New Trends in Translation Studies

Vol. 11

Iberian Studies on Translation and Interpreting

Isabel García-Izquierdo and Esther Monzó (eds)

Peter Lang

New Trends in Translation Studies

This volume gathers contributions representing the main trends in translation and interpreting studies by authors in the Iberian peninsula, with a focus on the Iberian languages (Basque, Catalan, Portuguese/Galician and Spanish). The essays cover different methodologies and objects of analysis, including traditional textual and historical approaches as well as contemporary methods, such as cultural, sociological, cognitive and gender-oriented perspectives. This seemingly eclectic approach pivots around seven focal points that aim to reflect the most frequent research topics in the Iberian peninsula: (i) theoretical and methodological approaches; (ii) translation and interpreting training; (iii) historical perspectives; (iv) terminology; (v) rapidly evolving fields in the translation and interpreting industry, such as localization and public service interpreting; (vi) translation of literature; and (vii) translation studies journals.

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Translation and Interpreting

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PETER LANG
Oxford • Bern • Berlin • Bruxelles • Frankfurt am Main • New York • Wien

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Bibliographic information published by Die Deutsche Nationalbibliothek.
Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data is available on the Internet at http://dnb.d-nb.de.

A catalogue record for this book is available from the British Library.

Library of Congress Cataloging-in-Publication Data:

García Izquierdo, Isabel.
Iberian studies on translation and interpreting / Isabel García-Izquierdo and Esther Monzó .
p. cm. -- (New trends in translation studies; 11)
Includes bibliographical references and index.
ISBN 978-3-0343-0815-1 (alk. paper)
1. Translating and interpreting--Study and teaching (Higher)--Iberian Peninsula.
2. Iberian Peninsula--Languages--Translating. I. Monzó, Esther. II. Title.
P306.8.I3G37 2012
418'.020946--dc23
2012022816

ISSN 1664-249X
ISBN 978-3-0343-0815-1 (print)
ISBN 978-3-0353-0347-6 (eBook)

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Printed in Germany

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ISABEL GARCÍA-IZQUIERDO AND ESTHER MONZÓ

Introduction[1]

The Iberian Association of Translation and Interpreting Studies (AIETI) was founded in 2003 to gather translation and interpreting researchers with an interest in the Iberian languages (Basque, Catalan, Portuguese/Galician, Spanish). Research in the field in the territory of the Iberian Peninsula (Portugal and Spain) had a strong tradition and a dramatic development that was – and still is – not matched by an international visibilization of the Iberian production. The AIETI thus aimed to bring the interests and results of Iberian-based research to the international community.

Since 2003 the association has been organizing an international conference every two years. The scope has always been broad in nature, focusing on the languages covered by the interests of the association itself, as stated above. This book is a collection of articles deriving from the 2011 AIETI Conference, held at the University Jaume I of Castelló, Spain, as the sitting Secretary of the association. Although this was the fifth conference of the association, this book is the first selection of papers outlining the state of the art in Translation Studies in the Iberian Peninsula.

Translation and interpreting training programs have been ongoing in Spain since the seventies and have undergone different reforms leading to consolidated undergraduate and postgraduate programs specialized in Translation and Interpreting (25 undergraduate programs as of 2011) and in specific fields of expertise at postgraduate level (legal, audiovisual, literary, technical, scientific translation, interpreting, translation research). Also, PhD-track programmes have either incorporated different aspects of translation and interpreting or have been devoted exclusively to the field since the eighties, thus leading to a critical mass of researchers and research projects.

1 Funding for the publication of this volume has been provided by the Generalitat Valenciana project AORG/2011/147.

Portugal is a particular case in point, since translation and interpreting programs have been in place for a rather short time and research in the field is becoming increasingly popular. Recent reforms have allowed for the introduction of Translation and Interpreting Studies at postgraduate level, thus signalling the increasing interest in the field.

As may be said generally of Translation and Interpreting Studies, literature-based studies have been dominant in the Iberian Peninsula for a rather long time as far as research is concerned. However, the existence of undergraduate degrees and the need for trainers to prepare professionals to work in the real world has led to the emergence of new research on different fields of translation, such as legal, medical, audiovisual or technical, interpreting and mediation, terminology and documentation. In those fields the paradigms used have been diverse and not always coordinated towards a common goal. Textual and historical studies have been leading the way for quite a long time, but cultural, sociological and cognitive perspectives have been entering the field steadily.

Contents in this book have been structured around seven focal points which aim to reflect the most visited research topics in the Iberian Peninsula as represented at the conference. A first block on theoretical and methodological approaches focuses on one of the latest paradigms to enter the Iberian Peninsula, the cognitive approach. The second part gathers contributions on one of the most visited areas of interest for Iberian scholars, that is, translator's and interpreter's training. Next, contributions approach translation from a historical perspective, particularly important in the Spanish tradition. Especially central to Iberian minority languages is the question of terminology, covered in the third section. Specialized fields are covered in the fifth block, and the sixth section gathers articles on literary translation. Finally a major concern for Spanish and Portuguese scholars is covered, namely the quality and impact of publications.

In the first section, titled *Theoretical and methodological approaches*, RICARDO MUÑOZ MARTÍN, in 'Standardizing translation process research methods and reports', establishes the basis for the next steps of a cognitive translatology. After pointing out its evolution to date, he focuses on essential key points in designing empirical testing which will empower translatology as a discipline on its path to becoming a science. OVIDI CARBONELL I

CORTÉS, in 'Translation and social construction: Conceptual blending and topicality in translator positioning', gathers and develops analytical tools from different cognitive models to approach the study of the translator's intervention. He emphasizes the issues of conceptual blending, transitivity, thematization, modality and especially topicality to test his model on the translation of ideology in a text about immigration.

The three following studies, in the section *Translation and interpreting training*, focus on the training of translators and interpreters from different perspectives. The study by CRISTINA VALDERREY REÑONES, 'Thematic competence in law: The non-lawyer translator', focuses on the knowledge of the legal systems at stake that is required in a specialized translation and proposes how a translator should acquire that knowledge. She argues that translators have no need to be experts in the legal field but do need to possess thematic competence. She further suggests contrastive descriptive textual studies as a method to acquire such knowledge and discusses the approach by way of an example. Results allow the author to propose a model for the training and self-training of translators.

M. LUISA ROMANA GARCÍA and PILAR ÚCAR VENTURA's contribution, 'Analysis of mistakes in translation learning: The notion of "competential loss"', presents a cognitive approach to translation didactics. After reviewing literature on error in translation training from a cognitive perspective, they point out a widespread idea: mistakes are related either to the source or the target text. They take a quantitative approach to this issue by analysing the translations handed down by first-year students and by categorizing their mistakes by way of a factorial analysis. Results seem to suggest that some errors cannot be analysed from this perspective and they propose the concept of 'competential loss' to describe the situation where a trainee translator does not activate skills they have already acquired, which might explain why they produce excerpts that do not respect grammar rules in the students' native language.

MARÍA BRANDER DE LA IGLESIA's article, 'Fit to be shared? Measuring the acquisition of ethical awareness in interpreting students', deals with ethics in interpreting training and suggests a training methodology to foster ethical behaviour and, mostly, awareness in the interpreter-to-be. The approach adopted by the author opposes the teaching and learning methods in which the understanding of deontological rules is tested by means of exercises where their application prompts a right/wrong answer by the trainer. By adopting an action research cycle in the classroom, the concepts of truth and rightness in moral behaviour are problematized and the trainer escapes the role of a master.

In the third part, *Inhabited history*, contributions develop a history of Iberian translation from different perspectives and levels of analysis. In 'United notions: Spanish translation history and historiography' LUIS PEGENAUTE RODRÍGUEZ states that we have to acknowledge that researchers in Spain appear to have applied themselves diligently to laying the foundations of a modern Spanish theory of translation, as works of a historical nature play a leading role within the rich bibliography produced in the discipline. The author deals with the complex distinction between history of translation and historiography (whose studies are more recent and scarce) as well as with the analysis of their main methodological challenges: on the one hand, the objects of study, that is to say, the translations and the translators, and on the other hand, the methods used to study them, in particular, the periodization of time, and the delimitation of the geographical surroundings.

In 'A historical approach to Spanish theatre in translations from censorship archives', RAQUEL MERINO-ÁLVAREZ offers a brief overview of the research undertaken over the last few years under the TRACE (translation and censorship, or censored translations) project with respect to theatre translation. Using different case studies, the author concludes that the history of Spanish theatre cannot be accounted for fully if translations are not integrated in its scope, simply because foreign theatre was part of Spanish theatre in the twentieth century.

PILAR GODAYOL's article, 'Charlotte Perkins Gilman in Catalan', deals with the reception in Catalonia of two feminist classics from the beginning of the twentieth century, *The Yellow Wallpaper* (1899) and *Herland* (1915) by Charlotte Perkins Gilman. She also includes some notes on their diffusion in both Spanish and Galician. The author concludes that in spite of the unique nature of the texts, these works are instrumental in fully establishing feminist fiction of the turn of century as part of world literature.

Finally, in 'Gràcia Bassa, expatriate journalist, poet and translator', MONTSERRAT BACARDÍ reviews Bassa's relevance in the translation of Catalan literature written in exile, through her journalistic and feminist writings as well as her patriotic articles. Bassa had an unquenchable desire to learn and to broaden her knowledge, as is evident in the variety of information she wrote about her translations. She contributed to enlarging the 'treasure trove' with the publication of individual poems in Catalan journals published in the diaspora of Buenos Aires, especially in *Ressorgiment* but also in *Catalunya*. She managed to integrate them through a unique, risky literary operation. With her article, Bacardí aims at promoting Bassa's work on different grounds, especially because of her efforts as a pioneer translator.

The fourth section, *What's in a word*, starts with the contribution by MARISA PRESAS and INNA KOZLOVA. Their study 'Instrumental competence: Lexical searches in written text production' aims at understanding the so-called 'novice instrumental competence'. In particular, the authors want to understand how language for specific purposes (LSP) and translation students manage the process of solving lexical problems using resources for text production: how they define their problems, what strategies they apply, what resources they use and what attitudes they show towards problem-solving and the reference process. The authors collected the data for the study by means of a questionnaire and as a consequence they call for the need to triangulate their results with the data and solution criteria obtained in actual text production.

MARÍA TERESA VEIGA DÍAZ, in 'Translators as agents of linguistic change: Colour terms in medieval literature translated into Galician', presents the results of an analysis of the colour terms used in medieval texts translated into Galician and aims to identify cases of incorporation of loanwords through translations as well as to determine the extent to which these incorporations may have affected the evolution of colour terms in Galician. To this end, the author quantitatively and qualitatively compares the occurrences of colour terms extracted from medieval texts written originally in Galician and the occurrences of colour terms extracted from medieval texts translated into Galician from other languages, mainly Latin and French. The analysis provides a basis for the rehabilitation of the colour term system used in current Galician, which contains a large number of Spanish loanwords.

MÍRIAM BUENDÍA-CASTRO and PAMELA FABER, in 'EcoLexicon as a tool for scientific translation', state that the methodology used in documentation and terminological extraction during the translation process has changed considerably. In the past, translators relied exclusively on lexicographic and terminographic repositories, such as paper dictionaries; today, however, online resources have become the main source of documentation. They present an online resource, EcoLexicon, based on a cognitive approach to terminology. Their study shows that this resource is of great value for translators in the following contexts: (a) prior to translation in order to acquire specialized knowledge quickly and efficiently for a translation job; (b) during translation in order to find translation correspondences in different languages, usage patterns, and the like.

The next section, *The translation and interpreting industry*, comprises two articles. MIGUEL A. JIMÉNEZ-CRESPO, in 'Web localization in US non-profit websites: A descriptive study of localization strategies' focuses on the role of web localization. The expansion of this field has been continually increasing parallel to the expansion of the World Wide Web. The questions posed are the following: how many non-profit websites have been localized in the United States? If localized, what are the localization strategies used in the context of a time and resource constrained process. The study sampled a representative population of 1,890 websites. Detailed statistics are provided for each geographical area selected, languages of localization, and specialized field, such as legal, healthcare or employment NGOs. The study sheds some light on the role of web localization in non-profits in the United States and provides a foundation for future studies on the role of web localization as a case of social translation.

XUS UGARTE-BALLESTER and MIREIA VARGAS-URPI's contribution, 'Public service users, providers and interpreter–mediators in Catalonia: Profiles, confluences and divergences', focuses on community interpreting in Catalonia. They define the professional profile of the public services translator and interpreter in Catalonia, and describe the needs and preferences of the end-users and providers of public services: namely, the difficulties they encounter in their communication exchanges, the kind of mediation the two groups prefer, which foreign languages are most in demand and the specific characteristics involved in each field of intervention.

The next section, *Translating literature*, includes two articles. VICTÒRIA ALSINA, in 'The translator's style: Evaluation in three translations of Jane Austen's *Persuasion*', examines and compares the treatment given in several translations to the words through which assessment is expressed in a literary work, Jane Austen's *Persuasion* (1817). The author first briefly discusses the different methods followed in the analysis of translations and the impact of functional grammar has had on this kind of research. Next she reviews the vocabulary used to express assessment in *Persuasion*, and then she analyses the way three translators have dealt with the assessment expressions used in reference to two of the characters in the novel. Finally, the conclusions focus on how linguistic and stylistic decisions in translating a group of closely related keywords in a literary work have resulted in shifts in emphasis and in the way lexical cohesion is achieved. Such shifts tend to decrease with time and more modern translations, although farther away in time from the source text (ST), tend to maintain with more precision the function, the emphasis and the stylistic features of the ST. Stemming from this observation, Alsina suggests new lines of research.

ESTHER MORILLAS, in 'Four-letter words and more: Regarding vulgar language and translation' reviews examples of vulgar expressions and examines their translation from a descriptive standpoint. In her opinion, it is almost impossible to establish patterns of equivalence more or less fixed to the different vulgar expressions. Factors like linguistic creativity or the inner characteristics of every language and culture and their relationship with 'the Other' must be taken into account for each particular case. It is also essential, when offering equivalents to vulgar language, to be credible and to focus on the idiomatic value of the target language, as well as to keep a similar degree of intensity of the 'vulgarity'. External and internal factors of the translation will be crucial when making decisions: period of time, religious background, translator's moral values, etc.

The two last contributions deal with the state and expansion of translation journals in Spain. JAVIER FRANCO AIXELÁ's paper, titled 'A critical overview of the Translation Studies journals published in Spain', stresses the fact that Spain is the country with the highest number of living journals in the field (and that is excluding language-related journals which publish articles on translation). Drawing from data from the BITRA database, his contribution deals with the history of these journals, through which he describes the country's publishing scenario and spotlights some suggestions for scholars and editors to increase the impact of their publications. BERTHA M. GUTIÉRREZ RODILLA's contribution, 'The journal *Panace@*: A suspension bridge between theory and practice in the field of bio-medical translation', is focused on a particular specialized on-line journal, *Panace@*, whose success in and impact on bio-medical translation is enormous. The paper deals with the journal's origins, evolution and present structure, and stresses the difficulties and achievements in obtaining useful high-quality contributions.

The aim of the editors when gathering these contributions has been to show the degree and variety of interest in Translation and Interpreting Studies in the Iberian Peninsula. We hope the book will succeed in disseminating the research being conducted in our territories, and, at the same time, will open ways of cooperation with researchers from around the world with an interest in our linguistic and cultural environment. Also, we would be very happy if young researchers from the Iberian Peninsula find in this book a reference point for increasing their awareness of a rich tradition and a wide range of possibilities to help focus their interests in the field.

Theoretical and methodological approaches

RICARDO MUÑOZ MARTÍN

Standardizing translation process research methods and reports

1 Introduction

Setting a date for the beginning of empirical research in Translation Studies (TS) is not an easy task. In a way, it seems to have existed since the dawn of times. After all, translation criticism and error analyses are empirical ways to knowledge on translation (Kussmaul and Tirkkonen-Condit 1995: 177). However, they are not very informative about the translation process. The use of a scientific method to study mental processes in our field began with the first works on simultaneous interpreting. Until recently, studies on cognitive aspects of simultaneous interpreting used to leave their translation counterparts far behind. This text focuses on some aspects of the methods for studying written translation and tries to contribute to improving translation process research quality. Here, at least, we have a clear date: to my knowledge, the first empirical study on the mental processes of translators was Sandrock's (1982), which was also the first one to use think-aloud techniques to elicit data.

Sandrock's pioneering *Diplomarbeit* coexisted with the failure to develop a Science of Translation. The paradox is only apparent: on the one hand, the Science of Translation was mainly inspired by (generative) linguistics while Sandrock was shifting her paradigm to draw from cognitive and experimental psychology instead. On the other hand, researchers like Snell-Hornby (1988: 14) had concluded that adopting methods and approaches from the exact sciences led nowhere. Snell-Hornby did not write it down, but she seems to have been thinking of a positivistic or realistic science, then in vogue thanks to advances in physics, which had inspired

Chomsky. Hence, in fact, the cultural turn, functionalism, and empirical process research shared their rejection of a particular way of thinking of science. Let us then start by considering the nature of knowledge in cognitive translatology.

2 The nature of knowledge in cognitive translatology

There is at least one important epistemological reason to distinguish positivism from realism. *Grosso modo*, realism envisions scientific theories as approaches to truth whereas positivism focuses on the predictive power of science. Positivism has been crucial in the development of many areas of human knowledge, but it is of lesser importance in the social sciences. I have argued elsewhere (Muñoz 2010) that (a) the object of study of translatology is a social construct (where does translation exactly start and end as a distinct phenomenon?); and also that (b) one of the goals of translatology as an applied science is to describe and improve a set of behaviours related to solving communication needs in which the mediator uses at least two languages and envisions at least two other parties within a single but complex communicative event. What makes translation a distinct activity is not that writing and reading activities are parts of it (this only explains why we call it *complex*), but that they seem to work differently when translating than when *doing the same but for other purposes* (Shreve et al. 1993; Castro 2008). These likely behavioural indicators depend, in turn, on the social judgement about the quality of the products, for behaviours change to adapt to local standards, and descriptions, generalizations and predictions related to them may need to follow suit. This plasticity in the object of study is not possible for a scientific discipline in traditional positivism, so translatology cannot be a science in this sense.

As for realism, it views human knowledge as a set of statements to describe or to explain world states. These statements are thought to result from processes of discovery, testing, and learning where (a) the mind is assumed to work as a mirror of nature; and (b) scientific data do not depend on theory. But our minds are not mirrors of nature (Rorty 1979). Cognitive psychology distinguishes *sensations* – what gets captured through our senses – from *perceptions*, which are the products of complex processes where pre-existing categories, such as linguistic categories, play a role and have an influence on what is *perceived*, not – only – *sensed* (Özgen and Davies 2002). In other words, our environment and what we already know condition what we perceive. Furthermore, different mental representations of the same problems may lead to different ways to solving them (Gentner and Gentner 1983). Hence, scientific data have no independent, transcendent existence.

Criticisms of realism have often led to anti-realist epistemologies, quite popular among the post-modernist fraction in the scientific wars of the 1990s. Let us consider the following extreme depiction of cultural constructionism by Gross and Levitt (1994: 45):

> Science is a highly elaborated set of conventions brought forth by one particular culture (our own) in the circumstances of one particular historical period; thus it is not, as the standard view would have it, a body of knowledge and testable conjecture concerning the real world. It is a discourse, devised by and for one specialized interpretive community, under terms created by the complex net of social circumstance, political opinion, economic incentive and ideological climate that constitutes the ineluctable human environment of the scientist. Thus, orthodox science is but one discursive community among the many that now exist and that have existed historically. Consequently its truth claims are irreducibly self-referential, in that they can be upheld only by appeal to the standards that define the scientific community and distinguish it from other social formations.

This subjectivist or relativist position is extreme in the sense that it seems to consider all discursive communities of equal value. But acknowledging that science is also a self-referential discourse community does not entail that it is on equal feet to other discourse communities. We may argue on the status of economics as a science, but there is no doubt that astronomy and astrology do not belong together, let alone anatomy and palm reading. There are certainly parallels in the position of cognitive science and approaches such as critical realism (Nellhaus 2004). For example, cognitive science assumes that observations are conditioned by theory and, consequently, it views knowledge as neither neutral nor objective. But cognitive science does not see realism and an embodied embedded knowledge as incompatible (Chemero 2009).

Along these lines, cognitive translatology acknowledges that there is an external world, independent of the observer, which is perceived through the senses. The epistemological stance of cognitive translatology as to the nature and sources of knowledge is experientialism, or embodied embedded scientific realism. In contrast to objectivism, experientialism makes it possible to determine the truth value of a statement by the degree of correspondence with the situation. And the degree or quality of the correspondence depends on the judgment of the subjects. On the other hand, and in contrast to subjectivism, people develop their conceptual systems – which they use to determine truth values – by interacting with their environment and other subjects, so people's views converge and individual biases may sometimes even be factored out.

The foundations of cognitive science entail a challenge to Saussurean Semiotics, neohistoricism, Foucault's theory of discourse, deconstruction and Lacanian psychoanalysis (McConachie 2006: ix) as supporting paradigms for TS. This does not imply for cognitive science a primacy of sorts over the other approaches. Rather, it only underscores the coherence between its principles and its goals, and also foregrounds the choice of building knowledge through empirical investigation (Chesterman 1998, Pym 2009) to attain legitimacy. In fact, the change in paradigm from the classical approach of information processing to the current one in just 30 years can only be explained by the accumulation of empirical, intersubjectively valid evidence to support such a change. That is also starting to happen in TS, paving the way to develop cognitive translatologies. However, the scarce methodological and construct-validational research to interpret data has often led to divergent, even contradictory results. This is surely due in part to cognitive translatology being so young, but the reality of science also has to do with it.

3 The reality of science

Thus far, some 100 experiments on mental aspects of the translation process have been carried out with introspective techniques (Jääskeläinen 2002) and nearly as many with observational means such as keylogging (mainly with Translog) and screen recording (Schou et al. 2010). Reluctance towards retrospective methods (Bernardini 2001, Jakobsen 2003, Muñoz forthcoming) and meta-analytical research reports that criticize or minimize their results may have prompted outsiders to believe that empirical research of translators' mental processes is simply an impossible task in the hands of a bunch of committed, enthused amateurs.

But our problems are by no means exclusive to translatology. Disciplines such as physics (Taubes 1993), mathematics (Dudley 1992) and medicine (Goldacre 2008) share most of them. In engineering, for instance, research may at times be prompted by intuition and marketing and not by evidence (Juristo et al. 2004). The work of referees is questioned in many disciplines because it does not always favour high quality papers (Campanario 2002). Studies on popular topics are not as reliable as those that do not draw so much attention (Pfeiffer and Hoffmann 2009). In fact, most scientific results published thus far might be wrong (Ioannidis 2005). Mistakes and unethical behaviour engross the list (Rossner and Yamada 2004, Laine et al. 2007: 450) and now shiny confirmed results are starting to fade away (Lehrer 2010).

Problems with scientific methods and results are just normal. In fact, so normal that research results may only be deemed a scientific advance when a community of experts agrees that, indeed, they are such an advance. This usually leads to a set of norms to be established, the compliance with which is practically mandatory for research efforts to be deemed rigorous enough. I think translatology is at this stage. In the case of cognitive translatology, our toddling scientific community has reached a point where further progress is impeded by the lack of a set of basic methodological norms. We are still defining basic concepts (Pym 2011), although there are some advances towards standardization, such as those suggested in Alves (2003) and Mees et al. (2010).

4 Suggestions to normalize empirical research in cognitive translatology

Once the nature of knowledge in cognitive translatology has been sketched and the reality of scientific research has been addressed, I would like to suggest several improvements in testing methods and procedures. I will focus on subject profiling, text normalization, test design and administration, and reporting standards.

4.1 Subject profiling

In translation and interpreting, expertise is understood as an adaptive development of existing skills (Muñoz 2011). For example, there is no zero level of command in one's own language among envisioned subjects because they tend to be young people and adults. Children are acting as interpreters (more seldom, as translators too), so their behaviour may show a cognitive impact of the task onto abilities, like reading, and mental constructs, such as working memory capacity and personality. Because of their different access to the task, studying language brokers may shed light on expertise development. Correlations between expertise development and some potential predictors might be helpful as well for proponents of changes in admission test contents and ways (Russo and Pippa 2004, Timarová and Ungoed-Thomas 2008). Furthermore, companies usually test translators' skills through translation quality evaluation, but they might welcome other ways. For instance, the EU asks translation candidates to sit for verbal and numerical reasoning tests and also for multiple choice tests on general knowledge about EU's institutions and policies.

In sum, research on subject profiling affects theory, for it may improve the reliability of research results and also advance in the understanding of expertise in our field, training (because it may lead admission tests closer to measuring what is relevant), and the industry – since reliable indicators of translator's expertise might help establish professional status independently of the companies' admission procedures. We need constructs for translation and interpreting expertise and we need to validate them (Cronbach and Meehl 1955; McGrath 2005; Angelelli 2009).

We also need to carefully select the criteria. In a field where beginners, novices, students and similar informants may fall below a minimum threshold of language command to carry out tasks in ways adequate for social demands, communicative proficiency in the languages involved needs to be tested. Cultural levels of subjects need to be determined as well, for they seem to have a direct influence when translating and interpreting. Cognitive translatologies should also check working memory capacities in the subjects and also their mental processing speeds. Scaled results should allow researchers not only to establish a lower, minimum level in each variable, but also to class informants above this threshold into groups according to the effects of each variable upon the rest of them and on the task as a whole. Finally, subjects should record a warm-up session of typing, loud reading, shadowing and the like (similar or component subtasks of the task being studied) to be used as baseline index of each session's subject behaviour.

4.2 Text normalization

One of the major challenges in our research is that texts employed in different projects are so different that test results are barely comparable. In cognitive translatology, some indicators may help characterize texts' complexity (Jensen 2009) and many of them are currently under study in research project CODIGO, led by PETRA Research Group. This line of work might lead to text profiling. As in the case of subject profiling, both training and the market might benefit from text profiling, now by pairing training stages and courses with texts of a given degree of complexity and by associating text difficulty or complexity levels to rates.

Text normalization is not reduced to text profiling. There are some common-sense observations researchers should take care of. One such observation is that originals used in descriptive and experimental research are far too short. Usually, subjects carry out translation tasks on texts that tend to be ca. 200–50 words long. Not only is this length far below the average translation task; it also affects subjects' behaviour, for opening paragraphs tend to display special features, such as explanations about the structure and order of the following sections in the text, and subjects tend to concentrate on decisions that may need to be upheld throughout the text. This might explain why O'Brien (2007: 192–4) has found atypical values in pupil dilation at the beginning of texts, a phenomenon that she attributes to an 'acclimatization' period. Consequently, by using short texts for research purposes we run the risk of taking somewhat special behaviours – those related to starting to translate a text and also those associated to translating the beginning of a text – as the reference for normal behaviour.

4.3 Test design and administration

In order to reduce some of the many variables at work in a translation task, tests should be repeated so that conclusions are derived from several measurements in similar circumstances. Tests should be carried out at least in triplets because they allow researchers to be surer about average behaviour and three is the minimum number to abstract tendencies. Measurements should be temporarily close, probably within one month, both to avoid problems derived from subjects' maturation and also to reduce sample attrition.

Test repetitions entail the use of different texts, so text order must be randomly assigned in each case, to avoid order effects. Of course, test subjects may leak some information to other subjects, thereby compromising the test. One possible strategy to avoid this is to test subjects in different places. In order to reduce the costs, an internet interface might be in order. Computer interfaces also guarantee that information provided to the subjects is exactly the same. The lack of control of the environment and possible adverse effects should be tested, not just alleged.

Descriptive research should include product quality evaluation. A panel of at least three evaluators should randomly evaluate translations. Again, this should help to average quality judgments and to spot tendencies to factor out peculiar effects in raters. Not all evaluators need to be specialists (Tiselius 2009), but translations from the same text should be evaluated in a single session, to avoid serial evaluation effects (Muñoz and Conde 2007). Since evaluation checklists (error analyses) seem to yield similar results as holistic or intuitive evaluations (Waddington 2001), raters should not be instructed in any way on how to evaluate translations. Researchers should definitely not try to force raters to evaluate texts in any other way as they would in non-experimental situations.

4.4 Reports

Last, but not least, research reports need to improve so that readers can determine the quality of the study. More often than not, information on relevant aspects is omitted. For example, it is just necessary to offer originals in an appendix or else make sure that a complete reference makes it easy for readers to locate experimental texts somewhere else. Furthermore, we might benefit from going beyond thorough reporting and possible replicability to join the movement of reproducible research: rather than merely offering the information that will allow readers to repeat the experiment, additional materials and tools should be offered for fellow researchers to be able to trace and reproduce the steps described in research reports.

Young translation process researchers may find all this complex apparatus far too cumbersome, and perhaps subjects might also feel overtested. But we need to start with stringent demands to avoid another decade of debatable generalizations. It is high time for methodological and construct-validational research.

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OVIDI CARBONELL I CORTÉS

Translation and social construction: Conceptual blending and topicality in translator positioning

1 Conceptual blending

The starting point of this essay is perhaps an unusual perspective in the study of language and of sciences in general: the hypothesis that the meaning of any text is not an objective reality, but a convention that depends on the more or less objective circumstances of use, and that therefore it is in a state of constant change. In order to simplify, we could say that the meaning of any text is not inherent to it, and that it belongs to the relationship that is established between the producer of the message (addresser, speaker, writer, translator, interpreter) and its receiver (addressee, audience, reader, interpretant). The meaning of a text *is that relationship*. And it is the result of an interaction of the reader and their mind with the contents of the text – with the representations that are relayed through it, with the conceptualization of the author's human figure. In translation, such relationship is doubled and made more complex. But basically the main principle remains the same: the text and its words do not refer directly to objective entities; they are the starting point for the creation of mental spaces that partake certain properties and constituents, and these are also subject to constant change.

In the case of cultural translation, signifying relationships become more complex. Translation implies the negotiation of alien conceptualizations, and this implies operations that alter in a dynamic way the conceptual structure. By means of widening the referential frame, our symbolic capital is enriched. Depending on our degree of familiarization, the relative prototypical position of referents may be modified. Similarly, by reducing the referential frame (when decodification is done by people with a restrained knowledge of the world due to cultural, ideological or psychological reasons), the symbolic capital is impoverished, becoming less dynamic and more rigid, since the constellation of transmitted senses is reduced to known or customary frames, a characteristic that reminds us of the unilateralness or 'ossification' Bakhtin (in Cobley 2001 [2005]: 181) noticed in identitarian discourse:

> Dialogue may be tied to the logic of identity or open to displacement towards alterity. The second case moves away from what has been classified as attainment dialogue, where interlocutors aim at achieving an end, therefore, at maintaining and reconfirming identity. Dialogue is of central importance in argumentative reasoning, which is reasoning that is not fixed in terms of defense and reproduction of identity but rather is open and available to otherness. Mikhail Bakhtin has highlighted how unilaterality, ossification, rectilinear dialectics derives from sclerotized dialogue. Monological, unilinear and totalizing dialectics is oriented towards a given synthesis and conclusion and as such calls for, as demonstrated by Ponzio (1993), a critique of dialogic reason.

The inverse situation appears, on the contrary, much more suggestive: the flexibility of cognitive processes which allow for human communication and, as part of it, communication between cultures.

Frames offer a useful way to explain how cognitive schematizations are elaborated. Framing is essential in order to construe cultural identity, how a community sees (frames) itself and its 'others'. Activating frames is a dynamic and often undetermined process; those who research on cultural contact and change 'have broadened the traditional focus on cultural differences in communication styles, norms and values, to concentrate on the definition and prediction of sociocultural adaptation, that is, the ability to 'fit in' or negotiate interactive aspects of life in a new cultural milieu' (Masgoret and Ward 2006: 59–60). Kim (1988, 1991), Gudykunst (1993) and Ward (2001) investigate these broad issues as regards 'the adaptation to new ecologies, norms, values and world-views' (Sam and Berry 2006: 61), which implies learning and negotiating different framings, and also coping with the acculturative stress that ensues. From a textual and translatological perspective, the theory of cognitive frames, developed principally by Fauconnier (1994, 2002), turns out to be an essential approach for several reasons:

1 It offers a solution to the old hermeneutical problem of equivalence. 'Equivalence' is, in fact, the relationship of identity that the user of a text (both its producer, including the translator, and the reader) establishes between that text, or parts of it, and another text that is taken as model of the former. Both texts are, nevertheless, different because they have been constructed with different codes (languages or varieties), the receiving community is generally different, the purposes of the text may vary considerably, and the persons who elaborate them are generally different. This identity relationship we call *equivalence*, and it may be understood as a type of *conceptual blending* (Fauconnier and Turner 2002) in which the source text and its actuation are an input space where a cross space mapping and a selective projection are established, and, finally, a new structure or output space is created. In this conceptual blending, the original author 'speaks' in the target language; cultural and identitarian references as well as intentionality merge and are integrated, but not all of them (a selection therefore takes place), giving as a result a coherent structure.[1]
2 It explains the cognitive conditions that underlie the so-called 'manipulation' or transformation of the message by way of the translator's intervention, be it explicit or implicit, conscious or unconscious, or by way of the conditions in which the target text is produced. The translator's intervention (or the interlinguistic and intercultural mediator's) responds to the selective projection of linguistic and cultural elements that is indispensable in every conceptual blending.
3 It offers a starting point to unite the research on the translation process as social construction, bringing together discursive approaches (text construction), social approaches (construction and vehiculation of ideologies), and cognitive approaches (meaning construction).The fact that conceptual blending is done with a concrete purpose, by

1 Translation as conceptual blending has also been suggested by Boase-Beier (2011: 67–72). Although Fauconnier (1994, 2002), the main theorist behind mental spaces theory, does not refer explicitly to translation, he does nevertheless point out the suitability of this theory to approach linguistic phenomena related to cultural, creative and identitarian spaces that are difficult to formalise and that are, in fact, inherent to translation.

> means of the construction and manipulation of frames, leads us to provide a new orientation to the social construction that is established through translation. The *descriptions* that translators activate would shape blending spaces (spaces of integration) where, it can be argued, the socio-cultural discourse of the translator, being one of the indispensable spaces in the blending, will leave its mark. I am not aware of any research that investigates the ideological representation of translation from a critical approach based on mental spaces theory. In fact, despite the increasing influence of this theory in cognitive studies, even Critical Discourse Analysis (CDA) has overlooked the application of this promising perspective, exception made of studies like Hart (2007). Therefore, this article will be a first attempt at integrating blending spaces theory with the critical perspective that approaches translation as representation and the translator's positioning.

Our integrative project requires establishing a coherent link between the various functional components of language according to Halliday (1978: 187): of textual components (language as texture), interpersonal components (language as action) and ideational components (language as reflection). Critical approaches to translation, as CDA approaches, have tended to focus primarily in the two first components, with the exception, among others, of Baker (2006), who applies narrative theory; and Danks et al. (1997); Shreve and Angelone (2010); or Muñoz Martín (2010a, 2010b), who aim to explore translation from a cognitive perspective.

If we grant that translation is itself a conceptual blending, and that in every one of its cognitive processes conceptual blending operations are under way, we would conclude that translators would provide in their interventions certain elements which would prompt the varied hybrid conceptual spaces that come out as a result. The basic integration consists in four mental spaces: two input spaces, a generic space, and an integrated, blended space (Fauconnier and Turner 2002). What is here relevant is that both the values that determine the symbolic capital of discourse (experiential, relational or expressive) and the specific frames linked to those values (the *topoi*) are themselves conceptual blends that are ruled by the same properties and complex relationships that mental spaces theory discovers, at different levels, in the lexis or metaphor.

The symbolic capital provided by the lexicon can be then analysed in terms of *values*. For Fairclough (1989: 110–11), inspired in Halliday (1978), experiential values are related to the addresser's knowledge of the world, his/her representation of world events. It is therefore a cognitive dimension. And accordingly they are related to the schemata in which reality is articulated and transmitted: categories, stereotypes or prejudices. Relational values correspond to social relations put into practice through texts, while expressive values are linked to the evaluation that the addresser does of his/her own text. This may be related to the explicit or implicit *positioning* that is discerned through words and the rest of resources provided by discourse texture. And not far from it is Goffman's concept of *footing* (1981),[2] which relies the *social identity* transmitted in the text and which author and represented actors adhere to. Identity is perhaps the most important dimension of all ideology, defined as a system of beliefs shared by a group in contrast with others (van Dijk 2003). In mental spaces theory, identity 'may be the most basic Vital Relation' (Fauconnier and Turner 2002: 95) in any conceptual blending.[3]

2 According to Goffman, the concept of *footing* is dynamic and is related to the concept of role. It derives from his studies on conversation analysis: the terms *speaker* and *listener* may be decomposed in participation roles that undergo changes. This changing state is called *footing*; in the course of conversation (or any other textual interaction, including translation), the positioning, stand or projected I changes, and this implies 'a change in the alignment we take up to ourselves and the others present as expressed in the way we manage the production or reception of an utterance' (Goffman 1981: 128). In this way, there is a change in the condition or quality in which speaker and listener participate (*participation status*) when producing or receiving an utterance. Therefore, the participant roles change, and the very concept of 'speaker' or 'listener' may be considered an amalgam of the different roles they assume in the interaction (Brendel 1997).

3 According to Fauconnier and Turner (2002: 93–102) there are thirteen Vital Relations: 1) *change*, which connect elements in a relationship of transformation, for example, age changes people (in translation, this relation may be activated in the foreignising effect and emphasises the change in context that is inherent to translation); 2) *identity*, complementary to change, is the basis for the association between input spaces or cognitive domains that constitute the blend (in translation, this relation, coupled with *analogy*, is what we call 'equivalence', in fact a correspondence between elements of different mental spaces); 3) *time*; 4) *space*; 5) *cause-effect*; 6)

It is important to remember that lexical choice articulates words in *classification schemes*, that is, in networks of words thematically associated. These networks, in turn, are known as *isotopic networks* (isotopy being any element, lexical or textual, which repeats itself producing cohesion). A good deal of that vocabulary may have a figurative character; for example, a discourse on immigration may resort to metaphors of 'invasion' or, on the contrary, to metaphors of 'integration, symbiosis', etc. Biological metaphors are very recurrent in heavily ideologized discourses, and *personifications* –or their counterpart, *reifications* – are not uncommon. These may be understood as conceptual blendings in which *intentionality* is created – or eliminated. Intentionality is another Vital Relation established in the blending of mental spaces.

But if meaning is constructed by way of signifying reference frames (dependant on culture and the knowledge of the world), these frames, in turn, do not consist in mere catalogues of thematic associations. They are dynamically articulated, and the dynamic articulation of the signifying bundle of a concept when it crystallizes in a concrete enunciation is made possible thanks to a horizon of expectations on the *action* of that concept, generally in relation to others.

It lies beyond the scope of this article to inquire whether the dependence of culture in the formation of frames and schemes is powerful enough to change the communicators' perception of reality. In contrast to the grammatical perspective, which tends to give negative results (Greiffenhagen and Sharrok 2007), the cognitive approach gets near to 'linguistic relativism' in the sense that meaning comes to be rather a stochastic process that is actualized in the moment of its use.

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part-whole, responsible for the *metonymicrelationship* we have repeatedly identified in cultural translation (Carbonell 2003: 146); 7) *representation*; 8) *analogy*, based on identity and, in its turn, the basis for equivalence in translation; 9) *disanalogy*, which allows, in translation, to maintain for example the illusion of different cultural environments coded in a target language; 10) *property*; 11) *category*; 12) *intentionality*; and 13) *unity*.

2 Transitivity

One of the fundamental aspects of what are known as *textural devices* (instruments of discourse texture) is *transitivity*, namely, what types of agency structures are found in the text, as compared with the original text. Changes in transitivity patterns are called *transitivity shifts*.

In these structures take part participants (agents), actions and processes in which they are implied or perform, or the circumstances in which they take place. Systemic-functional grammar is to a great extent based on the identification of these structures as they are realized in the text, while from the point of view of mental spaces theory transitivity will be the textual expression of *intentionality*, one of the Vital Relations quoted above. In fact, as Goffman (1974) already pointed out, events may be expressed in a story or narrative in which they simply take place, with no intentionality marked (as in *he died of cancer*), or they may be expressed in an intentional narrative: *cancer took him* (Fauconnier and Turner 2002: 101). Obviously, some languages favour some transitivity structures above others, and therefore the greater frequency of a given structure is not necessarily proof of a conscious choice on the part of the translator, or that the text is ideologically marked because of that. They are, however, evidence that the analyst or reader should calibrate and check for their validity.[4]

In order to check out positioning in translation practice and in the translator's intervention, we have resorted to a little experiment. In the translation classroom, we divided students in several groups (11 in total, with a variable number of participants). We handed them a fragment of a text from *The Economist* (16 April 2009) on immigration in the United States. They were instructed to translate the fragment into Spanish. The text, which consisted on the first paragraph of an article which objected to the US government policy on immigration, was brief enough to mask the original author's positioning. Students were also distributed, at random,

4 The most extensive and enlightening study on transitivity in translation is Calzada (2007).

an indication on the editorial line of the newspaper they were supposed to work for as translators. Some of them indicated a conservative stance, contrary to the massive presence of immigrants, while others indicated a liberal stance, favourable to integration. A control group did not receive any indication. This is the original text:

> AMERICA receives more immigrants than any other country. But its system for dealing with them is a model of dysfunctionality, with 11.9m illegally present in 2008, up 42% since 2000. Past efforts at reform have failed dismally. In 2006 protesters filled city streets after the House of Representatives passed a bill making illegal immigration a felony; but the proposal failed to pass muster in the Senate. The Senate's own effort in 2007 fared even worse. Police clashed with a crowd in Los Angeles. Opponents of reform barraged senators with so many calls that their phone system crashed. The Senate's bill, designed to please all sides, ended up pleasing no one.

Students' positioning was expressed in various ways: lexical choice, transitivity, thematization, modality, topicality, argumentative structures and conceptual framework. These discursive elements function as prompts so that readers may reconstruct in their turn, in an argumentative space, the author's point of view and his/her version, both of the events narrated and their socio-political implications. For example, the introductory sentence: *America receives more immigrants than any other country* (a material process) may be considered neutral to a certain extent. Students that in the exercise had the role of writing contrary to the presence of immigrants expressed this sentence by means of material processes, but also relational processes[5] (*Estados Unidos es el país más afectado por la inmigración ilegal* [the United States is the country most affected by illegal immigration]), even existential processes (Chen 2005: 33): *Ningún otro país en el mundo recibe más inmigrantes que Estados Unidos* [No other country in the world receives more

5 Although no process (relational, material, etc.) is especially linked to an ideological choice, processes do take part in the construction of ideology. For example, a behavioural process in order to highlight the action by means of a negative lexical choice: *su… raya en…* [its… verges on…]. Transitivity processes reinforce the lexical regime and form part of them. An example of an existential process with inverted thematization and modulation is: *Past efforts at reform have failed dismally* [Intentos fallidos de reforma se han sucedido].

immigrants than the United States], related to lexical choices activating affection frames (*más afectado por* [more affected by]), excessive indulgence (*consiente la entrada a* [allows the entry to]), danger (*de una forma mucho más alarmante que* [in a much more alarming way than]), excess, illegality, fatality (*A América le toca recibir...* [it has fallen to America's lot to receive...]), etc. As an example of argumentative structures, in one case *Past efforts at reform have failed dismally* was translated as *Por lo tanto, se puede [a]firmar que los esfuerzos llevados a cabo para reformar el sistema han fallado estrepitosamente* [Therefore, it can be affirmed that the efforts carried out to reform the system have failed dismally]. The fact of using here a verbal process confers authority to the discourse. This process goes unnoticed because it is not interpreted as a literal quotation, but as a persuasive use: *por lo tanto, se puede afirmar* functions as an argumentative connector focalizing and reinforcing the utterance, as an equivalent of 'in fact'.

3 Thematization

Thematization is another relevant aspect. What information is presented as new (*theme*) or given (*rheme*), in what position is arranged in the sentence, has a great importance in the writer's argumentation, and it may also vary in translation. The information presented in thematic position is foregrounded: a writer who wishes to convince his/her readers of the advantages of an object, action or event, will foreground what he/she considers positive, while another who prefers to construe a critical discourse would foreground negative aspects (van Dijk 2003: 160). Writers and translators have relative liberty to choose which element will give the 'starting point' of the message, but the effect of their choices will not be the same. The sense of the discourse is being organized. Thematization 'realizes interpersonal meaning because it reveals what the speaker considers is going to be important or new to the addressee' (Calzada 2007: 33); as Brown and Yule (1983: 128, in Calzada 2007: 33) remarked, 'what is primarily at issue is the judgment that the speaker makes about what the hearer believes to be the case with respect to what he wants to talk about'. In this way, we may observe the different thematization in the following sentences, all of them translating *Past efforts at reform have failed dismally*:

> Intentos fallidos de reforma se han sucedido. [Failed attempts at reform have followed each other.]
>
> Los esfuerzos de reforma que se hicieron en el pasado fallaron lamentablemente. [Efforts at reformation done in the past failed pitifully.]
>
> Cualquier esfuerzo pasado por reformar el sistema ha sido en vano. [Any past effort to reform the system has been in vain.]
>
> Los pasados intentos hacia una reforma fracasaron clamorosamente. [Past attempts towards a reformation failed spectacularly.]

4 Modality

In short, modality expresses the relationship of the addresser with reality as it is expressed in the text. Any utterance that does not present an expression of modality is understood as certain (the process is reality). Generally, the addresser relativizes the utterance by means of a modal auxiliary verb (in English, *can*, *may*, *should…*), a verb with modal lexical load (*wish*, *need…*), adverbs or adverbial phrases (*possible*, *probably*, *certainly…*) or adjectives or adjective phrases (*it is necessary / vital that…*). Dik (1989) distinguished three subareas in modality: *inherent modality* (relationships like capacity and will) between a participant and the achievement of the actions he/she is involved in; *objective modality*, which implies the evaluation the addresser does on the probability that the actions he/she speaks or writes about will take place (their *certainty*); and *subjective modality*, which signals the personal commitment of the speaker towards the veracity of what is declared. Halliday (1994: 357) distinguishes several types of objective modality (in parentheses his own terminology):

epistemic modality (*modalization*) – Expresses probability (*may be*) or frequency (*sometimes*). We may also refer to it as *extrinsic modality*, because it depends on the model of the world, which is external to the addresser.

deontic modality (*modulation*) – Expresses obligation (*is wanted to*) or inclination (*wants to*). We may also refer to it as *intrinsic modality*, because it depends on the addresser's participation.

potentiality/ capacity

The *evidentiality* of discourse data is related to modality: in what ways it is assumed to be contrastable information, what *authority* backs them, etc. In our example we can see a use of explicit deontic modality as an intervention on the part of the translator in the following sentences:

Police clashed with a crowd in Los Angeles. [Without explicit modality]

La policía <u>debió hacer frente a</u> un grupo de personas en Los Ángeles. [Explicit deontic modality]
[Police <u>had to confront</u> a group of people in Los Angeles.]

… but the proposal failed to pass muster in the Senate.

<u>Evidentemente</u>, el Senado no ha aceptado tal propuesta. [Explicit evidentiality]
[<u>Evidently</u>, the Senate has not accepted such a proposal.]

5 Topicality and argumentation

The concept of *positioning*, which has social roots, may be integrated with the more general concept of enunciation (discursive in origin) and with a relevant pragma-linguistic resource: the use of commonplaces or *topoi* (Anscombre and Ducrot 1994). In turn, *topoi* are specific compressions of the conceptual blending of prototypical situations.[6]

6 The concept of *topos* is often used as a synonym of *frame* (for example, the topos of 'quantity' in the 'flood' metaphor applied to immigrants (Hart 2008: 105). Here

Enunciation is inscribed within the *theory of argumentation in language*, developed by the French linguists Anscombre and Ducrot (1994). When something is 'enunciated', it is given existence (and for this reason I consider it to be a 'constructionist' theoretical perspective). When, by means of utterances, states of things and points of view of the addressers are expressed, *topical forms* are applied in the process. Consider the following example:

> Police clashed with a crowd in Los Angeles. [No explicit modality]
>
> *Como si fuera poco, la policía ha tenido enfrentamientos violentos con el pueblo en Los Ángeles.* [To make matters worse, police has had violent clashes with the people in Los Angeles.]

In this example, the addresser puts forward a 'not only… but'-type argumentation. *Como si fuera poco* [and if that were not enough; to make matters worse] introduces a *topos* or *topical form* that explains the addressee that the issue in question is somehow excessive. The accumulation of topical forms, and the relationships of cause-consequence they imply, will clarify the reader about the nature of such an excess (whether it comes as a result of the negative character of the immigrants' presence, in the case the addresser is contrary to that presence; or as a result of the excessively repressive behaviour of the police, in the case of a contrary argumentation, etc.).

The notion of topos is central to this theory of argumentation. Following Ducrot (1994), language is composed of a succession of arguments. Arguments follow one another as a succession of segments A ® C, etc., of which one of them is presented as an argument that justifies another given as a conclusion. But the chain of arguments needs of 'a guarantor B, a third

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we shall concentrate on a toposas a frame especially linked to a *value*, converging with the interpersonal function (language as social action) identified by Halliday (1987: 187). The toposis the element in the conceptual blend that expresses the +/– positive/negative value of the relation, be it intentionality in a transitivity structure, part-whole in a biological or depersonalising metaphor, etc.). In a forthcoming essay I shall study these aspects with more detail applied to media translation (Carbonell forthcoming).

term which authorizes the passage from A to C. This guarantor is the topos' (Ducrot and Anscombre 1994: 217).[7]

In sum, *topoi* are the following: (a) Beliefs presented as *common* to a certain group which at least the addresser and the addressee belong to; (b) *General*, in the sense that they apply to a number of situations different from the particular situation in which they are used in discourse. For example, if somebody says *It's cold. Wrap up warm*, it is supposed not only that it is cold and the addressee will feel better if he/she keeps warm, but that, in general, cold weather is a factor of danger for the individual. (c) Gradual or *scalar*; they are organized in scales or degrees, for example of temperature or danger, as in the example above, and some gradations are related to others in relationships of cause-consequence (complementary, contrary or contradictory to each other).[8]

In the immigration text, the fact of 'receiving immigrants' is neither negative nor positive in itself. Only illegal immigration is described in a negative way, although through metonymy it is inferred that the text is closer to rejection than acceptation of immigration as a phenomenon. The subject *its system for dealing with them* is especially ambiguous. *System* does not

7 We might say that this is an economical resource of language and thought. Ducrot and Anscombre's (1994: 221) example: *Il fait chaud. Allons à la plage!* is an example of two-argument chain: *A: Il fait chaud* (cause); and *C: Allons à la plage!* (consequence). But the fact of being hot does not justify *alone* the convenience of going to the beach; we need a shared belief (*B*), that is part of the knowledge of the world or the cultural knowledge of the speakers, according to which there is a habit of enjoying being in the beach at a certain season and weather conditions, so that hot weather makes going to the beach a gratifying experience. It is a kind of implicature that functions as a building block of the argument.

8 Scalar connotations are a particular type of connotations that transmit an evaluation in a scale ranging between two extremes (bipolar) (Elhadad 1995: 196). Osgood et al. (1957) developed a technique to calibrate the connotations that a concept like *war* produce in a series of bipolar scales (*good*↔*bad*, *strong*↔*weak*, *quick*↔*slow*, *happy*↔*sad*, *cold*↔*hot*, etc.) where 0 is the medial point. This technique was called *semantic differential* and was supposed to distinguish statistically, by means of surveys, between near synonyms. Unfortunately, this is a rather subjective method, and it has been criticised on the grounds of the arbitrariness of the reference scales employed.

imply a value judgement, and *deal with* may be interpreted in various ways. Similarly, *dysfunctionality* is almost a euphemism, being reserved generally to official actuations that do not solve problems or cause them. Its expression is an ideological one: something is not functioning in a proper way, but what is to be considered *proper functioning*? Who or what determines it?

As we see, there exists an underlying 'idea' that is constantly opposed to the events narrated: the idea that it is not quite like that how one should behave, that the *adequate* behaviour, according to *common sense*, is a given policy that the events do not follow. That 'common sense', or rather, 'common place', is determining and constructing the coherence of the argument in the text. It is the topos active in it. The paragraph, which I have decontextualized, is ambiguous enough to function either with *topoi* T1⇒ 'immigrants are good for the country', and *topoi* T2⇒'the policy followed as regards immigration has not been a good one', or with the inverse *topos* T1' ⇒ 'immigrants are not good for the country' and T2⇒ 'the policy followed as regards immigration has been a bad one', so that it may be interpreted, depending on the point of view, that the bad policies objected to have failed due to their incapacity to manage what is in fact a problem, or to manage what is potentially a good for the country. Lexical choices (*recibe*, *acoge* [receives, gaves refuge] or their opposite *le toca recibir*, *consiente*, *es afectado* [it falls to it to receive, allows to, is affected], etc.) correspond to these *topoi*. In these cases, *recibir*, *ser afectado*, *consentir* or *acoger* indicate, on the part of the translator, a certain position as regards the action of the material process <RECEIVES>. From a polyphonic point of view (because the voice and attitude of the translation adds to the original author's) the translator construes an *argument* with the help of a concrete topical form:

favourable topoi:

+ receive + justice

+ acceptance[9] + generosity

9 Defining the general heading of a frame or *topos* is decidedly culture-determined. Heading words are overgeneralizations and depend on contextual use. The Spanish frame ACOGER has no exact equivalent in English (*taking in, giving refuge, acceptance…*).

unfavourable topoi:

+ immigration – health (*more affected*): BIOLOGICAL METAPHOR = 'immigration is like an illness'

+ immigration – welfare (*it falls to it to*): PERSONIFICATION = 'immigration is an undesired event'

+ immigration + alarm (danger) ⇒ 'more immigration, more danger'

+ consent + disorder (destabilisation) ⇒ 'more consent (relaxation of rules), more disorder'

According to Elhadad (1995), a *topos* may be considered the combination of four primitive relations. For example, for the xenophobic *topos* 'the more immigrants, the more problems will suffer the country', we see:

> An evaluation of entity X on a scale P (*immigrants* in a quantity scale);
> An evaluation of entity Y on a scale Q (*problems in the country* on a quantity/ gravity scale);
> The expression of a gradual relationship between P and Q (the more immigrants, the more problems);
> The expression of a topical relation between X and Y (the country that does not have a large number of immigrants does not have the problems that has a country with many immigrants);
> X and Y are semantic elements, and P and Qare *topical scales*. Formally, the *topos* is represented T: //IMMIGRANTS, PROBLEMS//.

Let us observe now the following paragraph from the original text:

> The Senate's own effort in 2007 fared even worse. Police clashed with a crowd in Los Angeles. Opponents of reform barraged senators with so many calls that their phone system crashed. The Senate's bill, designed to please all sides, ended up pleasing no one.

It is a topical technique, because the author is looking for arguments suitable to prop the affirmation in the initial sentence. Arguments are structured as a *doxa* (an opinion that corresponds to *common sense*, to 'a group of socially predominant representations whose veracity is uncertain, and which are almost always taken in their usual linguistic formulation' (Charaudeau and

Maingueneau 2005: 190, my translation). They rest on a form of *authority* (the voice of experts, the rulers, the socially notable people, etc.). Common sense or doxa are articulated through *endoxa* (singular form *endoxon*) or *endoxal propositions/ predicates*; these are the clichés, the stereotypes or 'commonplaces' that are generally used as arguments. The topical technique is, in fact, an argumentative technique that makes use of endoxa through categorizations:

Debated question: Were useful Senate efforts?

Categorisation:
topical sub-issues: The issue has to do with immigration
The immigration issue constitutes a problem

endoxal predicates: Immigration is a + / – solvable problem (within a spectrum that runs from 'solution' to 'unsolvable situation')

arguments:
Police clashed with a crowd in Los Angeles.
Opponents of reform barraged senators with so many calls that…
The Senate's bill, designed to please all sides, ended up pleasing no one.

conclusion: The Senate efforts on this matter are + / – useful.

Clearly, the arguments of the original text go towards the conclusion 'the Senate efforts are –useful', even to an extreme degree ('Senate efforts are useless') because, in the activated *topos*, the endoxal predicate is rather negative: (+ immigration + problem; or + immigration – solution).

Let us see now how this same argumentation works in two translation examples in which the endoxal predicate is fairly positive ('favourable to immigration'):

A) Los esfuerzos del Senado en 2007 tuvieron aún un peor resultado si cabe. Hubo un enfrentamiento entre la policía y la muchedumbre en Los Ángeles. Los opositores de la reforma asediaron a los senadores con tantas llamadas que la línea se colapsó. El proyecto de ley del Senado, que intentaba complacer a ambos bandos, no supo contentar a ninguno. [The efforts of the Senate in 2007 had even worse results if that is possible. There was a confrontation between police and the crowd in Los Angeles. Opponents of reform besieged senators with so many calls that the line collapsed. The Senate bill, trying to please both sides, failed to satisfy anyone].

B) Los propios esfuerzos que realizó el Senado en 2007 incluso salieron peor parados, teniendo como resultado diversos enfrentamientos entre la policía y los manifestantes de Los Ángeles. Los oponentes a la reforma sometieron a los senadores a un aluvión de llamadas hasta colapsar sus sistemas telefónicos. El proyecto de ley del Senado que no intentaba más que dar gusto a todo el mundo suscitó por el contrario un descontento general. [The very efforts made by the Senate in 2007 went even worse off, resulting in many clashes between police and protesters in Los Angeles. Opponents of reform made senators to suffer a barrage of calls, to the point that their phone systems collapsed. The Senate bill, which only tried to please everybody, instead provoked widespread discontent.]

Both in (A) and (B) *clash* is translated as *enfrentamiento(s)*, but in both cases the agency in the original text, where police are the actors, has been concealed with an existential process in (A) in which the actor becomes diffuse, and a relational process in (B), in which the actor is the same subject of the first sentence, namely, the Senate's own efforts resulting in conflict. A new endoxal predicate is being created: *the Senate's (insufficient) efforts are the cause of the problem*, and this opposes the original text, where the cause of the conflict was immigration itself. In the face of this new endoxal predicate, arguments become logical consequences.

5.1 Macrotopos

There is a topos that seems to prevail over the rest, and it constitutes the main argument. We may call it a *macrotopos*: T: //+IMMIGRANTS, +PROBLEMS//.

This macrotopos may be expressed as a *macroproposition* (van Dijk 1977: 12), functioning, as does a title or text heading, as a summary of the main argumentation (for example, *Immigration is a problem that remains unsolved*). Macrotopoi guide interpretations and exclude other possible, more positive *topoi* such as //+RECEIVE,+JUSTICE//, or //+ACCEPTANCE, +GENEROSITY// –*topoi* activated, in their turn, in the more 'favourable' translated versions. Macrotopoi are generally related to thematization; since they are presented as relevant information, they create expectations and patterns for their interpretation. In fact, the first sentence in thematic position, *America receives more immigrants than any other* *country*, is activating a macrotopos. Titles generally include a macrotopos, either implicitly or explicitly.

The original title of *The Independent* text was 'All Together Now'. By alluding, through intertextuality, to a banal song, an ironic interpretation is being activated –a non-doxal utterance. The topos //+IMMIGRANTS, +PROBLEMS// is being activated, but in a paradoxical way, because literally the text is expressing that 'everybody together, more happiness'. The ironic, or rather sarcastic interpretation, reinforces the negative topos with much more effectiveness than if expressed in a direct way.

The text, moreover, presents a good number of subtopoi, as:

T: <+EFFORT, + SOLUTION>

T: <+ FAILURE, +PROBLEMS>

The Senate's own effort	<+EFFORT, + SOLUTION>
fared even worse	<RESULT, [–]>

That is, T: <+effort, <result, [–]>>, which constitutes a *composite evaluation*. This evaluation, corresponding to a type <X1, <X2, [value]>>, is a canonical topos of the type //the more X, more Y// (here: 'the more effort, worse result').

We may multiply the *topoi* appearing in the argumentative chain at large:

America receives more immigrants than any other country.	<+IMMIGRATION, +PROBLEMS>
But its system for dealing with them	<+ORGANISATION, –PROBLEMS> <-ORGANISATION, +PROBLEMS>
is a model of dysfunctionality	<+DYSFUNCTIONALITY, +PROBLEMS> <+PROBLEMS, –**GOOD**>
11.9m illegally present... up 42% since 2000	<+IMMIGRATION, +PROBLEMS>

past efforts at reform	<+EFFORT, +SOLUTION><+REFORM, +IMPROVEMENT><+IMPROVEMENT, +GOOD>
have failed dismally	<RESULT, [–]>
protesters filled city streets	<+PROTEST, +PROBLEMS >
the proposal failed to pass muster	<+FAILURE, +PROBLEMS><-MEASURES, +PROBLEMS>
The Senate's own effort	<+EFFORT, +SOLUTION>
fared even worse	<RESULT, [–]>
police clashed with a crowd	<+CONFLICT, +DISORDER><+MASS CONDUCT, +CONFLICT>
opponents of reform barraged...	<+REFORM, +IMPROVEMENT> <+OPPOSITION TO IMPROVEMENT, +PROBLEMS>
the Senate's bill designed to please all	
sides ended up pleasing no one	<+OBLIGINGNESS, +FAILURE>

Now let us nest *topoi* into a chain until the final evaluative topical field (*good-bad*):

<+IMMIGRATION, <+PROBLEMS, –**GOOD**>>

<-ORGANISATION, <+DYSFUNCTIONALITY, <+PROBLEMS, –**GOOD**>>>

<+IMMIGRATION, <+PROBLEMS, –**GOOD**>>

<+EFFORT, <+SOLUTION, +**GOOD**>><+REFORM, <+IMPROVEMENT, +GOOD>>BUT<RESULT, [–]>

<+PROTEST, <+PROBLEMS, –**GOOD**>>

<+FAILURE, <+PROBLEMS, –**GOOD**>>

<-MEASURES, <+PROBLEMS, –**GOOD**>>

<+EFFORT, <+SOLUTION, +**GOOD**>>BUT<RESULT, [–]>

<+MASS CONDUCT, <+CONFLICT, <DISORDER, –**GOOD**>>>

<+REFORM, +IMPROVEMENT>BUT<+OPPOSITION TO IMPROVEMENT, <+PROBLEMS, –**GOOD**>>

<+OBLIGINGNESS, <+FAILURE, <+PROBLEMS, –**GOOD**>>>

We can see that all arguments lead invariably to a negative evaluation. Those which suggested a positive topos become annulled due to a negative result.[10]

It is obvious that the problem is to define semantically the referent for these evaluations, what Elhadad (1995) calls the *evaluative intent*. Real texts are infinitely more complex than examples in linguistic theory essays. Police may undergo a conflict or clash, but, at what scale?, in what dimension? The more police conflict, the more… what?, more disorder?, more chaos? Or more order, albeit repressive? The fact that there exists a social phenomenon of mass behaviour or mobilization (prompted by the use of *crowd*), is it positive or negative? Does it suggest conflict and disorder, or does it suggest vindication and justice? The answers will depend on the readers and their ideologies, although in the English language the very choice of *crowd*, which has more negative than positive connotations, implies some sort of positioning. Language suggests referents (prompts referents, in the conceptual blending approach), rather than directly referring to them. Here we agree with Ducrot (1994: 251): only on very few occasions reference is clear-cut, and this means that *topoi* add to a non-referential lexical theory.

Therefore, the terms of the *topoi* should be considered *topical fields*, as signifying, yet highly variable bundles whose explanation lies in the local applications performed in discourse itself. The topical construction

10 On negation in argumentation, a fairly complex issue, see García Negroni and Tordesillas (2001: 203–35).

explains itself, rather than being explained by referents (commonplaces) available in a ready cultural catalogue. The senses of the argumentation are constructed at the same time that discourse itself is being constructed.

The last topos <+OBLIGINGNESS, +FAILURE> is a lexified topos in the form of a more or less established idiom: 'to try to please everybody is a recipe for failure', 'if you try to please everybody, you end up pleasing no one', 'By trying to please everyone…' Many *topoi* are transmitted through phraseology, idioms or proverbs, and they are part of the shared social experience.

5.2 What topical fields do we find in translations?

At this point, we may ask ourselves to what extent the translated argumentative structure differs from that of the original text. To what extent is a translator able to *faithfully reproduce* the topical structure? To what extent do translators modify these structures, intervening so that *topoi* may vary significantly?

The answers should be no different to those arrived to in the case of transitivity, modality or thematization. Change does exist, and interventions abound, partly motivated by the different transitive, modal or thematic structuring in distinct linguistic systems. But in the case of argumentation there are both aspects contingent to the different linguistic, rhetorical or cultural system at play (Japanese argumentative structures may be very different from their Spanish or English counterparts) and aspects of language *use* for specific purposes. Will it be difficult for the translator to modify the argumentative structure of the original? Are translators able to do so?

In order to check it out, we may have again recourse to our experimentation. Here is one of the translations, done by a student, taking as a reference the guided bias 'in favour of immigration', a bias that we may now express as the macrotopos T: //+IMMIGRANTS, +ADVANTAGES//. I provide a back-translation as literal as possible:

ESTADOS UNIDOS es el país que más inmigrantes acoge.	[The US is the country that welcomes most immigrants.]	<+ACCEPTANCE, +GENEROSITY>
Desafortunadamente, su sistema para gestionar su llegada no es un modelo que funcione a la perfección,	[Unfortunately, its system to manage their arrival is not a model that works perfectly,]	MACROTOPOS [judgement] <FORTUITUOUS CIRCUMSTANCE, [-]> <-ORGANISATION, <+DYSFUNCTIONALITY, <+PROBLEMS, –**GOOD**>>> CONSEQUENCE
con todavía 11,9 millones en 2008, y hasta un 42% desde el año 2000, de personas que viven en el país sin autorización legal.	[with even 11.9 million in 2008, and up to 42% since 2000, of people living in the country without legal authorization.]	<+NON LEGAL PRESENCE, <+PROBLEMS, –**GOOD**>>
Los últimos esfuerzos realizados para supuestamente mejorar el sistema no han resultado tan eficaces como estaba previsto.	[Recent efforts to supposedly improve the system have not been as effective as planned.]	<+EFFORT, <+SOLUTION, +GOOD>> MACROTOPOS judgement] <APPEARANCE, [-]> <+REFORM, <+IMPROVEMENT, +GOOD>>BUT<RESULT, [–]>
Después de la aprobación en 2006, por la Cámara de Representantes, de un proyecto de ley para que la inmigración ilegal se vuelva un delito grave,	[After the adoption in 2006, by the House of Representatives, of a bill to make illegal immigration a felony,]	<+REFORM, <+IMPROVEMENT, +**GOOD**>>
manifestantes han invadido las calles de la capital.	[protesters have invaded the streets of the capital.]	<+PROTEST, +PROBLEMS >
Evidentemente, el Senado no ha aceptado tal propuesta.	[Obviously, the Senate has not accepted such a proposal.]	DOXAL JUSTIFICATION [judgement] <NOT ACCEPTANCE, +**GOOD**>
Sin embargo, el propio esfuerzo del Senado en 2007 ha sido aún peor.	[However, the Senate's own effort in 2007 was even worse.]	<+ACTION, +PROBLEMS> <RESULT, [–]>
Como si fuera poco, la policía ha tenido enfrentamientos violentos con el pueblo en Los Ángeles.	[To make matters worse, the police have had violent confrontations with the people in Los Angeles.]	<+CONFLICT, +DISORDER><+CLASH WITH THE PEOPLE, +REPRESSION>

Los opositores a la reforma fueron tan numerosos que cuando han intentado llamar a los senadores su sistema telefónico se ha saturado	[Opponents of the reform were so numerous that when they tried to call the senators their phone system crashed.]	<+OPOSITION, +PROBLEMS>
El proyecto de ley del Senadocuyo objetivo era satisfacer a ambos lados, ha acabado agravando la situación de los inmigrantes.	[The Senate bill, aimed at satisfying both sides, ended up worsening the immigrants' situation.]	<+OBLIGINGNESS, +FAILURE>

We can see that, in contrast to the original source, the translation shows certain traits that are absent in the original. Among them, the use of connectors and adverbs such as *desafortunadamente*, *supuestamente*, *evidentemente*, *sin embargo*, *como si fuera poco*. This may be related to the tenet that translations show more explicitness than their sources (Baker 1992); in this case, a type of relationship with the narrated facts, as well as certain value judgement on them, is what becomes explicit. This phenomenon is, on the one hand, part of modality: some of these elements make reference to the evidentiality of the facts (*supuestamente*, *evidentemente*). On the other hand, all of them are part of argumentation, since they are aimed at emphasizing some utterances, or downplaying them.

In the text, responsibility is displaced *from immigrants themselves* or from the immigration event, to the circumstances in which immigration is managed. Thus, 'immigrants' are not the cause of the problem, but how *un modelo que no funciona a la perfección* [a model that does not work perfectly] is handled. This model leads (CONSEQUENCE, instead of EXAMPLE) to an increase of illegal immigrant presence. The *esfuerzos realizados... para mejorar el sistema* [efforts undertaken... to improve the system], qualified with the value judgement *supuestamente* [supposedly] (which implies a macrotopos <APPEARANCE, [-]>that delegitimizes the action).

Failure, which appeared as a main *topos* in the original text, is also minimized, being replaced by the action of no acceptance. The approval of measures appears in thematic position, while the explicit failure of *failed dismally* disappears, so that the evaluation is more positive than negative, giving a doxal justification (*evidentemente*) to the fact that the proposal was not accepted. It directs the topos to a positive interpretation that would not have been prompted otherwise.

Similarly, the treatment of the following events modify substantially the argumentative topography. The 'Senate effort' (*esfuerzo del Senado*), which 'has been even worse' (*ha sido aún peor*, an evaluative adjective) is no longer imbued in a <+EFFORT, +SOLUTION> topos, but in a <+ACTION, +PROBLEMS> topos, because the results that are listed seem to be direct consequences from the measures taken. Among these results there is the clash of the police with 'the people' (*el pueblo*). It is important to see how actors have been inverted, or at least how a different agency from the one suggested in the original has been established. Now police does not confront a 'crowd', with its connotations of violence and chaos. Police confronts 'the people'. Its singularizing fosters the identification of the reader with the affected group (immigrants), now integrated in 'the people', and activates a cognitive blended frame of <REPRESSION> that did not appear in the original text.

<+ACCEPTANCE, <+GENEROSITY, +**GOOD**>>

MACROTOPOS [judgement] <FORTUITUOUS CIRCUMSTANCE, [-]>

<-ORGANISATION, <+DYSFUNCTIONALITY, <+PROBLEMS, –**GOOD**>>>

CONSEQUENCE

<+NON LEGAL PRESENCE, <+PROBLEMS, –**GOOD**>>

<+EFFORT, <+SOLUTION, +**GOOD**>>

MACROTOPOS [judgement] <APPEARANCE, [-]>

<+REFORM, <+IMPROVEMENT, +GOOD>>BUT<RESULT, [–]>

<+REFORM, <+IMPROVEMENT, +**GOOD**>>

<+PROTEST, <+PROBLEMS, –**GOOD**>>

DOXAL JUSTIFICATION [judgement] *evidentemente*

<NOT ACCEPTANCE, +**GOOD**>

<+ACTION, <+PROBLEMS, –**GOOD**>>

<RESULT, [–]>

<+CONFLICT, +DISORDER><+CLASH WITH THE PEOPLE, <+REPRESSION, <+PROBLEMS, –**GOOD**>>>

<+OPOSITION, <+PROBLEMS, –**GOOD**>>

[CONCLUSION]

<+OBLIGINGNESS, +FAILURE>, <+PROBLEMS, –**GOOD**>>>

In conclusion, in this first attempt to arrive to an integrative approach we have observed that the translator's intervention may be assessed by means of the instruments of cognitive approaches based on mental spaces, as a general theoretical framework, and then take advantage of the social construction of discourse based in various aspects such as thematization, modality and topicality. All of them are aspects of discourse construction that need to be integrated in order to make ready a 'toolbox' for the analyst. This toolbox of discourse resources may allow the analysis of the active role of translation, as of any text, in the construction of the social complexity they belong to.

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Translation and interpreting training

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Thematic competence in law: The non-lawyer translator

1 Introduction

This article is concerned with the specific field of legal translation (French–Spanish) and aims to address some questions which have been widely debated among translation scholars and which may be formulated as follows: what kind of and how much knowledge of the law do legal translators require in order to carry out their work efficiently? How should this knowledge be developed?

It is particularly important to answer these questions both to improve professional practice in this field and to make progress in didactic approaches to the subject. This importance may be better understood if we bear in mind that the profile of legal translator most frequently found in today's professional market is that of a person who is not a lawyer but a graduate in translation.

This study is meant as a contribution to the research currently under way within the Research Project TRADOP (Translation of Public Documents, Description, Strategies and Applications) of the Department of Translation and Interpreting at the University of Salamanca. TRADOP advocates the use of descriptive textual studies, contrastive in approach, as a means of understanding the nature and function of text classes that fall within the macro-category of public documents (subdivided in turn into

1 The author of this article is a member of the TRADOP Project (http://campus.usal.es/~tradop), Ref. SA 010A10–1, financed by the Regional Government of Castile and León.

administrative, judicial and notarial documents). We believe that the data obtained from this contrastive-descriptive analysis provides expert comparative knowledge for the (future) translator, both thematic and textual. This approach is adopted in order to answer the questions posed above and, to define more clearly the extent of the problem, it is necessary to start with a brief account of the evolution undergone by the concept of the legal translator's thematic knowledge of law in the field of translation studies.

2 The legal translator's thematic knowledge of law: An overview

The old approach according to which, in order to be able to translate specialized texts, the translator had to have the thematic knowledge of a specialist has now been entirely superseded. Underlying this theory was the idea of the expert as a natural translator: 'In order to translate certain technical texts [...] it is preferable to call on engineers, mathematicians or lawyers who know English, French or Spanish' (Vinay 1967, in Gémar 1995: 85, my translation).

The acceptance of this premise implied assuming that the translator's knowledge of law should be identical to the lawyer's expert knowledge. However, for some time now, scholars have come to a general agreement that thematic and terminological knowledge should not be considered the only competences required in order to produce a satisfactory legal translation. This is something which is clearly expressed by two well-known experts in the field:

> Knowledge of a particular field in no way confers the very particular skills required for the activity of translation, even for those who know one or several foreign languages well [...] Over and above the knowledge of law there is the essential knowledge of the language, of its nuances and subtleties, terminological but also (and especially) syntactic and stylistic. (Gémar 1988: 423, my translation)

> When it comes to translating, the key to quality is above all the aptitude for translation. Indeed, a good translation cannot be improvised, and it is not clear that it would suffice to be a bilingual lawyer or psychologist in order to be able to translate at a professional level in these fields. (Sparer 2002: 275, my translation)

These authors' approach makes it clear that the thematic knowledge needed by the translator is not the same as the expert legal knowledge of the lawyer (Mayoral 2005; Valderrey 2005). Taking this argument further, as do a good number of authors from both professional and academic circles (Mathieu 1990; Pasquau Liaño 1996; Greenstein 1997; Monzó 2008), one could even argue that the acquisition of expert knowledge of law similar to that required of a legal practitioner would imply an effort on the part of translators as unnecessary as it would be unbeneficial.

A substantial evolution has come about in our concept of the legal translator, who has ceased to be viewed as a translator with the knowledge of a legal expert and has begun to be seen as a competent translator (whether or not a jurist), that is to say, as someone trained in translation who possesses the necessary thematic knowledge to translate legal texts. This change of paradigm implicitly involves a change of direction for the researcher, whose interest now focuses on defining the translator's competence in law. This definition, on the other hand, is not without difficulty, insofar as it implies establishing what type of knowledge translators must have to enable them, without being experts in the subject, to understand and reformulate legal texts.

Researchers in the field have accepted this difficulty and several of them have dealt with the problem, making relevant contributions towards clarifying the question of the translator's knowledge of law. Way and Gallardo (1997) note that the translators' thematic knowledge consists in passive knowledge of legal material, since, although unable to write about the philosophy of law, they do have sufficient knowledge to allow them to understand and translate a text on the subject.

Borja (1999), in turn, points out that the knowledge needed by translators is of a utilitarian kind, and that they need a thorough knowledge of the legal systems brought into contact by translation as an act of intercultural communication. In a later study, Borja (2005) puts forward the possibility of a new way of organizing the competences required in the field of legal translation around the concept of genre. In this respect, the thematic knowledge would be extracted from data derived from the application of this concept.

For Monzó (2008), the translator's knowledge of law must be operative and obtained from a comparative perspective. This knowledge must be organized systematically so that the translator will be able not only to apply it and to understand the relationships established within it, but also to relate it to new knowledge and new cases.

3 Components of the legal translator's thematic competence in law

In accordance with the above proposals and my own approach to the question, the translator's thematic competence in law is made up of three different classes of working knowledge: comparative declarative, procedural and attitudinal, which together will enable translators to practice legal translation as experts in the field of law and tackle the translation of texts in this field.

Declarative knowledge refers to conceptual knowledge of law, that is, to procedures for its analysis and organization that are directed towards establishing conceptual relationships between textual elements as well as between these and prior knowledge. It does not refer to factual knowledge of law, of the kind that consists of facts and data (e.g., legal definitions in force in a given legal system). Thematic competence in law tends towards knowledge of how legal systems work rather than towards a strictly factual knowledge of current legislation, and must logically be of a comparative nature. Translators may find it useful to incorporate the methods and techniques used in comparative law, in order to gain in-depth insight into the legal realities of other cultures by determining the differences and similarities between legal systems. Vanderlinden (1995) shows that a methodical study of different legal systems can be made by using an analysis on five levels: elements, notions, mechanisms, structures and finally the legal systems themselves.

In my opinion, the particular requirements of the practice of translation allow us to simplify this comparative method, reducing the five levels to two: the micro-comparative level (for particular occasions in order to solve specific terminological problems) and the macro-comparative level (as a way of obtaining comparative knowledge of law through the interplay of the three higher levels: legal systems, branches and mechanisms).

This simplification, however, highlights the fact that the application of comparative methodology to translation practice should not be limited to micro-comparative analysis in order to underline the utility of a macro-comparative study. At this last level, the data used in the comparison is noticeably smaller, so that this method offers the possibility of a more systematic analysis of legal material. Similarly, the use of a limited number of parameters enables us to obtain results which are easier for the non-expert to process and assimilate on operative thematic knowledge for translation. Consequently, the macro-comparative approach would seem more profitable for obtaining useful declarative knowledge. The following are some of the macro-comparative parameters which will enable us to compare certain aspects of laws expressed in French with the Spanish legal system, and from which we can deduce thematic knowledge of law useful for translation: (a) the legal mechanisms used in different systems (such as the *principle of hierarchy* applied to organization, whether judicial, administrative or regulatory); (b) the ways legal material is structured (from the chronological point of view; from that of its division into branches, subjects and legal concepts; and from that of the legal principles governing them); (c) the system to which the laws belong (whether they belong to the same kind of system or, on the contrary, they come from different legal traditions).

In view of the above, it is clear that the declarative knowledge here referred is conceived as operative systemic knowledge of a comparative nature, suitable for the practice of legal translation. This knowledge does not function independently in the mind of translators, but interacts with a procedural knowledge which is sufficient to make up for any deficiencies in their declarative knowledge, which is not that of an expert in law.

Procedural knowledge of law is made up of a set of skills or strategies which enable people to improve their operative thematic competence in law. It implies having at one's disposal not only a series of effective strategic resources, but also the ability to know when and how to use them. It is connected with an efficient treatment and management of specialized documentary, textual and terminological information that makes it possible to counteract gaps or deficiencies in one's thematic knowledge. Procedural knowledge enables the translator to master the techniques of documentation pertaining to the sphere of law and to become familiar with the different documentary sources used in this specialized field.

Finally, translating when one is not an expert in law requires continuous self-formation in the field, as a means of improving one's thematic competence autonomously and progressively.

The three basic aspects in the description of the translator's thematic competence in law – declarative knowledge of a comparative nature, procedural knowledge of law and continuous self-formation in the subject – should not only be understood as elements which characterize the legal translator's knowledge of law but rather, and particularly, as elements which facilitate it, insofar as they pave the way for the gradual build up of operative thematic knowledge. Once the type of thematic knowledge (useful declarative knowledge) and additional help (procedural knowledge and self-formation) required by legal translators has been established, the next step is to decide how to develop and construct this thematic knowledge in a systematic way, including a discussion of the means and tools used to this effect. In this regard, descriptive textual models of a contrastive nature can prove useful.

4 Descriptive textual models for the analysis of legal texts

The model of analysis used by TRADOP first describes the text and legal translation in order to improve the attitudes, skills and knowledge of (future) professionals in the field. In this regard, several works have discussed the textual dimension. Using quantitative methods and basing their approach on the possibilities offered by new technologies, some works have undertaken to compile, systematize and automate original and translated texts. Research groups such as GITRAD (Research Group on Legal Translation) and GENTT (García Izquierdo 2005) make use of the cultural concept of genre in order to carry out a contrastive analysis of legal texts and take as their starting point an electronic corpus whose compilation began in 1998.

The approach put forward by TRADOP complements these two approaches as it proposes specific analyses, applied to equally specific kinds of texts, making it possible to identify their main linguistic and cultural characteristics as well as the specific problems they pose when they are transferred to another culture. To this end, TRADOP uses an interdisciplinary analytical model, already tested in previous research studies (Holl 2010), which combines contrastive descriptive textual analysis with a comparative study of legal systems. This model is based on a concept of the text as a dynamic system with various levels (situational, functional, semantic and formal), among which there exists a relationship of mutual conditioning. Each of these four levels is made up of different analytical parameters which supply data that can be used to construct a network of information relevant for the translator.

The *situational level* makes it possible to describe the circumstances in which the text was produced. On this level, comparative legal knowledge becomes very important. The parameters analyzed are the following: *speaker*, *receiver*, *scenario of the legal communication* (temporal factor and systemic factor) and *field* (branch of law and area regulated). The legal communication scenario enables us to describe the scope of the text, identify its chronological circumstances, and place it in a specific legal context (international, supra-national or national), with a view to determining how universally accepted or deeply rooted the source text is with regard to a specific socio-cultural context. Equally relevant is the field, related both to the branch of law to which the text belongs and to the socio-economic area it regulates.

The *functional level* looks at the role the text plays in the achievement of both specific communicative goals on the part of the specialized community and of individual discursive objectives. Two analytical variants are used: *purpose* (binding or informative) and *pragmatic sequencing* of the text.

On the *semantic level* we deal with the semantic information in the text, its *external structure* (i.e. the prototypical organization of the text, its macro-structure) as well as its *internal structure*. As it is particularly important for the subsequent translation process, the internal structure is especially interesting, together with the procedures for thematic development through the different textual sequences (narrative, descriptive, expository, argumentative and instructional).

The functional and semantic levels make it possible to acquire expert knowledge related to specialized cultures. Their analysis offers data on certain aspects related to the dynamics and functioning of the text classes used by a specific specialized community: suitable rhetorical procedures, conventions typically associated with the discourse community under study, etc. On these levels, knowledge of the text class appears invariably linked to the procedural and social knowledge of the expert text producers. Their procedural knowledge includes familiarity with the tools, methods and interpretative framework used in the discipline. Their social knowledge should be understood as familiarity with the rhetorical and conceptual context of their particular specialized community. In sum, it implies getting into close contact with the specialized community's discursive aims and the rhetoric used.

The *formal level* makes it possible to describe the linguistic and formal resources employed in a specific text class. Three parameters are used for analysis. The *linguistic-grammatical* parameter analyzes the characteristic linguistic features, while the *terminological* parameter studies the nature of the terminology used. The data thus obtained allow us to master the linguistic habits of the expert community in order to reach specific communicative goals. The third parameter has to do with the *paratextual* (typographical conventions, marginal notes, footnotes, etc.) and *graphic* (seals, signatures, etc.) *elements*, which generally reflect the legalization requirements of juridical and official texts.

5 Descriptive textual models and the translator's build-up of legal knowledge

In order to build up the thematic knowledge of law required of the legal translator, a descriptive-textual model of analysis is proposed. Within the boundaries of the multi-level analytical model described above, the situational level offers relevant thematic information on each class of text analyzed. This information takes place within the operative thematic knowledge of law and is necessary to understand and produce legal texts. In order to illustrate this, I proceed to apply my model to the analysis of the text class *sentencia de divorcio* / *jugement de divorce* – and more specifically to contested divorce – in the Spanish and French legal systems.

After having studied this class of text, Table 1 outlines the data obtained from the analysis of the different parameters belonging to the situational level. The buildup of the translator's thematic knowledge of law invariably includes the interrelation of the data both with the prior useful declarative knowledge and with the information collected by applying procedural knowledge.

Table 1 Situational level data for a divorce sentence (France/Spain)

Multilevel model of analysis	
Jugement de divorce (divorce pour faute)	Sentencia de divorcio (divorcio contencioso)
Situational level: Speaker: Tribunal de grande instance (juge aux affaires familiales) Recipient: Demandeur (partie demanderesse) / défendeur (partie défenderesse) Legal scenario: – Temporal factor: (postérieur à 2005) – Context(-s): interne (France)	*Situational level:* Speaker: Juzgados de primera instancia / juzgados de familia Recipient: Demandante (parte demandante) / demandado (parte demandada) Legal scenario: – Temporal factor: (posterior a 2005) – Context(-s): interno (España)

Field: – Thematic scope: divorce et procédure de divorce – Branch: 1. divorce ➢ droit de la famille ➢ droit civil 2. jugement ➢ procédure civile	Field: – Thematic scope: divorcio y proceso de divorcio – Branch: 1. divorcio ➢ derecho de familia ➢ derecho civil 2. sentencia ➢ enjuiciamiento civil

It is difficult to specify the interrelationship between the data obtained at the situational level and the prior declarative knowledge of a comparative nature, as this is a process which belongs within the realm of the mind. Despite running the risk of oversimplifying the mental operations which take place in the process of interrelation, a few keys to its interpretation are briefly presented.

The prior declarative knowledge that translators require, and which they activate in order to interrelate it with the data from the situational level, is comparative, as it is knowledge developed by applying the macro-comparative techniques used in the systemic analysis of the legal material. As already mentioned, the macro-comparative approach enables us to compare certain aspects of legal systems which, in this case, and through their interrelationship with the information extracted from the situational level, provide operative thematic knowledge in order to understand how the text class *divorce sentence* functions in the French and Spanish legal systems with a view to its translation. Some of the macro-comparative parameters applied to the analysis of this text class would be the following:

1 The legal system to which the regulations concerned belong. In the case of a divorce sentence, the analytical variant of *context* allows us to deduce that this text class falls within the internal legal scenario in the French and Spanish legal systems, both of which belong to the same legal family, i.e. the Roman-Germanic. In principle, this would seem to imply that there might be more similarities between them in certain aspects studied by the other parameters of the macro-comparative analysis.
2 The way of structuring legal material: chronology, division into branches, areas and legal concepts, and the legal principles which

control the latter. This parameter is reflected in the situational variant field and offers the following data as to the structuring of the legal material in the two systems: the legal concept *divorcio* (*divorce*) belongs to the area *derecho de familia* (*droit de la famille*), which falls within the branch *civil* (*droit civil*). As this is a *sentencia civil* (*jugement civil*), the class of text analyzed also falls within the field *procesal* (*procédure civile*). As the two systems share some legal roots, the structuring of material seems the same at first sight. However, the level of thematic knowledge needed by translators requires them to conduct a more thorough study of the legal concept 'divorce', in order to check whether the similarities are maintained or whether they cease at a certain level of the comparison. And they cannot carry out this in-depth study without considering the chronological dimension and its implications for the notional study of the respective legal concepts. Translators can only counteract these thematic shortcomings by using the procedural knowledge they have at their disposal.

3 The legal mechanisms used with regard to regulatory framework and the hierarchy of legal sources. On reaching this point, the questions (future) translators have to be able to answer are: Which legal sources, in both the French and the Spanish systems, are involved in the regulation of divorce and in its procedure? In which articles of the pertinent laws are these aspects regulated? Once again, if (future) translators do not have enough prior thematic knowledge to answer these questions, they have to draw on his procedural knowledge of law in order to compensate for the deficiencies in thematic knowledge.

The translators' procedural knowledge involves, among other things, being familiar with reliable documentary sources in order to make full text searches within the operative legislation in the French and Spanish systems.[2]

2 See, for example, in the case of France: <http://www.legifrance.gouv.fr> (Public service for the diffusion of law. Access to current French legislation, official journals and jurisprudence, national, European Union and international). For a search of regulations in Spanish law, see, among others: <http://noticias.juridicas.com> (Website of news about law with an index of legislation and search engine for legislation).

Such searches will enable them to identify which articles of the *Code civil* and the *Code de procédure civile* regulate divorce and its procedure in France, and conversely, which articles of the Spanish *Código Civi*l and *Ley de Enjuiciamiento Civil* regulate the same aspects in Spain. The results of these searches are shown schematically in Table 2.

Table 2 Legal sources for the regulation of divorce (France/Spain)

<table>
<tr><td colspan="2">Multilevel model of analysis</td></tr>
<tr><td>Jugement de divorce
(divorce pour faute)</td><td>Sentencia de divorcio
(divorcio contencioso)</td></tr>
<tr><td>– Branch:
1. divorce ➢ droit de la famille ➢ droit civil
2. jugement ➢ procédure civile

What legal sources are involved in the regulation of divorce and its legal procedure? In which articles is it regulated?

Code civil:
– Livre Ier: Des personnes
Titre VI: Du divorce
Chapitre Ier: Des cas de divorce art. 229

Section 1: Du divorce par consentement mutuel art. 230 y art. 232
Section 2: Du divorce accepté art. 233 y 234
Section 3: Du divorce pour altération définitive du lien conjugal art. 237 y 238
Section 4: Du divorce pour faute art. 242, art. 244, art. 245, art. 245–1 y art. 246
Section 5: Des modifications du fondement d'une demande en divorce
Chapitre II: De la procédure du divorce</td><td>– Branch:
1. divorcio ➢ derecho de familia ➢ derecho civil
2. sentencia ➢ enjuiciamiento civil

What legal sources are involved in the regulation of divorce and its legal procedure? In which articles is it regulated?

Código Civil:
Libro Primero: De las personas
Título IV. Del matrimonio (arts. 42 a 107)
Título V. De la paternidad y filiación (arts. 108 a 141)
Título VI. De los alimentos entre parientes (arts. 142 a153)
Título VII. De las relaciones paterno-filiales (arts. 154 a 180)
Libro Cuarto: De las obligaciones y contratos
Título III. Del régimen económico matrimonial (arts. 1315 a 1444)</td></tr>
</table>

Code de procédure civile: Livre III: Disposition particulières à certaines matières Titre Ier: Les personnes Chapitre V: La procédure en matière familiale Section I: Dispositions générales (arts. 1070 à 1074–1) Section II: Le divorce et la séparation de corps (arts. 1075 à 1136)	Ley de Enjuiciamiento Civil: Libro Cuarto: De los procesos especiales Título I. De los procesos sobre capacidad, filiación, matrimonio y menores Capítulo Primero. De las disposiciones generales (arts. 748 a 755) Capítulo Cuarto. De los procesos matrimoniales y de menores (arts. 769 a 778)

The information thus obtained through consultation of the respective legal sources makes it possible to lend depth to the comparative study of the legal concept *divorcio* (*divorce*). After using the procedural knowledge, the translators' comparative thematic knowledge of this legal aspect would be broadened, and they should be able to answer the questions in Table 3.

Table 3 Comparative thematic data on the concept of divorce (France/Spain)

Multilevel model of analysis	
Jugement de divorce (divorce pour faute)	Sentencia de divorcio (divorcio contencioso)
What types of divorce are currently recognized by French law? Since 1 January 2005:* – Divorce par consentement mutuel (divorcio de mutuo acuerdo) – Divorce sur acceptation du principe de la rupture du mariage (divorcio por aceptación del principio de la ruptura del matrimonio) – Divorce pour altération définitive du lien conjugal (divorcio por alteración definitva del vínculo matrimonial) – Divorce pour faute (divorcio por culpa)	What types of divorce are currently recognized by Spanish law? Since 8 July 2005:** – Divorcio de mutuo acuerdo o con consentimiento – Divorcio a petición de uno de los cónyuges o divorcio contencioso

What legal principle governs it? Causal concept of divorce. It is necessary to cite a cause for divorce in order to apply for it.	What legal principle governs it? Consensus system. It is not necessary to cite a cause for divorce. It is sufficient for either husband or wife to wish to divorce.
How are divorce proceedings regulated in France? Proceedings for divorce by mutual agreement. Stages: – Dépôt de la requête de divorce par les deux époux accompagnée du projet de convention. – Audience devant le Juge aux Affaires Familiales	How are divorce proceedings regulated in Spain? Proceedings for divorce by mutual agreement. Stages: – Presentación de una solicitud de divorcio acompañada del convenio regulador firmado por los esposos. – Ratificación en presencia del juez.
Proceedings for contested divorce. Stages: – Dépôt d'une requête – Audience de tentative de conciliation – Assignation par huissier de justice – Audience devant le Juge aux Affaires Familiales	Proceedings for contested divorce. Stages: – Presentación de la demanda acompañada de una propuesta de medidas – Notificación al otro cónyuge por el tribunal – Celebración de la vista oral

* Loi n°2004–439, du 26 mai 2004, relative au divorce (JORF 27 May, 2004, in force 1 January, 2005).

** Ley 15/2005, of 8 July, modifying the *Código Civil* and *Ley de Enjuiciamiento Civil* with regard to separation and divorce.

The ability to answer these questions reveals a comparative thematic command of the legal concept of divorce which is sufficiently broad and operative for the translator to understand the thematic workings of the text class *divorce sentence* in the Spanish and French legal systems. Similarly, the inter-relating of levels in the analytical model proposed by TRADOP allows translators to deduce from the knowledge acquired on the situational level new data on the lower levels (functional, semantic and formal), which will gradually give them the expert knowledge they require of the text class under study, thus enabling them to carry out the transfer from one culture to the other.

5 Conclusion

The acquisition of this comparative (French–Spanish) thematic information about the text class *divorce sentence* shows that we can construct, in a gradual, autonomous and systematized way (i.e. making use of the multi-level analytical model proposed), operative thematic knowledge of a comparative nature. To judge from the consensus existing today among researchers on the subject, this is the type of knowledge of law required of the legal translator.

If we consider the profile of the translator currently prevalent in the professional market for legal translation (a person trained in translation who is not a lawyer) this conclusion is of particular importance both for professional practice and for translator training. The didactic interest of this conclusion lies in the fact that it supports the advisability of equipping students with a useful declarative knowledge of law, which they will develop progressively during their formative period with the help of procedural knowledge of the subject. Once students have internalized this method so that it has become a habit, they should be able to use it in continuous self-formation to carry on, gradually and autonomously, the operative buildup of comparative thematic knowledge, both in the later phases of their training and once they have become professional translators. They will not be translators expert in law, but rather translators who have been thematically initiated in the legal systems they work with and are sufficiently competent to understand and translate texts in the field.[3]

3 Translated by Joanna Weatherby.

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M. LUISA ROMANA GARCÍA AND PILAR ÚCAR VENTURA

Analysis of mistakes in translation learning: The notion of 'competential loss'

1 Introduction

In the field of multilingual communication, it is a common experience for teachers to be faced with a surprising use of native language by students, who seem to make mistakes of varying kinds and degrees depending on the language pair and the level of proficiency they have already acquired in previous years. To mark or revise translation exercises includes reading some sentences which really do not seem written by native speakers in full command of their own language.

The strangeness which can be seen in some of their proposed translation, in spite of the fact that they are written by a native speaker, has led us to attempt a preliminary quantitative study in order to seek for a somewhat more scientific understanding of this phenomenon. We start with the modelization proposed by Bell (1995: 59) to describe the translation process, regarding in our case its first phase – analysis – along with the vital tenets of Kiraly (2000) as regards the teaching of translation.

We have used a quantitative approach in order to examine a set of translations drafted by first year undergraduate students. The results of a factorial analysis can be said to confirm the existence of several categories of mistakes, comparable in general to the main components expected in the process (risk management strategy, encyclopaedic knowledge, degree of proficiency in SL/TL, extra linguistic knowledge), along with an additional, unexpected factor, which we are proposing to call 'competential loss'. Along the lines of the translation sub-competencies model developed by PACTE (2001), we attempt a first tentative definition of competential loss as the *partial or total suspension of active skills in the mother tongue*.

This concept builds on Swain's (1985) comprehensible output hypothesis, which states that the acquisition of foreign languages is helped by our failing to make ourselves understood and trying over and over again until we eventually get it right. According to Swain, this output-based feedback process would speed up the gradual development of strategic and communicative competence in the learner. In fact, we notice that our students' sentences seem to be more reminiscent of the kind of attempt a foreigner tries than of native, natural utterances produced in one's own mother tongue. We are looking at some kind of problem affecting discourse competence, explained by Swain – within the notion of communicative competence – as the knowledge of how and when to use grammatical structures in written and even specialized discourse.

We face the kind of mistakes Pym (1992) has called 'binary errors', only in this case they are not related to the understanding of the SL or ST, but to the production of ungrammatical clauses, sentences or even paragraphs in a TL which happens to be the native language of the student (in our case, Spanish).

In our view, the further development of these tentative results may prove to be a useful contribution to the teaching and learning of translation, inasmuch as it should contribute to student motivation as a result of an increased insight as to their own progress (Pym 1992) and to the discovery and exploration of textual multiplicity, both conditions adding to an active and conscious decision-making process that will enable the learner to understand the whole process in terms of accrued responsibility over an active transfer and integration model.

2 Overview

Language is much more than a communication system: it is a distinctively human way to organize and give meaning to our conscious experience, a social symbolic system of organization and positioning within the complex hierarchy that governs human existence; and, last but not least, it is a mental function. As such, it is governed by the functioning of our brain. In this context, Darwinists explain the origin of language in terms of adaptation by natural selection.

Linguistic behaviour is the expression of an ability acquired by the human brain on account of its showing some adaptive advantage. Plausible explanations are offered by Pinker and Bloom (1992), Dunbar (2004), Blackmore (2000) or Deacon (1998), who look to the brain neural circuitry for explanations, assuming as a fact that innate linguistic 'modules' exist in the human brain as a result of evolutive adaptation.

Calvin and Bickerton (2001) explore language from the point of view of the combined approaches of evolution linguistics and neuroscience. In studying the brain, we go from Chomsky's universal grammar in the form of 'innate ideas' to the existence of 'modules' in the human mind (Barkow et al., 1992) specifically designed to govern linguistic behaviour. The appeal of such approaches for the translation scholar is that they reach far beyond linguistic description in terms of communication theory, which goes no further than the widespread representation of translation in two main phases, namely reading and rewriting, with many other factors or restrictions placed in one or the other of these two steps, and often even in a somewhat undefined place in between them.

This is an issue of special relevance in both the studying of translation *qua* process and translation teaching, although admittedly brain knowledge has by no means gone as far as to enable or even help us understand the whole phenomenon through detection of any misbehaviour which might explain the kind of mistakes we are looking at. Nevertheless, the insights offered by Calvin and Bickerton (2001) can prove very useful in order to start analyzing linguistic and translational behaviour in terms of neural circuitry and electric firings, which in turn leaves the way open for us to discern the possible existence of physiological explanations to seemingly unexplainable mistakes in the use of one's own mother tongue.

In our field, an excellent description in Varela and Postigo (2005) – particularly concerning the principles proposed by Kiraly – can be read for an exhaustive overview of the cognitive approach in Translation Studies. We reproduce only their division of the translation process into the stages of reading, documentation, drafting and review, together with the diverse cognitive problems that affect the work of students in the reading and drafting stages, the ones most relevant for our purposes.

Our own perspective differs somewhat from the cognitive approach. What we would like is to take a step back and start talking, not about mind, but about brain. We contemplate the possibility that some kind of temporary malfunctioning may distort the normal work of neural circuits so as to explain the oddity of some formulations. Only by way of suggestion, we peek – without fully going into it – at a deep wide ocean which would require a huge investment of time and resources to render any results. The rewards may be such that at the end of the day they are worth the effort.

However that may be, from a practical perspective the easiest thing by far is to start by studying the texts themselves which have been produced by that same human brain. Our students' sentences show mistakes and problems which form the core goal attempted by the teacher's analysis and explanations, targeted at enabling the learner to progressively eradicate all trouble from the final TT. Precisely the notions used by Pym (1992) to describe progress in translation learning: the advance from binary to non-binary errors. In the first category, Pym includes mainly instances of misinterpretation due to a lacking proficiency in the SL, English. But, as we have already mentioned, there is another kind of binary mistakes related only to TL misuse, which clearly show up without any part whatsoever played by what PACTE (2001) calls 'active bilingual competence', i.e., SLknowledge. These are all those structures and turns of phrase which would not look like having been produced by a native speaker.

Therefore, we start from the two widely accepted phases of input (ST) and output (TT). In principle, we would expect any problems in the texts to be roughly describable as belonging to these two stages; thus, mistakes should occur in association with one another, in the form of clusters. The model is widely known and has been extensively used to describe the translation process; the sort of modelization proposed for instance – among many others – by García Yebra (1997), or Bell (1995: 59), in which there is a first step of understanding or decoding of the ST. Here, a lacking in English would produce more comprehension mistakes (FS, SS, CS).[1] Secondly, there is the reformulation phase, where we would also expect problems to cluster around the TL use and/or structure (syntax, SS, EST, LEX). The same goes for other sub-competencies such as the encyclopaedic (extra linguistic knowledge) and instrumental skills (documentary, terminology). In all cases these phenomena should appear in association with one another, in several clusters or components.

Accepting the existence of such elements *a priori*, we have examined the students' exercises in order to verify the quantitative landscape. The result does not endorse such premises. We have studied 95 texts drafted by 25 students, containing in all 2,408 translation units, a number generally considered apt to give out an adequate degree of completeness and reliability from a statistical point of view. In our opinion, the results can be assumed to be a reliable and realistic description of the problems experienced by the 25 students surveyed. We cannot extrapolate the results, which differ from what we expected. We tackle this by arguing for the introduction of some new explaining factor into the model, and we dare propose a tentative way ahead.

Therefore, in this first study we are presenting the results of our brief incursion into the problem, without any claim to be describing universal behaviour, in the hope that it might lead to a more complex investigation, more reliable and, above all, more representative, perhaps with control groups, which may allow us to conclude much more systematic and rigorous conclusions around this tentative factor.

We think that we might be facing a phenomenon we have called 'competential loss'. Within the normal working of the brain, language production – a natural function – is such that a native speaker is perfectly able to express him or herself in their own language, setting aside any problems of register or genre. However, in these texts we find that language production has not been working properly. Some formulations may be considered 'non-linguistic'; it would perhaps be useful to classify them, shifting the categorization of such errors from the current syntactic and semantic levels to a new category.

1 For an explanation of the acronyms we use to refer to translation problems, see Table 5.

3 Description of the study

We have studied a set of 95 translations, made from five original texts in English, by 25 first-year students reading Translation and Interpreting at the Universidad Pontificia Comillas in Madrid from February to June 2010. Each translation has been done by a maximum of 29 students.

In order to analyse these translations, the ST has been divided into segments or units by means of strictly syntactic criteria, which has yielded a total of 2,408 units in the TT, as shown in Table 4.

Table 4 Quantitative description

Translated texts	T1	T2	T3	T4	T5	TOTAL
Students	20	20	21	20	14	95
Units	441	460	580	565	362	2,408

In order to put these data to the test, we use a common classification of relevant phenomena in texts produced by first-year students, the one proposed by Hurtado Albir (2001) (see also Romana García 2005). In the quantitative tests, we have included all these kinds as an ordinal variable in order of decreasing effect, along the scale shown in Table 5.

Table 5 Classification of learning problems in translation

1	ORT *(ortografía)*	Orthography: Academic spelling (Martínez de Sousa, 2000: 133). Accents included.
2	SS *(sin sentido)*	Loss of sense: Translation alien to the original text or incoherent speech (but not ungrammatical).
3	SINT *(sintaxis)*	Syntax: Grammar or syntax mistakes affecting coherence. Incomprehensible wording due to a lack of feasibility (includes punctuation and prepositions).
4	OM *(omisión)*	Omission: Misreading or translation decisions omitting sense which is present in the ST.

5	CS *(contrasentido)*	Contradictory sense: Wrong understanding of the ST rendering a cryptic or incomprehensible formulation.
6	FS *(falso sentido)*	Misinterpretation (denotations): Wrong understanding or rewording which changes meaning from the ST.
7	NMS *(no mismo sentido)*	Misinterpretation (connotations): Omission or addition of semantic features or connotations compared to the ST.
8	EST *(estilo)*	Style: Acceptable but unfortunate formulations. Syntax correct but difficult to understand, i.e. syntactic feasibility (Hymes 1972). Inadequate register.
9	LEX *(léxico)*	Lexis: Terminological errors which do not affect meaning. Inadequate technical terminology.
10	OTP *(ortotipografía)*	Orthotypography: Spelling features: diacritics styles (italics, bold, small caps), citations in the footnotes, indexes, bibliographical references (Martínez de Sousa 2000: 133); including capital letters, quotation marks, abbreviations, symbols and punctuation.

To these ten categories we add the general label 'flawless translation', for those translations generally acceptable, which allows for a complete picture of the situation.

In the first place, we intend to test the effectiveness of the descriptive model consisting of a translation process in phases, also considered subcompetences (understanding, reformulation, terminological and documentary work, etc.). Secondly, we aim at a more rigorous classification of problems experienced by these students, which in turn will enable us to watch and measure their learning progress throughout the whole four-year undergraduate program and to draft accurately designed exercises.

In order to arrive at such a general overview, we have conducted descriptive tests (frequency distribution) and have performed a number of statistical measurements, depending on the various phases of the research. Once the correlation study drafted, we have tried to group the categories of errors, with a view to obtain the main factors affecting the production of first-year students. At this stage factorial and cluster analysis have been performed. Finally, we have also sought to quantify the relative importance of all elements *vis-à-vis* the translation results (expressed through the marks granted to each text), by means of linear regressions.

All tests data have been used in the two forms already mentioned: by units (2,408 items) and texts (95 items). For the first subset of data, the only interval variable is numerical rating (mark), and all other variables are either nominal (source unit, source text, author) or ordinal (error kinds and comments). In the second exercise, all variables are interval save for ST and author; all others stand for the exact amount of each type of error per student and text. In this regard, it should be pointed that the results of the second step offer greater reliability, because of the very nature of the variables concerned.

4 Results

4.1 Descriptive overview

Let us first describe the general situation through looking at the graphs for all data collected from these translations.

With regard to the types of problems present in the texts, we find a frequency distribution in which almost half of the work (49 per cent) falls within the acceptable range (flawless).

As for the problems, if we divide the process of translation in the aforementioned two phases of reading and writing, we see that the reading stage (semantic analysis) gives more than 18.9 per cent difficulties (CS + FS + NMS), while the rewording stage shows 30.9 per cent; inside this last phase, note that there are linguistic problems relating to the acceptability of Spanish (ORT + SS + SINT + OTP, 24.6 per cent) and to stylistic and lexical concerns (LEX + EST, 7.1 per cent).

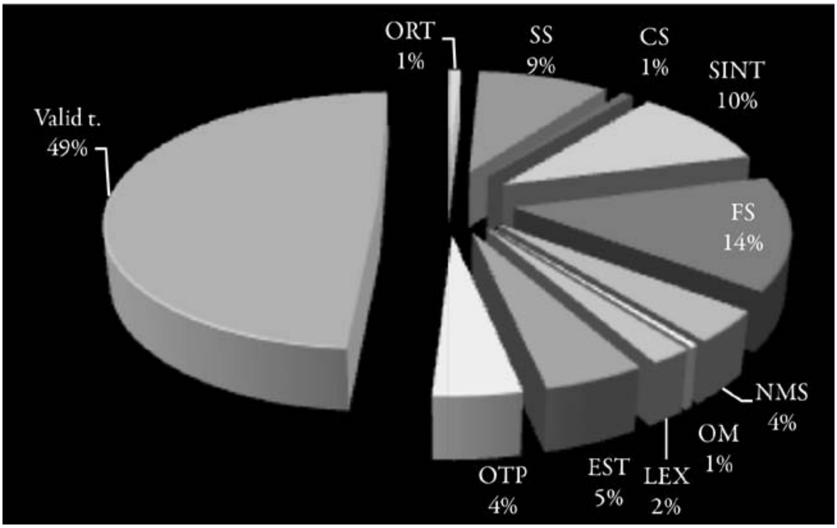

Figure 1 Distribution of phenomena

Disregarding the approximately half valid proposals, we have the situation depicted in Figure 2.

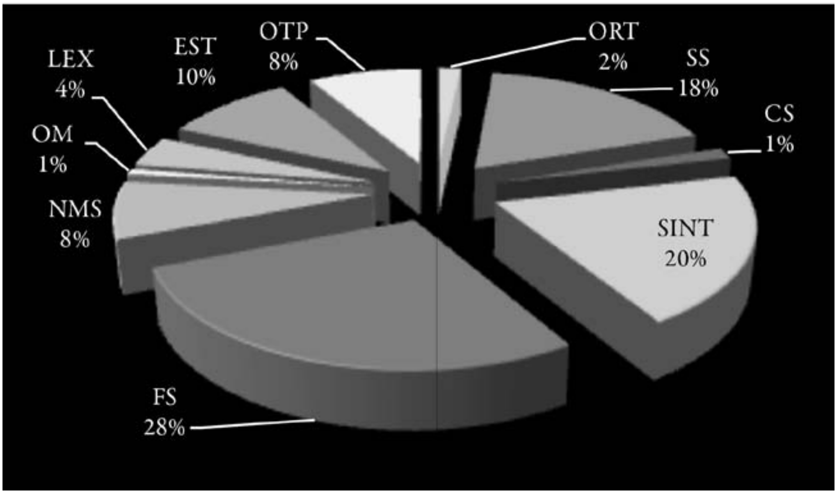

Figure 2 Percentage of mistakes per kind

Therefore, we may assume that students are faced with a 63 per cent of their problems on the reformulation of the text: this is the proportion of proposals that contravene the standard Spanish language, a first observation that – we dare venture – will not come as a surprise to most teachers.

Given these circumstances, we deemed it appropriate to introduce two new variables: the respective degrees of *grammaticality* and *intelligibility* of sentences. In both cases there were three categories of formulations: unacceptable (value 0), questionable (1) and flawless (3).

4.2 Phenomenon clustering

The first thing we wanted to see is if the statistical processing supports the traditional teaching approach that divides translation in two (or more) phases, depending on the authors: understanding and reformulation at least, plus a possible third phase of interference, in the sense of Toury (1995). The results do not endorse such representation, or at least not very clearly; its adequacy as a description of the actual process remains open to debate. If the phases were actually the ones usually assumed, mistakes would have to cluster naturally into two neat main groups, reading and writing.

According to their mutual (bivariate) correlations, errors are distributed into two main groups: in the first place, the strongest association ($p < .01$) appears between grammaticality and intelligibility, and in the second place the ST and translation rating as shown in Table 6.

In our view, this table is worth dwelling upon. We think it certainly unexpected to have no correlations between the author of a translation and the rest of the variables; under normal circumstances, one would think that students will correlate to grammaticality and intelligibility as well as to the various types of errors; not so. The latter is particularly surprising: students do not appear to be associated to a problem or particular type of problem.

Table 6 Correlations (for translation units)

	ST	Grammaticality	Intelligibility	Phenomenon	Author	Rating
ST Corr. Pearson p	1	*.128(**)* *.000*	*.120(**)* *.000*	*.156(**)* *.000*	*.095(**)* *.000*	*.298(**)* *.000*
Grammaticality Corr. Pearson p	*.128(**)* *.000*	1	*.544(**)* *.000*	*.432(**)* *.000*	.010 .620	*.194(**)* *.000*
Intelligibility Corr. Pearson p	*.120(**)* *.000*	*.544(**)* *.000*	1	*.440(**)* *.000*	−.016 .424	*.182(**)* *.000*
Phenomenon Corr. Pearson p	*.156(**)* *.000*	*.432(**)* *.000*	*.440(**)* *.000*	1	.001 .977	*.254(**)* *.000*
Author Corr. Pearson p	*.095(**)* *.000*	.010 .620	−.016 .424	.001 .977	1	*.134(**)* *.000*
Rating Corr. Pearson p	*.298(**)* *.000*	*.194(**)* *.000*	*.182(**)* *.000*	*.254(**)* *.000*	*.134(**)* *.000*	1

$N = 2408$
* Correlation is significant at level 0.05 (bilateral).
** Correlation is significant at 0.01 (bilateral).

Going into greater detail, we look at correlations between data by texts, as in Table 7:

Table 7 Correlations 1 (for texts)

Corr.	ST	Author	ORT	SS	CS	SINT	FS	NMS
ST *p*	1	.112 .281	.111 .284	–.099 .340	.126 .224	*–.459(**)* *.000*	.170 .099	.022 .836
Author *p*	.112 .281	1	–.012 .905	–.017 .871	.024 .814	–.109 .292	.073 .484	.094 .364
Ort *p*	.111 .284	–.012 .905	1	*.233(*)* *.023*	*.235(*)* *.022*	*.251(*)* *.014*	–.170 .100	–.016 .876
SS *p*	–.099 .340	–.017 .871	*.233(*)* *.023*	1	.092 .378	*.208(*)* *.044*	.084 .419	–.038 .712
CS *p*	.126 .224	.024 .814	*.235(*)* *.022*	.092 .378	1	–.053 .612	–.065 .533	–.053 .611
SINT *p*	*–.459(*)* *.000*	–.109 .292	*.251(*)* *.014*	*.208(*)* *.044*	–.053 .612	1	*–.295(**)* *.004*	*–.259(**)* *.011*
FS *p*	.170 .099	.073 .484	–.170 .100	.084 .419	–.065 .533	*–.295(**)* *.004*	1	.133 .199
NMS *p*	.022 .836	.094 .364	–.016 .876	–.038 .712	–.053 .611	*–.259(*)* *.011*	.133 .199	1
OM *p*	–.186 .071	–.124 .230	–.132 .202	–.098 .346	.012 .908	–.076 .464	–.120 .246	–.090 .386
LEX *p*	–.154 .136	.079 .447	–.093 .371	–.053 .613	–.057 .586	.165 .109	–.053 .613	–.072 .487
EST *p*	*–.370(*)* *.000*	–.067 .518	–.029 .779	–.026 .802	–.104 .316	*.205(*)* *.047*	–.099 .340	.002 .982
OTP *p*	.032 .757	–.065 .531	–.003 .977	–.012 .911	.089 .393	–.052 .615	–.093 .368	–.090 .383
VAL *p*	*.625(**)* *.000*	–.018 .864	–.116 .262	*–.474(**)* *.000*	.010 .920	*–.555(**)* *.000*	–.031 .762	.060 .561
Gram *p*	.196 .057	–.073 .485	–.119 .253	*–.349(**)* *.001*	.036 .726	*–.297(**)* *.003*	*–.214(*)* *.037*	.161 .120
Int *p*	.167 .105	–.080 .441	–.165 .111	*–.302(**)* *.003*	–.084 .418	*–.215(*)* *.036*	*.240(*)* *.019*	.102 .328
Rating *p*	*.274(**)* *.007*	.104 .315	*–.365(**)* *.000*	*–.542(**)* *.000*	–.066 .523	*–.426(**)* *.000*	.024 .817	.063 .546

OM	LEX	EST	OTP	VAL	Gram	Int	Rating
−.186 .071	−.154 .136	−.370(**) .000	.032 .757	.625(**) .000	.196 .057	.167 .105	.274(**) .007
−.124 .230	.079 .447	−.067 .518	−.065 .531	−.018 .864	−.073 .485	−.080 .441	.104 .315
−.132 .202	−.093 .371	−.029 .779	−.003 .977	−.116 .262	−.119 .253	−.165 .111	−.365(**) .000
−.098 .346	−.053 .613	−.026 .802	−.012 .911	−.474(**) .000	−.349(**) .001	−.302(**) .003	−.542(**) .000
.012 .908	−.057 .586	−.104 .316	.089 .393	.010 .920	.036 .726	−.084 .418	−.066 .523
−.076 .464	.165 .109	.205(*) .047	−.052 .615	−.555(**) .000	−.297(**) .003	−.215(**) .036	−.426(**) .000
−.120 .246	−.053 .613	−.099 .340	−.093 .368	−.031 .762	.214(*) .037	.240(*) .019	.024 .817
−.090 .386	−.072 .487	.002 .982	−.090 .383	.060 .561	.161 .120	.102 .328	.063 .546
1	−.260(*) .011	.160 .122	−.040 .697	−.044 .669	.064 .535	.024 .816	.161 .118
.260(*) .011	1	−.286(**) .005	−.012 .907	−.265(**) .009	−.006 .953	.027 .798	−.029 .781
.160 .122	−.286(**) .005	1	−.040 .703	−.353(**) .000	.066 .523	−.021 .838	−.180 .081
−.040 .697	−.012 .907	−.040 .703	1	−.061 .555	.056 .590	.097 .349	−.040 .702
−.044 .669	−.265(**) .009	−.353(**) .000	−.061 .555	1	.614(**) .000	.483(**) .000	.637(**) .000
.064 .535	−.006 .953	.066 .523	.056 .590	.614(**) .000	1	.763(**) .000	.570(**) .000
.024 .816	.027 .798	−.021 .838	.097 .349	.483(**) .000	.763(**) .000	1	.526(**) .000
.161 .118	−.029 .781	−.180 .081	−.040 .702	.637(**) .000	.570(**) .000	.526(**) .000	1

On the basis of these correlations, neither manual (clusters) nor automatic (principal components) processing provide associations able to confirm or even reflect common assumptions in prevailing models of translation competence (Bell 1995, PACTE 2001). In spite of this, there appears to be a significant ($p < .01$) and high (.625) correlation between the ST and the number of valid proposals, suggesting that the acceptable number of translations made by the students increases over time; however, the huge difference between quantities of texts (five) and students (25) make it advisable to submit these findings to further verification.

Given that, as noted, we do not seem to obtain any clear organizing concept, we sought to determine by means of a linear regression which factors might be the most relevant for translation ratings, expressed as a numerical score over 10. In this regard, it should be noted that the rating is not obtained by holistic procedures, but through a formula based on predetermined weighing operating on the amount of each phenomenon or mistake present in the text (Romana 2005).

Looking at the data by texts, the item most influential on the final rating is the amount of senseless translations (SS, *sinsentidos*), which accounts for a 29.4 per cent of the score (Table 8).

Table 8 Specific weight as to rating

Model summary

Model	R	R squared	Corrected R squared
1	.542(a)	.294	.286
2	.630(b)	.396	.383
3	.655(c)	.429	.410

(a) Predicting variables: (Constant), SS

(b) Predicting variables: (Constant), SS, SINT

(c) Predicting variables: (Constant), SS, SINT, ORT

Dependent variable: Rating

So combined, these three factors are able to account for a 42.9 per cent of the final score. The list of variables that have been excluded due to their inability to predict the score are ST, author, CS, FS, NMS, OM, LEX, EST and OTP.

Let us call to mind that the variables SINT and SS did prove to be highly correlated in the previous processing, which leads us to assume that they will belong in the same kind of natural group. There are two more variables in this same case, the grammaticality and intelligibility of the proposed translation. Moreover, taking into account that, contrary to intuitive expectations, the author (that is, the student responsible for the translation) has no predictive power over the score or mark of the whole TT, we seem to face here a number of intriguing results which should certainly be either falsified or verified and, in this last case, also explained. As a tentative beginning, we will make a first attempt at the formulation of candidate hypotheses.

According to all previous results, we ruled out variables without a statistically significant correlation, and are left with the following elements (Table 9): SS, SINT, LEX, EST, grammaticality, intelligibility and rating.

By manually carrying out a cluster analysis, we have eventually been able to establish two major groups, one of which would in turn relate to a third sub-group of a lower order. First we have one cluster *grammaticality-intelligibility*, highly correlated by 0.763 ($p < 0.01$), both items being closely associated with rating (respectively 0.570 and 0.526). A second group consists of SS and SINT, inversely correlated with rating (– 0.542 and – 0.426 respectively). Finally, we draw a third group, independent of score and consisting of LEX and EST (0.286), marked by a low but significant bivariate correlation.

Things are now starting to appear a little clearer. On the one hand, there is probably one component governing sentence grammaticality / intelligibility, along with syntax and semantics, the main factors conditioning score. On the other hand, we can also discern a consistent pattern linking lexicon and style, which are not elements particularly important in the final result.

Table 9 Correlations 2 (for texts)

	SS	SINT	LEX	EST	GRAM	INT	RATING
SS Corr. Pearson *P*	1	*.208(*)* *.044*	−.053 .613	−.026 .802	*−.349(**)* *.001*	*−.302(**)* *.003*	*−.542(**)* *.000*
SINT Corr. Pearson *p*	*.208(*)* *.044*	1	.165 .109	*.205(*)* *.047*	*−.297(**)* *.003*	*−.215(*)* *.036*	*−.426(**)* *.000*
LEX Corr. Pearson *p*	−.053 .613	.165 .109	1	*.286(**)* *.005*	−.006 .953	.027 .798	−.029 .781
EST Corr. Pearson *p*	−.026 .802	*.205(*)* *.047*	*.286(**)* *.005*	1	.066 .523	−.021 .838	−.180 .081
GRAM (aver.) Corr. Pearson P	*−.349(**)* *.001*	*−.297(**)* *.003*	−.006 .953	.066 .523	1	*.763(**)* *.000*	*.570(**)* *.000*
INT (average) Corr. Pearson *p*	*−.302(**)* *.003*	*−.215(*)* *.036*	.027 .798	−.021 .838	*.763(**)* *.000*	1	*.526(**)* *.000*
RATING Corr. Pearson *P*	*−.542(**)* *.000*	*−.426(**)* *.000*	−.029 .781	−.180 .081	*.570(**)* *.000*	*.526(**)* *.000*	1

$N = 95$
* Correlation is significant at level 0.05 (bilateral).
** Correlation is significant at 0.01 (bilateral).

On the basis of Table 9 results, a factor analysis (Tables 10 and 11) extracts three main components: (1) grammaticality and intelligibility; (2) SS, SINT and ORT, and (3) EST and LEX. Accordingly, we conclude that the problems may be divided along the following lines: (a) general readability of the text, which would explain the first component; (b) drafting, which involves essentially a different factor, the competential loss, which could account for the link between semantics, syntax and spelling, and (c) stylistic ability and register.

Table 10 Factor analysis (1)

Matrix of components (a)

	Component		
	1	2	3
SS	*−.609*	−.128	.214
SINT	*−.542*	.445	.330
Average grammaticality	*.848*	.101	.379
Average intelligibility	*.823*	.094	.370
EST	−.038	*.773*	.032
LEX	−.011	*.757*	−.193
ORT	−.415	−.093	*.765*

Extraction method: analysis of main components.

(a) 3 components extracted

As we can see in the first matrix, in the first array the saturation falls mainly within the first component, thus supporting analysis validity.

Table 11 Factor analysis (2)

Rotated component matrix (a)

	Component		
	1	2	3
SS	−.433	−.087	.488
SINT	−.251	.467	.565
Average grammaticality	.930	−.006	−.095
Average intelligibility	.902	−.010	−.090
EST	.073	.768	.061
LEX	−.017	.767	−.148
ORT	.011	−.111	.868

Extraction method: analysis of main components.

Rotation method: Varimax-Kaiser standardization.

(a) Convergence emerged in 4 iterations.

5 Conclusions

The study shows that, in this group of students, there is seemingly some factor not accounted for by any *a priori* theoretical models: it probably (a) affects both grammaticality and intelligibility of the formulations of *all* students, and (b) links together syntax and senseless formulations (SS), two phenomena appearing in close association with one another within the texts.

We dare hinge on these tentative results to try a bolder explanation, which should ideally be developed and submitted to sharp verification processes. If we cannot take hold of current modelization in order to describe translation behaviour in first-years, a closer analysis of the phenomena called SS and SINT has led us to propose a certain psychological factor, which we have called 'competential loss', in answer to the brain effort required in translation: mind powers are suddenly depleted by the exercise. In his 'tightrope hypothesis' Gile (2009) explains how in interpretation there is a 'spillover effect' when the brain's processing capacity is suddenly unable to cope with an extra effort which is required of it, seeing as interpreters are already working to the maximum of their ability. In a somewhat similar vein, we have seen that first-years tend to produce structures and wordings not natural in a native speaker, which seem to reveal a sudden drop in active linguistic competence.

Therefore, we tentatively propose that there must be a partial or whole suspension of active language competence in the mother tongue, using the notion of discourse competence in the sense of Swain (1985). We are facing a binary error (Pym 1992) not related to the understanding of the SL or ST, but to the production of ungrammatical clauses, sentences or even paragraphs in a TL which happens to be the native language of the student.

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MARÍA BRANDER DE LA IGLESIA

Fit to be shared? Measuring the acquisition of ethical awareness in interpreting students

1 Introduction

In 1976, at a time when 'terrorist activities were rampant' (Hauptman 1998: 292), Prof. Robert Hauptman undertook a simple experiment in several libraries where he asked the reference librarian for information on how to construct a small explosive device, specifically about the properties of a chemical called cordite and whether a small amount would blow up a suburban house. Of the 13 librarians queried, as Hauptman (ibid.) recalls, 'not one refused to supply the information on ethical grounds', although 'some were more helpful than others'.

What Hauptman (ibid.: 295) was trying to show was that 'aiding and abetting a serious crime in the name of [...] a dubious commitment to information dissemination and then claiming that a professional organization's code calls for this, is an abjuration of personal responsibility and a highly unprofessional act'. His was one of the first experiments in what was later named 'information ethics', the field studying ethical approaches to the use of new technologies in the information era. At that time, librarianship in the United States was a thriving profession, and scholars did not yet much concern themselves with moral dilemmas in training librarians.

Indeed, students are empowered through training to become future professionals. At university, very few of them will be trained to become scholars or researchers in their area of study; this is probably the reason why students tend to choose degrees where it is believed jobs are easily available after graduation, as has been the case of Translation and Interpreting Studies in Spain for the last few years. Technical training, however, is not the main purpose of universities. Lecturers may have the moral responsibility of remaining in contact with research and the improvement of society through the use of their knowledge, transmitting these values in their teaching (Hortal 2002: 72). In order to fulfil their purpose, universities and any other educational institutions must provide space for ethical awareness among staff and students. Ethics and didactics are cross-disciplinary fields applicable to every profession, and are therefore present in such educational entities in the form of subjects like deontology.

However, according to authors like Harris (2010: 164) there exists nowadays an intellectual and moral emergency whereby those who think there are truly right answers to moral questions are mostly religious demagogues who think the Universe is 6,000 years old; everyone else seems to believe there is something suspect about the concept of moral truth (Harris 2010: 27).

Moral thought plays an important role in the well-being of humans, and quantifying it, as Harris suggests, would be possible, however complex. This could be done not only as a cost-benefit analysis, such as those which are carried out for business ethics (Schreiner 2003; Maines 2008; Cortina 1994), but also by measuring ethical decisions which influence states of the human brain.

Taking up Harris' cue, this paper seeks to study whether measuring acquisition of specific competences in ethical awareness of a group of interpreting students is necessary. We will first define our objectives when conducting this experiment, as well as the methodologies involved. We will then present preliminary data obtained and develop new ideas brought forward as a result, including plans for future research. Finally, we will ask whether thinking about ethics in terms of human well-being and cooperation should be applied to teaching and learning in our profession.

2 Why is it desirable to measure ethics?

Trying to quantify the acquisition of ethical awareness in a group of interpreting students was the result of the realization on the part of the lecturer that there was a problem with the way ethics was being learned/taught in her interpreting class. The main objective of the initial action research cycle planned was to solve the lack of ethical awareness in a group of students who, in spite of having received ethical training in theory, did not seem capable of applying this knowledge to specific case studies in a critical manner.

The notion that ethical awareness could be measured in interpreting students took shape after conversations with colleagues about assessment instruments and the perusal of the literature on applied ethics. Attempts at measuring or quantifying ethics-related constructs in professional settings include testing accuracy, measuring ethical awareness in patients and health workers, quantifying the importance given to ethics by businessmen, etc. The translator/interpreter can also be an entrepreneur, a business owner, communicator, mediator/social worker, volunteer, and much has been written about ethical stances in all these professions. A significant difference in ethical approaches, values and the importance given to ethical dilemmas was found between two large groups, the first comprising medicine, healthcare-bioethics, humanitarian action, social work and teaching; the second, among others, business, translation and interpreting, journalism and engineering.

A preliminary study (Brander de la Iglesia 2010b) established definitions, distinguishing deontology and ethics in internalistic and externalistic perspectives within applied ethics (Beauchamp 2003), in order to propose a coherentist approach in the teaching and learning of interpreting. The main objective of the exercise was to improve the teaching and learning of ethics in interpreter training by trying to take the lecturer and class to a third level of metaethics; the ethics of teaching translation and interpreting (Brander de la Iglesia 2010b).

3 Using action research as a methodological approach in applied ethics

From October to November 2010, two groups of third-year consecutive interpreting students were asked in the classroom whether they could easily tell the difference between 'deontology' and 'ethics' after having read about key concepts at home and being prompted by the teacher for reactions. Then, they were encouraged to think of an extreme situation where deontological codes could be broken ethically. In one group, a student suggested a hypothetical situation where an interpreter was sworn to secrecy by a client, and as a result she and the defendant's lawyer were the only people to know the client had purposely killed someone. The client was acquitted. Should the interpreter take this knowledge to her grave? The class was divided; moral judgements were made about the victim, the killer and even the lawyer. Still, some students defended secrecy even if the victims were children.

Revealingly, interpreting students have no intellectual problem with learning or memorizing the theoretical difference between two concepts. They can learn by heart, understanding the contents, and get all the questions right. This is why it would have been too simple an experiment if we were to try to teach the difference between deontology and ethics to a group of students and then test them to see whether they had acquired the theoretical knowledge. The real difficulty arises when the theory has to be applied to a case study, real or imaginary, for then the students are no longer sure about the difference between ethics and deontology.

When specifying exactly what the researcher wants to quantify, it is essential to first ask why one would wish to quantify ethical awareness. The purpose of this study was not to instil in the students' minds an alternative set of values chosen by the lecturer, for this would be prescriptive and contradict what the experiment meant to show was wrong. Rather, the point of trying to quantify ethical awareness is to improve our environment and society. Giving them a solution would be no better than giving them a prescriptive code; the lecturer would be manipulating them if she told them what to think. Why would her set of values be better than say, moral prescriptions which will perhaps make them successful entrepreneurs in the near future? Perhaps, if the students were indeed aware of the stakes involved, they would willingly choose a set of values in accordance with business ethics and not with values found in other fields such as communication or social work.

The approach had to include the use of different methodologies and perspectives, both in terms of research and in the teaching and learning situation, which changes constantly with group dynamics and the environment. The main objective was to change the object of study at the same time, in order to improve the students' ethical awareness. Action research allows for this. What is more, in an interpreting class there is a wide spectrum of techniques and valuable tools for the action researcher that can be made explicit about the speeches used, namely rhetoric, argumentation, political stances, the intention of the speaker, etc.

Thus, an improved action-research spiral was designed to quantify ethical awareness: first, a group of, this time, fourth-year students were presented with an extreme fictitious situation in the form of a case study (Brander de la Iglesia 2010a) and asked about the intentions of their characters, their motivations and the stakes involved; then they were asked as homework to read a few articles and definitions. Finally, a real-life case study was produced (ibid.) so that they could apply their ethical knowledge to reality in the profession.

In parallel to the customary ethical and deontological subjects treated – such as collaboration and teamwork, helping your boothmate, equality – readings about critical thought, argumentation, fallacies, propaganda and manipulation were included in the curriculum during self-study hours. During assigned lab hours a more technical, or traditional, interpreting class took place. According to the essays written by the students, they thought awareness of critical thought theories was of essence to interpreting studies as well as to the profession and life in general.

The students were then asked to apply this theoretical knowledge to a real-life case study and to identify possible ethical dilemmas from a critical perspective, trying to see the point of view of the various people involved. Preliminary results were lacklustre, as shown in Figure 3, notably when it came to understanding conflicting opinions and applied awareness about the difference between ethics and deontology.

4 Preliminary results and future research

The teacher had previously identified at least ten ethical issues in the case study presented to the students (D1 to D10). Out of the twelve students who started the course, one had to opt out for personal reasons, leaving eleven (S1 to S11).

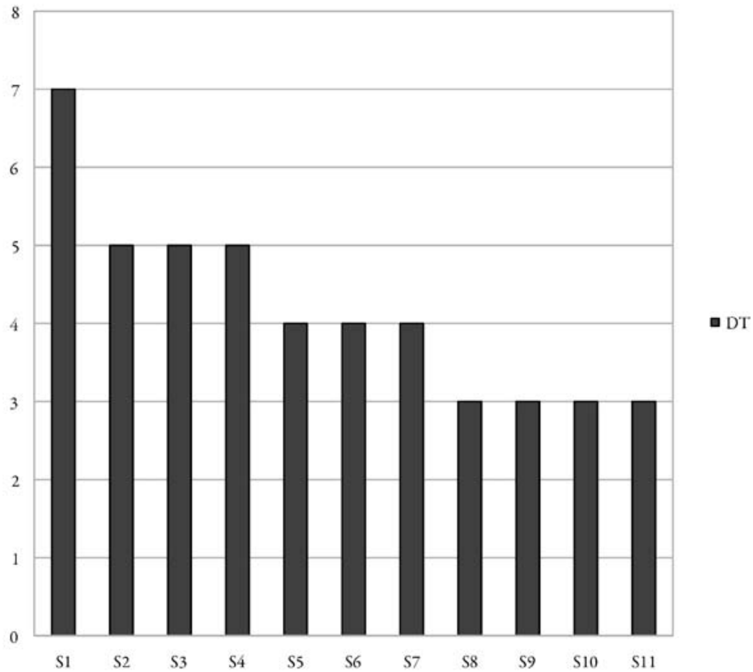

Figure 3 DT (number of ethical dilemmas found) per student

Only one student (S1) found at least seven ethical problems in the case study portrayed; three students (S2-S4) identified five ethical dilemmas; three more students (S5-S8) spotted 4 ethical issues and the remaining four students (S9-S11) noticed just three, as shown in Figure 4.

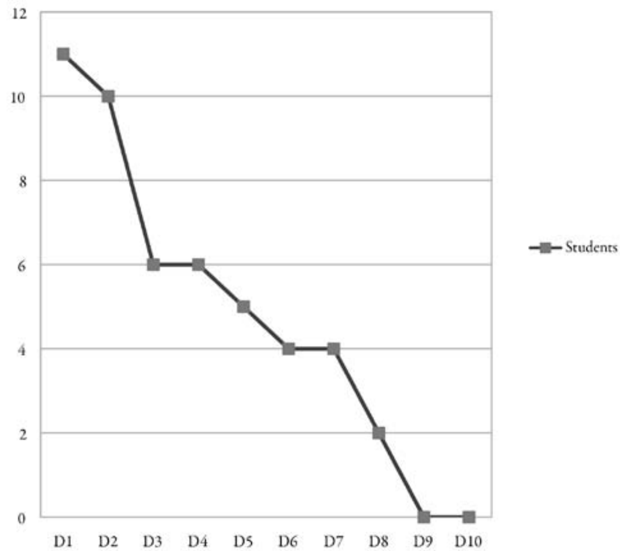

Figure 4 Number of students who found each ethical dilemma

As a general rule, students seemed keener to identify breaches of 'the deontological code' (as some of them still called it) than moral issues, suggesting that they were still hearing such terminology in other settings or subjects. For example, out of five students who considered worth mentioning that a lady involved in the case study needed money to support her family, only three (S1, S2 and S5) thought it was ethical to choose her as a boothmate; the other two were against helping the lady in a difficult situation (although one of them had misunderstood and thought the lady was being exploited). Yet, all the students mentioned that it was a breach of the unwritten deontological code to charge €400 instead of €300 for an interpreting job (i.e. more money than was the custom, and not less). Only one student (S1) thought, in a critical manner, that perhaps asking for more money was the opposite of dumping and could in fact help the profession. Ten out of eleven students mentioned the choice of boothmate as an ethical issue. Only five students recognized an ethical issue linked to performing relay interpreting or employing a native interpreter.

All of them ignored the fact that a client's name and address had been forwarded to a third party, thereby disclosing personal information without the client's permission, to give but one example.

The results also showed that, when applied to a case study, the ethical awareness of the students had not been changed by careful explanation and study of differences between ethical and deontological concepts. As is often the case when undertaking action research in an educational context, the objects of the study change and the situation is changed as the students' critical minds develop; the objective of the study also evolves as the action alters the situation. In this instance, the next objective pursued was the simple improvement of these students' ethical awareness.

Two more action research sessions were then undertaken; the first as a regular part of the teaching and learning process, dealing with issues tackled as well during the technical interpreting training sessions; the second, in the form of a role-play exercise, again using the case study with the same 10 ethical dilemmas (see Appendix). The students had to put themselves in the shoes of people whose intentions and interests they had least identified with in the case study. They were then able to identify the greatest number of ethical problems after having found they could defend a point of view they had first considered opposite to their own, suggesting that more emphasis should be put on the development of empathy and inter-relational competences in future research.

The students asked more than once for the teacher's answer to the moral dilemmas discussed. Using a critical pedagogy approach, the lecturer in turn gave an explanation on why many of the issues did not have a right or wrong answer, but rather different perspectives. Students understood this for a while, but again asked for the teacher's input in subsequent sessions. It took them a long while to grasp that a traditional top-bottom approach to teaching was different to the action researcher's role in critical pedagogy, where the main purpose is to make them think for themselves and become empowered. Another study on motivation and manipulation in the teaching of interpreting is underway, with the aim of searching for alternative ways to make the students critical about the lecturer as well as the structures they belong to and the ideological use of deontological codes (Kultgen 1998).

Forthcoming research will include triangulation within the action research spiral by means of an online questionnaire, focusing on ascertaining whether the students can think critically and empathically about deontological and/or ethical issues. In subsequent academic years, control groups can be added in classes of different language combinations, including students who have chosen translation rather than interpreting as their main curricular activity. The study would considerably improve if it included ethical awareness in lecturers and interpreters as compared to the students' or to other professionals such as judges or the police.

Finally, it may prove worthwhile to look into the relationship between quality and ethics. Does quality improve with an ethical understanding of the profession of interpreting? This could be done from different user expectations, including as well that of lecturers of different subjects within Translation Studies.

5 Concluding remarks

Apprentices are usually taught to abide by professional codes, in a similar way that interpreters sometimes learn techniques in 'the medieval tradition of the master teaching the apprentice' (Pöchhacker 2010). Philosophers and experts in applied ethics have traditionally been alone in wondering whether professional codes are indeed ethical. Can such a thing as an unethical professional code exist? What happens when our moral values are at odds with traditional professional codes? The answer to this question probably depends on the fact that the ethos of a profession changes with the times.

When 'good', as in 'virtuous', is compatible with 'good', as in 'excellent', the concept of 'fairness' plays an important role in the definition of quality; if an excellent interpreter is also a 'good' person, capable of empathy, aware of social justice and, among many other issues, a team player and a helpful boothmate, he or she will be considered highly by his/her peers and may become more successful in business.

The same might apply to the excellence of interpreter education and institutional improvement from a metaethical perspective. For example, if educational institutions also serve as interpreting agencies, it seems unlikely that students in any field will defend student rights after an infringement if they think their lecturers are the only ones who can give them a job in the near future. Thus, students may still be saying what they think the lecturer wants to hear, and perhaps any beliefs or research of this sort should be validated again once they have finished their studies and authority is no longer an issue.

Only time will tell whether this experience has made students more critical and empowered to think critically, or whether in some cases they have simply become aware of other people's interests and motivations and have as a result become empowered to use their critical thought to pursue their own interests. Even if it were so, this would not pose an ethical problem for the lecturer because the students will have learned to identify manipulation and become conscious of it. Yet, most importantly, if they are now indeed conscious, do they care? How does this affect them? It still remains unclear whether ethical behaviour can be *un*learned or forgotten as environments change, whether manipulation occurs unavoidably in teaching as it does in communication, and whether it is indeed ethical on the part of a lecturer to think that his or her own set of values is better than another's.

Becoming more ethically aware, or feeling more empathy towards differing opinions, does not, however, imply that individuals are prepared to take action. It is still to be proven whether improving students' empathy is enough to empower them into taking moral actions and change certain traditions or deontological codes.

It will perhaps take a few more years for lecturers and professionals to realize the implications of this, and that teaching interpreting students deontology or 'how to find a job' does not encourage critical thinking or empathy towards fellow colleagues, clients and, most importantly, other human beings. In a spirit of self-reflection and critical pedagogy, rather than speaking of a 'set of values' and giving students straightforward answers with regards to ethical dilemmas, perhaps it would be desirable for the lecturer to ask them instead: 'What makes you think this – or any lecturer's – moral values are fit to be shared?'.

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Appendix: Ethical dilemmas found in the case study

1. Laura's colleagues treat her unrespectfully because she is a potential competitor.
2. Laura asks her former student Susan to be her boothmate for an interpreting task.
3. Susan is pregnant and her husband has lost his job.
4. Laura sends an e-mail to Rémy, the President of the Association d'Interprètes de Besançon, forwarding him the client's name and e-mail address.
5. Laura and Susan will charge €400, instead of €300, for half a day's interpreting.
6. Laura and Susan are native speakers of English, and the other interpreters are not.
7. Laura and Susan have received formal interpreting training into English.
8. The unwritten code of the group of interpreters does not correspond to Laura and Susan's idea of ethical behaviour. They do not belong to the Association, although they work in the same region.
9. Laura receives a nasty e-mail from Nathalie, one of her colleagues, accusing her, in the name of a group of fellow interpreters, of being *unethical* (sic).
10. Laura keeps quiet about her future interpreting jobs with Susan.

Inhabited history

LUIS PEGENAUTE RODRÍGUEZ

United notions: Spanish translation history and historiography[1]

1 History and historiography of Spanish translation

Berman (1984: 12) stated, in a much cited phrase, that 'the constitution of a modern history of translation is the first task of a *modern* theory of translation'. Verdicts of a similar nature have also been reached by Bassnett (1980: 38), Lambert (1993: 22), Delisle (1997–1998: 22), Delisle and Woodsworth (1995: xv), etc. If we accept Berman's words, we will have to acknowledge that researchers in Spain appear to have applied themselves diligently to laying the foundations of a modern Spanish theory of translation, as works of a historical nature (whether they be the study of a past translation, translated author, translator or translation theorist) play a leading role within the rich bibliography produced in the discipline. Historical approaches to translation take pride of place in the numerous debates, conferences, meetings and other scientific encounters on translation, as well as within specialist journals and anthologies, case studies and doctoral theses on this subject. It has to be said, therefore, that the study of translation throughout the history of Spain (or, if one prefers, the study of the history of Spanish translation or of the Spanish history of translation) is experiencing a boom worthy of attention.

1 This paper has been carried out within the framework of CEDIT (*Centro de Estudios del Discurso de Traducción*) activities, the research group supported by the Generalitat de Catalunya, as well as within the framework of the research project FFI2009–13326-C02–02 of the Spanish Ministry of Science and Innovation.

It is true that research is too often scattered or fragmented and that cooperation between research teams is ever more necessary in order to contribute towards a general overview. Furthermore, not enough attention is given to certain issues, such as, for example, translations carried out outside the country (in exile, for example), the phenomenon of non-translation (due to censorship or general translation policies), translations not published in book form (many of them undertaken anonymously and for pragmatic reasons in contexts such as diplomatic offices, military expeditions, monasteries, scientific societies, etc.), the use of translation as a teaching tool (in the learning of both classical and modern languages), the tools of translation (availability of lexicographical and documentary resources), cooperation between translation teams which are not clearly identifiable (as was the case in the so called Toledo school of translators), etc.

There is also a shortage of historiographical contributions which take a systematic and integrated analytical approach, with a clear definition of the field of study and methodological precision. And, as Woodsworth (1998: 101) pointed out, it is essential to distinguish between the 'history of translation' – understood as a narrated series of past events – and 'historiography', which is a discourse on historic data following certain organizing and analytical principles.[2] It is necessary, therefore, to distinguish between the object of study and the study constructed around it (although this very discourse can also be an object of research). In this respect, we could say that we have not yet constructed a history of the histories of translation in Spain. Thus it would be necessary to make a chronological collection of the different discourses which have studied the way in which translation has been undertaken in Spain (for example, bringing together the two landmark works *Ensayo de una biblioteca de traductores españoles* [*An Attempt at Constituting a Library of Spanish Translators*] by Pellicer and Saforcada in 1778 and *Biblioteca de traductores españoles* [*Library of Spanish Translators*], an encyclopaedic work in four volumes assembled by Menéndez Pelayo a hundred years later, between 1874 and 1878). It

2 To study the difference between the history and historiography of translation see Lambert (1993), Woodsworth (1998) and Apak (2003).

would also be necessary to give this study an international perspective, bridging the gap by bringing Spanish discourses into relation with others of a similar nature, such as that of the Frenchman Daniel Huet, in his work *De interpretatione* (1661) or that of the Englishman Samuel Johnson, in his *Lives of the English Poets* (1779–1781), although in both cases translation is not the main focus. The object would therefore be to contribute to a general history of the histories of translation. Finally, although given its recent development, the most difficult or demanding to achieve, it would be necessary to think of the, probably, future possibility of a history of the historiography around translation, examining how theoretical constructs presented as models of the study of the history of translation have varied over time.

The truth is that studies of a historiographical nature are both very recent and scarce. Those which are most useful for the student of translation in Spain can be divided into four groups: historiographical studies of a general nature with occasional reference to Spain, such as in Lepinette (1997), López Alcalá (2001), Pym (1998), Sabio Pinilla (2006), Vega (2006) and Lafarga and Pegenaute (forthcoming); specifically Spanish historiographical studies, such as in Pym (2000); introductory and complementary methodological studies on the history of Spanish translation, and in particular the accompanying paratext, such as in Ruiz Casanova (2000) and Lafarga and Pegenaute (2004); and finally, metahistoriographical studies on translation in Spain, such as those by Santoyo (2004), Lafarga (2005), and Pegenaute (2010), although it is not clear if these can be clearly differentiated from more historiographical studies *per se* or if the first merge into the latter, or into those which, in fact, analyze, contrast and weigh up historiographical studies, evaluating their potential and limitations. The majority of these studies have revealed, not always explicitly, how different histories of translation display several basic shortcomings: firstly, a lack of focus in the object of study, such as the actual concepts of translation and translator; secondly, certain problems of a methodological nature, which are largely a consequence of not paying enough attention to Lambert's (1993: 4) admonition to avoid two extremes when studying the history of translation: (a) simply borrowing historical and historiographical frameworks coming from other disciplines (as for example literary history, linguistics, etc.); (b) considering that translation (whether viewed as process or product) constitutes something intrinsically unique which has nothing to do with the general characteristics of a culture or society. These methodological problems have brought about certain inconsistencies in the segmentation of time and space. Thus these are the four areas I propose to tackle here: on the one hand, the objects of study, that is to say the translations and the translators, and on the other hand, the methods used to study them, in particular, the periodization of time, and the delimitation of the geographical surroundings.

2 Objects of study: The translations

It is important to have specialized translation inventories at our disposal in order to carry out research, though in some cases we have real difficulties in defining our terms. A particularly clear case is visible in the context of theatre. To confine ourselves to just one particular epoch, e.g. the Romantic era in Spain, our task is not only complicated by the immense quantity produced, with a vast number of works written, adapted, translated, and staged, but also by the fact that the translation historian comes up against an ontological problem, as it is not always possible to establish with complete certainty the works' degree of originality, dividing those which are entirely original from those which are imitations, adaptations, or translations. One has to be aware that the different practices of rewriting obey widely varying ethical and aesthetic codes over time (for example, in the case of translation, the legitimacy of working from intermediate versions, the possibility of manipulating the original text according to ideology, or the propriety of applying cultural filters aimed at helping the target audience to recognize the work as set within a familiar context). There are frequently questions over authorship (or, perhaps, degree of originality): to what extent is the translator worthy of the title of creator? In what way is this dividing line modified from a diachronic point of view?

Researchers into translation of dramatic works see their research complicated yet further by the frequent overlap of genres: from novel to theatre (and vice versa), from poetry to theatre, etc. And on top of all that, there is the problem of the interrelation of the stage and the publishing house, as often works were translated which were not staged, and works staged which were never published in the form of translation.[3] By way of example, in order to illustrate the occasionally fragile frontier which exists between creation and recreation, we can cite the case of Larra, who on occasion sought inspiration in a foreign work and created a new and supposedly independent text (e.g. *No más mostrador* [*No More Counters*], presented as an 'original comedy', when in reality it was an adaptation of *Les Adieux au comptoir* [*Goodbye to Counters*] by E. Scribe). If we have translations which pass for original works we must not forget the occasional presence of their opposite, i.e. pseudo-translations. These are texts presented as translations, when in reality they are original texts, and thus turn upside down the traditional hierarchical relationship between original text and translation. Although this is obviously a narrative resource with little attempt to commit fraud, it is true that in some cases they may be difficult to classify. The best-known pseudotranslation is obviously *Quixote* by Cervantes (1605) but we could also add *Tirant Lo Blanch* by Joanot Martorell (c. 1465), *Espejo de príncipes y caballeros* [*Mirror of Princess and Knights*] by Diego Ortúñez de Calahorra (1555), and *Guerras civiles de Granada* [*The Civil Wars of Granada*] by Ginés Pérez de Hita (1595), and in more recent times *Mrs. Caldwell habla con su hijo* [*Mrs. Caldwell Speaks to Her Son*] by Camilo José Cela (1953) and *La tesis de Nancy* [*Nancy's Thesis*] by Ramón J. Sender (1969).[4]

The researcher's challenges become more severe in direct proportion to the period of time which separates him or her from the object of study. Throughout the Middle Ages, for instance, the texts were translated from very diverse originals; on many occasions from texts to which a considerable number of glosses have been added. Translators frequently added

3 To study the issues surrounding the cataloguing of Romantic theatre see Romero Tobar (1994: 243–55).

4 To study the issue of pseudotranslation, see Santoyo (1984).

their own comments, corrected and amended the text, thus perpetuating these changes and interpolations when the translated text was later used as the source, as when Latin authors start to be translated from French and Italian versions. In other cases, it was the scribe who introduced the changes when revising the version which had been dictated by the translator. The Christianization of pagan texts, using domesticating adaptations, was also frequent. Furthermore there are many cases in which the originals have been lost (Rubio Tovar 1997). These problems of ambiguity are also found, albeit less so, in later epochs: Burke (2005: 29) reminds us how at the height of the Renaissance the title page of the Spanish version of Garzon's *Piazza* stated that this was a work 'in part translated from the Tuscan and in part composed'.

3 Objects of study: The translators

Despite the obvious fact that translators are the true creators of the translation, it can be argued that only recently have they been the object of systematic study.[5] Let us look at some exceptions and analyse why they can become, on occasion, such elusive figures. In his manual on methodology in the history of translation, Pym (1998) gives translators a privileged place in historic research. In a later paper, Pym (2000) proposes two fundamental principles when studying historiographical method in the Spanish tradition: on the one hand, the expedience of studying translators before translations; on the other hand, he emphasizes their character as true inter-

5 With the purpose of giving a desirable visibility to Spanish translators Lafarga and Pegenaute (2009b) have published an encyclopaedic *Diccionario histórico de la traducción en España* with a total of 850 entries drawn up by 400 specialists, referring both to foreign writers (with the aim of studying the way in which they have been translated) and to Spanish translators, into Castilian as well as into Basque, Catalan and Galician. See Lafarga and Pegenaute (2009a) for an explanation of the guiding principles of the work.

cultural mediators, who cannot be placed in any one social or geographic context, making it difficult to pigeon-hole them. This seriously calls into question Toury's assertion (1995: 23–39), held unquestioningly by so many descriptivist researchers, that translations, and by extension translators, are elements which can only be located within the target context. It is important to point out that there is a need for a real history of translators and in fact, translators could constitute as valid an organizing principle as original authors, original texts, or the contrasts between original texts and translations. The work of translators is in large measure invisible, as several contemporary theorists, such as Venuti (1995) have made clear. With the aim of creating the illusion of a work which can be read as an original, translations are often subjected to a process of domestication through which all trace of the translator's work is erased.

The translation tradition has rewarded those translations which do not read like translations, which is the same as saying that, paradoxically, translators have to be unnoticed in order to be noticed. This is the reason why translators occupy a position on the margins of society, despite their undoubted importance as cultural intermediaries. On occasion this invisibility is heightened by questions of gender as is the case, for example, in the translations into Spanish that María Lejarraga undertook together with her husband, the dramatist Gregorio Martínez Sierra, in which often all evidence of her involvement has disappeared. Quite apart from this invisibility, it is true that translators are sometimes difficult to locate due to their very condition of intermediaries, whose existence is situated metaphorically on the frontier between various cultures, playing a role in more than one of them, making it difficult to include them in hermetic catalogues. Let us take, for instance, the case of José María Blanco White, a Spanish priest turned Anglican, a liberal exile in the United Kingdom during the period of Absolutism, and prolific translator from English, French, German and Latin to Spanish, and from Spanish to English. It is also worth remembering the curious case of Juan María Maury, who supported Joseph Bonaparte, participated in the Bayonne Parliament, and emigrated to France in 1814. Maury compiled *Espagne poétique* [*Poetic Spain*](1826–1827), a work in which he presents his French translations of Spanish poetry since the fifteenth century, with biographical, historical and literary notes. His living outside Spain makes it difficult to clarify if Maury, Spanish translator as he undoubtedly is, should be studied from the perspective of the history of Spanish or French translation. Given the direct contact with the foreign language and culture, exile is a propitious context for carrying out translation, and for this reason it is no surprise that there have been so many translators amongst exiles, deportees, expatriates, refugees, émigrés and displaced persons. There is a large number of intellectuals in these diaspora and Abellán (2000) sets at 5,000 the number of intellectuals forced to emigrate in 1939, in the largest exodus in the history of Spain, though not the only one. Llorens (2003), himself forced into exile, reminds us that sadly this has been a constant in our country's history: the expulsion of the Jews in 1492, the emigration of converted and unorthodox Jews in the sixteenth century, the expulsion of the Moriscos between 1609 and 1613, the Jesuits expelled between 1767 and 1814, the emigrations of the supporters of the French in the Peninsular war in 1813, of liberals in 1814, a new wave of emigrations in 1823, those of the Carlists throughout the nineteenth century, the emigrations of the Progressives and Democrats in 1866, that of the Republicans in 1874, and of those under Primo de Rivera's dictatorship, and finally the exile of the Republicans in 1939.[6]

In many of these diaspora we can find important translators: thus, for example, Casiodoro de la Reina prepared his version of the Bible during his travels around Europe, fleeing the Inquisition (the so-called Bible of the Bear, published in Basel between 1567 and 1569). Cipriano de Valera, who revised and edited Casiodoro de la Reina's translation, also had to seek refuge in Switzerland and England. In other cases, the need for translation is caused by exile itself: this was the case of the expelled Jesuits Juan Andrés, Antonio Eximeno, Lorenzo Hervás y Panduro, Xavier Lampillas, Juan Ignacio Molina and Juan Nuix, who translated their work into Italian. In other cases exile makes it possible to use a target language which could not have been used in Spain. Andima Inbinagabeitia translated Ovid and Virgil into Basque during his exile in France and Guatemala; in 1948

6 See also Kamen (2007) for a comprehensive overview of the role of exiles on the the making of Spanish culture.

Plácido Castro, together with Lois Tobio and Florencio Manuel Delgado Gurriarán published a translation of English and French poetry into Galician in Buenos Aires; Xabier Benguerel was able to translate Victor Hugo, Valéry, Ronsard, Baudelaire and Poe into Catalan during the 1940s and 1950s in Santiago de Chile.

In addition to the Spanish translators who work abroad, there is also the opposite and equally problematic case which makes classification difficult: foreign translators who work in Spain. Pablo de Olavide, politician and writer, as well as translator, was born in Lima in 1725, but in 1752 moved to Spain for good, fleeing certain problems with the law in his country. It was here that he did all his work as a translator. He played a crucial role in the renewal of Spanish theatre as he was clearly opposed to refashioning older works, and promoted the translation of French works (he himself was responsible for translating Racine, Voltaire and Mercier). A further example is the writer and translator Gertrudis Gómez de Avellaneda who was born and lived in Cuba until the age of 22 but it was in Spain that she did all her work, including her adaptations of French plays. Obviously she was Cuban, but it is true that all her work as translator has more to do with a hypothetical history of Spanish rather than Cuban translation. Let us finish with what is probably one of the most problematic cases: the Inca Garcilaso de la Vega, the hybrid author (and translator) par excellence. Born in Cuzco in 1539, son of a Spanish soldier and an Inca princess, his first language was Quechua. At 21 he moved to Spain, with the aim of completing his education. It was in Madrid that he published his well-known translation of *Diálogos de amor* [*Dialogues of Love*] by Leon Hebreo in 1590, aimed at a Spanish audience. For this reason he cannot be excluded from a possible history of Spanish translation.

4 Methods of study: The segmentation of space

One of the main methodological problems which has to be resolved in the historiography of specifically Spanish translation is related to the conceptualization of geographical space. The concept of national literature turns out to be particularly ineffective when literary translation is under scrutiny, which is so often the case. The concept of national literature is based on the establishment of a literary map which is of little use when an exercise in comparative literature is being undertaken, as in the case of the history of translation: geographical boundaries are confused with linguistic territories, they are unstable and subject to persistent alterations. From the point of view of comparative literature, the concept of national literature, whether it be in political or linguistic terms, is clearly arbitrary and limited. In fact, as Lambert (1991) has pointed out, although the notion has been one of the traditional mainstays of the discipline for a long time, we have to take into account, firstly, the fact that the political maps of the world in no way correspond to the linguistic maps: different countries speak the same language and different languages are spoken in the same country. Secondly, political maps are not immutable realities but undergo constant changes which are sadly often the result of considerable bloodshed. Thirdly, we have to be aware that two types of literary tradition can coexist within the same area, be it linguistic or political, and that likewise, only one conception of literature may prevail despite being broken up into different (geographic or linguistic) fragments.

It is true that the traditional conception of national literature has not been able to explain the imbalances between linguistic and geographic boundaries. As if that were not enough to justify the rejection of the traditional notion of national literature, we should also say that the notion of national literature is clearly regulatory, given that it excludes everything which has not been canonized, such as translated literature, the oral tradition, popular literature, etc. and tends to ignore the differences which exist within each and every culture. To speak of national literatures means to identify literary boundaries with geopolitical and linguistic boundaries.

In Spain, literatures in different languages coexist, but many other countries use Castilian Spanish as their literary language. In the case of Spanish literature one would have to consider the extent to which it also includes Catalan, Galician and Basque literature. In the hypothetical case that it does not, it would be necessary to study, on the one hand, the relationships which are established between themselves (as literatures on the geographic periphery of a different hegemonic literature) and the relationships which are established (individually and as a group) with the dominant literature in Castilian Spanish. On the other hand, if one goes outside the boundaries of Spain it would be necessary to consider if Castilian, Catalan, Galician and Basque can be lumped together and labelled as Non-Portuguese Iberian literature (which, again, would clash with the traditional concept of Spanish national literature, generally associated with literature in Castilian Spanish) or if, conversely, every one of them has a specific relationship with Portuguese literature (which in the case of Galician is rather obvious).

All the languages have clearly had important influences on one another, above all the hegemonic on those on the periphery, but the interesting thing to consider is that not only do the varying influences reveal quantitative and qualitative differences depending on whether the influence is from the centre to the periphery, from the periphery to the centre or from periphery to periphery, but also in the degree of necessity for translation as a tool to make this influence possible, as only in the second and third cases is translation absolutely necessary. Clearly, translation has not been necessary between the literature of the centre and those of the periphery, given the widespread bilingualism of the inhabitants of the Catalan, Galician and Basque communities, but this does not mean that translations from Castilian have not been important there. This is a curious situation, unique and quite different to other contexts of inter-literary contact with a disparity in the relationship of literary forces, such as in contacts in contexts of imperialist expansion. In those cases, it is the metropolis which forces the translation of texts into the colonial language in an attempt to expand its own national literature and, by extension, its canon and its way of conceiving society. By contrast, in the contexts that we are talking about, it is the cultural community on the periphery which demands the translation of texts of the hegemonic community, eager to reinforce their nationalism, whilst the hegemonic culture has no particular interest in producing this translation as it is more interested in extending monolingualism.

5 Methods of study: The segmentation of time

The division of time, or periodization, is also challenging, being generally far too derivative from literary history; this would not be too problematic if the subject of study is literary translation –given the necessity of putting translated literature into relation with the locally produced literature– but one has to recognize its limited applicability to non-literary questions or when dealing with literary and non-literary issues together. It seems to be difficult to find a happy solution to this question of periodization when varied forms of translation are tackled. Both in literary historiography and in the historiography of translation we are faced with the problem of the interrelation which doubtless exists between successive periods. Every epoch bears characteristics both of the past and of the future. This means that we can only agree on the distinguishing features of each epoch if we completely accept the fact that we are establishing borders agreed according to conventions.

In general, national literary histories in Europe coincide with the established periodization. That of Spain is no exception, although we have to be aware that there is not a chronological overlap: so, for example, the Renaissance spirit appears early in Italy, being its country of origin, and predates its establishment in Spain by a good century. The Neoclassical period, which is entirely inspired by the French, settles in Spain when it is already in decline in France, and then, in turn lasts so long, that it impedes an early adoption of Romanticism. This delay with respect to other nations is clear if we take into account that Scott and Goethe, two of the most genuine representatives of the movement in Great Britain and Germany, respectively, had already died, and if we consider that in France and Italy Romanticism was at its height. Realism also arrived relatively late, above all if we compare ourselves with what happened in France, as there we can find its precursors, such as Stendhal and Balzac. It is true, however, that it did not reach its height until after the 1848 revolution. Opposing tendencies coexist in the movements mentioned, which in some cases lead to an eclectic mix: thus it is easy to identify the presence of a late Neoclassicism with a Pre-romanticism, and in the same way a Post-romanticism with an incipient Realism. But the division into centuries does not appear to be a lot more sensible: historically the eighteenth century in Spain finishes in 1808, with the events associated with the Peninsular war. In the so-called *fin de siècle* in Spain the conventional boundary is established in 1898, with the extinction of the Spanish colonial empire. Furthermore, it is obvious that the division into centuries means joining the mathematical convention based on the decimal system with the astronomic calendar, matters which have little to do with the historical development of humanity, and for this reason, affect culture in no way (apart from indirectly, due to the psychological effect that the end of a century or the beginning of another may have on us).

It can be argued that 100 years constitutes in many cases far too long a period to be able to find distinguishing characteristics though there are exceptions as with the eighteenth century. It is also much easier to group elements together in remote periods, which is the same as saying that there is a tendency to divide up periods much more generously when they are further in the past, and to limit periodization more stringently in the modern day. Despite their undoubted importance, it is not correct to segment literary history using political or social events as it makes literature too dependent on elements outside it. In other words, the norms of history are followed in general too closely, making the model useless for literary study. At any rate, in the same way that it seems sensible to select literary criteria in order to characterize literary periods, it also seems sensible to use translation (studies) criteria to characterize periods in the history of translation. Now, there does not seem to be any particular objection to using literary periodization when undertaking a history of literary translation, carrying out a task appropriate to the descriptive branch of Translation Studies. This kind of approach is frequently described as target oriented, thus distinguishing it from the source oriented ones, which tend to be more prescriptive and judgmental.

An empiric-descriptive approach, as the one postulated here, finds its methodological foundation in polysystemic premises and is concerned with analysing the way in which translated literature is integrated into the receptor literary system, which is, after all, what makes translation necessary. It is necessary to be aware of each and every characteristic of the receptor literature, its changing ideology and poetics, so that researchers can build upon the different historiographical models peculiar to that literature, without forgetting that the object of study will be the incorporation of the foreign literature in the receptor context, which is why these periods have to be segmented bearing in mind their life within that context. Although a history of translation must concern itself with both literary and non-literary questions, it appears difficult to reconcile in one study the demands implicit in periodizing very different forms of translation (scientific and legal translation for example), which would use quite different historiographic premises.

6 Conclusions

In summary, there is a clear need for models and maps which are not defined by notions of society, country, nation or language community; for a type of periodization which is unique, but at the same time not too distant from the periodizations which are in use for the material treated; for the recognition of the unique character of translators, both independently and linked to those other tasks which may have caused them to gain their place in history; for a diachronic vision which is flexible in conceptualization and allows researchers to tackle with an open mind the study of translation practice which is distant from us in time and far from present-day canons.

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RAQUEL MERINO-ÁLVAREZ

A historical approach to Spanish theatre translations from censorship archives[1]

1 Introduction

The purpose of this contribution is to offer a brief overview of research undertaken for the last few years under the TRACE[2] (translation and censorship, or censored translations) project with respect to theatre. The AGA (General Administration Archive in Alcalá de Henares, Madrid), a unique source of information for translation scholars, has become the focus of TRACE-theatre investigations on Francoist Spain in the last few years. These censorship archives have proved to be a rich reservoir of data that, when explored in depth, help draw a history of Spanish theatre in translation.

Contrary to what one may think at first, access to censorship archives does not only open ways to deal with what was censored (banned, crossed out or modified) but it also allows for research on all written evidence left by plays that underwent the bureaucratic censoring process, which was

1 University of the Basque Country, UPV/EHU, UFI11/06. Basque Government Department of Education, Universities and Research: Consolidated Research Group IT518–10, TRALIMA (Translation, Literature and Audiovisual Media, http://www.ehu.es/tralima).Spanish Ministry of Education (http://www.mec.es): mobility grant (2011–2012). Visiting Fellowship at National University of Ireland, Maynooth (*An Foras Feasa*/The Institute for Research in Irish Historical and Cultural Traditions, http://www.forasfeasa.ie).

2 Research Project 'Traducciones censuradas inglés/alemán-español (TRACE 1939–1985). Estudios sobre catálogos y corpus' FFI2008–05479-C02–02, Spanish Ministry for Science (http://www.micin.es).

applied to all cultural manifestations, national or foreign, theatrical as well as non-dramatic. And it is precisely when tracing back censorship records that one uncovers a history of Spanish theatre in translation that is yet to be written but can now be outlined in some detail.

By extensively using this type of records the investigator is better positioned to be inclusive and it becomes somehow easier to integrate and consider translated works along with 'native' plays, foreign authors along with Spanish playwrights. Both translations and original Spanish plays coexisted and on many an occasion they would become part of a playwright's canon and would be filed accordingly. Translations are clearly, in the context of Spanish theatre, facts of the target culture as are Spanish original plays. They were programmed on Spanish stages irrespective of source author or country, except that 'being foreign' or having been successful abroad were usually arguments to favour permission by censors.

2 Censorship archives: A source for studies on drama translations

Historical investigation focusing on drama translations would typically start either with a checklist of foreign authors or plays, usually derived from second hand information on foreign theatre in Spain – theatre reviews or meta-texts such as introductions in published translations of plays – or even published translations themselves. When proceeding in this way the choice of object of study relies to a great extent on pre-selected (available) objects that may be representative or may just fulfil the purpose of studying isolated issues of the history of theatre. One would think that the historical perspective of what actually got translated in a certain period may be attempted by resorting to published histories of Spanish theatre (Díez Borque 1988, Huerta Calvo 2003, Oliva 2002, Ruiz Ramón 1989), but translations are rarely dealt with in such histories, simply because their object of study is 'original' Spanish drama written by 'native' authors. Translations are usually excluded from the study of theatrical culture ignoring that, whether we acknowledge it or not, any culture is by definition a 'translated culture' (Santoyo 1983).

Using censorship archives in TRACE we have been able to partially reconstruct precisely the segment of the history of Spanish theatre that traditional studies do not account for: non-native theatre in translation. The view from censorship archives is potentially accurate simply because it draws on a rich source and allows access to information on native and non-native theatre productions, to published as well as unpublished texts, plays that were actually produced and those which were not, and manuscripts in the various stages of re-writing and adaptation that lead to the final versions being authorized. In sum, we can track the traces left in the censoring sieve as they were recorded in their own time and context.

Censorship offices filed all types of documents that were involved in the process of preventive application for a product (play) to be made available to the public, either in the form of a production or a publication. No distinction was made between native (Spanish original) works or foreign (translated) products. Therefore these files, when accessed and analysed, may render a complete view of a year or period. The overwhelming amount of documents gathered over fifty years makes complete access to the documentation a far-fetched goal. As a result, researchers usually consult censorship archives starting with pre-selected names of authors or titles of plays that can be thought to have had difficulties when seeking permission for a production or publication. Of course, pre-selecting the object of study may lead to overlooking potentially rich cases. Recently, however, there is a greater tendency to consider that censorship archives can be used as an 'archaeological site' to reconstruct any segment of Spanish culture.

Since the 'site' we try to 'clean' and set out to 'reconstruct' – translated theatre – is integrated in the wider mosaic of Spanish theatre any attempt to approach these archives has to be carefully planned in advance. TRACE researchers start collecting data by period and compiling catalogues of translations. Sample search would be a typical tool for this kind of quantitative research that allows for large numbers of individual translations found interspersed and mixed with original production in the archives to be dealt with. When a new reference to a translation is identified in censorship files it is recorded in the database and all information relating to it entered in ad hoc fields. This quantitative methodological approach is combined with qualitative studies on selected sets of cases (filtered using criteria such as prototypical author/play/topic/year) derived from the analysis of the catalogues of translations. Catalogues contain a well-defined corpus that would in turn become the object of qualitative studies on authors or plays that prove representative when catalogues compiled for each (sub)period are analysed. These prototypical case studies may in turn lead to further guided search in the archives.

3 Mapping theatre translations in twentieth-century Spain

The basis for TRACE-theatre studies can be found in Merino (1994): a historical descriptive study on theatre (English–Spanish) translations published in the second half of twentieth century in Spain. Starting from an extensive catalogue of printed plays, a representative textual corpus was compared and analysed in detail (bi-texts as well as sets of translations). This historical overview lead us to think that it would be advisable to attempt the study of classics like Shakespeare separately, if only for the sheer amount of translations based on his plays which were published and performed in the period. Empirical evidence also indicated that US authors such as Tennessee Williams would yield prototypical case studies. When we later had the opportunity to draw data from Spanish censorship archives we realized that the amount of information held was such that we decided not to use previously designed checklists of authors or plays, at least not in the first phases of consultation in these archives. Our first approach to AGA censorship archives was that of neophytes and so no use was made of existing catalogues of published translations.

Since theatre censorship records cover the years 1939 to 1985,[3] it was also decided to delve into the period preceding the Civil War and Franco's rise to power and the post-Franco years, so that we could have a better grasp of the role of translations in Spanish theatre in the twentieth century at large, and we did so by cataloguing translations using non-censorship sources such as libraries, archives and bibliographical studies. An MA dissertation was devoted to building up a catalogue of published plays for the (pre-Civil War) period 1898–1936 (Pérez-López de Heredia 1998) and the post-Franco period was catalogued mostly from ISBN and related online databases. The first half of the Francoist period (1939–1960) was dealt with in a first TRACE-theatre PhD thesis,[4] the 1960–1985 period was also investigated drawing on AGA archives (Merino 2000) and a second PhD was devoted to translations of Shakespeare and English classical theatre, both stage productions and published texts (Bandín 2007).[5]

4 Censored theatre translations (English–Spanish), 1960–1985

The first TRACE theatre catalogue compiled from AGA censorship archives contains records for the period 1960–1985, consisting of some 650 translation entries, and helped identify which foreign authors were more frequently the object of petitions for theatre productions, which source languages and nationalities were more often selected (English, USA),

3 It is not until May 1985, when the Ministry for Culture was restructured and the former censorship offices ceased to exist by Royal Decree, that the ministerial (Ordenación or Calificación) offices in charge of filing petitions stop doing so.

4 The translations of plays by Tennessee Williams were chosen as the main prototypical case study and one of the hypotheses that had been pointed out in Merino (1994), based on a catalogue of published plays, was confirmed by Pérez-López de Heredia (2004) after extensive use of censorship records.

5 See the final Appendix for a brief overview of catalogues and corpus studied by TRACE researchers. See also <http://www.ehu.es/trace> and <http://trace.unileon.es>.

which source (native) authors would sign translations/versions, and which topics/authors/plays would be involved in polemical decisions to grant/deny permission for production/publication. From the analysis of the data in the catalogue various qualitative studies were established around topics such as sexual morality (adultery, homosexuality), specific foreign authors, native Spanish writers acting as translators, or specific years (1975) or sub-periods (Merino 2008, 2009, 2010).

This catalogue, derived from direct sampling of actual record files and manual index cards, has served as source for further search in the AGA theatre database, made available to researchers in MS Access in recent years (http://www.mcu.es/archivos/MC/AGA). Starting from names of foreign authors that had already proved quantitatively (Shakespeare) and qualitatively (Williams) representative in previous TRACE studies and using them as checklists (Table 12) we have been able to enlarge our catalogue and expand our knowledge as regards, for example, the production of native writers acting as translators/adaptors.

Table 12 shows the total number of petitions as recorded in AGA databases for productions of foreign playwrights whose names are drawn from the analysis of TRACE catalogues based on direct sampling of the archives. More often than not direct sampling renders more accurate data, as regards total numbers and even dates, than the AGA theatre database for it is compiled from old index cards kept by civil servants. This is why, for certain authors (Shakespeare, Williams), TRACE catalogues are more reliable and show different total figures (Merino 2009).[6] These catalogues have been used as the source for a guided 'name' search in the AGA theatre database so that we may have an overview of which authors were present throughout the period and which ones were introduced later on and the frequency with which their plays were submitted to censorship.

6 Sometimes information can only be obtained directly from the documents found in AGA box files. Mart Crowley is a case in point for although his play *The Boys in the Band* was staged with the approval of censors his name is not to be found in either old AGA card files or the new database. In this precise instance, following a long process of inquiry the information drawn from sample search was sent to the reference section of the AGA by TRACE researchers so that a new entry for this author could be made and the existence of a record ascertained.

Table 12 AGA Theatre Database: 'name' foreign author

Foreign author	No. petitions	Year (s)
Shakespeare, W.	74	1940–1978
Beckett, S.	34	1955–1976
O'Neill, E.	33	1947–1974
Williams, T.	26	1945–1974
Shaw, G. B.	24	1942–1975
Pinter, Harold	21	1961–1977
Priestley, J. B.	19	1942–1978
Rattigan, T.	14	1955–1972
Maugham, S.	16	1940–1966
Christie, A.	14	1949–1971
Albee, E.	13	1963–1976
Miller, A.	12	1951–1974
Shaffer, P.	11	1959–1983
Greene, G.	9	1953–1978

In this respect, the study of representative cases on specific authors (Albee, Greene, Shaffer or Williams) is very much related to the study of certain periods or even specific years or topics. That is how, in the early stages of collecting information from censorship records, through direct sampling of AGA archives, empirical evidence was gathered that lead to the selection of plays staged in the year 1975 as TRACE case studies.

Table 13, derived from an AGA-theatre database search by 'year', shows an increase in the number of records/petitions being filed from 334 in 1960 rocketing to 926 in 1978, the year when the Spanish Constitution was passed and the last year for which we have systematic count of petitions for theatre production in AGA database. The figures for the years 1960–1962 are not very different from those for the period 1963–1964, but in essence they correspond to opposite views of politics: the ultra-conservative period under

Arias Salgado (1951–1962) gave way to the political *apertura* or opening-up brought by Fraga Iribarne (1962–1969) and his team at the Ministry for Information and Tourism.

Table 13 AGA Theatre Database: 'year' 1960–1978

Year	No. Petitions	Year	No. Petitions
1960	334	1970	563
1961	338	1971	745
1962	345	1972	711
1963	324	1973	663
1964	272	1974	648
1965	275	1975	700
1966	453	1976	751
1967	506	1977	602
1968	541	1978	926
1969	513		

The ministerial teams in charge of censorship after 1969 tried to fight back the effects of that period of moderate tolerance without much success. Between 1970 and 1974 quite a number of polemical foreign plays were banned and their arrival on Spanish stages thus delayed. Applications seeking stage permission filed then would end up being positively solved from 1975 on. The month before the death of General Franco on 20 November 1975 marked the beginning of the end of the regime and three years before theatre censorship laws were abolished in 1978, Spanish audiences had already access to productions in commercial venues showing homosexuals, nudes and other sensitive issues. Mart Crowley's *The Boys in the Band*, a play depicting a group of homosexuals who celebrate a birthday party in New York, Peter Shaffer's *Equus*, first nudes on Spanish stages, and the 'irreverent' *Jesus Christ Superstar* were produced in commercial theatres with their respective official permission granted.

It is obvious that this accumulation of 'unlikely' productions could not have happened overnight. The well-established tradition of using translations of foreign plays to introduce 'dangerous' topics onto Spanish stages (Merino 2008) may account for the privileged position of playwrights like Shaffer in the Spanish theatrical system. In the same line, a tradition of musical productions by foreign authors (*Hair*, *Man of La Mancha*) seems to have led to *Jesus Christ Superstar* being passed in 1975 in spite of its subversive vision of religion in confessional Catholic Spain.

Shaffer gained audience and critical acclaim precisely for being a polemical author whose plays managed to get through the censoring sieve. The production of his play *Equus* in 1975 allowed audiences to view the first male and female nudes on a Spanish mainstream theatre. And it is precisely Shaffer's *Five Finger Exercise* (granted stage permission in 1959) that is quoted by critics as one of the 'antecedent' for *The Boys in the Band* production (Álvaro 1975: 86).

The Spanish translations of plays by Shaffer are the focus of an ongoing case study which will also help understand how polemical, assumedly 'forbidden' topics found their way onto Spanish theatre stages via translation. The production of *Five Finger Exercise* in 1959 was followed by *The Private Ear/The Public Eye* (1964 and 1970), *Black Comedy* (1967), *The Royal Hunt of the Sun* (first banned in 1969, later approved but never staged) and *Equus* (submitted in 1974 and passed and first performed in 1975). His plays became part of the repertoire of Spanish theatre companies and kept on being staged virtually every year. The premiere of *Amadeus* (1982) was a roaring success in post-Francoist Spain and theatre goers would welcome new stage productions of Shaffer plays until the end of the twentieth century and beyond.[7] The author himself attended many of the Spanish productions of his plays both while Franco was alive and after. No doubt his discreet position as a homosexual made him a preferred choice

7 In 2011 at least one production of Shaffer's *Black Comedy* was scheduled to be staged in Catalan. It would be plausible to think that the 1967 Spanish translation may have been used as the intermediary version. Both for new stage versions in Spanish and for productions in Basque, Catalan or Galician the norm seems to be to use already existing translations rather than produce new ones.

among the same pressure groups in the spheres of theatre professionals who fought hard to gain visibility on the stage. Shaffer's works soon became integrated in Spanish theatre via translations which once censored were considered daring pieces, always preceded by echoes of the initial difficulties met back in the late 1950s and 1960s. Even today, fifty years after the Spanish premiere of *Five Finger Exercise*, any new production of Shaffer's plays is gauged against its preceding fame in theatre reviews which would invariably mention it.

Shaffer's case is by no means the only representative instance of a foreign playwright considered polemical by censors and thus preferred by directors and producers as a potential source of box office success. In spite of the fact that both writers were soon labelled problematic, or precisely because of this, the plays by Tennessee Williams[8] or Edward Albee[9] have been often used to introduce new topics and in so doing getting the much sought after public acclaim.

Even playwrights considered non-controversial in the spheres of political power were subject to harsh censorship processes if any of their plays drew on unwanted issues. Unlike the above, with authors like the well-known Catholic British Graham Greene it was not the writer that was at stake with the censorship office but rather individual titles that posed

8 Although there are other foreign authors with more productions of their plays recorded in censorship archives, such as O'Neill or Beckett (Table 1), the corpus of Williams' plays is qualitatively prototypical. His plays entered Spanish theatre via club sessions in the 1950s and were immediately transferred to commercial theatres reaching wider audiences. They were also seen in film adaptations which made their theatrical counterparts all the more successful. Plays like *Streetcar Named Desire* and *Cat on a Hot Tin Roof* are often quoted in relation to the introduction of topics such as homosexuality in Spain (film-director Pedro Almodóvar often mentions how *Streetcar* influenced his own works).

9 The first petitions for the production of Albee's *Zoo Story/La historia del zoo* date back to the early 1960s. The Spanish version of the play was banned, on account of its reference to homosexuality, but once a few lines and scattered words were eliminated permission was granted for club theatres one-night performances until 1973 when it was finally approved for commercial theatres where it has been staged virtually every year.

specific problems. The Spanish translation of *The Complaisant Lover* has been studied and often quoted as a particularly problematic censorship case at the time García Escudero lead the so called *apertura* (1962–1967). The tensions within the Dirección General de Cinematografía y Teatro and the resistance and opposition to change may be exemplified by this case, illustrating the struggle of power groups (authors, directors, actors, and even translators) in all spheres of Spanish society in relation to foreign plays imported through translation.

Graham Greene's polemical play, *The Complaisant Lover*, was one of the case studies selected as prototypical of the 1962–1969 period (Merino 2003) when analysing the catalogue of translations (see Appendix). The translation signed by director González Vergel was first presented to censors in 1962, censorship records were then filed with the original petition and the first ban was soon issued. Subsequent petitions in 1965 and pleas for revision were filed until the final approval of the translation, now signed by Spanish playwright José María Pemán, came in 1968.

The comparison of the various Spanish manuscripts of Greene's play held in censorship archives, as well as the published text, led to a profile of Pemán as 'supervisor' of 'versions' rather than 'translator'. Further information on this Spanish playwright, retrieved from the AGA online database, shows that the plays to his name qualify him as a 'native' author who would occasionally be asked to endorse adaptations of plays. Pemán's role as 'adaptor' is confirmed: 56 entries for petitions of his original productions in Spanish and just five entries for 'adaptations' of foreign plays (ranging from Sophocles to Shakespeare) and some 'versions' of pieces by Spanish classical writers like Calderón.

In the introduction to the publication of Greene's play (1969), Pemán states that those who call him adaptor 'exaggerate' his part in the Spanish version of the play, even commenting on his 'inexistent' knowledge of English. Taken at face value, Pemán's 'confession' might lead to scandal among translators, but the censorship records for this case show that when the first manuscript of the play was banned the producers sought help from Pemán, who was asked to 'polish up' the Spanish text so that permission could be granted. His name, on the front page of the manuscript, was deemed to have a positive effect on the censors' view of the polemical topic raised in the play: adultery. It actually took more than one attempt and various revisions to have *The Complaisant Lover* finally staged in 1968. This play tested the censors' flexibility on the topic of moral sexuality, and the fact that the author was a practising Catholic and the adaptor a well-known pro-regime figure did not facilitate immediate approval.

This case study proves that, although the 1960s were known as a time of opening up, there was still strong reaction to change in many spheres of society. The tension from within theatre censorship offices to become more flexible clashed at times with certain pressure groups that tried to stop progressive measures and to bring down the team working in the Spanish Ministry for Information and Tourism at that time. A clear example of this is a fifty-page internal report (*Informe sobre Cinematografía y Teatro*) assumedly written by José María García Escudero, Director General for Theatre and Cinema, in 1964, in answer to a series of fierce attacks in the form of documents issued by ecclesiastical authorities following protests of groups of Catholic parents from Bilbao, who were very concerned about the 'moral health' of young people. They claimed that the new team led by García Escudero was letting all types of 'indecencies' be shown on stages and cinema screens (Gutiérrez Lanza 2011: 312).

The constant tensions between censors and groups of theatre professionals can be seen in almost every censorship document filed, where the actual title of the manuscript submitted as well as the name of the author and that of the translator, adaptor, and other information may have significance. Censorship as a structure could have ceased to exist altogether (Vadillo 2011) in the 1960s but opening up from within was preferred. Every time a change was brought about – publication of norms or the reorganization of the Board of censors – the administration of censorship had to rely on past decisions and deal with a society that was in a constant flux of opposing forces.

These forces are well reflected in the wide range of theatre professionals that were involved in the bureaucratic process that was triggered when a foreign play sought permission to be shown in Spanish theatres. Every application was signed by the producer or director, sometimes even an actor, the position of power in the theatre world defining the role played in each case. In an attempt to identify these roles we have selected a list of

Spanish names that recurrently appear in the TRACE catalogue of theatre censored translations, and we have searched them, both as 'original' or 'native' authors and as 'translators' or 'adaptors' of foreign plays, in the AGA theatre database.

If the list of Spanish names is seen according to the number of petitions filed for translations (Table 14.1) we find names of powerful directors at the top (José Luis Alonso, Luis Escobar, Adolfo Marsillach or González Vergel). They signed versions of foreign plays and thus fulfilled not only their part as stage directors but also the role usually assigned to 'translators'.

Table 14.1 AGA Theatre Database: 'native author' no. of translations

Spanish 'native' author	No. of petitions		Year(s)
	Translated plays	Original plays	
Alonso, J. L.	42	3	1947–1973
López Rubio, J.	18	24	1949–1972
Escobar, L.	18	11	1944–1971
Balart, V.	18	1	1951–1972
Marsillach, A.	15	12	1955–1976
Montes, C.	16	0	1945–1978
Arozamena, J. M.	13	17	1939–1972
González Vergel, A.	8	0	1953–1975
Pemán, J. M.	7	64	1939–1976
Sastre, A.	6	29	1945–1976
Matteini, C.	4	0	1963–1977
Salom, J.	3	23	1948–1976
Muñiz, C.	3	19	1957–1974
Buero, A.	0	23	1949–1978

But if we present the same information organized according to number of petitions for 'original' production (Table 14.2) an imaginary cline can be drawn ranging from original 'native' author to full-time translator. In one extreme we would find an heterogeneous group of playwrights like Pemán or Sastre, along with Arozamena, Buero[10] or Salom, who seldom signed versions of foreign plays; a middle position would be represented by authors such as López Rubio who had a career both as playwright and translator, and almost in the extreme of this line we would find names like Vicente Balart (one original play and 18 versions), actress Conchita Montes with no original production and 16 versions under her name, or stage director González Vergel (eight versions). Carla Matteini, with four entries recorded, seems to be the only professional translator in this list of Spanish theatre people whose names would feature on the front page of plays or petitions in censorship archives under labels such as 'translation', 'version' or 'adaptation'.

Table 14.2 AGA Theatre Database: 'native author' no. of original plays

Spanish native author	No. of petitions		Year(s)
	Original plays	Translated plays	
Pemán, J. M.	64	7	1939–1976
Sastre, A.	29	6	1945–1976
Buero, A.	23	0	1949–1978
Salom, J.	23	3	1948–1976
Muñiz, C.	19	3	1957–1974
López Rubio, J.	24	18	1949–1972
Arozamena, J. M.	17	13	1939–1972
Marsillach, A.	12	15	1955–1976

10 If we limit our search to AGA databases, Antonio Buero Vallejo appears to have signed only original plays, but further evidence drawn from direct sample of censorship records shows that at least one version of *Hamlet* and another of Brecht's *Mother Courage* were signed and filed under Buero's name (Muñoz Cáliz 2005).

Escobar, L.	11	18	1944–1971
Alonso, J. L.	3	42	1947–1973
Balart, V.	1	18	1951–1972
Montes, C.	0	16	1945–1978
González Vergel, A.	0	8	1953–1975
Matteini, C.	0	4	1963–1977

José López Rubio may be seen as the epitome of the group of Spanish playwrights who seem to have been involved in the actual process of translating foreign plays rather than just signing 'adaptations'. In the AGA theatre database we get 24 entries for original plays by López Rubio, 14 for translations of foreign authors and four adaptations of Spanish plays. López Rubio was one of the Spanish playwrights who worked in Hollywood in the 1920s–1930s as script writer for the multilingual versions of US films that were meant to provide the Spanish speaking world with films shot with Spanish actors as parallel copies of original English productions. His expertise in playwriting and his English language skills acquired while in the USA (Torrijos 2003: 35) made him the ideal writer–translator.

5 Conclusion

As the preceding case studies show, the history of Spanish theatre cannot be accounted for fully if translations are not integrated in it, simply because foreign theatre was part and parcel of Spanish theatre in the twentieth century. What is more, foreign plays were used as a kind of spearhead to break through imposed rules that forbade certain topics to be treated on stage. A comprehensive historical study of the way certain foreign authors and plays were used to introduce new topics on Spanish stages, via translation, will certainly help fill a gap always felt and left in historical accounts of Spanish theatre which invariably ignore the paramount role of translations in the development of Spanish drama.

We have briefly seen here how the history of foreign theatre in Spain can be documented from censorship archives, using quantitative methods (sampling as well as guided search) to identify names of authors and titles of plays, but also selecting more focused qualitative studies and devoting time to analysing all censorship documents. As a result, we may gain an in-depth appraisal of the process that lead to the introduction of foreign plays in Spanish theatre with a view to revitalizing it. As early as 1971 director and critic José Monleón would state that after decades of right-wing theatre there was at long last in Spain *un teatro de la izquierda* [a left-wing theatre]. This would surely not have happened without the translations that became integrated facts of the target theatrical culture and as such kept being produced and re-produced well into the twenty-first century.

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Appendix: Catalogues of theatre translations (English–Spanish) compiled by TRACE researchers

1898–1939 Catalogue of Theatre Translations Published in Spain (Pérez-López de Heredia 1998)
468 published translations recorded 258 titles. 137 names of foreign authors (39.5% Shakespeare, 11% G. B. Shaw, 9% O. Wilde) 392 labels used to identify 'translations' (64%), adaptations 1805% and versions 11.7%.
1950–1990 Catalogue of Theatre Translations Published in Spain (Merino 1994: 79–180).
156 translations recorded: 100 bi-texts (ST-TT, Source Text-Target Text) compared at macro-level. Corpus: ST (Source Text)-TT (Target Text) pairs as well as TT-TT compared and analysed. Arthur Miller's *A View from the Bridge/Panorama desde el puente* (2STs + 2TTs). Jack Popplewell's *Busybody/¡Vengan corriendo que les tengo un muerto!* (ST + TT). Langston Hughes's *Mulatto* (ST + 2TT). Passion/*Pasión* by Edward Bond (ST + TT).
1939–1963 TRACEti Catalogue, based on AGA censorship archives (Pérez-López de Heredia 2004: 209–451).
225 translations recorded Corpus: ST-TT pairs and TT-TT analyzed. Eugene O'Neill's *Desire under the Elms/ Deseo bajo los olmos* (ST + 3TT). Tennessee Williams's *A Streetcar Named Desire / Un tranvía llamado Deseo* (ST + 6TT), *A Cat on a Hot Tin Roof/ La gata sobre el tejado de zinc* (ST + 4TT) *and Sweet Bird of Youth/Dulce pájaro de juventud* (ST + 2TT)
1960–1985 TRACEti Catalogue, based on AGA censorship archives (Merino 2003–2008)
650 translations recorded Corpus: ST-TT pairs and TT-TT analyzed. Edward Albee's *Zoo Story/Historia del zoo* (ST + 3TT). Mart Crowley's *The Boys in the Band/ Los chicos de la banda* de (ST + 4TT). Graham Greene's *The Complaisant Lover/El amante complaciente* (ST + 5TT)
1939–1985 TRACEtci Catalogue of classical English theatre, based on AGA censorship archives (Bandín 2007)
678 translations recorded Corpus: ST-TT pairs and TT-TT analyzed. J. Ford's '*Tis a Pity She's a Whore* (ST + 1TT).B. Jonson's *Volpone* (ST + 1TT). Middleton and Rowley's *The Changelling* (ST + 1TT). W. Shakespeare's *Hamlet* (ST + 8TT), *Taming of the Shrew* (ST + 8TT), *Otelo* (ST + 5TT).

PILAR GODAYOL

Charlotte Perkins Gilman in Catalan[1]

1 Introduction

In 1890, Charlotte Perkins Gilman sent her first story, *The Yellow Wallpaper*, to the novelist and critic William Dean Howells, who, on realizing its potential, recommended it to Horace Scudder, the editor of *The Atlantic Monthly*, the most prestigious magazine in the United States at that time. Even though he recognized the strength of the text, Scudder replied to Gilman (1991: 38) with a brief sententious letter of refusal, which she quotes in her autobiography: 'Dear Madam, Mr Howells has handed me this story. I could not forgive myself if I made others as miserable as I have made myself. Sincerely yours, H. E. Scudder'.

Two years later, in May 1892, through the good offices of the literary agent Henry Austin, *The New England Magazine*, where Howells was now editor, published this 'small masterpiece'. If the attempt to publish *The Yellow Wallpaper* was fraught with difficulties and controversial in the conservative context of the North American society of the end of the nineteenth century, its appearance caused a tremendous stir. It was received with a mixture of suspicion and fervour. The medical community called it dangerous material while for intellectuals it was a story to freeze the blood. In the 1920s, her friend Howell's admiration led him to include it in the anthology of *The Great American Short Stories*, alongside

1 This chapter is the result of work by the Research Group 'Gender studies: translation, literature, history and communication' of the University of Vic (AGAUR, SGR 833) and the Research Project I+D 'Women translators and translations in contemporary Catalonia (1939–2000)' (Ref: FFI2010–19851-C02–02). This chapter has been translated into English by Sheila Waldeck.

writers such as Henry James, Mark Twain and Edith Wharton. For more than four decades Gilman worked ceaselessly in many causes for women, from lecturing on socialism and freedom for women or creating her own magazine to producing numerous essays and works of fiction. This came to an end on 17 August 1935, when, having been diagnosed with cancer, she chose chloroform in order not to be a burden.

Charlotte Perkins Gilman was one of the many women writers who fell into intellectual oblivion. She suffered a long period of disrepute before being rehabilitated in 1956, when the critic Carl N. Degler retrieved her life and work in the magazine *American Quarterly* with the article 'Charlotte Perkins Gilman on the Theory and Practice of Feminism'. The text emphasized the injustice of the treatment this active feminist had received from Anglo-American critics and insisted on the importance of her essays on the situation of women in the patriarchal system. From that moment on, the academic community paid attention to her and she began to be considered as one of the 'ideological mothers' of the feminism of the first half of the twentieth century.

As part of the objective to carry out archaeological work and celebrate the authority, the greatness and the influence of vertical figures of gender studies of all times, in this article I present the reception in Catalonia of two feminist classics of the beginning of the twentieth century, *The Yellow Wallpaper* [*El paper de paret groc*, 1982] and *Herland* [*Terra d'elles*, 2002] by Charlotte Perkins Gilman, with notes on their diffusion in Spanish and Galician.

2 *The Yellow Wallpaper* or the story of a discerning derangement

Gilman was rescued from oblivion in the 1950s, almost a century after her birth on 3 July 1860, at Hartford, Connecticut. A great-niece of the abolitionist Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, Charlotte

Perkins Gilman lived a difficult childhood and adolescence in Rhode Island, in the typically puritanical atmosphere of New England. After his daughter's birth – she was the third child – the father abandoned the family. Apparently, with her mother and a brother – the other died while still very small – Gilman moved house fourteen times in eighteen years. She grew up lacking love and kindness, in an atmosphere of self-negation and with an implacable sense of duty and perfection. While still quite young, she began to write poems – one in defence of prostitutes – and to theorize on the outdated submissive role of women. In 1884 she married Charles Stetson, an artist from Providence, who, according to Gilman (1991: 88), was affectionate and 'helped her with domestic chores'. This enabled her to attempt to combine intellectual activity and marriage. After a year of married life, she gave birth to her daughter Katherine, and a little later fell into a deep post-birth depression. She spent a month in the sanatorium of Dr S. Weir Mitchell. On discharging her, 'the nerve specialist' advised: 'Live as domestic a life as possible. Have your child with you all the time. Lie down an hour after each meal. Have but two hours' intellectual life a day. And never touch a pen, brush or pencil as long as you live' (Gilman 1991: 96). She almost went mad. In 1887, she divorced her husband, leaving her daughter with him. In 1890, she moved to California and began the struggle to maintain herself financially as a single woman and intellectual.

Gilman's family situation, her growing awareness of the destructive aspects of marriage for the women of her time, and her feelings of revenge against Dr Mitchell were the source of her story *The Yellow Wallpaper*, which recounts, with superb dramatic precision, a woman's mental collapse. The abruptness of the sentences and paragraphs reflect the spiritual and intellectual state of the protagonist, who is taken by her husband/doctor to a house in the country, far from anything and anybody, in order to be cured of an undefined illness by means of complete rest. Apart from sleeping, eating raw meat and taking cod liver oil, she is allowed no visits and is shut in a room with barred windows. As the story unfolds it becomes clear that the way the husband treats her is one of the main causes of affliction; she is his 'little girl' and his 'blessed little goose' who must get better for his sake. This, and the fact that she is not allowed to write. So the protagonist concentrates on the yellow wallpaper of the room, which both displeases and fascinates her. She sees women behind the paper who are trying to free themselves. Eventually she rips paper off the wall and ends up on the floor, creeping around the room.

Although at the time it was read as a horror story after the style of Edgar Allan Poe, it is more than this: as Hedges (in Gilman 1982: 37) points out in the afterword to the edition published in 1973 by The Feminist Press: 'it is a feminist document dealing with sexual politics at a time when few writers felt free to do so, at least, so candidly'. Even though Gilman was first retrieved in the 1950s, it was this acclaimed re-edition of *The Yellow Wallpaper* in the 1970s that brought her honours and glory. From then on, she began to be considered as the leading intellectual of the women's movement of the change of century in the United States, and the text as a foundational text of feminism of all times. Over the last forty years, writers such as Hedges, Sandra Gilbert and Susan Gubar or Judith A. Allen, with her 2009 study *The Feminism of Charlotte Perkins Gilman*, have succeeded in unearthing the author's work and making her texts, which were disdained for decades by dominant intellectual thinking, shine in their own right.

With notable exceptions such as *The Feminine Mystique* (1965) by Betty Friedan, androcentric discourses were careful to prevent the entry into Catalonia of subversive currents which, for obvious reasons, might be disturbing for that tamed and silenced 'angel of the home', as Woolf put it. Along with the boom in gender studies and the profusion of translations brought out by publishing houses in the 1980s, Gilman first appeared in Catalonia, and in Spain as a whole, in 1982 with the translation of *The Yellow Wallpaper* [*El paper de paret groc*] (now out of print and impossible to find) by Montserrat Abelló for the courageous publishing house, La Sal.

La Sal Edicions de les Dones began life in Barcelona in 1977, on the wave of the feminist claims of the early years of the transition period. It was the first feminist Catalan publishing house to undertake the special task of recovering the memory of the feminine literary history of Catalonia. It specialized in the publication of literature by Catalan and foreign women writers, both classic and contemporary, with the aim of reconstructing the feminine geneaology that was so earnestly sought after. Of particular importance was the collection *Clàssiques Catalanes*, which gathered together texts of historical women writers that had almost been forgotten, each volume containing a rigorous critical introduction. Founded the same year that Gilman was published in Catalan and closed down under the name of La Sal in 1989, this publishing house resumed activity the following year under the name of Edicions de l'Eixample. La Sal marks a before and after in gender studies in Catalonia and I am obliged to pay tribute to its work.

It is no coincidence that the translator and advocate of this work was the poet Montserrat Abelló. Born in Tarragona in 1918 and exiled in England and Chile, she returned to Barcelona in the 1960s and published *Vida diaria* [*Daily Life*] in 1963, her first book of poems. On retiring from teaching in the 1980s, Abelló concentrated fully on her poetry and on translation. *El paper de paret groc* dates from this period. Earlier, she had translated three isolated works: in 1965, Agatha Christie's *Cat among the Pigeons* [*Un gat al colomar*] and Iris Murdoch's *Under the Net* [*Sota la xarxa*], and in 1977, *Illusions* [*Il·lusions*] by Richard Bach. From the 1980s onward, freed from the ties of school timetables and with strong links to La Sal (her daughter Mireia Bofill was one of the founders), Abelló increased her production of translations, concentrating mainly on Anglo-American women's literature and especially on the poets. Particularly important are the translations of *Winter Trees* [*Arbres d'hivern*, 1983], *Three Women* [*Tres dones*, 1993], *Ariel* (1994), and the anthology *I Am Vertical* [*Sóc vertical*, 2006], by Silvia Plath; *An Atlas of the Difficult World* [*Atlas d'un món difícil*, 1994] by Adrienne Rich, and *Faces at the Window* [*Cares a la finestra*, 1993], a bilingual anthology of twenty English-speaking poets of the twentieth century. In addition to introducing Anglo-American women's poetry into Catalonia, Abelló has also contributed to the diffusion of Catalan poetry with self-translations and translations into English of work by Maria Àngels Anglada, Maria-Mercè Marçal and Olga Xirinachs, amongst others.

El paper de paret groc in Catalan is accompanied by Abelló's translation of the famous epilogue by Elaine R. Hedges which first appeared in the highly prized edition of 1973, published by The Feminist Press. This is one of the most frequently quoted paratexts and is full of data unpublished until then. Its twenty pages are more than necessary to cover the years of historical mistreatment suffered by the text, which consists of only twenty-five. Hedges states clearly from the very beginning that it was with the feminist movement that Gilman came to the forefront and was given the praise she deserved, and that *The Yellow Wallpaper* should share in that rediscovery. She also compares the parallel paths to self-destruction of the protagonist of Gilman's *The Yellow Wallpaper* and that of *The Awakening*, published seven years later, in 1899, by her compatriot, Kate Chopin. Eulàlia Lledó (in Gilman 2002: 16), the author of the prologue to the Catalan translation of another of Gilman's works, *Herland* [*Terra d'elles*], states explicitly that she is not altogether in agreement with Hedges's view that the protagonists converge because, strictly, the coincidence is that of 'the descriptions of the horror felt by the respective husbands when faced with the process of independence undertaken by the protagonists of both books'. In her view, the suicide of Chopin's heroine is not the 'destruction or triumph of madness' but rather a 'brave and conscious victory' (ibid.: 17). Hedges concludes her afterword underlining that one of Gilman's principal targets was always the senseless domestic condition of women. In all her writings, and mainly in *Women and Economics*, Gilman insists that the same world exists for women and for men. She was not against the home nor domestic chores, but she believed that, from an evolutive viewpoint on social change, the institution of the home had not developed in consonance with other social institutions. The Gilman of the change of the century had already advanced many of the claims that were frequently heard in the 1960s, with the renewal of the feminist movement in the West.

Fourteen years after the Catalan version, in 1996, the Spanish translation, *El empapelado amarillo*, appeared along with that of another work by the same author, *La wisteria gigante* [*The Giant Wisteria*] in a bilingual edition in the collection *Taller de Estudios Norteamericanos* of the Universidad de León, the aim of which was to offer the Spanish readership a series of little-known but culturally important North American texts. The introduction, notes and translation are by Victoria Rosado Castillo, with a prologue by Bárbara Ozieblo Rajkowska. In the well-documented introduction entitled 'Charlotte Perkins Gilman or the search for the feminine identity', Rosado (in Gilman 1996: 17) presents the figure of Gilman, whom she describes as 'a key writer in the context of the North American culture and history of the late nineteenth and early twentieth centuries', and defends her choice of translating *The Yellow Wallpaper* because 'it is the most representative of Gilman's fiction' and because it contains 'many of the keys to women's writing' (ibid.: 31). In her conclusion to the introduction, she insists on the need to restore the reputation of this feminist writer who devoted her life to 'the position of women in society' (ibid.: 39–40). The anthology *Cuando se abrió la puerta. Cuentos de la Nueva Mujer* [*When the Door Opened. Stories of the New Woman*], published by Alba Editorial in 2008, includes Rosado's translation *El empapelado amarillo*. In 2001, a new version of the text by Jofre Homedes Beutnagel was included in the anthology *Cinco mujeres locas* [*Five Mad Women*] that Miquel Berga edited for the Lumen publishing house of Barcelona. A year later, in 2002, in Mexico, Margo Glantz translated the text for Siglo XXI with the title *El tapiz amarillo*.

Seventeen years after the appearance of the Catalan translation and three years after the Spanish version, Ediciòns Xerais published a Galician version of the text in the anthology *Fenda, loucura e morte* [*Crack, Madness and Death*], the translation and prologue being the work of María Xosé Queizán, a senior teacher of Galician language and literature, a prolific writer and the translator into Galician of Marguerite Yourcenar. It is worth mentioning that the typed original of Queizán's translation of Gilman, dated 1992, is deposited in the University of A Coruña. The anthology consists of four classic feminist narratives: *A páxina en branco* [*The Blank Page*] by the Danish author Karen Blixen, *O papel de parede amarelo* [*The Yellow Wallpaper*] by Charlotte Perkins Gilman, and *O indulto* [*The Pardon*] and *O encaixe roto* [*Torn Lace*] by the Galician writer Emilia Pardo Bazán. In the prologue, Queizán briefly analyses each text and emphasizes the main point they have in common: their criticism of the social condition of women in the late nineteenth and early twentieth centuries. She declares that these four great works, which challenge sexual politics and expose the problems of matrimony, are above all 'magnificent feminist documents' (in Gilman 1999: 18).

Amongst the many critical articles written on *The Yellow Wallpaper* is that of Carbonell (1997: 70), 'La bogeria textual i l'escriptura esquinçada a *The Yellow Wallpaper* de Charlotte Perkins Gilman i a *La infanticida* de Víctor Català' [Textual madness and lacerated writing in *The Yellow Wallpaper* by Charlotte Perkins Gilman and in *La infanticida* by Víctor Català], in which she states that these two narratives 'are stories of the eruption of women's wishes in the discourse of order, metaphors of madness and rationality, extreme narratives of the upheaval created when a woman speaks up'. Gilman and Caterina Albert (Víctor Català) attribute the madness of their protagonists to their capacity for (re)production and creation. In the midst of the medical and literary patriarchal discourses of the late nineteenth century, both writers relate the metaphor of feminine writing to that of women and madness. In the case of Gilman, however, this pathological nervous condition diagnosed by the husband, though the reader immediately doubts that the protagonist is suffering from it, is confirmed at the outcome and becomes her great victory as she frees from husbands and doctors all the women trapped behind the yellow wallpaper. The final redeeming utterances of the protagonist are paradigmatic: 'Now why should that man have fainted? But he did, and right across my path by the wall, so that I had to creep over him every time!' (Gilman 1982: 34).

3 *Herland* or the story of a feminist utopia

After *The Yellow Wallpaper*, in 1898, Gilman published *Women and Economics*, a work which did not reach the Iberian Peninsula until 2008, more than a century later, when the University of Valencia published it in Spanish with a critical and translational study by Empar Barranco Ureña. This famous textbook of the 1920s – it was translated into seven languages – attacks the economic and social system that enslaves women. Other texts followed, all closely related to the theme of economics and women: *Concerning Children* (1900), *The Home: Its Work and Influence* (1903), *Human Work* (1904), and *The Man-made World: or Our Androcentric Culture* (1911), the work that first used the term 'androcentrism'.

Between 1909 and 1916, Gilman published and wrote in its entirety the thirty-two page monthly magazine *The Forerunner*, which sought to merge socialist and feminist ideas. It included critical articles, commentaries and observations, book reviews, essays, poems and fictional works.

Throughout its existence, between November 1909 and December 1916, it published each year one or two books in the form of supplements. As Lane (in Gilman 1979: vi) declares in the introduction to the first edition of *Herland* as a book, 'the seven years that *The Forerunner* was published are the equivalent in pages of twenty-eight thickish books'. Lane also comments that *The Forerunner* came to an end when Gilman decided that she had nothing more to say. During her lifetime, Gilman brought out in separate book form three novels that had already been serialized in *The Forerunner*: *What Diantha did* (1910), *The Crux* (1911) and *Moving the Mountain* (1911). Other novels published as supplements in the magazine were: *Mag-Marjorie* (1912), *Won over* (1913), *Benigna Machiavelli* (1914), *Herland* (1915) and *With Her in Ourland* (1916). Of these titles, three are utopian: *Moving the Mountain*, *Herland* and *With Her in Our-land*.

On 5 March 2006, in the Palace of Pedralbes, in Barcelona, Elizabeth Russell gave the commemorative lecture for the International Women's Day, which the Catalan Institute for Women organizes each year, with the title 'Somnis d'utopies' [Dreams of utopias]. Russell (2007: 21) defines utopia as 'a journey to nowhere', understood 'as the expression of a wish': 'I want a better world, a better place to live in'. She also explains that critics specialized in utopian and dystopian narrative consider the utopias described by women to be more transgressive and radical because they deconstruct the concept of perfection. For Russell (ibid.: 20), perfection is 'a final state, a situation at the end of the road: from bad to good, from good to better and from better to a higher state and from there to perfection'. Finally, she expresses her preference for utopias that are 'in favour of change and dynamic progress', journeys 'towards perfection but that never really capture or define it' (ibid.: 20–1). *Herland*, Gilman's feminist utopia, is a product of the author's social criticism and concern for reforms in the condition of women. This work was published as supplements in 1915 and edited in one volume by Ann J. Lane in 1979. Through her portrayal of an Amazon utopia, one of the most representative of all times, Gilman aims a barbed criticism at the North American society of the beginning of the century and exposes the contradictions of the dominant ideology with regard to women.

In *Herland*, Gilman describes a lucid feminist utopia, an exclusively feminine society isolated somewhere in South America. It is not, as Russell (in Gilman 1987: 15) put it, a 'static utopia', or, as in Lledó's (in Gilman 2002: 18) words, 'a world frozen in a still photograph', but rather a society which is the result of more than two thousand years of evolution and progress without dependence on the male sex, which, obviously, does not exist as a reference. In this fertile land, with its varied climate and delicious fruits, a community of three million Amazons bases its life on sister liness, cooperation and communion with nature. With time they have developed their own values and sentiments, far removed from masculine contamination. The Amazons reproduce by parthenogenesis and their religion is 'maternal pantheism'. The norms of behaviour that govern their land are, in the words of Lledó (ibid.: 20), 'pacifism and the exclusion of violence as a means of solving conflicts'. The subject-matter of *Herland* makes it a unique text within the feminine ideological and literary legacy, and it is for this reason that, with the boom in gender studies of the seventies and thanks to the 1979 edition, it began to be translated into other languages.

In 1987, five years after publishing *El paper de paret groc*, the Barcelona publishing house La Sal returned to this author and brought out *Herland* in Spanish, *El país de ellas. Una utopía feminista*, with an introduction by the specialist in utopian literature Elizabeth Russell and a translation by Helena Valentí. Living in voluntary exile in England for a decade, Valentí experienced the wave of feminism of the 1960s and earned her living by translating authors as outstanding as William Blake, Najib Mahfuz and Doris Lessing. On returning to Catalonia in 1974, she combined translating with her own creative writing until her death in 1990 at the age of fifty.

In the introduction, Russell (in Gilman 1987: 17) underlines the importance of translating *Herland* because 'it is not only a defence of women's rights but also an attack on the virtues of the "eternal feminine": modesty, patience, submissiveness, the values represented by the Figure of the *angel of the home*, which is nothing but the masculine wish'. At the same time, she points out 'two aspects that cloud the pleasure of reading' (ibid.): on the one hand, the racial prejudices that colour the work (the Amazons of *Herland* are Aryan and the text always reflects the superiority of some races over others; the explanation for this could be Gilman's beliefs in Darwinian Theory); on the other hand, the author's opinions on sexuality, meaning that in this idyllic world asexuality reigns. There is no room for lesbian relations: 'two thousand years of disuse has made them lose practically all sexual desire and all the energy that might emanate is immediately rechanneled towards the task of reproduction' (ibid.: 18). Despite these two more shadowy aspects, reading *Herland* is a positive and enjoyable experience, as the first words of Lane's (in Gilman 1979: v) introduction corroborate, when she underlines the effectiveness of Gilman's humour as a 'method of social criticism'.

In the year 2000, the publishing house Abraxas brought out another Spanish version of *Herland* with the title *Dellas* and in a translation by Jorge A. Sánchez. *Dellas* is accompanied by two introductions, the one by Russell which appeared with the translation by Valentí, and another by Barbara H. Solomon. As did Lane, Solomon emphasizes the fact that utopian fiction really was the ideal genre for Gilman to explain her proposals for reform. This North American writer and literary critic declares that in *Herland* Gilman's aims were to instruct, question, encourage a re-evaluation, and entertain. Another aspect that she points out is Gilman's fixation with clothes. In contrast to the North American and European women of the time, the Amazons of *Herland* dress simply, without decoration, feathered hats or rich materials. It should be mentioned that Gilman wrote twelve articles on the feminine adornments of the time, published in *The Forerunner* and coinciding with the supplements of *Herland*. She openly criticized whale-bone corsets, narrow shoes and petticoats because they impeded normal physical activities.

In 2002, two years after the second Spanish translation, Laertes published *Terra d'elles*, the Catalan translation by Jordi Vidal Tubau. This was edited by Eulàlia Lledó who wrote the panoramic and well-documented prologue. Lledó (in Gilman 2002: 9) begins by presenting the book as a unique work: '*Herland* must be seen as one of the landmarks of the literature of gynaecotopias'. She aligns it with *Le Livre de la Cité des Dames* by Christine de Pizan (translated into Catalan as *La ciutat de les dames* by Edicions de l'Eixample in 1990). She also refers to the most important works of the twentieth century concerned with women's worlds, ranging from *Les Guérillères* by Monique Wittig (1969), and *The Female Man* by Joanna Russ (1970) to *The Handmaid's Tale* by Margaret Atwood (1985). Referring to these novels, she states that 'all of them share the characteristic of overflowing the borders of gender since they are not limited to being gynaecotopias or science-fiction but carry embedded in them opinions and propositions, not to mention claims' (ibid.).

Lledó (ibid.: 19) asserts that Gilman's utopia is 'a hymn to difference', based on a double hypothesis: on the one hand, what women would be like if they were not obliged to have dealings with men, and on the other, what relations between the sexes would be like if men and women lived in a truly egalitarian world. The narration is from an external viewpoint, that of a sociologist, one of the three explorers who enter into contact with this community, as Lledó (ibid.: 20) says, 'one of the happy tactics of the book'. The fact that the narrator, though living now with the protagonists, comes from outside gives rise to the comparison between the two worlds. Thus the Amazons often 'innocently' ask about the role of women in the land of the explorers and question commonplaces and contradictions that we are still experiencing. As Russell and Lledó note in the prologues (and Valentí, Sánchez and Vidal in the translations), Gilman's text succeeds in exposing the sexism and androcentrism of language. For example, when one of the explorers explains to the women the meaning of 'virgin', they ask if the same word exists for a man who has not coupled. The use of the generic masculine form is also a cause of confusion, deliberately used by the author.

4 Coda

In spite of the unique character of the texts, *The Yellow Wallpaper* and *Herland* by Charlotte Perkins Gilman are instrumental in fully establishing the feminist fiction of the change of century in world literature. Written twenty-two years apart, they are both foundational narratives of Anglo-American feminism, which are essential reading for scholars of cultural and gender studies, and which also reached the Catalan readership with a difference of two decades, *El paper de paret groc* in 1982 and *Terra d'elles* in 2002. Their reception in Spanish was inverted, *El país de ellas* arriving first in 1987 and later, in 1996, *El empapelado amarillo*. Only *The Yellow Wallpaper* has been translated into Galician as *O papel de parede amarelo*. It should be emphasized that the Barcelona publishing house La Sal was the instigator of the first two translations of Gilman in the Iberian Peninsula, at a time of publishing and feminist euphoria in Catalonia. Apart from Gilman's two classics considered here, there is another essential and premonitory text by this writer that is crying out to be translated into Catalan, *Women and Economics*, an outstanding essay of 1898, which forefronts and denounces the destructive effects of women's economic dependence on men. Also still unpublished in Catalan are other utopian and science-fiction novels and her poetry.

Like Gilman, there are more women writers who had been respected, or perhaps feared, by their contemporaries, and who, as the years and centuries passed, were forgotten. In the context of gender and translation studies, it is relevant to develop more archaeological projects in order to unmask and retrieve 'ideological mothers' and 'foundational texts'. In 'Més enllà i més ençà del mirall de la Medusa' [On both sides of the Medusa's mirror] from *Sota el signe del drac. Proses (1985–1997)* [*Under the sign of the dragon. Prose works (1985–1997)*], Maria-Mercè Marçal (2004: 165–6) expresses this idea, not without a certain irony: 'Asking the appropriate questions of the past should enable us to acquire mothers, give birth to our own symbolic mothers, so to speak. Because, in spite of the myth of Athene, without a mother a woman cannot be born as such and placed in the world of culture and thought'.

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MONTSERRAT BACARDÍ

Gràcia Bassa, expatriate journalist, poet and translator[1]

Maria Gràcia Bassa i Rocas (Llofriu, 1883 – Buenos Aires, 1961) signed her name as Gràcia B. de Llorenç, using the surname of her husband and reducing her own surname to an initial. But she was always known to her friends and family as Gracieta. She was the eldest of nine children of Joan Bassa and his wife Irene Rocas, a learned housewife, who collaborated with Antoni M. Alcover and left us with the most extensive woman's diary in Catalan literature (Rocas 1998). The eldest daughter studied at the Escola d'Institutrius i Altres Carreres per a la Dona [School of Female Teachers and Other Careers for Women], was a member of the Hiking Centre of Catalonia, was a teacher at the family's country home, published various poems, and won several awards at the Floral Games. In 1907, aged twenty-three, she married Joan Llorens i Carreras. The Llorens family had large properties in Argentina, so the newlyweds decided to move there. They spent the first ten years in the heart of La Pampa, far from any collective manifestation of Catalan culture and literature. In 1916, when only two issues of *Ressorgiment* had been published, 'we received a letter and a poem from La Pampa signed by a name we recognized: Gràcia B. de Llorenç. The poet and patriot was offering to write for our periodical', recalled Hipòlit Nadal i Mallol, the founder and editor of the most enduring publication

1 This article is part of the Contemporary Catalan Translation Study Group (GETCC) (2009, SGR 1294), which is recognised and funded by the University Management and Grants Agency of the Government of Catalonia, and the project 'Translation in the Catalan Literary System; Exile, Gender and Ideology (1939–2000)', with reference number FFI2010–19851-C02–01, funded by the Ministry of Science and Innovation.

of the exile (Nadal i Mallol 1962: 8790). Soon after, he moved to Buenos Aires and made contact with Gracieta, and 'since then we were always friends on a shared crusade' (ibid.).

We need only glance at the tables of contents of *Ressorgiment* to see that over the course of 45 years she was the most assiduous and faithful contributor to the journal. The statistics are only comparable with those of the editor himself: she published about three hundred of her poems, around a hundred poems she translated and an almost incalculable number of papers, since she signed many with different *noms de plume* such as 'Alidé', 'Maria Muntanya' and 'Núria Montseny'.

Her journalistic writings fall into three main categories – feminist, patriotic and literary – although the boundaries between them are often blurred. Her feminist writings appeared particularly during the early years of the magazine, from 1917 to 1925, when she signed 45 *Glosses Feministes* [feminist glosses] with the name 'Alidé'. The start of this period coincided with the end of the famous publication *Feminal* (1907–1917), edited by Carme Karr, in which the expatriate poet had disseminated poems and articles (including, notably, the extensive lecture 'Considerations on feminism', which was published in four consecutive issues, from September to December 1912). In the glosses, she often dealt with questions that went beyond what one would expect from an early twentieth century 'women's' section, such as advice on housekeeping, fashion and gardening. She thus battled for the integral education of women, which included cultural, political, social and economic commitments according to the time and circumstances. She was a Catalan through and through, which in one way or another was reflected in all the work she produced. For example, she promoted the idea that families, especially mothers, are responsible for transmitting 'the great value of the native language'. She believed that without this transmission, children's education was morally incomplete. Echoing the era's Romantic approach to education, she wrote: 'They will never grasp the treasures and the wealth of spirituality that we would like to convey to their souls from the depths of our heart and our thinking unless it emerges from this completely natural act' (Alidé 1922: 1114).

Her patriotic articles are a clear testimony to her level of political involvement with Catalonia. Gràcia Bassa closely followed Catalonia's vicissitudes – the Commonwealth of Catalonia (*Mancomunitat*), Primo de Rivera's dictatorship, the Republic, the Spanish Civil War and General Franco's dictatorship – and more day-to-day affairs marked by smaller events, with varying levels of passion and excitement depending on which winds were blowing, but also with prodigious courage. She frequently used history to explain the present and outline the future. Spurred by her yearning for a free country, she showed a very frank appreciation and admiration for Francesc Macià,[2] whom she accommodated for several months in 1928 during his long journey to various parts of the Americas. Her stance thus coincided with the position of the journal and with that of other Catalan institutions in Buenos Aires, such as the Casal Català,[3] the Comitè Llibertat [Freedom Committee] and the Associació Protectora de la Llengua Catalana [Association for the Protection of the Catalan Language], which the Llorens-Bassa family generously supported. In February 1948 she wrote: 'For the past 40 years I have aspired to serve the Catalan spirit in this distant land' (B. de Llorenç 1948a: 6152). With her characteristic modesty she continued: 'I will not have sufficiently learnt how to write nor will I have tackled the major problems in sufficient depth, since I have only tried to be of help' (ibid.).

As part of her 'help' we must consider most of the literary articles she wrote for *Ressorgiment*. Without writing expressly as a literary critic, she occasionally provided information on new publications in Catalonia and among the diaspora of writers, which included Agustí Bartra, Josep Carner, Josep Maria Murià, Carles Riba, Josep Maria de Sagarra, Marçal Trilla and Joan Torrendell. She was therefore one of the first people to disseminate such exceptional works as *Nabí* (1941) (B. de Llorenç 1941a: 4832), *Elegies de Bierville* (1943 and 1949) (B. de Llorenç 1950: 6520) and *Marsias i Adila* (1948) (B. de Llorenç 1949: 6329).

2 Francesc Macià founded the pro-independence political party Estat Català [Catalan State] in 1922. He would eventually become President of Catalonia following his return to Catalonia after the fall of Primo de Rivera's dictatorship in year 1931.

3 'Casals de Catalunya' are associations for Catalan people living outside Catalonia and help to promote Catalan culture and the Catalan language.

One thing that stands out is the abundance of articles and poems she dedicated to writers. She strove to build and pave the way for a tradition of women intellectuals that to some extent had been hiding in the shadow of the most renowned artists. She referred to this phenomenon as the enlightening 'maternal shadows' (B. de Llorenç 1931: 2808): Trinitat Aldrich, Eulàlia Anzizu, Agnès Armengol, Maria de Belloc, Maria Domènec, Antònia Gili, Carme Karr, Maria Josefa Massanés, Dolors Monserdà, Victòria Penya and Anna de Valladaura, among others. She dedicated writings or comments to all those women and linked their names to those of contemporary authors: Caterina Albert, Lola Anglada, Clementina Arderiu, Aurora Bertrana, Francesca Bonnemaison, Concepció Casanova, Sara Llorens, Mercè Padrós, Anna Maria de Saavedra, Maria Antònia Salvà, Maria Verger, Maria Teresa Vernet and Mercè Vila. In her sporadic visits to Catalonia (almost 2 years between 1918 and 1920 and a few months in 1935) she established contact with Albert, Armengol, Bonnemaison, Domènec, Karr and Vernet, and later remained in correspondence with some of them.

She had an unquenchable desire to learn and update her knowledge, which was evident in the variety of information she wrote about translations. To give but one example: in April 1929, she closed a commentary on *All i salobre* and *El comte Arnau* by Sagarra and on *Entre flames* by Ruyra by saying: 'In this harmonious solitude, I still read the new versions of Dostoyevsky and Tolstoy in our very own language' (B. de Lorenç 1929: 2476). She must have been referring to Andreu Nin's translation of *Crime and Punishment* and Francesc Payarols's translation of *The Eternal Husband*, both by Dostoevsky, and the translation of Tolstoy's *Resurrection* by Rossend Llates and Alfons Maseras, which were published by Proa in 1928 and 1929. She also reviewed works, such as Joaquim Ruyra's translation of Molière's *The School for Husbands* (B. de Llorenç 1934: 3424) and Xavier Benguerel's translation of Paul Valéry's *The Graveyard by the Sea* (B. de Llorenç 1948b: 6174). Then, in 1948, after nearly a decade in which no new Catalan translations were published, she recalled a solid tradition: 'Our most outstanding writers have lovingly dedicated themselves, in an act of great service, to the most prominent versions of thought in different languages. Therefore, in addition to our own writings we also possess a veritable treasure trove of translations' (ibid.).

She had, after all, contributed much to enlarging the 'treasure trove', always sporadically, with the translation of individual poems in Catalan journals published in Buenos Aires, especially in *Ressorgiment* but also in *Catalunya*. The first of these poems to be published in *Catalunya* appeared in January 1932, at the start of what was a new period for the journal, and the most outstanding and politically engaged period of its history. The last poem, in the September–December 1947 edition, marked the end of that glorious period. Both poems had been written by the Uruguayan poet Juana de Ibarbourou, one of the poets whom Gràcia B. de Llorens most appreciated. The first poem published in *Ressorgiment* appeared much earlier, in May 1921, while the last one appeared in May 1952. Both of these were brief samples of 'contemporary Argentinian poetry' or 'Argentinian lyrical verse' and her poetry translations often appeared in the journals under these headings.

In these journals, written in Catalan and published in Argentina for the active immigrant colony, translation of poetry from Spanish to Catalan was commonplace. Obviously it was not 'necessary' in the slightest as the question of intelligibility – the main reason why translation takes place – was not an issue. Like the very existence of the publications, this entirely 'unnecessary' process of translating from Spanish to Catalan was inspired by patriotic aspirations. There was a 'restitution' of the poetic literature of the host country to the expatriate language: yet another example of the highly fragile balance between home-sickness and integration, between the melancholy for the lost world and adaptation to the benefits of the new land. This kind of translation was so frequent that, in October 1938, the editors of *Catalunya* had to apologize for publishing Rafael Alberti's 'Defensa de Cataluña' in Spanish: '[these] verses [...] are of great interest at this time of a collective struggle of peoples against foreign invaders' ('Defensa de Catalunya de Rafael Alberti' 1938: 29). The introductory note explained: 'We preferred that none of the strength of the original be lost, which is why we believe we should not translate it' (ibid.).

These same magazines, however, condemned the performance of translated theatre works at the Casal de Catalunya (the Casal – one must add – of the early years of exile from Franco). The arguments given by *Ressorgiment* were political and somewhat contradictory with the profusion of translated poetry. In June 1941, the anonymous writer of the article 'À propòsit de traduccions' [About Translations] (1941: 4902), following the announcement of the staging of further Spanish musicals in Catalan, argued:

> If, now that the Catalan people in Catalonia greatly suffer from a bloody campaign of assimilation and those of us who are spread around the world are left to the mercy of various assimilations, we spend our time translating Spanish musicals into Catalan rather than producing a Catalan production as one might expect, we unconsciously become agents of the forces that seek to de-nationalise our people. We thus unwittingly foster the exercise of an influence that has proved itself to dissolve the Catalan identity.

Similarly, in May 1943, the unknown *Catalunya* critic reviewing the staging of Ladislas Fodor's *Maria... no siguis tonta!*, using Rafael Riba i Llorenç Rodellas's 1931 translation, wrote the following warning and appeal:

> Obviously given the very limited number of performances the charming actors in our circle can perform each year, we should not too often be tempted by foreign works, since it is quite clear that what we Catalans in Buenos Aires want and need to see is Catalan theatre performed in Catalan. Catalan theatre from all eras. Authors from the past century or the present, whether good or mediocre. ('Teatre català a Buenos Aires' 1943: 25)

He therefore ended by begging that 'if possible [...] a work be performed once every three weeks or once a fortnight rather than once a month' (ibid.).

Translations of poetry were perceived from a completely different perspective. Rather than providing 'entertainment', like theatre, strictly literary values were prevalent, values of original works that, nevertheless, had to be disseminated in Catalan, without the danger of ideological 'contamination' since, in essence, they reflected timeless, universal feelings and values.

Gràcia Bassa's contribution to this flow of poetry translated into Catalan and published in Buenos Aires publications was – quantitatively at least – much greater than that of other translators: Teodor Banús, Joan B. Llonch and Enric Martí. As we have already seen, she dedicated thirty consecutive years to these translations. At the end of this period she decided to compile a selection of them in a book, according to the well-documented anonymous, posthumous biography published in *Ressorgiment*:

> she prepared a volume of her poetry translations, which is also unpublished. It presents poets mainly from Argentina but also from other countries in the Americas, such as Leopoldo Lugones, Alfonsina Storni, Margarita Abella Caprile, Juana de Ibarbourou, Arturo Capdevila, Norah Lange, Delmira Agustini, Jijena Sánchez, Gabriela Mistral and many others.[4]

The other work that has remained unpublished, according to the same source, was written at the suggestion of Joaquim Ruyra: 'Having read [...] some of the prose work written by the author of *Branca florida* on the landscapes, customs and people of La Pampa, he urged her to write a book. Thus came about the book *El llibre de la Pampa*, which unfortunately she never published' ('*Ressorgiment*, Gràcia B. de Llorenç', 1962: 8790).[5] She also translated from Catalan to Spanish nearly all the poems included in the anthology of contemporary literature formed by the ten issues of *Catalonia: Revista Argentina de Expansión Cultural* (1923–1924). Many years later she also translated *Tres diálogos sobre filosofía de la estética y de la ciencia* (1951), by the philosopher Ramon Turró, from Catalan to Spanish.

All these projects demonstrate the continuous harmony between remaining faithful to one's native homeland and loving one's adopted homeland. She managed to integrate them through a unique, risky literary operation, with the support – which was not at all negligible – of two mass media of the diaspora. This was rounded out with numerous articles she wrote about the translated poets and her contribution towards popularizing the works of female writers such as Margarita Abella Caprile, Delmira Agustini, Emilia Bernal, Delfina Bunge de Gálvez, Rosa García Costa, Juana de Ibarbourou, Ana Emilia Lahitte, Gabriela Mistral, Alfonsina Storni and María Eugenia Vaz Ferreyra. Following the awarding of the Nobel Prize in

4 This manuscript is not held by the Municipal Archive of Palafrugell, which keeps the Bassa Rocas family's collection, and there is no copy among the papers held by her eldest grandson, Joan Llorens, in Buenos Aires (whom I thank for allowing me to consult them so extensively, as I also thank those responsible for the Archive for accommodating my requests).

5 The original typed manuscript is held at the Municipal Archive of Palafrugell. The 109-page document is dated March 1941 and is entitled *Els camins de la pampa argentina* (Pathways of the Argentine Pampa).

Literature to Gabriela Mistral in 1945, Gràcia Bassa wrote in an unusually personal tone in *Catalunya* about the many hours she invested in rewriting a good number of Mistral's poems:

> We have been following her since the first verses she wrote. We often translated her work and in the pages of our weekly publications we expressed our admiration, which she completely deserved, for her work.
>
> Memorable hours, expressions of beauty, with South American poets – male and female – vanished away during those times, when we also left behind pieces of life (B. de Llorenç 1945a: 47).

Given the variety of names mentioned, we can see that Gràcia Bassa was primarily an anthologist. It is somewhat surprising that she knew the South American poetry of the first 'classics' so well, and even more surprising that she followed the new voices so closely. From this wealth of books and poems, she began to select just a few of them. This was a very fragmented selection, representing a tiny, symbolic proportion of the production of many authors. In her translations for *Catalunya* and *Ressorgiment*, there were thirty-four poets for whom she translated only one poem apiece. The authors she translated the most included Juana de Ibarbourou (fourteen poems), Alfonsina Storni (eleven), Gabriela Mistral (nine) and Margarita Abella Caprile and Rosa García Costa (four each). The so strictly chosen sample seems to respond to the need for personal expression, which is done through numerous foreign voices. The translations become a kind of 'pretext' to manifest what is thematically and formally more or less ineffable to the writer, whether due to limited creativity or due to a variety of precautions.

Perhaps both of these possibilities affected Gràcia Bassa. She was generally an impulsive poet who effortlessly transformed feelings and experiences into poetry as part of a creative process of immediacy in which motives and intentions were crystal-clear. In this romantic form of poetry, the homeland, nature, love, faith and nostalgia play a prominent role, being expressed in classical forms, especially the sonnet, and in other, freer, more spontaneous forms. Although she published only two books, *Esplais en la llunyania* (1919) and *Branca florida* (1933), many of her poems were published in periodical publications, especially in *Feminal*, *Catalunya* and

Ressorgiment. Even the author of the posthumous biography published in *Ressorgiment* described *Branca Florida* as 'a collection compiled by the author that was self-demanding in a way not seen in the wide variety of work she previously published' ('*Ressorgiment* Gràcia B. de Llorenç' 1962: 8790), nor, we should add, in subsequent publications.

She probably felt constrained by various biographical circumstances: her self-taught literary education, the move to Argentina when she was 23, a large family with many ancestors and offspring (she had six children), unshakeable Catholic beliefs, etc. We need only look at how in her poem 'Nota joiosa' [Joyous Note], published in *Branca florida*, she confessed, 'I want to stop seeming worried' (B. de Llorenç 1933: 115), or how years later, in a series of articles entitled 'Charity' published in the magazine *Virolai* (the voice of the Spiritual League of Our Lady of Montserrat), stated, 'Christians cannot afford repeatedly to express our worries' (B. de Llorenç 1940: 2). However, at least to some extent, she had some worries. Ostensibly she had a 'great longing of my land', which led her to adopt as her own and translate into Catalan the famous verses of Rubén Darío in one of the most captivating poems in *Branca florida*:

> How I weep! As I feel the weight of chains,
> I recall the profound words of Rubén:
> '…Happy the tree that can scarcely feel,
> and happier the hard stone because it does not feel at all'!
> (B. de Llorenç 1933: 97 and 98)

It is therefore plausible to speculate that in her own works she held back from expressing some of her most intimate and perhaps unspeakable concerns. We can also speculate that she transmitted those concerns through the translation of a variety of other people's poems, restricting her selection so as only tangentially to attempt to offer an overview of contemporary South American poetry. This was perhaps not in vain, as in 1925 she spoke of 'the moral pain that Art costs!' (B. de Llorenç 1925: 1741).

Moreover, 'humble to the extreme' (Nadal i Mallol 1925: 1740), on more than one occasion she insisted, 'I do not aspire to be a writer' (B. de Llorenç 1925: 1743). Or, as she put it on another occasion: 'Poetry can continue in any circumstance if one is slightly or very gifted; a writer, however, needs something more' (ibid. 1948a: 6152). Shaped by her separation from the country she eagerly desired and her unquestionable civil, patriotic and religious convictions, she conceived her work as a modest service as she declared towards the end of her career: 'I have written to be useful. [...] Poetry is a social force' (ibid.). However, she was not deluded as to her potential and strengths and adopted as her own the words pronounced by Carles Pi-Sunyer during a visit he made to Buenos Aires: 'All our work becomes sparse' (B. de Llorenç 1953: 7148). Let us hope that, from now on, Gràcia Bassa's work will become a little less sparse. She was a pioneer translator but hardly any of the poets she translated can be called sparse, nor have they been since.

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What’s in a word

MARISA PRESAS AND INNA KOZLOVA

Instrumental competence: Lexical searches in written text production

1 Introduction

Written text production can be studied as a problem-solving process regardless of the communicative situation in which it occurs. In the field of Translation Studies (TS), most cognitive-oriented research focuses on the problems that translators identify during target text (TT) production and on the knowledge and strategies they use to solve them. The strategies used to find solutions to these problems can be divided into two major groups: (a) recourse to solutions already existing in the translator's memory; or (b) the use of external resources, both lexical and thematic, to find the most appropriate solution to a problem. In contemporary translator training, the skills required for the effective use of documentary resources, i.e. instrumental competence, have acquired increasing importance with the development of powerful new resources. It is for this reason that researchers are interested in studying the search processes of both trainee and professional translators.

From the insights obtained into translators' expert knowledge, translation competence models have been proposed in which the ability to solve problems using documentary sources plays a key role (Presas 2004). This ability is conceptualized in different ways, but generally comprises information retrieval skills and the use of electronic resources. Both form part of what is commonly referred to as 'instrumental' or 'informational' competence. Instrumental competence is considered to be an essential component in the development of overall translation competence and, as such, now forms part of the translator training curricula.

In fields such as Language Teaching and Language for Specific Purposes (LSP), written text production is also conceived as a problem-solving process. In contrast to TS, however, these areas have not developed a parallel concept of instrumental competence. In LSP training emphasis is given to language comprehension and production skills to the detriment of skills related to the efficient use of tools in problem-solving processes. The acquisition of instrumental competence is not viewed as essential.

Although the way in which dictionaries are used in foreign language writing may be considered 'natural' if we take into account the strategic use of the mother tongue in lexical searches (Murphy and Roca de Larios 2010), researchers' attention has almost exclusively focused on defining errors arising out of the misuse of these resources (Ard 1982; Chon 2009). Their findings would suggest that whilst students possess a basic or novice instrumental competence this needs to be improved within the context of text production tasks in the foreign language.

The study described in this paper aims at understanding this novice instrumental competence, in particular, the way in which LSP and translation students manage the process of solving lexical problems using external resources, i.e. how they identify and define their problems; what strategies they apply; what resources they use; what attitudes they demonstrate towards problem-solving; and the use of external resources.

2 Theoretical framework

The theoretical framework for our study combines a model of text production as a problem-solving process and a model of instrumental competence as used in translation teaching.

2.1 Problem-solving processes in text production

Flower and Hayes's (1981) model of the writing process is well-known. While their first model does not deal with problem-solving processes, in a later study of revision practices their model of text production is complemented by a problem-solving model consisting of three phases: problem detection; definition or representation of criteria and strategies; and implementation of solutions.

Flower et al. (1986: 39–40) state that problem representations lie on a continuum from 'simple detection', through 'ill-defined problems' (that contain criteria related to the goal but no information about possible solution strategies), to 'well-defined problems' (that contain solution rules). According to the authors, the category of well-defined problems is limited to problems of spelling, grammar or language usage. A fourth category, 'diagnosing problems', is defined as 'a special group of more sophisticated, high-information definitions of the problem' (ibid.: 40). This kind of representation situates problems in a conceptual category, which helps activate additional information and solution procedures. Flower and Hayes (1981: 369) note that the ability to give an accurate representation of a problem is essential if a problem-solving process is to be successful: 'People only solve the problems they define for themselves. If a writer's representation of her [rhetorical] problem is inaccurate or simply underdeveloped, then she is unlikely to 'solve' or to attend to the missing aspects of the problem'.

The next stage of their model is to select a strategy for information retrieval from memory. Whilst the use of dictionaries to solve local problems in foreign language writing is widespread and well-established in TS, it is not included in the above-mentioned text production model.

To integrate the use of external resources into the text production process, we have analysed the latter in terms of a process of encoding and decoding instances. The encoding process is described as taking place in the memory. As Leki et al. (2008) observe, writers rely on internal resources to generate content. However, unproblematic encoding is only a part of the text production process, and encoding sequences ('bursts') are continuously interrupted by other activities: 'writing, rehearsing, reading, repeating and, sometimes, pausing' (ibid.: 133). This agrees with the cyclical writing process proposed by Flower and Hayes (1981). The encoding process is described as taking place in the memory and, as Leki et al. (2008) observe, writers rely on internal resources to generate content.

We suggest that the use of dictionaries is a decoding activity that allows writers to obtain additional information in order to reduce the gap they detect between their initial knowledge and the final knowledge required to fulfil the text production task. The detection of this gap, or problem identification, is intuitive on the part of the writer. The perceived difficulty of the text related to higher demands on the product will make writers interrupt their encoding process and engage in additional decoding.

In order to optimize the decoding effort, writers require rapid access to relevant information resources to fill in the information gap detected. To do this, they must first produce a search key. Once the appropriate dictionary entry has been located, they must then find the relevant information. Having clear search criteria – 'solution rules', 'diagnosis', as defined by Flower et al. (1986) – is essential to be able to carry out both these steps successfully. Writers, however, also need to possess knowledge about resources and to have mastered certain search strategies, i.e. they will need to have instrumental competence.

2.2 *Use of documentary resources in problem-solving processes: Instrumental competence*

Competence-based training was first introduced into the US school system in the 1960s and was later adopted by school systems in other countries following the acceptance in pedagogical circles of the constructivist approach to learning promoted by cognitive psychology. The constructivist approach to learning and competence-based training has now been incorporated into university curricula as a result of educational reforms undertaken within the European Higher Education Area (EHEA) (Presas 2008).

In EHEA curricula, 'competence' is understood to be observable behaviour and is characterized by the knowledge and the skills to which it relates; the type of work or study situations it enables individuals to manage; and the degree of autonomy with which individuals are able to manage them. Competence is acquired through reflective practice, a practice that cannot be left 'to experience, to life, to a succession of trials and errors' (Perrenoud 2005: 9). For academic purposes, competences are broken down into components – learning outcomes – which must be achieved by learners in order to acquire the corresponding competence. Learning outcomes are defined as 'statements of what a learner is expected to know, understand and/or be able to demonstrate after completion of learning' (González and Wagenaar 2008: 16–17).

Instrumental competence is defined as 'a body of knowledge, skills and attitudes that enable individuals [...] to interact effectively with information in the context of problem-solving, decision-making or life-long learning' (Ortoll 2003, our translation). It can be broken down into the following learning outcomes: (a) the ability to define information needs after a problem has been identified; (b) the ability to identify and locate the most suitable information sources; (c) the ability to search for information in these sources; (d) the ability to understand and evaluate the responses; (e) the ability to use the responses to solve the problem (Cid and Presas 2009). These learning outcomes, when integrated, constitute what we call a 'complex strategy'. In both the acquisition and application of skills attitude plays a major role.

Four indicators of translators' instrumental competence proposed by Jääskeläinen (1996), included in Kozlova and Fernández Rodríguez's study (2007), are: the number of consultations of external resources; the time spent on consultations; the variety of resources used; and the depth of research. Jääskeläinen (1996: 66) found a positive relation between the quality of the TT produced by novice translators and the number of consultations made in external resources, as well as between the quality of the TT produced by novel translators and the amount of time spent on the task, linking these to the subjects' attitude to the task in hand. Her findings were refuted by Künzli (2001: 509), who noted that both the overall number of consultations made and the time spent on text production can be equally attributed to subjects' lack of experience in the use of documentary resources thus resulting in a large number of unsuccessful searches.

In another study Jääskeläinen (1999) posits the relationship between the quality of TTs and two other factors: on one hand, the variety of external resources used and, on the other hand, 'the depth of research', a coefficient calculated from the number of look-ups of a given problematic item. In particular, she observes that professional translators use a wider range of reference sources than professionals in other fields ('educated laymen'). She also suggests that a higher 'depth of research' coefficient is indicative of better quality text production.

3 A model for instrumental competence in foreign language text production

Our model of instrumental competence applied to text production in a foreign language responds to the need to provide a framework for learning/teaching processes, assessment of learning outcomes, and research. For the purposes of our study the following components of the model were defined: three operational components, one declarative component and one meta-cognitive component. Indicators were established for each component.

1. Problem identification: detection of a gap between the informants' initial knowledge and their final knowledge required to fulfil the production task.[1] The indicator 'origin of the problem' shows the way in which our informants refer to a problematic unit and allows us to distinguish between global and local approaches.
2. Problem definition: description of the features of the solution. Two indicators are used: (a) 'search criteria' refers to the concepts or rules the informants quote to characterize their ideal solution; and (b) 'accuracy in defining search criteria' refers to the degree of explicitation of these criteria. This allows us to distinguish between 'ill-defined' and 'well-defined' problems.

1 In fact, problem identification and problem definition form a continuum as observed in Flower et al. (1986). We distinguish between them for research puposes to obtained a more detailed profile of our students.

3. Problem-solving strategies: sequence of actions that lead to the solution of a problem. Again two indicators are used: (a) 'variety of actions' is defined as the procedures informants say they follow in their responses and allows us to distinguish between complex and simple search strategies; (b) 'degree of search planning' describes our informants' search activity on a problematic unit and makes reference to the 'depth of research' coefficient.
4. Knowledge of resources: declarative knowledge of resources that can be used to resolve problems in text production. The indicator 'variety of resources' is defined as the number of different types of resources informants say they use.
5. Attitude: defined as the metacognitive assessment of different phases of the problem-solving process, i.e. when the problem is identified; when the problem is defined; when the initial search fails; and when a satisfactory solution is found. Our common indicator for this component of the instrumental competence is 'subjective assessment'.

The five components of our model were derived from the more general models of instrumental competence mentioned above. The three operational components reflect the stages of a problem-solving process involving the use of external resources. The declarative and attitudinal components respond to the notion of a competence as complex knowledge (Lasnier 2000; González and Wagenaar 2008: 16–17).

4 A study of instrumental competence in text production processes

The study described forms part of a longitudinal study that aims to investigate the acquisition of instrumental competence in students enrolled in the English Language course in the Faculty of Political Science and Sociology of the Universitat Autònoma de Barcelona, UAB. The data reported in this article was collected at the end of a formative period (one academic year) in which practice was given in using dictionaries for written text production purposes. Analysis of the data obtained at the end of this period provided a profile of the instrumental competence acquired by this group of students. Subsequently the study was extended to analyse the acquisition of instrumental competence in a group of trainee translators at the end of an equivalent formative period (one year) in the Faculty of Translation and Interpreting of the UAB. Results obtained for both groups were comparable in that data was collected at the end of the first academic year, and at the beginning of the year all students had a foreign language level ranging between A2 and B2 of the Common European Reference Framework for Languages (<http://www.alte.org/framework/index.php>).

4.1 Objectives

The aim of our study was to find tentative answers to questions related to four (operational and metacognitive) of the five components of our model of instrumental competence:

Problem identification: How do students describe the origin of a problem? Is their approach to a problem local or global?

Problem definition: Do students verbalize their search criteria? What type of criteria do they mention?

Problem-solving strategies: How many actions do they report taking? Are their strategies simple or complex? Do they plan their searches?

Attitude: What is the students' attitude towards the problem identified? How do they perceive their own definition of a problem? How do they manage a search failure? How do students describe their learning outcomes as a result of a successful search?

4.2 Informants and data collection

Two groups of students participated in the study: a group of twelve students from the Faculty of Political Science and Sociology of the UAB who were enrolled in the subject 'English for Social Sciences', and who were majoring in Sociology; and a group of fourteen students from the Faculty of Translation and Interpreting of the UAB who were majoring in German Language and Translation.

Data was collected using a questionnaire of ten questions related to the components of instrumental competence (see Appendix). Responses were anonymous, so that informants were assigned a code containing the first letter of their major ('S' for Sociology and 'T' for Translation) and the code assigned to each student of the group (letters from 'A' to 'L' for Sociology students and letters from 'A' to 'N' for Translation students). The group of Sociology students answered the questionnaire in English; the group of Translation students answered in Spanish or German. We present our translation into English of their responses. Only spelling mistakes in students' responses have been corrected.

4.3 Data analysis

Students' answers to the questionnaire were classified according to the indicators established in our instrumental competence model. Data was quantified to allow for comparison between the two groups, but due to the limited number of informants a statistical analysis was not conducted.

4.3.1 PROBLEM IDENTIFICATION

To obtain data on the component 'problem identification', attention was focused on the first part of Question 1: *When do you become aware of a need to use a dictionary?* To analyse the indicator 'origin of the problem', answers which made clear reference to text units were classified as follows: 'word' (Example 1), 'word in context' (Example 2) and 'other' when the informants describe their situation without making reference to the origin of the problem (Example 3):

Example 1: When I don't know a word (S-D)
Example 2: When I don't manage to fit a word into the context (T-C)
Example 3: When I want to describe something and my knowledge [...] is insufficient (T-L)

Table 15 shows that most informants found the origin of the problem in a word, with similar results in both groups. Only in two cases was the origin of the problem a word in context.

Table 15 Origin of the problem in text production

Origin of the problem	Sociology		Transl./Interp.		Both groups	
word	8	67%	9	64%	17	65%
word in context	1	8%	1	7%	2	7%
other	1	8%	4	29%	5	19%
no response	2	17%	0	0%	2	7%
Total	12	100%	14	100%	26	100%

The fact that most informants identify a problem with a 'word' category reveals their local approach to a problem.

4.3.2 PROBLEM DEFINITION

Question 6: *How would you define an 'acceptable' solution?* allows us to determine informants' search criteria (Table 16). Responses that clearly came within 'conceptual categories' were classified as: 'meaning' (Example 4), 'meaning and other' (Example 5), and 'other', in cases in which no reference to meaning appeared (Example 6). Those cases in which 'objective criteria' were used contrasted with other responses where no criteria were made explicit, or where the declared criteria were considered idiosyncratic (Example 7). We have classified these responses as 'subjective criteria'.

Example 4: The solution that corresponds exactly to the meaning of the word (T-D)
Example 5: The one that best matches the concept I am trying to express, without having other implicit connotations (T-L)
Example 6: The solution that can be used in this context and is idiomatic (T-H)
Example 7: What I like and what suits me best (T-N)

Table 16 Criteria used in problem definition

Criteria		Sociology		Transl./Interp.		Both groups	
Objective criteria	meaning	3	27%	3	21%	6	24%
	meaning + other	1	9%	5	36%	6	24%
	other	2	18%	4	29%	6	24%
No objective criteria	I don't know	2	18%	0	0%	2	8%
	subjective criteria	3	27%	2	14%	5	20%
Total		11*	100%	14	100%	25	100%

*One person in Sociology group did not answer this question

Most informants referred to 'meaning' as their criterion, though translation students were found to be aware of more possible criteria. Other criteria quoted by our informants were: coherence and context (Sociology group); communication, correctness, text type, context (Translation group). Most informants referred to objective criteria. It should be noted that the criteria made explicit by students were varied – more so in the case of Translation (Table 16). Their representation of a problem could be considered to lie somewhere between 'simple detection' and 'ill-defined problems' since in no case was mention made of the steps to be taken to reach a solution.

To analyse the indicator 'accuracy in defining search criteria' two further sets of data were taken into consideration: 'length of responses' and 'use of terms' in Question 6 (Table 17). Responses were classified according to the number of words used and whether or not filed-specific terms were used. Our data show that the responses of Translation students were generally longer that those of Sociology students (with an average of 19 words as contrasted to 11 words). Not only did they use more words but they also used more terms (16 as opposed to 2), e.g. 'message', 'text type', 'spelling', 'connotation'.

Table 17 Accuracy in problem definition

Number	Sociology	Transl./Interp.	Both groups
Of words	132	307	439
Of terms	1	16	17

4.3.3 PROBLEM-SOLVING STRATEGIES

A first set of data on the component 'problem-solving strategies' was obtained from responses to Question 2, *How do you define your strategy where to search and how?* To calculate the indicator 'variety of actions' the number of verbs indicating actions taken to solve a problem was recorded. The use of different verbs like 'use', 'contrast' and 'choose' in Example 8, was taken to indicate a variety of actions.

Example 8: I use an ordinary translation dictionary or online dictionary. I intent contrast the words and choose the best option (S-H).

Analysis of the responses from both groups shows that most informants said that they used simple strategies, although it should be noted that the percentage of informants using complex strategies was higher in the Translation group (Table 18).

Table 18 Complexity of strategies

No. of actions reported	Sociology		Transl./Interp.		Both groups	
1 action	8	73%	8	57%	16	64%
2 or more actions	2	18%	6	43%	8	32%
No action	1	9%	0	0%	1	4%
Total	11	100%	14	100%	25	100%

A second set of data was obtained from the responses to Question 3 *How many steps forward do you plan?* These responses provided data for indicator 'degree of search planning', including the number of look-ups that our informants said they had planned when they started a search (Table 19). Nevertheless, as our informants often failed to provide a specific number of intended look-ups, it was decided to calculate the steps they said they took in those cases in which no clear reference was made to the intended number of look-ups.

Table 19 Degree of search planning: Number of planned look-ups

No. of look-ups as reported by informants	No. of look-ups as based on students' search descriptions	Sociology		Transl./ Interp.		Both groups	
1 look-up		2		2		4	
	1 look-up	3		0		3	
1 look-up total		5	42%	2	14%	7	27%
2 look-ups		1		0		1	
	2 look-ups	5		1		6	
2 look-ups total		6	50%	1	7%	7	27%
3 look-ups		0	0%	4	29%	4	15%
I don't know		1	8%	7	50%	8	31%
Total		12	100%	14	100%	26	100%

Table 19 shows a marked difference between the two groups in the number of informants who reported planning three or more look-ups. This would seem to indicate that a 'deeper search' (Jääskeläinen 1999) was carried out by informants in the Translation group. Further analysis of search planning based on students' search descriptions indicate that the responses of informants in the Sociology group fall into the categories of 'one look-up' (Example 9) and 'two look-ups' (Example 10) – an approach that is summarized in Example 11. In contrast, most of the informants in the Translation group were reticent to refer to a specific number, insisting on the impossibility of planning their search beforehand (Example 12).

Example 9: If I search for Internet I enter in 'traductor' and write the word that I don't know (S-G)
Example 10: Search for meaning, search for synonyms (to check the use afterwards) (T-C)
Example 11: The minimum possible (S-C)
Example 12: In most cases the idea of looking up the word in a dictionary is spontaneous, that's why I don't plan to follow any step (T-E)

4.3.4 ATTITUDE

We define attitude as the metacognitive assessment of different phases of the problem-solving process. The phases studied are the following: (a) when the problem is identified; (b) when the problem is defined; (c) when the initial search fails; (d) when a satisfactory solution is found. Our indicator for this component of instrumental competence is 'subjective assessment'. Attitude is analysed in response to Questions 1 (second half), 4, 5, 7 and 8.

In the second half of Question 1: *When do you become aware of a need to use a dictionary? Describe the way you feel at this moment* the subjective assessment of the situation was classified into two categories: positive and negative. When reference was clearly made by informants to the subjective assessment of the situation – adjectives such as 'curious', 'interested', 'normal' – responses were classified as positive (Example 13) while responses like 'frustrated' or 'impotent' are classified as negative (Example 14). One student in each group assessed the situation in an ambivalent way (Example 15). Results are shown in Table 20.

Example 13: I don't feel bad because is a way to learn (S-H)
Example 14: I feel as if I have hit a rock in a tunnel (T-M)
Example 15: Disappointed, frustrated and curious (S-C)

Table 20 Subjective assessment of having identified a problem: The feeling expressed

Feeling expressed	Sociology		Transl./Interp.		Both groups	
Positive	2	17%	3	21%	5	19%
Negative	2	17%	6	43%	8	31%

Both positive and negative	1	8%	1	7%	2	8%
No response	7	58%	4	29%	11	42%
Total	12	100%	14	100%	26	100%

The data obtained suggest that the prevailing subjective assessment of the identification of a problematic situation was negative, with little variation between groups.

Question 4, *Do you have clear what you are looking for?*, was designed to show how our informants assessed their ability to formulate search criteria. Since it is a closed question we classified the responses as positive (Example 16) or negative (Example 17):

Example 16: I search for exact words. I know exactly which word that I want to use in my mother tongue (T-L)
Example 17: No, sometimes they are just ideas (T-N)

Results show that most respondents considered their problem definition to be accurate (Table 21).

Table 21 Subjective assessment of having defined a problem: Accuracy assessment

Accuracy assessment	Sociology		Transl./Interp.		Both groups	
Positive	9	75%	12	86%	20	77%
Negative	3	25%	2	14%	5	23%
Total	12	100%	14	100%	26	100%

Answers to Question 5 *Let's imagine you don't find the 'ideal' solution you are looking for. What do you do, become less demanding?* were linked to the indicator 'subjective assessment' of a search failure. However, the focus of our interest was not the feeling (which we assumed to be negative after a search failure) but problem management after an initial search failure. First, responses were classified according to whether they contained the answers 'yes' or 'no'. Results showed a clear difference between the two groups: none of the informants in Translation group reported becoming less demanding in case of a search failure. In contrast, four informants from the Sociology group declared they did become less demanding (Table 22).

Table 22 Subjective assessment of problem management after a search failure

<table>
<tr><th colspan="3">Problem management</th><th colspan="2">Sociology</th><th colspan="2">Transl./ Interp.</th><th colspan="2">Both groups</th></tr>
<tr><td colspan="3">Yes
[I become less demanding]</td><td>4</td><td>33%</td><td>0</td><td>0%</td><td>4</td><td>15%</td></tr>
<tr><td colspan="3">No
[I do NOT become less demanding]</td><td>0</td><td>0%</td><td>5</td><td>36%</td><td>5</td><td>19%</td></tr>
<tr><td rowspan="4">No direct answer</td><td colspan="2">continue searching</td><td>0</td><td>0%</td><td>6</td><td>43%</td><td>6</td><td>23%</td></tr>
<tr><td rowspan="2">reformulate</td><td>word level</td><td>3</td><td>25%</td><td>0</td><td>0%</td><td>3</td><td>12%</td></tr>
<tr><td>sentence level</td><td>5</td><td>42%</td><td>1</td><td>7%</td><td>6</td><td>23%</td></tr>
<tr><td colspan="2">other</td><td>0</td><td>0%</td><td>2</td><td>14%</td><td>2</td><td>8%</td></tr>
<tr><td colspan="3">Total</td><td>12</td><td>100%</td><td>14</td><td>100%</td><td>26</td><td>100%</td></tr>
</table>

To study the answers in the 'no direct answer' category in more detail, we identified the three most recurrent patterns in responses which could be summarized as 'continue searching' (Example 18); 'try to reformulate the problematic element at the word/local level' (Example 19); and 'try to reformulate at sentence/more global level' (Example 20). Results showed that the prevailing pattern in the Translation group was to 'continue searching'.

Example 18: I continue searching until I find it (T-D)
Example 19: I find the synonym (S-I)
Example 20: In this case I look for another way to say it as I always want the best solution (T-H)

Answers to Question 7 *How would you describe the way you feel at the moment of having found an acceptable solution?* provides data on the informant's subjective assessment of the successful completion of a search. We assume that the feeling is generally positive and our focus here is on whether students provide an explanation of their learning outcomes. Answers were classified according to whether or not they used adjectives clearly expressing a positive feeling and other expressions that explained or justified this positive feeling (Table 23). Answers fell into two groups: 'expression of a feeling' (e.g. 'good', 'satisfied', 'relaxed') and 'feeling plus explanation' (e.g. 'great, and with energy to continue').

Table 23 Subjective assessment of having found an acceptable solution: Learning outcomes

Successful search outcomes		Sociology		Transl./ Interp.		Both groups	
Feeling only		9	75%	8	57%	17	65%
Feeling + explanation of learning outcomes	vocabulary acquisition	0	0%	4	29%	4	15%
	increased motivation	1	8%	2	14%	3	12%
Other		2	17%	0	0%	2	8%
Total		12	100%	14	100%	26	100%

Explanations in most cases clearly referred to the sensation of having learned a new word. Results show that the Translation group were more aware of the role of problem-solving processes in learning and more capable of extracting positive feedback from these processes. Having found a solution was experienced as learning and a stimulus for further learning.

Responses to Question 8 *When you find a good solution, do you consider you've learnt something?* provide further data on the informant's 'subjective assessment' of having found an acceptable solution, specifically on learning outcomes.

All students thought they had learnt something. The only exception was one Translation student who stated: 'No, at best I have incorporated a new lexical item into my vocabulary, but I often end up forgetting them'. What is interesting here is that whereas most of the Sociology group give brief responses (Example 21) or provided subjective reasons (Example 22), Translation students tried to identify what they had learnt. Their responses included the following learning outcomes:

- mastering search procedures (Example 23);
- developing awareness of criteria for text production (Example 24);
- better retention of vocabulary items / stronger response in front of a personal challenge (Example 25);
- restructuring prior knowledge (Example 26).

Example 21:	Yes, of course (S-C)
Example 22:	Yes, because I find a good solution and it's good for me (S-J)
Example 23:	You always learn to search better (T-A)
Example 24:	I have learned to go beyond the acceptable solution, to have better judgement and to be more demanding of my text (T-E)
Example 25:	Yes, because if I made a great effort to find it I remember the word better. And it makes me feel even more challenged in future (T-K)
Example 26:	I think that the most important thing is to organize the knowledge I already had (T-L)

4.4 Discussion

Although our data would indicate that the overall assessment of a problematic situation is negative, this negative assessment is counteracted by a positive sensation of satisfaction or relief when the appropriate solution is finally found at the end of a search. It should be noted that this positive feeling is also occasionally found at the moment of problem identification: some of our subjects reported feeling 'interested' or 'curious'. These subjects seemed to perceive a problematic situation as an opportunity for learning and learning for them was a stimulus that evoked pleasant sensations. The group of Sociology students appeared to be less negative at the moment of problem identification (50 per cent of Translation students reported negative feelings as opposed to only 25 per cent of Sociology students). This less negative attitude would appear to be related to being less demanding. This coincides with the view that appropriate use of language may be more important for Translation students or professional translators than professionals in other fields where attention is focused on communication and not on language itself. This view is reflected in the different types of language tasks and curricula established for trainee translators and LSP students. The fact that the group of Sociology students was less demanding of their lexical searches is confirmed by their responses to Question 5: while 11 out of 14 informants in the group of Translation students reported continuing with their search after an initial failure, none of Sociology students did so.

Although the formulation of a problem situation in written text production is the same for most students, Translation students would appear to possess greater ability to represent a problem in more detail and are more capable of using terminology to construct a hub for 'diagnosing a problem'. A better representation of a problem (the Translation group used more words and more terms in their responses) enabled them to activate additional information and procedures for problem-solving. This is no surprise as Translation students' language training is more intensive than that of Sociology students.

Although students' responses predominantly indicate the use of simple strategies for problem-solving, it may be suggested that search processes are in fact more complex and include implicit stages of defining search criteria and evaluating competing solutions. Following this logic, those of our informants who verbalized more actions were more aware of their problem-solving process. This does not mean, however, that they used more complex strategies. In fact, only a few students planned to use several resources and compare the search results in advance. Most Translation students reported planning ahead just one step, or no steps at all, but they demonstrated awareness of the fact that they might need more steps later on in the process. In contrast, the Sociology students planned ahead just one step, or at most two, should the results of the first search be unsuccessful. While Translation students generally persisted in their searches, Sociology students quickly dropped their search and reformulated the problematic word or phrase (most showed contextual awareness at the phrase level).

The results of this paper seem to indirectly confirm the conclusions drawn in Jääskeläinen (1996) concerning attitude. The group of Translation students demonstrated an attitude different to the group of Sociology: they were found to be more motivated to continue searching after their initial search failure and more aware of their own learning outcomes.

5 Conclusions

Caution should be exercised when drawing conclusions from this study. Regarding students' ability to describe their problem-solving strategies, the method used for data collection – a questionnaire – encouraged them to embark upon a process of reflection on their problem-solving processes in order to make them explicit. What may have negatively affected their ability to explain the strategies they adopted is the fact that dictionary search strategies may have been acquired unconsciously prior to the reported training period. Another possibility is that problem-solving procedures related to the kinds of problems studied had been acquired in an unintentional manner. Finally, results may have been affected by the way in which data was collected.

It is well known that when learning is implicit it is not an obstacle for it to be effective in problem-solving processes. Nevertheless the results obtained in this study must be triangulated with the data and problem-solving criteria obtained from actual text production. From a didactic point of view, our aim is for students to develop their instrumental competence to the point at which search processes become automatic. As a result cognitive resources are freed up so that they can concentrate on the overall objectives and structure of their written text production. However, for their search strategies to improve students must first know how to make them explicit. This is why the process of acquiring instrumental competence requires a period of 'controlled' development. During this stage, the subject progresses, through repeated practice of the different components of instrumental competence until problem-solving skills become automatic. The questionnaire on problem-solving strategies may then be used as a self-assessment tool.

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Appendix: Questionnaire on the use of resources for production purposes

1. When do you become aware of a need to use a dictionary? Describe the way you feel at this moment.
2. How do you define your strategy where to search and how?
3. How many steps forward have you got planned?
4. Do you have clear what you are looking for?
5. Let's imagine you don't find the 'ideal' solution you are looking for. What do you do, become less demanding?
6. How would you define an 'acceptable' solution'?
7. How would you define the way you feel at the moment of having found an acceptable solution?
8. When you find a good solution, do you consider you've learnt something?
9. Does feedback help you?
10. What types of resources do you use?

MARÍA TERESA VEIGA DÍAZ

Translators as agents of linguistic change: Colour terms in medieval literature translated into Galician

1 Introduction

The study of colour nomenclature has been an area of interest for anthropologists and linguists from very early times when ethnographic studies indicated that, while the spectral division was language specific, certain languages were closer to one another than others in this regard. By the mid-twentieth century colour scientists had moved to the position where they concerned themselves mainly with issues such as colour matching and discrimination, colour term adaption and threshold determination, and said little about the categorical structure of colour appearance. In 1969 the world of colour anthropological linguistic research underwent a major change of direction with the publication of the classical work of Berlin and Kay entitled *Basic Colour Terms: Their Universality and Evolution*. The objective of this work was to diachronically indicate the prescribed patterns that determine the sequence of encoding of colour foci where languages were ordered on the basis of the number of basic colour terms they possessed. From that moment, the study of colour terminology in different languages and stages became widespread. Currently, colour terminology is still one of the major concerns of researchers in the field of colour studies. However, hardly any author has been concerned with the structure and development of colour nomenclature in Galician in any of the historical stages of the language, the usefulness of the historical reconstruction of the original system of colour terms in the promotion of the use of Galician words to replace Spanish loanwords, or the relevance of translation in the system of colour terms of particular languages (Mayoral et al. 1985; Vila de la Cruz 1994; Bermúdez et al. 2004).

This chapter presents the results of a comprehensive contextual analysis of the meaning of Galician colour terms extracted from medieval translated texts. Traditionally, medieval texts written in Galician have been studied by philologists, who have thoroughly analysed a number of linguistic and literary issues without making any distinction between texts originally written in Galician and texts translated into Galician from other languages. However, the philological approach disregards some interesting issues in the study of the language, particularly the effects of translations from other languages and cultures on the historical evolution of the language in terms of lexicon and morphology. Establishing a distinction between originals and translations should help us determine the influence of translation on the evolution of colour terms.

In the Middle Ages, the translation–adaptation approach was used as a way to acquire a literary corpus. Thus, those societies that did not have a literary corpus written in their own language used to adapt literary works originally created in other societies and written in other languages. At that time, Bible translations were at the heart of medieval translation (Monteagudo 1999: 83), but the translation of literature played a significant role. In the Iberian Peninsula, there was a vast corpus of poetry, but prose was underdeveloped, which made it necessary to import foreign prose works in order to compensate for such a deficiency. In addition, the translations of literary works made by medieval translators under the rule of King Alfonso X of Castile were instrumental in the standardization of Iberian languages and were key to the birth and development of Iberian literatures (Mallafrè 2003; Ardemagni 1994: 72–3; Noia Campos 1995: 13). In Galicia, translation was not as popular as it was in other regions of the Iberian Peninsula. Still, translations into Galician could have affected the evolution of language and, more particularly, the composition of the colour term system and the meaning and range of the terms that composed such system.

Identifying and analysing the colour terms used in medieval texts translated into Galician is relevant in two ways: (a) as suggested by Boyer (2002: 34–6), in the Middle Ages translations were the only medium available to disseminate an emerging culture that was spreading throughout Europe and, therefore, the analysis of colour terms could reveal new cultural uses that were not present in texts originally written in Galician, and (b) translations provide an excellent medium for the incorporation of new terms to languages and, therefore, a contrastive analysis of texts originally written in Galician and texts translated into Galician may evidence early calques and contribute to the assessment of the role of translators as agents of linguistic change.

Based on these premises and on the results of the contextual analysis of the forms, meanings and uses of the colour terms used in Galician medieval texts, our main aim was to determine whether medieval documents translated into Galician provided evidence of the influence of other languages on the development and evolution of the colour term system of medieval Galician. To this end, we reviewed the role of translation in the Galician society of the Middle Ages, analysed the composition of the corpus, proposed an innovative method of analysis and presented the main findings and conclusions of the comparative analysis performed.

2 Translation in Galicia in the Middle Ages

Translation practices in Galicia during the fourteenth century were framed in a context of creation of a vernacular discourse in Europe aimed at producing a cultural adjustment. In the Iberian Peninsula, King Alfonso X of Castile initiated a process for producing translated texts by creating a network of translators that was known as the Toledo School of Translators. As reported by Santoyo (2009: 56–68), the Toledo School consisted of a group of translators who worked from different regions in the peninsula, mainly northern regions, under the patronage of the King. Thus, the first generation of Iberian translators dates from the twelfth century. It was composed of about ten translators who worked from five different geographical areas; more specifically, the early Toledo School was composed of an early translator, Iohannes Hispalensis, who worked from the region of A Limia in Galicia before moving to Toledo; two translators who worked from Barcelona; one translator working from Tarazona; two translators working from an imprecise location near the River Ebro; and a small group composed of three or four translators who worked in Toledo. Activity was oriented towards scholarly translation of medical, astrological or philosophical texts from Arabic into Latin. However, there were other translators in the peninsula who translated popular texts.

Culture in Galicia was produced only in monasteries and in some noble courts, and the society was not favourable to translation activities, which brought about a lack of Galician prose and the presence of only a small number of translations, limited to some historical and narrative texts. As suggested by Rodríguez (1999: 1286), the arrival of the first translations recorded in Galicia was delayed compared to other regions, and translations reached a significant volume only in the fourteenth century. Translations made in Galicia included prose texts only. Yet, thanks to the patronage of the Andrade family, a small number of texts were translated into Galician in the fourteenth and fifteenth centuries, mainly from Latin and Spanish. Although, in agreement with García González (2006: 582), early translations into Galician were carried out when Galician was not subordinated to the dominant language, the constant presence of the Spanish language in Galicia in the Middle Ages was key to translation practices. In fact, some translations into Galician were carried out from the Spanish versions of texts originally written in other languages, which is evidenced in the field of colour nomenclature by the use of some specific colour terms.

From many medieval translations into Galician, only fragments have been preserved, mainly from works related to the historiographical genre, the cycle of Troy or the matter of Britain, though some technical and legal texts have also been preserved.

2.1 Characteristics of medieval texts translated into Galician

In the Middle Ages, paraphrasing was the most widespread translation technique. Based on *imitation*, it could be considered a text fusion technique that adapted the text to the target context. For this reason, it is often difficult to determine where original writing ends and translation begins. Usually, the spatial and temporal settings of the original action were replaced and even the characters were changed in some cases. Nevertheless, each literary work showed some particular characteristics that conferred every translator with a specific role in the evolution of language. Thus, three main translation strategies were detected in the corpus of medieval texts translated into Galician:

1) The translator of *Crónica General* searched for new words when the Spanish and Galician words converged, changed deictic expressions, interpolated pronouns and never used a preposition with direct objects, which was considered a loan translation of the Spanish expression.
2) The translator of *Crónica troiana* used conventional strategies, adapting the times, places and images of the original work to the target audience. Thus, in the Galician medieval version of the *Roman de Troie*, Homeric characters became nobles and brave knights who fought for love.
3) The translator of *Flores de Direito* filled the target text with calques from Spanish, detracting from one of the main goals of translating into vernacular languages, i.e. the development of the language potential for expression and addition of new vocabulary by introducing neologisms.

3 Composition of the corpus and method of analysis

To determine how colour was expressed in medieval Galician and to define the role of translators in the transmission, adaptation or incorporation of colour terms into the Galician language, we developed a method of analysis based on earlier linguistic methods to determine the meaning of colour terms (Ott 1899; Bidu 1976; Kristol 1978; Grossmann 1988; Espejo 1996; Steinvall 2006). Our method was useful in the identification, contextualization, analysis and comparison of the colour terms used in texts written originally in Galician and in texts translated from other languages (Veiga Díaz 2010). Yet, in this article, we focus only on translated texts and present the results of the comparative analysis performed. The devised method comprises four stages:

Corpus compilation. The selection of the texts that would be included in the corpus of medieval texts translated into Galician was carried out according to the following criteria: (a) Since our objective was to determine whether translation affected the composition of the colour term system used in medieval Galician both in cultural and linguistic terms, texts should be written in Galician and be a translation from another language. In this analysis, the concept of 'translated text' matches the medieval concept of translation as explained in the above section. (b) Texts should have been translated between the late thirteenth century and the fifteenth century. Although the period of the Middle Ages extends from the tenth century to the fifteenth century, it has been assumed that there are no documents translated into Galician before the thirteenth century. (c) The selected texts should be already edited and published. Whereas time of production and language of writing were defined by the objective of our research, the use of this selection criterion is due to the need to set limits to the corpus. In any case, edited translations correspond to the medieval translations that have been preserved.

According to these criteria, the corpus included only eight edited works, compared to the ninety-three works included in the corpus of texts originally written in Galician, but showed a higher proportion of use of colour terms, which can be explained by the literary nature of most translated texts. Four of the 12 documents translated into Galician in the Middle Ages have been excluded from the analysis because the preserved fragments of such documents did not contain any occurrences of colour terms. Figure 5 shows the distribution of texts by text type: literary prose comprises three works (*Crónica troiana*, *Historia troiana* and *Livro de Tristan e Livro de Merlin*) and accounts for 37.5 per cent of translated texts that contained colour terms, historical prose (*Cronica General e Cronica de Castilla* and *General Estoria*) and religious prose (*Miragres de Santiago* and *Crónica de Santa María de Iria*), each accounts for 25 per cent of translated texts. Finally, the only text that belongs to the technical prose category, *Tratado de Alveitaría*, accounts for the remaining 13.5 per cent. As compared to the types of documents included in the corpus of texts originally written in Galician, there are no texts that can be classified as 'notarial prose' or as 'poetry', while two new categories are added, 'historical prose' and 'technical prose'.

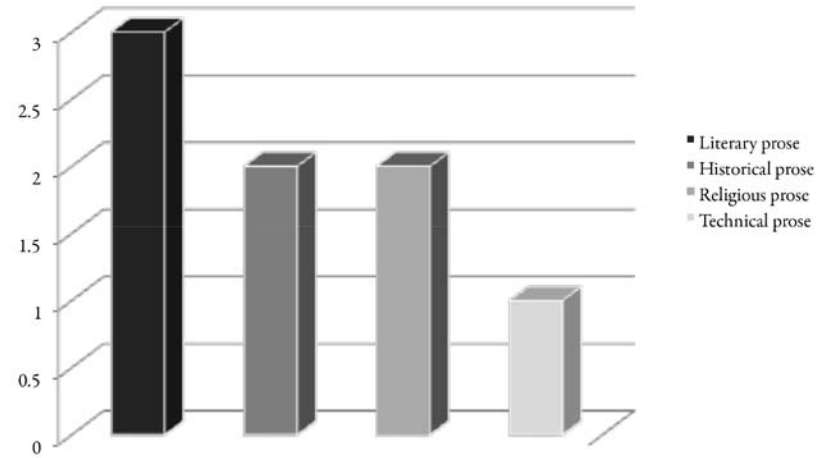

Figure 5 Distribution of texts included in the corpus by prose type

Colour term extraction. The process followed to extract colour terms from the sources included in the corpus was manual and consisted of a complete reading of documents, extraction and recording of all the words that could potentially correspond to colour terms along with their contexts, and data verification.

Descriptive analysis of colour terms, which consisted of two steps: (a) statistical analysis of frequencies and percentages using the PASWStatistics® proprietary software and (b) analysis of the form and meaning of all the compiled data. Input data were organized and results were presented based on the relationships of contrast or similarity between colour terms, which were classified according to the type of colour information expressed. First, two large groups were defined according to whether the structural meaning of the colour word analysed was 'brightness' or 'colour'. The 'brightness' group was divided into two subgroups, 'bright' and 'dark'. Similarly, the 'colour' group was further divided into two subgroups according to whether the main meaning of colour words was 'lack of colour' or 'presence of colour' (Figure 6).

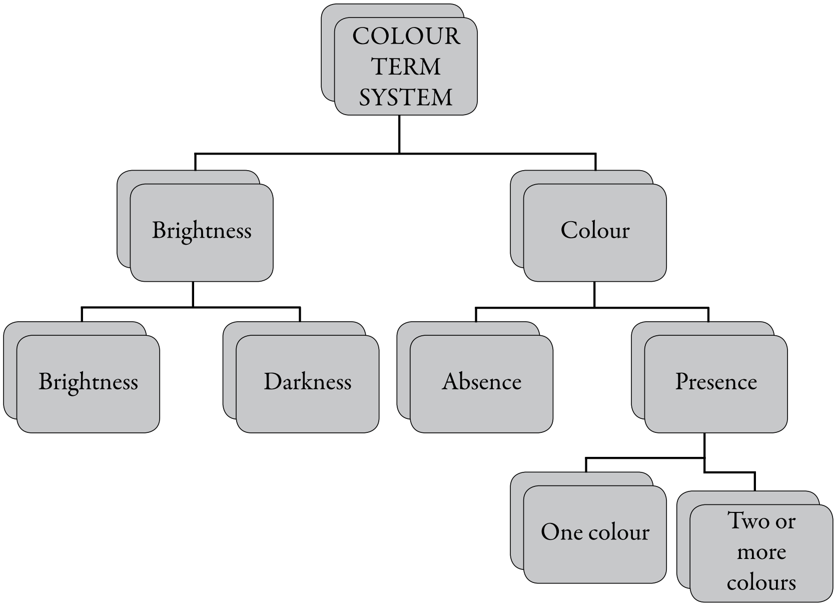

Figure 6 Classification of colour terms into groups of meaning (adapted from Fernández Lorences 2001)

From that point, the meaning of every colour word was defined and each word was classified into a group of meaning according to the characteristics shared by the terms included in each group. The domain of colour in medieval Galician, as represented in the analysed corpus, is composed of a total of sixteen groups of meaning: DARK, BRIGHT, UNCOLOURED, COLOUR, COLOURED, WHITE, BLACK, RED, GREEN, YELLOW, BLUE, PURPLE, BROWN, GREY, PARDO and MULTICOLOR, a structure shared with the groups of meaning obtained from sources originally written in Galician.

The statistical analysis produced quantitative and qualitative data pertaining to frequency of use and percentage of occurrences of the colour terms included in every group of meaning. Based on this data, the distribution of the groups of meaning by text type was determined. Following the statistical analysis, we carried out a lexical and semantic analysis of each colour term based on the following parameters: (a) definition, (b) word origin, (c) lexical aspects, (d) semantic aspects, (e) contexts of use, and (f) special uses.

Comparison of results. Comparing the results of the analysis of texts originally written in Galician and the results of the analysis of translated texts allowed us to define whether medieval translators can be considered agents of linguistic change or not.

4 Results and discussion

A total of 537 occurrences of colour terms were extracted from eight medieval translated texts, compared to 3,387 occurrences extracted from over 16,000 texts originally written in Galician, showing that the presence of colour terms was proportionally higher in translated documents. For ease of reading, the results have been organized into three main blocks of information: groups of meaning identified from the analysis, distribution of frequencies of groups of meaning, and indicators of linguistic change.

Identified groups of meaning. The sixteen groups of colour meaning identified from medieval documents translated into Galician coincide with the groups identified from documents originally written in Galician. However, the number of colour words included in each group differs significantly. Actually, only 46 terms were found in translated texts, compared to 79 found in texts originally written in Galician. Such a decrease in the number of colour terms used in translations could be due to two factors: a decrease in the number of documents included in the translated corpus, and a simplification of the terms for almost every group of meaning, particularly significant for the RED group of meaning, as discussed below.

Distribution of frequencies of the identified groups of meaning. As shown in Table 24, the distribution of the frequency of occurrence of the sixteen groups of meaning is much more homogeneous in translated texts than in texts originally written in Galician. In the case of original texts, the most frequent colour terms are the terms included in two groups: WHITE and RED.

Table 24 Main groups of meaning in non-translated and translated texts

Group of meaning	Non-translated texts		Translated texts	
	Frequency	%	Frequency	%
BRANCO [white]	*2,694*	*79.5*	*96*	*17.9*
VERMELLO [red]	*194*	*5.7*	*64*	*11.9*
VERDE [green]	94	2.8	*60*	*11.2*
AMARELO [yellow]	94	2.8	*58*	*10.8*
NEGRO [black]	93	2.7	*52*	*9.7*
COLOR [colour]	50	1.5	*52*	*9.7*
CLARO [bright]	44	1.3	*42*	*7.8*
PARDO [greyish brown]	30	0.9	*38*	*7.1*
MULTICOLOR [multicolour]	26	0.8	31	5.8
ESCURO [dark]	20	0.6	18	3.4
CÁRDEO [purple]	14	0.4	15	2.8
AZUL [blue]	13	0.4	4	0.7
DE COR [coloured]	8	0.2	3	0.6
CASTAÑO [brown]	6	0.2	2	0.4
GRIS [grey]	5	0.1	1	0.2
SEN COR [uncoloured]	2	0.1	1	0.2
Total	*3,387*	100.0	*537*	100.0

Indicators of language change. Although the translation process does not significantly affect the denotation of colour terms, it does affect the richness of colour words included in each group of meaning. In addition, the excessive use of loan terms affects colour nomenclature with regard to graphical, morphological and use aspects. The contrastive analysis presented in this paper reveals some trends in medieval translations into Galician. One of them is a reduction in the variety of colour words, which becomes particularly evident for four groups, namely BRIGHTNESS, RED, PURPLE and BROWN, whose linguistic encoding follows a simpler pattern in translated texts, lacking derivatives. The number of terms included in the RED group is particularly simplified, going from ten different terms in texts originally written in Galician to only five in texts translated into Galician. A clear instance of the role of translators in the simplification of the colour term system of medieval Galician is found in the use of *vermello* as the only translation option used in *Crónica troiana*, whereas the Spanish *Historia troiana* resorts to two different terms – *bermejos* and *colorados* – used to describe red hair. In addition, the use of the word *vermellos* in this context is controversial since it is calqued on the Spanish use of the word *bermejos* insofar as *vermellos* was never used with that meaning in texts originally written in Galician.

Another trend is the increase in the presence of conservative lexical forms in texts translated from Spanish. This is the case for the words *color* [colour] and *blanco* [white]. For the word *color*, the translators of both *Crónica troiana* and *Historia troiana* use the conservative variant, which maintains an *-l-* between vowels and coincides with the Spanish variant, as opposed to the Galician spelling. Although this variant exists in medieval Galician, its frequency of use in texts originally written in Galician is much lower, 1.9 per cent against 45 per cent in translated texts. For the adjective *blanco*, the variant that starts with *bl-* instead of *br-* is used only in two literary works translated from Spanish: *Historia troiana*, with 77 per cent of occurrences and *General Estoria*, with 23 per cent of occurrences.

A third trend detected in the corpus is the use of the same terms as in the original, even though such terms have a residual frequency of use in texts originally written in Galician. This trend is observed in texts translated from Latin, which suggests some degree of preservation of Latin forms in the vernacular language. Two interferences of this type were detected: an interference with the use of the adjective *alvo* in the group of meaning WHITE. As reported by Kristol (1978: 51), the Latin word *albus* did not have much continuity in romance languages. However, Galician translated medieval documents show various examples of use of this adjective, more specifically, the technical work *Tratado de Albeitaria*, a text translated from Latin into Galician, contains five out of the six occurrences of *alvo* extracted from the corpus. In this document, *alvo* is combined with *branco*, the most common word in the WHITE group of meaning.

> The colour adjective *argentadas* is used with the meaning of 'silver coloured' in only one text translated from Latin, *Cronica de Santa Maria de Iria*. The translator of this text used a loan translation of the Latin term instead of the word *prateados*, which was the word used in documents dated from the fifteenth century and originally written in Galician.

The presence of lexical calques whose meaning deviates from the meaning conveyed by the term used in the source text has been detected in the corpus, though it can hardly be considered a trend as only one instance has been recorded: the use of the word *rubios* [blond/red] to describe the colour of a person's hair. The collocation *cabelos rubios* [blond/red hair] in the Spanish and Galician versions of *Crónica troiana* poses a problem since the meaning of the word *rubios* in Galician differs from its meaning in Spanish. The semantic content of the Spanish adjective *rubio* is 'tending to the colour of gold' (RAE 1992: 1816), whereas the semantic content of the Galician word *rubio* is more specific, 'red-hued colour that tends to golden' (Carballeira Anllo 2000: 1714), therefore evoking different images in the Spanish and Galician readers. In a second instance of the collocation *cabellos rubios* in the Spanish version of the *Roman de Troie*, the exact meaning of the adjective is made more explicit as part of a comparison between the colour of a woman's hair and the colour of gold: *Et tenia los cabellos rubios tanto que parescian verdaderamente filos de oro fino* [And she had blond hair, so blond that they truly seemed threads of thin gold]. In this case, the author of the Galician version does not use a loan translation, but correctly translates the Spanish term *rubios* as *amarelos*, thus maintaining the reference to gold.

The presence of morphological calques can be seen as another translational trend, though limited to the anonymous translation of the *Roman de Troie*. The translator systematically uses the masculine for the word *color*, which is the correct choice for Spanish but not for Galician, where the word *color* is feminine. He also uses Spanish plural endings like the adjectival *-os* to form the plural of *brun* [intermediate colour between yellow and black], thus producing the word *brunos*, which contrasts with the native Galician form *bruus*, used in *Crónica troiana*.

The incorporation of French loanwords to denote concepts that did not have a stable designation in Galician at that time can be considered the last of the trends detected in the corpus. Thus, *Jalne* denotes a greenish-yellow colour and is far more frequent in translated texts than in texts originally written in Galician, perhaps because the Latin term, *galbinus*, was associated with disdain as Romans preferred reddish yellow hues to greenish hues of yellow (André 1949: 149–50).

Brun was also incorporated into written Galician through the translation of texts originally written in French. With three occurrences in the analysed corpus, two of them extracted from *Historia troiana* and another one extracted from *Crónica troiana*, the term *brun* seems to be used to describe people's hair as 'intermediate between yellow and black'.

Finally, *bis* and *gris*, which denote mixed colours, instead of a hue intermediate between white and black, were also incorporated into Galician through literary translations from French. In medieval Galician, the words included in the group of meaning GREY were used to describe the presence of a mixture of colours. This is in agreement with the results reported by Cabo Villaverde (2001: 364), who suggested that grey was not fully differentiated in Spanish until the sixteenth century because it was seen as an imprecise dark shade. Yet, medieval texts translated into Galician contained some terms, mainly *bis* and *gris*, which were used to describe the perception of materials with a specific mixture of colours. These terms were used also in texts originally written in Galician, but with much lower frequency. Actually, the number of occurrences of the terms *bis* and *gris* in translated texts (15) triples the number of occurrences of these same terms in texts originally written in Galician. The high number of occurrences of the term *bis* in the Galician versions of the French *Roman de Troie*, suggests that it is a loanword from French incorporated into Galician through literary translations, whereas the origin of *gris* cannot be accurately determined from the analysed data.

5 Conclusions

The results of the comparative analysis of the use of colour terms in medieval translated texts allow us to draw some conclusions in relation to the process of translation into Galician in the Middle Ages and the role of medieval translators as agents of linguistic change. Particularly, our results verify that the constant presence of Spanish in medieval Galicia affected the selection of Spanish versions of texts originally written in other languages, such as French, as source texts for translations into Galician. As regards the role of translators as agents of linguistic change, our results suggest that translators act on the evolution of the colour term system and, therefore, on the evolution of language by making choices between two possible translation options for one colour word. In the analysed corpus, translators systematically prefer the term that coincides with the word used in the source text. In texts translated from Spanish, such choices affect variants such as *claro/craro* or *cor/color*, which are most often reduced in translated texts to the variant that coincides with the Spanish one, i.e. *claro* and *color*. In texts translated from Latin, translation choices are related to the use of Latin-derived words that were almost no longer used. Thus, occasional Latinisms are used much more frequently in translated texts than in texts originally written in Galician.

Yet, the denotative meanings of the terms extracted from translated texts do not vary significantly with respect to the denotative meanings of the terms extracted from texts originally written in Galician. In addition, the colours described in the two types of texts analysed in this study are almost the same, which suggests a minimum cultural influence of translation on the colour terms used in translated texts. The incorporation of the term *brun* through the translation of texts that belonged to the matter of Britain to describe brown shades for which Galician had not coined a term yet could be considered an example of cultural influence. However, the results of our analysis do not provide a clear proof for the veracity of this assumption.

Finally, according to our analysis the reconstruction of the colour word system used in the early stages of Galician can be helpful in promoting the use of original Galician colour words to replace unnecessary Spanish loanwords. In this sense, the diachronic analysis of Galician colour vocabulary reveals useful for translators, language planners and users, although a further analysis of the subsequent historical stages would be required to obtain a full framework for action.

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EcoLexicon as a tool for scientific translation[1]

1 Introduction

The internet has brought with it a new way of organizing and obtaining information, and because of the vast amount of language data that it offers, it has been referred to as 'a fabulous linguists' playground' (Kilgarriff and Grefenstette 2003: 333). This means that the methodology used in the documentation and phases of terminological extraction during the translation process has changed considerably. If, in the past, translators relied exclusively on lexicographic and terminographic repositories, such as paper dictionaries, today online resources have become the principal source of documentation.

The translation process involves source language (SL) and target language (TL) text-oriented communication (Worbs 1997). Translators work primarily with situation-based specialized texts under a constant time constraint. Therefore, in order to be able to work quickly and efficiently they need auxiliary materials that contain precise up-to-date information, and which provide access to the network of conceptual relations between terms (Fata 2010: 87). Apart from SL and TL conceptual and translation equivalences, such auxiliary materials should also include explanations of meaning, typical contexts, phraseological information, and the like.

1 This research has been carried out within the framework of the project record: Representación del Conocimiento en Redes Dinámicas [Knowledge Representation in Dynamic Networks, FFI2011–22397], funded by the Spanish Ministry for Science and Innovation.

Most specialized dictionaries only partially meet the requirements of translators because they very often lack of a specification of how a term really behaves in specialized discourse (Kerremans 2010). This is also true of a great number of terminological knowledge bases that are available online, which very frequently are not consistent in the treatment of specialized knowledge units. The information that they provide is limited to a series of entries whose design is not systematic, and which do not include sufficient conceptual information.

In contrast, EcoLexicon is a visual online thesaurus of environmental science, which currently contains more than 3,000 concepts and over 14,000 terms in English, Spanish, German, Greek, Russian and French. It is based on a theoretical approach known as Frame-based Terminology (Faber 2009, 2011, 2012). One of the things that makes EcoLexicon different from other online resources is that for each concept, a dynamic network is displayed that links the search concept to all related concepts in terms of a closed inventory of semantic relations. Additionally, it also includes the following: (a) the definition of the concept; (b) information concerning its attributes; (c) graphical resources that illustrate the concept; (d) contexts of use; and (e) the terminological units that designate the concept in different languages.

We are currently working on the inclusion of phraseological information with the objective to integrate the most representative phrasemes (Montero 2008; Montero and Buendía 2010, forthcoming) related to each concept. We have started with the inclusion of verbal phraseological constructions, since recent studies have highlighted the importance of verbs in specialized texts (Lorente 2007; López-Rodríguez 2007; Buendía-Castro forthcoming), and there are currently few terminographic resources that incorporate them. This is mainly because terminology has generally focused on noun phrases and has played down the role of other grammatical categories (L'Homme 1998).

The user-friendly interface of EcoLexicon offers conceptual, linguistic, visual, and pragmatic information that cannot be found in repositories such as dictionaries or conventional thesauri. For this reason, this online resource is of great value for translators in the following contexts: (a) *prior to translation* in order to acquire specialized knowledge quickly and efficiently for a translation job; (b) *during translation* in order to find translation correspondences in different languages, usage patterns, etc.

In this paper we first outline the premises of Frame-based Terminology and explain how data was extracted from dictionaries and corpora. Then we describe the information contained in EcoLexicon and emphasize the usefulness of this knowledge resource in translation. Finally, we summarize the conclusions that can be derived from this article.

2 Frame-based Terminology

Frame-based Terminology (Faber 2009, 2011, 2012), henceforth FBT, is a recent cognitive approach to Terminology. It combines certain aspects of Corpus Linguistics, the Lexical Grammar Model (Faber and Mairal 1999), and Frames Semantics (Fillmore 1976, 1982, 1985; Fillmore and Atkins 1992) in order to structure specialized domains and create non-language-specific representations. Such configurations are the conceptual meaning underlying specialized texts in different languages, the specification of which facilitates specialized knowledge acquisition.

Frames are a type of cognitive structuring device based on experience that provides the background knowledge and motivation for the words in a language, as well as the way those words are used in discourse. As Faber (2009: 123) argues, frames have the advantage of making explicit both the semantic and syntactic behaviour of specialized language units, which necessarily includes a description of conceptual relations as well as a term's combinatorial potential. Frame Semantics and its practical application, the FrameNet Project (Fillmore et al. 2003; Ruppenhofer et al. 2006), state that in order to truly understand the meanings of words in a language, it is first necessary to have knowledge of the semantic frames or conceptual structures that underlie their usage. The same can be said of specialized language units (Faber 2009: 123).

FBT mainly focuses on the following: (a) conceptual organization; (b) the multidimensional nature of terminological units; and (c) the extraction of semantic and syntactic information through the use of multilingual corpora. One of the basic premises of this approach is that the configuration of specialized domains is based on the events that generally take place in them, and can be represented accordingly (Grinev and Klepalchenko 1999). Therefore, each knowledge area can be said to have its own event template.

For the domain of the environment, the Environmental Event (EE) (Figure 7) was derived from corpus (section 2.1.2) and dictionary analysis (section 2.1.1). The EE is a representation of the most generic conceptual level and underlies the organization of all concepts in the domain. The prototypical domain event or action-environment interface (Barsalou 2003: 513; Faber et al. 2005; Faber 2011) configures the most generic or base-level categories of a domain, providing a template applicable to all levels of information structuring. In other words, it establishes a frame for the organization of more specific concepts. The specific concepts within each category are organized in a network in which they are linked by both hierarchical and non-hierarchical relations (section 3.1.1).

As shown in Figure 7 the EE has two types of AGENT that can initiate processes: inanimate (natural forces) or animate (human beings). NATURAL AGENTS, such as earth movement and atmospheric phenomena, cause NATURAL PROCESSES in a geographic area. These processes affect other entities or PATIENTS which as a RESULT, may suffer changes.[2] HUMAN AGENTS can also use INSTRUMENTS to implement ARTIFICIAL PROCESSES (e.g. constructions), which can generate or prevent EFFECTS normally caused by natural processes. These categories are the semantic roles that are the most characteristic of this specialized domain and the EE represents their relationships. However, there are also peripheral categories that include concepts used for the measurement, analysis, and description of the processes in the main event. Accordingly, each subdomain within the event is characterized by a template with a prototypical set of conceptual relations.

2 Concepts are written in small capital letters throughout the paper and conceptual relations are in italics.

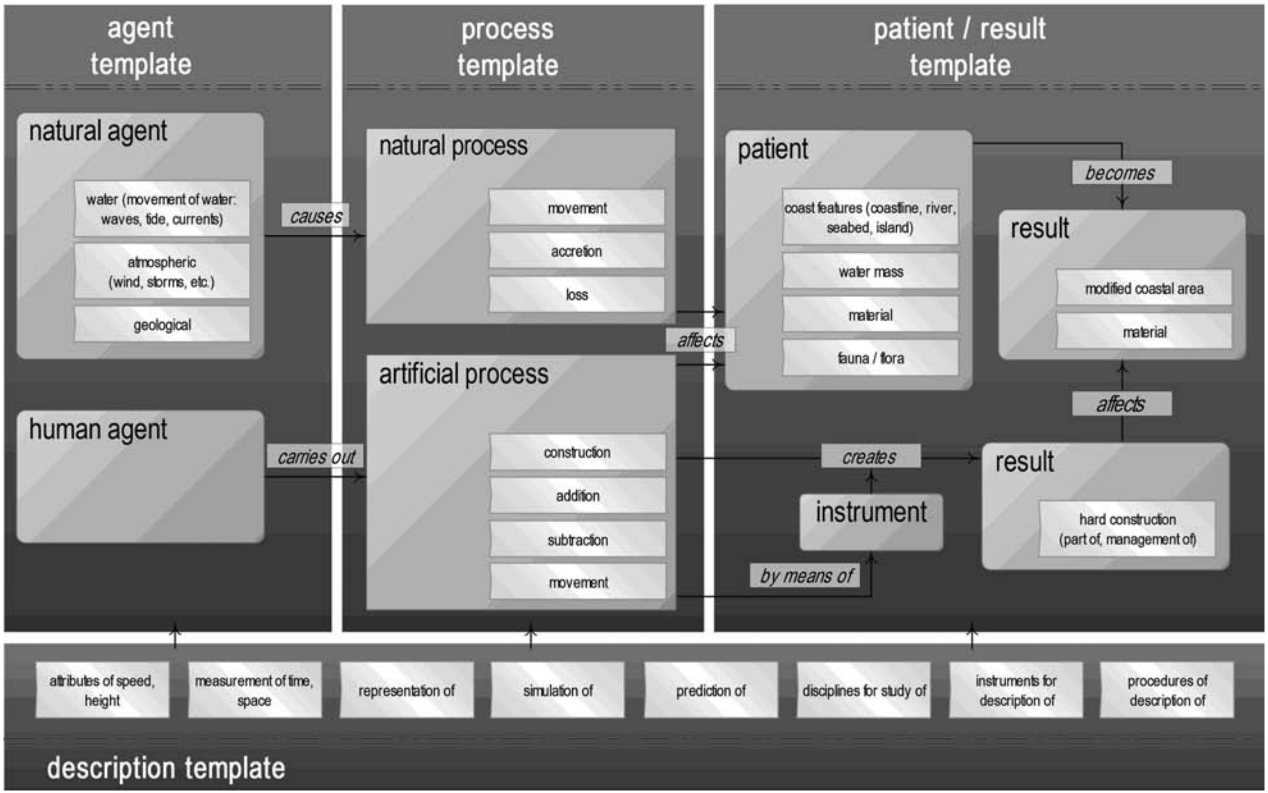


Figure 7 The environmental event

This kind of relational representation based on an event facilitates knowledge acquisition for textual processing and production, as stated by Faber (2011: 16):

> Proof of the usefulness of event knowledge can be found in written communication since a comprehender's knowledge of events plays a central role in sentence processing. [...] Evidently, terms, whether they designate objects or processes, are powerful cues for the wider event knowledge targeted. In this regard, the choice of a specific term is enough to generate expectations and predictions that constrain the range of likely events.

2.1 *Methodology: How knowledge is extracted*

The FBT methodology used to design EcoLexicon is based on specifying the conceptual system of the domain by means of an integrated top-down and bottom-up approach. The top-down approach includes the information provided by specialized dictionaries and other reference material, together with the help of experts in the field. The bottom-up approach consists of extracting information from a corpus of texts in various languages, specifically related to the domain.

2.1.1 DICTIONARY ANALYSIS

The information in dictionaries constitutes a lexical-conceptual network that is in direct relation to the knowledge expressed. However, to extract conceptual parameters that can be used to create frames for the definition of conceptual categories and their members it is necessary to use various dictionaries, and compare definitions in terms of the conceptual relations activated in them (Faber 2002). In this article, the concept TROPICAL CYCLONE is used as an example to illustrate the methodology applied to extract knowledge in FBT.

TROPICAL CYCLONE is an atmospheric concept known for having an important cause-damage component. In order to extract conceptual information regarding TROPICAL CYCLONE, the definition of 'tropical cyclone' was extracted from the following dictionaries: the *Encyclopaedia Britannica*, *Dictionary of Geophysics*, *Astrophysics and Astronomy*, *Concise Oxford Dictionary of Earth Science*, *MacMillan Dictionary of the Environment*, *Weather Channel Glossary*, *Encyclopedia of World Climatology*, and *International Meteorologic Vocabulary*. The tagged definitions of TROPICAL CYCLONE are shown in Table 25. Each dictionary was assigned a letter in order to compare the information in the definitions more easily.

Table 25 Tagged definitions of TROPICAL CYCLONE

Encyclopaedia Britannica (A)
Severe atmospheric disturbance [IS_A//TYPE_OF] in the tropical oceans between latitudes of approximately 5° and 30° in both hemispheres [LOCATION]. These storms are characterized by very low atmospheric pressures [ATTRIBUTE_OF] in the calm, clear centre of a circular structure of rain [ATTRIBUTE_OF], cloud [ATTRIBUTE_OF], and very high winds [ATTRIBUTE_OF/CAUSE]. In the western Atlantic and the Caribbean they are called hurricanes [TYPE_OF]; in the western Pacific, typhoons [TYPE_OF]; and in the western Australia, willy-willies [TYPE_OF] (if the surface winds exceed 117 kilometres (73 miles) per hour [ATTRIBUTE_OF]).
Dictionary of Geophysics, Astrophysics and Astronomy (B)
A large low pressure system [IS_A/ TYPE_OF] that originates over the tropical oceans [LOCATION]; including tropical depressions [PHASE_OF], tropical storms [PHASE_OF] and hurricanes (cyclones, typhoons) [TYPE_OF], with winds sometimes up to 300 km/h [ATTRIBUTE_OF].
The Concise Oxford Dictionary of Earth Science (C)
A generally fairly small but intense, closed low-pressure system [IS_A/ TYPE OF] which develop over tropical oceans [LOCATION]. Wind speeds of at least 33 m/s (force 12 on the Beaufort scale, 64 knots or more) [ATTRIBUTE_OF] define such storms and distinguishing them from less intense systems, e.g. tropical depressions [PHASE_OF] (of twice or more than twice the diameter) or tropical storms [PHASE_OF].
The Weather Channel Glossary (D)
A warm core low pressure system [IS_A/ TYPE_OF] which develops over tropical, and sometimes subtropical waters [LOCATION], and has an organized circulation [ATTRIBUTE_OF]. Depending on sustained surface winds, the system is classified as a tropical disturbance [IS_A], a tropical depression [PHASE_OF], a tropical storm [PHASE_OF], or a hurricane [TYPE_OF] or typhoon [TYPE_OF].

Encyclopedia of World Climatology (E)
Warm-core, non-frontal low-pressure systems of synoptic scale [IS_A] that develop over tropical or subtropical oceans [LOCATION].
International Meteorologic Vocabulary (F)
Cyclone [IS_A/ TYPE_OF] of tropical origin of small diameter (some hundreds of kilometres) with minimum surface pressure in some cases less than 900 mb, very violent winds [ATTRIBUTE_OF], and torrential rain [ATTRIBUTE_OF]; sometimes accompanied by thunderstorms [ATTRIBUTE_OF]. It usually contains a central region known as the 'eye' of the storm [PART_OF], with diameter of the order of some tens of kilometres, and with light winds and more or less lightly clouded sky.
MacMillan Dictionary of the Environment (G)
A violent storm [IS_A/TYPE_OF], with a very small area of low pressure [ATTRIBUTE_OF] at the centre, around which the isobaras are almost circular, very close together and the winds extremely violent [ATTRIBUTE_OF/]. The term cyclone [TYPE_OF] is used in the Indian Ocean and Bay of Bengal, hurricane [TYPE_OF] in the Caribbean, typhoon [TYPE_OF] in the China Sea and Willy willy [TYPE_OF] in the Western Australia.

The definitions were then compared so as to craft a well-structured definition that would encode the relations and attributes of the concept in question. The relations in each of the definitions are summarized in Table 26.

As can be observed in Table 26, all the definitions of TROPICAL CYCLONE contain a genus, i.e. the generic term that designates the category membership of a concept. This genus is indicative of the *type_of* relationship and points to an ATMOSPHERIC DISTURBANCE or a LOW PRESSURE SYSTEM. Five of the seven definitions refer to its *location* (i.e. where a TROPICAL CYCLONE takes place), which is in TROPICAL WATERS. Half of the definitions include a *phase_of* and *type_of* relations. The *phase_of* relation refers to how a TROPICAL CYCLONE develops, which begins as a TROPICAL DEPRESSION, and then often evolves into a TROPICAL STORM. The *has_type* relation (the inverse of *type_of*) highlights the different kinds of TROPICAL CYCLONE, which are principally HURRICANE and TYPHOON. The *attribute* encoded in all of the definitions is *high winds*, whose speed must be at least *33 m/s = 117 km/h*. This analysis creates a definitional template for TROPICAL CYCLONE and its subtypes, which can be further enriched with the information derived from corpus analysis.

Table 26 Comparative definitions of TROPICAL CYCLONE

	type_of	*location*	*attribute*	*has_type*	*phase_of*
A	SEVERE ATMOSPHERIC DISTURBANCE	TROPICAL OCEANS	– *low atmospheric pressure* – *rain* – *cloud* – *high winds: +117km/h*	– HURRICANE – TYPHOON – WILLY-WILLIES	
B	LARGE LOW PRESSURE SYSTEM	TROPICAL OCEANS	*winds up to 300 km/h*	– HURRICANE – TYPHOON	– TROPICAL DEPRESSION – TROPICAL STORM
C	CLOSED LOW PRESSURE SYSTEM	TROPICAL OCEANS	*winds at least 33 m/s*		– TROPICAL DEPRESSION – TROPICAL STORM
D	WARM CORE LOW PRESSURE SYSTEM // TROPICAL DISTURBANCE	– TROPICAL WATERS – SUBTROPICAL WATERS	*organized convection*	– HURRICANE – TYPHOON	– TROPICAL DEPRESSION – TROPICAL STORM
E	WARM-CORE NON-FRONTAL LOW PRESSURE SYSTEMS	– TROPICAL OCEANS – SUBTROPICAL OCEANS			
F	CYCLONE		– *small diameter* – *minimum surface pressure* – *violent winds* – *torrential rain* – *thunderstorms*		
G	VIOLENT STORM		– *small area of low pressure* – *violent winds* – *torrential rain* – *thunderstorms*	– CYCLONE – HURRICANE – TYPHOON – WILLY-WILLY	

2.1.2 CORPUS ANALYSIS

In the same way as the analysis of dictionary definitions, corpus analysis offers the possibility of using linguistic clues to extract conceptual information regarding semantic relations. This information is semantically classified and analysed so that the concept can be placed in the underlying conceptual framework of a knowledge domain event (Faber et al. 2007).

Before analysing concordances obtain conceptual information, a word list was obtained from the corpus. As Bowker and Pearson (2002) state, word lists enable terminologists to consider investigating patterns that they might not otherwise have been observed. According to the list, the most frequent lexical units were 'hurricane', 'typhoon', 'cyclone', and 'depression', all of which play a prominent part in the frame of TROPICAL CYCLONE. Other related terms with a high frequency were 'storm', 'tornado', 'flood', 'flooding', 'rain', 'precipitation', 'tsunami', 'rainfall', 'landfall', 'surge', and 'thunderstorm', which are some of the possible results or consequences of TROPICAL CYCLONE. Words such as 'velocity', 'speed', 'mph', and 'knots' are also important since they indicate the conceptual relation (*has_velocity* / *has_intensity*). The relatively high frequency of 'season', and certain months (i.e. 'July' or 'September') refer to the fact that a TROPICAL CYCLONE generally occurs at a particular time of the year. Words such as 'scale', 'category', and 'measurement' underline the fact that a TROPICAL CYCLONE can vary in intensity. In addition, the frequency of ocean names ('Pacific' and 'Atlantic')and cardinal points ('east', 'south', 'northern', and 'southern') and regional indicators ('subtropical' and 'extratropical') indicate that this phenomenon takes place at a certain location.

The concordances were then analysed, and the corpus was searched for the string *tropical cyclone** in order to find knowledge-rich contexts. These contexts provided conceptual information referring to the relations between the entity and its attributes, which make up the categorization structure of TROPICAL CYCLONE. Meyer (2001: 279) defines a knowledge-rich context as follows: 'a context indicating at least one item of domain knowledge that could be useful for conceptual analysis. In other words, the context should indicate at least one conceptual characteristic, whether it be an attribute or relation'.

It is widely known that conceptual relations manifest themselves in certain predictable recurring patterns or as lexical markers in the text. A *knowledge pattern* (KP) (Meyer 2001; Barrière 2004; Barrière and Agbago 2006) refers to the explicit domain-independent knowledge patterns, metalinguistic information regarding terms, and their conceptual structure. Such KPs generally take the form of linguistic markers that help the reader understand the meaning of a concept and how this concept relates to others, according to the relation conveyed. Following the classification given by Bowker and Pearson (2002: 217), the different KPs were highlighted, which pointed to the frame elements and the relations or attributes of TROPICAL CYCLONE.

The first relation explored was *type_of*, which was marked by *is a* and *are*, as well as by the colon (see examples 1 and 2). In the concordances displayed henceforth, the KPs are circled, whereas the information codified by the KPs is enclosed in rectangles.

```
(1) Tropical cyclone is a warm-core, low pressure system without any "front"
attached, that develops over the tropical or subtropical waters, and has an
organized circulation.

(2) Tropical Cyclone: The generic term for the class of tropical weather
systems including tropical depressions, tropical storms, and hurricanes.
```

Figure 8 *type_of* concordances of TROPICAL CYCLONE

As shown in Figure 8, the possible genus of tropical cyclone extracted from the corpus is quite similar to the generic terms extracted from dictionary definitions and indicates that a tropical cyclone is a low pressure system or tropical weather system.

The lexical markers in text concordances that were also used to retrieve the different types and phases of a tropical cyclone were the following: *are called*, *known as*, *referred to as*, *are classified* (Figure 9).

(3) Tropical cyclones with maximum sustained surface winds of less than 17 m/s (34 kt, 39 mph) are called "tropical depressions". Once the tropical cyclone reaches winds of at least 17 m/s (34 kt, 39 mph) they are typically called a "tropical storm" and assigned a name. If winds reach 33 m/s (64 kt, 74 mph)), then they are called: "hurricane" (the North Atlantic Ocean, the Northeast Pacific Ocean east of the dateline, or the South Pacific Ocean east of 160E) "typhoon" (the Northwest Pacific Ocean west of the dateline) "severe tropical cyclone" (the Southwest Pacific Ocean west of 160E or Southeast Indian Ocean east of 90E) "severe cyclonic storm" (the North Indian Ocean) "tropical cyclone" (the Southwest Indian Ocean).

(4) When a tropical storm reaches winds of 33 m/s, it is known as hurricane in the North Atlantic Basin.

(5) Tropical cyclones are classified into three main groups, based on intensity: tropical depressions, tropical storms, and a third group of more intense storms, whose name depend on the region. For example, if a tropical storm in the Northwestern Pacific reaches hurricane-strength winds on the Beaufort-Scale, it is referred to as typhoon.

Figure 9 *type_of and phase_of* concordances of TROPICAL CYCLONE

The information extracted from the concordances in (3), (4), and (5) revealed lexical units linked to TROPICAL CYCLONE by the following relations: *type_of* (HURRICANE, TYPHOON, SEVERE TROPICAL CYCLONE, SEVERE CYCLONIC STORM), and *phase_of* (TROPICAL DEPRESSION and TROPICAL STORM), both of which responded to the same KP.

The consequences or results potentially produced by a CYCLONE were identified by the markers *cause*, *caused by*, *produce*, *produced by*, *as a result of*, and *associated with*, which indicate the *cause* relation, as seen in Figure 10.

(6) Tropical cyclones are associated with strong winds, torrential rain and storm surges (in coastal areas).

(7) Tropical cyclones can cause extensive damage as a result of the strong wind, flooding caused by either heavy rainfall or ocean storm surges and landslides in mountainous areas as a result of heavy rainfall and saturated soil.

(8) While tropical cyclones can produce extremely powerful winds and torrential rain, they are also able to produce high waves and damaging storm surge as well as spawning tornadoes.

Figure 10 *cause* concordances of TROPICAL CYCLONE

The concordances in Figure 10 show that some of the causes of a TROPICAL CYCLONE are WIND, TORRENTIAL RAIN, STORM SURGE, FLOODING, RAINFALL, LANDSLIDE, and TORNADO.

A typical KP denoting the conceptual relation *part_of* is *part(s) of*, *contain* or *constitute*, as can be seen in (9) and (10). In this way, it was possible to identify the different parts of a TROPICAL CYCLONE: *eye*, *eyewall* and *rainband* (Figure 11).

(9) The main parts of a tropical cyclone are the rainbands, the eye, and the eyewall.

(10) Tropical cyclone rainbands contain showers and thunderstorms that together with the eyewall and the eye, constitute a hurricane or tropical storm.

Figure 11 *part_of* concordances of TROPICAL CYCLONE

Other units formalize different types of relation between entities and the processes. Examples include the agents that produce/cause tropical cyclone as reflected in the KPs *come from* or *form from*. As shown in Figure 12, there are four agents that can generate a tropical cyclone: easterly wave (also called tropical wave), west African disturbance line (wadl), tutt (tropical upper tropospheric trough), and old frontal boundary.

(11) The seedlings of tropical cyclones, called "disturbances", can come from: easterly waves —also called tropical waves. This is an inverted trough of low pressure moving generally westward in the tropical easterlies. A trough is defined as a region of relative low pressure. The majority of tropical cyclones form from easterly waves—; West African Disturbance Line (WADL) —This is a line of convection (similar to a squall line) which forms over West Africa and moves into the Atlantic Ocean, WADL's usually move faster than tropical waves—; TUTT (Tropical Upper Tropospheric Trough) is a trough, or cold core low in the upper atmosphere, which produces convection. On occasion, one of these develops into a warm-core tropical cyclone; and Old Frontal Boundary: Remnants of a polar front can become lines of convection and occasionally generate a tropical cyclone.

Figure 12 *has_origin* concordances of TROPICAL CYCLONE

The scales and techniques for measuring the intensity of a TROPICAL CYCLONE were also identified by means of the lexical markers, *estimate*, *report*, *determine*, *and measure*. As shown in Figure 13, the intensity of a

TROPICAL CYCLONE is determined by the SAFFIR-SIMPSON HURRICANE SCALE and the BEAUFORT SCALE, mainly by means of DVORAK TECHNIQUES.

(12) The category is the peak intensity of the hurricane, measured on the Saffir-Simpson Hurricane Scale.

(13) The Beaufort Scale is a system used to estimate and report wind speeds when no measuring apparatus is available.

(14) Tropical cyclone intensity can be determined from visible and infrared meteorological satellite data using the techniques of Dvorak.

Figure 13 *measured_by* concordances of TROPICAL CYCLONE

The KPs *form*, *formation area*, and the relative pronoun *where*, show that a TROPICAL CYCLONE takes place at certain locations. Examples (15) and (16) in Figure 14 point to seven different basins, namely, *the north Atlantic Ocean*, *the eastern Pacific Ocean*, *the western Pacific Ocean*, *the southwestern Pacific Ocean*, *the southwestern Indian Ocean*, *the southeastern Indian Ocean* and *the northern Indian Ocean*, which are all TROPICAL and SUBTROPICAL WATERS.

(15) There are seven tropical cyclone "basins" where tropical cyclones form on a regular basis.

(16) Traditionally, areas of tropical cyclone formation are divided into seven basins. These include the north Atlantic Ocean, the eastern and western parts of the Pacific Ocean (considered separately because tropical cyclones rarely from in the central Pacific), the southwestern Pacific, the southwestern and southeastern Indian Oceans, and the northern Indian Ocean. The western Pacific is the most active and the north Indian the least active.

Figure 14 *has_location* concordances of TROPICAL CYCLONE

In addition, a TROPICAL CYCLONE occurs at a certain time of year, known as TROPICAL CYCLONE SEASON or HURRICANE SEASON (17) and (18). The patterns or lexical markers that help retrieve this information were *period* and *occur*. As can be seen, TROPICAL CYCLONE SEASON varies, depending on the basin involved. The basins are underlined in Figure 15.

(17) The tropical cyclone season is the period of the year with a relatively high incidence of tropical cyclones. In the South Pacific and South-East Indian Ocean, it is the period from 1 June to the 30 November. (Note: cyclones occasionally occur outside of this period).

(18) On a worldwide scale, May is the least active month, while September is the most active. In the Northern Atlantic Ocean, a distinct hurricane season occurs from June 1 to November the 30, sharply peaking from late August through September. The statistical peak of the Atlantic hurricane season is 10 September. The Northeast Pacific Ocean has a broader period of activity, but in a similar time frame to the Atlantic. The Northwest Pacific sees tropical cyclones year-round, with a minimum in February and March and a peak in early September. In the North Indian basin, storms are most common from April to December, with peaks in May and November. In the Southern Hemisphere, tropical cyclone activity begins in late October and ends in May. Southern Hemisphere activity peaks in mid-February to early March.

Figure 15 *has_time* concordances of TROPICAL CYCLONE

The analysis of the concordances together with the analysis of dictionary definitions permitted the extraction of the conceptual relations and attributes that were activated in TROPICAL CYCLONE and which are listed in Table 27.

Table 27 TROPICAL CYCLONE conceptual relations and attributes

TROPICAL CYCLONE	
type_of	TROPICAL DISTURBANCE
has_origin	EASTERLY WAVE west African disturbance line tutt old front boundary
attribute (has_intensity)	winds of 33m/s (64kt, 74mph, 118km/h)
measured_by (instrument)	SAFFIR-SIMPSON HURRICANE SCALE beaufort scale
measured_by (technique)	DVORAK TECHNIQUE
Causes	TORRENTIAL RAIN storm surge flooding tornado tsunami landfall

has_location	TROPICAL WATERS subtropical waters
has_time	HURRICANE SEASON
has_type	HURRICANE typhoon
has_phase	TROPICAL DEPRESSION tropical storm
has_part	EYE eyewall rainbands

The combined analysis of dictionaries and corpus were the basis for the specification of the TROPICAL CYCLONE frame in EcoLexicon.

3 Practical application: EcoLexicon

The practical application of Frame-based Terminology is the environmental knowledge base EcoLexicon (<http://ecolexicon.ugr.es>). EcoLexicon represents the conceptual structure of the specialized domain of the Environment in the form of a visual thesaurus in which environmental concepts are configured in semantic networks. The various terminological designations for a concept are offered in six languages: Spanish, English, German, French, Russian, and Greek.

In EcoLexicon, searches can be carried out either by concept or by term. Figure 16 shows the entry for HURRICANE. As can be observed, on the right-hand side of the screen, there is a conceptual network that links the search concept to all related concepts. On the left side, the modules, *Terms/Términos*, *Resources/Recursos*, and *Domains/Dominios*, supply linguistic, graphical, and conceptual information regarding the search concept.

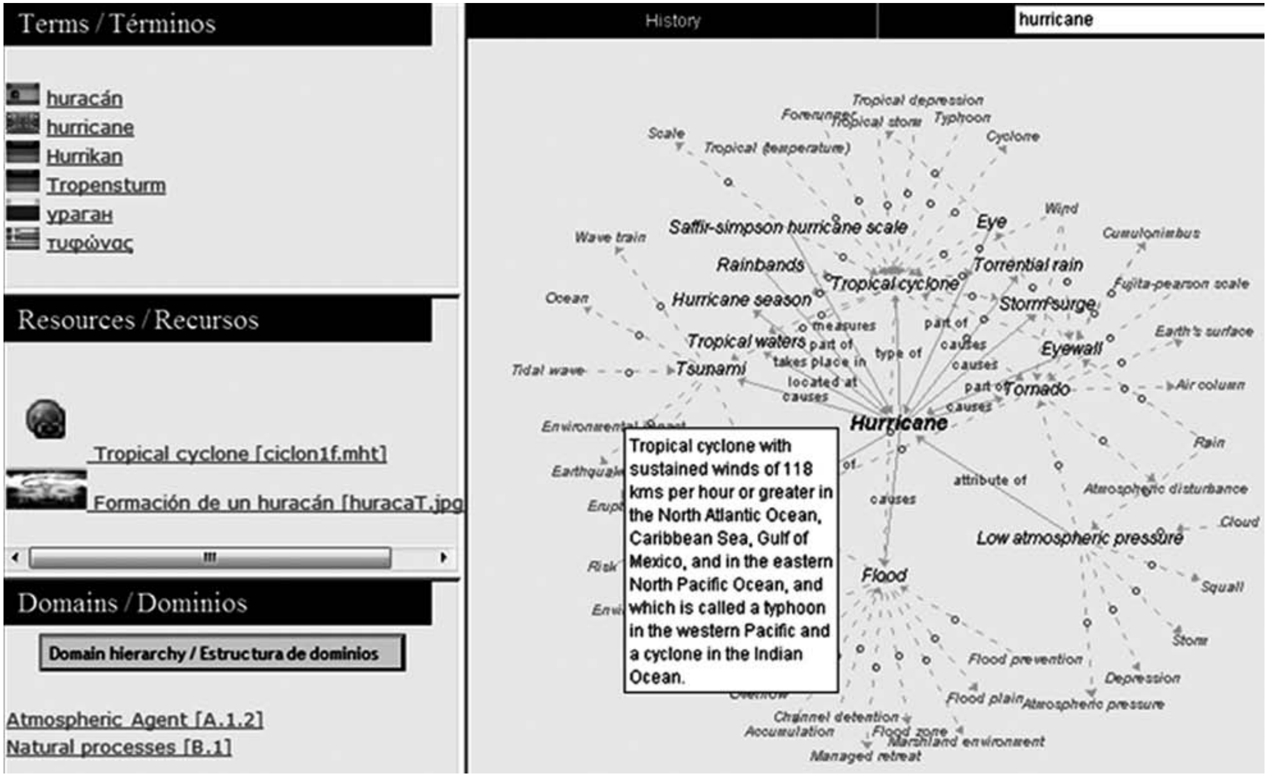


Figure 16 Entry for HURRICANE in EcoLexicon

3.1 Conceptual information

Conceptual information is reflected in EcoLexicon in three ways: (a) the semantic network for each concept, which is based on a closed inventory of semantic relations and which is also lexically represented in the definition; (b) *Domains/Dominios*, which makes it possible to access the classes of the ontology to which the search concept belongs. For example, thanks to this incipient ontology,[3] the user is able to know that a HURRICANE can be conceptualized either as an ATMOSPHERIC ENTITY that gives place to a process, or as the PROCESS itself. (c) Graphical resources that are pictorial representations of the concept.

3.1.1 SEMANTIC RELATIONS

In EcoLexicon, each concept type is related to other concepts by a set of conceptual relations, that are both hierarchical *(is_a*, *type_of part_of)* and non-hierarchical (*made_of*, *phase_of*, *delimited_by*, *located_at*, and *attribute_of*) as previously mentioned in 2.1.2. Knowledge patterns facilitate the extraction of conceptual information regarding semantic relations. Table 28 lists some of the most important patterns for the conceptual relations in our domain.

Table 28 Knowledge patterns and their conceptual relations (León and Reimerink 2010)

Conceptual relation	*Knowledge pattern*
is_a	such as, rang* from, includ*
part_of	includ*, consist* of, formed by/of
made_of	consist* of, built of/from, constructed of, formed by/of/from
located_at	form* in/at/on, found in/at/on, tak* place in/at, located in/at
result_of	caused by, leading to, derived from, formed when/by/from
has_function	designed for/to, built to/for, purpose is to, used to/for
effected_by	carried out with, by using

3 Due to the extension restrictions, we cannot go through the description of our ontology. For more information, please see León Araúz and Magaña (2010).

The definition of the search concept can be visualized by placing the mouse over it in the conceptual and dynamic network on the right in the previous figure (Figure 16). A HURRICANE is defined as follows:

> tropical cyclone [*type_of*] with sustained winds of 118 kms per hour or greater [*attribute_of*], in the North Atlantic Ocean, Caribbean Sea, Gulf of Mexico, and in the eastern North Pacific Ocean [*has_location*], and which is called 'typhoon' [*type_of*], in the western Pacific and 'cyclone' [*type_of*], in the Indian Ocean.

Apart from the relations activated in the definition, more knowledge about hurricane is also included. For example, it *takes_place_in* the HURRICANE SEASON and it *causes* TORRENTIAL RAIN, STORM SURGE, FLOODING, LANDSLIDE, or TORNADO. The EYE, EYEWALL, and RAINBANDS are *part_of* a HURRICANE. Regarding the attributes of the concept, it is a LOW ATMOSPHERIC PRESSURE AREA, and its intensity is *measured_by* the SAFFIR-SIMPSON HURRICANE SCALE.

3.1.2 GRAPHICAL INFORMATION

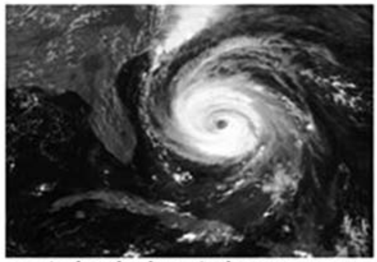
Another important aspect of Frame-based Terminology is that it includes images to represent specialized concepts. It explains how the linguistic and graphical description of specialized entities are linked and can converge to highlight the multidimensional nature of concepts as well as the conceptual relations within a specialized domain (Faber et al. 2007). Graphical information is selected with the aim of highlighting the content of the definition. Depending on the type of knowledge activated, three different kind of images are distinguished, namely, iconic, abstract, or dynamic images (Prieto-Velasco and López-Rodríguez 2009).

Iconic images resemble the real-world object represented through the abstraction of conceptual attributes in the illustration. This kind of image is especially relevant in the representation of generic-specific relations since its similarity to the entity in the real world allows the user to identify the object through the inference of its basic characteristics. Figure 17 shows two examples of iconic images of HURRICANE: (a) the possible consequences of a HURRICANE; (b) the place where this atmospheric phenomenon usually happens.

HURRICANE

- torrential rain, storm surge, flooding, tornado, landfall, tsunami: CAUSE

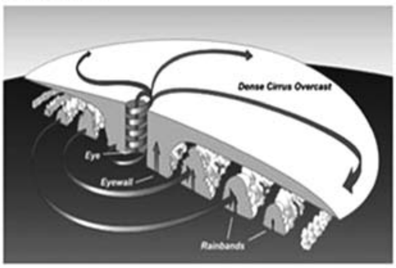
HURRICANE



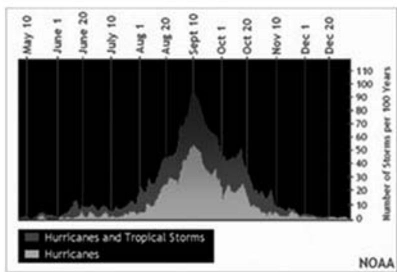
- tropical and subtropical waters: LOCATION

Figure 17 Iconic images of HURRICANE[4]

HURRICANE



- EYE, EYEWALL, RAINBANDS: *part_of*



- HURRICANE SEASON: *takes_place_in*

Figure 18 Abstract images of HURRICANE[5]

Abstract images generally focus on a certain aspect or aspects of the concept. Abstraction refers to the cognitive effort made by the perceiver to recognize the concept thus represented (Levie and Lentz 1982; Park and Hopkins 1993; Rieber 1994). Figure 18 shows two abstract images of HURRICANE:

4 The photo on the right of the Figure is courtesy of NOAA, Wikimedia Commons. Available at: <http://beyondweather.ehe.osu.edu/issue/getting-warmer/consequences-of-climate-change-lessons-about-water-availability-and-extreme-weather> accessed 15 May 2012, and that of the right was retrieved from <http://earthobservatory.nasa.gov/IOTD/view.php?id=471> accessed 15 May 2012.

5 The picture on the left has been taken from (Roussy 2006) and that of the right from (Tisdal 2012).

the one on the right reflects the time period during which these phenomena take place. As can be seen in the graph, the HURRICANE SEASON lasts from 1 June until 30 November. The period of the greatest activity is in the middle of August and the end of October. The image in Figure 18 focuses on the parts of a HURRICANE: EYE, EYEWALL, and RAINBANDS.

Finally, dynamic images represent either spatial or temporal movement. Figure 19 shows the different phases of HURRICANE, which goes from being a TROPICAL DEPRESSION to a TROPICAL STORM, until it finally becomes a HURRICANE.

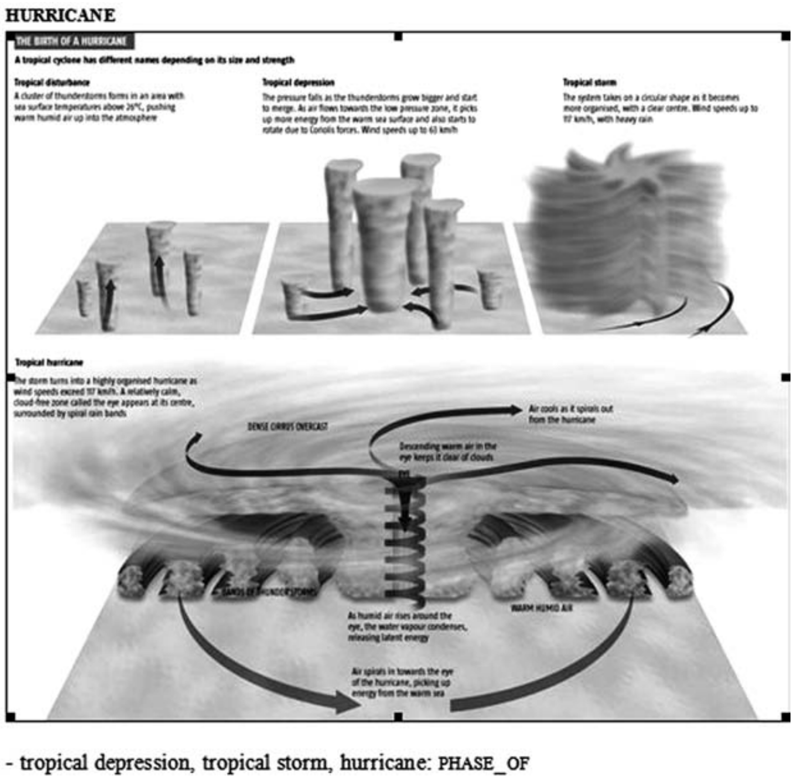


Figure 19 Dynamic image of HURRICANE[6]

6 <http://www.newscientist.com/data/images/archive/2528/25281301.jpg> accessed 15 May 2012.

3.2 *Linguistic information*

The terms associated with HURRICANE are provided in the section *Terms/Términos* on the upper left side of the screen (Figure 15): *huracán*, *hurricane*, *Hurrikan*, *Tropensturm*, *ураган*, *τυφώνας*, *ouragan*. By clicking on each term, users can access the following linguistic information: (a) morphosyntactic information regarding grammatical category (noun, verb, adjective or adverb); kind of term (main term, synonym, geographical variant, and acronym); gender (masculine, feminine, and neuter); (b) contexts of use; (c) specialized phraseology.

3.2.1 CONTEXTS OF USE

Contexts complete the information given in the definition and facilitate knowledge acquisition. According to Meyer (2001: 279), *knowledge-rich contexts* should contain at least one conceptual item, either an attribute or a relation. However, some contexts are richer in knowledge than others. In this sense, Reimerink et al. (2010) distinguish between *meaningful context*, a context which includes at least one knowledge element, and a *defining context*, a context which includes all or most of the elements necessary to understand a concept. In EcoLexicon, for every term, various contexts of use are displayed. Figure 20 shows the usage contexts for 'hurricane'.

These contexts (see Figure 20) allow the user to access information regarding the places and time period in which a HURRICANE can occur, its phases, attributes, components, consequences, and the scale on which its intensity is measured.

The terms "**hurricane**" and "typhoon" are regionally specific names for a strong "tropical cyclone". A tropical cyclone is the generic term for a non-frontal synoptic scale low-pressure system over tropical or sub-tropical waters with organized convection and definite cyclonic surface wind circulation. Tropical cyclones with maximum sustained surface winds of less than 17 m/s (34 kt, 39 mph) are called "tropical depressions". Once the tropical cyclone reaches winds of at least 17 m/s (34 kt, 39 mph) they are typically called a "tropical storm" and assigned a name. If winds reach 33 m/s (64 kt, 74 mph)), then they are called: "**hurricane**" (the North Atlantic Ocean, the Northeast Pacific Ocean east of the dateline, or the South Pacific Ocean east of 160E, "typhoon" (the Northwest Pacific Ocean west of the dateline), severe tropical cyclone" (the Southwest Pacific Ocean west of 160E or Southeast Indian Ocean east of 90E), "severe cyclonic storm" (the North Indian Ocean), "tropical cyclone" (the Southwest Indian Ocean).

Hurricanes are associated with strong winds, torrential rain and storm surges (in coastal areas). **Hurricanes** can cause extensive damage as a result of the strong wind, flooding (caused by either heavy rainfall or ocean storm surges) and landslides in mountainous areas as a result of heavy rainfall and saturated soil.

The main parts of a **hurricane** are the rainbands, the eye, and the eyewall. The extent of rainbands around a **hurricane** can help determine the **hurricane's** intensity.

The category is the peak intensity of the **hurricane**, measured on the Saffir-Simpson Hurricane Scale. Te **hurricane** season is the period of the year with a relatively high incidence of **hurricanes**. In the South Pacific and South-East Indian Ocean, it is the period from 1 June to the 30 November.

Figure 20 Contexts of use for the term 'HURRICANE' in EcoLexicon

3.2.2 PHRASEOLOGY

Concordances supply both conceptual and linguistic information. Therefore, they provide access to the specialized phraseology of the domain through the analysis of phraseological constructions in the corpus (Montero-Martínez 2008; Montero and Buendía 2010, forthcoming). In Frame-based Terminology, *phraseological construction* refers to complex noun phrases and different types of collocation since they are mainly responsible for transmitting the semantic load of a specialized domain (Meyer and Mackintosh 1996).

As previously mentioned, even though it is our intention to include the most representative phraseological constructions of each term in EcoLexicon, it was agreed to begin with verb phrase constructions because much of our knowledge is composed of events and states, the majority of which are linguistically represented by verbs (Faber 1999).

In this line, the verbs that most frequently appeared with the search term were classified according to the lexical domains in the Lexical Grammar Model (LGM)(Martín Mingorance 1984, 1989, 1995; Faber and Mairal 1999), previously called Functional Lexematic Model. According to the LGM, the lexicon is divided into eleven lexical domains, namely, EXISTENCE, CHANGE, POSSESSION, SPEECH, EMOTION, ACTION, COGNITION/MENTAL PERCEPTION, MOVEMENT, GENERAL PERCEPTION, SENSE PERCEPTION, and POSITION. A lexical domain contains all the verbal lexemes that share the same nuclear meaning and have a similar syntactic behaviour (Faber and Mairal 1999: 79).

In the case of 'hurricane', it was observed that the verbs it most frequently appeared with were *damage*, *hit*, *strike*, *cause* and *destroy*, followed by *devastate*, *form*, and *develop*. Other verbs that also co-occurred with 'hurricane' were *occur*, *start*, *take place*, *disappear*, and *originate*. As shown in Figure 21, most of these verbs belong to the lexical domains of EXISTENCE, ACTION and CHANGE. Within EXISTENCE, different dimensions are activated, such as (a) TO BEGIN TO EXIST which includes verbs, such as *start*, *originate*, *develop*, and *form*; (b) TO EXIST IN TIME, that includes the verbs *happen*, *take place*, and *occur*; (c) TO CEASE TO EXIST that includes *blow out*, *disappear*, and *dissipate*. Verbs belonging to the lexical domain of ACTION are *hit* and *strike* and those which belong to CHANGE are *damage*, *destroy* and *devastate*. Of course, lexical domains are interrelated. For example, a hurricane begins to exist, and during its EXISTENCE, it produces a strong impact [ACTION], causing negative effect, which damages [CHANGE] another entity and may even cause it to cease to exist.

Therefore, the novelty of this way of representing specialized phraseology is that it not only provides linguistic information by showing the main verbs that collocate with each term, but it also offers conceptual information which facilitates knowledge acquisition. In addition, as shown in Figure 21, the linguistic description of the term is further enhanced with different contexts of use extracted from the corpus for the different senses of the same verb. For example, when clicking on *dissipate*, two predicate-argument structures are displayed, headed by their arguments: *The hurricane dissipated (over the ocean in a few days)* and *the hurricane dissipated into a* *depression*, each of which activates different semantic information. In the first sense, the fact that the *hurricane disappeared* is highlighted, whereas the second context focuses on the evolution of the storm as it loses force and becomes a depression.

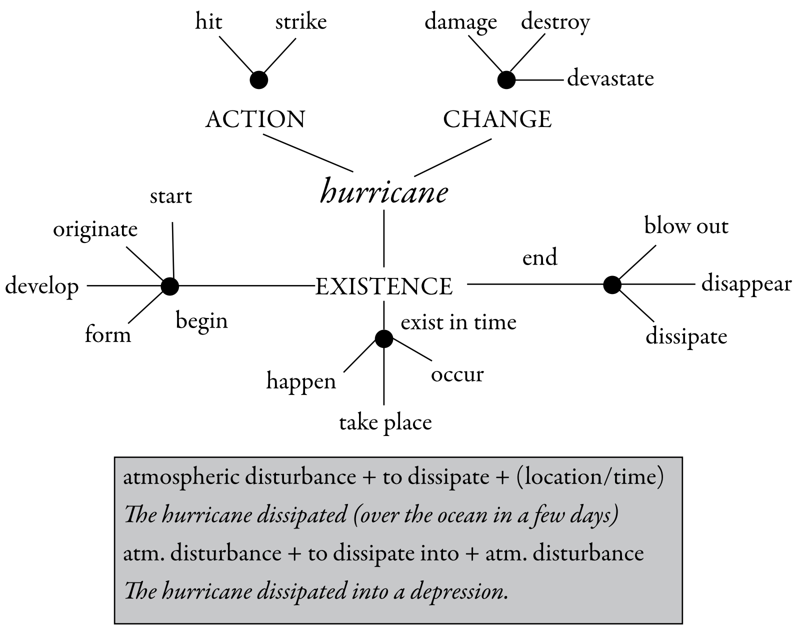


Figure 21 Verbs activated by *hurricane* (Buendía-Castro forthcoming)

3.3 The translation process and EcoLexicon

According to Tarp (2007), the translation process can be divided into three phases, namely, preparation, translation, and revision as shown in Figure 22.

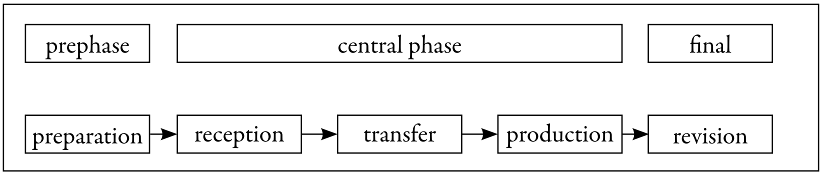


Figure 22 The translation process (Tarp 2007: 241)

The first phase is preparation. In order to carry out a translation assignment, translators need factual competence (i.e. basic knowledge about the specialized field related to the text to be translated). When translators do not have this knowledge, they frequently consult parallel texts on the subject area. In this phase, it is helpful for the translator to be able to access the conceptual structure of the domain as well as its most prominent conceptual relations. EcoLexicon fulfils this need since it highlights conceptual information and provides data which help users to understand the conceptual information activated by the definition (section 3.1) and contexts of use (3.2.1). Besides specifying the usage contexts of a terminological unit, such data complement and complete the information given in the definition.

Secondly, the translation process itself starts with a reception phase, during which the translator receives the original text. The focus is thus on understanding the SL text and on translating the knowledge structures encoded in its terminology. To this end, translators require a monolingual or bilingual solution, which includes explanations and/or potential translation correspondences. In EcoLexicon, the definitions of concepts can be found both in English and Spanish, along with the terms associated with each concept in the languages in our knowledge base.

The transfer phase is not the real translation, but rather an interpretation of the linguistic features of the SL text and a comparison with possible TL equivalents. In this phase, translators may need a bilingual solution, based on the terms and collocations in the SL, as well as their equivalents in the TL. In the case of two or more possible equivalents, they may need to be able to access meaning distinctions that allow the users to choose the best equivalent. In this case, EcoLexicon has the advantage of providing all the terms associated with a concept in the SL as well as in the TL. Contextual information is also provided for each term.

The final phase is the production of the TL text. In this phase, the translator may need grammatical and syntactic information concerning terms, including collocations in the TL. The more collocations a translation dictionary contains, the better it can fulfil its function (Bergenholtz and Tarp 2010: 33). EcoLexicon provides contextual information for each term as well as information regarding the morphosyntactic features of each terminological unit (grammatical category, term type, gender). It also provides collocational information derived from the study of concordances.

4 Conclusions

Frame-based Terminology endeavours to give a full account of the information necessary to describe a specialized knowledge unit, and which should be included in a fully specified terminological entry. Its practical application is EcoLexicon, an online environmental knowledge base that represents the conceptual structure of the Environment in the form of a visual thesaurus.

Apart from contextualizing concepts in a semantic network, EcoLexicon offers the designations for a concept in Spanish, English, German, French, Russian, and Greek as well as morphosyntactic, collocational, and phraseological information. It is thus a valuable resource for translators and can be used in all phases of the translation process.

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The translation and interpreting industry

MIGUEL Á. JIMÉNEZ-CRESPO

Web localization in US non-profit websites: A descriptive study of localization strategies[1]

1 Introduction

During the last two decades, the internet revolution has changed the ways in which information is created, stored and distributed globally. Individuals, organizations, collectives, companies and institutions have embraced this new model of communication, and the development of websites that give users instant access to information, resources, and interactivity, is common currency. Parallel to this boom, there has been an exponential growth in the localization of websites into other languages or locales.[2] As a whole, web localization can be defined as a complex communicative, cognitive, textual and technological process by which interactive web texts are modified to be used in different linguistic and sociocultural contexts than those of original production (Jiménez-Crespo 2010, 2011a). The origins of this process can be traced back to the early years of the World Wide Web (WWW), when it was soon discovered that multilingual audiences preferred interacting with websites in their native languages, rather than global websites in English, the international *lingua franca* (Singh and Pereira 2005; Yunker 2003). It was precisely the need to reach diverse linguistic and cultural communities around the world that fuelled the unprecedented growth of web localization as a new translation modality.

1 Research for this paper was possible thanks to a Research Council Grant by Rutgers University, USA.

2 *Locale* can be defined as the combination of region and language, such as Spanish-Spain (es-es) or French-Canada (fr-ca).

The origins of web localization can be traced back, first of all, to the adaptation of software localization processes, and secondly, to the globalization strategies of large multinational corporations such as Microsoft, Google or IBM. Its origins were therefore linked to globalization efforts by multinational corporations. However, localization soon started to be used intraculturally to reach linguistic communities within multilingual societies. For example, in 2009 around 27 per cent of the largest US corporations offered a Spanish localized version of their website for the US market (Jiménez-Crespo 2010b). With over 50 million Spanish speakers in the US according to the 2010 census, more and more organizations are providing a Spanish version of their websites to reach this expanding linguistic community. In addition to corporations and diverse public institutions, non-profit organizations also need to serve and reach diverse linguistic communities within the boundaries of the United States. Non-profit organizations fulfil an essential social role in this country as they provide some basic social services, such as healthcare or legal services, for disadvantaged groups. Non-profits are slowly starting to have a web presence in order to reach their prospective audiences, both the collectives they serve and the potential donors or volunteers. These websites represent a special case of interest in digital genre and Translation Studies (TS) as their main function could be described as expository or descriptive, as opposed to most for-profit websites that are normally persuasive in nature with a secondary expository function (Jiménez-Crespo 2008).

This study thus focuses on the intracultural localization of non-profit websites, that is, the adaptation of the website to be used by a population group in the US that normally speaks a language other than English. In principle, the localization of these websites has as an objective the dissemination of information to disadvantaged groups beyond the translation of brochures (Colina 2009, 2004), or social interpreting (Angelelli 2010, 2008), and it entails a process with distinct constraints, communicative goals, purposes, audiences and access to technology issues. The questions that this descriptive study intends to answer are the following: (a) what is the current use of web localization in non-profit websites in the US? and (b) in the light of economic, resource and professionalization constraints, what are the strategies and localization levels used to cope with them?

For the purposes of this study, Spanish is used as it represents the largest minority language group in the United States.

After a theoretical review of the role of web localization and the internet revolution, the empirical study surveys a representative sample of 1,890 non-profits and their websites in four areas with the highest Spanish population rates. The results of the study focus on the languages targeted for web localization in this field, the rate of use of English websites as well as their Spanish localization, the localization levels and strategies used. These strategies range from merely posting existing .pdf documents in the website to including several localized pages in their English website, to producing a complete and fully functioning localized website. Finally, a contrastive analysis with the localization strategies used by the largest US corporations is offered in order to shed some light on the extent to which the non-economic goal of non-profit websites impacts the possibility of offering a Spanish version.

2 The WWW, web localization and the emergence of digital genres

The rise of the internet has changed the ways in which knowledge and information are disseminated globally. It has also radically changed and adapted digital communications in our wired world. This revolution and the global nature of the WWW has fuelled the emergence of innumerable phenomena, such as social networking sites or web localization, and suddenly, an alternative to traditional paper-based models of distribution has emerged. Since the late 1990's, users from all over the world can access websites from companies or organizations across country lines, and it was initially large corporations that started to offer multilingual versions of their websites for whichever markets they had a presence in. Web localization later extended to many other digital genres, such as institutional websites, search engines, personal websites or social networking sites. To date, most studies from a TS perspective have focused on the localization of corporate (Jiménez Crespo 2010a, 2010b, 2009, 2008; Diéguez 2008; Bouffard and Craignon 2006; Bolaños 2003), institutional, social networking (O'Hagan 2009; Jiménez-Crespo forthcoming), or tourist websites (Jiangbo and Ying 2010; Capelli 2007). However, no study to date has focused on the localization of non-profit websites from an intracultural perspective, that is, non-profit organizations that operate within a single society in which one or more communities speak a language other than the official language(s) of the sociocultural region or country. It should be mentioned that the localization of websites has also attracted the attention of a number of scholars from other perspectives, such as Communication Studies (Gallant et al. 2010; Llinás et al. 2008; Kenix 2007). Additionally, the humanitarian dimension of localization has been researched by Anastasiou and Schäler (2010). Given that TS is currently undergoing the so-called 'sociocultural turn' (Wolf 2010), the social impact of translational activity has come to the fore of the discipline, thus making this study even more relevant within the field.

The significance of this process is manifold. From a policy perspective, health care organizations that receive federal funding are required to provide translation and interpreting services for patients with limited proficiency in English, and in this context, health care providers' websites can be seen as an extension of their efforts to provide basic information about them and disseminate educational information. Similarly, organizations that receive federal funding and that offer a website are required to make it accessible for people with different disabilities according to Section 508 of the US Rehabilitation Act. Localized websites also need to be made accessible, not only to sensory impaired people, but also to linguistic communities with limited proficiency in English. Despite issues of access to technology in disadvantaged groups, speakers of languages other than English can greatly benefit from the information about non-profits through their websites, both regarding the NGO itself and the educational materials they might provide.

From a process perspective, web localization is a distinct translation modality and it entails distinct challenges that require specific professional profiles within the translation community. Normally, it is commonplace in social situations that non-professional translators and interpreters might fulfil this role, in what is commonly known as natural translation (Harris 1976; Harris and Sherwood 1978) or circumstantial translating and interpreting (Angelelli 2010). The differences between natural translators and expert or professional translators has been widely researched within the field of TS, as this represents the basic foundation for training programs in the field and a window towards the cognitive skills involved in this complex process (Tirkkonen-Condit and Jääskelänien 2000). Nevertheless, natural translators that might be able to produce translations might not possess the instrumental competence (PACTE 2011, 2009) needed to deal with the demanding technical and technological challenges required for web localization. Consequently, even when organizations that might use bilinguals for their translation needs are able to produce translated text, regardless of quality, the technological skills that web localization demands impose daunting challenges for untrained bilinguals. In fact, in these contexts it is common for the web designer or programming expert to extract the text, provide it to the person that will perform the translation, and then reengineer the website with the translated Spanish text. In cases of deficiencies in the technological competence of the subjects involved, these constraints can lead to diminished web usability and lower localization levels, the issue reviewed in the following section.

3 Localization levels

In localization, understood as a process with finite time, human and economic resources (Wright 2006; Dunne 2006), the degree of customization or depth of the process has always been understood to depend on the importance of the local market or audience for the business activity or organization behind the website. In this paradigm, the decisions about the level of customization of websites for different countries which share a same language always depend on return on investment (ROI), upon which a localization level is requested. This latter concept can be defined as: 'The amount of translation and customization necessary to create different language editions. The levels, which are determined by balancing risk and return, range from translating nothing to shipping a completely translated product with customized features' (Microsoft 2003: 15).

However, in non-profit websites this market approach requires a completely different view of the localization level, given that they cannot base their localization strategies on ROI issues. Obviously, the localization strategies of non-profits in this regard diverge considerably from corporate websites due to the absence of market forces. In part, this might be due to the fact that the number of potential users is considerably smaller than that for corporate websites. Localization levels for software and websites have been analyzed in a number of publications from distinct perspectives, such as TS (Brooks 2000), industry approaches to web localization (Yunker 2003) or cultural studies applied to web design (Singh and Pereira 2005). In the first publication that mentioned the notion of localization level, Brooks (2000: 49–50) described the practices of Microsoft, where the software products were localized according to three distinct levels:

> Enabled products: those in which users can write and use their own language and scripts, but the software and the accompanying help and guides appear in a different language.
>
> Localized products: those in which the user interface and all help files are localized, but some language specific tools such as spell checkers and dictionaries are not available.
>
> Adapted products: those in which all linguistic tools, functionalities and content are fully adapted to the target language/locale.

In the case of web localization, Yunker (2003) and Singh and Pereira (2005: 10–15) have proposed complementary categorizations. The latter's can be considered the most detailed proposal and it presents a different classification:

1. Standardized websites: a multinational company simply offers a site in one language for all countries/markets.
2. Semi localized websites: the only locale/specific content is a contact page in the target language with information about local branches, contacts, etc.
3. Localized websites: most content and pages are localized, but the original functionalities and back-end are not modified.
4. Extensively localized websites: there is a global localization and all the content and site structure/ functionalities are fully adapted to the target locale.
5. Culturally adapted websites: the most advanced level of localization, the one that the authors advocate for, and in which there is a total immersion in the target locale.

After a close analysis of the population under study, and given the different goals and motivations of the project, these localization levels proved inadequate for the categorization of the websites of non-profits. Consequently, it was necessary to adapt these categories and produce a new typology for this specific digital genre, adding a 0 level for those websites that include localized .pdf or .doc texts as well as machine translation (MT) given that at least the need for translation is acknowledged by the organization. Levels 0 and 1 might not be considered web localization per se as they might not represent a case of localized web content as they only post printed translations or the contact information. In these levels, a professional or natural translator might not work directly with any texts. The categorization developed for this study can be described as follows:

Level 0: PDF documents, MT engine.
Level 1: one page or a paragraph in other languages, normally a brief description of the non-profit and contact information.
Level 2: several localized webpages, with all navigation menus in English.
Level 3: several localized webpages, with at least one navigation menu in Spanish, normally to the top or left column.
Level 4: fully localized website.

It should be mentioned that, in general, the localization levels used to categorize non-profit websites respond to the technological difficulties that localization entails and the somewhat limited professional and economic resources available in those organizations. In industrial approaches, it is understood that the localization process is immersed in a global cycle called GILT (Globalization, Internationalization, Localization and Translation). Globalization is generally regarded as the processes that enable organizations to operate globally or multilingually, and focuses mainly on management issues (LISA 2004). For example, it would be inadequate to localize a page into Chinese that includes a contact form or an 'email us if you have any questions' if the organization does not have any Chinese speaker available to read or respond to potential future requests. Internationalization takes place at the stage of product development and document design with the main objective of making sure that a product can handle multiple languages and cultural conventions without the need to perform important technical changes (LISA 2004). Normally, in most non-profit websites under study the lack of internationalization entails an additional difficulty that requires further investment. In the localization industry, mostly in corporate websites, the presence or absence of a clearly defined GILT process, can be directly linked to the concept of the localization level, since it is the commission or *skopos* (Nord 1997), or the importance of economic and social considerations in the localization field, that will determine the level of adaptation that will be commissioned or required. From the point of view of the translation process, the levels proposed in all the classifications previously reviewed can be divided between those that deal only with the translation or the front-end, or the localization of both the front-end and the back-end (Yunker 2003), including changes or adaptations in the actual programming behind it.

4 Towards a description of the digital genre non-profit website

As a first step towards the descriptive analysis of the digital genre *non-profit website*, it is essential to review the notion of genre and digital genre from a multidisciplinary perspective. Originally, the concept of genre was introduced in TS from the fields of literary studies and English for Specific Purposes (Swales 1990; Bhatia 1993). Lately, it has been the centre of a great amount of research, as some genres, such as legal ones, are highly structured and conventionalized (Cao 2007; Borja Albi 2005). Contrastive genre-based research of medical, technical, legal or digital genres have been extremely beneficial to translation trainers, practitioners and researchers as it allows them to analyze and adjust the macrostructure of the source text and its related conventionalized phraseology and terminology to the conventions of the same genre in the target sociocultural context. As an example, most websites include conventionalized sections such as *Contact us*, *About us*, *Sitemap*, *Privacy Policies*, etc. Attached to these sections are terminological conventions such as the lexical units *contact us* that appears in 89 per cent of US websites or *about* us that appear in 79 per cent of them (Nielsen and Tahir 2002). From a discourse perspective, genres represent communicative acts that express themselves through conventionalized forms with the goal of increasing the communicative efficiency in recurring social occasions. Hatim and Mason (1990: 69) defined genre from a discourse perspective as: 'conventionalized forms of texts which reflect the functions and goals involved in particular social occasions as well as the purposes of the participants in them'.

This definition combines formal aspects, such as prototypical structure, social and cultural aspects, since genres are determined by a specific culture and social occasion, together with cognitive aspects, since it represents the purposes and expectations of both the sender and the receiver of the text. In the specific case of web genres, users also interact with websites and they possess a generic mental model not only of linguistic and discursive features, but also a model of how the interaction is supposed to proceed according to the accumulated experiences with thousands of other websites over the years (Nielsen and Tahir 2002). Additionally, this generic mental model is usually culturally bound and determined to some extent by each specific locale or culture.

Several models of genre characterization have been developed in TS from an interdisciplinary perspective. They usually take into consideration several aspects, such as conventions, textual functions, the communicative situation, the social and cultural context and intratextual elements (Gamero 2001). In the specific case of web genres, the functionality needs to be added to their characterization model, since it has been found to be the main force behind genre evolution and development on the World Wide Web (Kennedy and Shepherd 2005; Shepherd and Watters 1998). The functionality was the main aspect that would separate general translations from localization in the earlier stages of the localization industry (Uren et al. 1993). Genres are in constant evolution, and the evolving functionalities of the new medium have been the reason behind both the appearance of a number of new genres and the adaptation of already existing genres to the web, such as printed vs online newspapers.

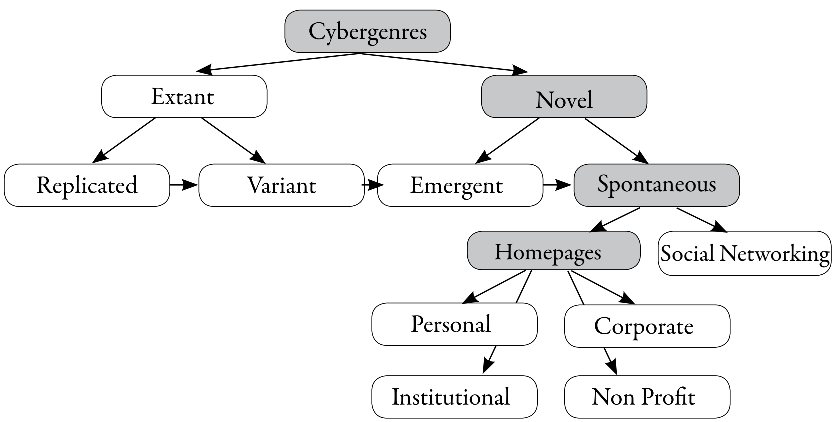

Figure 23 Evolution of digital genres from printed to online forms (adapted from Shepherd and Watters 1998)

The cybergenre model proposed by Shepherd and Watters (1998; Figure 23) presents an evolving genre characterization that starts with genres that already existed on paper and were made available online without any adaptations (extant genres), to genres that appeared in the new medium and are totally independent of those in any other medium (novel-spontaneous genres), such as corporate homepages or blogs. These new novel genres not only show functional aspects that separate them from genres in other media, but also different conventions, structure, and a new textual model that defines the kind of language or intratextual elements in them (Crystal 2011, 2001). On the other side, extant genres that are simply made available online do not represent special instances of web texts since they conform to the characteristics and language found in other media, such as a copy of a brochure that a non-profit posts on the website.

The prototypical lineal structure in specific printed genres has evolved to a mutlilinear structure in hypertexts (Askehave and Nielsen 2005) and, consequently, the concept of text or document structure in genre theory had to be adapted to hypertexts. Askehave and Nielsen (ibid.) have indicated that the different links embedded in homepages represent the different prototypical blocks, stages, moves, or sections that make up the document structure. Two other concepts are used in genre theory in order to further limit and characterize the object of study, *supra-genre* and *sub genre*. Supra-genres engulf a group of genres that share some common characteristics but that do not belong to a specific genre. In our case, the homepages would be a *supra-genre* that would include corporate, institutional, social networking and personal homepages (Kennedy and Shepherd 2005). Sub genres can be found in a specific genre whenever the topic or the function might slightly change (Biber 1993; Biber and Kurjian 2006). For example, non-profit websites could be subdivided into those from multinational organizations and those that operate at a regional or national level. At the same time, they could be divided into those that serve disadvantaged groups and those that have other purposes, such as nature conservation, consolidating professional fields, etc. Figure 24 shows a taxonomy of the supra-genre *homepage*, and the wider digital genre network in which non-profit websites. Non-profit websites can be conceptualized as a digital genre that belongs to the supra-genre *homepage*, with different subgenres such as intranational or international. The subgenres of non-profit websites could also be subdivided using the professional field, such as legal, health care, etc. This figure also shows incorporates the dynamic and evolving nature of digital genres (Shepherd and Watters 1998; Jiménez-Crespo 2009), as the once popular personal homepage genre has evolved with the emergence of social networking sites.

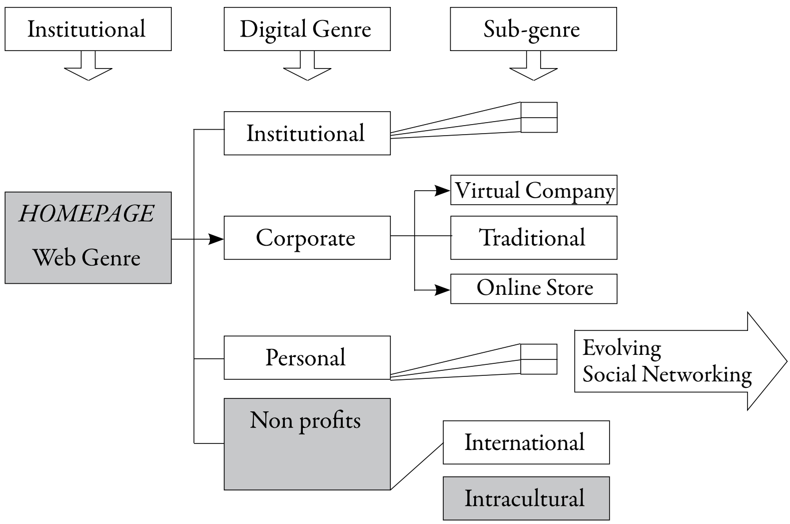

Figure 24 The non-profit website in the wider context of homepage digital genres (adapted from Jiménez-Crespo 2008)

The specific genre that was compiled in the corpus under study is the non-profit website in the US that serves specific disadvantaged groups, and it does not include multinational non-profits such as Red Cross or Amnesty International, or non-profits that do not have as a goal the assistance of minority groups, such as professional associations.

Now that the notions of web localization, localization level and digital genre have been explored, the empirical study into the localization strategies of non-profit websites is presented.

5 Empirical study

The empirical study, from a descriptive perspective, focuses on the use of web localization in non-profit organizations through an analysis of web localization strategies in this area. This study is part of a wider research project focusing on the impact, quality and accessibility of non-profit websites in the US following corpus-based (Baker 1993; Laviosa 2002) and sociological approaches (Wolf 2010) to the study of translation. In this specific paper, the empirical study analyzes the targeted textual population through a representative search process in order to identify the percentage of non-profits that offer both a website and localized versions. The second step of the empirical study is to analyze the localization strategies in terms of localization levels or the extent to which the websites are localized. This process is resource and time constrained (Dunne 2006; Wright 2006) and therefore, the localization level commissioned can serve as a probe into the potential impact of these strategies in the targeted sociocultural context. By analyzing this, it will be possible to offer a clear view of whether the localized versions of websites differ significantly from the original ones. This will be done in the four geographical areas with the highest percentages of Hispanic population in the US, and a state was chosen in each of them: Texas, Florida, California and New Jersey.

5.1 Methodology

A corpus-based methodology has been used in this study. The objective of the wider study was to compile a parallel corpus of the digital genre *non-profit website* in the US with source and Spanish target websites. In order to compile a representative corpus, the detailed analysis of a representative sample of the textual population targeted provided most of the data used in this paper. As in all corpus studies, representativeness is the most important factor to consider when compiling a corpus or sampling a textual population (Biber 1993, 1998; Laviosa 2002; Mahadi et al. 2011). According to

Biber (1993: 243): 'A corpus is put together in a principled way so as to be representative of a larger textual population, in order to make it possible to generalize findings concerning that population'.

In this study, this was achieved by searching the directory of the US Internal Revenue Service (INS) for non-profit organizations at <http://www.irs.gov/charities/article/0,,id=249767,00.html> which represents the most comprehensive directory of non-profit organizations in this country. This website offers the possibility of searching organizations by city and state, as well as a word search function in order to find NGOs by name.

As previously mentioned, the study was circumscribed to four states in the four areas with the highest concentrations of Hispanics in the US, the Midwest (Texas), the Southwest (California), the South East (Florida) and the North East (New Jersey). Additionally, and given that the study focuses on non-profits that serve disadvantaged groups, four areas were selected: legal services, healthcare, work and nutrition/food. For each area, one or more lexical units were used in order to probe the IRS non-profit search engine. The lexical units used were *legal* for legal service non-profits, *medical*, *health* and *cancer* for healthcare, *work* and *employment* for job related non-profits, and finally, *food* and *meals* for nutrition non-profit websites. These lexical units or terms were selected after an initial exploratory study in order to provide a comprehensive analysis and avoid the noise that would result from retrieving non-profits such as medical professional organizations that do not have as a goal assisting disadvantaged or minority groups. The search yielded 1,890 non-profit organizations, of which 940 offered a website in English.

The results of the study will also be contrasted with those from studies into corporate websites (Jiménez-Crespo 2008, 2010a), in order to observe the extent to which the social rather than the economic push behind the websites impacts the possibility of offering localization.

5.2 Results

First, the analysis will concentrate on the rates of web localization into other languages. The results of the localization level analysis are then followed by a detailed analysis of the four geographical areas, California, New Jersey, Florida and Texas, as well as a combined analysis for the entire country. Finally, the study contrasts the localization rates with those of corporate websites from the 100 largest US companies according to the Forbes list (Jiménez-Crespo 2010a).

5.2.1 Localized versions of websites

The first data that resulted from the sampling of the targeted textual population was the percentage of websites that offer localization into other languages. Initially, from the 1,890 non-profits that resulted from searching the IRS engine, 943 offered a website in English, and only 6.68 per cent offered some content localized into Spanish, that is, a localization level from 1 to 4. The percentage is sharply reduced for other languages, as shown in Figure 25. Chinese is the next language in line, with 0.74 per cent of non-profit websites offering content in Chinese, normally one or a few pages within the website, followed by Vietnamese (0.42 per cent), Korean (0.32 per cent) and French Creole (0.32 per cent). It can be therefore observed that the use of web localization in non-profit websites is merely anecdotal. For example, the search for localized version into other languages found just 1 instance of use (0.11 per cent) of languages such as Portuguese, Russian or Japanese.

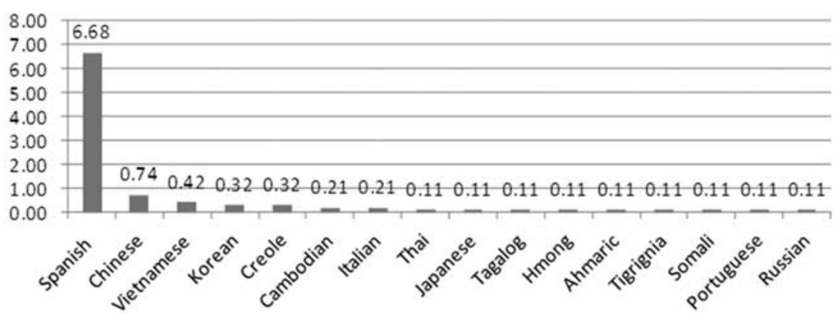

Figure 25 Percentage of non-profit websites that offer localization into languages other than English

As a whole, the strategy that is favoured by these non-profits to manage their websites into languages other than English or Spanish is to include a link to MT systems such as Google Translate (0.68 per cent). Despite the limitations of current MT systems in terms of quality and accessibility, it should be mentioned that this possibility offers some middle ground between the lack or financial or human resources and the access to content that would otherwise not be accessible for speakers of languages other than English (Quah 2006).

5.2.2 LOCALIZATION LEVELS OR LOCALIZATION STRATEGIES

As previously mentioned, web localization entails a complex process in a finite economic and resource process. The translation brief or the translation commission initiated by the organization normally states implicitly or explicitly the localization level, or the extent to which the website or parts of it will be localized into other languages. Level 2 to 4 imply the actual process of localization in which a professional or non-professional translator actually processes html or xml coded texts that form the website. Only levels 3 and 4 would have an actual navigation menu in Spanish, that is, the site would have a hypertextual structure that allows users navigate in Spanish. Figure 26 shows the distribution of localization level strategies in those non-profits that decide to offer content in Spanish.

The data obtained in the analysis shows that the two most common strategies in the sector are the following: (a) to localize one page into Spanish without a navigation menu in this language the access to information within the site might be highly complex for Spanish speakers, or (b) to include a link to the Spanish version of the site and offer a localized version of the website (level 4). However, it should be noted that in level 4 not all the English content is included in the localized website, but rather, only that content which is deemed to be the most relevant or important for users (Jiménez-Crespo 2010a). The third most frequent strategy identified is to offer several pages localized that include a parallel navigation menu in Spanish, normally in the left column, followed by level 0, that is, including either the possibility of MT or including pdf documents or e-texts, texts that are produced to be printed and are uploaded to a hypertext in pdf or doc format (Storrer 2002).

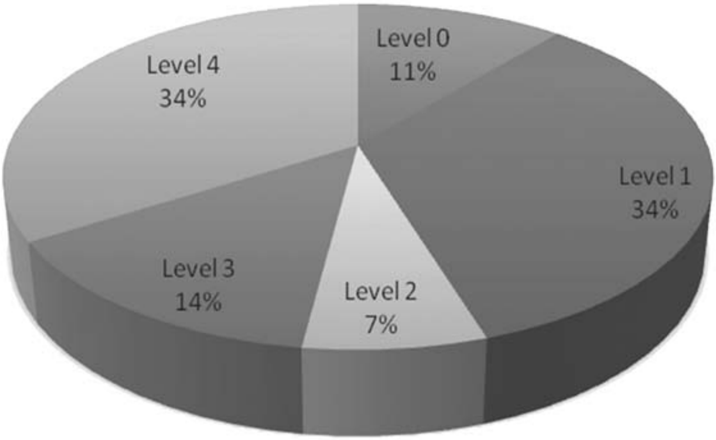

Figure 26 Localization levels in non-profit websites

5.2.3 RESULTS BY GEOGRAPHICAL AREA

The next step was to analyse the population under study in order to identify those websites with a localization into Spanish in the selected geographical areas. Table 29 offers a detailed summary of the data obtained: the number of websites that resulted from the search in the IRS website, the percentage of non-profits with an English website, the percentage of those websites that offer any type of content localized into Spanish and the percentage of localizations into other languages.

Table 29 Analysis of web localization strategies per geographical area

State	California	Texas	Florida	New Jersey
Websites searched	522	651	268	449
Website in English	56.3	45.62	59.70	42.76
Spanish localization	5.74	3.07	2.98	2.89
Level 4 or complete localization	0.95	2.03	0.37	0.66
Localization into other languages	4.42	0.33	1.25	1.04

The data shows that Florida is the state with the highest percentage of non-profits with English websites, while it is in California where the most websites offer both a localization into Spanish (5.74 per cent) and a localization into other languages (4.42 per cent). Nevertheless, it is in Texas where it was found that the most websites offered a fully localized website in Spanish or a level 4 localization (2.03 per cent). It is of interest that despite Florida having the highest percentage of non-profits with English websites, the complete localization level is the lowest in this state (0.33 per cent).

In the next steps the results are combined in order to provide a global percentage for the areas in the USA with the highest Spanish speaking populations (Table 30). Arguably, this could be representative of the US as a whole, even when some states have lower rates of speakers of languages other than English. The percentage of non-profits with websites in English is 49.89 per cent, almost half of the total website population analyzed. From that percentage, 3.75 per cent offer content localized into Spanish, but nevertheless, only 2.12 per cent offer a complete mirror website fully localized into this language.

Table 30 Combined analysis of localization strategies of non-profit websites in the USA

USA	
Non-profit organizations searched	1,890
English website	943 – (49.89%)
Spanish localization (Level 1 and up)	3.75%
Complete localization (Level 4)	2.12%
Localization into other languages	1.9%
Machine Translation (Google. Microsoft, etc.)	0.68%

It can also be observed that 1.9 per cent of websites offer a localization into other languages, while 0.68 per cent offer the possibility of MT into other languages, though this is normally not indicated as MT, but rather as a localized website, as usually there is no mention of MT in the links that lead to this option. The websites that offer MT also offer a wider range of languages than those relying on human translation.

Another issue of interest is whether some areas in non-profits might have lower or higher rates of localization than others, and for that purpose, the localization rates for each of the four areas, health, legal, work and food was performed. Figure 27 shows the results of the contrastive analysis when the area is factored in.

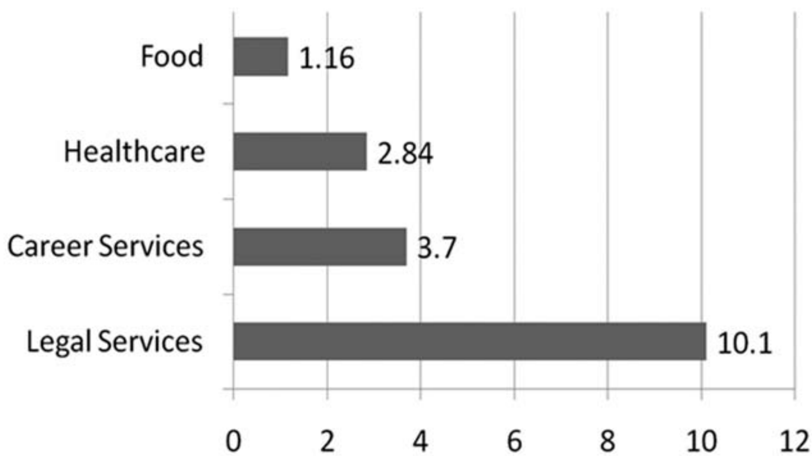

Figure 27 Percentage of web localization per area

It can be clearly observed that those non-profits dealing with legal matters show a considerably higher rate of localization (10.1) than the other areas. It might be due in part to the nature of the legal help that these non-profits might offer, as more information about common legal procedures and processes might be directly disseminated on the web before users request the services of the organization.

5.2.4 CONTRASTIVE STUDY BETWEEN NON-PROFIT AND CORPORATE WEBSITES

Despite the unquestionable benefits of offering translated content in websites for different purposes, this strategy could still be considered marginal in the United States, with only 2.12 per cent of websites fully localized in Spanish in the states with the highest percentage of Hispanics.

The next step in this study is to contrast the percentage of intracultural localizations with a social purpose to those of corporate websites, both in the US market and internationally. For the purpose of the analysis, the results from the study by Jiménez-Crespo (2010a) will be used. This study had as a goal to observe the different localization strategies of the 100 largest US corporations in order to shed some light on the unstable notion of *international Spanish*. This study found that 27 per cent of companies provided a Spanish version of their websites for the US market, while 38 per cent offered a localized version for one or several markets in Latin America, and 42 per cent offered a localization for European or Castilian Spanish users. Combined, 74 per cent of corporations offered a full localization into Spanish for either the US, Latin American or Castilian Spanish markets. In general, corporations normally offer a fully localized site, and from the categorization of localization levels developed for this paper, levels 0 through 3 would be considered inappropriate for a market driven website. Figure 28 offers a contrastive analysis of the Spanish localization strategies of the 100 largest US companies.

If these results are contrasted with the ones from non-profit websites, it can be observed that the lack of economic incentive or the social function of non-profit websites leads to a much lower percentage of localization into Spanish: 2.12 per cent as opposed to 74 per cent globally or 27 per cent intraculturally in the USA. Non-profit websites in the US therefore have 12.73 times less chances of offering a localized version of their websites compared to US corporations.

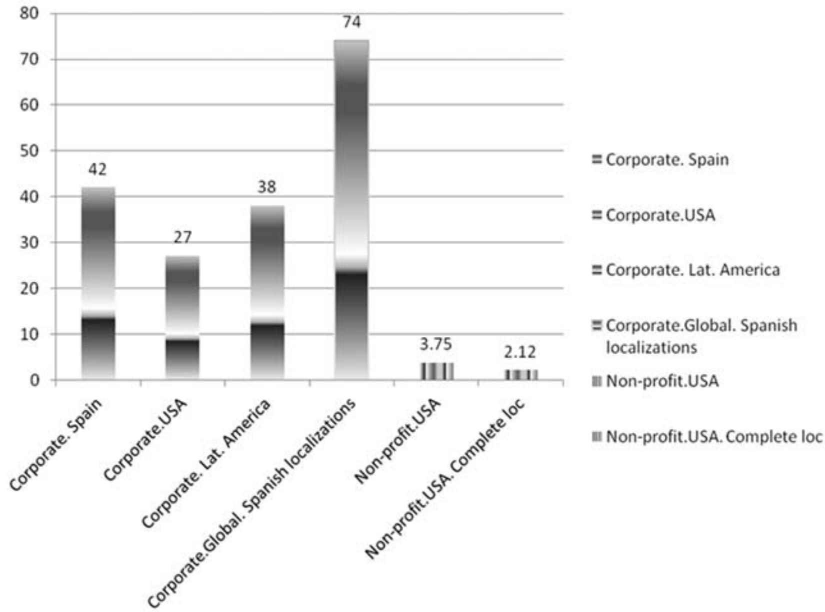

Figure 28 Use of web localization strategies in corporate and non-profit US websites

6 Conclusions

This paper was initiated with the objective of researching the understudied phenomenon of web localization in non-profit websites. The descriptive study has identified that the localization of websites into Spanish in the US has very low rates despite the obvious benefits of disseminating information to users through a streamlined channel such as a website. The reasons behind these low rates are likely to be numerous. The fact that the purpose of the localized portion of the site may be different, as well as issues related to translation professionalism, might be behind these low rates.

It was previously indicated that the main purpose of any non-profit website dealing with disadvantaged groups might be primarily expositive, that is, providing information for the recipients of services. Nevertheless, it might well be that the source English websites need to strike a balance between their primary audience, disadvantaged groups, and the wider English speaking audience that might support or donate their time and money to these organizations. This can be witnessed by the fact that 60 per cent of the analyzed non-profits show a section called *Donate*, and 42.5 per cent of them also show a link to volunteer opportunities. Given the different sociocultural and socioeconomic differences between both target audiences and the fact that those who might volunteer or donate are likely to have wider access to technology than the disadvantaged groups, the English website might be regarded as potentially serving both targeted populations, while language versions might only be targeted to one of the target audiences of the website. Thus, there might be a much smaller audience for localized versions than for source websites, therefore making it less attractive in principle for non-profits to localize their websites.

A second issue that might impact these low rates of localization, not only into Spanish, but also into the other languages identified in the study, is the issue of translation competence that includes the necessary instrumental and technological competence to deal with these types of digital texts (PACTE 2011, 2009; Jiménez-Crespo and Tercedor forthcoming). The translation of tagged texts such as websites requires at least the ability to work with tag editing translation memory software, a skill that is normally acquired in structured college undergraduate or graduate programs. Given the relative scarcity of translation programs in the US, as compared to other Western nations, it is not surprising that web localization might be a fairly complex process for untrained natural translators, even when the outsourcing of this work to translation agencies might also be a possibility. Nevertheless, depending on its scale, the cost involved in the outsourcing of web localization to other agencies might be deemed too high for a non-profit organization.

This paper is part of a wider study on the quality, accessibility and impact of localized websites in non-profit environments. The additional studies under way will help describe the impact that web localization can have in reaching underserved communities in the US and beyond. It is hoped that the wider study will help direct the attention to the blurry boundaries between professional and non-professional translation in light of the limited economic resources and the outstanding efforts of non-profits to reach underprivileged communities and to close the linguistic and cultural gap in order to serve them.

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XUS UGARTE-BALLESTER AND MIREIA VARGAS-URPI

Public service users, providers and interpreter–mediators in Catalonia: Profiles, confluences and divergences

1 Introduction

Communication between individuals from different linguistic and cultural backgrounds has been a major concern for all peoples throughout history. Nowadays, particularly as a result of immigration in this globalized world, many languages and cultures coincide in the same social space. This in turn has underlined the need for specific solutions to facilitate communication between individuals and social groups within a given society, in order to guarantee mutual coexistence and enrichment.

As in other EU countries, Spain, and more specifically Catalonia, has become a host country for immigrants in recent years, a fact which has put Spanish and Catalan society to the test, not only in terms of social services provision but also regarding their attitudes towards 'the Other'. The newly arrived citizens, like the autochthonous population, benefit from a wide range of services: social, government administration, health, legal or education. Communication between the service providers working in these institutions and immigrant service users often proves difficult, mainly due to language and cultural barriers. The need for communication between various language communities has prompted the emergence of a new professional job profile, that of the public service interpreter–mediator, a profession which consists of not only facilitating communication but also making it effective.

Catalonia currently finds itself in a situation in which there is a lack of specialized courses on public service translation and interpreting (PSTI). For faculties and departments of translation and interpreting, the urgent need to respond to this demand is becoming more and more evident, as illustrated by the greater importance being given to this mode of translation and interpreting in new undergraduate and official Masters degrees in Translation and Interpreting. In our view, it is only through in-depth applied research in this area that training programmes can be designed to supply tangible solutions to the existing social demands.

2 Previous studies

Although it is a relatively new field, PSTI research has proved to be a very productive area in recent years, as the substantial number of articles, monographs and conferences on this topic suggest. Due to space limitations, in this article we will only refer to questionnaire-based studies, since they coincide with our own study as regards methodological design.[1]

The questionnaire-based quantitative approach to studying PSTI has been adopted by several authors with different purposes in mind (Pöchhacker 2000a, 2000b; Valero Garcés and Lázaro Gutiérrez 2008; Ortega Herráez et al. 2009; Kale and Syed 2009; Hsieh and Hong 2010; Requena Cadena 2010). However, few studies to date have included the point of view of all three agents involved in this communication context, namely, interpreters, public service providers and public service end users. Until now, the views of public service end users has been given less prominence, almost

1 For further information on the PSTI situation in Catalonia, see Ugarte (2006); Vargas-Urpi (2009a and 2010); Burdeus (2010); Linguamón (2010); and Arumí, et al (2011). Noteworthy publications from the perspective of the Spanish State are the publications by Valero Garcés (2002, 2008, 2011); Valero Garcés and Mancho Barés (2005); and Abril Martí (2006). Finally, for an overview of PSTI worldwide, see Hale (2007); Wandesjö et al. (2007); Corsellis (2009); and Hale et al. (2009).

certainly due to the difficulties involved in gaining access to immigrant communities who do not share the main languages used in the Western academic world. As the questionnaires used in this study were translated and distributed in the first languages of the immigrant communities concerned, we were able to include data reflecting their perspective.

Along these lines, the only one of the above-mentioned studies to include all three perspectives in mediated interaction is the FITISPos Group study conducted in Spain (Valero Garcés and Lázaro Gutiérrez 2008), which can therefore be considered a direct forerunner to the study presented in this article. The FITISPos questionnaires (ibid.: 273–5) served as a point of reference for those subsequently developed by the MIRAS research group.[2] However, the main difference between our research and that carried out by the FITISPos Group is that the latter focused exclusively on analysing communication problems in the sphere of the health services, whereas the study presented here is not focused on any one public service area in particular, but rather works on the basis of covering all the public services and providing a general appraisal of the communication problems that arise. Although this was our initial objective, it should also be noted that the majority of the responses to our questionnaires by public service providers come from professionals working in education (teachers and immigrant pupil support tutors) across Catalonia. It should therefore be noted that the research by the MIRAS Group constitutes a new approach to a relatively unexplored area: interpreting in the sphere of education.[3]

From among the conclusions drawn from these survey-based studies, it should be pointed out that many confirm the fact that those working in public services encounter communication problems when assisting users

2 MIRAS Research Group, Mediation and Interpreting: Research in the social sphere, Universitat Autònoma de Barcelona.

3 Few studies related to PSTI have focused on the sphere of education (Vargas-Urpi 2009a), particularly if compared with studies on PSTI in the sphere of health and legal services. One possible explanation for this research vacuum is that this issue has been studied from the perspective of intercultural mediation in Catalonia (Llevot-Calvet 2004), even though the interpreter does intervene and is increasingly likely to do so via telephone interpretation (Arumí et al. 2011).

from an immigrant background (Pöchhacker 2000a; Mesa 2000; Valero Garcés and Lázaro Gutiérrez 2008, Kale and Syed 2009), and therefore coincide in the need for efficient interpreting services to overcome these language barriers.

We would now like to turn to the role of interpreters and the tasks and functions they take on. The study by Pöchhacker (2000b), carried out in the sphere of health care services, reveals that interpreters take on various tasks such as alerting to misunderstandings, filling out forms, clarifying issues that crop up directly, explaining specific terms or simplifying the language used. Along similar lines, the study by the Greti Group (Ortega Herráez et al. 2009) notes differences between the interpreters who work in the health and social services, who are more likely to act as intercultural mediators, and those who work with the police and the law courts, who are more conscious of the limitations of the interpreter's role.

Finally, turning to the view of the public service end users, Valero Garcés and Lázaro Gutiérrez (2008) point out the wide variety of solutions used by public service users to overcome their communication problems, while Edwards et al. (2005), by means of an interview-based study, stress the importance for users to feel reassured by the interpreters.

3 Study objectives

Given the lack of specific training and clear guidelines about how public services translators and interpreters should act, and bearing in mind that imprecise translations and interpretations can deprive minorities of their rights, this study works from the basis of the following three main objectives: (a) compile significant corpus of data based on questionnaires which encompass three perspectives: translators–interpreters, public service end users and public administration. (b) Analyse the corpus obtained in order to define the profile of public services translators–interpreters in Catalonia; obtain objective information about the number of services users, the most commonly used languages, and the communication problems that arise. (c) Determine what prior training practising professionals currently receive before working in this field, summarize the main difficulties they encounter, classify the different tasks involved in their work and describe the working methods they employ.

4 Methodology

As regards the methodology used, one of the salient points of this study is having been able to gather data from all three agents participating in this communicative interaction: interpreter–mediator, user and public service provider.

Data from these three perspectives provides a wealth of information, because it allows the voices of all participants to be heard. We were able to include a total of 70 translators–interpreters, the majority spread across various Catalan regional demarcations; 60 public service end users, mainly from adult training centres in Barcelona and the Metropolitan area; and finally 60 public administration professionals from various agencies.[4] These range from Education Department heads covering Catalonia, who facilitated access to some of the Catalan schools that work with interpreters through their LIC (Linguistic, Intercultural and Social Cohesion) coordinators and consultants, to a number of health care centres in Barcelona: Bellvitge Hospital and the Tropical Medicine Department at the Drassanes Primary Health Care Centre.[5]

4 In this study we have focused on front-line public service providers who have direct contact with public service end users (doctors, nurses, teachers, social educators, front-line citizens advice centres, etc.). We have left aside for future research the study of the role played by those who do not have direct contact with end users (hospital directors, primary and secondary school heads; immigration policy managers; service area managers, etc.).

5 While we are aware that this is not a body of homogeneous data as regards covering the whole of Catalonia, we do believe this to be a first in-depth descriptive approach to the current state of public service translation and interpreting in Catalonia.

The questionnaires used for this study include both closed and open questions which were translated into seven languages in the case of those administered to service end users: Spanish, English, French, Chinese, Arabic, Russian, and Romanian.

The percentages given here are calculated over the total number of returned questionnaires (70 in the case of interpreters, 60 in the case of users and 60 in the case of public service providers), that is, the number of participants in this study sample, and where questionnaires were returned unanswered, these have not been subtracted from the total. In the case of multiple-choice questions, those interviewed were given the option of choosing as many answers as they wished.

A qualitative method was chosen to analyse the open questions, allowing us to draw up categories as a basis for distinguishing and defining the responses.

5 Results from the mediator–translator–interpreter (MTI) questionnaires

As regards the MTI (Máster en Traducción e Interpretación) age profile, 45.1 per cent were aged between thirty and forty, 27.4 per cent between twenty and thirty, 17.6 per cent between forty and fifty, 3.9 per cent older than fifty and 1.9 per cent younger than twenty. In terms of gender breakdown, 76.4 per cent of those surveyed are women, and 19 per cent men. Figure 29 gives a breakdown of the formal education of the MTIs in our sample.

Figure 30 details the first languages of those in our sample, bearing in mind that some of them have more than one first language. In many cases these include two or more depending on their country of origin, or Catalan or Spanish in the case of second generation immigrants.

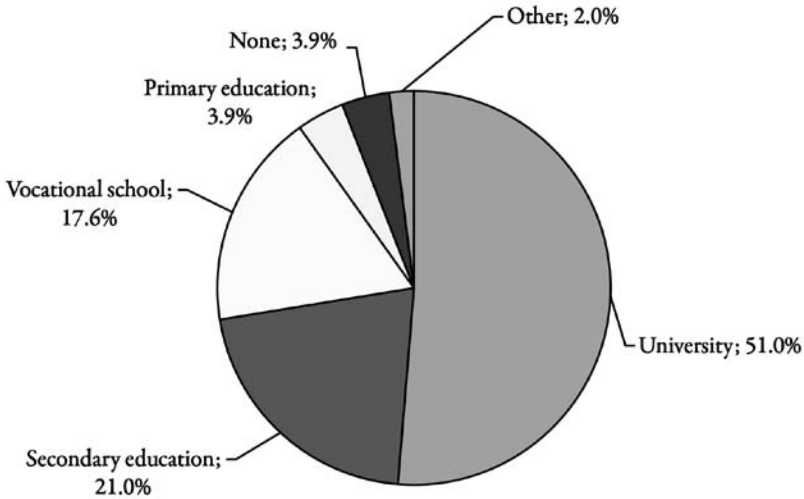

Figure 29 Formal education for the MTI sample

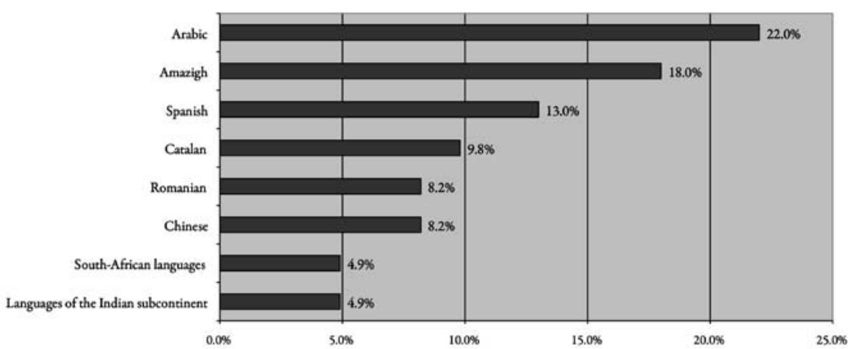

Figure 30 MTI first languages in the study sample

The first working language of the MTIs interviewed is shown in Figure 31.

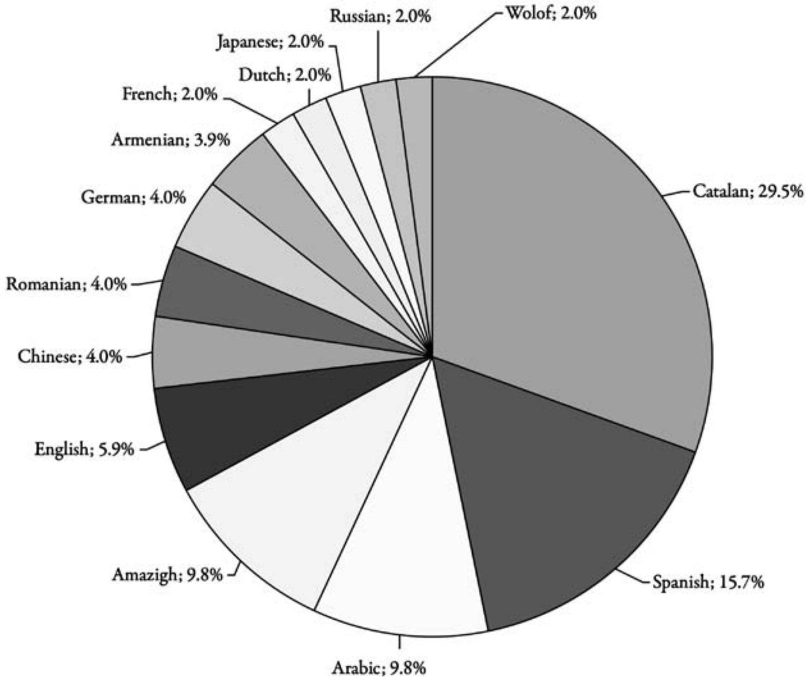

Figure 31 First working language of MTIs in the study sample

As regards the second working language, Catalan and Spanish are once again the languages which rate highest (35.5 per cent and 36.6 per cent, respectively). 60.6 per cent of the MTIs polled have a third working language and 11.5 per cent state that they work with four languages.

68.6 per cent of the MTIs state that they have had some sort of training in mediation or in PSTI, although only 10 per cent of those polled specify that this kind of training was specific for PSTI and that it was mainly introductory.

Figure 32 shows the years of public service interpreting experience for our sample.

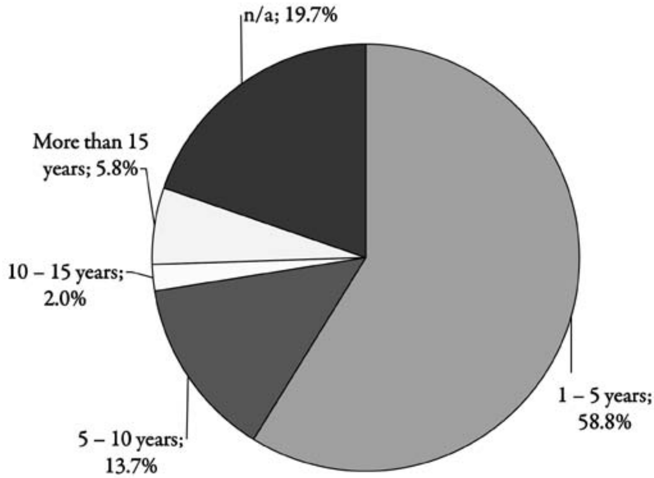

Figure 32 Years of public service interpreting experience

As regards institutions, bodies and other organizations where MTIs work or have worked, public institutions account for 66.7 per cent, private companies for 35.3 per cent, foundations for 21.6 per cent, NGOs for 17.6 per cent and cooperatives for 9.8 per cent, while 30 per cent checked the 'Others' option.

Figure 33 shows the type of PSTI contractual arrangements for our sample.

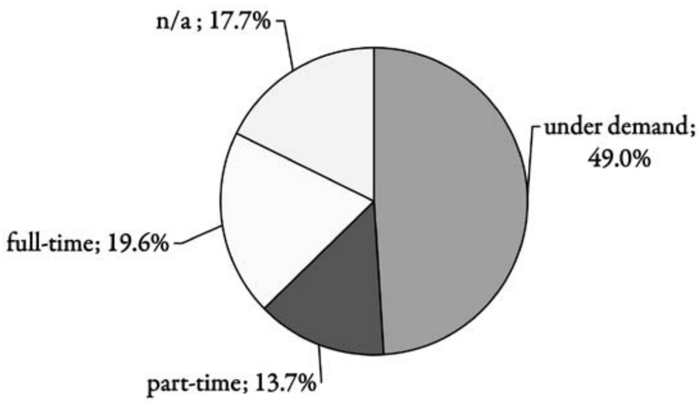

Figure 33 Type of PSTI work contract

33.3 per cent of the MTIs surveyed work freelance, 31.4 per cent have a contract of employment, and 19.6 per cent have a work experience contract. 80.9 per cent report that they work or have worked voluntarily as an MTI, the vast majority stating that this has been out of solidarity or for altruistic reasons.

Turning to the basic competences that a public service MTI should have, 87.8 per cent of those interviewed rated mastery of the working languages, 76.9 per cent conveying the message, 75.5 per cent knowledge of both cultures, 75.5 per cent confidentiality and translating faithfully, and 55.1 per cent knowledge of the public service in question.

The vast majority of those interviewed (95.9 per cent) state that they work on a face-to-face basis, although 20 per cent also checked other options, namely, via telephone, email or written texts.

As regards the techniques most commonly used, interpreting after a few phrases have been uttered comes first (76.4 per cent), as opposed to only 19.6 per cent who interpret after long utterances. Another technique listed is whispering (31.3 per cent). The vast majority of those interviewed (84.3 per cent) use the third person as opposed to only 11.7 per cent who use the first person. This study revealed the MTIs rarely take notes, which is one of the main techniques used in the majority of interpreting modes (consecutive, liaison and bilateral interpreting).

Answers to the question of whether the public service providerusually addresses the MTI directly or the service user break down into three categories: 43.5 per cent state 'it depends on the case', 27.7 per cent state that the service providers choose them as interlocutor, and 21.5 per cent point out that the service providers usually address the user directly, bypassing the MTI. On the same issue, when the MTIs were asked whom the service users normally address in a mediated session, 39.2 per cent say 'it depends on the case'; 39.2 per cent point out that the service end users tend to choose them as interlocutors and, finally, only 11.7 per cent state that the users address the service providers directly.

In Figure 34, which reflects the difficulties encountered by interpreters, we can see that lack of clarity on the part of the interlocutors ranks the highest.

58.8 per cent of the MTIs believe that the profession is well paid, while 29.4 per cent disagree. The former view may come as a surprise, considering the great difference in salaries compared to interpreters who work in other areas such as conference interpreting, liaison interpreting in the business world, or legal / sworn interpreting (Vargas-Urpi 2010).

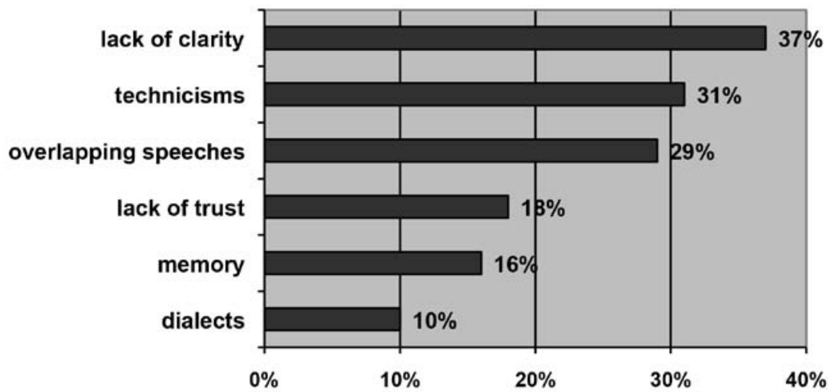

Figure 34 Difficulties encountered by interpreters

96 per cent of our sample state that they enjoy working in this profession. The main reasons they give for this are the following: (1) empathy towards or identifying with the situation of newly arrived immigrants; (2) the desire to feel useful; (3) the opportunity to help those in need; (4) personal satisfaction; (5) professional vocation; (6) working directly with people; (7) recognition of their work by the service providers or users; and (8) the fact that this is a dynamic job which allows them to develop personally and professionally.

Responses to the question about what they would like to improve in public service mediation-translation-interpreting can be summarized as follows, in no particular order: (1) increase the time of the mediated sessions; (2) MTI salaries; (3) training; (4) creating MTI networks to improve communication between professionals; (5) the information given to the MTIs for each case; (6) public recognition of their work; (7) follow-up and evaluation of the sessions; (7) better working conditions; (8) more public awareness and information about the profession; (9) better coordination between the public services and those working in the different areas of local government.

6 Results of the questionnaires addressed to public service end users

The responses by the public service end users to our questionnaires reflect a fairly balanced breakdown according to gender: 50.8 per cent are men and 49.2 per cent are women. As regards their age profile, 45.8 per cent are between twenty and thirty, 27.1 per cent between thirty and forty and finally 12.7 per cent between eighteen and twenty. One third have no children (33.3 per cent), and of the remainder, 35 per cent have children between the age of one and twenty-two, and 31.7 per cent have babies. The highest number of children per respondent recorded in this sample is three.

Figure 35 gives a breakdown of their country of origin.

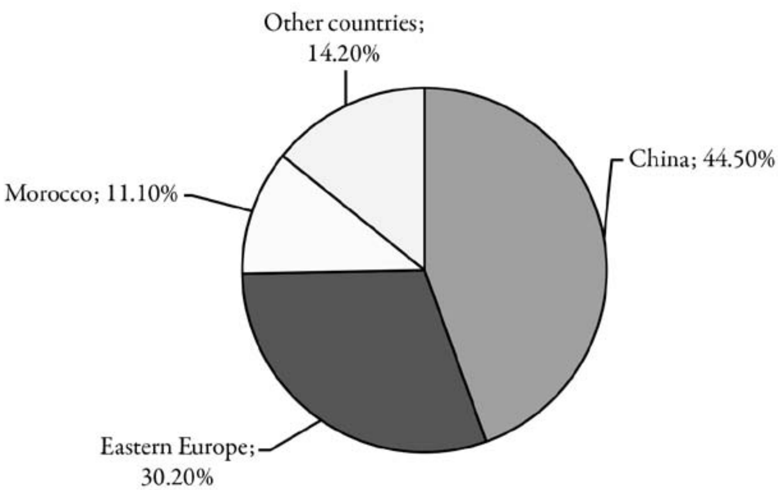

Figure 35 Service users: Country of origin

As regards their first language, 44.5 per cent ticked Chinese and one or other of its dialects (Cantonese and the Qingtian and Fujian dialects), while 14.3 per cent stated Arabic in one or other of its vernacular variants (Hassaniyya, Algerian Arabic, and Darija), in addition to the languages shown in Figure 36.

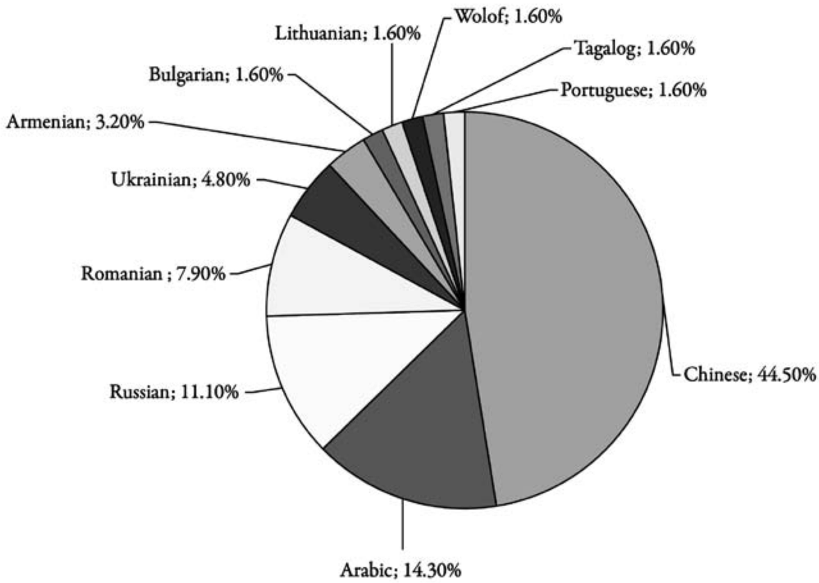

Figure 36 First languages of the service end users interviewed

As regards the length of time they have been living in Catalonia, the majority arrived in the last five years (96 per cent), and the average is between two to three years with 2007–2008 being the years when most emigrated to Catalonia.

The vast majority of public service users interviewed (85.7 per cent) regularly or occasionally experience communication problems in their dealings with the public services. Figure 37 shows the public service areas where the users state they encounter the most communication problems.

The majority of end users in our sample (73 per cent) state that in their dealings with public service staff they make themselves understood using a simplified form of Spanish. 44.4 per cent also resort to help from other family members and / or friends who know Spanish or Catalan, while 25.4 per cent make or have made themselves understood on occasions with the help of an MTI. 17.5 per cent communicate via gestures, 14.3 per cent using English and 9.5 per cent by means of drawings or written notes. Only 7.9 per cent make regular use of computerized bilingual material and, finally, 6.3 per cent use other languages, principally Catalan, Chinese and Arabic.

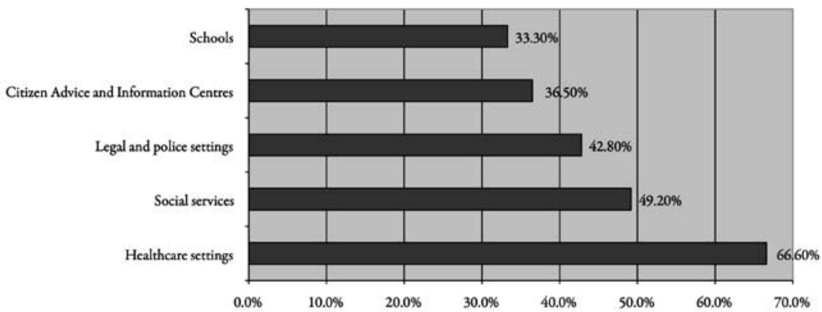

Figure 37 Areas of public services where most communication problems occur

Figure 38 gives a profile breakdown of the person who accompanies service end users who rely on a third person to facilitate communication.

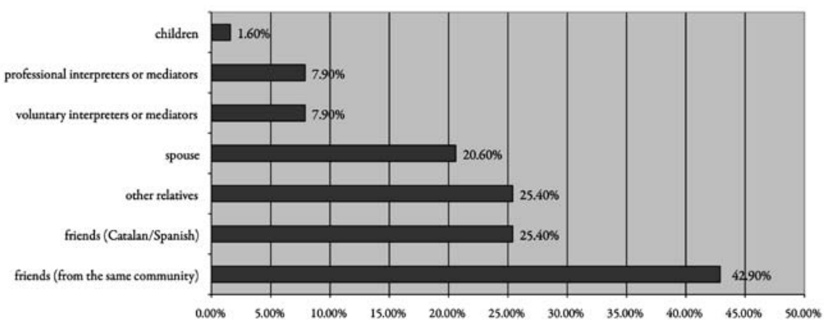

Figure 38 Relationship with the accompanying person

In the responses to the question about when they feel most comfortable communicating with public service staff, more than half of the users (54 per cent) prefer to express themselves in their own words, even though they have limited language skills in Spanish or Catalan. Similarly, when asked about using telephone interpretation, 65.1 per cent state that they have never used it. In contrast, 28.6 per cent state they have, particularly in hospitals and health care centres.

As regards their ideal professional MTI profile, 49.2 per cent said that they prefer those who share their own first language, 30.2 per cent favour an MTI from the host country who has learned their language, and 7.9 per cent have no preference.

The users were also asked their opinion about how public service interpreting-mediation could be improved. The answers to the open questions can be grouped into the following three categories: (a) Greater professionalization of the service; (b) extending the service; (c) greater proficiency in the host country language.

When users were asked if they felt that on any occasion an MTI had favoured one or other party in the mediation, close to half of those interviewed (42 per cent) believe that the MTI always maintained an impartial role. However, 12.7 per cent thinks that the MTI (a relative, a friend) favoured them because s/he 'wanted to help', and 11.1 per cent believe that the MTI was not neutral and favoured the provider.

7 Results from the questionnaires addressed to front line public service staff

The sample consisted mainly of public service staff working in education centres and local government bodies related to education (90.7 per cent). The remaining 9.3 per cent of the sample cover staff working in hospitals and health care centres.

All the sample public service staff were born in Spain. The majority (69.4 per cent) fall within the age range thirty to fifty, and 90.7 per cent of those interviewed have been working professionally for more than five years. 90.7 per cent believe that there has been an increase in the number of public service end users who do not have an adequate level in the official languages in Catalonia (Catalan and Spanish), and 78.1 per cent state that they have difficulty communicating with these users.

The language barrier problem is clearly underlined as the principal cause of difficulties experienced by almost all public service providers in our sample (94.7 per cent) when speaking to end users. Alternatively, 46.7 per cent point out cultural differences as a source of communication problems.

Suggested improvements, according to front line public service workers, can be classified into four main categories: (a) access to a better mediation-interpretation service, that is more dynamic and flexible than the present service; (b) availability of a greater number of well-trained MTIs; (c) creation of an MTI corps to work in official centres, either at a centre level (especially in the case of hospitals), or at a territorial level in order to cope with the demands made on all the public services; and (d) establishment of a telephone or internet mediation-interpretation service and automatic translation facilities, even though they envisage that users may have difficulties accessing and making use of this technology.

When it comes to overcoming communication problems, the most common strategy encountered by service workers is the strategy of resorting to third parties. Next in order is using a simplified version of the official languages, i.e. Catalan or Spanish.

Generally speaking, those interviewed state that they are satisfied with the mediated sessions, with no major differences in the study data with regard to whether the mediators are professionals, voluntary workers, family members or friends. The vast majority of those interviewed (84 per cent) point out that they have never had a negative experience as a result of a poor interpretation by an MTI.

On the subject of impartiality, when asked if the MTI has favoured one of the parties during an interview, a clear majority (74.7 per cent) answered that the MTI has always remained neutral.

30.7 per cent state that on the odd occasion they had not been able to find an MTI for the user's language. When asked to specify which languages were involved on such occasions, the public service providers highlighted Chinese (eight responses), African languages such as el Bambara or Fula (five responses), languages of the Indian subcontinent such as Bengali (two responses), Punjabi (two responses) and Urdu (two responses), languages from Eastern Europe (Ukrainian, Bulgarian, Lithuanian, Russian) and, in one case, Armenian.

A clear majority state that MTIs provided them with explanations about the user's country of origin culture, either systematically (28 per cent), or on a more sporadic basis (49.3 per cent). The survey data allow us to confirm that, thanks to their competence in cultural matters, MTIs can have a positive impact on quality of the public service provided.

8 Conclusions

One of the impressions clearly revealed throughout this study is that public service interpreting is still in its infancy and is undergoing a process of consolidation as a practice and a service in Catalonia.[6] As with all developing professions, at the outset the shortcomings are apparent in day-to-day working situations, and this is reflected in the responses of those interviewed in our study. The results of this study convincingly confirm one of our initial hypotheses: generally speaking, the immigrant population of Catalonia encounter communication problems in their dealings with the public services and the figure of the MTI could make up for this shortcoming. Furthermore, this is in line with the results from other questionnaires in previous studies such as those by Pöchhacker (2000a), Mesa (2000), Valero Garcés and Lázaro Gutiérrez (2008) and Kale and Syed (2009).

6 For an overview of public service interpreting in other countries around the world, see Chapter 3 of Abril-Martí (2006).

After analysing and cross-referencing the data obtained from the three agents who take part in interactive mediation, we have come to the following seven conclusions:

1. The lack of specific training appears explicitly or implicitly as a *leitmotiv*, in all three parts of this study.[7] The majority of the MTIs from our study sample had not taken any kind of specific PSTI course at the time this study was conducted. This is also reflected in the responses to questions on professional working practice: very few use note-taking as a technique when interpreting and only a small percentage of this sample (11.7 per cent) make use of the first person when interpreting, even though this is the option most recommended in training courses. As regards the public service end users, many express doubts about whether their message has been conveyed 'faithfully' and 'completely' by those who accompany them to public service interviews (who are not always professional interpreters), while the majority are usually satisfied with the job done by the MTI. In the responses by public services providers, the degree of satisfaction is higher in the case of interpreting by user family members and friends, which could well reinforce the impression that MTIs still need to improve working practices. Comments like these mean that again we need to reflect on the need for training, assessment and accreditation of those who work as mediators–interpreters to optimize the development of this profession.

2. Access to MIT professionals is uneven, in that the scope of these services at present is still limited. This fact is reflected in the responses from all three perspectives. Half of the MTIs in our sample state that they only work sporadically, 13.7 per cent work part time and only 19.6 per cent are able to work full time. It is surprising that there are not more interpreters with full-time contracts, particularly when one takes into account the vast scope of the public services (health, education, social services, and law courts) in Catalonia. Unfortunately, the adjective 'precarious' recurs a great deal when talking about MIT working conditions.

7 In order to meet this demand, the MIRAS Group has launched in 2011/12 the First Specialized Course in Public Service Interpreting (PSI) in Catalonia, offering for the first time holistic training in PSI in Catalonia <http://pagines.uab.cat/formacio_isp_catalunya>.

As for the public service users, only 7.9 per cent have had access to professional MTIs on one or more occasions, while the remainder usually turn to friends, relatives or voluntary workers. The reason for this preference to overcome communication problems is more likely due to its being an easier option than the result of a more objective choice.

Finally, the responses from the public service providers contrast with those of the service users: 60 per cent of those interviewed state having had recourse to MTI professionals, even though they often combine this option with the help of the users' relatives or friends, where the figure is higher (78.7 per cent). The combination of both solutions is understandable if one allows for the fact that the majority of those interviewed are from the sphere of education, where the Catalan Department for Education limits mediated interviews with professional interpreters to only one session per family per year.

3. Alongside the previous point, the lack of definition of the role of the interpreter is also evident, particularly in the responses from this group. By way of example, 47 per cent of the MTIs note that their profile 'is not clearly defined' and admit to having to perform a wide range of tasks.

4. Whatever the case, although this profession is only just beginning to develop in Catalonia and many users are able to communicate through interpreters for the first time, it should be stressed that the vast majority of users are satisfied and give positive feedback about the work MITs do. Similarly, the majority of the comments from the service providers about the work done by the MTIs are generally positive and highlight qualities such as professionalism, objectivity, impartiality and the ability to convey complementary information.

5. It is also important to underline the fact that having recourse to MTIs does not diminish the wish of many users to be able to communicate on their own when dealing with the public services (54 per cent). In addition, a large majority of those interviewed (74.7 per cent of public service providers and 73 per cent of public service users) make use of a simplified version of the official languages (Catalan or Spanish) in order to communicate. Taken together, these two considerations point to an inherent human desire to be linguistically self-sufficient, people naturally tending whenever possible to look for ways to express themselves quickly

with their own voice. This contradicts the view of those who believe that this type of service engenders dependence by end users and hinders their linguistic inclusion.

6. In both the responses by the interpreters and public service users, one can observe an increasing presence of telephone interpretation as an alternative to direct front-line services. Considering the Catalan context and the fact that telephone interpretation is a growing area in many public service areas (health, education, local councils), it is possible this practice is already more widespread at the moment than at the time these data were collected.

7. Our research into the sectors covered has revealed a need to optimize the organization of the translation, interpreting and mediation services. Those interviewed stressed the need to hire more MTIs, facilitate access to interpreting and mediation services and put in place assessment and accreditation systems to guarantee better training of professionals in this field.

All of these results show that, regardless of whatever immigration policy has been adopted or is desirable, the need to provide professional translation, interpreting and mediation services in public administration is justified by its ultimate objective: to make the principle of equality of access to resources a reality and thus establish the foundations of a future cohesive society.

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Translating literature

VICTÒRIA ALSINA

The translator's style: Evaluation in three translations of Jane Austen's *Persuasion*

1 Introduction

My aim in this paper is to examine and compare the treatment given in several translations to the vocabulary of evaluation in a literary work, Jane Austen's *Persuasion* (1817). In order to do this I will first discuss briefly the different methods followed in the analysis of translations and the impact Halliday's (1973, 1978, 1985) linguistics have had on this kind of research. Next I will discuss the vocabulary of evaluation in *Persuasion*, and I will then analyse the way three translators have dealt with the evaluation of two characters in the novel. Finally, I will attempt to draw some conclusions as to the causes and consequences of the translators' different choices in their target texts.

2 Translation analysis

One of the most frequently carried out types of study in the field of translation has been translation analysis, which may consist in comparing a translation to its source text (ST) or to other translations – whether in the same or in different target languages – or in producing a translation and discussing the decisions involved in it. The way in which such an analysis or discussion is usually conducted is to select an element or a group of elements considered to have a relevant function in the work (such as cultural terms) and to study it both in the ST and in the target text(s) (TT). At this point there are two possibilities: one is to find and analyse every occurrence (or a significant number of occurrences) of the selected element in the ST and check how each one of them has been treated in the TT. The other is to examine the presence and function of this element in the ST and in the TT independently and base the comparison on the results of this double examination. In both cases, of course, the study's focus may vary in range from a single feature to a comprehensive view of ST and TT comprising linguistic, stylistic, textual and cultural features.

Halliday's (1973, 1978, 1985; Halliday and Hasan 1976) systemic functional linguistics, which were first used as a frame for analysing texts in the early 1970s (Halliday 1971; Fowler 1977, 1986; Leech and Short 1981) have, since the 1980s, been incorporated into Translation Studies, where they have been widely accepted and used by many scholars as one of the bases for the analysis of translations (House 1981, 1997; Blum-Kulka 1986; Hatim and Mason 1990, 1997; Baker 1992). The Hallidayan model distinguishes, as an important dimension of language, three metafunctions, or functions: (a) the ideational function – with an experiential and a logical component – through which we make sense of our experience; (b) the interpersonal function, through which we express our attitude and intentions; and (c) the textual function, through which discourse or text is constructed (Halliday and Matthiessen 2004).

On the basis of this, studies influenced by this model have either selected one or several relevant linguistic features fulfilling one of the three functions (for instance, metaphors or transitivity for the ideational function, modality or forms of address for the interpersonal function, or thematic structure or conjunctions for the textual function). Applied to translation analysis, this methodology has provided a useful tool for arriving at a comprehensive understanding not only of the ST and the TT but also of the relationship between them.

Before the Hallidayan model made its influence felt, lexis had often been one of the main objects of attention in the study of translations (Mounin 1963). Under the interest aroused by such aspects of Halliday's linguistics as transitivity, modality or thematic structure, lexis lost its prominence. Nevertheless, it remains a significant part of language, not only in more traditional linguistic approaches but also in functional linguistics, since it helps convey the speaker or writer's point of view to the recipient and thus has a decisive part in the experiential component of the ideational function. Lexis may also contribute to the interpersonal function, when it helps to convey the speaker's attitude towards what is being related, as well as to the textual function, by means of lexical cohesion. Therefore, examining what we can call the *keywords* (in a qualitative sense, not in the quantitative sense used in corpus linguistics) of a work and their translation(s) can help us understand the world-views (Fowler 1996: 210–32) conveyed by the ST and by the TT, their similarities and differences, as well as the means by which these world-views are conveyed.

3 The translation of the keywords in *Persuasion*

My aim in this paper is to analyse how the vocabulary of evaluation in Austen's *Persuasion* has been treated in three different translations. These are two Spanish translations,[1] one by Manuel Ortega y Gasset (*Persuasión*, 1919) and one by Juan Jesús Zaro (*Persuasión*, 2003), and a Catalan translation, by Jordi Arbonès (*Persuasió*, 1988). I have analysed the 1919 version, the first translation ever to be made of one of Austen's novels into Spanish, and Zaro's 2003 version, one of the latest, because I was interested in seeing what difference the time gap had made in the two translations. Arbonès's version is the only existing one of *Persuasion* into Catalan, and I wanted to see whether it showed any influence from the Spanish versions, especially Ortega's, and, if so, how strong this influence had been. The words I have analysed are those used to describe and, especially, evaluate people, an important function in the moral world created by the writer.

1 There have been ten translations of *Persuasion* into (peninsular) Spanish with dates ranging from 1919 to 2004 (Alsina 2011).

According to Lodge (1966: 99), the reason why Austen's readers accept and even adopt the moral judgement of the narrator on a number of episodes, which would be judged very differently today, is her precise and considered use of words, through which she 'schools' her readers to make judgements:

> I suggest that Jane Austen succeeds in this enterprise [in making her readers adopt her moral judgement] by schooling her readers in a vocabulary of discrimination which embraces the finest shades of social and moral value, and which asserts the prime importance, in the presented world of the novel, of exercising the faculty of judgement.

It will be interesting, then, to analyse how the translators have dealt with the set of words used to describe and evaluate people's several aspects, which is one of the most significant features of the novel. According to Page (1972: 67): 'The full range of [Austen's] vocabulary of characterization embraces aspects of personal appearance and manners, social qualities, intellectual endowment and cultivation, the practical application of common sense to behaviour, and the moral virtues'.

Following Page, I have found it relevant to distinguish words belonging to four different levels of judgement in *Persuasion*: firstly, those used to evaluate personal appearance, which seem to have interested Austen the least. As happens in Austen's other novels, the vocabulary used to evaluate the outward aspect of people is less varied and less finely discriminating than that used to evaluate other aspects. In this work it nevertheless does have a special relevance, because deceptive appearances are one of the themes in this novel in which characters are repeatedly judged, and misjudged, on the basis of their looks and manners. Moreover, one of the main characters in the novel, the stupid and vain Sir Walter Elliot, attaches great importance to looks, since it is the only trait in people of which he seems to be aware. Consequently, a number of conversations in the novel revolve around this subject.

Secondly there are the words used to refer to social qualities, including manners, with all the positive associations which are generally attached to this facet of people, but also with negative associations, because of the false impression good manners may help to create, as happens with outward appearance. The central word in this group is *manners*, and the nominals used to qualify it are *polished*, *elegant*, *easy*, *agreeable*, *propriety*, *correct* and *correctness*, *polite* and *politeness*.

Third come the words used to refer to intellectual qualities: the central term in this group is *understanding*, which is complemented by *sensible*, *elegance (of mind)*, *(good) understanding*, *correct opinions*, *knowledge of the world*, *observant*, *intelligence* and *wit*. Again, these are qualities considered desirable, even indispensable, for a rounded personality, but at the same time they are dangerous in that their presence can help conceal the absence of the qualities that most matter, those belonging to the following group.

The fourth group consists in the words used to evaluate temperament, and especially those referring to moral qualities, which are the core keywords in *Persuasion*. The central term in this group is *temper*, which on its own had positive connotations in Austen's time: *a man of temper* meant 'a good-natured (but not weak) man'. The words used to qualify it positively are *sweetness*, *gentleness*, *modesty*, *estimable*, *warm heart*, *steady*, *moderate*, *candid*, *spirit*, *brilliancy*, *confidence*, *warmth*, *sanguine temper*, *fearlessness*. And as negative moral traits we find *selfish / selfishness*, *cold*, *weakness*, *vanity*, and *pride*.

Several of these terms of judgement are found especially in relation to one particular character. My study will deal with the treatment given by the three translators to this group of keywords.

4 Analysis

The method I have worked with has been the following: first I have picked out all the terms of judgement applied to each one of the two characters analysed (Mr Elliot and Anne Elliot), I have classified them into the four levels described above (personal appearance, social manners, intellectual qualities and moral qualities), and I have discussed the result of this in terms of the way the character is presented to the reader. Next I have examined how the three translators have treated these words. This has been done in two different ways: by individually comparing the terms used in the ST to those used in the TT, and next by analysing the general use each translator has made of the evaluating terms.

This analysis has been complemented in two ways: in the first place I have taken into account the context, and especially the source, of the different words of judgement: in the narrative – as in many narratives, but in Austen this is a particularly significant strategy – the point of view keeps shifting, so the source of judgment may be not only the narrator but also a number of characters, not all of which are reliable.

The second way to complement the analysis of separate words has been to take into account passages which contain a global judgement of characters' different aspects. For Austen the different parts of which people are made up are connected. This is reflected in the way characters are described, and, through the description, judged: usually not just one aspect is described, but several, and it is clear that the adjectives and nouns are carefully chosen to cover every different level of their personalities.

Although it would have been interesting to analyse all of the characters in the novel, I have had to restrict my analysis to just two, and I have chosen two personalities which I see as opposite: Mr Elliot and Anne Elliot, the heroine.

4.1 Mr Elliot

Mr Elliot is a relative of Anne's who is interested in marrying her. Not much is known about him, but he is at several points contrasted to Captain Wentworth, the man she is in love with. We shall examine the words used to describe him and their translations in the same order in which Austen usually sets them, starting with the most outwardly visible (and least important) and working our way towards the least visible (and most important): appearance, manners, mind and temperament.

Table 31 contains all the terms used in the novel to describe Mr Elliot's physical qualities, and their translations.

Table 31 Mr Elliot's personal appearance

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
not handsome	sin ser apuesto	aunque no fuera apuesto	sense ser atractiu
an agreeable person	era en conjunto agradable	un aspecto agradable	tenia una aparença agradable
very gentlemanlike appearance	porte caballeresco	aspecto muy de caballero	posat senyorívol
air of elegance and fashion	elegancia	aire elegante y a la moda	elegància
good-looking	atractivo	apuesto	ben plantat

It is clear, when we compare this table to the following ones containing the other types of qualities, that Mr Elliot's personal appearance is given the least attention. Nevertheless, he is presented as an outwardly pleasant man, and with the bearing of a gentleman, which in Austen's society was a relevant piece of information, since differences between social classes were sharply drawn and belonging to the right class was more important than being attractive. The three translations do not differ from the ST or from each other on this point, and convey the same overall impression of his looks: *handsome* has been rendered as *apuesto*, a close equivalent, in both Spanish translations, and by *atractiu*, very similar to present-day English *attractive*, in Catalan. *Agreeable* has been rendered as *agradable*, also very close to the original, in the three translations. *Gentlemanlike* has been translated in Spanish using the term *caballero*, whereas in Catalan the term *senyor* has been the basis of the adjective used; although *cavaller* also exists in Catalan, it conveys certain loftiness absent from *senyor*, which is simply the traditional way of referring to a man belonging to a social class above working-class.

The main differences can be seen in the words used to translate *good-looking*, which has been rendered as *atractivo* (Ortega), *apuesto* (Zaro) and *ben plantat* (Arbonès), respectively; this quality of Mr Elliot's, which is mentioned in chapter 15, complements his being called *not handsome* but with *an agreeable person* in chapter 12. Zaro has rendered *not handsome* as *no… apuesto* [not… handsome] in chapter 12 and *good-looking* as *apuesto* [handsome], in chapter 15, thus inadvertently committing an inconsistency, since this assessment proceeds from the same character in both cases.

Table 32 contains the terms used to describe Mr Elliot's social qualities.

Table 32 Mr Elliot's social qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
– extremely agreeable	– muy agradable	– sumamente agradable	– d'allò més simpàtic
– particularly agreeable (manners)	– (modales) sugestivos	– (maneras) agradable	– (maneres) particu larment correctes
– agreeable and estimable man	– (persona simpática y digna de estimación	– (persona) amable y cabal	– (persona) simpàtica i digna d'estimació
– exceedingly agreeable	– muy simpático	– muy agradable	– molt simpàtic
– agreeable	– agradable	– cordial	– agradable
– too generally agreeable	– caía bien a todo el mundo	– demasiado agradable	– tan agradable que queia bé a tothom
– agreeable	– simpático	– simpático	– simpàtic
– agreeable	– simpático	– simpático	– simpàtic
– agreeable	– agradable	– agradable	– agradable

exceedingly good manners	perfectamente educado	de maneras exquisitas	extremadament educat
manners exactly what they ought to be		maneras exactamente las que le correspondían	maneres tan com cal
– polished (manners) – polished	– (modales) corteses – educado	– (maneras) refinadas – refinado	– (maneres) corteses – refinat
easy (manners)	(modales) naturals	(maneras) desenvueltas	(maneres) naturals
manners an immediate recommendation	las formas sociales la predisponían en su favor	las maneras [...] una recomendación inmediata	les bones maneres [...] inspiraven una bona predisposició
pleasantest	más simpatico	más agradable	més agradable
discreet	discreto	discreto	discret
obliging	amable	servicial	galant

In this respect one of the most outstanding features of this character is how often either he or his manners are called *agreeable*: a total of nine times in the course of the novel, without taking into account that it is also once applied to his appearance. It is noteworthy that this judgement proceeds from several different characters, some of them reliable and others not. It is also supported by terms of positive assessment of his manners: *polished* (twice), *exceedingly good, easy manners*, etc. The positive social qualities of this character, then, are especially emphasized, and the repetition of the one adjective gives cohesion to it. The translators have maintained this emphasis, but have avoided repetition, especially of words in close vicinity (in the same page, for example), and have rendered *agreeable* mostly as *agradable* and *simpático / simpatico*, but also with other synonyms (Zaro uses *cordial* once, Arbonès uses *correcte* once).

In Table 33 the words used to assess Mr Elliot's intellectual qualities are shown beside their translations.

Table 33 Mr Elliot's intellectual qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
– very sensible	– sensible	– muy juicioso	– molt assenyat
– sensible man	– de gran sensibilidad	– inteligente	– de gran sensibilitat
– sensible, discerning mind	– hombre delicado y reflexivo	– una mente sensata y perspicaz	– sensible i reflexiu
– sensible	– afectuoso	– juicioso	– afectuós
– sensible	– seductor	– juicioso	– seductor
good understanding	entendimiento	buena inteligencia	enteniment
correct opinions	convicciones moderadas	opiniones correctas	conviccions fermes
knowledge of the world	experiencia	conocimiento del mundo	experiència
rational	razonable	racional	enraonat

It can be seen at once that the term most frequently applied to him in this area is *sensible*, which becomes his main intellectual quality, supported by other qualities, both natural and acquired. If we examine the translations we perceive that Ortega and, under his influence, Arbonès, have been mislead by the cognate *sensible / sensible*, whose meaning in Spanish and Catalan, very close in meaning to English *sensitive*, differs from the English meaning of *sensible*, and they have most of the time used different equivalents of *sensitive* to translate it. In this way they have introduced an element of inconsistency in the depiction of this character, who is first pronounced sensitive and affectionate and later, at the end of the novel, selfish and cold-blooded. This inconsistency need not be an involuntary lapse of the translators: the first portrayal of this character as warm and good-natured may be understood to be misjudgement on the part of the characters through whose eyes he was presented. Moreover, this shift in meaning has resulted in his moral qualities gaining prominence in the novel at the cost of his intellectual qualities.

In Table 34 we can see Mr Elliot's moral qualities.

Table 34 Mr Elliot's temperament and moral qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
warm heart	afectuosidad	corazón afectuoso	afectuositat
not open	no era franco	no franco	no franc
without heart or conscience	sin corazón ni conciencia	sin corazón ni conciencia	sense cor, sense consciència
designing	cruel	calculador	astut
wary	cauteloso	precavido	cautelós
cold-blooded	sereno	Frío	de sang freda
cruelty	maldad	crueldad	crueltat
treachery	traición	traición	traïció
artful	astuto	calculador	astut
cunning	hipocresía	astucia	hipòcrita
selfishness selfishness – complicate revolting selfishness	egoísmo egoísmo – egoísmo indignante	egoísta egoísmo – egoísmo complicado abyecto	egoisme egoisme – egoisme complicat revoltant
duplicity		falsa	duplicitat
disingenuous	ladino	insincere	fals
artificial	artero	artificial	arter
worldly		mundano	mundà
ingratitude	ingratitud	ingratitud	ingratitude
inhumanity		crueldad	inhumanitat
deeper hypocrite	hipócrita redomado	hipócrita más contumaz	hipòcrita empedreït
subtleties	sutiles maquinaciones	artimañas	subtils maquinacions

This is the area in which he most differs from Anne. Although the first time his temperament is mentioned – by someone who hardly knows him – he is talked about as having a *warm heart* (mistakenly, as it turns out), the words used to judge his moral qualities after this are *designing*, *wary*, *cold-blooded*, *cruelty*, *treachery*, *artful*, *cunning*, *selfishness* (three times, the only term used more than once), *duplicity*, *disingenuous*, *artificial*, *worldly*, *ingratitude*, *inhumanity*, *hypocrite*, *subtleties*, all of them pronounced by the narrator and by characters who know Mr Elliot. Several distinct shades of selfishness or evil can be distinguished in these words: cunning (*designing*, *wary*, *artful*, *cunning*), insincerity (*not open*, *duplicity*, *disingenuous*, *artificial*, *hypocrite*) and cruelty (*without heart or conscience*, *cold-blooded*, *cruelty*, *treachery*, *inhumanity*). The description of this aspect produced by the translators is on the whole similar to Austen's. They have all maintained the cohesive repetition of *selfishness* (translated as *egoísmo*, *egoísta* and *egoisme*) and the different shades of evil, although with several shifts: Ortega has rendered *disingenuous* as *cruel* (with more or less the same meaning as the English word), Ortega and Arbonès have translated *cunning* as *hipócrita / hipòcrita* (also with the same meaning as its English cognate). These shifts have resulted in assigning more or less significance to one type of selfishness over another.

Mr Elliot, then, is judged by everybody to be *good-looking* and socially *agreeable*, and by a minority of characters to be also *sensible* but deeply *selfish*. The three translators have given a very similar portrait of him, with small differences: Ortega and Arbonès have translated *sensible* with words meaning *sensitive* and *affectionate*, which omit an aspect of the character's mind and make him particularly dangerous in the original.

In order to show how these terms of judgement are combined in such a way that they offer both contrast and support to each other, I will quote a passage in which Mr Elliot is seen through the eyes of Anne Elliot, the most reliable character in the novel. I have used italics to emphasize the words of evaluation:

> He was quite as *good-looking* as he had appeared at Lyme, his countenance improved by speaking, and his *manners were so exactly what they ought to be*, so *polished*, so *easy*, so *particularly agreeable* […] He sat down with them, and improved their conversation

> very much. There could be no doubt of his being a *sensible man*. Ten minutes were enough to certify that. His tone, his expressions, his choice of subject, his knowing where to stop; it was all the operation of *a sensible, discerning mind*. (Austen 1817: 156)

This has been rendered by the three translators in the following way:

> El aspecto del caballero en nada difería del que tuviera en Lyme; su tipo ganaba con la animación que el hablar le prestaba, y eran sus *modales tan adecuados, tan corteses, tan naturales y sugestivos* [...] Se sentó entre ellos, y pronto infundió a la conversación una nueva vida. No podía dudarse de que fuera un hombre de gran *sensibilidad*. Diez minutos bastaban para convencerse de ello. El tono, la manera de hablar, los temas que trataba y su acierto respecto al límite que debía imponerse, revelaban al *hombre delicado y reflexivo*. (Ortega y Gasset 1919: 197)

> Estaba igual de *apuesto* que en Lyme, su semblante se iluminaba al hablar y sus *maneras eran exactamente las que le correspondían: refinadas, desenvueltas*, tan *agradables* [...] Se sentó con ellos y la conversación mejoró mucho. No había la menor duda de que se trataba de un hombre *inteligente*. Diez minutos bastaron para certificarlo. Su tono, sus expresiones, los temas que escogió y su acierto al darles final eran obra de *una mente sensata y perspicaz*. (Zaro 2003: 209–10)

> Era tan *ben plantat* com li ho havia semblat a Lyme; la seva aparença millorava quan enraonava i *les seves maneres eren tan com cal*, tan *corteses*, tan *naturals* i tan *particularment correctes* [...] Es va asseure amb ells i de seguida infongué a la conversa un nou esperit. No hi havia cap dubte que era *un home de gran sensibilitat*. Deu minuts bastaven per convèncer-se'n. El to, la manera de parlar, els temes que triava i la seva capacitat per saber el límit que s'havia d'imposar posaven en relleu que era *un home sensible i reflexiu*. (Arbonès 1988: 122)

The different levels of Mr Elliot's person, here seen from the point of view of Anne Elliot, are judged separately and in order: first his appearance is briefly assessed, just enough to confirm what had been said three chapters back. Then his manners are evaluated, and finally his mind. The description stops here, as more cannot be perceived on so short an acquaintance, and Anne – unlike others – does not venture to suppose what his temperament is like. So the picture is incomplete: we are lacking the most important part of the whole, which is hidden from the reader until close to the end of the novel. Of the three translators, Ortega and Arbonès, through their interpretation of *sensible* as related to sensibility, have emphasized manners and temperament and practically left out any mention of his mind. Zaro, on the other hand, has given a three-level description of Mr Elliot which is very close to that in the ST.

4.2 *Anne Elliot*

Anne Elliot is the heroine of the novel and the character through whose eyes a great deal of the narration is perceived. She is presented to the reader not only through the narrator but from the point of view of a number of other characters.

In Table 35 we can see the words used to describe her appearance in the ST and in the TT.

Table 35 Anne's personal appearance

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
haggard	rostro huraño	consumida	nacilent
her bloom had vanished early	su belleza se marchitó pronto	su belleza se marchitó pronto	se li agostà aquella frescor
faded	melancólica	apagada	pansida
thin	delgada	delgada	flaca
– very pretty (at 19) – extremely pretty (at 19) – very regular, very pretty features – pretty features – pretty, very pretty	– agraciada – bella – bellas y proporcionadas facciones – fisonomía – muy bonita	– muy bonita – extremadamente bonita – bonitos y proporcionados rasgos – bonitos rasgos – bonita, muy bonita	– molt bonica – d'allò més bonica – faccions boniques i ben proporcionades – boniques faccions – bonica, molt bonica

beauty (at 19) beauty – every beauty except bloom	– belleza – belleza – todas las bellezas, excepto, claro está, aquella fresca y lozana tonalidad de la juventud primera	– hermosa – belleza – hermosa, aunque ya no lozana	– bellesa – bellesa – totes les belleses, llevat d'aquella ufanor de l'adolescència
delicate features delicate	– delicados rasgos – delicada	– delicados rasgos – delicada	– delicades faccions – delicada
soft dark eyes	ojos negros	suaves ojos oscuros	dolços ulls negres
glowing and lovely	resplandeciente	resplandeciente y encantadora	radiant

Although at the beginning of the novel she is said to be faded and past her bloom, the word most associated with her person is *pretty*, repeated often throughout the book and applied both to her generally and to her several features. This is followed by *beauty* (three times) and *delicate* (twice). The only other thing we are told about her looks is that she has soft dark eyes and, in the last chapter, that she is *glowing and lovely in sensibility and happiness*.

The three translators have treated this set of qualities in a similar way: Ortega has translated *pretty* as *bonito/a*, *bella* (twice) and *agraciada*, and he has translated *beauty* as *belleza* and *delicate* as *delicado/a*. Zaro has consistently translated *pretty* as *bonito/a*, *beauty* as *belleza* and *hermosura* (twice), and *delicate* as *delicado/a*. The Catalan translator has consistently rendered *pretty* as *bonic/a*, *beauty* as *bellesa* and *delicate* as *delicat/ada*. The overall effect of the translations is similar: that of a young woman considered by almost everybody to be outwardly very pleasing. These evaluations proceed from a variety of voices: besides the narrator, Captain Wentworth (who was in love with her in the past), Mr Elliot (who meets her half way through the novel), a group of ladies who are acquainted with her, Lady Russell (an old family friend)... The effect of repeating the terms of assessment, which happens in the translations of Zaro and Arbonès as well as in the ST, is to help give cohesion to this aspect of the novel and to create the idea that this perception is not subjective (as the negative comments at the beginning are) but shared by everyone. In Ortega's text, lexical cohesion is achieved through the use of synonyms rather than repetition.

The words used to evaluate Anne Elliot's social qualities can be seen in Table 36.

Table 36 Anne's social qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
– gentleness (at 19) – gentle – gentleness of her manners – invariably gentle (manners)	– gentil – carácter dócil y sumiso – simpatía – distinguida	– dulce – tierna – gentiles maneras – (maneras) invariablemente amables	– amable – carácter més aviat dòcil – simpatía – invariable gentilesa
birth	cuna	de buena cuna	d'alta naixença
sweetness of manner sweetness	– un dulce temperamento – dulzura	carácter dulce dulzura	– un dolç temperament – dolçor
mildness of her countenance	dulzura	serenidad del semblante	dolça expression
elegance elegant	elegancia preciosa	elegancia elegante	elegància elegant
consciously right manners	elegante	maneras perfectamente cuidadas	elegant i distingida
manners (model of female excellency)	costumbres (dechado de perfección femen.)	maneras (parangón de excelencia femenina)	educació (model de perfecció femenina)

Among these terms, which are generally applied to the word *manners* (present or implied), the most persistently associated to Anne are *gentle* and *gentleness*. Other terms from this group are *sweetness* (twice), *elegant*, *elegance*, and *mildness*. *Gentle* (and *gentleness*) is the word in which the translators have most departed from the ST, perhaps because there is no clear equivalent either in Spanish or in Catalan for it: its cognate *gentil* is an old-fashioned and rarely used word with a sense close to *kind* or *nice*. Both the Spanish and the Catalan versions have translated the four instances of *gentle / gentleness* using four different terms, but in all cases cohesion has been achieved through synonyms and by repeating other words: Ortega has made use of *dulce* and *dulzura* [*sweet* and *sweetness*] more often, and Arbonès has repeated *elegant* and *elegància* as well as *dolç* and *dolcesa*. It may also be observed that the three translators have sometimes turned what was a social quality applied to manners into a moral quality or character trait, as when *sweetness of manner* has been translated by Ortega as *un dulce temperamento* [*a sweet temper*], by Zaro as *carácter dulce* [*sweet temper*] and by Arbonès as *un dolç temperament* [*a sweet temper*], probably influenced by Ortega, as we have noticed Arbonès's decisions quite often to be.

In Table 37 we can see Anne's intellectual qualities, which in the ST are of two kinds: natural (*mind*, used twice in a positive sense, and *understanding*) and acquired (*elegance of mind*, twice, *accomplished*, and maybe also *taste*). Ortega tends to translate *mind* as both *entendimiento* and *espíritu*, and Arbonès, always following Ortega, translates it as *enteniment* and *esperit*, thereby shifting a part of Anne's intellectual qualities onto the moral or temperamental plane. Zaro, on the other hand, makes most use of *inteligencia* to translate both *mind* and *understanding*, and so uses a single word instead of two for natural intellectual qualities.

Table 37 Anne's intellectual qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
– elegance of mind – elegant and cultivated mind	– espíritu sensible – fino y cultivado entendimiento	– elegancia de espíritu – espíritu elegante y cultivado	– esperit refinat – enteniment més fi i cultivat
taste (at 19)	delicada	refinada	amb bon gust

– mind – a strong mind – mind (female excellency)	– discreción – un espíritu firme – entendimiento (dechado de perfección femenina)	– inteligente – un espíritu firme – inteligencia (parangón de excelencia femenina)	– enteniment – un esperit ferm – enteniment (model de perfecció femenina)
understanding	entendimiento	inteligencia	enteniment
highly accomplished	virtudes	dotada	mèrits

In Table 38 we can see Anne's personality and moral qualities.

Table 38 Anne's temperament and moral qualities

Austen (1817)	Ortega y Gasset (1919)	Zaro (2003)	Arbonès (1988)
sweetness of character	carácter dulce	dulzura de character	carácter dolç
with feeling (at 19)	sensible	sensible	amb bons sentiments
(the belief of being) prudent	prudente (resolución)	(creer que era) prudente	(resolució) prudent
(the belief of being) self-denying	abnegada (resolución)	(creer que) renunciaba a sus deseos	(resolució) abnegda
warm affections warmth of her heart	cálidos afectos calidez de su propio corazón	cálidos sentimientos calor de su corazón	càlids afectes foc del propi cor
domestic habits	inmejorables aptitudes domésticas	hábitos domésticos	aptituds domèstiques

– temper – temper (female excellency)	– apacible y sincero modo de ser – carácter (dechado de perfección femenina)	– temperamento – temperamento (parangón de excelencia femenina)	– temperament – caràcter (model de perfecció femenina)
feebleness of character	debilidad de carácter	carácter débil	feblesa de character
weakness	pusilánime	debilidad	pusil·lanimitat
timidity	tímida	timidez	timidesa
strong sensibility (at 14)	sensible	muy sensible	sensible
kind	afectuosas	cariñosas	afectuoses
compassionate	compasivas	caritativas	compassives
generous attachment	amor y generosidad	amor generoso	amor generós
modesty (at 19) modest	modesta modesta	recatada modesta	modesta modesta
tenderness	ternura	ternura	tendresa

In the case of this character there is no contrast between her other qualities and her temper. The first thing that is said about her in the novel is that she has *sweetness of character*, which echoes what has been said about her manners. Anne's temperament is described with a number of other words, of which three are used more than once: *warm* / *warmth*, found in the closing description of the novel (*the warmth of her heart*); *temper*, with positive associations when used on its own in Austen's English; and *modest* / *modesty*. Words used once are *feeling* (also with a positive sense, translated as *sensible*, in this case a close equivalent), *kind*, *compassionate*, *generous attachment* and *tenderness* (without taking into account descriptions proceeding from an unreliable character, namely *feebleness of character*, *weakness* and *timidity*, which are at a later point contradicted by the same character). The three translations conserve this overall positive judgement of natural moral qualities, and the same repetitions: *warm* / *warmth* have mostly been rendered as *cálido* / *calidez*, close equivalents. *Modest* / *modesty* have also been translated with close equivalents, and the distinct shades of goodness which are present in the ST can also be distinguished in the TT. Arbonès generally follows the model set by Ortega.

The narrator and the various characters who see and judge Anne Elliot from their different points of view are in general unanimous (although not at all points in the novel) in judging her to be a *pretty* young woman, with *gentle* engaging manners and a *sweet* temper. As well as these qualities, the narrator and several of the more attentive characters see her as an *intelligent* and cultivated person. An example of one such global assessment of her is the following, proceeding from Mr Elliot, who is a reliable character in terms of judgement:

> He thought her a most extraordinary young woman; in her *temper*, *manners*, *mind*, a model of female excellence. (Austen 1817: 171)

This has been rendered by the three translators in the following way:

> La consideraba una muchacha extraordinaria, y por su *carácter*, *costumbres* y *entendimiento*, un dechado de perfección femenina. (Ortega 1919: 221)

> [...] que la tenía por una joven extraordinaria por su *temperamento*, *inteligencia* y *maneras*, la consideraba un parangón de excelencia femenina. (Zaro 2003: 225)

> La considerava una noia extraordinària i, pel seu *caràcter*, *educació* i *enteniment*, un model de perfecció femenina. (Arbonès 1988: 137)

The global praise of Anne, comprising three of the four different parts of her person, her mind, her manners and her temper, is found in the English text and in Zaro's translation. Arbonès has translated *manners* as *educació* (*politeness* or *upbringing*), still a social quality. Ortega renders *manners* as *costumbres* (*habits*), which exceeds the scope of social qualities and merges with moral qualities.

5 Discussion

The examples I have analysed allow me to make several observations concerning the translation of words of evaluation, and to reach some conclusions that relate these observations to more general tendencies in translation. We have seen that the use of a highly nuanced and strongly cohesive vocabulary of evaluation in the ST helps to create a moral world in which people are scrutinized and judged on different levels. The three translators have largely maintained the vocabulary of judgement together with its function, as well as the four distinct levels of evaluation, but in the older translations the relative weight of these different levels or sub-levels has at times shifted. This has been caused by linguistic discrepancies between English and Spanish or Catalan: for example, the different meaning of *sensible* in English and Spanish or Catalan, and the lack of a clear equivalent in either Spanish or Catalan for *gentle*.

A second observation on the translation of vocabulary is that, when faced with repetition of words in the ST, especially if they are in close vicinity, both Ortega and Arbonès, and to a much lesser degree Zaro, have tended to avoid it and to use synonyms or near-synonyms, even if the repetition had a cohesive function, as in the case of *agreeable* applied to Mr Elliot. Lexical cohesion, although lessened, has been maintained by other means (synonymy or repetition of other words). The avoidance of repetition is a strong stylistic norm in written Spanish and Catalan, and it seems that in this case the three translations, especially the two older ones, lean towards acceptability, the more so the older the translation. This observation is comparable to the one made by Zaro (2006: 298) and Alsina (2011: 15) that certain features in the ST are changed or omitted in older Spanish translations, whereas they are maintained in more recent ones. It would seem that, as English literature, cinema, prose and culture in general become more familiar to the general Spanish public, the tendency in Spanish, and also Catalan, literary translations seems to move towards adequacy. This, of course, would need to be ascertained by analyzing a larger corpus of older and modern Spanish translations.

A third result of my analysis has been the finding that Arbonès, in his translation of *Persuasion* into Catalan, relied heavily on Ortega's rendering of the novel, which in the 1980s was still the most widespread Spanish version,[2] although it seems that Arbonès did keep checking his translation against the original.

6 Concluding remarks

In this paper we have seen how linguistic and stylistic decisions in translating a group of closely related keywords in a literary work have resulted in shifts in emphasis and in the way lexical cohesion is achieved. We have also seen that such shifts tend to decrease with time and that the more modern translations, although farther away in time from the ST, tend to maintain with more precision the function, the emphasis and the stylistic features of the ST. It is not certain whether the reason for this is that Spanish and Catalan readers and translators have become more familiar with English culture than they were several decades ago, or that translation norms have suffered a change and now tend towards adequacy more than they did in the past, or both. This observation suggests that an interesting line of research would be to compare a greater number of modern and older translations from different languages into Spanish and Catalan, as well as non-translated Spanish and Catalan texts, in order to find out whether this change in norm does indeed exist and, if it does, whether it affects only translations from English or whether it is a more general norm affecting translations from any language.

We have also seen that a 1988 translation into Catalan was strongly influenced by a much earlier Spanish translation, which suggests that

2 In fact, it was the only existing translation, since Crespo Allué (1981) proved that the five translations into Spanish of *Persuasion* published between 1919 and 1980 were all plagiarisms or near-plagiarisms of Ortega's translation.

another interesting line of research would be to trace how and to what extent translations are influenced by previous translations, not only those done in the same language, but also in other languages, especially similar ones, and those with influence on the target culture.

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ESTHER MORILLAS

Four-letter words and more: Regarding vulgar language and translation[1]

1 An innocent example

The Little Flowers of St Francis owes its popularity to its spontaneous language, among other things. These were conceived as stories to be told aloud and their objective was to guide the listeners or readers through their Christian education. They were written originally in Latin in the fourteenth century, probably by Brother Ugolino da Montegiorgio, under the title *Actus Beati Francisci et sociorum eius*. *The Little Flowers of St Francis* became extremely popular and were translated into Tuscan by an author whose name is not known with any certainty; it could have been an anonymous monk from Siena or the Brother John of Marignolli, from Florence (Gemelli 1949). These stories of St Francis's life would not have had much purpose in Latin, as the Franciscans wanted them to be read by the greatest possible number of people, not only bythe minority who spoke Latin. Vega Cernuda (2011: 29, my translation) states that instead of speaking of a written text, when referring to *Little Flowers*, 'it would be preferable to speak of a "spoken" text, since orality was crucial in composing *Little Flowers*' text corpora'. This author insists on this oral characteristic by stating that 'the writing of the oral text is only a kind of version [...] without an original written text'.

Chapter 29 of the English translation of *The Little Flowers of St Francis* (trans. by Fullerton 1864) recounts 'how the devil often appeared to Brother Ruffino in the form of a crucifix telling him that all the good he

1 Translated by Rocío García Jiménez.

did was of no avail, seeing he was not of the number of the elect of God; which being revealed to St Francis, he made known to Brother Ruffino the error into which he had fallen'. Brother Ruffino, mortified, had not the courage to reveal this to St Francis, but after being convinced by Brother Maesso, he finally went to the saint who:

> showing him clearly that he who had appeared to him was the devil and not Christ, and that he was by no means to listen to his suggestions; but if he appeared to him again and said unto him 'Thou art damned', he was to say to him these words: 'Open thy mouth!' and by this sign he would clearly know that he was the devil and not Christ; for no sooner should the words be uttered than he would immediately disappear. (Trans. by Fullerton 1864: online)

Having heard these words, the devil was 'in so great a rage and fury' that he left. Then Christ himself, the blessed one, appeared to Brother Ruffino. To prove that he was in fact Christ he promised Ruffino that he would never be troubled by this manifestation again. As a result of this Brother Ruffino would have been willing to have remained day and night in prayer and in the contemplation of divine things, had he been permitted to do so.

One of the many Spanish versions of this story reads *'¡Abre la boca, que me cago en ti!'* [Open your mouth and I will shit on you!] (trans. by Rivas Cherif 1953: 129), which is also the literal Tuscan version (*Apri la bocca; mo' vi ti caco*, Capuano 2010: 40). The English translation (Open thy mouth) is a diluted version of this expression, and it may have been phrased this way because the translator, Lady Georgiana Fullerton, converted to Catholicism in 1846, and her literary, religious, social and sexual cultural code coloured her translation.

According to Capuano (2010: 8–9), vulgar language has two 'positive' functions. On the one hand, there is the apotropaic function, that is, the function intended to ward off evil, like a charm or an exorcism. On the other, vulgar language is used here as a means of communication with ordinary people and it creates 'a truth effect', since it is considered that only someone who *parla come mangia* [speaks like they eat, that is, speaks naturally] can be trusted. Furthermore, although it is paradoxical that the devil be scared by such an inappropriate exclamation uttered by a monk; the use of a vulgar expression lends humour to the story.

By correcting the monk's unexpected outburst at the devil, the English translator is not only softening the language used and censoring the original text, she is, at the same time and through the omission of a vulgar word, changing the 'unpretentious' tone of the story and its desire to communicate and to be mnemonic, as humour aids memory. The translator is using two distinct codes: the internal code of the tale, in which the expression fulfils the exorcism function and eliminates it, and the stylistic code of the tale itself, which includes recourses to humour and conversational tone.

2 Why vulgar language is used

Vulgar language is used for a purpose as it can perform a series of functions, for example, the apotropaic one, as previously mentioned, or one where we give vent to our anger. By using vulgar language we can express annoyance, call somebody's attention or attempt to impose our point of view on others.

Tartamella (2006: 52, my translation) offers a classification of emotions in which the type of relationship is established between what the author calls 'actions' and a special type of vulgar language (Table 39).

Table 39 Relationships between actions and vulgar language

Actions	*Type of vulgar language*
To vent	imprecations, profanity, blasphemies
To arouse, to get excited	obscenities
To show anger	scatology
To have fun, to amuse	scatology/obscenities/insults
To get close	slang, all
To call somebody's attention, to provoke, to menace	all insults
To leave somebody out	insults/curses
To offend, to discredit, to curse	

Although Tartamella's classification only includes a small number of the infinite, complex human relationships and feelings, we can take it as a starting point to catalogue vulgar language and its translation depending on which sphere of feelings we are referring to. Whilst translating, we have to take into account the speaker's intention, the illocutionary force of the message and, in the specific case of a literary work, the internal elements on which the target text is based.

Italo Calvino wrote a brief article about expletives. In the Spanish translation by Sánchez Ferlosio (Calvino 1995b), it can be observed that none of the obscenities quoted by the author in his reflections have been translated into Spanish. Instead they are left in the Italian and explained in the footnotes. That means that swearwords are treated as meta-language, on the one hand, and as a kind of specialized language on the other. These terms mean something concrete in any given culture and if we want to discuss them from a linguistic perspective, we have to preserve them or translate them in a literal way. If the translator gave an equivalent in Spanish, we would no longer be speaking about the Italian uses and habits, but about the Spanish ones.

Calvino (1995a: 367, my translation) starts his article recalling how most vulgar expressions show contempt for sex and how sexual terms are used as insults, highlighting 'the conservative or regressive aspects in the use of obscenities', which can be assigned to three categories. Firstly, there is 'the expressive force, through which the obscenity is used, as a musical note, to create a concrete effect in the score of the written or spoken reasoning' (ibid.). Secondly, Calvino (ibid.: 367) speaks about 'direct designating value', that is, when the denotative dimension takes precedence and the terms used are to say what they actually say. Finally, he refers to what he defines as 'the situation value of the reasoning in the social map' (ibid.: 368), or the use of obscenities to break the hierarchy among the different types of language, such as the barrier between private and public language.

Although Culpeper (2011: 220–53) does not specifically discuss swearwords or vulgar expressions but looks at impoliteness in general, he distinguishes three main functions: 'affective impoliteness', 'coercitive impoliteness' and 'entertaining impoliteness'. He emphasizes how often these three types of functions can coincide or be confused.

Returning to the world of fiction, it is obvious that, in order to be impolite, it is not necessary to use vulgar language. As an absurd counterpoint to St Francis and Brother Ruffino, we refer to Captain Haddock, the character created by Hergé. If pious St Francis surprised us with his momentary linguistic daring, Captain Haddock is known, specifically, for his constant and peculiar methods of insult. Haddock's ability to insult without swearing can, to some extent, be much more offensive. However, as Torquemada (2003: online, my translation) states, 'the Captain's mastery when he insults is not a consequence of mere accumulation, but is perfectly coherent with the storytelling created by Hergé: his way of insulting is appropriate in form, content and time'. The insult's 'suitability' is the dimension that has to be kept while translating, since, in the translation, the function of the insult or its credibility are frequently altered, as credibility is mistaken for plausibility.

3 Vulgar language as characterization

Vulgar language cannot generally be separated from the context in which it is produced, or from the idiolect of the speaker, their social, geographical and diachronic environment. These are all aspects used in sociolinguistics and pragmatics to help us catalogue speakers, and by novelists to introduce their characters. Our way of speaking defines us and, in literature, the type of language used is one of the main ways to portray a character. As Capuano (2010: 18, my translation) argues, 'language reflects the social class to which any of us belong, even the way vulgar language is used. [...] Vulgar language is, therefore, a pointer of the relationships between social classes. It shows us the way society works, its way of existing and differentiates between classes'.

There is a difference between somebody who is considered vulgar and is constantly swearing and someone who, under normal circumstances, would never swear or would use euphemisms instead, as was the case of

Brother Ruffino's conversation with the devil in *Little Flowers*. The swearing of the main character of Paolo Sorrentino's book *Hanno tutti ragione* [*Everybody's Right*], Tony Pagoda, is a different matter, and examples from this work will be used from now on. In the first pages of the book, the type of language and the manner of dialogue are surprising because the character is defined by his parodic and hyperbolic crudeness. After a while, the reader becomes accustomed to the character's way of talking, which is a reflection of his way of thinking.

Tony Pagoda, in his fictional world, which is a transposition of our real world, illustrates perfectly one of the main values of using expletives and vulgar language: the necessity of controlling others through verbal bullying ('coercitive impoliteness', according to Culpeper's (2011: 225–33) terminology). Pagoda, a light music singer, tells his life story by using very colloquial language and is always rude and impolite. The character is based on Tony Pisapia, the protagonist of the film *Un uomo in più* (2001), directed by Paolo Sorrentino. In this sense, the colloquial tone of the film dialogue has been taken as the basis for the fictional written version. The book can be considered almost a 'transcription' of the film script in which the departure from the standard register adds to the complexity required of the translation.

When looking at some of the commentaries on the internet regarding *Hanno tutti ragione* (Internet Bookshop Italia: online), we can see that some readers who gave a negative mark did so because the main character is 'unpleasant': 'Tony Pagoda's character is unpleasant and leaves me cold' or 'the main character is totally unbearable' (my translation). On the other hand, readers who like the book argue that the main character's reflections and his way of telling the story are precisely the elements that pull the book together. Undoubtedly, Tony Pagoda's form of expression makes *Hanno tutti ragione* a peculiar book, non-traditional and far from the literary 'goody-goodyness' that dominates contemporary Italian literature. This type of literature follows the standard of conventional literary language; the stories are well-constructed according to the introduction-development-conclusion model and to the vision of an established order, generally the dominant morality. In this sense, Tony Pagoda has a strong point of view about what in social conventions are called 'good manners':

> Look, I'm not saying anything stupid when I say that millions of people die in the name of good manners, they let themselves be killed: this *self control* as a way of life, rules like saints, protocol is their god. They die of anger and they torture their human body with bitterness, hard feelings, but if you touch the matter of good manners, then there is no mathematics, in their opinion. The worst offence for this kind of people is saying to them that they are rude. And, in fact, this asshole gets to say that to me. (Sorrentino 2009: 112, my translation)

4 Translating vulgar expressions

The translation of swearwords can never be done automatically. The concept of word-for-word translation, in this context, is less valid than ever. For this reason the translator has to be aware of different aspects of language that will determine the search and selection process of equivalence in the target language, obviously without forgetting the demands of textual coherence inherent in every type of literary discourse. In our analysis, we shall begin with three factors: (a) linguistic creativity which affects vulgar language and the way of translating it; (b) the naturalness demanded in the target language; and (c) the context in which the translation is produced. These factors affect any type of translation, whether they include vulgar expressions or not, though, in this case, the added difficulty of translating non-standard language resides in the need to conserve the peculiarities of a specific literary style which is far from the conventional.

To illustrate our arguments, we shall present examples from the original Italian text of the novel by Paolo Sorrentino (2009) *Tutti hanno ragione*, followed by Xavier González Rovira's (2011) Spanish translation, *Todos tienen razón*, and their literal back translation into English. This model will be followed.

Example table

<table>
<tr><td rowspan="2">Original text in Italian by Paolo Sorrentino</td><td>[literal back translation in English of the original Italian]</td></tr>
<tr><td>idiomatic back translation in English of the original Italian</td></tr>
<tr><td rowspan="2">Spanish translation by Xavier González Rovira</td><td>[literal back translation in English of the Spanish translation]</td></tr>
<tr><td>idiomatic back translation in English of the Spanish translation</td></tr>
</table>

4.1 Linguistic creativity

If we had to choose a term that encompasses all the spheres of an insult, like fear, anger, desperation or surprise, there is no doubt that in Italian that term would be *cazzo* [which literally means 'dick', 'cock', but whose use is similar to that of 'fuck' or 'fucking']. Tartamella (2006) states that it is one of the most commonly used swearwords in Italian. In Spanish, in principle, its pragmatic equivalent will be *coño* [cunt], for, although it designates the female reproductive organ, it is the term which covers similar spheres to those covered by *cazzo*. Calvino (1995a: 367–8, my translation), whilst speaking of the creative component present in an insult, ironically warned about the use and abuse of the Italian word *cazzo* and its consequent loss of expressive force:

> the term *cazzo* deserves all the success allowed it by central Italy to impose on the synonyms of other dialects. Even in other European languages, I believe that the equivalent terms seem to be weaker. Consequently, it should be respected and it has to be used in a proper way and not automatically. If not, the asset will decline and we should have *Italia nostra* interfere.

Let us look at two examples from *Hanno tutti ragione* where the word *cazzo* has been translated with *coño* in the Spanish version.

Example 1

Ma che cazzo fai? (p. 95)	[But what dick are you doing?]
	What the fuck are you doing?
¿Pero qué coño estás haciendo? (p. 107)	[But what cunt are you doing?]
	What the fuck are you doing?

Example 2

Che cazzo sta succedendo? (p. 131)	[What dick is going on?]
	What the fuck is going on?
¿Qué coño está pasando aquí? (p. 147)	[What cunt is going on here?]
	What the fuck is going on here?

This more or less 'automatic' translation using *coño* for *cazzo* normally happens when the latter is part of a question and appears next to a neutral interrogative pronoun in order to lend more emphasis to the sentence. In this sense, the inventive force of the swearword, as Calvino warned, is quite poor. The translation task becomes even more challenging when dealing with more creative constructions where connotations are more significant and the linguistic idiosyncrasy of the construction, even within its semantic crystallization, becomes more significant too.

Example 3

Nessuno ti ha interrogato e vedi di non rompere il cazzo. (p. 125)	[Nobody's asked you and see not to break the dick.]
	Nobody's asked you, so try not to fuck us up.
Nadie te ha preguntado nada, así que procura no tocarnos los cojones. (p. 141)	[Nobody has asked you anything, so try not to touch our bollocks]
	Nobody has asked you anything, so try not to touch our balls.

Example 4

'Dici' dico io mezzo rotto il cazzo. (p. 81)	['Tell me', I say, half broken dick.]
	'Tell me', I say, a bit fucking fed up.
'Dime', digo yo un poco hasta las pelotas. (p. 92)	['Tell me', I say, a bit until the balls.]
	'Tell me', I say, a bit fucking fed up.

In these examples, a literal translation has been avoided and the translator has come up with Spanish expressions that can be considered as effective as the originals in what concerns suitability of register, frequency and degree of rudeness. In the translation this is achieved by a slight semantic displacement, though the solutions also remain in the sphere of sexuality and, more specifically, in the sphere of male sexual organs.

Example 5

ho testicoli quadrati (p. 20)	[I have squared testicles]
	I am so fucking stubborn
tengo los huevos cuadrados (p. 23)	[I have squared eggs]
	I am so fucking stubborn

Example 6

ho testicoli esagonali (p. 20)	[I have hexagonal testicles]
	I am so fucking stubborn
tengo los huevos hexagonales (p. 23)	[I have hexagonal eggs]
	I am so fucking stubborn

From a Spanish point of view, we could say that the word *testículos* [testicles] belongs to a formal register and is not normally used in colloquial contexts, which is most likely the reason why the translation in examples 5 and 6 prefers to use the more informal term *huevos* [eggs].

In example 7, we find a case of non-translation. In Italian, the word *cazzi* stands in for *affari* in the expression *gli affari miei* [my matters], giving a more emphatic connotation of the lost patience. The person using this creative expression wishes to stress that they are extremely annoyed about something, in an almost intimidating manner, or at least wants to show that they will not tolerate any interference in their life. In the Spanish translation, there is a register change in relation to the original and the tone is lowered. Although the reply given by the protagonist to his friend Titta is hardly cordial, in Spanish it is less abrupt than in Italian. In this case, the translator has not been very inventive and uses standard language instead of searching for vulgar expressions in Spanish or coining a creative solution.

Example 7

'Dove vai?' mi chiede Titta. 'Avranno una priorità i cazzi miei?' bofonchio io. (p. 105)	['Where are you going?' Titta asks me.] ['Do my dicks have priority?' I grumble.]
	'Where are you going?' Titta asks me. 'Doesn't my business have any fucking priority?', I grumble.
'¿Adónde vas?', me pregunta Titta. '¿No tendrán prioridad mis asuntos?', gruño yo. (p. 119)	['Where are you going?' Titta asks me.] ['Do my own matters have no priority?', I grumble.]
	'Where are you going?', Titta asks me. 'Do my own matters have no priority?', I grumble.

All these examples using the word *cazzo* show that, although many vulgar expressions can be found in dictionaries, it is clear that their translation in a given context can be very challenging and requires as much creativity as that used when they were coined in their original language. The level of creativity of the source text, therefore, demands a suitable response by the translator, and it will depend on the degree of linguistic crystallization of each language.

4.2 Naturalness (of the translation)

There are occasions when the use of a particular construction reminds us that what we are reading is a translation. This may be because the translation sounds odd in the target language or because it sounds too 'appropriate'. The first case, where the translation of a term or an expression allows us a glimpse of the original, can be studied by using the example of the translation of 'fuck' or 'fucking' into Spanish. With regard to the use of the adverb *jodidamente* to translate 'fucking' in some Spanish translations, Rodríguez Medina (2005: 271, my translation), who researches on the translation of swearwords in films, states that:

> Lack of coherence is often due to the fact that translators stay too close to the word's meaning and repeat linguistic structures (calques) of the original culture. Obviously, the receptor does not assimilate these structures naturally because they do not belong to their culture.
>
> In this particular case, thanks to repetition, the words 'jodidos' or 'putos' do not sound strange to the receptor when they come before names and when a specific type of character is associated with this language. Although, in written language, translations are a little bit different, the alteration of the repeated norm creates an extra norm, and that would be that 'fucking' is translated into Spanish by using the word 'jodidos', because it has been done this way during the last [few] years.

These comments could also be applied to our particular case as different solutions can be found in *Hanno tutti ragione* that use the Spanish word 'puto' as an adjective, which a Spanish speaker is likely to perceive as a calque of the English 'fucking' and not as a translation from Italian. This is halfway between the strangeness of an uncommon construction in Spanish and the familiarity of hearing and seeing these terms in film and television dubbing and printed matter. Examples 8 and 9 illustrate this.

Example 8

Io sono nato a vico Speranzella, e se non sapete dove sta sono proprio cazzi vostri. (p. 32)	[I was born in Speranzella alley, and if you don't know where it is, it is your dicks.]
	I was born in Speranzella alley, and if you don't know where it is, then it is your fucking problem.
Yo nací en el callejón de Speranzella, y si no sabéis dónde está es vuestro puto problema. (p. 37)	[I was born in Speranzella alley, and if you don't know where it is, then it is your bitch problem.]
	I was born in Speranzella alley, and if you don't know where it is, then it is your fucking problem.

Example 9

le cazzo di tartarughe delle Galápagos (p. 120)	[The dick of turtles from the Galapagos.]
	The fucking turtles from the Galapagos.
las putas tortugas de las Galápagos (p. 134)	[The bitch turtles from the Galapagos.]
	The fucking turtles from the Galapagos.

Others solutions to the idiosyncrasy of the Spanish language, while not sounding unfamiliar, might be debatable because they may increase or lower the level of verbal violence with regard to the original text. Example 10 is a perfect example, although before deciding if altering the degree of verbal violence is adequate or not, the translator must consider it from a macro textual point of view. The global meaning of the work must be taken into account as it will help determine, among other things, if any modulations, alterations, or compensations are appropriate at any given moment.

Example 10

la sua zozza routine (p. 107)	[Her/his dirty routine.]
	Her/his dirty routine.
toda su puta vida (p. 120)	[All her/his bitch life.]
	All her/his fucking life.

In addition to making the target text sound unnatural or altering the tone of the original text, there is another risk involved in the translation of vulgarisms: that of being linguistically chaste by producing a translation that may sound paradoxically unnatural because it is extremely natural (assuming an excess of naturalness can be considered as incorrect). Consider for instance example 11.

Example 11

Col cazzo che ve la faccio vincere. (p. 128)	[With the dick that I make you win.]
	The hell I'm gonna let you win.
Y una polla como una olla vais a ganármelo. (p. 144)	[And a dick like a pot you are going to win it from me.]
	The hell I'm gonna let you win.

The expression *una polla como una olla* [a dick like a pot] is so idiosyncratically Spanish that if the reader is aware it is a translation, they might be curious as to what the original expression was because it seems unlikely that the translation would correspond to the original. However, if the reader is unaware, this type of expression may serve to intensify the perception that they are reading a novel and not 'a novel in translation'. See below other examples.

Example 12

Mi è costato una cifra (p. 90–1)	[It has cost me a figure]
	It has cost me an arm and a leg.
Me costó una pasta gansa (p. 102)	[It cost me goose money]
	It cost me an arm and a leg.

Example 13

'Titta, me ne sbatto le palle dello scrittore polacco, Angelino il ripieno lo fa una merda'. (p. 30)	['Titta, I shake my balls with the Polish writer, Angelino's stuffing is shit'.]
	'Titta; I don't give a shit about the Polish writer, Angelino's stuffing is shit'.
'Titta, a mí ese escritor polaco me suda la polla: el *ripieno* que hace Angelino es una mierda'. (p. 35)	['Titta, that Polish writer makes my cock sweat: the *ripieno* that makes Angelino is a shit'.]
	'Titta, I don't give a fuck about that Polish writer: Angelino's *ripieno* is a shit'.

As already mentioned, it is difficult to define the different aspects that determine the translation of vulgar expressions because of their superimposition. We have seen that ingenuity and verbal innovation are of prime importance both in source and target texts and great creativity in the original tends to demand a greater creative capacity in the translation. The final three examples illustrate this need for creativity, albeit with moderation.

In the search for linguistic naturalness we must consider the relationship every culture has with vulgar language. According to Tartamella (2006), Italy and Latin-American countries prefer, when venting feelings, to use sexual terms, while in France or Germany scatological terms are the favourites. In addition, within every country, there are many differences. In Italy, for instance, Romans in particular are famous for their tendency to swear whilst Tuscans are well-known for being prone to blaspheming. Tartamella (ibid.: 18–19) also underlines the fact that in Italy, since 1999, to blaspheme is no longer considered an offence. Nonetheless, to blaspheme is not socially accepted.

In any case, the cultural differences between Italy and Spain are not an obstacle when understanding and translating vulgar language as the two languages and life styles are reasonably close to each other. Nevertheless, there will always be constructions that are difficult to translate because of their excessive idiosyncrasy. In Italian this is the case with expressions that include words such as *porco/a* [dirty] as in *porca Madonna*, *porco Dio*, or *porco cazzo*, which do not call for literal translations.

Example 14

'Porco cazzo, negri, ma lo sapete chi è questo qua?' (p. 221)	['Dirty dick, niggers, but don't you know who this here is?']
	'Fuck, niggers, but don't you know who this guy here is?'
'Cago en la puta, negros, ¿es que no sabéis quién es este tío?' (p. 248)	['(I) Shit on the bitch, niggers, is it that you don't know who this guy is?']
	'Fuck, niggers, don't you know who this guy is?'

4.3 The context

In addition to what we have already seen, the context in which a translation is produced is also crucial. In the example from Lady Georgiana Fullerton's translation of *The Little Flowers of St Francis*, carried out ten years after converting to Catholicism and becoming a Sister of the Third Order of St Francis, her religion seems to have determined a more 'delicate' translation.

Morality and religion always go hand-in-hand and according to Andersson and Trudgill (1990: 35–7), in the context of Christian education, we put on our spotless clothes to go to Church, and use a spotless language while we are there: we want our body, soul and language to be immaculate. Giacomelli (1998: 28, my translation) recounts that, in one of Fernanda Pivano's book, she explained how she found herself in a difficult situation when translating into Italian the works of poets of the beat generation, like Ginsberg or Kerouac, who 'often did not mince their words while referring, in their poems, to those parts of the human body with an erogenous function'. Pivano found herself, adds Giacomelli (ibid.), caught between the authors' desires to shock and the need 'to avoid being illegal, transgressing the so-called common sense of modesty'.

The influence of the Church and, more generally, the 'established morality' comes to the fore when translating terms that refer to sexual acts, and when a translator's intervention can be rather subtle. In a very interesting article about the translation of Vargas Llosa into English, Santaemilia (2010: 139, my translation) shows how 'translators, when facing sexual terms, often adopt defensive mechanisms, including euphemism, ambiguity or a wide range of self-censoring techniques'.

In the same way, both the translator's educational background and idiolect will also influence the translation of vulgar language, since everybody has a series of words or terms in their vulgar expression repertoire, which are used more often than others. Let us consider our last example, Example 15.

Example 15

È pure superfluo che vi sottolinei che se avete davanti a voi un puttanone fenomenale non potete scegliere lo stesso colore, cioè non dovete dire robe del tipo 'ti scoperei'. (p. 71)	[It is also superfluous for me to remind you that, if you have a great whore in front of you, you cannot choose the same colour, I mean, you must not say things like 'I would like to sweep you'.]
	It is also superfluous for me to remind you that, if you have a great whore in front of you, you cannot choose the same colour, I mean, you must not say things like 'I would like to screw you'.
Resulta superfluo que os subraye que si lo que tenéis delante es un putón fenomenal no podéis decantaros por un color similar, es decir, no podéis decir cosas del tipo 'te pegaría un polvo'. (p. 81)	[It is also superfluous for me to remind you that, if you have a great whore in front of you, you cannot choose a similar colour, I mean, you must not say things like 'I would like to stick a dust on you'.]
	It is also superfluous for me to remind you that, if you have a great whore in front of you, you cannot choose a similar colour, I mean, you must not say things like 'I would like to screw you'.

In this example it can be seen how the translator's idiolect interferes when translating *ti scoperei* as *te pegaría un polvo* instead of *te echaría un polvo*, which is the expression most widely used in Spain, showing that the linguistic origins of translators usually intrude when translating emotionally charged expletives.

5 Conclusions

As vulgar language is not used gratuitously in literature and it always performs a function, its illocutionary force should be carried over in the translation and replicate the way in which it influences the meaning and the tone of the context in which it is being used. In a similar way to that of the translation of idioms and sayings, it is impossible to establish a fixed series of equivalences to deal with different vulgar expressions. Factors like linguistic creativity, both in the original and in the translated text, and the characteristics of every language/culture and its relationship with others must be taken into account. In addition, it is essential to be credible, to preserve the naturalness of the target language, whilst remaining in keeping with the intensity of the expletive. In this sense, external factors such as period of time, religious background or the translator's morality will be crucial.

Vulgar language is a particularly idiosyncratic object of study which brings to the fore some of the thorniest challenges encountered by translators when confronted with foreign cultures, meaning they sometimes must find creative solutions. Paradoxically, in the field of literary translation there are few studies that tackle this subject in depth, despite the fact that vulgar language has always been an integral part of literature.

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Publishing translation and interpreting research

JAVIER FRANCO AIXELÁ

A critical overview of the Translation Studies journals published in Spain[1]

1 Introduction

Academic journals, especially when subject to peer review, are the natural setting for spreading specialized knowledge and scientific discussion. Thanks to their liveliness and pluralism, they are the space which most frequently produces the first insights into new scientific approaches and fresh glimpses of their object of study. Thanks to their foreseeability and availability in libraries and online repositories, journals enable researchers to keep up-to-date as no other publication type does. Also, thanks to their reduced cost, journals do not need great budgets to get published – a small group of enthusiastic people is enough. Universities can maintain them with absolute independence and no need for advertizers, an important issue to avoid being biased. Together with academic conferences, the publication of academic journals is perhaps the main institutional means in order to accomplish one of the most important aims of academia: the promotion and dissemination of scientific knowledge.

In this article I will try to provide an overview of Translation Studies (TS) journals published in Spain, a very rich and complex domain probably due to the large number of Spanish universities providing graduate and postgraduate TS courses. This object of study has already been partially

1 This contribution was made partly possible thanks to the research project funded by the Spanish Ministry of Culture under the name 'Ampliación, desarrollo y aprovechamiento de la base de datos en línea BITRA (Bibliografía de Traducción e Interpretación)' Code: HUM2007–66784-C05–01.

addressed by other researchers (Negrón 1997; Recoder i Sellarès 2000; Palomares Perraut 2000; Zarandona Fernández 2003; García Jiménez 2007), and it should afford a good insight into the state of the art in TS research in Spain. The present analysis will focus on the most distinctive issues in these journals: history and publishing nature, degree of specialization, quality criteria, and visibility. I will also try to put forward some possible changes which could promote the development of their scientific mission and quality.

By September 2011, the online database BITRA (Bibliography of Interpreting and Translation) – the main source of my bibliometric data – comprised over 50,000 references to publications written in multiple languages, including data for 19 living TS journals published in Spain. In this study, TS extinct journals (13 more) or the many philological journals often featuring odd articles or even whole thematic issues dealing with our interdiscipline will not be included, although their relevant TS articles are also present in BITRA. Indeed, journals such as *Estudios Franco-Alemanes*, *Babel AFIAL*, *Interlingüística* or *Tonos Digital*, just to mention some of those which most frequently include articles on translation, feature numerous TS-oriented articles. Not counting the hundreds of articles provided by extinct or sister journals, BITRA has entries from Spanish TS-oriented journals for 1,599 articles. If we add the 534 articles included in the 13 extinct TS journals, we obtain a total of 2,133 articles published in Spanish journals specialized in TS. Since there are some which we have not been able yet to cover completely, the total amount of TS articles included in specialized Spanish journals can exceed 2,500 – and this is always excluding the hundreds of additional articles which have been published in sister journals. To my knowledge, this scenario is simply unique. No other country presents similar figures, something especially surprising given the peripheral scientific status and the size of Spain. We know of half a dozen journals each in Germany, Canada, Italy, France or Brazil. There are about 10 in the United States, Belgium, United Kingdom or the Netherlands (and in the latter two with the considerable help of the specialized publishers St Jerome and John Benjamins).

There seems to be no doubt that 19 living TS-oriented journals are a sign of a booming research activity and a logical consequence of the 25 Spanish universities providing a translation degree in 2011. At the same time, one necessarily wonders whether such an amount cannot imply a certain degree of banality, whether it is a good idea that a medium-sized country such as Spain publishes 19 specialized journals in an area which can hardly be considered to be mainstream in comparison with linguistics or literary studies. Indeed it seems worthwhile to discuss whether we are running the risk of dying of success.

BITRA started to perform a systematic mining of citations in order to promote bibliometric studies in our discipline in 2008, and even if the sample size is still too small to allow for categorical statements, the data seem to indicate that the impact of the majority of Spanish journals is far from satisfactory, as we shall presently see.

2 A brief history of Translation Studies journals in Spain

The data I am providing here are those available from BITRA as of September 2011. Although every effort to check them has been made, both the discontinuities suffered by some journals and the difficulty of gaining direct access to some of the publications – especially the oldest ones – makes us warn the reader that the absolute accuracy of the data cannot be guaranteed.

The first TS-specialized Spanish journal we know of is *Cuadernos de Traducción e Interpretación / Quaderns de Traducció i d'Interpretació* (1982–1992), published by the Universitat Autònoma de Barcelona. This journal ceased publication for 6 years and then was continued in 1998 by the current *Quaderns. Revista de traducció*. Together with *Senez* (1984–...), the journal of the Association of Translators, Editors and Interpreters in Basque Language, *Babel: Revista de los estudiantes de la EUTI*, born at the Universidad de Granada (1984–1986), and the very short-lived and intermittent *Gaceta de la traducción* (1987 and 1993), published by the Spanish professional association APETI, these four were the only TSjournals in Spain in the 1980s. The many articles on TS published in Spain before that decade were usually sporadic contributions that found a place in sister journals, mostly philological ones.

Both the belated start of specialized TS journals and the very important professional component of the first Spanish TS journals seem to be explained by the lack of high-level translation degrees, with the subsequent scarcity of institutional support and of full-time TS researchers. The international panorama is indeed similar, since the five senior journals in TS (*The Bible Translator*, 1950; *Traduire*, 1952; *Mechanical Translation*, 1954–1968; *Babel*, 1955; and *Meta*, 1956) present a very similar distribution, with two of them (*Mechanical Translation* and *Meta*) featuring a university leaning, whereas the other three had a very practical and professional nature, and were fostered by associations of translators. The belated launching of TS specialized journals in Spain also coincides with the delay in the birth of TS as an autonomous discipline, which does not take place until the 1980s, thanks to the work of seminal authors who started to publish mainly in this decade, such as Holmes, Holz-Mänttäri, Lefevere, Toury or Vermeer. TS as an autonomous discipline is not really consolidated until the 1990s, as shown by the fact that over 78 per cent of the entries recorded in BITRA were published after 1990.

It is in the 1990s and in the first decade of the twenty-first century that Spain goes from 4 to 19 TS journals, a growth which perfectly matches the academic boom of TS and the sudden creation of the 25 translation degrees now offered in Spain. The following is a telegraphic account of the feverish activity regarding the Spanish TS journals for the 20 years that go from 1990 until 2009:

- No less than 14 TS journals were created in Spain in the 1990s, with 9 of them still being published.
- In 1990 we witness the publication of *Sendebar* (Universidad de Granada), the second oldest Spanish living journal in our interdiscipline.
- In 1991 it is the turn of *PuntoyComa*, an 'expatriate' journal published by the Spanish unit of translation in the EU.
- In 1992 *Livius* was born. Published by the Universidad de León, it disappeared in 1999. Perhaps the best representative of research on the history of Iberian translation and one of the most cited Spanish journals according to BITRA.

- In 1993 two other journals fostered by professional associations were born, *Vasos Comunicantes*, by ACEtt (Sección Autónoma de Traductores de Libros de la Asociación Colegial de Escritores), and *Iuratas Fides* (1993–2000?), by the Associació de traductors i intèrprets jurats de Catalunya. This same year *Hermes* (1993–1998) was launched by the research group Círculo de Traducción of the Universidad de Sevilla.
- 1994 saw the birth of *BET* (1994–1999?), more of a specialized news bulletin than an academic journal, jointly launched by the universities of País Vasco and León.
- In 1995, *Hieronymus Complutensis* (1995–2006) was founded by the Universidad Complutense de Madrid, and *Viceversa*, a mainly academic journal, was jointly launched by the Asociación de Traductores Galegos and the Universidade de Vigo.
- 1996 is the year in which *TRANS. Revista de Traductología* (Universidad de Málaga) was born.
- 1997: However surprising it may seem, no TS journal was launched in Spain in 1997.
- 1998: This gap was doubly compensated for in 1998 by the rebirth of the already mentioned *Quaderns* (Universitat Autònoma de Barcelona) and the *Cuadernos de la Escuela de Traductores de Toledo* (1998–2006), published by the Universidad de Castilla La Mancha, which seems to have been converted into a book series.
- Finally, 1999 saw the birth both of *Hermeneus* (Universidad de Valladolid) and *El Trujamán* (1999–2005), fostered by the Centro Virtual Cervantes. After five years of silence, the latter reappeared in 2010 as a 'daily journal' (Palomero 2010), featuring brief reflections on translation studies. Its new blog-like nature has advised its exclusion from this study.

The first decade of the new millennium provides a very similar scenario, even if there were already a dozen TS journals being published in Spain and the need for specific publications should not seem so compelling. In the 2000–2009 period 13 further TS journals are born, 10 of which are still being published:

- 2000: *Panace@*, Medtrad fórum, made up by medical translators and researchers, and *Traducción & Comunicación* (2000–2003) by the Universidade de Vigo.
- 2001: *Tradumàtica*, a collaborative effort by the Universitat Autónoma de Barcelona, Universitat Pompeu Fabra and Universitat de Vic.
- 2002: *Hikma* (Universidad de Córdoba); *Puentes* (research group GRETI, based at the Universidad de Granada) and *La linterna del traductor* (ASETRAD – Asociación Española de Traductores, Correctores e Intérpretes).
- 2003 and 2004: none.
- 2005: *Interculturality and Translation / Interculturalidad y Traducción* (2005–2006) by the Universidad de León, and *Papers Lextra* (2005–2007), a legal translation journal almost solely in Catalan and published by the Grup d'Estudis Dret i Traducció, lead by researchers from the Universitat Jaume I.
- 2006: none.
- 2007: *1611* and *Doletiana*, both published by research groups based at the Universitat Autònoma de Barcelona.
- 2008: *Redit*, by the Universidad de Málaga.
- 2009: *ENTRECULTURAS* (Universidad de Málaga) and *MonTI* (universities Jaume I, València and Alicante).

Finally, even if subsequent to this study, it is worth noting that the journal *Estudios de Traducción* (Universidad Complutense de Madrid) was born in 2011, replacing the extinct *Hieronymus Complutensis* (1995–2006). This seems to suggest that the interest of Spanish universities in publishing their own TS journals is still keen.

3 The nature of Spanish TS Journals

A descriptive account of the nature of Spanish TS journals will be provided here, leaving the interpretation and evaluation of the data for the next section. The first interesting characteristic we should note is what could be termed 'academization' of TS journals, both in Spain and abroad. The publishing boom that has taken place since the 1990s is associated with the increasing importance of academy (with 13 clearly academic Spanish TS journals at present). This does not mean that professional associations have disappeared from the publishing scenario of TS journals in Spain or that both domains are antithetical (in fact, two of the living journals, *Panace@* and *Viceversa* are hybrid in this sense), but it does clearly show that the gradual increase of professional journals we are still witnessing has been relatively small in comparison with the sudden and huge productivity featured by Spanish public universities.

To our knowledge, none of the at least seven private universities offering a translation degree in Spain has ever published a TS academic journal. This is probably due to the special relationship between teaching and research characterizing these universities in Spain, with a clearly leaning towards the didactic component. Commercial publishers are another important absentee regarding TS journals in Spain and the scarce possibilities they have of obtaining economic profits at a national level seems to be the main explanation for this absence.

It is also worthy to note that not all 18 public universities with a translation degree publish a TS journal. Presently, 11 institutions publish 13 journals, independently or in collaboration, which means that several publish more than one. The Universitat Autònoma de Barcelona has four different living TS journals (*Quaderns*, *Tradumàtica*, *1611* and *Doletiana*). The Universidad de Málaga has three: *TRANS*, *ENTRECULTURAS* and *Redit*. Finally, the Universidad de Granada has *Sendebar* and *Puentes*. Normally, multiple journal publication by one institution involves some kind of specialization to avoid overlaps, as well as the incorporation of research groups as publishers in order to complement the role played by departments. In the case of the Universitat Autònoma de Barcelona, *Quaderns* is the journal published on behalf of its department of translation, whereas the other three are journals specialized in IT, history and literature respectively, and are the responsibility of particular research groups. At the Universidad de Málaga, *TRANS* is the department journal, whereas the other two are fostered by research groups: *Redit*, which solely deals with didactics, and *ENTRECULTURAS*, which seems to address no specific field of research. Finally, *Sendebar* is the official journal of the translation department of the Universidad de Granada, whereas *Puentes* is published by a research group and aims at the promotion of young researchers.

Some journals seek to join forces from several institutions in order to grow in research critical mass and visibility: *Tradumàtica* (universities Autònoma de Barcelona, Pompeu Fabra and Vic) and *MonTI* (universities Jaume I, València and Alicante).

The distribution of living journals according to their format (print or online) is the following: three of them are published only in print (*Sendebar*, *Hermeneus* and *Estudios de Traducción*), whereas 16 are published in open access via the internet, either as their only mode (*Puntoycoma*, *Panace@*, *Tradumàtica*, *Puentes*, *La linterna del traductor 1611*, *Doletiana*, *Redit* and *ENTRECULTURAS*) or some time after their print version (*Senez*, *Vasos comunicantes*, *Viceversa*, *TRANS*, *Quaderns* and *MonTI*). It is not too risky to predict that the open-access publication on the internet of all – or almost all – Spanish TS journals is just a matter of time. The current and future dissemination of science seems to be in line with the Berlin Declaration on open access (<http://oa.mpg.de/lang/en-uk/berlin-prozess/berliner-erklarung/>), which involves a preference for online, open-access journals with no decrease of quality involved.

Regarding the degree of specialization or complementariness of Spanish TS journals, the global picture shows a variegated thematic range, with about half of them generalist and almost the other half featuring some kind of specialization. More specifically, 11 out of the 19 living journals (63 per cent) are generalist in nature (*Senez*, *Sendebar*, *Estudios de Traducción*, *Viceversa*, *TRANS*, *Quaderns*, *Hermeneus*, *Hikma*, *Puentes*, *ENTRECULTURAS* and *MonTI*). With the exception of *MonTI*, which only publishes thematic issues, all have the classical miscellaneous contents, with the odd thematic issue. The journals that address some kind of special field are eight: two of them are focused on literary translation (*Vasos comunicantes* – which adds frequent professional articles – and *Doletiana*), three others address technical translation (*Puntoycoma* – multilingual terminology –, *Panace@* – biomedicine – and *Tradumàtica* – IT –), one deals with didactics (*Redit*), another with the history of translation (*1611*) and the last one features professionally oriented issues, with the odd academic article tossed in (*La linterna del traductor*).

At first sight and not considering the various subfields of translation that could have been represented (legal – which was addressed by *Iurata Fides* in part of the 1990s and by *Papers Lextra* between 2005 and 2007 – machine, audiovisual, or Bible translation, for instance), the most noteworthy absence is interpreting, probably the most singular research field in our interdiscipline. Nevertheless, this absence is not really new in TS research, since it coincides with the small presence of interpreting within the international catalogue of TS journals. According to BITRA, among the more than 130 journals focusing on TS, only seven of them are specialized in interpreting, two of these in sign language interpreting.

From the point of view of languages, the 1,599 articles published in living TS Spanish journals that BITRA has recorded as of September 2011 are distributed in the following way: 997 (62 per cent) in Spanish; 183 (11 per cent) in Catalan – almost all of them in journals published at the Universitat Autònoma de Barcelona –; 157 (10 per cent) in English; 149 (9 per cent) in Galician – all but one published in *Viceversa* –; 70 (4 per cent) in Basque – all of them in *Senez*, a journal still to be completely mined in BITRA –; 54 (3 per cent) in French, 7 (0.4 per cent) in German; and 6 (0.3 per cent) in Portuguese.[2]

To assess the publishing quality criteria met by these journals, I will here use the data provided, as of September 2011, by four journal indexes that certify them for journals published in the Humanities – DICE, Latindex, CARHUS and ERIH. DICE is fostered by the CSIC (the Spanish

2 The sum total (1,633) exceeds the maximum 1,599 due to several articles having been simultaneously published in more than one language.

institutional agency for research) and is used by the Spanish authorities as an impact criterion when assessing the quality of research in the Humanities. Latindex is a journal database created at the Universidad Nacional Autónoma de México, which focuses on recording the quality criteria met by journals published in Spanish-speaking countries. CARHUS is a database of Humanities journals fostered by the AGAUR, an assessment agency set by the Catalan government. Finally, ERIH is a reference index created by European researchers and focusing on the Humanities. The four indexes, probably the most representative in this area, include thousands of Spanish journals and require the fulfilment of some quality criteria for the journals to be included in their lists. Table 40 records the different TS Spanish journals and the quality criteria met by each of them according to the four indexes. A visit to them can also provide other interesting data, such as the degree of openness of the editorial boards or the application (or not) of peer-review. Since the inclusion in these databases can only be obtained after some years of regular publication and the process of inclusion takes some time, TS journals born in 2008 or later have been excluded:

Table 40 Quality indexes that include Spanish living journals

Journal and foundation year	Number of quality criteria (Latindex)	Other quality indexes or databases (according to DICE)	Category according to CARHUS (2010)	Category according to ERIH (2011)
Senez (1984)	Not included	Not included in DICE	Not included	Not included
Sendebar (1990)	29	ISOC; REGESTA IMPERII	B	National
Puntoycoma (1991)	Not included	Not included in DICE	Not included	Not included
Vasos comunicantes (1993)	Not included	Not included in DICE	Not included	Not included

Viceversa (1995)	26	ISOC; LLBA	Not included	Not included
TRANS (1996)	32	ISOC; LLBA	B	National
Quaderns (1998)	25	ISOC	A	National
Hermeneus (1999)	32	LLBA; ISOC; FRANCIS; MLA	B	National
Panace@ (2000)	29	None	C	Not included
Tradumàtica (2001)	28	ISOC	C	Not included
Hikma (2002)	32	ISOC	C	Not included
Puentes (2002)	Not included	Not included in DICE	Not included	Not included
La linterna del traductor (2002)	Not included	Not included in DICE	Not included	Not included
1611 (2007)	32	DOAJ; ISOC	C	Not included
Doletiana (2007)	Not included	Not included in DICE	Not included	Not included

Out of the 15 living journals created before 2008, six are absent from the DICE database, of which four are professionally oriented: *Senez*, *Puntoycoma*, *Vasos comunicantes*, and *La linterna del traductor*. This means that two out of the eight living academic Spanish TS journals created before 2008 (*Puentes* and *Doletiana*) are still absent from these journal indexes. A visit to their websites also indicates that they do not seem to be included in any database at all, with the exception of BITRA.

It is also significant that only four of the journals have been included in the ERIH index, and that all of them are classified as national, implying that they lack international visibility.

Regarding their visibility in terms of impact, we will once again use data from BITRA, the only database affording the possibility of comparing the impact of all TS journals, since it is the only one that includes them all. BITRA began to systematically mine citations – only excluding self-citations – in 2008 and as of September 2011 it had mined almost 4,000 publications, more than 650 of which were written in one of the official languages in Spain.[3] Although over 50,000 citations have already been mined, the sample size is still small, so that the numbers quoted here must be considered temporary. Even so, the figures begin to be quite indicative from a comparative point of view, since all journals seem to share the same chances to be cited. Of course, it must be made clear that BITRA does not include all existing citations and never will – like any other database, for that matter. Thus, when I say here that a given journal has a given number of citations I always mean those mined in BITRA as of September 2011, a number that will surely grow in the future. That is why absolute numbers are usually not very significant here, but relative ones – the differences between citations recorded at a certain point in time – can be very revealing.

It should also be noted that one of the first and clearest conclusions of the mining project undertaken by BITRA indicates that in the Humanities – at least within TS – journal articles receive much fewer citations than books (Zainab and Goi 1997; Gile 2005; Nasr 2010; Rovira and Orero 2011). Sample size is especially important in this case in order to reduce the significance of possible exceptions, and many more publications will still have to be mined, especially those written in Spain's languages, to feel more comfortable regarding representativeness.

As BITRA shows, TS publications have a much longer citing life than articles from hard sciences, such as medicine. Unlike hard sciences, it makes little sense to estimate impact factors for two years in our discipline. Since very few publications get cited in their first years of life, doing it this way would mean disregarding the majority of citations received. Hence, we

3 For a complete and detailed list of the publications mined in BITRA, it is enough to type 'OK' into the CITID window in the database (<http://aplicacionesua.cpd.ua.es/tra_int/usu/buscar.asp?idioma=en>).

will calculate the impact factor for the last decade, 2001–2010. Nevertheless, data in BITRA are absolutely open and all researchers interested in estimating impact for different periods have all the information at their disposal in order to do so.

Professionally oriented journals show very little interest in impact, as attested by their absence from journal indexes. We will then restrict this study to the academic ones in order to enhance comparability. With this aim in mind the analysis has been restricted to those living journals with at least five years of existence (issue 1 published before 2006), since the most recent journals have had no time to become really visible (*1611* and *Doletiana*, both created in 2007, for instance, have 64 citable items and only three citations between both of them, whereas *MonTI* – created in 2009 – has 44 citable items and only nine citations mined in BITRA as yet). By citable items we mean articles and thematic issues, so that reviews are excluded as citable, although they are of course included as citation sources.

The impact factor is the result of dividing the amount of citable items published in each journal between 2001 and 2010 by the amount of citations received at any date, since merely considering the absolute number of citations would favour those journals with more articles published. According to this method, an impact factor of 1 would indicate an average of one citation per each citable item. Thus, according to the data provided by BITRA as of September 2011, *Sendebar* has a sum total of 18 citations received and an impact factor of 0.16, resulting from dividing the 18 citations by the 112 articles and thematic issues published by this journal between 2001 and 2010. Table 41 records the impact data of Spanish TS journals according to these criteria.

Table 41 Impact of Spanish TS living journals created before 2006 for 2001–2010

Journal	Citable items (2001–2010)	Citations received	Impact factor (2001–2010)
Sendebar (1990–...)	112	18	0.16
Viceversa (1995–...)	92	9	0.10
TRANS (1996–...)	161	41	0.25

Quaderns (1998–...)	184	77	0.42
Hermeneus (1999–...)	96	14	0.15
Panace@ (2000–...)	117	8	0.07
Tradumàtica (2001–...)	81	27	0.33
Hikma (2002–...)	34	1	0.03
Puentes (2002–...)	68	40	0.59
All living Spanish TS journals created before 2006 – Period: 2001–2010	945	235	0.25

The results are really poor. As mentioned before, to understand the data it is necessary to remember that mining in BITRA is at its initial stage and that articles in the Humanities receive much fewer citations than books. Even so, the global figures are already indicative and differences between Spanish and 'international' journals can be very substantial. For instance, the citable items of *Target* accumulate 225 citations for the same decade (IF: 1.53), which is practically the same amount as the nine Spanish journals put together (235). Of course, it would be an exaggeration to expect that journals mainly written in Spain's languages could compete with the great international titles written in English, especially given their powerful distribution channels and prestigious publishers. But even so, the difference is huge. A simple fact should be revealing: after mining more than 50,000 citations, we have not yet been able to find even 10 citations to all the articles published by three of the Spanish academic TS living journals with at least eight years of existence. It is also striking that we have as yet been unable to find any citation to 1,376 (86 per cent) out of the 1,599 citable items in Spanish TS living journals (as compared with 106 (34 per cent) out of 315 for all issues of *Target*). Globally, the current 2001–2010 IF for all living Spanish TS journals created before 2006 is 0.25, and that seems to show that visibility is a very serious issue in our case.

The apparent popularity of *Puentes* is also noteworthy. This journal is specialized in the promotion of young researchers, although it tends to include odd articles by senior ones. Indeed, part of the explanation for the popularity of this journal is that one of its articles (Kelly 2002) is cited by 12, which makes it into the only article in Spanish TS living journals cited by more than 10, always according to the data available from BITRA as of September 2011. Together with another article by de Manuel Jerez et al. (2004), which has 6 citations, both accumulate almost half of the citations mined in that journal for the whole decade. Given the few citations normally received by Spanish journals, this kind of 'hyper-cited' articles can distort the global image. To check how true this is, we only need to change the IF period in order to exclude this two articles and see the difference. Indeed, if we restrict the period to the last five years of the decade (2006–2010) we should expect a lower IF, since articles will have had less time to be cited, but there should not be a very sharp reduction. Thus, the IF of *Quaderns* for that five-year period would be 0.31 (30 citations to 97 articles), which involves the expected fall, but is still quite close to the 0.42 obtained for the whole decade, and shows a quite balanced development of the citation patterns. In the case of *Puentes*, the IF for 2006–2010 would be 0.16 (three citations to 19 articles), a very sharp fall in comparison with the IF of 0.59 for the whole decade.

Finally, it is also very interesting to note that the four most cited journals (*Puentes*, *Quaderns*, *Tradumàtica* and *Trans*) are all freely available on the internet.

4 Some notes regarding the future

The scenario just described should provide food for thought in various regards. First, beyond considerations about the advisability of publishing so many TS journals in Spain, having 19 living journals in a medium-sized country does clearly show that research activity is very intense. The 25 Spanish universities offering translation degrees imply a high number of researchers and this has led to the creation of a high number of specialized journals. With the remarkable absence of interpreting, Spanish TS journals also cover a broad range of areas within TS, and this should offer opportunities to young researchers trained in Spain as well as enable the dissemination of local research, especially on subjects such as didactics, history or minority languages, which would normally have problems in finding publication room in international journals.

Second, without questioning the right or obligation of any university or translators' association to set up any project enabling the dissemination of knowledge or the discussion of working conditions, this expansion of Spanish TS journals presents a real danger of irrelevance in a world in which measurable impact has become a must. In a medium-sized country, having 19 TS journals, 11 of which are generalist and compete with each other, can easily result in lowering the quality required in submissions, apart from demanding a great effort from researchers, who will have problems in processing thousands of pages every year, with the subsequent scarcity of readers and citations.

A likely solution for this situation might come from what could be termed as academic Darwinism, resulting in the consolidation of a few titles as prestigious journals and the disappearance or trivialization of the rest, especially those not occupying a specialized niche that makes them relevant in a given subfield. Another possible solution might come from the rationalization of the current panorama through agreements between universities, including foreign ones, in order to promote inter-university journals. These joint ventures ought to strengthen the research critical mass behind each journal and provide higher chances of visibility.

Third, regarding quality criteria and the inclusion in journal indexes, it is easy to understand why all professionally oriented journals relinquish this kind of worries. Their concern with working conditions and individual terminological issues does not fit with academic criteria, and the professionals who usually write in them do not need to submit their research to public assessment. What is striking to witness is that two out of the 11 academic journals born in or before 2007 do not seem interested in this kind of monitoring and recognition. Nevertheless, generally speaking the data show that academic journals in Spain are very aware of the need to be included in this kind of indexes if they are to be taken seriously.

Fourth, language policy in relation to visibility is another matter that requires some thinking by journal editors in Spain. This is a thorny issue, with a clearly political component, that makes things more complicated. Nobody disputes the right to promote research in the various official languages of the country (Basque, Catalan, Galician or Spanish), especially in order to enhance their ability to describe and interpret the world with the maximum flexibility and accuracy. Rather, the risk of English as an all-pervading *lingua franca* alarms many experts (Narvaja de Arnaux 2004; Anderman and Rogers 2005; Muñoz Martín and Valdivieso Blanco 2006; Snell-Hornby 2010), and most researchers seem to agree that leaving all science in the hands of English would result in a considerable impoverishment of the world. Furthermore, this would be especially reprehensible in TS, which is characterized by the study and promotion of lingual and cultural pluralism. At the same time, it is important to acknowledge that the virtual absence of English (less than 10 per cent) – and of French or German for that matter, with a merely symbolic presence – in Spanish TS journals almost condemns them to provincialism and involves giving up the quest for any kind of weight in the global context. If we are aware of this situation and do not mind, there is not much more to be said, and we have more than enough translation journals to provide for the production of all local researchers. If, on the contrary, we regret this lack of international visibility and the lack of quality it might involve, we should start to design strategies enabling the combination of language pluralism and internationality. Though the internet allows us, as never before, to be present everywhere, the problem remains of how to make ourselves understood by the many researchers throughout the world who do not speak any of our languages.

For some commercial and university projects in non-English speaking countries, such as the Dutch John Benjamins, the Hungarian *Across Languages and Cultures*, the Slovak *Skase* or the Italian *The Interpreters' Newsletter*, the solution has been to grant almost absolute priority to English. This radical renunciation is probably not applicable or desirable in the Spanish context for the above mentioned reasons. Nevertheless, there are hybrid strategies which could solve this problem, albeit not without a cost in terms of money and effort. For instance, the journal *MonTI* takes advantage of its inter-university nature to grant greater freedom of language to its authors on the print edition, where they can publish in Catalan, English, French, German or Spanish. Furthermore, on its online version the authors can add versions in any other language they choose. The issue of language pluralism is thus addressed and everyone has the right to make and disseminate science in any language. In order to enhance visibility throughout the world, the journal tries to provide all its online articles also in English. This policy has a cost, since the English translation of all articles not already in this language or not provided by the authors costs money and personal effort, something which can be endured thanks to the collaboration between the three universities that publish this journal.

Fifth and last, the data very strongly support the advisability of online open-access journals. As we have seen, the four most cited Spanish TS journals are published in this mode. An average journal with a print run of 300 copies published in Spain has much fewer chances to find readers (and good submissions) than if published on the internet and included in the right indexes. It is true that print journals are still considered prestigious, perhaps due to tradition and to misgivings towards the contents to be found on the internet. But there is no real need to choose if one does not wish to, and many journals still prefer a hybrid publication, first in print and, normally some months later, online. Even journals publishing only a print version rarely lack a complete website providing a great amount of information, especially general presentations, calls for papers, guidelines for authors, tables of contents and abstracts. Not doing this makes them virtually invisible, to the extent that sometimes it is even difficult to be sure whether they are still alive.

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Appendix 1: Extinct journals

Title	Years	Publisher	Publication mode
Cuadernos de Traducción e Interpretación / Quaderns de Traducció i de Interpretació	1982–1992	Departament de Traducció i d'Intrepretació (Universitat Autònoma de Barcelona)	Print
Babel: Revista de los estudiantes de la EUTI	1984–1986	Escuela Universitaria de Traductores e Intérpretes (EUTI) de Granada	Print
Gaceta de la traducción	1987 and 1993	APETI (Asociación Profesional Española de Traductores e Intérpretes)	Print
Livius	1992–1999	Universidad de León	Print
Iurata fides	1993–?	Associació de traductors i intèrprets jurats de Catalunya	Print
Hermes	1993–1998	Círculo de Traducción, Universidad de Sevilla	Print
BET (Boletín de Estudios de Traducción)	1994–1999?	Universidad de León and Universidad del País Vasco	Print

Hieronymus Complutensis	1995–2006	Instituto Universitario de Lenguas Modernas y Traductores – Universidad Complutense de Madrid	Print and online (http://cvc.cervantes.es/lengua/hieronymus/default.htm)
Cuadernos de la Escuela de Traductores de Toledo	1998–2006	Universidad de Castilla La Mancha	Print
El Trujamán	1999–2005 (reborn 2010 as a 'daily journal')	Centro Virtual Cervantes	Online (http://cvc.cervantes.es/trujaman/default.asp)
Traducción and Comunicación	2000–2003	Universidade de Vigo	Print
Interculturality and Translation / Interculturalidad y Traducción	2005–2006	Universidad de León	Print
Papers Lextra	2005–2007	Grup d'Estudis Dret i Traducció (Universitat Jaume I and others)	Online (http://www.lextra.uji.es/papers/index.htm)

Appendix 2: Living journals (as of September 2011)

Title	Found. Year	Publisher	Publication mode
Senez	1984	Eizie (Euskal Itzultzaile, Zuzentzaile eta Interpreteen Elkartea)	Print and online (http://www.eizie.org/Argitalpenak/Senez)
Sendebar	1990	Universidad de Granada	Print

Puntoycoma	1991	Unidades españolas de traducción de la Comisión Europea	Online (http://ec.europa.eu/translation/bulletins/puntoycoma/bienve.htm)
Vasos comunicantes	1993	ACEtt (Sección Autónoma de Traductores de Libros de la Asociación Colegial de Escritores de España)	Print and online (http://www.acett.org)
Viceversa	1995	Asociación de Traductores Galegos and Universidade de Vigo	Print and online (http://webs.uvigo.es/webatg/viceversa/num.htm)
Trans	1996	Universidad de Málaga	Print and online (http://www.trans.uma.es/)
Quaderns. Revista de traducció	1998	Universitat Autònoma de Barcelona	Print and online (http://www.raco.cat/index.php/QuadernsTraduccio)
Hermeneus	1999	Universidad de Valladolid	Print
Panace@	2000	Tremédica (Asociación internacional de traductores y redactores de medicina y ciencias afines)	Online (http://www.medtrad.org/panacea.html)
Tradumàtica	2001	Universitat Autónoma de Barcelona; Universitat Pompeu Fabra y Universitat de Vic	Online (http://www.fti.uab.es/tradumatica/revista/sumari/sumari.htm)
Hikma	2002	Universidad de Córdoba	Print

Puentes	2002	GRETI (Research group – Universidad de Granada)	Online (http://www.ugr.es/%7Egreti/revista_puente_pdf.htm)
La linterna del traductor	2002	ASETRAD (Asociación Española de Traductores, Correctores e Intérpretes)	Online (http://traduccion.rediris.es/8/index.htm)
1611	2007	Research group T-1611, Universitat Autònoma de Barcelona.	Online (http://www.traduccionliteraria.org/1611/index.html)
Doletiana	2007	Research group Etienne Dolet, Universitat Autònoma de Barcelona	Online (http://www.fti.uab.cat/doletiana/English/Doletiana-e.html)
Redit	2008	Universidad de Málaga	Print and online (http://www.redit.uma.es)
ENTRECULTURAS	2009	Grupo Interuniversitario de Traducción, Comunicación y Lingüística Aplicada, Universidad de Málaga	Online (http://www.entreculturas.uma.es)
MonTI	2009	Universidad de Alicante, Universitat Jaume I and Universitat de València	Print and online (http://dti.ua.es/es/monti-english/monti-contact.html)
Estudios de Traducción	2011	Instituto Universitario de Lenguas Modernas y Traductores, Universidad Complutense de Madrid	Print

BERTHA M. GUTIÉRREZ RODILLA

The journal *Panace@*: A suspension bridge between theory and practice in the field of bio-medical translation

1 Translation scholarship for translation practice

Translators of scientific articles – the field-workers of academic translation – often complain about the relative uselessness of the brainy reflections deriving from Translation Studies (TS) in regard to their day-to-day work. In their view, these studies do not have any practical application either in the short or medium term; in other words, they feel that reading articles about translation would not lead to any improvement in their professional practice.

As radical as these statements may seem, they are not particularly surprising. A divide has long existed between practically oriented translators and translation theorists, the former considering the latter as the creators of theoretical discourse only applicable to a certain type of literary translation, and not even all literary texts. Translation scholars, for their part, criticize the excessive pragmatism of the former and describe their discourse as poor, non-critical and exclusively focused on the training of translation practitioners.

This divorce between professional translators and translation theorists fundamentally involves issues about how translators should be trained. Thus, among professional translators, there are those who consider themselves self-taught and adduce that the only way to learn how to translate is by translating – similarly to walking being the only way to learn how to walk – thereby denying any value to theoretical reflection, especially if it is speculative, that is, without any immediate application to a specific type of text or combination of languages. This way of thinking is also held by certain teachers of translation, who renounce theory and reduce teaching to the learning of a technique or 'know-how', very much in consonance with the formulation of the famous competences of the so-called Bologna Process, and are not overly concerned with the theoretical suppositions according to which translators would act as authentic linguistic and cultural mediators.

To be truthful, translation indisputably emerged historically as a practical activity many centuries before any theorizing was done about the translation process itself. And, although there are some scandalously bad translations among those handed down through history, there are also many brilliant ones, made by individuals in other periods that knew nothing about the theoretical aspects of the profession. In the last instance this would be the same as saying that to be a good translator, in particular a good scientific or medical translator, it is not necessary to have even set foot on a translation faculty.

In this respect, it is well known that TS acquired university status when, owing to practical requirements, it was found that many more translators were needed. At that time the possibility of 'producing' or 'forming' large numbers of translators at universities was considered; that is, first came translation practice and subsequently came the need for many translators to carry out that activity. This need brought translation to university classrooms and, once there, the didactics of translation became an absolute priority. In time, this was followed by theoretical reflections that attempted to explain all the dimensions of the field. Other academic disciplines evolved alike: professional practice comes first and, later, when it becomes necessary to train experts on a large scale, both training and theory are imparted from the classroom. The profession of medical doctor or healer was practised for centuries without any standardized training programme and without the least hint of any theoretical reflection as to how this training could be carried out. Nowadays, although many students may question the utility of certain subjects, nobody questions the need for doctors to be trained at universities; and the same holds true for physicists, chemists, geographers or philologists, at least in our setting.

It thus seems clear that translators must also be trained at universities, and discussions on the topic are but the reflection of a never-ending debate that has been going on in all sciences. It is taking place now in the domain of translation because it is a rather young university discipline, but the same discussions went on in other centuries regarding other areas of knowledge and these have now vanished. Thus, in our opinion, we can only ask ourselves whether it is possible to prepare translators from a position somewhere in between these two extremes we have been referring to by cultivating a critical attitude, and by enabling them to join technical expertise with humanism, concern for culture with methodological rigour in translation, tradition and modernity, theory and praxis, etc.

Of course there is no easy solution to this challenge, but there are different approaches that can be taken in an attempt to mitigate it, when not to solve it once and for all. And all these possibilities must be explored for this discipline to gradually find the balance it needs.

2 Bio-medical translation in the institutional conglomerate of Translation Studies

This introductory reference to the discussions going on between theory and practice in translation is essential to focus on the aim of this paper. Also, it is necessary now to refer to a second issue that will allow us to approach gradually our main topic, which has to do with the specific interest in specialized translation in the field of medicine and health. That is, to what extent bio-medical translation is the focus of attention – from the perspective of translatology, translation research or merely training – not only within the framework of translation faculties and schools but also in regard to the publishing boom that has come with them.

In this regard, according to Campos Plaza and Ortega Arjonilla (2005), a research boom has taken place in translation schools and faculties especially from the 1990s onwards, which is especially evident through the large number of doctoral theses written, the development of R+D projects, the publication of textbooks, the consolidation of published collections devoted to translatology, and the appearance of specialized journals. This is undoubtedly good news considering the overall data, but to what extent do these PhD theses, projects and journals address translation in the bio-medical field? In this regard, prior to the work by Campos Plaza and Ortega Arjonilla (ibid.), Valero Garcés (2000) carried out a study on publications relating to translation in Spain between 1980 and 1998. Some 3000 books and articles were found, 56 per cent of which were descriptive, with a net predominance of those focused on literary translation and particularly the history of translation, although a growing interest in scientific, technical and legal texts was also detected. This information needs to be brought up to date, and it is likely that in the last 13 years some of the incipient changes then noted have become consolidated, but even so they provide us with a clear orientation about something fundamental: the little interest until very recently in non-literary translation, not only as regards the bio-medical field but scientific translation in general, as well as other specialized types of translation.

In this regard, in a paper published by Gutiérrez Rodilla and Diego Amado (2006), addressing research into medical translation in Spain, we found a rather disappointing situation, since the data corroborated what we had feared before beginning the study: that very little research was being done in topics relating to bio-medical translation and the little that was being carried out – save some honourable exceptions – was not generally taking place in translation faculties, but rather in certain faculties of medicine, and, above all, in the English departments of language and literature faculties, since the topic of study *par excellence* in a substantive part of these works had to do in some way or another with the influence of English on other languages, specifically on Spanish, given that English is nowadays the universal language of science. Nonetheless, it must be said that in the last four or five years of the study the situation was beginning to change, albeit very slowly and timidly.

If the situation is not very promising with respect to research, it is even worse in the fields of publications and teaching, although there are some exceptions, for example, Félix Fernández and Ortega Arjonilla (1998) or the textbook by Puerta López-Cozar and Mauri Más (1995), in the area of publications, and in the field of training, some hopeful initiatives are gradually emerging, such as the Master's Degree in Medical-Health Translation offered at the University Jaume I of Castellón. But these are all the more striking for being the exception and not the rule.

3 The journal *Panace@*

Translation in the health field not being a priority interest, especially at universities, and the publishing sector still awaiting take off, the situation is precarious. In addition, it is not easy to find channels of communication between the world of translation scholarship and the daily task of professional translators. Against this background, ten years ago a journal emerged specializing in language, medicine and translation fundamentally covering the domain of Spanish-based research. As far as we know, there is no similar effort for other language domains or other areas of specialized knowledge. We are referring to *Panace@*, a free-access online journal (<http://www.tremedica.org/panacea.html>), conceived with the clear objective of disseminating information beyond the group from which it emerged. It is not only a pioneer, unique in its kind, but has in the interim reached a high level of quality, as shown by its receiving two very important awards in its short existence: The First Esletra Prize, in 2006, in recognition of its excellent quality and for being a model of professional rigour and generosity; and in 2009 the Medes Prize of the Lilly Foundation for the best publishing initiative.

This high level of quality is guaranteed by the thirty international figures in translation, language and terminology that the editorial board comprises and also by fulfilling most of the criteria for publishing quality defined by the Latindex System. Although *Panace@* was initially conceived as a humble bulletin of medicine and translation, with no aspirations other than quality and rigour in its contents, as its readership and number of collaborators expanded, its organizational structure and aspect were also gradually modified to turn it into an academic journal. Thus, in January 2003 it was formally provided with editorial staff, a technical team and an editorial board, and in June 2004 it began to incorporate abstracts and keywords in Spanish and English, as well as a peer review process. But all of this has been done always in an attempt to maintain a careful balance between theoretical articles and practical contributions. Therefore, although it has adopted, almost by obligation, some of the traits of an academic journal, it has never forgotten its audience, its readership, and what may be of interest to them.

Indeed, the true vocation of *Panace@* is trying to find an honest answer to the question of how to combine theoretical reflection on translation with straightforward translation, because these two worlds are meant to get along and can mutually benefit from the advances being made in each one of them. It is obvious that, even though much of the readership wants the contents to be practical, translators of bio-medical texts – as well as writers, reviewers, editors, etc. – and the translations themselves will notably benefit if before beginning their work they ask themselves certain questions which are deemed fundamental in translatology: Who is the author of the original text? To whom is the original text addressed? What kind of text is it? What textual parameters are going to be important when it comes to understanding and interpreting the text? Will the translator also be responsible for the subsequent revising and editing of the translation or will other people be involved who have a decision-making capacity (reviewer, editor, client…)? To what extent can the translator reformulate the original text? To whom is the translation addressed? Is the addressee of the translation similar to that of the original text? Who commissioned the translation? For what reasons? These and other questions should always come to the fore – irrespective of whether we are talking about translation nowadays or translation fifteen centuries ago – since they will help translators to avoid taking refuge in reductionist approaches which on occasion consider translation from a single linear perspective and deprive it from many nuances which otherwise could have enriched it.

The function of *Panace@* is therefore to serve as a bridge between these two worlds, and more specifically to become a suspension bridge, because unlike regular bridges, which are tough, solid and immovable, the defining characteristic of the suspension bridge is its 'flexibility'. And that is precisely the aim of this journal: to act as a bridge, but with the maximum flexibility and adaptability, fostering interdisciplinarity as much as possible.

3.1 History and data

Panace@ owes its existence to a series of circumstances that coincided, among which the most outstanding was the appearance on the scene of an exemplary forum in the last term of 1999 known as MedTrad. This forum was the result of an initiative of a handful of persons involved in medical translation. Independent and plurinational, with a group of professionals in written communication in the sphere of language and medicine, its objectives were to provide mutual aid in matters of translation, writing and style correction of medical texts in Spanish. *Panace@* appeared in MedTrad the next year, in 2000, but MedTrad was a mere discussion list without legal entity, and, as such, could not maintain the journal nor ensure its future. Thus, towards the end of 2005, the International Association of Translators and Writers in Medicine and Similar Sciences (Asociación Internacional de Traductores y Redactores de Medicina y Ciencias afines), better known by its Spanish acronym, TREMÉDICA, was founded, and among its top priorities was to guarantee the continuity of *Panace@* by raising the necessary financial resources and creating a stable and lasting structure that would ensure continuance. Nowadays, it is TREMÉDICA that finances the publication of *Panace@*, which in turn has become its official publication.

To date, 11 volumes of the journal have been published, distributed in 32 issues, in which a large number of different types of articles devoted to translation, revision or writing in the bio-medical field have come to light, under different sections (see 3.2). It is currently published twice a year, with one regular issue and one monographic issue devoted to a topic deemed of special interest to readers. During the first ten years of its existence, 908 contributions have been published regarding medicine and translation, the vast majority in Spanish, although some have been published in other languages, these being, in order of decreasing importance, English, French, Portuguese and Catalan. According to Munoa and Saladrigas (2010), publications have come from 375 different authors from the following countries and regions: 238 from Spain (a little less than 64 per cent of the authors); 53 (around 14 per cent) from Latin America (specifically, Argentina, Chile, Colombia, Costa Rica, Cuba, Mexico, Peru, Uruguay, Venezuela); 44 (12 per cent) are from the rest of Europe (Germany, Austria, Belgium, France, Italy, Luxembourg, the Netherlands, Poland, Portugal, United Kingdom, Czech Republic, Switzerland, Ukraine); 33 (9 per cent) from other countries (Australia, Brazil, Canada, United States, Hong Kong); and finally, 6 (1 per cent) are from institutions such as Agencia EFE, FECYT, METM, OMS, RAE, and RANM.

3.2 Panace@ sections

Each issue opens with an editorial, normally at the hand of an important figure in the field of language, terminology, lexicography, medicine, or the like. To date there have been 31 editorials, which have dealt with diverse aspects such as the translator and terminology, the representation of scientific vocabulary in dictionaries, the formation of technical terms, translation in the European Commission, health and the word, anglicisms in translation, teaching specialized translation, and the role of Spanish in the dissemination of science, to give some examples.

Following the editorial, we find the 'Terminology and Translation' section, which is surely the most consulted and appreciated by readers: a collection of charts and terminology glossaries regarding different aspects and vital issues in bio-medical translation, which anyone can consult or use in their own work. To date, up to 89 different topics have been addressed in this section, ranging from a glossary of meta-analysis, a glossary of radiotherapy, one on dementias and the 'Glossary of terms, abbreviations and acronyms in Immunology in Three Languages', to the 'English-Spanish Vocabulary of Biochemistry and Molecular Biology', the 'List of English acronyms, abbreviations, and symbols of interest in Paediatric Surgery, Paediatrics, and Neonatology' or the 'Repertory of acronyms, abbreviations, and symbols used in medical texts in Spanish', to the 'Critical Mini-Dictionaries of Doubts' or the Spanish Royal Academy's 'Report on the Term "Gender Violence"'.

In this way, *Panace@* tries to appease a complaint shared by many translators regarding the lack of dissemination of many terminological instruments and materials, because it is often the case that certain bodies and institutions do not make these materials available to the general public, even though they would help to solve some of the thorniest terminology problems. What is curious is that in contrast to this obscuration sometimes practised by certain public institutions, funded by taxpayers, there are private initiatives made by non-profit seeking groups with common interests, who, without any institutional support, disclose the fruit of their efforts.

In any case, what is clear is that useful and extremely helpful things can be done when the right persons are involved and when the final receivers of the materials are taken into account. But it is no less true that despite this being one of the most interesting sections for readers and the most useful for day-to-day translation work, it is difficult to find individuals who are willing to contribute: everyone loves to find a glossary or a terminology chart, but few are willing to craft one of these resources themselves that will then be made available to anyone free of charge through the journal, and occasionally through the TREMÉDICA website itself.

This section is followed by 'Revision and Style', containing, as the name suggests, articles focused specifically on aspects that should be taken into account regarding writing style in the bio-medical field and the revision of translations. This section has published 32 contributions with subjects ranging from theoretical reflections on writing style, the role of the proof-reader or editor, the freedom of the translator, the use of the 'medical gerund', and the myth of brevity in English, to practical advice about proofreading symbols and abbreviations or tricks for improving writing on bio-medical topics, editing of certain textual genres in the health field, guidelines for bibliographical entries, and the presentation of translated original manuscripts for print publication, to computer programmes for writing and translating scientific articles, systems of transliteration, or a defense of translation reports.

Unfortunately, here again, spontaneous contributions to this section are rarely received by the editorial board. Even in cases when they are not spontaneous and have been agreed upon beforehand, some of them end up getting lost along the way. It is odd, then, that precisely the sections that apparently afford the most practical advantage to readers are also those for which it is most difficult to find contributors, as professional translators and practitioners – the ones who most 'consume' these materials – seem to be rather reluctant to create them.

The next section in the journal is 'Forum', and in contrast to the previous two sections it is more theoretical: it contains contributions with the usual structure of a scientific article – abstract, keywords, bibliography, etc. Approximately 200 articles have been published to date, addressing the diverse interests shared by the editors and readers of *Panace@*: language in the bio-medical field as seen from all possible perspectives; translatological research; the language of dissemination; nomenclature; factors that influence the translation process; how new terms are constructed; the influence of English on other languages, from the lexical, semantic, syntactic and typographic perspectives; loan words and their written adaptation; calques and the dangers they entail; internet resources related to language in the bio-medical field; medical prose and how it has changed in the last 50 years; Spanish as a language for medicine, and a long et cetera, including some historical pieces. As pointed out earlier, one issue a year contains articles devoted to a single topic. The last five monographic issues have addressed the following: medical lexicography, teaching scientific translation, translation of clinical assays, computer resources for translation, and finally, publications devoted to language, terminology and translation. Although the articles in this section tend to be more theoretical than those in the previous two sections – and proof of this is that many of the articles are written by professors in Translation or Language and Literature Faculties – many of them make a wholehearted attempt to build the bridges between theory and practice, extracting some kind of practical application from theory.

The main sections are complemented by other sections, such as the so-called 'Brief contributions' (*Entremeses*, literally 'starters') – 235 have appeared so far – which are brief articles on diverse topics: the origin of a term, who used a term for the first time, the spelling difference between two words that are very similar, use of prepositions, short reflections on a very specific topic, and so on.

Another complementary section is 'Biographical Sketches', and may include interviews with persons still living or obituaries of individuals especially connected to the world of specialized language, translation, or terminology. 'Letters to *Panace@*' is another short section, which has so far received 30 letters, most of them addressing something published previously in the journal, although in other cases they are completely spontaneous, not in response to previous articles, but addressing some concern of the author, or a reflection on a controversial issue discussed previously in the forums of TREMÉDICA or Medtrad.

As regards reviews, 110 have been published, mainly dealing with books, although electronic publications and internet resources for translation have also been reviewed. Sixty-eight reviews of meetings and conferences relating to the fundamental topics of the journal have also appeared in this section. Finally, *Panace@* has a small space for literary creation in the section entitled 'Aesculapius' Pencil', where 68 pieces in the form of short stories have been published to add lighter enjoyment to the journal.

On a different note, the look of the journal has not been disregarded and from the first moment the structure of a printed publication was sought, with a particularly attractive layout and colourful illustrations from renowned artists. All this effort has been channelled into providing readers with not only a useful and practical journal – which it is to an extremely large degree – but also one that is pleasant and attractive, in order to ease the task of translators, writers, interpreters and editors in the bio-medical field and to defend Spanish as a language for specialized communication.

In short, in ten years, the modest bulletin that emerged outside the university context and lacked institutional support has managed to bring together a rich, diverse and interesting collection of documental resources about bio-medical translation and writing, whilst at the same time earning the respect of both professional translators and translation scholars.

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New Trends in Translation Studies

In today's globalised society, translation and interpreting are gaining visibility and relevance as a means to foster communication and dialogue in increasingly multicultural and multilingual environments. Practised since time immemorial, both activities have become more complex and multifaceted in recent decades, intersecting with many other disciplines. *New Trends in Translation Studies* is an international series with the main objectives of promoting the scholarly study of translation and interpreting and of functioning as a forum for the translation and interpreting research community.

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