001>Яхочузаработатьденьжат/*I want to earn some money*
<006>, <007>, <010>, <011>Яхочубытьвзеленом/*I want to be in green*
<008>Иятакхочу/*And I want it this way*
<012>Яхочубытьврасцвете/*I want to be in my prime*

As can be seen learners either took the meaning literally – a third of the participants related this expression to a color (green), and not to its common association with money. We considered the <001> variant erroneous as well due to the main idea the student wanted to transmit – to be in the green does not mean to earn money, but to have money not necessarily involving the process of its acquisition. Therefore, the conclusion can be reached that many participants chose to concentrate on a familiar item – *green* color – leaving out the concept of money or misinterpreting the expression itself, failing to transmit the message.

The majority of students provide a direct translation for such a conversational phrase of appraisal as *That's my man*, while a typical Russian equivalent will be *Этонашчеловек* (*That's our man*), changing *my* to *our* in translation due to less individualistic approach to one's success. Nevertheless, many students prefer to use word-by-word translation ignoring the absence of collocation *мойчеловек*/*my man* in Russian.

<001>, <002>, <005>, <006>, <007>Этомойчеловек/*this is my man*
<008> Вот это настоящий мужчина/*thisisarealman*
<009>Этосвойчеловек/*this is our own man*
<011> О, я его знаю/*oh,Iknowhim*

The main problem in this section was direct translation of set expressions. Not only expressive component was lost (see more examples in Appendix 2 – *bling* or *keeping it real*) here, but the meaning of the expression itself, as in cases *to be in the green* or *pimp*.

3.4.2.1.2 Errors in translating propositional meaning

1. Polysemantic words

In the first part of the study, where the errors encountered in the monologue were presented, it has been shown that students faced problems when translating polysemantic words. The units that are misinterpreted only have two to four meanings, thus quite a limited number of translation entries in dictionary. In the conversational dialogue the instances of polysemantic word miscomprehension were different – the major difficulties were caused by the words expressing wide semantics – *to run*, *to get*. And very frequently the semantic fields of the same words do not coincide in both languages. *To get* is usually translated as *получать/to receive*. However, apart from this, it has other very common meanings, which are often neglected in student translation. To illustrate this we can cite the example of a typical phrase *ain't got*. It is a slang variant of saying *hasn't/haven't got* and as can be seen later on it was misunderstood.

If you know what you got, then you <u>ain't got</u> much.

<001>, <002>, <006>еслитызнаешь, чтотыполучил, тотынемного<u>получил</u>/*if you know what you received you did not <u>receive</u> much*

<007> если вы знаете, что есть, то вы <u>не получите</u> большего/*ifyouknowwhatexists, you<u>won't receive</u>more*
<009>зная, чтополучил, <u>неполучаешьмного</u>/*knowing what you got, you <u>don't receive</u> much*

Judging by the aforementioned erroneous translations many of the students opted for the direct translation, conveying the most common meaning of the verb *to get* as *toreceive*, which distorts the idea of the sentence.According to online edition of Collins Dictionary there are 35 entries for the word *get* registered, and this number does not include phrasal verbs and set expressions; unfortunately novice translators are not familiar with many of them. Below we will provide some examples of *to get* translation variants, where students used word-by-word translation and did not pay attention to the meaning of the sentence. First the original sentence is given, then we provided a student's alternative with its backward translation in English. In <> brackets the code attributed to each translation appears.

1. <001>And I see you <u>got</u> a lot of bling – *Иявижуты<u>получилмногобрюликов</u>/And I see you <u>received</u> a lot of brilliants;*

2. <007>When   you   <u>get</u>   your   clothes,   you   buy   them   like   a   Jew   – *когдавы<u>получаетесоюодежду</u>, выпокупаетееекакеврей/When you <u>receive</u> your clothes, you buy them like a Jew;*

3. <007>…   costumes   that   <u>get</u>   people's   attention   – *костюмыкоторые<u>получают</u>вниманиелюдей*/costumes   that   <u>receive</u>   people's attention;

4. <002> I have it on DVD. And you need to <u>get</u> this DVD – *Уменяестьонана DVD. И ты должен <u>получить</u> его/IhaveitonDVD. And you need to <u>receive</u> it.*

In all these phrases *toget* should be interpreted differently depending on the context – in examples 1 and 2 its meaning is to be conveyed with the verb which meaning is close to *have*; in the 3[rd]example – *attract*; in the last one – *buy, obtain*.

Frequently different meanings of a word are used to create a humorous effect. This play on words represents a challenge for translators. In the dialogue we use for the analysis the

interviewer asks a simple question – *How much are the shoes? – What do they run?* But his interlocutor understands it too literally, the probable reason for his confusion may be that previously they talked about the material the shoes were made of.

- *People in a congregation must know that the outfit was financed by their donations, and it doesn't seem to bother them*
- *I always dress well.*
- *I see! Are those gators?*(pointing at his shoes)
- *Those are lizards.*
- *Lizards?*
- *Yes.*
- *What do they run?*
- *They don't run. They crawl.*

The humorous effect, unexpected though, is very clear; however, none of the twelve participants managed to transmit it. As it turned out all the suggestions were inappropriate being direct translations of the word *to run* in the sense of *to move at a speed faster than walk* without taking into account the fact that one of the meanings is *to cost*.

<002>, etc. … *как они бегают? – Они не бегают. Они ползают/Howaretheyrunning. – Theydon'trun. They crawl.*

As can be observed here not only the propositional meaning is lost, but an expressive component as well.

2. Specific terms

Since the translated dialogue is devoted to religious matters, it is bound to contain some topic specific vocabulary. This was another troublesome area for learners. In the cited below example we see that only two out of twelve students offered the most acceptable translation for *people in a congregation*, which is *прихожане* (*congregation, church members*).

People in a congregation must know that the outfit was financed by their donations.

<002>, <003>людивприходе/*people in parish*
<004>людивобщине/*people in community*
<005>людивкурии/*people in curia*
<007>людивсобрании/*people in the meeting*
<008>людивкомпании/*people in the company*

Other participants opted for less suitable ways of expressing the same idea (see examples cited above), using word-by-word translation – *людивобщине/компании/собрании (people in community/company/meeting)* – preserving the structure of the expression (noun + preposition + noun) but missing out on the meaning of *congregation* term. Judging by the reverse translation given in brackets these alternatives are not precise enough to convey the notion expressed by the term in question.

In the cases of *Lord* and *St. Paul* such translation techniques as transcription and transliteration were misused by students. Due to the fact that there exist corresponding equivalents to *Lord* and *St.Paul*, which are *Бог/Господи/God* and*СвятойПавел/Saint [Pavel]* respectively. Five learners used transliteration, translating *Lord* as *Лорд*.This technique involves rewriting the sound symbols of one language in another language's writing system; while it is very useful in translating names and geographical places, it is not helpful when it comes to words that already have their equivalents created.In the case of *St. Paul* transcription was employed by students as well. Instead of looking up the exact name of the saint in the Orthodox tradition some participants opted for transcription, conveying in the written form

the phonetic representation of the word, and as a result such a variant as *Пол*/*[Pol]* was suggested. In [] brackets the transcribed variant is shown. Many others opted for transliteration.

<002>, <010>СвятойПауль/*Saint [Paul']*
<003>Св. Павл/*St. [Pavl]*
<004>СвятойПаул/*Saint [Paul]*
<008>СвятойПавл/*Saint [Pavl]*

Transcription and transliteration are inevitable in translating proper nouns, but only to fill the void of non-existing word. It is certain that it has been used for establishing new terms in the language through borrowings, but these techniques should not be overused by learners.

3.4.2.1.3 Errors in translating presupposed meaning

This group contains the most number of errors found in the dialogue translation. As has been mentioned in the previous section devoted to the description of the monologue errors every word has its own collocation patterns and some terms collocate with a broader range than the others. The major problem in this error category was not interpreting the meaning of a lexical unit or a construction in the wrong way, but the erroneous choice of lexical units to express the idea behind. In other words, the meaning is understandable, but its expression sounds foreign.

To transmit the idea students take the first meaning provided by a dictionary and do not look for an equivalent expression in Russian. This is the case with *take a salary*, appearing in the context *I don't take a salary from the church*, as many learners offered a variant of *братьзарплату/to take a salary*, while a more natural translation would have been *получатьзарплату/to receive a salary*. With Clusters Tool offered by AntConc software program we created the clusters for *зарплата* (*зарплат**), meaning *salary*, and see the typical collocates of it. According to Picture 1 given below the number of occurrences for

получатьзарплату/to receive a salary and *братьзарплату/to take a salary* is the same – acceptable variant of translation is as common as a direct translation in student papers.
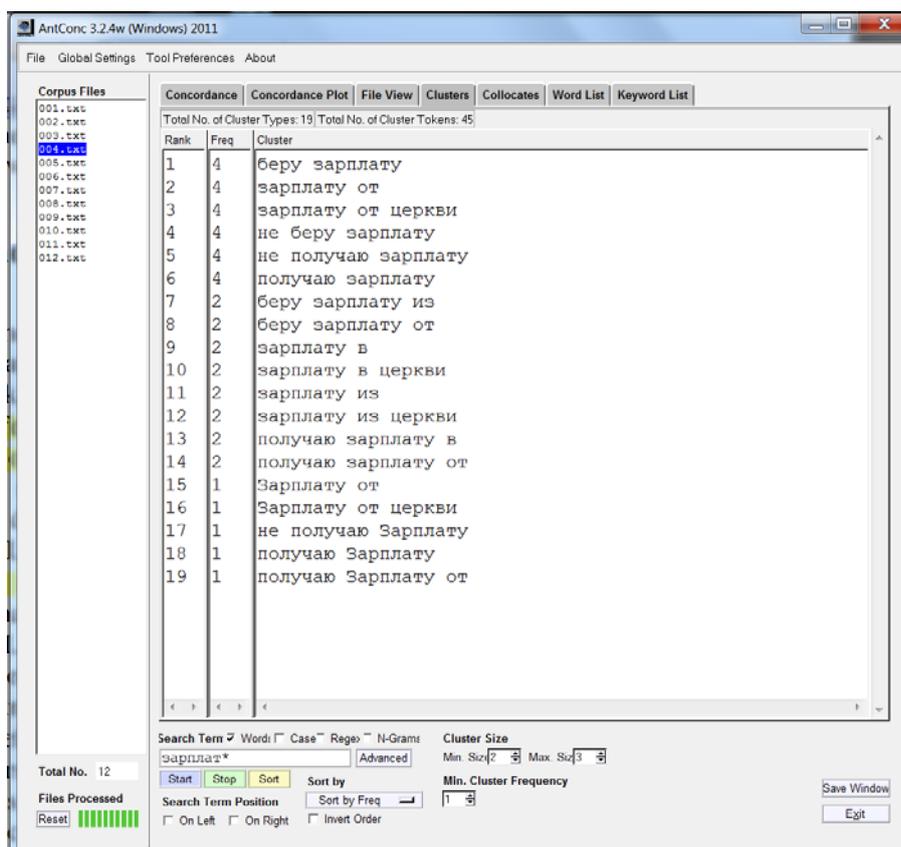

Figure 1. Clusters for *зарплата* (*зарплат**)/*salary*

Taking into account that the word *salary* can be translated as *жалование/payment, remuneration* as well, it is possible to find that two learners suggested the following variant proposing the word *брать*for *take*. As in the case of *братьзарплату/to take a salary*, the expression *братьжалование/to take payment* is not common in Russian.

<002>, <006>Янеберужалованиевцеркви/*I don't take payment in the church*
<005>, <007>, <008>, <009>Янеберузарплатуотцеркви/*I don't take a salary from the church*

One of the reasons for errors committed when translating presupposed meaning of the word is a direct translation and transferring the L2 structures into the L1, producing Russian word combinations based on the rules of the English grammar or lexical patterns. Although when

taken separately the words are translated correctly and in the context they still make sense, the expression loses the natural way of presenting ideas. In the sentence *Money comes, money happens* students translate the terms themselves in the correct way.

<001>, <002>, <004>, <005>, <007>, <008>, <009>, <010>, <011>, <012> деньги приходят/*moneycomes*
<001>, <002>, <007>, <008>, <010>, <012> деньги случаются/*moneytakesplace*
<003>, <004>, <008>деньгипроисходят/*money happens*

Nevertheless the Russian translation provided by most of them sounds very foreign, thus inacceptable. Instead of transmitting the idea using common concepts, learners opted for a word-by-word translation. The suggestion may be put forward to use a deletion strategy and combine *Money comes, money happens* in one due to the repetition of ideas that the scriptwriter used – *money comes* is synonymic to *money happens*. That is why the translator can make a decision to translate is as *деньгипоявляются/money appears,* which transmits the meaning of the unit while being acceptable within the Russian lexical pattern framework.

According to the results of the analysis there were also some problems occurring in adjective-noun agreement. Here we do not refer to the grammatical agreement in forms, but whether or not the translated terms present adequate collocations. In *elaborate costumes* translation the second component is obvious *костюмы/одежда*, but the translated adjective does not go well with it; it is impossible to collocate *костюмы/одежда* with *продуманные/thought-out, изящные/elegant, сложные/complicated*, etc.

<002>замысловатаяодежда/*complex clothes*
<003>, <006>, <008>продуманныекостюмы/*thought-out costumes*
<004> искусно сделанная одежда/*skillfullymadeclothes*
<005>тщательно подобранная одежда/*carefullychosenclothes*
<007> сложные костюмы/*difficultcostumes*
<009>, <012> замысловатые котюмы/*complexcostumes*
<011>изящныекостюмы/*elegant clothes*

In the above cited student variants the adjective *elaborate* was translated with a major reliance on the dictionary, as all the suggestions are taken from it. They would have been perfect in different contexts, but they do not quite go together with the noun *costumes*.

According to McKeown and Radev (1998) collocations are usually characterized as being language/specific and recurrent in text. Substituting one of the words in a pair with a synonym may result in an infelicitous lexical combination. Further we will provide another example of unacceptable word combinations that participants gave when translating *powerful position* in the following context – *It's such a <u>powerful position</u>. I mean, you hold people's greatest hopes and dreams in the palm of your hand, really.*

<001>влиятельнаядолжность/*influential post*
<002>властнаяпозиция/*authoritative position*
<005>устойчиваяпозиция/*stable position*
<007>, <010>сильнаяпозиция/*strong position*
<011>властноеположение/*authoritative status*

As can be seen different alternatives were suggested for both *powerful* and *position*, and they do not particularly collocate with each other. Since the collocations are language specific, they cannot be translated compositionally. In Russian *it's a powerful position* can be translated by a slightly different expression that would have practically identical meaning – *Выобладаетеогромнойсилой/you have great power*. The decision was made to turn an impersonal sentence into a personal one. Besides, we used the word *сила/power* instead of *должность/post* or *позиция/position*, because the concept of *power* is by far more frequent than the concept of *position* in terms of transmitting such notions as someone's importance and influence.

Apart from the errors involving presupposed meaning found in *adjective + noun* lexical combinations, verb phrases presented some translational difficulties as well. In the Skype

interview professors and assistant professors working at Piatigorsk State Linguistic University (Pyatigorsk, Russia) commented that *I have* mistake seemed to be very common – once students encounter *have* in a construction *somebody/something has something*, they often opt for a direct translation using the word *иметь,* which is the first meaning occurring in the dictionary. Moreover, they preserve the syntactic structure of an English sentence when subject in the nominal case is immediately followed by the verb. In our corpus, which was very limited, we managed to find an example justifying this statement.

<004>*Не имел платинового альбома/had no platinum albums*

The regular pattern of translating *I have* sentences is *у меня есть* (the backwards translation of it in English would be something similar to *there is … with me*) instead of *я имею/I have*. Although all Russian native speakers will never use the latter in everyday speech, in translation a direct transfer of the English syntactical structure can be observed even in the cases where there is no *have* in original sentence. It might be supposed, therefore, that word-by-word translation of this phrase is so deep seated that learners do not even realize what mistake they are making providing such a translation. In parenthesis the sentence from original text is given, and in none of them we see the verb *have* or a word combination with it.

<005>*ты действительно имеешь полный контроль* (you hold … in the palm of your hand);
<007>*Песня не имела миллионный тираж* (The song did go platinum);
<011>*люди, которые его сшили, имеют магазин одежды* (The gentleman who made this suit for me owns a clothing store).

It is certain that it is a few errors of this type were detected, but taking into account that only twelve student translations were under consideration, the results were worth discussing.

In some cases a lexical term can have a lot of translations that are acceptable in different contexts and misuse of them can be offensive or simply inadequate. For instance, the word *Jew* has some alternative translations into Russian – *еврей*, *иудей*. They both have the same meaning, but they should be used in different situations. When translating one of the sentences in the dialogue *when you get your clothes, you buy them like a Jew* the most acceptable variant will be a neutral*еврей*and some participants chose precisely this term. However, there were also offered such alternatives as *иудей*, which is only used as a religious term, *торгаш,* the word very close to the meaning of *wheeler-dealer* and it can be definitely characterized as having a demeaning connotation in the Russian language. As we can judge from the examples given by students, inappropriate variant can lead to a very inadequate output in the form of a translated text.

<002>тыделаешьэтокакторгаш/*you do it like a wheeler-dealer*
<004>тыпохожнаеврея/*you look like a Jew*
<005>, <009>покупаетееекакиудей/*you buy it like a Jew*
<010>покупаетеодеждупохожуюнаиудейскую/*you buy clothes that look Jewish*

It is rather difficult to categorize student errors due to many reasons; and one of them is that when dealing with one expression students may translate it and commit errors that do not follow the same patter. The following error has already been cited in the previous section.

*Teddy Pendergrass, who led the song, **he was ordained a minister** when he was 10 years old.*

It was considered a propositional error, because the difficulty was caused by the term *minister*, the meanings of which include both a political and a religious figure. At the same time, many participants made an error related to the presupposed meaning of the word translating he was ordained a minister.

<001>, <005>, <006>онбылпосвященвсвященники/*hewasordainedaminister (priest)*
<002>, <009>былпосвященвсансвященника/*he was ordained the minister's (priest) rank*

Although the idea of the lexical combination is transmitted correctly and understandably, being the words of the same root – *посвящать/to ordain* and *священник/priest* – the expressions cited in the above examples sound quite excessive. Therefore, the best strategy here would be to change one of the terms with the one of a different root. Some students suggested the variant, where *minister* is not translated as a *священник/priest*, but as *духовныйсан/ecclesiastic rank/capacity*. In this particular case generalization was employed to avoid the use of similar sounding words going right after each other.

<003>, <004>, <011>онбылпосвященвдуховныйсан/*hewasgivenecclesiasticalcapacity*

Speaking of collocations one cannot assume that a concept expressed by the way of a collocation in one language will use a collocation in another language. Something that is widely acceptable in English may be interpreted differently. Taking, for example, the sentence *I came out of Islam,* it is possible to see that a perfectly viable variant in English should not be provided a word-by-word translation into Russian as it is cited further.

<001>Явыходецизислама/*I walked out of Islam*
<005>, <009>, <011>ЯвышелизИслама/*I came out of Islam*
<006> Я ушел из Ислама/*IleftIslam*
<012>Явышелизэтойрелигии/*I came out of this religion*

Since collocations are often language-specific, they cannot be translated compositionally. In order to avoid similar mistakes students should be advised to use parallel and non-parallel corpora to extract possible pairs of collocations for a translated extract.

CHAPTER 4: DISCUSSION OF RESULTS

4.1 Comparative analysis of dialogue and monologue errors

In order to describe errors found in student translations we opted for the classification dividing all the errors into two main categories – errors caused by miscues and wrong interpretation of word's lexical meaning. This categorization was applied to errors detected in the monologue, as well as in the dialogue. Below we cited the numerical findings of the study. Despite the fact that the conducted research was of a qualitative nature, the decision was made to provide the outcome in numbers to facilitate the comparison of errors. In the charts below it is possible to see how the student errors are distributed between 4 categories – one is the proper category of miscues and other 3 classes make up the category of the lexical meaning errors – errors occurred in interpreting expressive, propositional or presupposed meaning of the word.
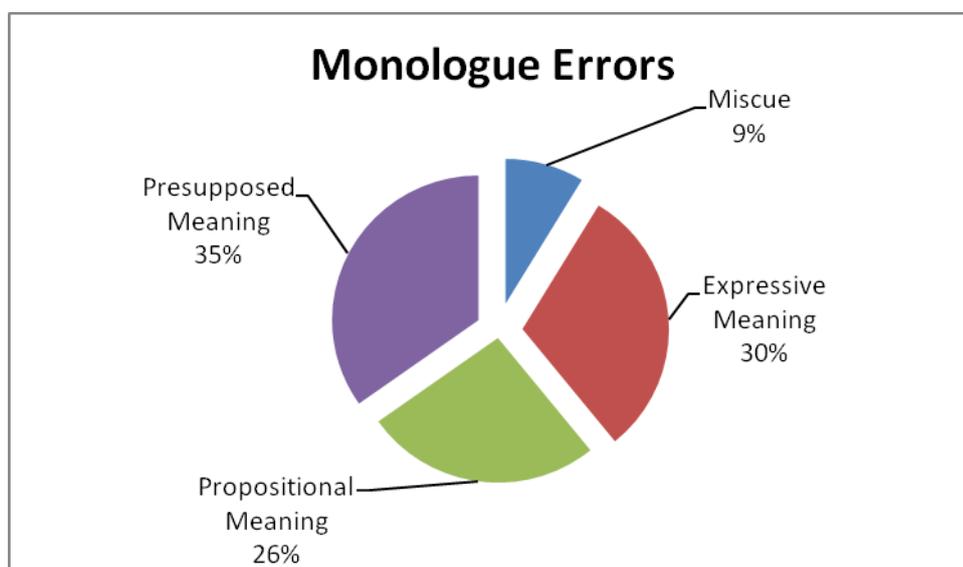
Graph 1. Distribution of Errors in Student Translation of the Monologue
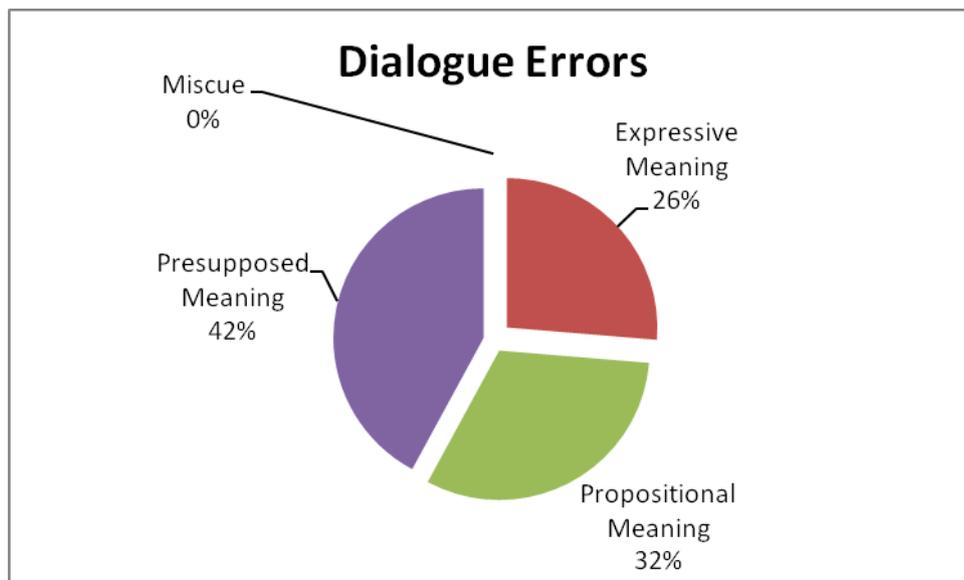
Graph 2. Distribution of Errors in Student Translation of the Dialogue

As can be seen from the charts the miscue errors make up the smallest percentage of the overall number of errors. The absence of errors triggered by miscomprehension of textual structures themselves can be explained by the informal nature of the dialogue. The vocabulary is very casual and sentences do not contain complex grammatical structures, thus the study participants were not misled by unfamiliar patterns or too complicated utterances; whereas in the monologue 9 % of all the committed errors were caused by miscues. The students fail to understand the idea behind the sentences due to the unfamiliarity of some of the elements they contained – negative gerund … *making a virtue out of not thinking* and unusual formation of negative question *Does it not drain one's motivation...* . Miscue errors may indicate that at this level of their studies learners are more successful processing individual lexical items in each clause or phrase. At this point future translators experience difficulty combining ideas transmitted by words separately into the whole sentence. In other words students focused on accessing words, rather than the sentence itself.

Other detected errors were attributed to another class. In both the dialogue and the monologue translations errors related to translating presupposed lexical meaning prevailed – 42% and

35% respectively. Difficulties in transmitting this kind of meaning may be attributed to the lack of translation practice. The students are familiar with the majority of collocation patterns in their mother tongue; however, in the process of translation from L2 into L1, they experience certain problems when it comes to recreating these collocations. The set expressions proposed by them are mainly influenced by the English language, as the participants gave word-by-word translation following English source text. Although it is understood that the main idea of the expression or passage is clear to them, the choice of lexical units is erroneously made, as the proposed collocations sound foreign in Russian. Instead of finding an appropriate variant in their mother tongue, students opted for giving direct equivalents to each word separately, not taking into consideration the different way lexical units collocate. As in the example of *big questions* or *a real problem* taken from the monologue, we may see unacceptable collocation formation within the given L1 pattern – *большие* (big)*вопросы* (questions), *реальная* (real)*проблема* (problem). As the evidence shows the translations were carried out under the influence of the English language – all the words were familiar to the students, and in the end they did transmit the meaning, but failing to present it in an acceptable linguistic form. When dealing with propositional meaning of the word, the literal and direct translation was grammatically correct, but semantically inappropriate. Therefore, sometimes students need to recur to such translation strategies as omission (*social club*) or paraphrase combined with omission (*the plain fact is…*) to avoid redundancy and awkward sounding expressions. Almost all the errors in this category belong to *adjective + noun* lexical pattern, which suggests that the word combination is of a particular difficulty to translation students. They rarely experience problems translating nouns, but finding an appropriate adjective is rather problematic. Besides, the lack of practice can be another factor leading to this type of errors. In real life setting hardly anyone will say *большиевопросы*/big questions; however, in translation situation these variants are not rare. The switch from one language into another does not happen automatically, it is a skill that

needs to be acquired. Thus we can suppose that one of the focuses of translator training should be on translating set expressions and typical collocations.

Another major source of errors was word's expressive meaning. It accounted for 30% of all the errors found in the monologue and 26% in the dialogue. Although these errors were induced by the emotive and evaluative component of the word or expression, considering the differences in the register of translated texts, errors differ. While in the dialogue slang and colloquialisms (*pimp, bling, keepin' it real*) caused the translation problem for learners, the monologue presented difficulties because of the metaphors (*intellectual slaveholders*) and emotive vocabulary of elevated register (*arrogant certitude, sheer ignorance*). A possible reason for these errors in case of metaphors may lie in the unfamiliarity with this kind of lexis in the mother tongue – students understands the meaning of the utterance, but cannot render its emotional component, thus the expression does not sound that expressive in Russian as it sounds in English. It appears common to use translation as a method of L2 instruction, so very frequently students translate not into their mother tongue, as it has to be, but into their second language, English in our case. It seems wrong to assume that translation trainees would have an impeccable command of their mother tongue, that is why when it comes to expressive language it is difficult to transmit the same connotation. Not being able to recreate the metaphor occurs because learners are not aware or forget to use the metaphorical expressions existing in their own language – according to the research's results for some of the examples causing difficulties there exist set equivalents. In the case of slang and colloquialisms, it is a type of vocabulary that may happen very often in audiovisual materials and students need to be aware of it as well. Interpreting it directly can lead to miscomprehension on the part of the audience or the loss of expressivity, because only propositional meaning is transmitted.

The last group of errors is related to transmitting propositional meaning of the word and it also constitutes a high percentage of the overall number of errors – 32% in the dialogue and 26% in the monologue. As a text has to be understood not only linguistically, but also referentially, dictionary definition of the word may be crucial to understanding author's intentions, the audience the text is addressed to, main themes. The data shows that almost a third of all the errors detected were of referential nature, because the propositional meaning was interpreted in the wrong way. The decision was adopted to further divide this error category into two subcategories. The first one, translation of polysemantic words, encompassed the errors occurred when students made a wrong choice of an alternate meaning of a word. In spite of the fact that the polysemy is a very common phenomenon for English, Russian lexical units, in general have one meaning; therefore when a student comes across an unknown item and looks it up in the dictionary or another resource, very frequently s/he picks up the first meaning offered as it is usually the most common one too. This can be explained by the failure on the part of the student to pay attention to the context, as it can give some clues as to what meaning of the word should be opted for. Sometimes authors employ polysemantic lexis in order to create a humorous effect. In the dialogue given to students the word *to run* was used for this purpose. None of the students provided a translation alternative that would transmit the awkward moment of an unexpected joke. Speaking of errors when translating polysemantic words, it is necessary to mention that here the major reason for the errors was students' inability to use a dictionary efficiently, thus attention to teaching these skills should be paid to a greater extent. The second subcategory included errors connected to translation of specific terms and expressions, in our case it was religious vocabulary. In both the dialogue and the monologue participants experienced difficulties translating religious terms (*St. Paul, the Great Reckoning, Lord*). Ignoring the wide-spread terms accepted in the Orthodox tradition, the majority of students gave their own interpretations. It is obvious that not even a professional translator will be able to learn all the vocabulary associated with a

particular field of knowledge; nevertheless, recurring to various resources a translator can find the specific term and translator's trainee should be informed that it is absolutely necessary to use standard terminology already existing in the language.

To sum up, the analysis of 12 students' translations showed that learners experience problems with translating lexical meaning of the word – expressive, propositional and presupposed. Besides, due to the complex grammatical structures of the monologue, some miscue errors were detected as well. In many cases direct translation and transfer of English lexical and grammatical patterns appear to be translation strategies mistakenly taken by the students. Moreover, lack of translation practice to their L1 and inefficient dictionary use may have also contributed to erroneous translations.

CHAPTER 5: CONCLUSIONS AND IMPLICATIONS OF THE STUDY

In order to identify problematic areas in students' audiovisual translations 12 monologues and 12 dialogues were organized in 2 corpora. Error analysis together with corpus linguistics was chosen as tools to carry out the present research. With the help of corpora it was possible to detect frequent patterns, whether they are correct or erroneous, and EA helped to organize the obtained data and conduct a more qualitative analysis. Once the corpora of participants' works were analyzed, we managed to find that the major reason leading to translational errors was word's lexical meaning; therefore, all the errors were classified accordingly and divided into errors induced by miscues and errors occurring when students deal with lexical meaning of the word. The latter was further differentiated between 3 categories depending what aspect of word's meaning was problematic – expressive, propositional or presupposed. In our study we used a monologue and a dialogue characterized by different linguistic features and it can be concluded that the overall percentage of lexical errors was very similar and the students

experienced problems in the same areas – translating specific terms and their propositional meaning, rendering expressive component of idioms and metaphorical expressions, translating set expressions and collocations transmitting their presupposed meaning. Due to the more complex syntactical structure of the monologue several miscue errors were found, which led to the creation of the error category.

The error analysis indicated possible reasons behind students' erroneous interpretations. When the study participants were working with presupposed and propositional meanings of the lexical items they majorly relied on dictionary entries. Mistakenly choosing the first variant provided by the dictionary, translation trainees fail to take the context into account. This results in producing awkward and foreign expressions that do not fit in the Russian collocation standards. In the case of topic specific vocabulary some students proposed their own interpretations instead of using direct equivalents widely accepted and understood. One of the pedagogical implications that can be drawn from this finding is that translation instructors should not take dictionary skills of their trainees for granted. Dictionary is a valuable resource for learning and practically indispensable for translation, but it needs to be used effectively. It is to be understood and explained that translators work with concepts and words not in isolation, but in context. Nevertheless, in practice student translators are often expected to start from the source-language elements and transfer the text phrase by phrase, or even word by word; then the final output is being polished until it looks acceptable and within the standards of the target language. Trained that way, learners pay more attention to the word-level at the expense of pragmatics, cultural elements of the text and how the text functions in a communicative situation. Therefore, a great emphasis is to be placed on teaching how to pick the right dictionary and how to use it effectively and the way to use the context and view the translated text not on the level of separate words, but on the pragmatic

level, followed by the level of whole sentences, and only then take into account collocations and set expressions, applying a top-down approach.

Expressive lexical meaning caused considerable difficulties as well. Rendering figurative language is rather challenging for professional translators, not to mention trainees. The *adjective + noun* pattern where an adjective is emotive or used metaphorically seemed to be a very typical error pattern. The strategies that were employed by learners included direct transfer of English syntactical structures and word formation patterns into the Russian output and word-by-word translation. The fact that when translating metaphors students used direct translation proved the necessity to attract their attention to the importance of rendering expressive component in the emotive language. In many cases it was visible that students understood the meaning of the expression, but had difficulty in transmitting its emotional components. In terms of idioms the errors frequently happened on the level of comprehension as well. In the first years of their studies students are highly dependent on the surface structure of an expression or a sentence. Thus, one of the practical applications of this finding can consist in the need to teach learners to base their translation on the deep structure of the utterance; it can be suggested to organize more class activities focusing on transmitting metaphors or working with idioms in order to avoid structure transferring and direct interpretation. Besides, it might be an interesting idea for the future work to concentrate the research on the way students deal with metaphorical expressions.

In Russia it is common in the university curriculum for a translation major to place an emphasis on the second language instruction and during the first years of studies translation is frequently used as a means of L2 instruction. Even in the course of translation classes during the second year, more time is spent on translating from L1 into L2 than vice versa, though the latter is widely considered to be the norm. During the following years the situation gradually

changes, but as has been seen in the current study several translation skills are advised to be tackled since the very beginning of their formation – being aware of the collocation patterns in the mother tongue, avoiding L2 interference and borrowing L2 structures and word formation patters when translating, using dictionary and other resources thoughtfully and efficiently.

Since one of the goals of this study was to provide possible pedagogical implications of how to improve the translation instructing with reference to AVT, further the pointers to focus on will be summed up. Considering that L2 transfer and word-by-word translation were very common causes leading to errors in students' production, there is an obvious need to apply a top-down approach to translation and teach students to concentrate on deep structure of the utterance itself rather than translating each and every word, which would result in an interpretation too literate and direct, therefore unacceptable. Motion pictures combine daily conversations with emotive and metaphorical language, thus translators are supposed to switch between these two registers; this factor justifies the necessity to devote more time to practicing translating not only elevated vocabulary, but colloquialisms and common expressions as well. Some errors detected in the course of this study show the lack of practice on the part of the students – although they are familiar with set expressions, they recur to transferring collocation patterns from English and not retrieving the ones they know. The use of the dictionary should be improved as well. Students should be specifically instructed, because skills of efficient dictionary use are often just assumed as such, on why in many cases dictionary entries are to be regarded as a mere suggestion and recommendation and the final decision and used strategy is always up to a translator who makes his/her decisions relying on the context, the target audience, pragmatics and many other factors.

It is necessary to mention that the findings of this research are based on the very limited corpora – the works of only twelve participants were considered. Together with these limitations imposed by the size, the comments and conclusions should be restricted to the world of the audiovisual translation only. Due to a number of differences existing between an audiovisual text and technical or business discourse, for example, the error patterns may differ too. Besides, the research was mainly concentrated on categorization of errors related to lexical meaning of the word, as it was detected as an area causing major difficulties. In spite of all the limitations and restrictions, the results can be rather useful, as it appears quite promising to extend this study in the future, increasing the number of texts under investigation and involving students of different years of study. This can be done with the view to see whether trainees' translation skills improve over years of study and what causes the main difficulties for the students of the 2nd, 3rd, 4th or 5th year majoring in translation and interpretation. Furthermore, these corpora compiled of dialogues and monologues could be annotated with instructors' comments and aligned. Providing the corpus has been uploaded to some shared resource so that students can have an unlimited access to it, it will be of a great help to learners, as it offers various translation variants, both acceptable and erroneous, for the same source text, which is useful for trainees to discover different translational styles and strategies.In addition to this individual work, corpus of students' translations may be employed during classroom instruction as well. Using concordance lines or sentences taken from aligned corpus, which consists of the original text and its translated versions, examples of real production can be demonstrated to students with comments on potential pitfalls and successful strategies chosen.

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APPENDIX 1: STUDENT ERRORS IN MONOLOGUE TRANSLATION

(the code attributed to each translation appears in <> brackets; the suggested variants are cited without <>)

I. Error caused by miscues
a. **Does it not drain one's motivation** to improve life?
b. Faith means **making a virtue out of not thinking**

II. Errors related to transmitting lexical meaning

1. Errors in translating expressive meaning

   a. They should **come out of the closet** and assert themselves
   b. And those who preach faith and enable and elevate it are our **intellectual slaveholders**
   c. … [those who would] steer [the ship of state not by a compass], but **by the equivalent of reading the entrails of a chicken.**
   d. We **are in a conflict between** good and evil
   e. The only appropriate attitude for man to have about the big questions is not the **arrogant certitude** that is the hallmark of religion, but doubt
   f. If you belonged to a political party or a social club that was tied to as much bigotry, misogyny, homophobia, violence and **sheer ignorance** as religion is, you'd resign in protest.
   g. **Grow up or die**

2. Errors in translating propositional meaning

   2.1. Polysemantic words/a wrong alternate meaning of a word

   a. Except that since there are no gods actually talking to us, that void is filled in by **people with their own corruptions, limitations and agendas**.
   b. **This is the very spot** where a lot of Christians believe life on earth will end.
   c. **I'm willing**, Lord.
   d. If you belonged to a political party or a social club that was tied to as much bigotry, misogyny, homophobia, violence and sheer ignorance as religion is, **you'd resign in protest**.

   2.2. Translation of specific terms

   a. There will be **this great reckoning, the Rapture.**
   b. Human history is just a **litany** of getting shit dead wrong

3. Errors in translating presupposed meaning

   a. And those who consider themselves only **moderately religious** …
   b. Social club If you belonged to a political party or a **social club** that was tied to … you'd resign in protest.
   c. Let's remember what the **real problem** was …
   d. The only appropriate attitude for man to **have about the big questions** is … doubt.
   e. **The plain fact is,** religion must die for mankind to live
   f. This is why **rational people,** anti-religionists, must end their timidity and come out of the closet and assert themselves.
   g. If you **belonged to a political party** or a social club that was tied to … you'd resign in protest.
   h. **The irony of religion** is that…

I. Error caused by miscues

   a. **Does it not drain one's motivation** to improve life?

Erroneous translations:

<001>неподталкиваетлиэто…/*doesn'titpushyouto* …
<002>почему же вы не задумываетесь о …/*whydon'tyouthinkabout* …
<003>можетнужнонаправитьвсюсвоюэнергиюна…/*maybe it is necessary to direct the energy to* ...
<006>непобуждаетлиэто… /*doesn'titmotivateto*...

<008>почемуэтонезатрагиваетничьипобуждения…/*whydoesn'titaffectsomebody'sideas ...*
<011>разве это не дает никакой мотивации…/*doesn'titgiveanymotivation...*
<012>разве это для него не последняя возможность…/*isn'titthelastchanceforhimto...*

Students' acceptable translations/suggested variants:

<007> разве это не истощает мотивацию…/*doesn'titdrainmotivation...*
Разве вы не теряете мотивацию…/*don'tyoulosethemotivation...*

b. 2. Faith means **making a virtue out of not thinking**

Erroneous translations:

<001>Вераозначаетделатьчтотосветлоеспонтанно/*Faith means doing something good spontaneously*
<002>Вера – это когда ты делаешь добро/*Faithistodogood*
<003>Вераозначаетхрабростьбезобдумывания/*Faith means courage without thinking*
<005>Вера означает принятие добродетеля/*Faithmeansacceptinggoodness*
<007>Вера - значит принимать целомудренные решения без их обдумывания/*Faithmeansmakingvirtuousdecisionswithoutthinkingthemover*
<008>Вера означает произвольное деяние хороших поступков/*Faithmeansdoinggoodthingsrandomly*
<009>Вера-это желание делать добро без каких-либо корыстных целей/*Faithisadesiretodogoodwithoutpursuingselfishends*
<010>Вера означает добродетель без каких-либо своих размышлений/*Faithwouldmeanvirtuewithoutthinking*
<012>Вераначить – делатьдобробездолгогоразмышления/*Faith means doing good without thinking for a long time*

Suggested variants:

Вераозначаетсчитатьдостоинствомсвоюнеразумность/*The faith means to consider a virtue your irrationality*

II. Errors related to transmitting lexical meaning

1. Errors in translated expressive meaning

a. They should **come out of the closet** and assert themselves

Erroneous translations:

<001>, <005>выйтиизчулана (2); <006>выбиратьсяизчулана/*get out of the storeroom*
<002>, <004>выйтиизтени (2)/*get out of the shadow*
<003>выйти/*go out*
<007>перестатьтаиться/*stop hiding*
<008>выйтиизтемноты/*get out of the darkness*
<009>выйтиизсвоейзависимостиизажатости/*break the addiction and intimidation*
<010>выйтиизсвоейскорлупы/*break out of the shell*
<012>выйтиизукрытий/*leave the shelter*

Suggested variant:

Онидолжнызаявитьосебеиотстаиватьсвоиправа/*They should assert themselves and stand up for their rights*

b. 2. And those who preach faith and enable and elevate it are our **intellectual slaveholders**

Erroneous translations:

<001>, <003>, <004>рабовладельцы/*slave owners*
<002>, <005>интеллектуальныерабовладельцы/*intellectual slaveholders*
<007>умныевладельцы/*smart owners*
<009>рабовладельцынашихумов/*slaveholders of our minds*

<011>владельцынашегосознания/*owners of our mind*

Students' acceptable translations/suggested variant:

<010> Онизавладеваютнашимразумом/*they are taking control over our mind*
Они управляют нашим сознанием/*theycontrolourmind*

     c.   … [those who would] steer [the ship of state not by a compass], but **by the equivalent of reading the entrails of a chicken.**

Erroneous translations:

<001> … управлять […], ноэлементамичтениявнутренностейкурицы/*manage [...] with elements of reading the entrails of a hen*
<003>, <004> … вести […], аэквивалентомчтениявнутренностейцыпленка/*lead [...] with the equivalent of reading the entrails of a chicken*
<005> … направит […], ноиспользуютпохожеечтениеповнутренностямкур/*direct [...] using something similar to reading the entrails of hens*
<009> … направляет […]аспомощьюэквивалентагаданиянакуриныхвнутренностях/*direct [...] with the help of the equivalent of fortune-telling on hens' entrails*

Students' acceptable translations:

<007> … вестигосударственныйкорабльнеспомощьюкомпаса, ногадаянаптичьихвнутренностях/ *steer [...] byfortune-tellingonbirdentrails*

    4. We are **in a conflict between** good and evil

Erroneous translations:

<002>Мынаходимсямеждуборьбойдобраизла/*We are between conflict of good and evil*
<003>Мывконфликтесдобромизлом/*We are in conflict with good and evil*
<004>Мывтянутывконфликтмеждудобромизлом/*We are involved in the conflict between good and evil*
<005>Мынаходимсямеждудобромизлом/*We are between good and evil*
<010>Мывсенаходимсявпротиворечиимеждудобромизлом/*All of us are in conflict between good and evil*

<011>Мынаходимсявконфликтемеждудобромизлом/*We are in conflict between good and evil*

Students' acceptable translations/suggested variant:

<009>Мывмиревкоторомидетвойнамеждудобромзлом/*We live in the world where the war takes place between good and evil*
<001>Мыразрываемсямеждудобромизлом, постоянноборемсясними/*We are torn between good and evil, and we always fight against it*
<007>Мывыбираеммеждудобромизлом/*We choose between good and evil*

    5.   The only appropriate attitude for man to have about the big questions is not the **arrogant certitude** that is the hallmark of religion, but doubt

Erroneous translations:

<001>надменнаяуверенность/*arrogant certainty*
<002>, <007> высокомерная уверенность /*arrogantconfidence*
<003> быть высокомерно уверенным/*tobearrogantlysure*
<004> слепая уверенность/*blindcertitude*
<005>, <009> самонадеянная убежденность/*presumptuousconviction*
<008>, <010> быть слишком уверенным/*tobetoocertain*
<012>заносчиваявера/*arrogantfaith*

<u>Suggested variant:</u>

Слепаявера/*blind faith*

      6. If you belonged to a political party or a social club that was tied to as much bigotry, misogyny, homophobia, violence and **sheer ignorance** as religion is, you'd resign in protest.

<u>Erroneous translations:</u>

<001>, <003>абсолютноеигнорирование/*absoluteignoring*
<002>, <008>чистому невежеству/*sheerignorance*
<005>невежеству/*ignorance*
<006>абсолютным безразличием/*absoluteindifference*
<009>покорность/*obedience*
<012>полнейшейненавистью/*absolute hatred*

<u>Students' acceptable translations/</u>

<004>, <007>, <010>полнейшееневежество; *полнейшее* collocates with *невежжество* much better than *чистое*, as in examples <002>, <008>

      7. **Grow up or die**

<u>Erroneous translations:</u>
<001>Стремисьвбудущееилиумри/*Strive for the future or die*
<005>Вырасти и умереть/*Growupanddie*
<007>, <011>Расти или умирай/*Growordie*
<008> Возрасти или умереть/*Growordie*
<009>Встаньтеиумрите/*Stand up and die*

<u>Students' acceptable translations/</u>

<004>, <010>Повзрослейилиумри/*Grow up or die*

    2. Errors in translation propositional meaning

      2.1. Polysemantic words/a wrong alternate meaning of a word

      a.   [Except that since there are no gods actually talking to us, that void is filled in by] **people withtheir own corruptions, limitations and agendas**.

<u>Erroneous translations:</u>

<002>людисосвоимикоррупциямиипределами/*people with their corruptions and limits*
<003>пустотазаполненнаякоррупцией, ограничениямиипланамилюдей/*the void filled with corruption, limitations and people's plans*
<005>людьмиихсобственнойкоррупциейиограничениями/*people with their own corruption and limitations*
<006>людьмисморальнымразложением/*people with moral decay*
<007>людьмисразвращенными взглядами, недостаткамиинамерениями/*people with lecherous ideas, shortcomings and intentions*
<008>людисосвоимикоррупциями ,пределами, инамереньями/*people with their corruptions, limits and intentions*
<009>своейсобственнойпорочностью, ограниченностьюитайнымижеланиями/*with their own depravity, limitations and secret wishes*
<010>заполняютэтупустотусобственнымипороками, ограниченностьюипотаённымижеланиями/ *they fill this void with their own vices, simple mindedness and concealed wishes*
<012>пустотулюдизаполняютсобственнойпорочностью, ограничениямиипланами/*people fill the void with their own depravity, limits and plans*

<u>Acceptable student's variant:</u>

<004>людисихличнымипороками, недостаткамиинамерениями/*people with their vices, shortcomings and intentions*

      b. **This is the very spot** where a lot of Christians believe life on earth will end.

<u>Erroneous translations:</u>

<002>единственныйотрицательныйфакт - этото, что…/*the only negative factor is that ...*
<004>этонеправильно, что…/*what is wrong is that...*
<007> проблема в том, что…/*theproblemisthat...*
<008> это затруднительное положение в том, что…/*theproblematicsituationisthat...*
<009> основная странность заключается в том, что…/*thestrangestthingisthat …*
<010>по-моему, этонеправильно…/*inmyopinionthisiswrong...*
<012> на самом деле это очень позорно…/*thisisreallyshameful...*

<u>Students' acceptable translations/suggested variant:</u>

<001>, <005>, <006>этотосамоеместо, где…/*this is the very place, where...*
<011>именнонаэтоммместе…/*on this particular stop...*
Именноздесь, наэтоммместе…/*precisely here, on this spot...*

      c. **I'm willing**, Lord.

<u>Erroneous translations:</u>

<001>ЯдобровольныйБог/*I am a willing Lord*
<002>, <008> Я согласен, Господь/*Iagree, Lord*
<004> Я покорствую тебе, Господь Бог/*Iamobedient, Lord*
<005>Ядоброволец, Лорд/*I am a volunteer, Lord*
<006>Яквашимуслугам, Повелитель/*I am at your services, Sovereign*
<007>Яизъявляютвоюволю, Всевышний/*I am transmitting your will, the Almighty*
<012>явтвоемраспоряжении/*I am at your disposal*

<u>Students' acceptable translations/suggested variant:</u>

<003>Яготов, Всевышний!/*I am ready, the Almighty*
<009>, <010> Я готов, Господь/*Iamready, Lord*

      d.   If you belonged to a political party or a social club that was tied to as much bigotry, misogyny, homophobia, violence and sheer ignorance as religion is, **you'd resign in protest**.

<u>Erroneous translations:</u>

<001>, <007>выможетевыдвинутьпротест/*you can file a protest*
<002>тыбыотказалсяотрелигиивпротест/*you would turn down the religion in protest*
<005>васследуетоставитьсвойпоствкачествепротеста/*you should leave your port in protest*
<006> вы отказываетесь от протеста/*yourefusetoprotest*
<009>тыбыушел, протестуя/*you would leave protesting*
<010> ты должен протестовать/*youmustprotest*

<u>Students' acceptable translations/suggested variant:</u>

<004> вы бы покинули это в знак протеста/*youwouldleaveitinprotest*
<008> отказаться от членства в таких организациях в знак протеста/*youwouldturndownmembershipinsuchorganizationsinprotest*
<009> ты бы покинул её в знак протеста/*youwouldresigninprotest*

    2.2. Translationofspecificterms

      a. There will be **this great reckoning, the Rapture.**

1. this great reckoning

Erroneous translations:

<002>, <003>, <005>, <010>великаярасплата/*great pay-off*
<008>суд/*court, trial*
<009>великоепредположение/*great suggestion*
<011>великийрасчёт/*great calculation*
<012>великийотсчет/*great counting*

Students' acceptable translations/suggested variant:

<001>, <007>судныйдень/*day of reckoning, Doomsday*

2. the Rapture (the example of the right translation)

Erroneous translations

<009>Искупление/*redemption*

Students' acceptable translations/suggested variant:

<003>, <004>, <005>, <006>, <008>, <010>Вознесение/*Ascension*
<001>Вознесениянанебо/*Ascension to the sky*

b. Human history is just a **litany** of getting shit dead wrong

Erroneous translations

<001>всяихжизнь – этолитанияисплошныепромахи/*all their life is just a litany and constant slips*
<002>историячеловечества - этолишьунылаяпереченьполученнойошибочнойерунды/*human history is a sad enumeration of received wrong nonsense*
<003>рассматривать человеческую историю просто как летанью/*considerhumanhistoryasalitany*
<004>человеческая история – всего лишь молитва для получения абсолютно ненужного дерьма/*humanhistoryisapraytogetabsolutelyunnecessarycrap*
<006>всяжизньчеловекасостоитвмолитве, котораяпоможетизбежатьконцасвета/*the whole human life consists in the pray that can help to avoid the end of the world*
<009>историячеловечестваэтодлинныйсписоксвякогобреда, которыйбылпонятнеправильно/*human history is a long list of all kind of nonsense that was understood in the wrong way*
<011>человеческая история не правильна/*thehumanhistoryiswrong*
<012>исходяизистории – всеголишьмолитва, помогающаявбеде/*judging from the history – it is just a pray that helpd in times of troubles*

Suggested variant:

Человеческаяистория – этодлинныепереченьошибочныхиневерныхпоступков/*Human history is just a long list of how mankind acted wrongly*

3. Errorsintranslationpresupposedmeaning

a.And those who consider themselves only **moderately religious** …

Erroneous translations

<001>, <002>, <004>, <006>, <007>, <011>, <012>умереннорелигиозными/*moderately religious*
<005>онирелигиозныумеренно/*they are religious but only moderately*
<008>частичнорелигиозными/*partly religious*

Students' acceptable translations/suggested variant:
<003>Атекстосчитаетсебярелигиозным, хотябынемного/*and those who consider themselves religious, even a little*

   b. Social club If you belonged to a political party or a **social club** that was tied to … you'd resign in protest.

Erroneous translations

<002>, <004>, <005>общественномуклубу/*publicclub*
<003>, <006>, <009>, <012>социальномуклубу/*socialclub*

Students' acceptable translations/suggested variant:

<001>клубе/*club*

   c. Let's remember what the **real problem** was …

Erroneous translations:

<002>давайтепомнитьчтореальнаяпроблемыбылавтом…/*let´srememberthattherealproblemwas...*
<005>вспомнимкакиереальныепроблемы…/*let´s remember what real problems…*
<007>следуетзапомнитьчтореальнойпроблемой…/*it´s better to remember that the real problem...*
<010>вспомним, вчёмсостоитдействительнаяпроблема…/*let´s remember what the actual problem is...*
<011>мывспомнимкакиереальныепроблемы…/*we´llrememberwhatrealproblems...*

Students' acceptable translations/suggested variant:

<003>, <004> настоящая проблема…/*trueproblem...*
<008> главная проблема…/*mainproblem...*
<009>в чем заключалась основная проблема…/*whatthechiefproblemwas...*

   d. The only appropriate attitude for man to **have about the big questions** is … doubt.

Erroneous translations:

<002<, <007>иметьбольшиевопросы…/*to have big questions...*
<003>, <009> человек, у которого много вопросов…/*apersonwhohasmanyquestions...*
<004>длямужчинимеетбольшойвопрос…/*for men to have a big question...* (note: in this example *men* is used in the sense opposite to *women*)
<005>которыйзадаетсятакимивопросами…/*who is posing this kind of questions...*
<006>имеютбольшоеколичествовопросов…/*have a great number of questions...*
<010>отношениекэтомувопросу…/*attitude to this question...*

Students' acceptable translations/suggested variant:
<001>поповодутакоговажноговопроса…/*concerningsuchanimportantquestion…*
<008>подходящееотношениечеловекактакимсерьезнымвопросам…/*appropriateattitudeofapersontosuchserious questions…*

   e. The plain fact is, religion must die for mankind to live

Erroneous translations:

<004>, <005>Фактвтом, что…/*The fact is that...*
<007>Этожеочевидныйфакт…/*This is an obvious fact...*
<009>Очевидентотфакт, что…/*That fact is obvious that...*
<010>Очевидныйфакт…/*The obvious fact ...*
<011>Фактыговорятчто…/*The fact tell us that...*
<012>Фактически…/*In fact...*

Students' acceptable translations/suggested variant:
<001> дело просто в том, что.../*thethingisthat...*

<003>всеоченьпросто…/*everything is very simple...*
<008>ведьэтоочевидно…/*it seems obvious that...*

        f. This is why **rational people,** anti-religionists, must end their timidity and come out of the closet and assert themselves.

<u>Erroneous translations:</u>

<002>, <011>, <012> рационалисты/*rationalists* (рационалисты – philosophical term)
<003>, <007>, <008>рациональныелюди/*rational people* (direct translation from English, this term is not so common in Russian)
<004>грамотныелюди/ *literate people*

<u>Students' acceptable translations/suggested variant:</u>

<001>, <005>, <009>, <009>разумныелюди/*sensible people*
здравомыслящиелюди/*reasonable people*

        g. If you **belonged to a political party** or a social club that was tied to … you'd resign in protest.

<u>Erroneous translations</u>

<002>, <003>, <006>, <008>, <009>, <011>принадлежишькполитическойпартии/*belongtoapoliticalparty*

<u>Students' acceptable translations/suggested variant:</u>

<001>, <004>, <005>, <010>, <012>состоишьвполитическойпартии/ *if you are affiliated with a political party*

        h. **The irony of religion** is that…

<u>Erroneous translations:</u>

<002>сольэтойрелигиивтом, что…/*the salt of religion is that...*
<003>, <004>, <007>, <009>, <010>, <011>ирониярелигии/*the irony of religion*
<005>всяирониярелигиизаключаетсявтом, что…/*thewholeironyofreligionisthat...*
<006>ирониявтом, что…/*the irony is that...*

<u>Students' acceptable translations/</u>

<001>парадоксвтом, что…/*the paradox is that...*
<008>парадоксрелигии/*the paradox of religion*

APPENDIX 2: STUDENT ERRORS IN DIALOGUE TRANSLATION

(the code attributed to each translation appears in <> brackets; the suggested variants are cited without <>)

Errors related to transmitting lexical meaning

1. Errors in translating expressive meaning
 	
    a.   The people want you to look well. – That's what **pimps** say about their women.
    b.   And I see you got a lot of **bling**. – I like gold.
    c.   First of all, I have to tell you, when I heard that you were in Harold Melvin and the Blue Notes, I was like, **"That's my man."**
    d.   **I want to be in the green,** Lord!

e.   If I was a woman, I'd probably have a crush on me, too. – **That's keepin' it real.**

2.   Errors in translating propositional meaning

2.1. Polysemantic words/a wrong alternate meaning of a word

a.   Teddy Pendergrass, who led the song, **he was ordained a minister** when he was 10 years old.
b.   If you know **what you got**, then **you ain't got much**
c.   Those are lizards. – Lizards? – Yes. – **What do they run?** – They don't run. They crawl.

2.2. Translation of specific terms

a.   I want to be in the green, **Lord**!
b.   **People in a congregation** must know that the outfit was financed by their donations.
c.   **St. Paul**, for example, whom I know you compare yourself to.

3.   Errors in translating presupposed meaning

a.   It's such a **powerful position**. I mean, you hold people's greatest hopes and dreams in the palm of your hand, really
b.   There is a comparison to be made between musical stars, rock stars and religious figures. They very often both dress in **elaborate costumes...**
c.   I know, I think it's very interesting that you're a Christian now, you were a Muslim and when you get your clothes, **you buy them like a Jew.**
d.   The houses, the cars and the clothes, they'll come. Yeah, **money comes, money happens**, **you know.**
e.   I do not **take a salary** from the church
f.   Teddy Pendergrass, who led the song, **he was ordained a minister** when he was 10
g.   **Let me set the record straight**. I do not receive a salary from the church.
h.   And the owner is a Muslim, which... **I came out of Islam**

Errors related to transmitting lexical meaning

1.   Errors in translating expressive meaning

a.   - The people want you to look well.
      - That's what **pimps** say about their women.

<u>Erroneous translations:</u>

<002>, <004>, <006>сводник/*pander*
<005>болтун/*blabber, talker*
<008>они/*they*
<012>доносчик/*informer, snitcher*

<u>Acceptable students' variants/suggested variants:</u>

<001>, <003>, <007>, <009>сутенер/*pimp*

b.   - And I see you got a lot of **bling**.
          - I like gold.

<u>Erroneous translations:</u>

<001>тыполучилмногобрюликовицацок/*you got a lot of brilliants and knickknacks*
<003>натебемногобрюликовицацок/*you are wearing many brilliants and knickknacks*
<004>, <007>утебямногоблестящего/*you have a lot of shiny stuff*

<006>утебямногоцацек/*you have a lot of knickknacks*
<008>, <012>выноситемногоукрашений/*you are wearing a lot of jewelry*
<009>утебямногоблеска/*you have a lot of glitter*
<011>утебямногобрюликов/*you have a lot of brilliants*

Acceptable students' variants/suggested variants:

Натебемногоблестящего/*there is much bling on you*

> c. First of all, I have to tell you, when I heard that you were in Harold Melvin and the Blue Notes, I was like, **"That's my man."**

Erroneous translations:

<001>, <002>, <005>, <006>, <007>Этомойчеловек/*this is my man*
<003>Воткрасавчик/*way to go*
<008>Вотэтонастоящиймужчина/*this is a real man*
<009>Этосвойчеловек/*this is our own man*
<011> О, я его знаю/*oh, iknowhim*

Acceptable students' variants:

<012>Этонашчеловек/*this is our man*

> d. **I want to be in the green,** Lord!

Erroneous translations:

<001>Яхочузаработатьденьжат/*I want to earn some money*
<006>, <007>, <010>, <011>Яхочубытьвзеленом/*I want to be in green*
<008>Иятакхочу/*And I want it this way*
<012>Яхочубытьврасцвете/*I want to be in my prime*

Acceptable students' variants/suggested variants:

<003>Яхочумногоденег/*I want a lot of money*
<009>Яхочубытьбогатым/*I want to be rich*
Яхочукупатьсявденьгах/*I want to be swimming in money*

> e. - If I was a woman, I'd probably have a crush on me, too.
> - **That's keepin' it real.**

Erroneous translations:

<001> это поддерживает реальность этого/*thissupportsitsreality*
<005>простобудьпроще/*just be simpler*
<006>простобудьсобой/*just be yourself*
<007>этоудержатьреально/*it's possible to hold it down*
<009>да, скореевсего/*yes, looks like it*
<010>оченьсамокритично/*how self-critical of you*
<012>этоправда/*this is the truth*

Acceptable students' variants/suggested variants:

<008> это похожее не реальность
<003>этоближекистине/*itlooksmorelikethetruth*

> 2. Errors in translating propositional meaning

> 2.1. Polysemantic words/a wrong alternate meaning of a word

a. Teddy Pendergrass, who led the song, **he was ordained a minister** when he was 10 years old.

Erroneous translations:

<007>онбылрукоположеннымминистром/*he was an ordained minister (politics)*
<008>емупрочилиминистра/*he was expected to become a minister (politics)*
<012>исполнительбылназначенминистром/*the performer became a minister (politics)*

Suggested variants:

онсталсвященником/*he became a minister (priest)*

b. If you know **what you got**, then **you ain't got much**

Erroneous translations:

<001>, <002>, <006>еслитызнаешь, чтотыполучил, тотынемногополучил/*if you know what you received you did not receive much*
<007> если вы знаете, что есть, то вы не получите большего/*ifyouknowwhatexists, youwon'tgetmore*
<009>зная, чтополучил, неполучаешьмного/*knowing what you got, you don't receive much*

Acceptable students' variants:

<005> если ты осознаешь всё то, что у тебя есть, то у тебя действительно не так много всего в этой жизни/*ifyourealizewhatyouhave, youdon'thavealotinthislife*

c. Those are lizards. – Lizards? – Yes. – **What do they run?** – They don't run. They crawl.

Erroneous translations:

<002>, <004>Каконибегают? – Онинебегают. Ониползают/*Howdotheyrun? – Theydon'trun. Theycrawl*
<003>Онитожебегают? - Нет, ониползают/*Dotheyruntoo? – No, theycrawl*
<005>Онибегали? - Онинебегают. Ониползают/*Didtheyrun? – Theydon'trun. Theycrawl*
<006>, <008>Почемуонибегают? - Онинебегают, ониползают/*Whydotheyrun? – Theydon'trun, theycrawl*
<009>Зачтоониотвечают? - Онинебегают, ониползают/*Whataretheyresponsiblefor? – theydon'trun, theycrawl*
<011> Они, что, бегают? - Они не бегают. Они ползают/*Dotheyreallyrun? They don't run. They crawl*

Suggested variants:

СколькоонистОят? ОнинестоЯт, онибегают/ *how much are they? – they are not, standing they are running* (here the play on words is pretty obvious *стОятстоЯт* would mean they cost and they stand)

2.2. Translation of specific terms

a. I want to be in the green, **Lord**!

Erroneous translations:

<001>, <007>, <008>, <009>Лорд/*lord*
<003>Повелитель/*sovereign*
<004>Господин/*master*

Acceptable students' variants:

<002>, <005>, <012>Бог /Господи – *God*

b. **People in a congregation** must know that the outfit was financed by their donations.

Erroneous translations:

<002>, <003>людивприходе/*people in parish*
<004>людивобщине/*people in community*
<005>людивкурии/*people in curia*
<007>людивсобрании/*people on the meeting*
<008>людивкомпании/*people in the company*

Acceptable students' variants:

<006>, <011>прихожане/*congregation, church members*

> **c.** **St. Paul**, for example, whom I know you compare yourself to.

In [] brackets the transcribed variant is shown

Erroneous translations:

<001>, <009>СвятойПол/*Saint [Pol]*
<002>, <010>СвятойПауль/*Saint [Paul']*
<003>Св. Павл/*St. [Pavl]*
<004>СвятойПаул/*Saint [Paul]*
<008>СвятойПавл/*Saint [Pavl]*

Acceptable students' variants:

<002>, <005>, <006>, <011> СвятойПавел/*Saint [Pavel]*

3. Errors in translating presupposed meaning

> a. (it's such a) **powerful position**It's such a powerful position. I mean, you hold people's greatest hopes and dreams in the palm of your hand, really

Erroneous translations:

<001>влиятельнаядолжность/*influential post*
<002>властнаяпозиция/*authoritative position*
<005>устойчиваяпозиция/*stable position*
<006>влиятельнаяпозиция/*influential position*
<007>, <010>сильнаяпозиция/*strong position*
<011>властноеположение/*authoritative status*

Suggested variants:
Вы обладаете огромной силой/*youhavegreatpower*

> b. There is a comparison to be made between musical stars, rock stars and religious figures. They very often both dress in **elaborate costumes...**

Erroneous translations:

<002>замысловатаяодежда/*complex clothes*
<003>, <006>, <008>продуманныекостюмы/*thought-out costumes*
<004> искусно сделанная одежда/*skillfullymadeclothes*
<005>тщательно подобранная одежда/*carefullychosenclothes*
<007>сложныекостюмы/*difficultcostumes*
<011>изящныекостюмы/*elegantclothes*

Suggested variant:
<009>, <012>замысловатыекотюмы/*complexcostumes*

c.   I know, I think it's very interesting that you're a Christian now, you were a Muslim and when you get your clothes, **you buy them like a Jew.**

Erroneous translations:

<002>тыделаешьэтокакторгаш/*you do it like a wheeler-dealer*
<004>тыпохожнаеврея/*you look like a Jew*
<005>, <009>покупаетеееекакиудей/*you buy it like a Jew*
<010>покупаетеодеждупохожуюнаиудейскую/*you buy clothes that look Jewish*

Acceptable students' variants:

<001>, <007>тыпокупаешьихкакеврей/*you buy them like a Jew*
<006>тыделаешьэтокакеврей/*you do it like a Jew*

d.   The houses, the cars and the clothes, they'll come. Yeah**, money comes,money happens**, **you know.**

1. **money comes**

Erroneous translations:

<001>, <002>, <004>, <005>, <007>, <008>, <009>, <010>, <011>, <012>деньгиприходят/*money comes*

2. **money happens**

Erroneous translations:

<001>, <002>, <007>, <008>, <010>, <012>деньгислучаются/*money takes place*
<003>, <004>, <008>деньгипроисходят/*money happens*

Suggested variants:
The need to use a deletion strategy and combine money comes and money happens in one expression – деньгипоявляются/*money appears*

3. you know

Erroneous translations:

<001>, <005>, <006>тызнаешь/you know
<004>, <007>, <008>, <012>выпонимаете/you (polite) understand

Suggested variants:

понимаешь/*understand*

e.   I do not **take a salary** from the church

Erroneous translations:

<002>, <006>Янеберужалованиевцеркви/*I don't take payment in the church*
<005>, <007>, <008>, <009>Янеберузарплатуотцеркви/*I don't take a salary from the church*

Acceptable students' variants:

<001>, <003>получатьзарплату/*to receive a salary*

f.   Teddy Pendergrass, who led the song, **he was ordained a minister** when he was 10 years old

Erroneous translations:

<001>, <005>, <006>онбылпосвященвсвященники/*he was ordained a minister (priest)*
<002>, <009>былпосвященвсансвященника/*he was ordained the minister's (priest) rank*

Suggested variants:

<003>, <004>, <011>онбылпосвященвдуховныйсан/*hewasgivenecclesiasticalcapacity*
онсталсвященником/*he became a minister*

     g.   **Let me set the record straight**. I do not receive a salary from the church.

Erroneous translations:

<001>позвольтемневключитьзапись/*let me switch on the tape recorder*
<002>позвольмневыяснитьсутьдела/*let me find out the main idea*
<003>позвольмнесразупояснить/*let me explain everything*
<005>позвольмнерасставитьвсеточкинадИ/*let me cross all the T's and dot all the I's*
<007>, <009>позвольмневнестиясность/*let me make everything clear*
<008>давайтерассудим/*let me judge*
<010>давайтеначистоту/*let's speak openly*
<011>позвольяскажупрямо/*let me say it directly*

Acceptable students' variants/suggested variants:
Ябыхотелуточнить, внестиясность, прояснить/*I would like to explain, make it clear*

    h.   And the owner is a Muslim, which... **I came out of Islam**

Erroneous translations:

<001>Явыходецизислама/*I am a former Muslim*
<005>, <009>, <011>ЯвышелизИслама/*I came out of Islam*
<006> Я ушел из Ислама/*IleftIslam*
<008>Ямусульманин/*I am a Muslim*
<012>Явышелизэтойрелигии/*I came out of this religion*

Acceptable students' variants:

<002>яраньшетожебылМусульманином/*I used to be a Muslim*

APPENDIX 3: The Source Text – Monologue

It seems peaceful, but this is the very spot where a lot of Christians believe life on earth will end. The irony of religion is that because of its power to divert man to destructive courses, the world actually could come to an end.

- A lot of people in this country believe in end times. There will be this great reckoning, the Rapture. Do you believe that?
- I do.
- But if you believe that the world is gonna come to an end, and perhaps any day now, does it not drain one's motivation to improve life on earth while we're here?

The plain fact is, religion must die for mankind to live. The hour is getting very late to be able to indulge in having key decisions made by religious people, by irrationalists, by those who would steer the ship of state not by a compass, but by the equivalent of reading the entrails of a chicken. George Bush prayed a lot about Iraq, but he didn't learn a lot about it.

– I don't know that much about politics, I'll vote for President Bush because of his faith.

Faith means making a virtue out of not thinking. It's nothing to brag about.
And those who preach faith and enable and elevate it are our intellectual slaveholders, keeping mankind in a bondage to fantasy and nonsense that has spawned and justified so much lunacy and destruction. Religion is dangerous because it allows human beings who don't have all the answers to think that they do. Most people would think it's wonderful when someone says, "I'm willing, Lord. I'll do whatever You want me to do." Except that since there are no gods actually talking to us, that void is filled in by people with their own corruptions, limitations and agendas.

And anyone who tells you they know they just know what happens when you die, I promise you, you don't. How can I be so sure? Because I don't know, and you do not possess mental powers that I do not. The only appropriate attitudefor man to have about the big questions is not the arrogant certitude that is the hallmark of religion, but doubt. Doubt is humble, and that's what man needs to be, considering that human history is just a litany of getting shit dead wrong.

This is why rational people, anti-religionists, must end their timidity and come out of the closet and assert themselves.And those who consider themselves only moderately religious really need to look in the mirror and realize that the solace and comfort that religion brings you actually comes at a terrible price.

If you belonged to a political party or a social club that was tied to as much bigotry, misogyny, homophobia, violence and sheer ignorance as religion is, you'd resign in protest. To do otherwise is to be an enabler, a Mafia wife, with the true devils of extremism that draw their legitimacy from the billions of their fellow travelers. If the world does come to an end here or wherever, or if it limps into the future, decimated by the effects of a religion-inspired nuclear terrorism, let's remember what the real problem was: That we learned how to precipitate mass death before we got past the neurological disorder of wishing for it. That's it. Grow up or die. We are in a conflict between good and evil. See you in heaven.

APPENDIX 4: The Source Text – Dialogue

You see so many nice people trying to make it about something good and yet it turns into not just corrupt, but, like, fucking-little-kids corrupt and burning-people-alive cor--I mean, really evil shit.

I'd like to see 10,000 people give $10,000.

Write your biggest check and send it in.

We got people on welfare that's got enough faith to make a $1,000 vow

- and paying it!
- I want to be in the green, Lord!

What I'm about to say is revelation. I got it on DVD. And I have it on DVD.
And you need to get this. Hallelujah! Hallelujah!

- Reverend. Is that what I call you?
- No, just call me... doctor.
- Doctor?
- Yeah.

- All right, Doc. First of all, I have to tell you, when I heard that you were in Harold Melvin and the Blue Notes, I was like, "That's my man." And it's funny, because that lyric could be interpreted religiously. "If you don't know me by now." Right? I mean, you must've thought of that.
- The song did go platinum. Teddy Pendergrass, who led the song, he was ordained a minister when he was 10 years old.

- What do you think it says about religion and how serious it is if you can be a minister when you're 10?

- But there is a comparison to be made between musical stars, rock starsand religious figures. They very often both dress in elaborate costumes...

- Mm-hmm.

- that get people's attention.
- People in a congregation must know that
- The outfit was financed by their donations, and it doesn't seem to bother them.
- I always dress well.
- I see! Are those gators?
- Those are lizards.
- Lizards?
- Yes.
- What do they run?
- They don't run. They crawl.
- And I see you got a lot of bling.
- I like gold.
- The people want you to look well.
- That's what pimps say about their women.

- Jesus dressed very well.
- Oh, come on.
- Where is the Biblical evidence?
- Wait a minute. When he was born, they brought him gold. They brought him gold. He was not poor.
- So my image of Jesus as a man who championed the poor and walked around in simple garb, that's wrong?
- It was linen. It was fine linen.

- Really?
- Yeah.
- But Jesus constantly preaches against rich people.
- The Bible does not speak against being rich.
- Jesus does. Very plainly.
- No no.
- Jesus was very very against the rich.
- He never preached against being poor. Blessed are the poor in spirit, for…
- No, he preached against being rich.
- No nono, he said that it's better for a rich man than a rich man to enter.

- Okay, but now things like houses and cars and clothes and money, they come as a result of my seeking God first.
- I don't remember that in the New Testament specifically.
- But it's there. I remember it. The houses, the cars and the clothes, they'll come. Yeah, money comes, money happens, you know.
- Well, money happens for you because they're giving it up to you. You're not giving it up to them.
- Let me set the record straight. I do not receive a salary from the church. I do not take a salary from the church.
- You take it right out of the pot.
- No nono.
- It's such a powerful position. I mean, you hold people's greatest hopes and dreams in the palm of your hand, really. Certainly, some of the young women must get a crush on you.
- Probably. I would too if I was out there. If I was a woman, I'd probably have a crush on me, too.
- That's keepin' it real.
- Now I can advise other young men about women, because I've been there. I had a young man who was about to go crazy over a woman. He was about to kill himself, you know? I said, "That kind of passion, you should have for God." I said, "Turn that to God and see what happens."

- St. Paul, for example, whom I know you compare yourself to.
- People do.
- But he famously only wore on his back the clothes that he owned. Should I assume that this is…
- He was always on the run.
- This is your only $2,000 suit?
- The gentleman who made this suit for me owns a clothing store.
- The prices that I get my clothes for you know, I'm blessed in that area.
- Yes, you are.
- And the owner is a Muslim, which… I came out of Islam.
- I know, I think it's very interesting that you're a Christian now, you were a Muslim and when you get your clothes, you buy them like a Jew.