Training the Next Generation of Professionals: St Petersburg School of Conference Interpreting and Translation

Volume II

Edited by
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This is a collection of articles and essays reflecting on the approaches to intensive training of interpreters and translators which may be used in various professional training programmes. It covers both the general principles and specific techniques of translator/interpreter education, and may be found useful by educators and practicing language professionals.

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Foreword

"Of all elements which characterize an individual, from physical appearance to clothing, language is the most obvious".

This quote is neither from Chomsky, nor from Wittgenstein; neither from the renowned Russian professors and linguists Komissarov or Fedorov; but from Amadou Hampâté Bâ, the illustrious Malian writer, ethnologist, translator and diplomat who "graduated from the great university of the Spoken Word taught in the shade of baobab trees", as he put it.

Languages are made of words, be they written or spoken; they lose their standalone meaning when put together in sentences, and begin instead forwarding ideas, arguments with subtle intentions. The psychology behind the words depends on the settings where they are used – regionally, nationally, internationally, in business and technical discussions, in diplomacy and literature.

Words, the cornerstones of languages, the universal tool for communication, are anything but innocent!

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Foreword

In a world where information travels at tremendous speeds and access to general knowledge is instant, a broad education and intellectual agility are seldom regarded as a competitive advantage. Modern societies increasingly rely on subject-matter experts who are proficient in highly specific, narrow fields. In that respect, the professions of translation and interpreting seem to be an exception. What is expected from a translator or interpreter is not only the depth, polish and finesse of purely professional competencies but also the accumulation of a vast mental database of information and experience.

This dual 'depth and breadth' requirement makes the training of future translators and interpreters a daunting, seemingly insurmountable, task. While translation and interpreting schools focus on helping their students to develop and practice their professional technique, they cannot ignore the 'erudition' aspect of training without risking their graduates' future success. For this reason, since its inception in 2008, the St. Petersburg School of Conference Interpreting and Translation (SCIT) has tried to implement a two-dimensional training paradigm that emphasizes extensive general knowledge and intercultural competencies on the one hand and purely professional skills and techniques on the other.

This brochure offers several articles and essays in which SCIT trainers, reflecting on the tricks of their trade, share their theoretical and methodological views and experiences. The topics and ideas presented herein are inspired by the trainers' professional and pedagogical practice, research activities, and cooperation with various universities and international organizations. They are also a product of the ongoing review and exchange with regard to the training curriculum, teaching methods, and best practices in training translators and interpreters for a variety of settings and potential employers.

The articles and essays cover a wide range of topics such as intercultural communication, translatological issues, and methodological approaches to the training of translators and interpreters. This diversity of topics explains why the same concepts are sometimes expressed using different terminology, reflecting the unique perspectives and practices that each author contributes to SCIT's work.

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VORBEREITUNG DER DOLMETSCHER/ÜBERSETZER FÜR UN IM RUSSISCHEN KONTEXT

Einleitung

1. Mit den Vereinten Nationen

Das UN-Memorandum, unter dessen Ägide die Sankt-Petersburger Schule für Übersetzen und Dolmetschen seit 2008 funktioniert, hat ganz besondere Bedingungen für die Dolmetscher/Übersetzerausbildung in der Welt geschaffen. Am wichtigsten aber ist eine neue Ausbildungsideologie, die dieses Dokument geschaffen hat: eine solche, die die allgemeinmenschlichen Werte in den Vordergrund stellt. Im Mittelpunkt dieser Ideenwelt steht nicht nur das höchste Ziel der Vereinten Nationen – dem Wohl der Menschheit zu dienen, sondern auch die Idee der Annäherung des professionellen Umfeldes der UN an die Universitäten, die Veranstaltung eines engen interaktiven Prozesses, der für beide Seiten nützlich ist und der modernen Vorstellung vom Professionalismus entspricht.

Die Zusammenarbeit der Vereinten Nationen mit den Universitäten erweitert die vorigen Vorstellungen vom einheitlichen Bildungsraum, deren Rahmen der Bologna-Prozess umrissen hatte: jetzt sind daran nicht nur Universitäten, sondern auch internationale Organisationen angeschaltet, dabei ist die Liste grundsätzlich offen, und jede neue Organisation fügt etwas wertvolles und einmaliges zur allgemeinen Palette der übersetzerischen Ausbildung hinzu.

Die Annäherung an Konferenzdienste der Vereinten Nationen, sowie gemeinsame Bemühungen um die Vorbereitung der Dolmetscher/Übersetzer haben ein Phänomen klar gemacht, welches den Universitäten bereits im Laufe der vorigen Jahre bekannt wurde aus Kontakten mit beiden Generaldirektionen Dolmetschen und Übersetzen der Europäischen Kommission: In den benannten internationalen

Organisationen haben sich innere Ausbildungsstrukturen und Programme herausgebildet, die auf die Fortbildung der Fachkräfte gezielt sind , auf den Erfahrungsaustausch der prominenten Dolmetscher/Übersetzer mit der jüngeren Generation. Diese inneren Strukturen haben eigene Methodiken produziert, hauptsächlich auf der Basis der universitären Tradition, in der die heutigen Fachkräfte aufgewachsen sind. Der grundlegende Prinzip erscheint aber für die Universitäten nicht ganz üblich: in diesen inneren Strukturen unterrichten Leute, deren Beruf das Dolmetschen (bzw. Übersetzen) ist, und nicht das Unterrichten.

Auf diese Weise entwickelt sich der natürliche Prozess der Überwindung von universitärer Geschlossenheit und Absonderung, des berüchtigten Akademismus, der vielleicht für keinen anderen Beruf so schädlich ist, wie für den des Dolmetschers/Übersetzers.

2. Professionelle Einbettung

In Russland spielt die oben benannte qualitativ neue Etappe in der Ausbildung der jungen Übersetzerschicht eine besondere Rolle. Hier fiel sie in eine Zeit der Gestaltung und des Ausbaus der Dolmetscher- und Übersetzerbranche.

Die Gestaltung dieser Branche prägte sich durch die Entwicklung einer Konkurrenzszene, wo Übersetzerbüros in verschiedenen Regionen Russlands tätig sind, durch die immer wachsende Anzahl der freiberuflichen Übersetzer und Dolmetscher, durch die Gründung einer Reihe von professionellen Verbänden, die den strategischen Pluralismus im Beruf bilden. Neben dem Übersetzerverband Russlands (SPR), der ab Anfang 90er existiert, wurden in den letzten Jahren der Verband „Meister der literarischen Übersetzung“ gegründet, der bekannte Übersetzer literarischer Texte vereinigt hat, und die Nationale Dolmetscher- und Übersetzerliga, zu der meistenteils Simultandolmetscher gehören.

Das Wichtigste aber besteht darin, dass Dolmetscher und Übersetzer Russlands jetzt Notwendigkeit empfunden haben zu kommunizieren, Erfahrungen auszutauschen, brennende Fragen des Berufes zu besprechen. Deshalb scheint es ganz logisch zu sein, dass ein jährliches Brancheforum ins Leben gerufen wurde namens „Translation Forum Russia“. In der Stadt Samara an der Wolga geboren, wanderte es dann im nächsten Jahr nach Jekaterinburg im Ural; im vorigen Jahr fand dieses Forum in Sankt-Petersburg statt, und zwar mit großem Erfolg.

Diese umfangreiche, Hunderte von Übersetzern und Dolmetschern sammelnde Konferenz, besitzt einige grundsätzlich neue Züge, die diese Veranstaltung von vielen üblichen Translationskonferenzen an Universitäten unterscheiden, wenn auch es viele dieser Art in Russland gibt.

Erstens, es gibt hier keine wissenschaftlichen Vorträge; jeder Beitrag ist auf Meinungs- und Erfahrungsaustausch gerichtet und ruft eine fruchtbare Diskussion hervor. Zwei Formate sind besonders gefragt: Training und runde Tische. Jede Veranstaltung wird als Video dokumentiert; nachher werden anhand dieser Aufnahmen CDs mit wertvollen Materialien geformt. Man spricht der Situation gemäß bald Englisch, bald Russisch. Simultandolmetschen, das alle Reden begleitet (auf dem letzten Forum haben das Simul die Absolventen der Sankt-Petersburger Schule für Dolmetschen und Übersetzen gewährleistet), trägt nicht nur zur Erleichterung der Kommunikation bei, sondern dient als eine eigenartige Qualitätsprobe der jungen Dolmetscher und deren Vorstellung vor den Kollegen.

Zweitens, das Forum wird von einer Reihe der Wohltätigkeits- und Aufklärungsaktionen begleitet: im vorigen Jahr war es ein Autorennen Moskau-St.Petersburg mit einem Treffen mit Übersetzern in Welikij Nowgorod und eine Lotterie mit Geschenken von bekannten Übersetzern und Übersetzungsbüros (das ganze Geld wurde für die Operation eines Kindes gespendet).

Drittens, es stehen an der Spitze aller Initiativen junge kreative Vertreter des Berufes, denen es gelingt, nachhaltig den Weg der Branchetoleranz zu gehen: dieses Forum stellt eine unikale Bühne dar, wo alle Probleme der Übersetzung von anscheinend gegenüberstehenden Teilnehmern des Translationsmarktes besprochen werden – Dolmetscher/Übersetzer, einerseits, und Übersetzungsbüros und Agenturen, andererseits.

Und das letzte: es ist ein migrierendes Forum, das von Anfang an die Regionen Russlands in ihre Hände genommen haben, es ist grundsätzlich darauf gezielt, die bisherige zentralistische Tradition aller Berufsinitiativen in Russland zu überwinden, und diese innovative

Qualität zeugt stärker, als alles andere, davon, dass der Gestaltungsvektor der Translationsbranche den zeitgemäßen Werten entspricht.

Das produktive Ambiente des jährlichen Forums hat nämlich die Berufsszene bewogen, sich auf dringendsten Problemen der Branche zu konzentrieren, in erster Linie – auf der Verschaffung von nachhaltigen Mechanismen, welche die Qualität der Übersetzung garantieren könnten. Es wurde klar, dass es keine weitere Erhöhung der Qualität möglich ist ohne Schaffung von Berufsnormen (-Standarts): Branchenormen, Staatsnormen, in der weiteren Perspektive auch Weltnormen für übersetzte und gedolmetschte Texte.

Die Schaffung von solchen Normen wird dazu beibringen, Ausbildungsprogramme für Übersetzer/Dolmetscher zu vervollkommnen, sie sind unentwegt nötig als Grundlage für die Zertifizierung der Übersetzer/Dolmetscher von verschiedenen Kategorien. So war die Meinung, in der alle Teilnehmer einer im März 2012 auf der Basis der Sankt-Petersburger Schule für Dolmetscher und Übersetzer stattgefundenen Diskussion in der Form des runden Tisches, einig gewesen waren; an der Besprechung haben praktizierende Dolmetscher und Übersetzer, Leiter der Übersetzeragenturen, Vertreter der Handelskammer Russlands teilgenommen.

Die Vorbereitung der Dolmetscher/Übersetzer im Rahmen des Memorandums der UN in der Herzen-Universität ist also eng verbunden mit der Entwicklung und dem Zustand der Übersetzungsbranche Russlands in ihrem vollen Umfang, und diese unmittelbare Verbindung erweist sich als unumgänglicher Faktor der erfolgreichen Leistung in der Vorbereitung der Dolmetscher/Übersetzer für UN.

Neue Herausforderungen

Es hat sich in Russland in jüngster Zeit vieles verändert. Breitere und umfangreichere Kontakte mit anderen Ländern und Völkern erfordern perfekt ausgebildete transkulturelle Kräfte: Dolmetscher und Übersetzer. Die Anzahl von Zentren, Fakultäten, Hochschulen in Russland, wo diese Spezialisten ausgebildet werden, ist in den letzten 10-15 Jahren fast hundertmal höher geworden (bis fast auf 300 aufgewachsen!).

Das hilft aber nur begrenzt. Warum ist es so? Warum sieht die heutige Situation manchmal nicht ganz glatt aus? Man kann sofort eine kurze Antwort geben: Die offizielle, formelle Errichtung von Ausbildungsstätten bedeutet noch nicht, dass dort Berufsleute ausgebildet werden.

Brennende Probleme bleiben bestehen. Besonders oft werden heute in Russland folgende genannt:

Es gibt heute in Russland zu wenig Übersetzer bzw. Dolmetscher von hoher Qualität.

Es gibt traditionelle, kulturbedingte Vorstellung, dass nur literarisches Übersetzen und Simultandolmetschen spezielle Ausbildung fordert.

Viele Arbeitgeber sind, wie früher, fest daran überzeugt, dass es dem Übersetzer Fremdsprachenkenntnisse genügen, um gut zu übersetzen.

Es gibt heute in Russland zu wenig professionelle Lehrer im Übersetzen und Dolmetschen.

Es gibt im Moment keine einheitliche, strategisch ausgerichtete System der professionellen Ausbildung.

Die Arbeit des Übersetzers bzw. Dolmetschers wird in Russland niedrig bezahlt und oft als leichte Servicearbeit angesehen.

Die erwähnten Probleme zeugen davon, dass wir dringend die moderne Positionierung dieses Berufes brauchen. Der Weg dazu setzt sich aus Beantwortung von zwei Fragen:

Was gehört heute zum Beruf des Dolmetschers bzw. Übersetzers?

Wie soll die Ausbildung des Dolmetschers bzw. Übersetzers sein?

Unsere moderne Welt ist die Welt der Fachleute, höchste Fachqualität ist gefragt.

Dabei setzen sich die Eigenschaften eines modernen Berufes aus Herausforderungen von verschiedenen Seiten.

1. Nutzer fordern: schnell und richtig übersetzen

Die Erwartungen sehen traditionell aus, aber *schnell* von heute ist nicht *schnell* von gestern. Eine Seite pro Stunde genügt nicht mehr, das ist zu langsam. Folglich soll ein Übersetzer fast so vorgehen, wie ein Dolmetscher, lange und eingehende Vorbereitung ist nicht gefragt.

Die Vorstellung davon, inwieweit eine Übersetzung *richtig* ist, dem Original entspricht, hat sich auch verändert. Früher konnte man vieles einfach nicht machen!

Erstens, war die Technik des Übersetzens geringer entwickelt, viele sprachliche Besonderheiten schienen unübersetzbar zu sein: z.B. Phraseologie, insbesondere idiomatische Wendungen; Dialektismen; Sprachspiel – bis zur Mitte des 20.Jahrhunderts hat man das alles Wort für Wort, wörtlich übersetzt. Heute gibt es Wege und Techniken, die es erlauben, Funktion und Sinn dieser Mittel zu wiedergeben. Folglich soll der Übersetzer die Technik des Übersetzens kennen und einüben, um schnell zu übersetzen.

Zweitens. Wir wissen heute vom Text und vom Übersetzen viel mehr, als früher; alle diese Kenntnisse haben den Begriff Text und die Vorstellung vom Textübersetzen präzisiert und komplizierter gemacht.

1) Es hat sich *Texttheorie* entwickelt, die uns erläutert, wie der Text gebaut ist. Der Begriff *Intertext* hat dazu auch beigetragen. Es erwies sich, dass wir vorher vieles im Text nicht beachtet (folglich – nicht übersetzt!) haben.

2) Seit 70er Jahren haben wir auch *Texttypologie*, die verschiedene im Sprachgebrauch entstandene Texte anordnet, zu Gruppen sortiert; es erwies sich auch, dass es eben der Texttyp ist, welcher die relevanten Besonderheiten der Übersetzung bestimmt.

3) Anfang 90er entsteht die *Texthermeneutik*: das Problem des Textverstehens wird intensiv besprochen, d.h. Wie tief, wie breit, und überhaupt – Wie, auf welchen Wegen verstehen wir den Text? Wenn wir den Text richtig verstehen, können wir ihn nachher richtig übersetzen.

4) *Psycholinguistik*, die sich auch seit 70er entwickelt, thematisiert die Frage: Wie wirkt der Text auf uns? Unter welchen Umständen ist diese Wirkung erfolgreich? Inwieweit sollen wir es beim Übersetzen beachten?

5) *Informationstheorie* dringt in die Sprachforschung Ende 50er ein, bewirkt die Entwicklung der so genannten kommunikativen Linguistik stark, versucht das zu formalisieren, was uns ein Text mitteilt; noch eine wichtige Konsequenz: jetzt, dank der Informationstheorie,

wissen wir, dass die Information nie hundertprozentig übertragbar ist, ganz objektiv, deshalb ist die 100-prozentige Wiedergabe des Ausgangstextes ein Nonsens.

6) *Skopostheorie*: auch in den 70er entstanden, entdeckt die Zweckmäßigkeit der Übersetzung, beweist uns ganz offensichtlich, dass wir funktional vorgehen sollen und zeigt uns zum ersten Mal, dass es um eine besondere Art von Tätigkeit geht.

Also, ein Übersetzer soll moderne Vorstellung vom Textbau, Textanordnung, Textverstehen, Textwirkung haben. Ohnedies erfüllt er die Forderung des heutigen Nutzers nicht. Das magnetische Wort „Skopostheorie“ weist darauf hin, dass der Übersetzer, damit er richtig übersetzt, auch besondere Art von Theorie kennen soll; es wird heute oft „Translationstheorie“ genannt. Kann aber ein Übersetzer seinen Beruf ohne jede Theorie ausüben? Direkt aus der Praxis? Eine Frage, die oft auftaucht; es gibt doch so viele glückliche Beispiele, wenn einer ohne jede Theorie vortrefflich übersetzt. Die Erfahrungen vieler Praktiker zeigen aber, dass jeder Übersetzer hoher Qualität viel Mühe gegeben hat, um Gesetzmäßigkeiten in seinen Handlungen zu finden und dann laut diesen Gesetzen weiter zu handeln – also, er ist gezwungen, seine persönliche Übersetzungstheorie auszuarbeiten. Folglich braucht der Übersetzer die Translationstheorie, um sich den Weg abzukürzen, indem er Verallgemeinerungen aus fremder Erfahrung beachtet und aneignet.

Es gibt auch pragmatische, soziale Gründe, Translationstheorie zu studieren. Hans Hönig in seinem sehr interessanten Buch „Konstruktives Übersetzen“ (1997) stellt die Frage: “Ob der Übersetzer Theorie braucht?“, die er u.a. so zu beantworten sucht:

Ein Übersetzer braucht die Theorie,

um den neuen Herausforderungen gerecht zu werden

um die Position der Laien besser zu verstehen;

um dem Auftraggeber zu erklären, was er von dieser Übersetzung bekommen kann;

um Übersetzungen seiner Kollegen zu evaluieren, einzuschätzen usw (Hönig: 1997).

Die Theorie versteht Hönig nicht als etwas rein abstraktes, hypothetisches, sondern als ein dynamisches System der wissenschaftlichen Vernunft; er stellt die nächste Frage, die wir eigentlich schon berührt haben: Ob die persönliche Erfahrung genügt? Und betont dabei:

Wenn der Übersetzer nur auf persönliche Erfahrung stützt, dann folgt er gewissen dogmatischen Vorschriften, z.B.:

man muss wörtlich übersetzen;

Wörterbuch beweist alles;

der Wortschatz in der Übersetzung soll reich sein, man muss Wiederholungen vermeiden usw.

Das sind alles blinde Regeln, meint Hönig, wenn du dabei keine vernünftige Denkperspektive hast. Du musst einen Plan haben, d.h. strategisch denken.

2. Vernunft fordert strategisches Denken: „Irrgarten im Flug“

Also, ohne Strategie kann die Tätigkeit des Übersetzers nicht erfolgreich sein. Man nennt das heute Makrostrategie. Dazu möchte ich wieder Hans Hönig zitieren:

„Makrostrategie bietet Möglichkeit, aus der Vogelperspektive einen Blick auf diesen Irrgarten zu werfen“, und weiter: „...damit wir immer wissen, wo wir uns gerade befinden und was wir eigentlich tun“ (Hönig 1997: 55)

3. Sozium fordert: flexibel, intelligent, artig sein

Der Beruf des Dolmetschers/Übersetzers genießt heute mehr Ansehen, als früher, es hat sich ein starkes Gefühl im öffentlichen Bewusstsein verfestigt, dass es ohne Dolmetscher/ Übersetzer in vielen Bereichen nicht geht: in Russland, wie gesagt, empfindet man heute ein Defizit der Dolmetscher/Übersetzer: in der Wirtschaft, in der Diplomatie, in der russischen orthodoxen Kirche - überall. Es hat sich dabei etwas sehr wichtiges herausgestellt: der Beruf des Dolmetschers/Übersetzers ist o f f e n e r geworden: erstens deswegen, weil alle Bereiche thematisch komplexer und sozusagen interdisziplinärer geworden sind (wer konnte früher im religiösen Discours auch wirtschaftliche oder ökologische Aspekte erwarten?); zweitens aber deswegen, weil es jetzt freien Markt gibt und freie Übersetzer (freelancer), die vom Thema zu Thema wechseln sollen. All das fordert vom Dolmetscher/Übersetzer hohen Grad von Flexibilität.

Diese Flexibilität bedeutet auch, dass der Dolmetscher/Übersetzer in vielen Bereichen, vielen Themen kompetent sein soll. Man kann aber nicht alles wissen! Diese These wird oft falsch verstanden, deshalb sind hier 3 Bemerkungen nötig:

Der Dolmetscher/Übersetzer soll kreativ denken, nicht nur strategisch – für beides braucht man breiten Hintergrund allgemeiner Kenntnisse und gewisse Erfahrung im abstrakten Denken (als Übung darin kann hier Mathematik dienen, also nicht unmittelbar Translationsheorie oder ähnliche Fächer);

In jedem Thema soll der Dolmetscher/Übersetzer eher wissen, wie das heißt, also – wie das funktioniert; viele Wörter, die zur Oberfläche des Fachwissens gehören; in Bezug auf Inhalte, auf Prozesse und Begriffe kann und soll er Fachleute fragen; also – Fachwissen soll der Dolmetscher/Übersetzer nicht beherrschen, sondern sprachlich kennen; das sage ich auch aus meiner praktischen Erfahrung (Patenttexte, Rechtswissenschaft, Technik, Medizin, DIN-Standarts usw);

Der Dolmetscher/Übersetzer soll das Fachwissen, die spezielle Information nicht langzeitig im Gedächtnis behalten, er kann es einfach nicht; sein professionelles Können soll darin bestehen, dass er die nötige Fachinformation schnell und bewusst sammelt, organisiert und während der Übersetzung anwendet; Fachwörterbücher passen hier kaum, weil da die nötige Information nicht organisiert ist, der Übersetzer soll selbständig sein Thesaurus machen. Also, nicht im Umfang der Kenntnisse, sondern in dieser speziellen Kompetenz der Suche und Bearbeitung der Information besteht die Intelligenz des Übersetzers.

Wenn das Sozium ein Beruf anerkennt, so wird von diesem Beruf auch professionelles Benehmen erwartet. Ich spreche von der Berufsethik des Übersetzers, die bei uns zu sowjetischen Zeiten manchmal sehr spezifisch verstanden wurde - im Rahmen des ideologischen Dienstes, im eigentlichen Sinne des Wortes gab es keine. Man durfte den Text jederzeit verändern bei der Übersetzung, abkürzen, erweitern, es gab überhaupt wenig Vorstellung vom intellektuellen Recht. Deshalb ist es besonders wichtig, heute in Russland den Übersetzer darüber zu informieren, worin seine Pflichten bestehen, wofür er verantwortlich ist, wie er sich verhalten soll - zum Text und zum Auftraggeber.

4. Kultur fordert: tolerant sein, Kulturidentität behalten

Dass jeder Text in einer bestimmten Kultur entstanden ist, wird heute nie bestritten. Das Neue im Beruf besteht darin, dass der Dolmetscher/Übersetzer, welcher immer zwischen Kulturen steht, nicht nur zwei Kulturen tolerieren soll, sondern bei der Übersetzung darauf achten muss, dass der Nutzer in Besonderheiten der Ausgangskultur in allen Hinsichten ausreichend informiert ist (solche Anmerkungen sind im gewissen Sinne aufklärend und belehrend). Dabei behält und ehrt der Dolmetscher/Übersetzer die Kulturidentität des Autors, sowie die Kulturidentität der Nutzer, die er selbst vertritt.

5. Sprache fordert: Entwicklung von 2 (oder mehr) Sprachen beachten

Die Vorstellung darüber, dass der Dolmetscher/Übersetzer nicht nur seine Fremdsprache bzw. Fremdsprachen beherrschen soll, sondern auch seine Muttersprache, ist gar nicht neu. Doch die These braucht gewisse Erläuterungen:

1) Jede Sprache entwickelt sich rasch: Modewörter, Sprachnormen, Textkonventionen – all das soll der Übersetzer verfolgen und beachten. Die Sprache ist nie einmal auf immer gegeben. Beachtung der Entwicklung beider Sprachen gehört zum Beruf.

2) Muttersprache ist dem Menschen von Geburt an gegeben. Doch der Übersetzer braucht seine Muttersprache in einem ganz besonderen Umfang, und in diesem Umfang ist sie ihm von der Natur nicht gegeben. Er soll es können, jede Textsorte in der Muttersprache gestalten, in verschiedenen Textregistern schreiben, Soziolekte seiner Muttersprache kennen.

Wir haben jetzt ziemlich volles Bild des Berufes, das von Herausforderungen unseres Lebens abhängt. Man kann das alles auch als qualitative Aspekte betrachten. Also, was gehört heute zum Beruf des Übersetzers?

I. Moderne Vorstellung vom Textbau, Textanordnung, Textverstehen, Textwirkung haben.

II. Technik des Übersetzens kennen und einüben.

III. Translationstheorie studieren.

IV. Strategie der Übersetzung erarbeiten können.

V. Kreativität vorzeigen.

VI. Mit der Information arbeiten können.

VII. Kulturtoleranz besitzen.

VIII. Den Regeln der Berufsethik folgen.

IX. Fremd- und Muttersprache aktiv beherrschen und deren Entwicklung beachten.

6. Der Lehrer

Wenden wir uns jetzt der peinlichen Frage – jedenfalls ist diese Frage für uns in Russland peinlich: Wer soll und kann das Übersetzen den Studierenden beibringen? Wer soll und darf der Lehrer sein?

Übrigens, ob es unmittelbar nötig ist? Eigentlich kann ein Übersetzer sich selbst erziehen. Es ist ein langer Weg, doch wir kennen viele vorbildhafte Beispiele, wo Übersetzer oder Dolmetscher sich selbst - immer mit Mühe – dazu gebracht haben. Um den Weg abzukürzen, braucht man einen Lehrer. Wer aber ist der Lehrer? Wie soll ein Lehrer sein?

Zum Unterschied von allen schon erwähnten Fragen und Problemen, ist diesem Thema keine einzige Publikation, kein einziges Wort gewidmet. Das Problem besteht aber, und zwar: Manchmal kommt es vor, dass Übersetzen von Lehrern unterrichtet wird, die nie selbst etwas übersetzt haben. Man stößt auch nicht selten auf feste Überzeugung daran, dass die Person, die die Fremdsprache gut beherrscht, auch leicht übersetzen kann und - folglich – auch das Übersetzen unterrichten darf. Aus professioneller Sicht ist es eine absurde Idee. Vergleichen wir:

-Fremdsprachenlehrer lehrt, weil er die Fremdsprache gut beherrscht;

-Mathematiklehrer lehrt, weil er Mathematik gut beherrscht;

-Übersetzungslehrer lehrt, weil / oder obwohl er das Übersetzen... gar nicht kann???

Für diese seltsame Meinung gibt es zwei Ursachen:

Veraltete, schon abgelebte Vorstellung, dass Übersetzungsunterricht lediglich ein Bestandteil des Fremdsprachenunterrichts ist.

Es gibt in manchen Ländern ganz dünne Schicht der professionellen Übersetzer, die im Prinzip unterrichten können – und auch – wollen. Sie reichen einfach nicht aus.

Gerade dieser letzte Umstand macht dieses Problem in Russland peinlich. Es gibt viele, die es mit ruhigem Gewissen tun, und sehr wenige, die eine Erfahrung im Beruf haben und sie übermitteln möchten.

Dabei ist das Bedürfnis in Dolmetschern/Übersetzern in Russland heutzutage riesig.

Was sollen wir tun? Einen Ausweg kenne ich: ein Lehrer, der das Übersetzen zu unterrichten hat, soll sich bemühen, eine Praxis darin zu bekommen, eine Zusatzarbeit finden, um sich Recht zu erkämpfen , seinen Studenten mit voller Überzeugung zu erklären, wie man das im Beruf macht. Er ist verpflichtet , das selbst zu versuchen, das ist seine pädagogische Pflicht.

8. Sprachunterricht und Dolmetschen/Übersetzen: Schwierigkeiten und Grenzen

Dass beide Fächer getrennt werden sollen, wird heute schon selten bestritten. Ich erlaube mir nur, den Leser noch einmal daran zu erinnern, warum es notwendig ist.

Sie sollen getrennt unterrichtet werden, weil diese Fächer – Fremdsprachenerwerb und Übersetzen – verschiedene Ziele haben. Fremdsprachenunterricht hat als Ziel die Beherrschung der Fremdsprache (Sprachkompetenz); im Übersetzungsunterricht tritt die Fremdsprache nur als Instrument auf; um das Übersetzen zu beherrschen (Übersetzungskompetenz). Zumal es um professionelles Übersetzen geht.

Es besteht keine Schwierigkeit, beides zu trennen; Schwierigkeiten beginnen, wenn das Instrument (Fremdsprachenkenntnis) nicht genügend ist, zu schwach ist. Wir sind dann gezwungen, Texte für den Unterricht didaktisch so zu präparieren, damit sie für Schwachkenner passen. Das widerspricht aber dem Prinzip, der, meines Erachtens, im Erlernen des Berufsübersetzens vorherrschen soll: authentische Texte aus der Praxis im Unterricht zu übersetzen.

Die zweite Schwierigkeit besteht darin, dass der verfrühte Übersetzungsunterricht den Fremdsprachenerwerb bremst, weil wir beim Übersetzen obligatorisch zwei Sprachsysteme vergleichen, das stört die Ganzheitlichkeit des neuen Systems der Fremdsprache, welches in den Vorstellungen des Studierenden erst entsteht. Folglich ist der frühe Beginn nicht empfehlenswert.

8. Methodik des Übersetzens/Dolmetschens: gestern und heute

In der modernen Didaktik des Übersetzens/Dolmetschens gibt es viele erfolgreiche Werke, die eine neue Epoche in der Didaktik des Übersetzens/Dolmetschens eröffnet haben: die von Marianne Lederer, Barbara Moser-Mercer, Daniel Gile, Hans Hönig/Paul Kussmaul, Christiane Nord, Ulrich Kautz u.a. Mögliche Fehler von gestern werden hier nicht besprochen, als ob es keine gäbe. Aus praktischer Erfahrung weiß ich aber, dass russische Pädagogen oft an andere, traditionelle Methodiken gewöhnt sind, und dass es (nicht nur in Russland!) eine Palette von Versuchen existiert, die langjährige Traditionen abspiegeln, obwohl diese nicht unmittelbar erfolgreich sind. Manche Ansätze werden dabei nur im Rahmen des Übersetzungsunterrichts entwickelt und beachten den Dolmetschunterricht überhaupt nicht.

I. Grammatisch-systemischer Ansatz:

- Vergleich zweier Sprachsysteme;
- Texttheorie wird nicht angewendet;
- Technik des Übersetzens wird nicht eingeübt;
- Strategie des Übersetzens wird nicht eingeübt;
- Übersetzung wird nicht als Berufstätigkeit betrachtet;

= Erweiterung der Sprachkompetenz

II. Philologisch-textologischer Ansatz:

- Vergleich zweier Sprachsysteme;
- allseitige Sprach- und Textanalyse;
- übersetzungsrelevante Textanalyse wird nicht gemacht;
- Technik des Übersetzens wird nicht eingeübt;
- Strategie des Übersetzens wird nicht eingeübt;
- Übersetzung wird nicht als Berufstätigkeit betrachtet;

= Erweiterung der Sprachkompetenz
Erweiterung der texttheoretischen Kompetenz

III. Berufstechnischer Ansatz:

- allseitige Sprach- und Textanalyse;
- Technik des Übersetzens wird eingeübt (oft als „Schwierigkeiten der Übersetzung“ bezeichnet);

– übersetzungsrelevante Textanalyse wird nicht gemacht;
– Strategie des Übersetzens wird nicht eingeübt;
– Übersetzung wird nicht als Berufstätigkeit betrachtet;

= Erweiterung der Sprachkompetenz

Erweiterung der übersetzerischen Kompetenz ohne Möglichkeit der praktischen Anwendung

IV. Master-class des professionellen Übersetzers:

– allseitige Textanalyse (nur für literarische Übersetzung);
– praktisches Muster von Strategie und Technik des Meisters;
– Übersetzung wird als Kunst betrachtet;

= Erweiterung der übersetzerischen Kompetenz (begrenzt anwendbar)

V. Berufsstrategischer Ansatz: - übersetzungsrelevante Textanalyse; Ü/D

– kognitive Aspekte des Textverstehens haben den Vorrang;
– Technik des Übersetzens wird eingeübt;
– Ü/D wird als Berufstätigkeit betrachtet;

= Erweiterung der Ü/D- Kompetenz

VI. Interpretativer Ansatz: - inhaltsbezogene Textanalyse Ü/D

– Strategie des Übersetzens hat den Vorrang;
– Technik des Übersetzens wird eingeübt;
– Übersetzung wird als Berufstätigkeit betrachtet;

= Erweiterung der kognitiven Kompetenz und der Translationskompetenz

Es ist nicht unser Ziel heute, alle diese Ansätze eingehend kritisch zu analysieren. Ich kann nur kurz sagen, dass die letzten zwei, die zur Gestaltung der professionellen translatorischen Kompetenz führen, nur begrenzt in Russland angewendet werden, und es ist höchste Zeit, sie breiter in der Ausbildung zu verwenden. Erfreulich ist es, dass in den letzten Jahren einige Lehrbücher „der neuen Generation“ entstanden sind, die den berufsstrategischen und den interpretativen Ansatz vertreten (Ковалевский, Новикова, Махортова 2004; Цатурова/Каширина 2008; Вербицкая, Беляева, Быстрицкая 2008 usw.).

Wichtig ist dabei, dass didaktische Werke mit neuer Sicht nicht nur in Moskau und Sankt-Petersburg, sondern auch in anderen Regionen des weiten Russlands verfasst werden. Als starke regionale methodische Zentren sollen hier folgende erwähnt werden: Archangelsk, Barnaul, Jekaterinburg, Kaliningrad, Krassnojarsk, Magadan, Omsk, Perm, Taganrog, Woronesh, Wolgograd.

Facit

Russland braucht viele hochqualifizierte Übersetzer und Dolmetscher. Das lässt sich in Bezug auf das ganze Russland sagen, wo in großen und kleinen Städten mehr und mehr wichtige internationale Veranstaltungen durchgeführt werden, wo die Wirtschaft sich rasch entwickelt und immer mehr in die globale Wirtschaft eingegliedert wird. Man kann nun Hoffnung hegen, dass russische Hochschulen den Herausforderungen der Moderne in der Ausbildung der Übersetzer und Dolmetscher gerecht werden, dass sie, erstens, reiche Traditionen der berühmten russischen Übersetzerschule entwickeln und erweitern (die früher nur als starke Schule der literarischen Übersetzung bekannt war, und jetzt alle Gründe hat, unseren so wichtigen Beruf hoch zu positionieren!); zweitens aber auch Traditionen des Dolmetschens, die in oben beschriebenen Institutionen in Moskau präsentiert waren (MSLU, UN-Kursen usw.), verbreiten und modernisieren.

Übersetzer und Dolmetscher machen unsere Welt reicher und einheitlicher. Sie verhelfen dabei, feine Verbindungen zwischen ihren Teilen zu gestalten und unsere Welt in einen nachhaltigen Organismus zu verwandeln. Die Verständnis dessen macht den Weg zur Vervollkommnung im Bereich der Ausbildung der Dolmetscher und Übersetzer breiter.

Zumal die globale Politik der Multilingualität jede Sprache in interkulturellen Kontakten unterstützt und stärkt.

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Dr. Angelique Antonova

THE PROFESSIONAL ENVIRONMENT AT THE SCHOOL OF INTERPRETING AND TRANSLATION

Interpretation and translation, highly demanding professions intellectually, require that their practitioner demonstrate certain specific character traits, foremost among which is curiosity – an eagerness to learn continuously, to acquire new information, and to improve the mastery of both one's mother tongue and foreign languages. These are the traits that a professional school, if it aspires to be successful, should develop in its students, encourage in its trainers, and take into account when planning its curriculum and various activities throughout the academic year.

This paper attempts to provide an insight into the ways a professional environment is achieved at Herzen University's St. Petersburg School of Conference Interpreting & Translation.

First of all, it is created by its trainers, who are all freelance interpreters/translators with well-established reputations in the market, including experience at international organizations (many have passed UN and EU tests for freelancers). The 'professionals for professionals' requirement is indispensable, because only a craftsman can produce worthy disciples. To impart any kind of skill, one should possess it, and the skills of interpretation and translation are no exceptions.

At the same time, the unique environment of a professional school makes it possible to invite language professionals from diverse institutions, including international organizations, with their specific institutional cultures and mediation practices. Actually, this diversity is a boon to the program: it offers broader exposure and requires practical flexibility. Moreover, it provides graduates with greater career opportunities, a crucial benefit in a globalized world. The difficult part is to fit pedagogical-assistance providers into the various stages of training: thorough planning is required to make the most of the institutional pedagogical assistance at each stage of the training process. The academic freedom, and the diversity of the trainers' methods, are precious advantages that make a professional school different from the usually rigid programs of traditional college-type education.

Indeed, the course leaders should also belong to the profession – otherwise, their ship will be lost in the ocean of different programs that teach interpretation and translation, and their offering will not remain competitive. Professional interpreters and translators acknowledge only personal achievements and reputation.

It is important to provide students with self-training opportunities, allocating space at the School and time in the schedule for their group work and individual study using the School equipment. This will help them learn how to work together. At the same time, it contributes to the professional environment at the School, making it a meeting place for students and graduates, which is highly beneficial when organizing joint activities and events. It also helps establish a fraternity that is able to assist graduates throughout their professional life.

An unquenchable curiosity to learn more about the world is a prerequisite for a would-be interpreter or translator, and it must be carefully cultivated at the School. An interpreter or translator is an erudite who may not have exhaustive knowledge in many spheres but must know a little about everything, with a deeper understanding of a few specific areas. The School must encourage such curiosity in its students. To that end, we invite distinguished scholars and experts to the School to meet and address the students.

We encourage our students to go to theaters and museums, and we even organize visits to places of interest they may not immediately think of on their own (for instance, a marine, artillery, ethnographic, or secret service museum, arranging meetings with outstanding specialists in a particular field, or guided tours).

Meetings with eminent diplomats, politicians and public figures, as well as with professional interpreters working on a higher level, also contribute greatly to the shaping of future language mediators. Graduates must know diplomatic protocol: unless a sense of what conforms to international etiquette becomes second nature to them, inadvertent mistakes are inevitable. That can only be learned from real-life experiences, 'from the horse's mouth', and stories of international communication as told by those who clearly participate in it are instrumental. The gravity of geopolitical laws, the everyday operation of which may seemingly elude common understanding, is made keenly palpable. Communication is greatly impacted when a high degree of responsibility for the message being sent across falls upon the interpreter or translator, who, in order to contribute to bilateral or multilateral understanding, must follow a strict code of conduct that restricts the latitude of maneuver.

The school must become an attractive place not only for the students and graduates, but for the trainers as well. The professional environment should be beneficial for all parties to the training process. Only in that case will the freelance interpreters and translators teaching at the School grow loyal to it, and start investing their sizeable creative energy in its environment.

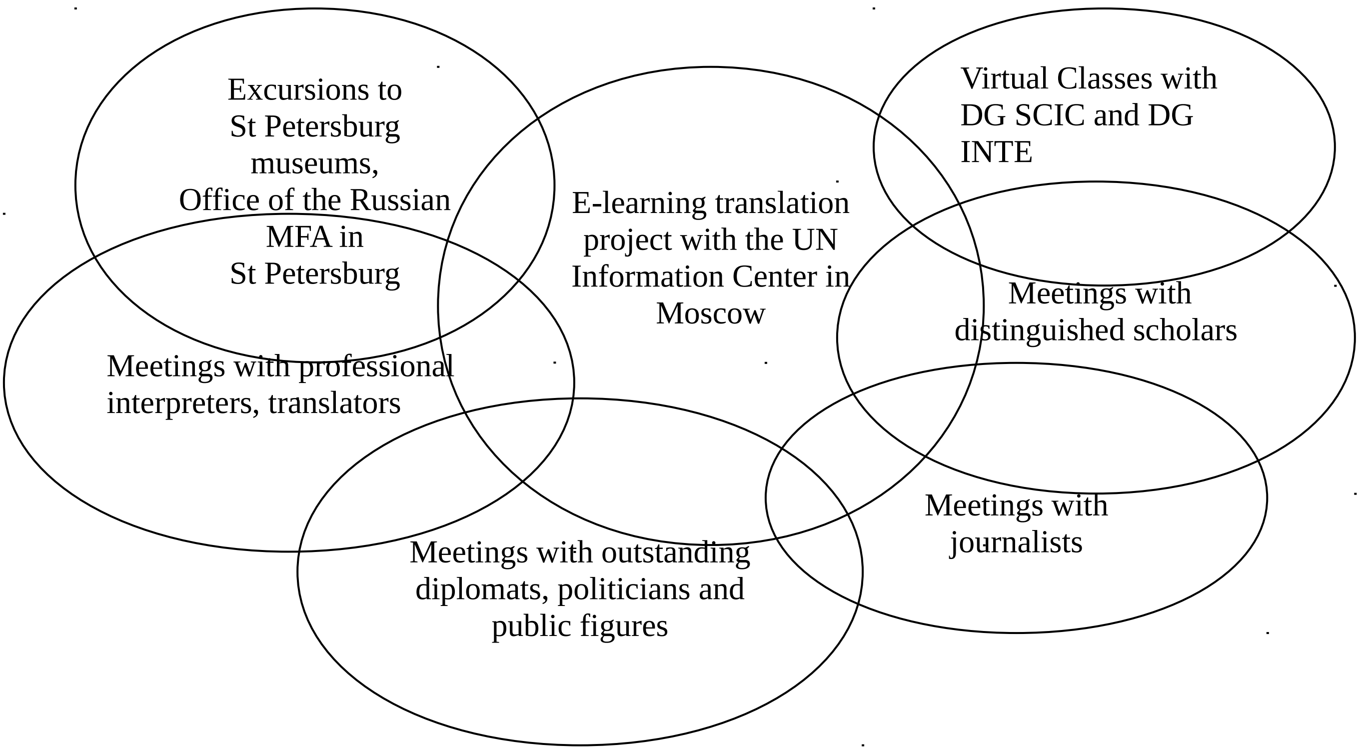
Training-for-trainers seminars organized by the DG SCIC of the European Commission, the School's partner, and attended by all its trainers, as well as joint thematic skills-upgrading workshops held on the School's premises, such as 'The Legislative Process in the Russian Federation', 'The Russian Economy and Globalization' or 'Russia as a Resource-Based Economy', contribute a lot to the idea of continuous learning. Such workshops have been a useful tool for updating the knowledge of a subject matter and increasing the exposure to the evolving Russian language.

The School's relations with international organizations bring a lot not only to the trainees, but to the trainers themselves. Full-time trainers attend classes taught by visiting ones, and learn different institutional approaches. Visiting trainers attend faculty gatherings where they can share their experience of working in a UN/EC/EP/MFA environment, and practical ways of adapting their institutional experience for teaching methods. Not only do these two types of participation – mutual attendance and faculty gatherings – help the School become more oriented towards the needs and requirements of major employers, they represent an interactive competency-sharing model that is enriching and rewarding for both the partner institutions and the School.

Those of the School's trainers who choose to take tests for freelancing at the UN, EC, and EP linguistic services may improve their professional performance by working for these institutions as invited interpreters/translators and applying the acquired experience for the benefit of their trainees.

This virtuous circle of cross-fertilization contributes greatly to the creation of a professional environment within the School and significantly increases the motivation and professional competencies of trainees, trainers, and visiting interpreters and translators alike.

The School's Professional Environment



William Hackett-Jones

NON-NATIVE TRANSLATION, AND OTHER GHOULISH TALES FROM THE CRYPT

"Wrap a small idea in many words and you will succeed in academia."
Roy H. Williams

Miracles & Espionage

Having a propensity to verbosity, a number of small, utterly unproven ideas, and a rather slim academic record, I'm clearly in danger of succeeding in academia[1]; however, in order to avoid an outcome like that, I'll try to be brief.

I have long held the belief that our trade has much in common with espionage[2] – you buy both services, because you have no idea what is really going on; but worse still, you have no way of judging the quality of the services in advance, and seldom even upon delivery. It is only afterwards that you find out that a job was masterfully executed; or that it ended in disaster, with a shootout at the Paraguayan embassy and a car chase all the way across the Andes.

As such, we in the language services business are asking our clients to place their complete confidence in us, to trust that we know what we're doing, and that their reputation will only benefit from working with us. And that with what is, in Russia, a very immature, unregulated market, which lacks an authoritative industry body to set standards. It's a miracle anyone bothers buying language services here at all.

Fortunately for our students, miracles do happen, and there is a growing need for quality language services. My task is to teach Russian students how to translate into English. In one semester. Clearly an impossible task, and in complete contradiction to all the standards we hold dear at Eclectic Translations, my other place of work. So I agreed immediately.

[1] There's a small idea if ever I saw one
[2] Small idea

The simple fact is that getting documents translated into English by a native speaker will cost around three times more than it would cost if you used a native Russian speaker to do it.[3] As such, there is and will be for a long time yet, a market for non-native translation. “Might as well teach them how to do it properly” was my thinking. I decided to analyse the system we had built at Eclectic over three years of work, and see what could be copied.

The TEP System

Core to all of our work at Eclectic is the concept of TEP – Translation, Editing, Proofing. Each and every file goes through the three stages, irrespective of whether the client wants “... just a rough draft, you know, so we can get the gist.” No, if it leaves our office, it leaves as the best translation it can be. This process is not new and I don’t claim to have invented it; but we are nevertheless unique (in Russia at least) in sticking to such a laborious ‘filtration system’. I can only imagine this is due to the fact that everyone else competes on price, whereas we just strive to do the best job we can, price be damned.

So I set about teaching the kids how to work with the TEP system, on the understanding that if they will sell their services translating into a non-native language in future, they will do it using this system.

Each stage is undertaken by a native speaker of the target language. The first two stages, translation and editing, are performed by people who specialize in the area of the subject matter. The translator is naturally, the best we can find, a specialist in the specific subject matter. This may mean that no one translator earns a fortune from us in a month, but it does mean that each of them gets to do the work to the best of their ability, in the most time efficient manner. The editor needs to be a very specific type of person, for it is their job to be checking the accuracy of the translation – both against the original text, and against the reference materials, style guides, or glossaries we may have for the particular client. It is very much a research job: all personal names, proper names, company names, job titles, and event names should be checked on Google, against the client company website, and again corroborated in a third place (LinkedIn for names and job titles, etc.). It is difficult, tedious work, requiring a decent knowledge of Google Fu (like Kung Fu, only

[3] 7–10 US cents per word, vs. 2–4 US cents per word, at current averages

online), and a substantial base in wordnerdery©. The final stage is performed by a person whose knowledge of the source language is better still than the previous two; whose grasp of style in their own language is powerful – so much so, that they are confident in modifying the word order, sentence structure, or other fundamental elements of the translation, so that it reads beautifully in its new language.

That, in essence, is the system we employ, which I am now teaching to the students of the school. They learn to translate for themselves, edit each other, and are proofread by me in class (with much haranguing, I can assure). They also learn the role of the project manager, with a view to them in future being a blend of the project manager and the translator. That way, they can get clients, form themselves a team of sympathetic professionals who are native speakers of the target language, do the translation themselves, and know what to expect from the editor and the proofreader they hire.

In my view, if one is going to engage in non-native translation on a professional basis, this is the only way to be in with a chance of making it work.[4]

Ravshan & Jamshut, Geniuses, and Exceptions.

However, there are exceptions to this:

- Writing in a non-native language, using your own voice
- Being a genius
- Internal corporate communications

One of my tasks at the school includes proofreading the papers of my colleagues for this publication. The first exception is proven by the dearth of corrections I have to make when proofing my colleagues' work. My conclusion is obvious enough: while translating into a non-native language, one's natural style is compromised by the form of the source document, this is not the case when writing one's own work in a non-native language. As such, one's natural feel for the language can come through, and the phrasal nature of the English language means one can pull it off remarkably well. Errors encountered include a few articles, the occasional bit of syntax (commas, mostly), modals, and the occasional tense. But on the whole, these errors are only remarkable for their scarcity.

[4] I should emphasise once again that Eclectic does not engage in this; we only use native speakers of the target language, always and forever. I am merely proposing this as a potential solution for the committed purveyor of non-native wares.

The second exception is admittedly flippant, but over the years in business, three native Russians have been encountered who could satisfactorily translate into English at the highest levels. But three out of the hundreds we have dealt with are not a suitably voluminous body upon which to base a business strategy.

And thirdly, non-native translation is acceptable for internal corporate communications – so long as they remain internal. There have been a number of cases of our clients giving us formerly internal documents which have been 'translated', for us to polish up. This is when I bring out Ravshan and Jamshut,[5] and typically that is the end of that preposterous idea.

Articles

Feared and hated in equal measure by non-native speakers of English, article errors are doubtless responsible for more arrests of spies than all other language errors combined. So far, they have also proven beyond my abilities to teach to a satisfactory degree. However, I am working on a module, preliminarily entitled Articles 101,[6] which will focus on the students' intuitive feeling for what article to use. Notes made during lessons seem to indicate that, due to this generation's huge access to up-to-date materials generated by native speakers (media, film, music, blogs, etc.), their feeling for the use of articles is far greater than their theoretical knowledge of the rules of their use can ever be. The course and subsequent test will use this theory as their basis, and we'll see where it lands us.

In conclusion I should note that the course is still in its infancy, and is open to input from other instructors, whether of the School or otherwise.

[5] Ravshan and Jamshut are two characters from the TNT comedy sketch programme Nasha Rasha. They are 'guest labourers' in Moscow, whose hold on the Russian language is poor, to say the least. When their speech is used as an example of how an English text sounds when translated by a particularly inept non-native speaker, clients usually cotton on to the problem at hand quite quickly

[6] Not being American, I am not privy to what this whole 101 business is about, but it sounds just the ticket

Dr. Viktor V. Kabakchi

**FROM RUSSIAN TO ENGLISH:
FROM DEKULAKIZATION TO
LONDONGRAD**

Introduction

It is a well known fact that words pass easily from one language to another, and no other language receives so many foreign words as English. The emergence of English as the leading language has resulted in its multilingualization. Globalization made it necessary for all nations to master international, therefore intercultural, communication. Trying to reach for a wider audience all countries have started to resort to international languages (primarily to English, but also to French, Spanish, and German) in order to promote their cultures. The application of a language to a foreign culture by necessity requires certain adaptations of the language. In fact, this type of communication results in the formation of a specialized variety of the language: Foreign-Culture-Oriented (FCO) Language. Naturally we are primarily interested in Global English applied to Russian culture, i.e. Russian-Culture-Oriented English (RCO English).

Cultural reorientation of a language is the result of its ‘**functional duality**’: the language, although primarily oriented towards its ‘own’ (‘**internal**’) culture by necessity is also used in application to foreign (‘**external**’) cultures, gradually accumulating all the necessary verbal means for it (Kabakchi 1998, 9). We call the linguistic discipline devoted to the study of the language in its **secondary cultural orientation** towards a foreign culture ‘**interlinguoculturology’** (ILCology, for short).

Types of Russian-Culture-Oriented English Texts

Our research, which started in the early 1980s, has shown that the FCO Language by necessity accumulates specific lexis, *xenonyms* (fr. Greek ‘xenos’, ‘strange’, ‘foreign’) used in reference to the foreign culture thus described. Xenonyms regularly appear in texts of various genres: academic publications, popular travel notes, publicity, and fiction. It proves the words of the editor of the OED: “The English vocabulary is now federated rather than centralized. No one person’s English is all English, but each English speaker is to some extent ‘multilingual’ within English. We are competent in varieties of English in which we do not perform.” (Weiner, 501). Naturally, Russian-culture xenonyms constitute a part of the layer of xenonyms too.

Here are some extracts from English-language descriptions of Russian culture. For instance, in an academic article:

> Chancellery officials, too, came to have their occupations and rank inscribed on gravestones. For example, during work within the Georgievskii monastery near Moscow workers uncovered a stone remembering the 1605 death of a clerk (*pod’yachei*) of the Kazan’ Chancellery, and a seventeenth-century memorial from Pskov remembers state secretary (*d’yak*) Grigorei Popinskoi, one of the many *d’yaki* immortalized in epitaphs. Other burial inscriptions remember persons with special duties and honor in the sovereign’s own household. At least two gravestones survive to honor the memory of the Kirillov family, several of whose most esteemed members held the rank of “Sovereign’s gardener” (*gosudarev sadovnik*). (Kaiser, 446-447)

An extract from the notes of a traveler:

> There were three principle sorts of conveyance: the ***telega***, a springless, one-horse cart, which had a leather hood and curtain for bad weather; the ***kibitka***, which was similarly equipped but could also be converted into a horse-drawn sleigh; and the ***tarantass***, a sort of hooded and seatless basket about seven feet long ... The ***tarantass*** was drawn by a ***troika***, a team of three shaggy Siberian horses. ... the ***tarantass*** was the most popular. Both ***kibitkas*** and ***tarantass*** could be bought or hired in Perm ... All these sorts of vehicles were driven by a

yamshchik (driver) who was invariably at least partially drunk. (Newby, 77)

Modern guides on foreign countries sometimes include most unusual texts:

Word of the Month: *Kulich*

A *kulich* is a traditional Russian Easter cake made from fruit, almonds and raisins. It is usually made several days before Easter so that all the ingredients get a good soaking in rum and saffron. When the cake is decorated, the initials *XB* can be written in icing on the sides. *XB* are the Russians initials KhV for *Khristos Voskres*, (Christ is Risen). Many Orthodox people go to the church on Saturday with their *kulich* to get them blessed and made holy. (*SPbIYP* Apr 2008:12)

Trying to achieve objective results, we decided that only ‘authentic’ (original, not in translation) texts, preferably written by native speakers, ought to be used as the source of our research. Therefore a file of over 4,000 citations from original texts describing Russian culture formed the corpus of the research: more than a hundred books, including such fundamental works as *The Cambridge Encyclopedia of Russia* (1982; 2nd ed. 1994, 604 p.), the result of joint efforts of over a hundred authors under a single editorship. We looked through numerous newspapers and magazines (*Time*, *The Times*, *Newsweek*, *National Geographic*, *The Christian Science Monitor*, *The Moscow Times*, *The St Petersburg Times*, etc.). Twenty six dictionaries, including general purpose dictionaries (OED, RHD, W3, WNW, and smaller ones), dictionaries of foreign words and phrases, dictionaries of new words as well as specialized dictionaries of Russian cultural terminology were used to check the appearance of Russian-culture xenonyms (specific elements of foreign cultures) in this type of communication. At least ten dictionaries were examined page-to-page in search of such xenonyms. The result was *The Dictionary of Russia* (2002): a compilation of about 2500 Russian xenonyms, the presence of which in the English language was checked in the abovementioned dictionaries.

Are xenonyms legitimate words?

The legitimacy of xenonyms as an integral part of the vocabulary can be proved by the presence of such words in the general purpose dictionaries of the English language. It is a well known fact that dictionaries register only those lexis which appear a certain number of times in the corpus of the texts forming the base of the dictionary.

While checking Russian xenonyms which regularly appear in our corpus in the OED we discovered that the first citations with such words which for the first time appeared only in the second edition of the OED (1989) in many cases go as far back as the publication of the first edition (1928). In the examples supplied below the date of the first citation is given in parentheses: ataman (1835); balaclava (1881); balalaika (1788); blin (1889); doukhobor (1876); duma (1870); omul (1884). In fact, "balalaika" was first registered in 1788, which means that this Russian loan had been waiting to be registered over two centuries. (Kabakchi 1998, 39)

The *Washington Post* article 'Czars'

It is particularly revealing to see Russian xenonyms beyond the habitual context of Russian culture. The *Washington Post* published an article under the title '*Czars*' on October 23, 2009, which opened with the following sentence:

> *October revolutions just ain't what they used to be.*
>
> It was 92 years, almost to the day, since the **Bolsheviks** stormed the **Winter Palace**. Sens. Joe Lieberman (I-Conn.) and Susan Collins (R-Maine), as fine a duo as **Lenin** and **Trotsky**, presided over the Senate Homeland Security and Governmental Affairs Committee, which for a couple of hours Thursday morning seemed more like the **Council of People's Commissars**.

It is obvious that the issue discussed is US politics and Russian xenonyms are simply used as metaphors to criticize the appearance in President Obama's administration of too many czars chosen by Democrats. The meaning of the word 'czar' is local and has nothing to do with Russian politics:

> [WNW **czar**] *American English* any person having great or unlimited power; autocrat (the President’s energy czar). <>

The author compares “the Senate Homeland Security and Governmental Affairs Committee” with Russia’s *duma*:

… Chairman Lieberman said after his **duma** was gaveled to order.

29 various Russianisms are used in the article: Bolsheviks (2) <> Winter Palace <> Lenin <> Trotsky <> Council of People's Commissars <> czars (17) <> Romanov <> Russia + <> Nicholas II <> duma <> anti-czarist <> Yekaterinburg. In fact, once the word “czar” is used in its original meaning:

> Recognizing a chance for shtick, Lieberman described a scene from "Fiddler on the Roof" when one of the townsfolk asks the rabbi if there is a prayer for the **czar**. "The rabbi answers, 'Yes, my son, there is. It is: God bless and keep the **czar** -- far away from us.' May I paraphrase that prayer this morning: God bless and keep the title 'czar' forevermore away from the American government.

In other words xenonyms are a part, if only a peripheral one, of the vocabulary of English which is becoming more and more cosmopolitan including xenonyms of various cultures:

> Jerusalem, Mecca, Rome, Moscow – all are places of pilgrimage, whether the faithful come to pray at the Wailing Wall, circle the *kaaba,* be blessed by the Pope, or file past Lenin’s embalmed body in the great mausoleum on Red Square. (Fodor 1989, 131)

Naturalization of xenonyms – affixation

Once as a part of the Foreign-Culture-Oriented English domain, xenonyms develop in accordance with the laws of English. They receive affixes and give life to new words. These affixes are so familiar that new formations are taken for granted so long as xenonyms are already familiar:

-an: Kievan <> Tolstoyan (DR) <> Drevlians (DR) <>

-ana (‘things associated with’): Tolstoyana (Nabokov 1990 *Pnin* 415) <>

-dom: tsardom (DR)

-esque Gogolesque <> Pushkinesque <>

> The second [masterpiece] was his dazzling Gogolesque fantasy, *Master i Margarita* (*The Master and Margarita*). (EncBr)

-ian: Gogolian (DR) <> Chekhovian (DR) <> Leskovian (Nabokov *Pnin* 378).

> The “English” park that separated our house from the hayfields was an extensive and elaborate affair with labyrinthine paths, **Turgenevian** benches, and imported oaks among the endemic firs and birches. (Nabokov, 135)

Some affixes are used seldom. For example, **-id** appears in the derivative of the word “Rurik” in reference to the dynasty of the first rulers of ancient Rus’ («Рюриковичи»):

> From the beginning of the Tatar period, the **Rurikid** princes displayed much disunity. (EncBr)

The Roman suffix **–ina** which forms ‘feminine names and titles’, is used in the xenonym ‘tsarina’, alongside a rarer variant ‘tsaritsa’.

The suffix **–ism** is so frequently used that it needs no comment. The list of the corresponding xenonyms is endless: Decembrism, Karamazovism, Tolstoyism, Leninism, Brezhnevism.

Sometimes affixation produces nonsense words, but these are also helpful, serving a stylistic function:

> The translation of the *Philokalia*, a collection of Greek monastic texts, into Old Slavic by the *starets* Paissy Velitchkovsky (1722-94) contributed to a revival of *starchestvo* ("**staretsism**")... (EncBr)

The suffix ‘**-ist**’ is also highly productive (Decembrist, Leninist, Stalinist, etc.):

> Rodchenko led a wing of artists in the **Constructivist** movement – the **Productivist** group – who wanted to forge closer ties between the arts and industry… (EncBr)

As the fund of affixes in English is not so rich as in Russian, sometimes the same affix covers the function of two Russian affixes. This is the case of the xenonym Octobrists which first appeared in the beginning of the 20th century in the meaning «октябристы», members of a party of that period, and later was used in reference to «(юные) октябрята», members of a Soviet children organization (a sort of Soviet Scouts), cf.:

> … Stolypin did obtain the cooperation of the party of the moderate right (the Octobrists) … (EncBr)

> All the children of Grades 1, 2 and 3 were Octobrists. (Smith E., 114)

The suffix ‘**-ite**’ is regularly used to form xenonyms with the meaning ‘adherent: follower’ – Muscovite, Trotskyite, Brezhnevite (EncBr), sometimes parallel to the suffix ‘**-ist**’. Thus the author of the book *Black Earth* prefers the xenonym Trotskyist (Meier 2004: 2007), although the more familiar variant is Trotskyite:

> [Bukharin] was secretly arrested in January 1937 and was expelled from the Communist Party for being a "Trotskyite." (EncBr)

The suffixes ‘-ize’ and ‘-ization’ are most productive too:

-ize: Leninized Russia (Nabokov *Pnin* 375) <> Muscovitize (Figes 201) <>

-ization: collectivization (EncBr) <> ‘Chechenization’ (Jack 121) <>

The Russian idionym «славянофил» has two versions in English. One xenonym is formed by means of the suffix ‘-phile’ – ‘Slavophile’, while another variant is a slightly Russified version of it: Slavophil, cf.:

> The celebrated controversy between Slavophiles and “Westernizers” in the 1840s is but one episode in a long struggle. (Billington, x)

> Counter to these traditions ran the ideas of the ‘Slavophils’ ... (CamEnc 1982: 100)

Naturally, prefixes are also used. In the article ‘Czars’ it is the prefix ‘anti-’: ‘anti-czarist’. More examples:

cis-: Cisbaikalia (EncBr)

de-: de-Stalinization (EncBr) <> dekulakization (EncBr) <>

It is worthwhile noting that in the last case we have a combined affixation – **de**kulak**ization**, and affixes are attached to the root borrowed from Russian:

> At the end of 1929 a campaign to "liquidate the kulaks as a class" ("**dekulakization**") was launched by the government. (EncBr)

The combining form ‘**pseudo-**’ is rarely used: we have only one example – **Pseudodemetrius** (the more usual version is False Dmitry):

He came from Poland (the first Pseudodemetrius, 1605-06). (Wittram, jn: DR)

The prefix ‘**trans-**’ is used to form Russian place names**:** Trans-Caucasian <> Trans-Dnestrian <> Trans-Siberian (EncBr)

‘Sophisticated’ formations are mostly used stylistically, but they also imitate native models:

It had taken a very **un-glasnost-like** 18 days to admit … (Kokker, 17)

… the **Chekist-in-Chief** tossed the Bushists a lifeline … (*SPb Times* 29.06.2004)

Sometimes affixation is combined with descriptive xenonyms:

In the Soviet Union it is possible to buy a *pel’mennitsa*, a ***pel'meni*-maker**. (Craig, 56)

Russian morphemes are sometimes used stylistically to form hybrid neologisms. Obviously the author considers such neologisms impressive because they include such formations into the titles of their books:

Marshall I. Goldman. ***Petro**state: Putin, Power, and the New Russia*, Oxford University Press, May 2008.

Hollingsworth M., Lansley St. *London**grad.** From Russia With Cash. The Inside Story of the Oligarchs*, 2009.

Blends are also, although sparingly, used in Russian-Culture-Oriented English. Thus the numerous airlines which appeared after the disintegration of the Soviet Union were (and still are) jokingly referred to as ‘babyflots’ where the morpheme ‘-flot’ is taken from the familiar xenonym of the Soviet period ‘Aeroflot’:

… a bunch of smaller regional airlines (often called “babyflots”) … (*Fodor* 2002, xiii) <> also: *Meier*, 238 <>

Wikipedia has combined two words – ‘*siloviki*’ and ‘oligarchs’, the result is ‘**silogarchs**’ (**Wikipedia** Putinism).

Writers are very inventive in this verbal game:

[Cherney was asked] whether Russia was closer to ‘Capitalism or KGBtalism?’ (Hollingsworth & Lansley, 320)

Borrowing Russian affixes.

Languages seldom borrow affixes. Even when some affix already appears in several xenonyms and becomes noticeable:

> **-ik**: There were four of us in the rattling Soviet Army jeep, known endearingly as a UAZik, pronounced *wahzik*, in the common parlance. (Meier, 57)

Authors frequently feel the necessity to borrow the suffix «-щина»:

> The period from 1946 until the death of Stalin in 1953 was one of severe repression known as the *zhdanovshchina*, or Zhdanovism. (EncBr)

The Russian suffix is immediately supported by the familiar '-ism' because this Russian suffix is unknown to the wider readership and needs explanation:

> The influence of Zhdanov was so dominant that the post-war period became known as the *Zhdanovshchina* ('Zhdanov's reign'). (Figes 503)

However, this Russian suffix is so full of cultural connotations, that authors frequently resort to borrowing:

> [Biron] exercised extraordinary influence over Russian affairs during a period that became known as Bironovshchina. (EncBr)

> When terror was loose, even the victims tended to speak of it as the creation of an underling: *Yezhovshchina* in the thirties, *Zhdanovshchina* in the forties. (Billington, 542)

It would have been inappropriate, for instance, to anglicize the title of M. Mussorgsky's opera, so the title is traditionally borrowed:

> Left very much alone, Mussorgsky began to drink to excess, although the composition of the opera *Khovanshchina* perhaps offered some distraction (left unfinished at his death, this opera was completed by Rimsky-Korsakov). (EncBr)

However, one Russian suffix has entered the club of English affixes, it is the suffix '-nik'. It first entered English through Yiddish in the middle of the 20th century (OED 1945), was not particularly productive, and formed words with a meaning similar to its Russian relation. These words usually belonged to slang, for instance 'noodnik', 'no-goodnik':

He falls in love with Rachael, a girl of Polish descent, but accept such a no-goodnik as a chaussen (son-in-law) her father will not. (V. Dognam, *Morning Star*, 28.10.1974).

The situation changed in October 1957 when the launch of Sputnik 1 shocked the West. The fact that the English language had the exact counterpart, 'satellite' was overlooked, the Russian word was borrowed and used even as a verb (Kabakchi 1985, 1990).

As the world was in the midst of the Cold War and everything coming from the Soviet Union was considered by the official Western ideology negatively, the suffix was used to create new words describing people who reject the mores of established society, the most famous word being 'beatnik', but also 'peacenik', 'vietnik' and some others. However, later on, particularly after the fall of the USSR, this meaning became archaic, but the original meaning of the Russian suffix is evident in such words as 'refusenik', 'computernik' and others (Algeo 1992), cf.:

> The boy was probably a Komsomolnik. (*Soviet Studies*, 1983, No.4, p.521).

This suffix is also used in the latest texts:

> FSBniks (former KGBniks) were summoned to the scene to disarm the device. (Mike McCoy, *SPbPress* 06-13.06.1995)

However, the title of John Algeos paper 'There's Life in the Old Damenik Yet' correctly describes the current potential of the suffix:

> Unlike their peacenik parents, today's college students are expressing a patriotism… (*Christian Science Monitor World* 03-09.12.2001)
>
> Yuri was no Greenpeacenik. (Meier, 279)

The Russian suffix '-ski/-sky' stands somewhat apart. It would be wrong to state that this suffix is used to form really English words. However, it is not infrequently used to form Russian-Culture-Oriented neologisms used stylistically:

> Kicking **buttski**. Making you **laughski**. The Academy is **backski**! (*Newsweek*, 21.05.2001)

All these words are united by two characteristics. They are mostly used within the domain of Russian culture and they have negative meaning or at least negative connotation. Incidentally, words formed by means of that suffix are registered by dictionaries:

> **butt.in.sky** *also* **butt.in.ski** *n, pl* **-skies** [*butt in + -sky, -ski* (last element in Slavic surnames)] (1902)**:** a person given to butting in**:** a troublesome meddler <**butt**: to hit or push against something or someone with your head (WNCD9).

The dictionary explains that this suffix is ‘the last element in many Slavic names’ and supplies the date of registering of this word: the beginning of the 20th century. The interpretation of this suffix is evident from lexicographic comments on the word ‘Russkii’. While WNCD9 simply states the existence of the word **Russki**, variously spelt, on the sense “a native or inhabitant of Russia” and supplying the date of registration – 1858, while the WNW4 states that its meaning is “Mild term of contempt, esp. formerly”, the OEED (**Russki**) states in a straightforward way: “often *offensive* a Russian or Soviet [‘Russian’ after Russian surnames ending in –SKI]” <>.

This suffix so far is an integral part of the negative stereotype of Russian culture in the official English speaking world. It is also a marker of Russianness.

Therefore the appearance of this loan in the text usually marks the author’s stereotypically negative attitude towards the nation:

It is a magnificently emetic account of the lifestyles of the Rus**ski** oligarchs …(*Sunday Times*, review by Rod Liddle, July 26, 2009) <>

The word, however, becomes ambiguous, because those who treat Russian culture positively borrow the word in its original neutral meaning, synonymous to the word ‘Russian’. This is definitely the case taken from Russia’s English language of expatriates *The St. Petersburg Times* (not to be confused with Florida’s St. Petersburg):

> Last week, MuzTV started a show called “Top Model po-Rus**ski**.”… (*SPbTimes* 13.04.2011)

For some reasons native speakers think that it is enough to attach this suffix to any word to make it ‘Russian’:

> Abramovich’s purchase of Chelsea – promptly nicknamed ‘Chel**ski**’… (Hollingsworth & Lansley, 125)

It seems that this practice is amusing both for the inventors of such words and for the readers, because examples abound. When at the end of the Soviet Union the Communists lost the elections, an American newspaper (*Des Moines Register*, 06.04.1989) published a cartoon which showed the newspaper *Pravda* with the headline "UPSET**SKY**".

> *Time* magazine published an article (28.05.1990) devoted to religion in the Soviet Union under the title 'ADAM AND EVE**SKY**'.

In another item the newspaper *The St. Petersburg Times* generously supplies its description of a noisy party of expatriates with "-sky" words:

> ... all horsing around the foyer of one of the city [St Petersburg] hotels, yelling "Fabsky" and "Goodsky." (*SPbTimes* 26.04.1996)

Rod Liddle, the reviewer of the book *Londongrad* makes his straightforward hatred of Russian oligarchs in London clear both by the very title of the book ('Londongrad) and particularly by the '-sky' words:

> There's bling, you see, and then there's bling**ski** — which is a different, more elevated beast altogether. […] And the yachts, each more outrageous and blingski than the last. (*The Sunday Times* 26.07.2009)

Undoubtedly, the word **bling (bling bling)** itself is negative enough in its meaning: 'expensive objects such as jewellery that are worn in a way that is very easy to notice' [LDCE]. By attaching to the word 'bling' the suffix '-sky the author indicates that here is tastelessness 'in the Russian ("Russki") way'.

The Cold War era inevitably influenced the development of Russian-Culture-Oriented English. The negative attitude to Bolshevism created a verbal derivative, 'Bolshie':

> **Bolshie** (also **bolshy**) *British English informal* tending to be angry or annoyed and not to obey people <> **bolshiness** *noun* (Longman)

Nadtsat

The novel *A Clockwork Orange* (1962) by Anthony Burgess (1917 – 1993) was a curious literary experience of word creation and became the apotheosis of a linguistic Cold War. A polyglot linguist, Anthony Burgess invented for his novel a Russian-based argot used by the teenagers. The roots of the dialect are obvious (for Russians, anyway) from its name – Nadtsat', the Russian suffix for numerals from 11 to 19, similar to the English suffix '-teen' (as in 'thirteen'). Similarly, the meaning of the Nadtsat words are transparent for all those familiar with Russian: droog <> baboochka <> korova <> golova <> malchick <> soomka <> prestoopnick <> rooka <> litso <> malenky. The function of the argot Nadtsat in the book is best described by one of the characters, the doctor who examined the phenomenon of the criminals: "Most of the roots are Slav propaganda". The author's attitude towards the argot is particularly evident in the word 'horrowshow' which is supposed to mean (A. Burgess supplies a 'dictionary' of the dialect) *khorosho* ('good').

Conclusion

Foreign-Culture-Oriented English develops depending on the intensity of the intercultural contact. Russian-Culture-Oriented English is developing noticeably. Xenonyms of Russian culture come and go. Some get naturalized and acquire new meanings. This process requires the constant monitoring and attention of linguists at a time when Russian culture needs English as a communicative second string to reach a wider readership.

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ABBREVIATIONS

CamEnc – *Cambridge Encyclopedia of Russia*
DR – Кабакчи В.В. *The Dictionary of Russia*
EncBr – *Encyclopædia Britannica*
FCO – Foreign-Culture-Oriented
ILCology - 'interlinguoculturology'
LDCE – *Longman Dictionary …*
OED – *Oxford English Dictionary*
RCO – Russian-Culture-Oriented
SPb – St. Petersburg.
SPbIYP – St. Petersburg. In Your Pocket.
WNCD9 – *Webster's Ninth New Collegiate Dictionary*

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**IS IT REALLY
A NEW TYPE OF TRANSLATION?**

Introduction

Hughes L. thus describes the position of women of the pre-Petrine Russia:

> Women of the street-trading, artisan, and peasant classes – *baby, zhenki* and *devki*, as opposed to *damy* and *devitsy* – had never been confined to the *terem*. (Hughes L. 1990: 195)

This short sentence which contains a number of Russian cultural terms – *baby, zhenki, devki; damy, devitsy; terem* – could be viewed as an example of poor translation. However, regardless of sort of criticism we could level against such texts, one thing is obvious: it is not a sample of traditional translation, because this sentence is taken from an original book.

Although oral translation (interpreting) has existed since time immemorial, translation theory is a comparatively young discipline. One of Russia's most authoritative linguists of the time wrote in the 1970s: "The linguistic science of translation is still very young. So far we have not yet even found a common name for it", adding that as an autonomous discipline it emerged only in the second half of the 20th century (Комиссаров, 1973: 4). It is not surprising therefore that the existence of an independent type of translation, what we call '**internal translation**', has been overlooked.

Globalization and the need for a 'second communicative string'

Globalization made it necessary for all nations to master international, and therefore intercultural, communication. In trying to reach a wider audience all countries have started to resort to international languages (primarily to English, but also to French, Spanish, Russian and German) in order to promote their cultures. Application of a language to a foreign culture by necessity requires certain adaptations of the language. In fact, such type of communication results in the formation of a specialized variety of the language: Foreign-Culture-Oriented (FCO) Language.

Research on this started in the early 1980s, and was aimed primarily at Russian-Culture-Oriented English. It was clear for us from the very beginning that only the standard form of the international language in question may be used globally. Therefore it was decided that only ‘authentic’ (original, rather than translated) texts, preferably written by native speakers, ought to be used as the source of research.

Unfortunately, that was still the period of the Iron Curtain, when the latest books about Russian culture were either not in the Soviet Union at all or kept in the so-called *spetskhran* ("Special Storage", a limited-access collection of materials and archives). I asked one diplomat, a friend of mine, to bring me Hedrick Smith’s bestseller about the Soviet Union under Brezhnev, *The Russians*, much needed for my research (diplomats’ luggage is not checked by customs).

Fortunately, the Iron Curtain soon fell, so we had a chance to continue our research in the US and UK. We went to university libraries and were pleasantly surprised by the abundance of texts about Russian culture in English. Now we know that books about Russian culture written originally in English alone number in their thousands. The fundamental work *The Cambridge Encyclopedia of Russia* (1982; 2nd ed. 1994, 604 p.) which is the result of the combined work of over a hundred authors, lists over 600 works on Russian culture.

The second edition of the OED also became available in 1989, that gold mine of English lexicography, so essential for our research.

The theoretical base of research

The cultural reorientation of a language is the result of its ‘**functional duality**’: the language, although primarily oriented towards its ‘own’ (‘**internal**’) culture by necessity is also used when applying it to foreign (‘**external**’) cultures, gradually accumulating all the necessary verbal means for it (Кабакчи, 1998: 9). We call the linguistic discipline devoted to the study of the language in its

secondary cultural orientation towards a foreign culture ‘**interlinguoculturology’** (ILCology, for short).

Intercultural communication is by necessity bilingual, meaning that the speaker tries to find common points in the contacting languages conditioned by the principle of verbal economy. That means that if necessary, the speaker borrows a foreign word or makes a verbal calque of it.

The major problem of FCO Language is to find adequate names for specific elements of the foreign culture. All names of cultural elements, irrespective of the concrete culture and language, ILCology calls ***culturonyms*** (‘teacher’, ‘king’, ‘Kaiser’, ‘duma’, etc.). Culturonyms easily reoriented towards foreign cultures (‘school’, ‘library’, ‘city’, etc.) are called ***polyonyms***. Specific culturonyms are called ***idioculturonyms*** and are divided into *idionyms* and *xenonyms*. ***Idionyms*** are idioculturonyms of the internal culture, while ***xenonyms*** are idioculturonyms of foreign (external) cultures. Thus ‘cowboy’ is an idionym for the English language, but ‘ein Cowboy’ is a xenonym in German; «царь» is an idionym in Russian, but ‘der Zar’ is a xenonym in German, while ‘tsar’ is a xenonym in English (Кабакчи, 1998: 18-22).

Translation: the traditional triad and the ‘internal translation’ of direct dialogue

As far as the definition of traditional translation is concerned linguists are unanimous. The developer of Bible translation Eugene Nida (1914–2011) writes: “Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (Nida, Taber, 1969: 12). This approach is universally accepted in Russia too (Бархударов, 1975:11; Рецкер, 1982: 5; Алексеева, 2004:5; Казакова, 2006: 9). Cf.: **Translation** – “the process or the result of turning the expression of one language (the “source language”) into the expression of another (the “target language”), so that the meanings correspond”. (Crystal, 1994: 394).

In traditional translation we deal with the **triad** of communication: the two sides of communication cannot understand each other without help from the third party – the translator.

Therefore the first party creates a text in his/her language which is rephrased in terms of the second language by the translator, then the other way round.

It seems at first sight that the most helpful type of texts to best establish an adequate way of describing a foreign culture should be translations of literary texts. In any case, it was stated as far back as the middle of the 20th century that the problem of translation of what we call 'idionyms' (in the Russian tradition of translatology, *yazykovye realii*, 'language realia') is discussed only within the domain of literary translation (Чернов, 1958: 223).

However, translators of literary texts are bound hand and foot by the original text, trying to keep its literary value intact. In fact, the original literary text becomes for the translator a Procrustean bed, because "The translation must convey not only what is expressed in the original, but also the exact way it is expressed". (Рецкер, 1974: 7).

Loans and deviations from the original are usually avoided. Translators have to sacrifice various details of foreign culture for the sake of the stylistic integrity of the original. This may be illustrated by an example taken from Olga Rolina's *kandidat* dissertation devoted to the analysis of different translations of Mikhail Bulgakov's *Master and Margarita* into English (Rolina, 140-142):

> - В **Пушкино** открылась **чебуречная** "**Ялта**"! (Булгаков, «Мастер и Маргарита», chapter X).

There are three idioculturonyms in this short sentence: «Пушкино», «чебуречная», and «Ялта». There is no problem to find the xenonymic counterparts for two of them: the first and the last – **Pushkino** (a small town near Moscow) and **Yalta** (a resort in the Crimea). A **Cheburechnaya** is a sort of cafeteria where you can buy *chebureki* as their specialty. These are fried hot spiced turnovers with a filling of ground or minced meat and onions, which is a national dish of the Crimean Tatars.

The attempts of the translators to explain the meaning of the idioculturonym are not very successful:

> Turkish restaurant (Michael Glenny1967, 1992).
> Crimean restaurant (Diana Bergin, Katherine Tiernan O'Connor 1995).
> Georgian tavern (Richard Pevear and Larissa Volokhonsky 1997).
> Georgian diner (Michael Karpelson 2006).

Only one translator (Mirra Ginsburg 1967) dares to deviate from the grammatical line of the original introducing an additional comment on the xenonym ‘chebureki’:

> A Yalta Restaurant has opened recently in Pushkino! Chebureki lamb pies!

The additional comment is certainly very helpful, but this is the translator’s liberty: the original style is violated. Incidentally, this is the very reason why all the other translators preferred not to violate the style of the original.

Now let us turn to a sample of internal translation. A person knowledgeable about the foreign culture and trying to pass the message of it during the direct intercultural contact is given communicative *carte blanche*. Thus in the text given below an English-language expatriate journalist in Russia writes for the newspaper *St. Petersburg Times* of his impressions of his visit to a new cafeteria which happens to bear the name ‘Cheburechnaya’. You can easily see that his style is strikingly different from that of Bulgakov’s translators.

> Since the place is called Cheburechnaya, I felt obliged to sample their chebureki (7.50 rubles) – thin fried bread with a meat filling as an appetizer. Now, I don’t pretend to be an expert on chebureki, but Cheburechnaya’s chebureki are pretty damn good. (*St. Petersburg Times* 12.03.1999).

The author is not shy of using numerous loans. He finds it natural to use the word ‘chebureki’ after mentioning the name of the cafeteria: ‘Cheburechnaya’, being sure that the reader will easily understand it. Moreover, he immediately defines its meaning: “thin fried bread with a meat filling as an appetizer”. The original plurality of the borrowing is supplied by the correct grammatical agreement: “chebureki **are** pretty damn good”.

‘**Internal translation**’ therefore comprises the necessary adaptation of the language when it is used in its secondary cultural orientation towards a foreign-language culture. These adjustments usually consist in the introduction of xenonyms with the appropriate construction of the text. (Кабакчи, 2000: 65-75).

Precision and accessibility of the text

The main problem which faces someone describing a foreign culture in the direct intercultural dialogue is the compromise of the precision of the text and its accessibility to the audience. Thus this encyclopedic text describes underground literature of the Soviet period:

> … unofficial literature written within the Soviet Union came to include works circulated illegally in typewritten copies ("***samizdat***"), works smuggled abroad for publication ("***tamizdat***"), and works written "**for the drawer**", or not published until decades after they were written (**"delayed" literature**). (EncBr: Russian literature)

The text would have been simpler without the xenonyms in bold type. However, then the text would have been less precise. The *principle of convertibility* of xenonyms demands a reliable correlation between the idionym-prototype and its xenonymic version: «царь» ⬄ tsar (Кабакчи 1998: 48-52). Thus the major dilemma of the FCO language is in reconciling the precision of the text with its comprehensibility. Usually the precision of the FCO Language is inevitably accompanied by the complication of the text.

Types of Foreign-Culture-Oriented texts

There are various types of FCO Language texts (Кабакчи, 2007: 54, Антонова, 2007: 478):

1) **Written texts**: business letters containing inter-cultural information, personal letters containing inter-cultural information, scientific texts, popular science texts, information from newspapers and magazines, travel notes, guidebooks on foreign cultures, art texts, musicological texts, philosophical texts, literary memoirs, religious texts, sermons, encyclopedic texts, advertising texts, journalistic texts, fiction, and creative journalism.

2) **Oral texts**: business communication containing inter-cultural information, the work of escort interpreters, public speeches, lectures, and international English-language radio and TV broadcasts.

The grammatical and lexical structure of these texts depends considerably on their text types. We shall provide a few examples. Firstly, here is a sample of an academic paper on medieval Russian history:

> The gentry or middle service class (*dvoryane*) also figure in numerous graveside inscriptions. A 1677 Pskov memorial, for example, recalls the "Moscow *dvoryanin*" Evsegneii Nikitin *syn* Neelov, while a 1679 inscription remembers another *dvoryanin*, Grigorii Grigor'ev *syn*

> Chirikov. Numerous memorial plates from the Pskov Caves monastery identify the deceased as “*pomeshchik,*” confirming the fact that the middle class level of Muscovite servitors became accustomed to adding social rank to grave markers. Soon *zhiltsy* and others who inhabited the middle levels of the Muscovite social order also had their rank recalled in commemorative tablets. Seventeenth-century ceramic memorials commemorate a musketeer (*strelets*), artilleryman (*pushkar’*), and others from the lower reaches of the military service classes. (Kaiser, 2004: 446)

The second extract, from a paper published in a journal of ‘Sovietologists’ is even more structurally complicated, catering for specialists and the knowledgeable reader:

> The category 'workers by occupation' (*rabochie po rodu zanyatii*) includes landless peasants and 'agricultural workers' (*batraki i sel'skokhozyaistvennye rabochie*), minor service personnel in production (*mladshii obsluzhivayushchii personal na proizvodstve*), and other wage workers (*prochie nayomnye rabochie*), as well as transport workers (*transportnye rabochie*) and factory workers (*fabrichno-zavodskie rabochie*). The category 'production workers' (*rabochie ot proizvodstva*) to which the decree refers includes all of the above except 'landless peasants and agricultural workers' (*Soviet Studies**, 1983, vol. XXXV, No.4, pp.505-6; * since 1992 – *Europe – Asia Studies*).

The problem is universal, and similar characteristics are applied to the FCO Language while describing different cultures:

> In Germany the doctorate is the only degree granted, but there is a tendency to add signatures such as Dr.rer.nat. (*Doktor rerum naturalium*) in natural sciences and Dr. Ing. (*Doktor-Ingenieur*) in engineering.
>
> In Russia diplomas are awarded on completion of a four- or five-year university course. The candidate of science (*kandidat nauk*) degree is awarded after several years of practical and academic work and completion of a thesis and is comparable to the American Ph.D. Doctor of science (*doktor nauk*) degrees are awarded only by a special national commission, in recognition of original and important research.
>
> In Japan the usual degrees are the *gakushi* (bachelor), granted after four years of study, and *hakushi* (doctor), requiring from two to five years of additional study. A master's degree (*shushi*) may also be granted. (EncBr)

Popular texts contain fewer borrowings and other xenonymic formations. However, these are unavoidable even in a guide which caters for a wide readership:

> Kievan Russia was closely linked with Byzantium and absorbed much ecclesiastical and secular culture. Music played an important ceremonial and entertaining role in court life. Those were the days of the

skomorokhi, wandering minstrels and court buffoons, who appear in many Russian operas (**Rimsky-Korsakov**'s ***Snow Maiden*** is an example). The **balalaika**, the triangular stringed instrument now so popular, only dates back to the 19th c., while the guitar and accordion used widely today were introduced even later. Early Russian folk music employed a whole range of bowed, plucked and wind instruments, some of them were of oriental provenance like the 16th-c. ***domra***, a forerunner of the **balalaika**, which is still played today in India and elsewhere. A very ancient stringed instrument often mentioned in folk epics and ballads is the ***gusli***, which the minstrels used to accompany their songs. **Sadko**, the 12th-c. merchant from **Novgorod**, celebrated in a medieval ballad (***bylina***), reputedly played his ***gusli*** for three days and three nights to placate the Sea King when a storm threatened to wreck his 30 red ships laden with rich wares.

With the growth of the **Muscovite** state in the period between the 14th and 17th cs. Moscow was hailed as the "**Third Rome**" and the Church became the dominant influence. In the mid-17th c., the **Patriarch** of **Moscow** even ordered the destruction of all folk instruments that could be found in the city. The ***skomorokhi***, now regarded as an evil, pagan influence, were forced to flee into the countryside (*Fodor's* 1988: 110).

It is occasionally possible to come across a lot of xenonyms even in popular texts, for instance in travel writing:

There were three principle sorts of conveyance: the ***telega***, a springless, one-horse cart, which had a leather hood and curtain for bad weather; the ***kibitka***, which was similarly equipped but could also be converted into a horse-drawn sleigh; and the ***tarantass***, a sort of hooded and seatless basket about seven feet long ... The ***tarantass*** was drawn by a ***troika***, a team of three shaggy Siberian horses. ... the ***tarantass*** was the most popular. Both ***kibitkas*** and ***tarantass*** could be bought or hired in Perm ... All these sorts of vehicles were driven by a ***yamshchik*** (driver) who was invariably at least partially drunk. (Newby, 1978:77)

Some texts are multicultural, reflecting the current reality of globalization:

An elderly and dignified head waiter approached me; 'Grüss Gott, mein Herr,' he said, looking me up and down. 'Good morning,' I said, 'I'm looking for the professor.' He looked at me strangely; I saw that many of the customers had set down their cakes and were raising their heads from their newspapers to inspect me. 'You want the professor?' he asked. 'Yes, please, the professor,' I said. 'But, mein Herr,' he said, 'all the people here are professors. Over there, Herr Professor Doktor Stubl, the clinician, over there Herr Professor Magister Klimt, economist. Over there is Herr

Professor Hofrat Koegl, and over there Professor Doktor Ziegler, the famous Kritiker. Bitte, mein Herr, which professor?' (Bradbury, 1993: 57)

Sometimes we come across numerous xenonyms of different cultures within a short extract:

Criminale hade been, at various times (not put in order), a *dozent* at the Eötvös Lorand University in Budapest, Hungary, a dramaturge at the People's Theater in Wrocław, Poland; the *Kunstkritiker* of newspaper in Leipzig. (Bradbury, 1993: 32)

Parallel attachment

A characteristic feature of the FCO Language is the appearance of xenonyms which are usually introduced into the text by means of what we call *parallel attachment*. It is frequently a whole complex referring to some specific element of an external (foreign) culture. This complex consists of: (1) the xenonym itself (possibly two or more variants of it), (2) its explanation, and (3) an introductory phrase (optionally) of the type 'called', or 'known (or referred to) as' (Кабакчи, 1998: 52-54; 129-130):

Musorgsky was the most distinguished member of a group of musical iconoclasts known as the "mighty handful" (*moguchaya kuchka*), or "The Five" … (Billington, 1970: 406).

The popular penny prints or broadsides called *lubki* were first made by using wood blocks. (Massie, 1996: 191).

Formation of the FCO language

Russian-Culture-Oriented English gradually accumulates the necessary vocabulary. Upon their first appearance some xenonyms might seem redundant and alien, but gradually intercultural communication proves that they are helpful. This is the case with the xenonym *dezhurnaya* which first appeared in Hedrick Smith's description of the late and stagnating Soviet Union:

Misha cautioned us not to speak English as we entered the building and slipped past the *dezhurnaya*, the old woman robed in baggy sweaters, sitting by the elevator, watching the building's comings and goings. (Smith, 1976)

First the alien word and, respectively, the person it was referred to was treated negatively and with suspicion. However, with the fall of the Soviet Union, this attitude changed. The person turned out to be friendly and useful:

> In most hotels except the cheapest and the expensive new foreign ones each floor has a floor lady (*dezhurnaya*) to keep an eye on it. They're well worth making friends with. Often the *dezhurnaya* and the room cleaners are the nicest people in the place, almost always able to supply you with snacks, bottled drinks or boiled water. (*Russia, Ukraine & Belarus,* 1996: 141)

In the last example the authors even supply its original Cyrillic version:

> You may have a "key lady" (дежурная) who sits at a desk on your floor and can provide you with a key. She will also bring you tea, wake you up, arrange for minor repairs, and provide extra soap, towels, and the like. In brief, she can do many things to make your life easier. (Beyer, 2001: 31)

As a result of the prolonged practice of FCO Language, a specific vocabulary is being formed. An extensive corpus of English language descriptions of Russian culture which we collected in the 1980s–1990s gave us a chance to compile *The Dictionary of Russia* (2002) which contains 2,500 culturonyms. By checking the registration of these Russian xenonyms in the authoritative English general purpose dictionaries (including the OED), we have discovered which of them are less technical and which have already entered the common stock of words and thus require no explanation in the text. Here is one item from the Dictionary:

> ***BOTVIN'YA*** *culinary* cold soup of fish, pot-herbs, and kvas.
>
> E.g.: [Pnin] began to stir the sour cream in his red *botvin'ya* (chilled beet soup). (Nabokov, 1990: 460)
>
> The combination of fresh salmon, shellfish and white wine makes *botvin'ya* a luxury soup, ideal for a summer dinner party. (Chamberlain, 1988: 74)

Our research shows that most xenonyms are either direct loans ('tsar', 'balalaika', 'Cossack'), translation loans ('Old Believer', 'Decembrist', 'show trials') and semantic loans ('the Hermitage', 'The Thaw'), or hybrid formations ('Chicken Kiev'). In the following extract xenonyms are formed by means of calqueing:

> Your Highly Born. This honorific referred not to Bobrov's ancestry, noble though it was, but to the fact that he had already, though only in his early thirties, reached the dizzy height of fifth rank in the fourteen service ranks established by Peter the Great. Nobility could be achieved by service. Lower ranks were only addressed as Well Born; then Highly Well Born; then Highly Born. If Bobrov continued his brilliant career, he might hope

> to reach the final and most coveted appellation of all: Your Highest Excellency. (Rutherfurd, 1992: 534-35)

Contrasting traditional and internal translation

The contrast between the two types of translation is striking. Traditionalists can try so hard to rid the translation of anything that could make its understanding difficult that some parts of it look absolutely sterile. Thus a popular 19th-century novel opens with the following lines:

> A gentleman in the early forties, wearing check trousers and a dusty overcoat, came out on to the low porch of the coaching-inn on the *** highway. The date was the twentieth of May in the year 1859.

The reader might undoubtedly be able to paint a picture of life in Victorian Britain, but for the title of the book and the name of its author: Ivan Turgenev, *Fathers and Sons* (translated by Rosemary Edmonds). Therefore, the Russian *barin* and *gospodin* turn into a respectable 'gentleman', The Russian midday meal *obed* is transformed into 'dinner', *dacha* becomes 'a summer villa', *kabak* – 'a tavern', while 'village' stands for both *derevnya* and *selo*. As a result we have an erroneous picture of a foreign language culture, a picture which is out of focus.

Internal translation resorts to specific devices which are not likely to be employed by traditional translation. One of them is the use of what we call 'localoids', a localized spelling of international words:

> ***Demokratizatsiya*** – another troublesome word because it does not mean the same thing as its English equivalent – democratization. (*Canadian Tribune* 29.02.1988).
>
> Nikita Khrushchev and Leonid Brezhnev were the butt of many popular jokes – referred to by Russians as ***anekdoty***. (*SPbTimes* 24.03.2000).

Foreign interjections are also borrowed:

> Pnin sighed a Russian 'okh-okh-okh' sigh … (Nabokov, 1990: 447).

And not infrequently, foreign proverbs are also introduced:

> There is a Russian saying: *Pervyj blin komom* — 'The first *blin* is a lump' and indeed it almost invariably is (Craig, Novgorodsev 1990: 30).

Modern guides are particularly revealing in this respect. In fact, they have become a kind of mixture of a traditional guide and an elementary manual of Russian, as well as a phrasebook for tourists. They introduce Cyrillic script because, they say, otherwise tourists won't be able to move about the city:

> Traffic police (recognizable by ДПС or ГИБДД or ГАИ) may also fine you … (*SPbIYP*, Dec 2005 – Jan 2006: 07).

They explain the pronunciation of some Russian words:

> Russians love ice cream, bought anywhere you see the label *morozhenoe*, мороженое (*'ma-ROH-zhinah-yuh'*). (*Russia, Ukraine & Belarus,* 1996: 146)

Key phrases are also introduced. This is how the guide explains what to do in a *marshrutka* (route taxi):

> When you want to get off, yell out loudly, '*Ostanovites, pozhaluista!,*' and the driver will, hopefully, come to a screeching halt. (*SPbIYP*, Feb-March 2011: 11).

The *In Your Pocket* guide, which is published in dozens of European cities, including St. Petersburg (which is actually in Russian 'Sankt-Peterburg') is especially illustrative in this respect. Quite frequently they include the explanation of the latest idiomatic phrase. The text of such descriptions is most impressive and so unlike the sterile texts of literary translations:

> WORD OF THE MONTH: *Vsyo v shokolade*
>
> *Vsyo v shokolade* (everything in chocolate) – that's the real way to live! If you're living *v shokolade* it means that everything in your life is, like the best chocolates, luxurious and tasty. You've got the *klassnaya mashina* (cool car), the *shikarny* (chic and stylish) clothes and the *klyovy* date on your arm. You eat in *glamurny* (glamorous) restaurants which are *ochen dorogie* (very expensive) and drink with VIPs at the most *eksklyuzivny* (exclusive) bars in the city. Even Russia's It-girl, the *blondinka v shokolade*, Kseniya Sobchak could be jealous of you. Ah! The power of dreams … (*SPbIYP*, March 2009)

Vladimir Nabokov, a verbal juggler, demonstrates simply fantastic linguistic tricks and stunts. The main character of his novel *Pnin*, who speaks a funny version of English, Pninian English, creates an impossible combination of the Russian idiom "you can't hide an owl in a bag" and the English "the cat is out of the bag":

> The cat, as Pnin would say, cannot be hid in a bag. (Nabokov, 1990: 399)

Pnin describes the age of his student in 'summers' imitating his mother tongue:

This Betty Bliss, a plump maternal girl of some twenty-nine summers … (Nabokov, 1990: 399).

Pnin forgets that the steppe is far away in his beloved Russia while in the US one should speak about prairies:

A train whistled afar as mournfully as in the steppes … (Nabokov, 1990: 428)

And, undoubtedly, there is no place in traditional translation for such poetic experiments which we find in Nabokov's poem *An Evening of Russian Poetry*:

'How would you say *delightful talk* in Russian?
'How would you say *good night*?
Oh, that would be:
Bessónnitza, tvoy vzor oonyl i stráshen;
lubóv moyá, otstóopnika prostée.
(Insomnia, your stare is dull and ashen,
my love, forgive me this apostasy). (Nabokov, 1990: 611)

In conclusion we can state that we have only started research on the internal translation within interlinguoculturology, and many aspects of this type of translation still require the attention of linguists.

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ABBREVIATIONS

EncBr => *Encyclopædia Britannica*
FCO => foreign-culture-oriented
ILCology => interlinguoculturology
SPbIYP => *St. Petersburg*. In Your Pocket.

Boris Pogodin

PARTICULAR DIFFICULTIES IN TRANSLATING CERTAIN CLASSES OF ENGLISH WORDS

The English language is churning out a new class of words that can be translated only within a broader context. Outside the context, for practical purposes, they are meaningless. This trend in the English language toward abstraction is in stark contrast with mainstream trends toward specification in the Russian language. These effectively divergent dynamics are a source of tension and pain for language mediators. It is important for any language mediator to be mindful of this linguistic reality. Literal rendition, which was practicable as late as 1980s, simply collapses, save for simpler and straightforward existential situations. In any kind of modern socio-political or developmental texts, old conventional dictionary-based solutions effectively fail. It is only too regrettable that English language departments in colleges and universities continue training in this outdated dictionary-based mode. It is an empirically established fact, an evidence-based conclusion that university graduates are ill-prepared to face linguistic realities. If they aspire to becoming professional translators or interpreters, they need a fundamental readjustment of their knowledge. And that is possible only in a specialized professional school. Now in the fifth year of training interpretation, I have come to believe that working on this class of words and broader means of expression is probably more important, and more challenging for that matter, for the overall positive outcome of training, than training interpretation techniques alone.

The main feature of this class of words is their hyper-synonymy and extreme context-dependence. The first means that they tend to assimilate or replace all synonyms within their range. Examples are *effective* and *challenge* which may denote all positive adjectives in *effective*, and many ‘forward-looking’ connotations and/or expressions of ‘being difficult’ in *challenge*. Extreme context-dependence means that meanings of words cannot in principle be taken at face value. Meanings can be derived only from the words around them, i.e. the context. Actually, several layers of context have to be factored in – from immediate local context projected by an adjective or a verb to the overall context of the entire text, genus of text, or even the generator of the text. In this respect, this class of words resembles quantum particles which are condition-sensitive and observer-dependent. I will call them q-words, for the purposes of this article.

An immediate and hard-felt consequence of this reality for a practical translator is that conventional dictionaries become *effectively* worthless, a *wasted asset*. Dictionary-derived translations become utterly misleading, little more than an invitation to a breakdown in communication through mistake or intractable gobbled egook. Unfortunately, only too often both are commonplace. Students find it hard to drive this truth home and even harder to realize in practice, all the while falling through the trap-doors or ending up in dead ends.

Some q-words may be simply a reflection of a new way of thinking about things and speaking that thinking out (*good governance, multilateral or multicultural,integrity, political correctness*).

Others describe innovative concepts cropping up in areas like gender-based terminology (*awareness-raising, outreach*) or globalization speak (*accountability framework*, *mainstreaming*), new economic realities (*outsourcing, crowdsourcing*), global warming etc.

Another source of confusion may be the extremely quick intrusions of specialty language into previously foreign territory. A notable example is the intrusion of eco-speak into social and business spheres, and the other way around. There we have *business ecology, social ecosystems, industrial biotopes, toxic assets, economic metabolism*. There is nothing new in this cross-fertilization of linguistic subcultures, nor is it uncommon in the practice of language mediation to struggle over a proper rendition of words and concepts (arguably, the English language effectively stopped struggling early in its history, borrowing, as it did, the bulk of its vocabulary from external sources). It is above all the speed and scale of the phenomenon, transcribed instantly into mountains of documents and rivers of speeches, that overwhelms translators and interpreters, pressed as they are for instantaneous outcomes.

This situation spells effective death to the decades-old tradition of translation in the Russian-language domain of being as close to the text as possible. With the advent of the new class of English q-words, this approach does not have a foot to stand on. The jumble of words and traffic jams of meanings render communication impracticable, misleading and oftentimes outright false, thereby effectively defeating the very purpose the tradition was supposed to promote – accuracy and clarity – an inevitable dialectic outcome.There is a growing number of falsely translated concepts in the Russian language that often leave negotiating partners talking about different things. To make things worse for the advocates of this tradition, huge amounts of English texts are generated by cosmopolitan sources, i.e. non-native speakers of English – and it is there that most mediation between Russian and English takes place. Many such texts are plainly bad English. Translating bad English into bad Russian, as the old tradition would require, is a nonsensical idea.

Working out this lexical q-segment is a must for every course of interpreting & translation training. The purpose is maximum exposure to the existing array of q-words, one-by-one, sentence-after-sentence to create a critical carry-on baggage of solutions and options.

It is pointless to elaborate with bi-lingual examples in a text intended for non-Russian speakers. However, general hints can be made as to how to promote training methods.

<u>Learn your terminology</u>! Students must learn cases of one-to-one equivalents, which are effectively terms. *Effective demand, effective interestrate*, *effective beneficiary* have only one precise translation each.

<u>Know your synonyms and specifiers</u>! Another key is to explore the vicinity of the q-word. E.g.: “NATO is *effectively* increasing its military presence”. Ask yourself how would one define, using other specifiers, a military presence that is on the rise? But: “NATO’s *effective* military presence is growing” will require a different choice.

<u>Use your logic</u>! “Nuclear safety would improve if all countries joined *effective* international conventions on nuclear safety”. What is an *effective convention*? Clearly there is no such thing as more/less effective conventions. The answer is *existing conventions*, which *are in effect*. This may seem a non-issue for a native speaker. It is not, however, for a Russian student.

And last but not least: master your native linguistic heritage! Many q-words are little more than new names for old things, their old Russian names having been shed or chastised for various reasons: new ideologies, new life styles, new political class, etc. With time, however, emotional overtones fade away, political sanctions are lifted, and words may come to enjoy an after-life. *Multicultural=internationalist**, *multilateral=collective**, *repression* is becoming simply *sanction*, rather than a referral to arbitrary or summary punishment (*note: all equivalents are Russian meanings). *Perestroyka and new thinking* return to their neutral meanings after two decades of being symbols of Gorbachev's failures.

And…always beware! There is, of course, the old guard of the "false allies of the interpreter" which joined ranks with the q-generation to become in fact "worst enemies".*Bureaucracy* in English is NOT Russian *bureaucracy*. *Corruption*, especially in the United States, may not always mean the same thing as the Russian like-sounding *korruptsiya*. The rule of the thumb: do not rush to use an homonymous loan-word in Russian.

Once a loan-wordhascrossed a national border, it will never be the same. Very recent immigrants into Russian like *drive*-driver, outsider*, killer** do not translate back into their English namesakes from their new Russian roles.

The training routine consists of two modules. The first one is a roster ofthemost frequently used q-words, two or three dozen of them,in short self-contained clips of texts, walked through for all translation options several times over. The second module consists of long texts themed around a word in question to be worked upon for 2-4 hours. For example, working with a text on good governance or a code of ethics will introduce students to the whole range of words and meanings gravitating around the concept of *integrity, rule of law* or *civil society*. This is a time-intensive but crucially important routine.

In short, translating q-words into Russian is no trivial challenge. Surviving in this high-speed and high-pressure reality requires from the practitioners of the profession special skills and extensive training. Evolving those skills and knowledge individually is a time consuming, nerve wrecking and otherwise impracticable proposition. Moreover, novices in the profession, unless they are well trained in dealing with this class of words, are likely to be most vulnerable and sustain potentially terminal credibility losses to the hardball rules of the market, which does not allow time for excuses or on-the job-training. **Thinking of systemic and systematic lexical training is a part of professional schooling and is available only in dedicated, reputed interpreting & translation schools –** a compelling argument for the undecided**.**

Ekaterina Shutova

THE ROLE OF A PROFESSIONAL INTERPRETING SCHOOL

There are hundreds, if not thousands, of translation and interpretation programmes in Russia today. It would seem that every university offers some kind of T&I programme: short and long-term, undergraduate and graduate level, language and industry-specific, etc. What makes a professional interpreting school different? The role of a professional school should be clearly defined not only to make a better proposition in the market but also to help the stakeholders shape their expectations.

For the purposes of this article, a professional interpreting school is understood as a graduate-level programme that employs professional interpreters as trainers, is flexible enough to respond to the latest trends in the profession and in training methodology, and is integrated in the global interpreting and interpreter-training community. It is clear that the mission of such a school cannot be limited to interpreter training.

So who are the stakeholders and what do they expect from an interpreting school?

1) The T&I community

It is indisputable that any training programme must establish professional benchmarks, instil professional values, and define professional conduct. A professional interpreting school, however, does more than just teaching the dos and don’ts of interpreting. It should serve a gateway to the professional world, a boot camp that re-formats the students’ minds, changes their perception of themselves, and makes them re-evaluate their experience and knowledge of the world. Because interpreting is not just a set of skills, not just a learned trade; it’s a way of life, a different outlook on communication, a new level of listening and understanding.

The interpreting community in Russia tends to underestimate the importance of professional training. To a certain degree, it can be explained by the fact that for a long time interpreter training was extremely exclusive, politically-oriented, and was geared towards a specific career track. It did not prepare for the multitude of tasks and roles interpreters now have to play in a country that experienced such dramatic social and economic changes as did Russia in the 1990s. The times have changed, and new professional programmes have emerged that bring on board active community members, experienced interpreters, and professional trainers. They do their best to prepare students for the big world outside the school and describe the diversity of the profession.

Another typical attitude on the part of the interpreting community towards professional interpreting schools is apprehension. Some interpreters see professional interpreting programmes as a threat to their position in the market and the involvement of fellow-interpreters as trainers in such programmes is perceived as imprudent and incautious. These colleagues must be reminded of the Red Queen Effect: you have to run to stay in the same place, and you have to run even faster to move forward. What these colleagues fail to see (and what interpreting schools should strive to communicate to the larger professional community) is that quality is an evolving concept, that the availability of trained (though admittedly inexperienced) interpreters at the entry level helps to professionalize the world of interpreting, raise awareness among employers and the general public, and ultimately benefits the older professional interpreters. Again, this is the message that professional schools have to formulate and bring forth for their colleagues to hear.

2) Students

Students naturally constitute the first and most important group of stakeholders of a professional interpreting school.

The biggest challenge of a professional interpreting school is that potential students overestimate their knowledge of foreign languages. Clearly, it was sufficient for their previous jobs or past environments but top-level conference interpreting requires quite a different level of language mastery. Lack of background knowledge, complicated by the lack of a habit of analytically watching and reading the news, is yet another challenge. But it is easily rectified by showing the relevance of keeping tuned-in to what is going on the world for the interpreter. This can be done by offering general-knowledge-gap-finding quizzes, thematic exercises, and speech-making tasks.

On a larger scale, students often see themselves as subjects of a targeted training effort and are prepared to learn. What they seldom realize is that learning interpreting is an active process. Interpreting cannot be taught, but only learnt. Professional schools should make it clear that their task is not to teach but to nurture future interpreters. Even diagnostics is a long-term process which ultimately becomes a self-guided exercise. Learning interpreting skills is very much about learning self-diagnostics, self-learning and self-assessment. And the role of trainers at a professional interpreting school is not that of teachers, but of mentors and senior colleagues.

3) Employers

Employer expectations for the graduates of an interpreting school are often too high, or conversely, too low. On the one hand, they have learned not to expect too much from recent graduates and are wary about hiring young interpreters, preferring experience to a professional degree or certificate. On the other hand, they often expect too much and become disappointed on finding out that newly graduated interpreters do not have much knowledge of a particular area of specialization or are not familiar with the ‘in-language’ of their business. This is true not only of the private sector but government and international organizations.

It is clear that a professional school by definition maintains a close link with the market since the trainers, as practicing interpreters, see daily proof of the needs and requirements in various market segments. But it is important to make it a two-way street: to reach out to the potential employers and educate them about the differences between language learning and interpreter training, between interpreting skills and knowledge of the employer-specific subject area. Graduates of a professional programme are not only eager to learn and prove themselves, but they also know how to learn quickly, get to the very essence of the subject matter, and compensate for a temporary lack of terminology.

4) Staff and trainers

Any professional school of interpreting by definition operates in a concentrated professional environment. Practicing interpreters interacting on a regular basis, analysing and taking their understanding of what interpreting means, and what it requires, further and further. Add the pioneering spirit of the programmes in development, and you have a melting pot of creative ideas, innovative methods and techniques

It is important to harness this creative energy and translate it into something tangible: course descriptions, lesson plans, collections of exercises, articles, dissertations, etc., into written documents that will solidify the collective knowledge and experience.

Another important focus of a professional interpreting school should be on the wider interpreter training community. Trainers from regional universities and smaller programmes do not always have the benefit of direct contact with the global leaders in T&I training. In most cases, interpreting trainers teach foreign languages, translation and related disciplines, as well as interpreting. Therefore, it is highly important that professional schools become centres of excellence that disseminate the best practices.

5) End users (the audience)

End-users of interpreting are rarely aware of the problems that interpreters face. And even when they do, they cannot fully appreciate either them, or the hard work interpreters do. It is therefore one of the missions of a professional school to raise awareness among the general public, to make the interpreting profession more visible and understood, to promote decent working conditions and fair terms and to foster respect for the profession.

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The St. Petersburg School of Conference Interpreting and Translation was only founded a few years ago. But it has already made its presence noticeable. As a professional school it formulates and sends a clear message to the interpreting community, to potential students, and to the market that its mission goes beyond training interpreting skills. It brings together professionals who are ready to share, and students who will shape the future of the profession; and as such becomes a beacon of excellence and a guiding force in the quest for a better future for the interpreting profession.

Sergei Yakovlev

MOCK CONFERENCES:
HELPING INTERPRETATION STUDENTS
TO GAIN PRACTICAL EXPERIENCE
WHILE STILL IN TRAINING

One common challenge faced by interpretation schools is that they operate under severe time constraints: they only have one or two years to see their students develop the techniques of consecutive and simultaneous interpreting and prepare themselves for the realities of a professional career. Schools often admit that no formal training process can produce a finished product. Many interpreters will agree that newly acquired interpretation skills are too fragile to withstand all the pressures of professional work, and that these skills need at least several years of practice in order to mature.

This short paper discusses mock conferences as one approach to maximizing students' practical experience while still in training. The mock conference represents just one out of many formats that can used for this purpose, such as negotiation simulations, consecutive and mixed consecutive/simultaneous conferences, virtual learning classes and conferences, real life conferences and other events organized both inside and outside the training institution. These various formats have a lot in common with the mock conference.

The mock conference is a structured, pre-planned event which imitates, only on a smaller scale, a real-life interpretation assignment, such as a conference, seminar, roundtable discussion, panel discussion or ceremony. It reproduces all the essential features of a real conference, such as the chairperson's remarks, presentations, interventions and questions from the floor, etc. At the same time, even though the mock conference approximates the interpreter's 'world of work' as much as possible, it is still not real work: it offers a safe environment where different interpreting strategies can be experimented with, where failure is acceptable, and errors can be analysed and reflected upon afterwards.

Since the majority of conference interpreting today happens in the simultaneous mode, this paper will mostly focus on simultaneous mock conferences. It draws upon the experience of conducting mock conferences at the St. Petersburg School of Conference Interpreting and Translation (SCIT) of Herzen Pedagogical University.

Mock Conferences in the Interpretation Training Curriculum

The most appropriate time to begin mock conferences is after the initial skills in consecutive and simultaneous interpreting have been developed. At SCIT, they usually start six months after the beginning of consecutive interpreting and some two months after the beginning of simultaneous interpreting. A vital factor to be taken into account is the frequency of mock conferences, and other practice opportunities: they should happen at least once every week, and preferably more often. It is also preferable that they be introduced early enough in the training process and not towards the end of it, so that students can acquire enough interpretation 'mileage' in at least several (6-8) months. Mock conferences should not be necessarily increasing in complexity from one to the other, but the general trend towards more difficult assignments needs to be maintained.

Types of Mock Conferences

Since mock conferences mark a transition from in-class learning to practice, they can have a varying degree of 'real-worldness'. At SCIT, they are roughly differentiated into quasi-conferences, and spontaneous conferences.

A quasi-conference recreates an event that actually took place. In its simplest form, it can consist of replaying a video-recording of an event. The video is made available to the students in advance and can be carefully studied. In quasi-conferences, the element of spontaneity is intentionally brought to a minimum. The student has an opportunity not only to carefully study the topic, terminology and reference sources underlying the conference, but also to 'rehearse' each speech in advance. In doing so, they can develop strategies to deal with various speeds of speaking, accents, terms, etc. Quasi-conferences can be a useful tool for exploring new subjects and improving various skills, such as working at fast speeds, maintaining proper décalage, and so on. In essence, they are a logical extension of in-class training, only on more significant materials.

In the course of the curriculum, the share of quasi-conferences tends to be higher in the beginning, slowly diminishing towards the end of training.

The opposite extreme of the quasi-conference is an entirely spontaneous event with little or no prior information or materials available to the interpreters. These are not unheard of in practice, but in most cases the interpreter can access a certain amount of materials beforehand (programme, PowerPoint presentations, talking points, reference materials, etc.). The same principle holds in the case of spontaneous mock conferences. Students usually receive some, but not all, the materials. The arrival time of materials may also vary, with some speeches or slides being offered at a very short notice or even during the conference. The difference in timing requires different preparation techniques from the student.

Designing a Mock Conference

The most important characteristic differentiating a mock conference from an in-class training session is its *continuity*: the mock conference begins and proceeds in accordance with a certain programme, without pausing to discuss students' performance. This is why a number of considerations need to be taken into account while designing a mock conference. They are, very generally, the subject, the language configuration, the time and duration, the roles, the technical challenges, the degree of spontaneity, and the learning outcomes and assessment.

The **subject** of the mock conference has to do with the overall design of the curriculum. In choosing the subject, input from more than one trainer may be required. Some programmes are structured around a set of topics that follow one another. In other cases, the subject can be chosen on the basis of the trainer's preferences. Ideally, the subject domains covered by mock conferences should be familiar to the trainer from his or her own experience and should reflect the range of fields which are relevant in the current market.

As an example, below are titles of some mock conferences which were held in the first 15 weeks of the second semester at SCIT:

Climate Change, Nuclear Reactor Safety, Crowdsourcing in the 21st Century, Franchising: a National Priority in a Global Context, Review of the World Market for Oil and Gas, The Fukushima Disaster, What Causes Infectious Diseases, Central Topics in Nuclear Non-Proliferation, The Past and Future of Theoretical Physics, 2011 Innovations from Microsoft, EU-Russia Business Dialogue, Russia and the Middle East, The Future of Russian Tertiary Education, The UN High-Level Meeting on HIV/AIDS.

The **language configuration** also needs to reflect the structure of the curriculum as well as the trainees' language combinations. Mock conferences can be unidirectional (involving interpretation from B and C languages into one's A language) or bidirectional (involving retour, or interpretation into one's B language). Additional organizational and technical challenges, such as relay and/or cheval arrangements, can also be embedded into the conference design.

The **duration** of mock conferences can be anywhere between ninety minutes and four hours. Longer mock conferences are usually more difficult to manage. At SCIT, mock conferences usually last for three hours, reflecting the standard session duration at the United Nations.

Because a mock conference is an orchestrated event, it requires different players in different **roles** (speakers, readers, and assessors). It is desirable that every mock conference involve two types of assessors with diametrically opposite perspectives: the so-called 'experts', and 'pure customers'. The 'experts' are listeners who follow the original speech and compare it with the interpretation in order to evaluate its accuracy. The 'pure customers' rely on the interpreter to follow the speaker; trainers are more adept at identifying gaps in skills, and giving recommendations as to how to correct them. By focusing on the two central dimensions of interpreting – accuracy and quality of presentation – they provide an all-round assessment of the interpreter's performance.

The specific **technical challenges** that will be posed during the mock conference should be designed into it intentionally beforehand. They can be: accent, speed, subject complexity, and so on. Despite the variety of technical issues that may be encountered in each conference, it is important for the trainer to select one or two of them, formulate it together with the students, and work out a strategy or set of coping strategies to overcome the difficulty. This is usually done in the form of a short brief that precedes every mock conference.

The intended **learning outcomes** of the mock conference can be formulated in terms of the core skills that it aims to enhance. These skills can be subdivided into skills that are the most relevant **before**, **during**, and **after** the conference. The 'before' skills are invoked when preparing for an assignment. They include the ability to analyse the reference sources available to the interpreter, develop the necessary grasp of various subjects, compile glossaries, coordinate preparation work with other interpreters, and so on.

The 'during' skills are the numerous skills required of a conference interpreter, such as the ability to concentrate, listen, process messages, maintain appropriate décalage and voice control, ensure accuracy, deal with various speeds of speaking, and so on.

In addition, the mock conference offers the student a unique opportunity to develop skills that cannot be developed through in-class or home training. These are: coordination between the partners in the booth, taking turns, booth etiquette, dealing with unpredictable situations, practicing relay interpreting.

The 'after' skills are no less important. They indicate the student's ability to reflect on his or her own achievements and failures, formulate important lessons for the future, and ensure future progression. At SCIT, every mock conference is usually followed by a discussion session centred on every interpreter's performance. The 360-degree feedback coming from the experts and pure customers, as well as trainers, focuses on the strategies used, how difficulties were tackled, and recommendations given. An important aid to this reflective practice experience is the interpreter's 'journal' or log, which is completed after each session and reflects the most important lessons learnt. Finally, another important 'after' skill has to do with 'knowledge harvesting', or keeping the glossaries and other valuable materials developed for the mock conference on hand, and using it in future practice.

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Mock conferences, just as other practice formats, have the potential to fast-track students' entry into the professional market. Not only do they consolidate interpreting skills but also instil the foundations of professional behaviour by taking the student through a series of challenging situations. Quite often, they are the budding interpreter's only window to their future career. Therefore, they require not only careful design but also regular participation and input from a range of trainers and professional interpreters, who will contribute their perspectives on the profession. And finally, mock conferences should not be viewed as a standalone stream of activity within the curriculum but need to be closely integrated with other experiences throughout the learning process.

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