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Fidelity Assessment in Church Translations: A Case Study of the Church of Pentecost's Translations From English Into French

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Abstract

The church of Pentecost is present in more than one hundred countries, including French-speaking countries. This therefore requires the church to translate its documents, particularly literature, announcements, Bible study manuals, lay leadership training manuals, circular letters, among other documents into French for the purpose of internal and external communication. However, the quality of some of the translations raise eyebrows as the translations are usually produced by amateurs such as pastors, church members and lay leaders who often perceive translation as a service to God or a voluntary community service. It is common belief among church members that anyone who is proficient in more than one language can be a translator; therefore, translation is usually not regarded as a profession by laypersons. Nevertheless, research in translation studies shows that translation is skill-based and goes beyond bilingualism that usually confers the translator the ability to convey messages. This paper aims to analyze the type of errors the translators make during translation from English into French, ascertain the most common type of translation errors, and find reasons for these errors. The data was collected by examining the church's documents: conference materials, lay leadership training manuals and three announcements. Interviews were also used to determine translation problems and causes of errors. The data was analyzed by considering the frequency and percentage, and by content analysis. The results show that the most frequent errors are semantic errors (78.64%), followed by syntactic errors (11.65%) and other errors (9.70%). The errors are caused by translation procedure, carelessness, and rush deadline.

Keywords: Church Translation evaluation, fidelity assessment, translation errors, translation mistakes

1. Introduction

Translation is generally viewed as a means of shrinking the linguistic gap between languages and cultures. In addition to this, it is a communicative process which transfers the message of a source language text to a target language. Generally, translation means destruction of the source text and rebuilding it. This should not be considered as a creative art nor an imitative art, but stands somewhere between the two. In this respect, (Bassnet, 1954) believes that the process of translation has to take into consideration both the structure and the meaning. She points out that translation:

involves the rendering of a source language text into the target language so as to ensure that the surface meaning of the two will be approximately similar and the structures of the source language will be preserved as closely as possible but not closely that the target language structures will be seriously distorted” (2).

From the above observation, it is clear that there are no specific, correct, good or agreed upon definitions for translation. Each one focuses on certain concepts, but all the definitions tend to agree that the function of the translator is basically to bring about in the minds of the readers of the target language text, “as closely as possible” (Bassnet, 1954: 2) the same feelings as those achieved by the source language text. Translation is undoubtedly a more complicated process since the translator cannot always be viewed as George Steiner claims “Someone who invades, extracts and brings home” (Steiner :298). Instead, the translator should create an equivalent effect of the source text on the target text reader so that the text can be adaptable to its new socio-cultural environment. In this respect, I. Mason & B. Hatim (1990) point out that: “The role of the translator as reader is then one of constructing a model of intended meaning of source text and of forming judgments about the probable impacts of source text on intended receivers” (92).

This testifies to the fact that translators have to find the appropriate words and expressions in order to convey the exact meaning. The basic task of translators is to formulate a new text in which they express their intended meaning. Moreover, they have to be very effective in their judgments in order to create an impact on readers.

In this respect, faithfulness to the source message for translators as well as sign language interpreters has been at the core of our conception of the role of the church translator. In religious translations, the translator acts as a liaison between the church as an organisation and the congregants who constitute the members of the church. As such, the translator's aim is to render as faithfully as possible the message of the original text into the target text. It is worth noting that religious translations are usually performed by non-professional translators, untrained volunteers, lay leaders or pastors who are multilingual or bilingual members of the worshipping community who learn translation "on-the-job".

Non-professional translators are defined as

"...individuals with a certain degree of bilingual competence who perform translation tasks on an *ad hoc* basis without economic compensation or prior specific training. Their awareness of the skills required to perform their translational duties correctly and the ethical constraints thereto are shaped by their own intuitions and subject to the expectations expressed by the parties to the encounters they mediate in. Most often they conduct their tasks individually and in isolation, which translates into little visibility, lack of group solidarity and prestige, and lack of public credibility, even if they may receive immediate social recognition by the monolingual speakers for whom they enable communication"(Martínez-Gómez, 2015: 417).

As a matter of fact, one translates from one language to another, whether it is a technical or scientific translation. Thus, we saw the appearance in the 20th century of terms such as "source language text" or "target language text". In all cases, the translator or the interpreter has to ensure that the source text reflects the target text in terms of meaning, style, emotions and culture. In religious texts' translations, the translator is duty bound to convert the source message into the target language by ensuring that the organisation's literature, circular letters and other useful documents for communication reflect the culture of the target audience. Religious translation can take place in many settings, which may be secular and spiritual. This can happen in places of worship, at seminars, conferences, counsel meetings, synod meetings,

retreats, counselling sessions, camp meetings, board meetings, hospitals backed by religious organisations.

However, translators are often confronted with many problems while translating texts from English into French. One of the problems that translators face is equivalence and, since translation “is a model of communication where choices are further subjected to a principle of equivalence between a source text in one language and a target text in another” (De Beaugrande, (1994:56), translators should be very careful if they want to succeed in producing relevant translations which produce similar effects on the reader to those achieved by the original text. In other words, translators ought to work within the core of the target culture and know the rules of the target language community so as to find appropriate equivalents to achieve pragmatic competence which “...consists not only of linguistic knowledge but also of knowledge of the rules of language use” (Olshtain, 1986:16).

Translation of church documents is crucial for the propagation of the message of God as well as reaching out to the vulnerable in society. This consists of services such as the translation of bibles, clerical reports, circular letters, devotional Guides, Bible Study and Home Cell documents, and Lay Leadership Training Manual and Conference materials. It is necessary as translation helps propagate the word of God for everyone such that they admire all of God’s glory. One good way to reach out to such a mass of people is through translation services.

Kinga (2006) states that the translator should be clothed with some competences in the course of translating a text such as the linguistic competence, source subject competence, intercultural competence and communicative competence. The word competence here refers to a specific knowledge such as language competence, knowledge of the source text, knowledge of the culture and the competence to be able to communicate in the target language. In the context of this study, the translator should not only therefore adhere to grammatical competence but, also to communicative and cultural competence.

This article aims at assessing the translations of the literature produced by the translators of the church of Pentecost. These documents consist of conference materials, circular letters, announcements and Lay leadership training manuals. Therefore, a study on translation errors should be beneficial as it not only pinpoints problems translators have in translating from English into French, but also indicates the weaknesses translators have in French. As a result, the right methods can be used to address those problems. To achieve this, the current study aimed to examine the types of translation errors in translation from English into French, to determine the most common types of translation errors, and to find possible explanations for the causes of errors.

2. The Church of Pentecost

Pentecostalism is a form of Christianity that lays emphasis on the work of the Holy Spirit and the direct experience of the presence of God by the believer. Pentecostal churches stress on the importance of conversations that amount to a baptism in the spirit and speaking in tongues (Kenneth Odhiambo and Eunice Nthenya Musyoka, 2013). A distinctive feature of Pentecostalism has been a vibrant and kinetic worship style characterized by clapping, waving, and raising hands; dancing, marching, and falling in the Spirit, shouting; a call-and-response form of preaching and a general sense of spontaneity (Macchia, 2009), cited in Kenneth Odhiambo, Eunice Nthenya Musyoka and Peter M. Matu (P. 4).

The Church of Pentecost is a Pentecostal denomination that started in Ghana. The church currently has presence in more than one hundred and five countries globally. It is a fast-growing Ghanaian church that is poised to propagate the word of God in season and out of season. By virtue of its presence in these countries and the desire to have a global outlook, the church has established a translation department which sees to the translation of its documents such as circular letters, Bible Study Guides, Conference materials, Lay Leadership Training Manuals and every other document that requires translation for the purpose of both internal and external communication.

However, as an organisation and organism, there is the need to think in terms of quality translation work. Hence, the church needs to employ professional translators to carry out its translation activities so as to be able to meet its target of sending the message of Christ to the door step of people who are not proficient in the English language. But the question arises whether the church is willing and ready to employ such translators as it cites financial constraints? As a result of this, non-professional translators such as Pastors, and Lay leaders are relied upon to do the work. This sad state of affairs, takes a heavy toll on the quality of translations as the latter is marred with plenty translation errors, which range from syntactic to semantic errors.

The translations of the church are usually done in the world major languages namely, French, English, German, Portuguese and Spanish. It is not our duty to examine the translations produced by means of all these languages but we would focus only on translations from English into French. So why is it important that the church of Pentecost would like to translate its literature into other languages? Even if we are adept at learning another language and becoming proficient in speech and writing, the first language we learn as infants will always be for us our primary language – called our mother tongue. I have witnessed firsthand the great joy people experience when they first hear the words of the Bible in the language they best understand. The words come alive to them in a way that another language cannot match. A translation into their mother tongue allows the translated documents to catch the nuances of their language and to phrase things in a way that helps them to better understand the message that the writer is seeking to impart. There are cultural and linguistic differences among peoples and modern-day translations seek to address these differences and bridge them in a way that allows the original text to maintain its integrity and yet effectively convey the message. Through translation activities, the Church will be able to reach a wider audience.

The headquarters of the Church of Pentecost in the city of Accra, the target area of the research, serve as an example where these documents are translated from English into French. In order to overcome the challenges posed by the use of language to express ideas in the different contexts and the nature of translations in these Pentecost churches, the translator should use translation strategies. These strategies may either be appropriate or

inappropriate to transfer the message from English into French. Inappropriate strategies may give birth to the wrong transfer of the message or the congregants may not understand the message at all. If it so happens, it is an indictment on the original aim of the sermon. Sermons are preached to build and shape morals in society for the better. Another importance of sermons is the fact that they intend to induce and reinforce the experience of being a Christian. As a result, the original message should not be distorted or misinterpreted in any way. The church of Pentecost often organizes international conferences for Pastors and wives, open-air crusades where brochures and training materials are translated into French, thus as a form of communication the language needs to be evaluated so as to establish whether the translation is faithful to the original message. This research work intends to examine translations produced by the church's translators. We will emphasize the messages translated from English into French to ascertain their fidelity.

Literature review

Before going into *Translation Errors* proper as provided by various academics, it is better at this point to establish a difference between the two terms: "error" and "mistake." Goff-Kfoury (2004) views them as two different terms as he contends that: "scientifically speaking, a mistake is generally considered as a fault in performance; it does not occur systematically. An error reflects a gap in student's knowledge and is systematic" (11).

Speaking of translation errors, we do not have fixed models of categorization. "Translation errors stem from various causes, such as a lack of comprehension, or misuse of words, so there are many classifications of errors which are found in research". Pym (1992), cited in Pattanapong Wongranu (2016, p. 2) states that there are two types of translation errors: binary and non-binary errors. Binary errors refer to any errors that count as incorrect translation. In contrast, non-binary errors refer to a translation that is not totally wrong, but may not be appropriate and can be improved. In non-

binary errors, from the many correct choices, a less appropriate one is chosen. In the church setting, this classification of errors can be explained by either the linguistic competence or the translation competence of non-professional translators. On the one hand, binary errors mean that the linguistic competence of the translator needs to be enhanced. On the other hand, non-binary errors expose the translation competence, which Pym defined as the ability to create a group of target texts, and then select the best one that suits purposes and reader.

Nord (2014) described the concept of translation error based on the functionalistic approach as “anything which blocks the fulfillment of the specific function of a translation for the target readers. She posits that translation errors occur in four ways. They may be pragmatic translation errors, which are errors committed as a result of the translator’s failure to solve problems which are related to latent message in the source text. Secondly, they may be cultural translation errors, which are due to an inadequate decision with regard to reproduction or adaptation of culture-specific conventions. Thirdly, they may be linguistic translation errors, which are “caused by an inadequate translation when the focus is on language structures. Fourthly and finally, they may be text-specific translation errors, which are “related to a text-specific translation problem, and like the corresponding translation problems, can usually be evaluated from a functional or pragmatic point of view” (3841f). The seriousness of these four types of errors, Nord says, can be ranked “top down” (3841f). Pragmatic errors are “among the most important a translator can make”, but they are also “usually not very difficult to solve” (Nord, 1998: 76). The grading of cultural and linguistic translation errors depends on the functional significance of each. She is, however, to give way to complete promiscuity, arguing that “function and loyalty” are the dominant guide to proper or “adequate” translating. As Nord explains:

Function refers to the factors, which make the text work in the intended way in the target situation. Loyalty refers to the interpersonal relationship between the translator, the source-text sender, the target-text addressees and the initiator. Loyalty limits the range of justifiable target-text functions for one particular source text

and raises the need for a negotiation of the translation assignment between translators and their clients (Nord, *ibid.* 77).

It is important to note that professional translators know from experience that without context and extralinguistic knowledge, it is impossible to translate. In addition to the context, the translator should also consider the author's intention (*intentio auctoris*), the reader's intention (*intentio lectoris*), and the text's intention (*intentio operis*). There are errors in the interpretation of a text when a translator misunderstands the original text. Misunderstanding the source text can have something to do with grammar, denotative meaning and contextual meaning of words. The improper interpretation of these factors explains the causes of errors by students and untrained translators.

According to Neubert & Shreve (1992), "what rightly appears to be linguistically equivalent may very frequently qualify as 'translationally' nonequivalent" (page 5). Sigrid Kupsch-Losereit, a functionalist who introduced the functional perspective on errors, defined translation errors as "an offense against: (1) the function of the translation, (2) the coherence of the text, (3) the text type or text form, (4) linguistic conventions, (5) culture- and situation-specific conventions and conditions, (6) the language system" (Nord 2).

Pojprasat (2007) examined translations of students from English into Thai and vice versa and came out with three types of errors: semantic errors, syntactic errors, and cultural errors. Whereas semantic errors include mistranslation of words, which can be a single word, collocations, syntactic errors deal with mistranslation of sentence structures or grammatical structures. Cultural errors may result from cultural differences. For the translators to be able to do proper translation, they should not lose sight of the following: linguistic competence, subject competence, intercultural competence, and communicative competence. The word competence here refers to a particular acquisition of knowledge, which is language competence, subject knowledge, cultural knowledge, and the competence to communicate in the target language.

For the purpose of this paper, we want to dwell on the linguistic competence of the translators. As a result, Pojprasat's model is most suitable

for this work as it analyzes only binary errors. We will categorise the errors by specifying the exact problems these church translators are faced with, whether it is the ability to choose the correct words (semantic errors) or the ability to comprehend the structures (syntactic errors). With this classification of errors, we will be able to pinpoint the weaknesses of the translators and come out with solutions to help improve their activities.

In translation, what poses a problem in most cases is the notion of fidelity because the translators do not always understand that concept in the same way: some translators favour the form of the text, and others the meaning. This gives rise to the following questions: How to ensure a “beautiful translation”, which is grammatically consistent, while remaining faithful to the original text?

The notion of fidelity, on the other hand, has a strong moral dimension; it is in fact a value rather than an objective criterion. The correspondence is in this case not “objective” but rather based on moral attitudes such as loyalty, attachment or respect for a commitment. Of these three criteria, the respect of a commitment still seems to be the closest to the relationship between the translator and the author of the original, or even between the translation and the original text, two fundamentally different but often confused relationships. On this question of fidelity, it is then more a question of duty, principle and propriety, than of submission. Sermons need to be faithfully interpreted without distorting or betraying the message. As a result, the church translator or interpreter should interpret/translate the sermon faithfully as a matter of duty, principle and propriety. He/she cannot do otherwise rather than sticking to the message and the content. Anything short of this amounts to betrayal.

Aims and methodology

This research work is based on three objectives. First of all, the paper aims to identify the most common errors in the documents translated. Secondly, it aims to determine whether there is any connection between the type of errors

and training. The third objective is to find the possible causes of errors committed within the text. Thus, the following research questions are raised:

- 1- What are the most common errors in the documents translated?
- 2- Is there any connection between training and types of errors committed?
- 3- What are the possible causes of errors committed by the translators?

In order to properly assess the translations produced by the translators, we would examine the following translated documents: announcements letters (4), Bible Study Guide (2) and conference materials (2) and Lay leadership training manual (1). These documents will be thoroughly examined to identify the various errors. The latter will be categorized into frequency and the percentage strike. Then again five translators will be interviewed individually so as to get their views on the causes of errors. Interview questions will border around preparation before translating a text, procedure to translate a text, problems encountered during translation.

3. Findings

3.1. Semantic errors

The most frequent errors in the texts are semantic errors. This means that the translators usually make lexical errors during translation. The semantic errors could be divided into three subcategories: lexical, phrasal and sentential errors. In this category, errors involving lexical errors are very serious and obvious. Despite the use of dictionaries and online resources, these untrained translators chose the wrong terminologies in the translation process. The words were at both lexical and phrasal level. In the example below, the translator translated *Capacity building as Développement des capacités*. This error occurred because of the translator's limited knowledge of the French language. Normally, an error can occur when the contextual meanings are not taken into consideration. The second error occurred at the phrase level: Prepositional phrase and incorrect sentence arrangement.

For example:

“It is with a heavy heart...” (source text)

« C’est avec un cœur lourd » (translation)

« Nous avons la profonde douleur de... » (correct translation)

The third error worth mentioning occurred at the level of the sentence.

For example:

The district will send a delegation to represent the congregation (source text)

« Le district enverra une délégation pour **nous** représenter **la congrégation** » (translation)

Le district enverra une délégation pour représenter l’église (correct translation)

There is no need to bring both “*nous*” and “*congregation*” in the sentence.

3.2. Syntactic errors

Syntactic errors form the second highest percentage. This means that the translators usually make grammatical errors as well during the translation process. These errors could be divided into two subcategories: determiners and adjectives. Although these types of errors are not rampant, it is still worth indicating some of them. They include articles and quantifiers.

For example:

“This program will come off on Monday 30th and Tuesday 31st August, 2021” (source text)

« Ce programme se déroulera « **les** » lundi 30 août 2020. » (Translation)

« Ce programme se déroulera le lundi 30 et le mardi 31 août » (correct translation)

The translators also had problems with the capitalization of headings. In French, headings are usually not written in capital letters. In French the first letters of headings are often not followed with articles and not also written in capital letters. But these translators often fall into the trap.

Example 1:

Live a Holy Life as a Christian (source text)

Vivre Une Vie de Sainteté en Tant que Chrétien (translation)

Vivre une vie de saint en tant que chrétien (correct translation)

Example 2:

Possessing the Nations Through Prayer (source text)

Posséder les Nations Par La Prière (translation)

Posséder les nations par la prière (correct translation)

The second category of errors within this section is the position of adjectives. It is important to note that the position of the adjective sometimes differs from its position in English. Failure to place the adjective at its right position may give the sentence a double interpretation.

For example:

The 2020 first ever conference of francophone ministers and wives (source text)

La toute première conférence des ministres et épouses francophones **2020** (translation)

La toute première conférence 2020 des ministres et épouses francophones (correct translation)

The position of 2020 in the French sentence gives this phrase a double meaning. It could mean that another conference will be held within the same year after this particular one. There are other syntactic errors in the

translations but they were not as significant as the first two types of errors. Nevertheless, I will provide some examples to illustrate them.

Example 1:

Prepositional errors occur as a result of incorrect use of prepositions such as in:

“...topics treated during the apostalisation be shared with the districts and local assemblies” (source text)

« ...L’Apostolisation soit partagée **au** District et aux Locaux (translation) »

« ...Les sujets traités à l’apostalisation soient enseignés **dans** les districts et assemblées locales » (correct translation)

Example 2:

« This programme will be held on Friday 27th August, 2021 **at** Dr. Wyatt » (source text)

« Ce programme aura lieu le vendredi 27 août 2021 **chez** Dr Wyatt. » (translation)

« Ce programme aura lieu le vendredi 27 août 2021 au temple de Dr. Wyatt » (correct translation)

Transitional errors occurred as a result of improper translation of words.

Example 1:

“Excellent graduates” (source text)

“Diplomés d’excellence”(Translation)

« Excellents étudiants diplômés (correct translation)

Example 2:

“Counselling sessions” (Source text)

“Sessions de conseil” (Translation)

“Sessions d’accompagnement”. (Correct translation)

Besides semantic and syntactic errors, there are other errors which may be termed as unnatural or under-translations.

For example:

Unnatural translations: these types of errors occur as a result of linguistic interference. It gives an awkward meaning to the sentence and may not make sense to a native speaker of the language.

Example 1:

« Un centre d’équipage » (translation)

« An empowerment centre » (source text)

« Un centre de renforcement des capacités » (correct translation)

Example 2:

“Deviant characters will be reduced” (source text)

« ...Les caractères de déviance sont réduits » (translation)

...réduire la délinquance juvénile (correct translation)

Under-translation: This kind of error occurs when the translator leaves out important information. This also refers to a translation that sounds incorrect in French as in the above example. It is grammatically sound but it does not flow naturally in French. This comes as a result of poor mastery of both source and target languages.

For example:

“The adoption of a regulated strategy to empower the church (source text)”

«comme une stratégie réglée pour équiper l'église... » (Translation)

« L'adoption d'une stratégie régulée en vue de responsabiliser l'église (correct translation) »

Table 1: Errors per frequency and percentage

Types of error	Frequency	Percentage
Syntactic	12	11.65
Semantic	81	78.64
Other	10	9.70
Total	103	100.0

Table 2: Percentage of each subcategory of syntactic errors.

Type of error	Percentage
Tenses	1.96
Determiners	4.90
Adjectives	4.90
Prepositions	6.86
Terminologies	47.05
Phrases	19.60
Sentences	14.70

In the above table, there are more semantic errors committed by these untrained translators than any other grammatical element. Within this subcategory, the misuse of the right terminology is a cause for worry as it

dents the credibility of the entire translation and by so doing the essence of the message suffers. This means that the translators weigh and choose the wrong term as the translator is always weighing words. As shown above, the highest percentage of semantic errors is in the terminology category and it distorts the message. Then again the table shows that the translators do not have much problem with tenses. The concept of time is important in both French and English and the translators seem not to have too much problem with that and it is commendable.

3.3. Is there any relationship between training and types of errors made?

The goal of every translator is to produce a faithful translation. Since man has been translating, he has never stopped thinking about how to translate faithfully.

In Roman times, the era of the creation of Roman culture from Greek culture through translation, the great orator Cicero, for over two thousand years, warned against translating *verbum pro verbo*. He rejected word-for-word and advocated rendering ideas (meanings) rather than words:

"...the ideas remain the same...I have not found it necessary to render word-for-word...". This was confirmed when he said: "... it will not always be necessary to copy your language on the Greek (or any other language) as a clumsy interpreter (or translator) would do [...] When I translate the Greeks, if I cannot render with the same brevity what the Greeks require only one expression, I express it in several words". (Cicero 1st-century-BCE Rome qtd in Kasperek 37).

Lederer (2010), on her part, presents a canonical form that must be followed, in general, in all translations: comprehension, deverbalization and reformulation. According to the interpretative theory of Danica Seleskovitch and Marianne Lederer, translation is not a work on the language, on the words, it is a work on the message, on the meaning. Understanding is the first step before proceeding with a translation: knowledge of the language of the text, understanding of the subject, mastery of the language of writing, but also a method, well-educated reflexes, which will enable the translator to adopt the attitude towards the text that will lead to the best result by searching for

equivalences, without allowing himself to be locked into simple correspondences.

Professional translators know from experience that one cannot translate properly if context and extralinguistic knowledge are ignored. In addition to these, it is also important to have a mastery of the source language text and the target language text. A trained or professional translator will not succumb to word-for-word translation. We don't translate *verbum pro verbo* (word-for-word) but sense for sense or message for message. During the translation process, the translator must comprehend the source text, deverbalize it and reformulate the message into the target language. It means that once the meaning has been grasped, the translator should ignore the words used by the author and consider solely the message which is considered as the most essential part of the text. Failure to do this amounts to betrayal of the message. Most of the translators in the Church of Pentecost are untrained, they may be pastors, elders, or members with bilingual abilities who work for the church on pro bono basis. This explains why some of the translations are a slapdash work.

3.4. Causes of errors

Semantic errors have the highest frequency of errors with 78.64%. In this category, terminological, sentential and phrasal errors are most prominent. This means that the translators have more problems with the choice of the right word than grammatical problems. These errors are triggered by three major causes: translation procedure, carelessness and rush deadlines for translations. Translation procedure refers to the processes the translator used to arrive at the target text. Most of the translators use two methods to translate the source text: google translation and "instant-translation-approach". The latter is used during sight translation where the translator does not have enough time to read and translate the text. If this is not thoroughly revised, it may result into word-for-word translation or literal translation. This method of translation can cause injury to context and result in patent nonsense Newmark (1988) explains:

Word-for-word translation refers to a translation close to the source text where words are translated in the order of words in the source text, ignoring the context. However, in literal translation, the translation is still close to the source text, but the grammatical constructions are adapted to the target text as close as possible (127).

In this case, the meanings of words are still translated out of context. The translators failed to deverbilize the source text, and went ahead to read and translate the source texts, word by word. Some translators tried to adjust their translation after that, but they still clung to the source text. As a result, they made grammatical errors. For instance, google translation as well as other computer-assisted software cannot sometimes differentiate between denotative and contextual meaning. It is worth noting that their use during translation should not harm the outcome of the translational activity but rather promote it. Therefore, after using them, one must carefully read the text in order to do the necessary corrections.

Carelessness is another cause of error worth mentioning. This type of error emanates from poor reading, little attention to the source text and poor analysis. Before the translator takes the pen, he/she should have read carefully the source text, done a little background check on the source text and ensured that the context is well understood. Failure to consider these points may amount to an unfaithful text not recognizable by readers of the original text. One other possible explanation of carelessness is linguistic interference. When the working languages of the translator are almost at par, there is the likelihood to choose the wrong word. In other words, if the translator does not interpret the source text properly, it can affect the translator's choice of terminology.

The final cause of translation errors is the short-term deadline given to submit the translation. Not only does it pile pressure on the translator but it also affects the quality of the translation. If this sounds fundamental, you would be surprised to know the number of times clients have received back rush jobs only to find that the translations were substandard. The company responded that they had translated the project according to the rush deadline, but a detailed post-edit would take significantly longer period and, therefore, could not be done. Church translators are also victims of these rush deadlines as the

church may need the translation within the shortest possible time and translators do not have enough time to edit the translations.

Conclusion

The errors identified in the documents of church translators are syntactic errors and semantic errors. Moreover, there is another type of errors termed as 'other', and the latter includes under-translation and unnatural translations. These errors are mostly caused by poor knowledge of translation procedures, carelessness, and rush deadlines. A translation error occurs when the translator misunderstands the source text. These errors concern grammar, denotative and contextual meaning of words. The improper interpretation of these factors explains the causes of errors by non-professional translators. In the course of translation, every trained translator agrees from experience that the translator should take into account context, extralinguistic features and culture because, without these elements, the aim of the translation is bound to fail.

The results of the study have shown that anxiety caused by rush deadlines, and carelessness are the main causes of errors in translating. These causes can also be explained by the fact that translators read and translate the text without any prior analyses. In order to solve the above errors, I would recommend the following: the church should employ trained translators instead of relying on bilingual individuals such as pastors, lay leaders and members. Then also, the church should, as a matter of urgency, have recourse to a professional translator to give training to its translators in grammar and semantics. Last but not least, translators should be trained in the use of search engines and dictionary skills. One to two class periods can be set aside weekly to teach the translators how to use French to English and English to French dictionaries and select the best words for given contexts. Finally, rigorous peer review should also be encouraged as it deals with translation problems translators often encounter.

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