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**TRANSFORMATION PECULIARITIES  
IN THE LITHUANIAN TRANSLATION OF  
“EAT, PRAY, LOVE” BY E.GILBERT**

**Master Thesis**

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## INTRODUCTION

Through years there have been many definitions of translation: ‘interpretation and conglomerate of two structures’ (Levy, 1967), ‘reproducing in the receptor language’ (Nida&Tager, 1969), ‘rendering the meaning of a text into another language’ (Newmark, 1988), ‘a window opened to another world (Lefevere, 1992) or an ‘act of communication’ (Snell-Hornby, 1995) as well as ‘cross-cultural transfer’ (Vermeer, 1998) or even ‘a cultural means of resistance against multinational capitalism’ (Venuti, 2008). Nevertheless, the essence of translation remains unquestioned and that is to transform a source discourse into a target equivalent through various metamorphoses of the source data.

Those alterations of the source text as a result of translation occurring in (or shouldn’t this imply ‘as’?) a target text, are in fact the main concern of the present paper and will be regarded as translation transformations (or shifts) hereinafter. Translation shifts have been directly or indirectly investigated by every theorist who has ever mentioned linguistic translation in their studies since the essence of translating is a transformed data and no one investigating translation could escape discussing the current issue. In effect, “the process of translation itself may be regarded as a transformation when a system of certain codes is substituted with another by preserving identical communication function, reporting the same message and its functional dominant” (Armalytė&Pažūsis, 1990:72 (*hereinafter, our translation*)).

However, the most prominent names in this field are Vinay&Darbelnet (1958), Catford (1965), Levy (1967), Nida (1969), Popović (1970), Newmark (1988, 1998), Швейцер (1988), Leuven-Zwart (1989, 1990), Комиссаров (1990), Бархударов (1993), Toury (1995), Delisle (1999), Klaudy (2003), Venuti (2004) and many others. In Lithuania, this field has not been investigated thoroughly; however attempts to discuss the current matter may be traced in the works of Ambrasas-Sasnava (1984), Armalytė&Pažūsis (1990), Masaitienė (1996), Geda (2000), Baranauskaitė (2001), Butkuvienė (2004) and others.

As already mentioned above, the current study has been initiated to investigate the phenomenon of shifts in translation, in particular, translation transformations occurring in English-to-Lithuanian translation of a literary work as most prominent issues on translation shifting have been observed investigating literary translations. Thus, the **subject** of the present paper is translation transformations in rendering the novel “Eat, Pray, Love” by Elizabeth Gilbert (2007) from English to Lithuanian (“Valgyk. Melskis. Mylėk”, the Lithuanian translation by Antanina Banelytė, 2007) whereas the **hypothesis** of the research is that some of these translation shifts fail to be justified.

Most recent piece of literature has been chosen not to neglect the importance of classic works but for better understanding of the socio-cultural background of the discourse as one has

to be aware of the socio-cultural aspects of the place, time, society, register and purpose of the original work. Moreover, the source language (hereinafter referred to as SL) text comprises linguistic data of four different cultures, i.e. Italian, Indian, Balinese and American (as the narrator is an American), and thus, presents four kinds of individual socio-cultural issues in one literary piece.

The **aim** of the present paper is to investigate translation transformations while translating the indicated novel into Lithuanian in order to determine the nature and justification of these transformations (also their absence where needed).

To achieve the aim, the following **objectives** have been set:

- 1) to define the phenomenon of translation transformations;
- 2) to provide most prominent issues of investigations in the current field;
- 3) to generalise the data by different authors in order to initiate the theoretical frame for the investigation of the present study;
- 4) to identify translation transformations in the target language (hereinafter referred to as TL) text;
- 5) to investigate the nature and justification of the transformations in the target text (hereinafter referred to as TT) ;
- 6) to present a qualitative and quantitative analysis of the translation transformations occurring in “Valgyk. Melskis. Mylėk“.

In order to effect the goals set, various **methods** have been employed in the process: different information data have been surveyed (books of references, articles, dictionaries, websites, other scientific literature) whilst *literary analysis* performed and *metaanalysis* carried out; the empiric research has compiled the *descriptive analysis* of both SL and TL texts; the data on the usage of translation shifts have been indicated and analysed throughout the paradigms of *contrastive* and *semantic* analysis; *contrastive*, *descriptive* and *statistic* models have been used in order to accomplish quantitative and qualitative analysis of the indicated transformations. The contrastive model is designed for the identification of shifts that occurred through translation; whereas the descriptive model has been adopted for the explanation and justification of the occurrence of shifts in translation

The translation of the book “Eat. Pray. Love” has not been analysed through the paradigm of translation transformations, which is the **novelty** of the presented research. Furthermore, the challenging situation in the field of translation criticism in Lithuania also proves the **theoretical importance** of the current work as the evident absence of critical approach towards modern Lithuanian translations has already determined the institution of an Anti-Prize (established by The Lithuanian Association of Literary Translators in 2007) for

“negligent attitude towards translators’ work and disregard for traditions of fine publishing” (quoted in the official website of the association (*see bibliography below*)). Thus, the current paper may also contribute to the sparing critical data on Lithuanian translations aimed to aspire for the TT considerate both to the source text (hereinafter referred to as ST) and TL discourse. Moreover, this paper has some **practical value** in thoroughly presenting various types of translation transformations illustrated by instances of shifting occurring in translation of aforementioned Gilbert’s novel. The gathered and investigated data might prove to be useful for students implementing their researches in the field of Translation Studies as well as for teachers in order to assist with theoretical data for classes of translation theory.

The present paper comprises four chapters, first of which renders the phenomenon of translation transformations on the whole as well as introduces main concepts in the current field; the second one introduces the most prominent classifications of translation shifting, whereas the thirds provides theoretical frame for the current investigation illustrated by 56 selected examples. The fourth chapter is dedicated to the analysis of the translation shifts covering the investigation of 143 cases of translation transformations, the rest of which along with short comments are further introduced in the appendixes (229 instances). The fourth chapter is concluded by statistical data on the cases of inapt translation transformations encountered throughout the research and conclusions. All in all the study comprises 428 empirical evidences of various translation transformations.

Apart from already mentioned, the following abbreviations are used in the paper:

- EPL for “Eat, Pray, Love” by Gilbert E.;
- VMM for “Valgyk. Melskis. Mylėk” by Banelytė A.;
- LDCE for Longman Dictionary of Contemporary English;
- HED for the Hutchinson Encyclopedic Dictionary;
- DKLŽ for Dabartinės lietuvių kalbos žodynas
- WNAD for Webster’s New American Dictionary
- WKPD for <http://en.wikipedia.org>
- WALC for <http://www.anglu-lietuviu.com>
- WRC for <http://www.wordreference.com>
- YDC for <http://www.yourdictionary.com>
- TFDC for <http://www.thefreedictionary.com/>
- DBS for <http://www.debeselis.net> (Lithuanian on line)

## 1. PHENOMENON OF TRANSLATION TRANSFORMATIONS

Before issuing any definitions, one aspect of the theory on Translation Studies should be revealed here. While analysing different data on Translation Studies, one should observe many different denotations for the same (or at least very similar) linguistic phenomenon. However, this issue should not be regarded as a sign of theoretical absence on the whole. This might be due to the novelty of the discipline as it is only since 1950's that serious trials have been made to develop a general translation theory. Moreover, Savory's (1957:49) assertions that there are no universally accepted principles [and denotations] in translation field as people who are qualified to formulate them have never agreed among themselves, and have only been engaged in 'a war of words', appear quite convincing. Thus, according to Savory, they have 'bequeathed to us only a volume of confused thoughts'. Therefore, one of our tasks here is to systematise the asserted data on transformational processes through translation.

The first question to solve is denotation of translation transformations. The latter are regarded as translation '*strategies*', '*procedures*', '*techniques*' or '*shifts*' (in a course summary on translation published in <http://www.helsinki.fi/~chesterm/TransTheory.html>), Newmark introduces a term 'method' and differentiates it from the term 'procedure' ("while translation methods relate to the whole text, translation procedures are used for sentences and the smaller units of language" (Newmark, 1998:81). Mailhac (2007) is also convinced that procedure should be defined as a part of a strategy. Thus, our intention here would be to regard translation strategies as the translators' global approach to the whole discourse projecting the level of its equivalence and embracing the choice of procedures to achieve the targets set; whereas translation procedures – to be used for sentences and smaller units of language within a particular text. Moreover, procedures are 'goal oriented' and should be considered 'a part of the translational output' (Mailhac, 2007) as "the translation techniques [and thus, procedures] <...> can be summed up under the heading 'translation shift' (Bandia, 2007)". Thus, the current paper will consider the terms 'translation *transformation*', '*procedure*', '*technique*' or '*shift*' synonymic as depicting the same linguistic phenomenon. (Although shifting is a part of the translation process, it is usually studied through its product: what happens in the process is identified by comparing the source and the target, which justifies the synonymy indicated above).

Now, we have to determine the very notion of transformations occurring through translation process in a TL discourse. Despite the inadequacy in formal and semantic systems of two languages in question, i.e. SL and TL, the TT is nevertheless expected to retain fidelity to ST, thus translator is obliged to perform various alterations of the discourse which may regarded

as translation transformation. “The occurrence of shifts [translation transformations] in any translational activity is an unavoidable phenomenon” (Al-Zoubi&Al-Hassnawi, 2001).

Translation *transformations* or *shifts* are linguistic changes that occur between units in ST and TT intercourse and Catford (1965) was the first scholar to use the term ‘shift’ in his *Linguistic Theory of Translation* (1965) where he defines translation transformations as ‘departures from formal correspondence in the process of going from the SL to the TL’. The latter implicated that translation transformations may only occur in the cases of dynamic equivalence, which Nida (1964) depicts as ‘catering to the receptor’s linguistic and cultural needs’. Dynamic equivalence is based on what is called ‘equivalent effect’ which is achieved when ‘the relationship between receptor and message is substantially the same as that which existed between the original receptors and the message’. Here adaptations in grammar, lexicon and cultural information are regarded as obligatory moves in order to achieve best results in translation. Nida’s dynamic equivalence may also be regarded as Plato’s (4<sup>th</sup> century BC), Cicero’s (46 BC) and Jerome’s (395) ‘sense-for-sense’ or Dryden’s (1680) ‘paraphrase’, Catford’s (1965) ‘textual’ and Koller’s (1979) ‘pragmatic’ equivalences or Newmark’s (1998) ‘semantic translation’, all depicting a quality translation as rendering a clear message of SL rather than the text.

According to Швейцер (1988:118), translation transformation is actually ‘the link between initial and final expressive means, substitution of one expressive means by another one in the translation process’ which may be considered as ‘interlinguistic methods of thought expression’ (quoted in Butkuvienė, 2004); whereas Popovič (1970:79) is convinced that “all that appears as new with respect to the original, or fails to appear where it might have been expected, may be interpreted as a shift”. Thus, shifts are all the necessary actions of a translator (those caused by the structural discrepancies between the two language systems involved in this process) and the optional ones (those influenced by personal and stylistic preferences) initiated consciously for the purpose of natural and communicative rendering of the SL text into another language. All the alterations occur not in order to ‘change’ the SL text but thereto adjust the different linguistic environment preserving the essence of a certain communicative discourse. One should not forget that translation is made possible by ‘an equivalent of the idea that lies behind its different verbal expressions’ (Savory, 1969:37).

In order to reveal the essence of translation and clarify the nature of discourse transference, Mossop’s (2003:2) refers to a translated text as to a kind of ‘quotation’, which appears quite convincing despite its miscellaneous overtone. A TT may not be regarded as a perfect citation even in the case of a literal translation due to the ample alterations of the discourse this has suffered though the transfer into another linguistic *realia*. Neither is a TT



unique in its character due to the existence of a ST. Therefore, the Mossop's comparison regarding a quotable character of translated phenomena may be regarded as perfectly suitable while rendering the role of translation in linguistic hierarchy of uttered data. Mossop even assumes that "translation is possible because quoting is possible: all languages provide lexicosyntactic devices for demonstrating, or dramatically representing, the discourse of others" (Mossop 2003:3). The implication may appear too radical, nevertheless, rendering quite convincing links.

However, our goal here is neither to evaluate the contribution of a SL text creator in occurrence of a TL text nor to prove the uniqueness of a translation product. Our wish is to emphasize the *original aspect* of a translated text, which becomes possible due to translation transformations a SL text undergoes through shifting into a TL work. Shifts may take place at the level of the smallest possible morphological units and range to ones that carry large entities of meaning, even units beyond sentences and paragraphs (Leuven-Zwart, 1989), thus the purpose of the coming chapter will a brief presentation on the range of classification in the field of translation transformations.

## 2. MOST PROMINENT CLASSIFICATIONS OF SHIFTS

The investigation of shifts has a long-standing tradition in translation studies. As mentioned afore, Catford (1965) was the first to introduce the term ‘shift’ (his suggestions on shift classifications will be discussed further), however, the most comprehensive taxonomy of translation shifts, based on their translation procedures, was set by **Vinay and Darbelnet** in their *A Comparative Stylistics of French and English* (1958/1995). Although Vinay and Darbelnet do not use the word ‘shift’ in discussing translation transformations [instead they use a term ‘procedure’], that is in effect what they are describing. (Munday, 2001:60).

With respect to the main strategies the two linguists indicated in a translation process, i.e. *direct* and *oblique* translation (in respect literal and free), they developed a system of seven translation procedures, three of which are more or less direct or literal, whereas the rest four are oblique and result in various differences between the source and the target text. The procedures include:

1. **Borrowing** (*direct* translation; a transfer of a SL word in the lexical system of TL).
2. **Calque** (*direct* translation; literal transfer of SL expression structure).
3. **Literal translation** (*direct* translation; word-for-word translation).
4. **Transposition** (*oblique* translation; change in word class).
5. **Modulation** (*oblique* translation; change in semantics).
6. **Equivalence** (*oblique* translation; the same situation by different linguistic means).
7. **Adaptation** (*oblique* translation; change of situation due to cultural differences).

These procedures are applied on three levels of language:

- the lexicon;
- the grammatical structures; and
- the ‘message’, which is used to refer to the situational utterance and some of the higher text elements such as sentence and paragraphs (Hatim&Munday, 2004:30).

According to **Catford** (1965), there are two major types of shifts:

1. **Level shift** (between grammar and lexis whereas category shifts are further subdivided into structure shifts)
2. **Category shifts**, which compile
  - a) *structural* shifts (shifting in grammatical structure);
  - b) *class* shifts (shifting from one part of speech to another);
  - c) *unit* shifts or *rank* shifts (shifting in hierarchy of a sentence);
  - d) *intra-system* shifts (shifting to discrepancies of grammatical categories).

One of the problems with Catford's approach is that it relies heavily on the structural notion of two systems (Cyrus, 2006:1242). Therefore it only considers transformations in form and does not cover semantic, pragmatic, or communicative changes.

One more classification to mention has been developed by **Leuven-Zwart** (1989, 1990) and is validated by a particular method comprising the models of comparative and descriptive analysis where *transemes* of SL and TL as well as *architranseme* and the *relations* between the transemes and toward the identified architranseme are established and then the shifts on syntactic, semantic, stylistic and pragmatic levels within sentences, clauses, and phrases are identified. If both transemes are synonymous with the architranseme, no shift has occurred. Otherwise, there are three major shifts:

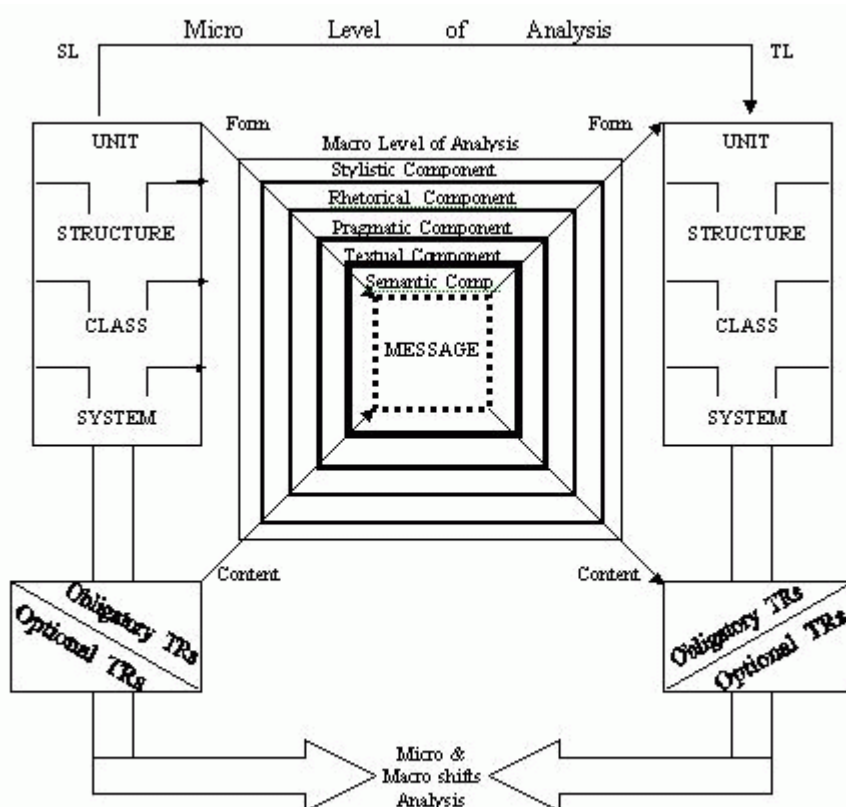
- 1) **modulation** (if one transeme is a synonym and the other a hyponym);
- 2) **modification** (if both transemes are hyponymous with respect to the architranseme);
- 3) **mutation** (if there is no relationship between the transemes).

The greatest fault of the latter classification has proved to be the phenomenon of *architranseme* (otherwise referred to *tertium comparationis*) as its successful establishment rests upon the absolute objective dependability of the decontextualized dictionary meaning and the analyst's ability to accurately and repeatedly decide whether a shift has occurred in the translation context. In view of the difficulty, not to say impossibility, of achieving this, many theorists have moved away from this model (Snell Hornby, 1990:227-236; quoted in Hatim&Munday, 2004).

This brief presentation has introduced the most prominent shift classifications in the theory of Translation Studies: Vinay and Darbelnet's – as the first one ever, Catford's – as the one which introduces the term of transformation itself and then the most profound one, i.e. of Leuven Zwart's. The following chapter will be dedicated to the modern trends in classifying and interpreting the phenomenon of translation transformations illustrating them with corresponding instances from English and Lithuanian metalinguistic systems.

### 3. NEW TENDENCES IN APPROACH TO TRANSFORMATIONS

According to Pekkanen (2007:3), shifts take place at different levels: (1) the level of entire language systems, i.e. the change from one language to another, (2) the local level in either syntactic or semantic elements (sentences, clauses, phrases, words, phonemes) or (syntactic-) stylistic elements (repetitions, rhythm, word order etc.), and (3) the macro-level of the entire work reflecting the effects of the first two. In order to facilitate the understanding of transformation occurrence throughout the translation process, Diagram 1 has been presented here (suggested by Al-Zoubi&Al-Hassnawi, 2001), which introduces a schematic picture of transferring the SL means into the TL discourse.



**Diagram 1: A Model for Shift Analysis**

Generally speaking, the model is product-oriented in the sense that it applies to the shifting of two texts in the translation. The presented model comprises two levels of the linguistic discourse, i.e., micro and macro levels with two basic components: the semantic dimension, i.e. the message shared by the source and target texts, and that concerns the components of macro level; and the syntactic dimension, where both texts differ in their syntactic description, since means of distinct linguistic systems are employed to convey the same message. The main concern for micro-level shifts here is morpho-syntactic component, whereas

the macro-level accounts for all variables of texture, culture, style and rhetoric, which contribute to the occurrence of shifts at levels other than the syntactic level.

Translation transformations may occur on both levels and on the whole may be regarded as

- *obligatory* or **constitutive** (Popovič, 1970) shifts, which are due to syntactic and semantic differences between the SL and the TL);
- *optional* or **individual** (Popovič, 1970) alterations occurring due to differences between the text-building strategies and stylistic preferences of the two languages in question;
- *pragmatic* shifting, which is applied in order to bridge the cultural gap between those accounted in translation; and
- *translation-inherit* transformations resulting from the process of translation itself and probably may be regarded as *transformation of text cohesion*.

(The classification has been adapted from the one designed to distribute the kinds of explicitation (Klaudy, 1988, in Baker's 1997))

The difference between the two first is clear: constitutive shifts are deviations from functional equivalence between the linguistic system in question and thus are caused by the different structure of the source and target languages; whereas individual shifts result from constraints other than the structure of the target language, such as cultural or political pressures (Toury 1995). When a text or model is transferred to another system, especially in another period or culture, the political-economical situation and culture-specific issues as well as the audience are different. Moreover, the stores of elements that are needed to construct a text familiar to both the translator and audience in the target system differ from that of the source system. The elements proposed by the source language are likely to be imbedded in values, ideologies and world-views specific to the target culture and these are regarded as individual or optional translation shifts. The necessity of transformations are evident in the cases of idioms, for instance, as provided the semantic notion of the utterance is rendered untransformed, it will not convey the intended message. For example, idiomatic phrase “*to rain cats and dogs*” implying a hard rain does not convey the same message if it is not transformed into Lithuanian equivalent “*pila kaip iš kibiro*” which notionally does not overlap with the former, which makes the transformation obligatory. Whereas the line of Bob Dylan's song “*The rain falls hard on a humdrum town*” may be translated either with idiomatic expression: “*Ant nuobodžiaujančio miesto kaip iš kibiro pylė lietus*“ or “*Miestas skendo lietuje*“ or “*Smarkiai lijo lietus*“ (our translations) – all of which are obligatory transformations as they are determined by any cultural, grammatical or alike linguistic limitations of the languages concerned.

The difference between transformations performed for pragmatic issues and those applied in order to preserve cohesion of the TL utterance cannot be so clearly identified, particularly when functions of the shifts often interlace. However, pragmatic transformation should be depicted as all shifting necessary for the SL text to adjust to the TL environment in means of culture, time, place, society, register and purpose of the original work in order to convey the message, which appear familiar to the receiver and thus possible to understand and consider. On the other hand, the purpose of translation-inherit transformations is to render a text as a whole unit with the same fluency as it appears to a SL receiver, starting with the arrangement of syntactic units and fluency of thought imbedded in linguistic implement and proceeding persuasion of words and adequate colour of the utterance.

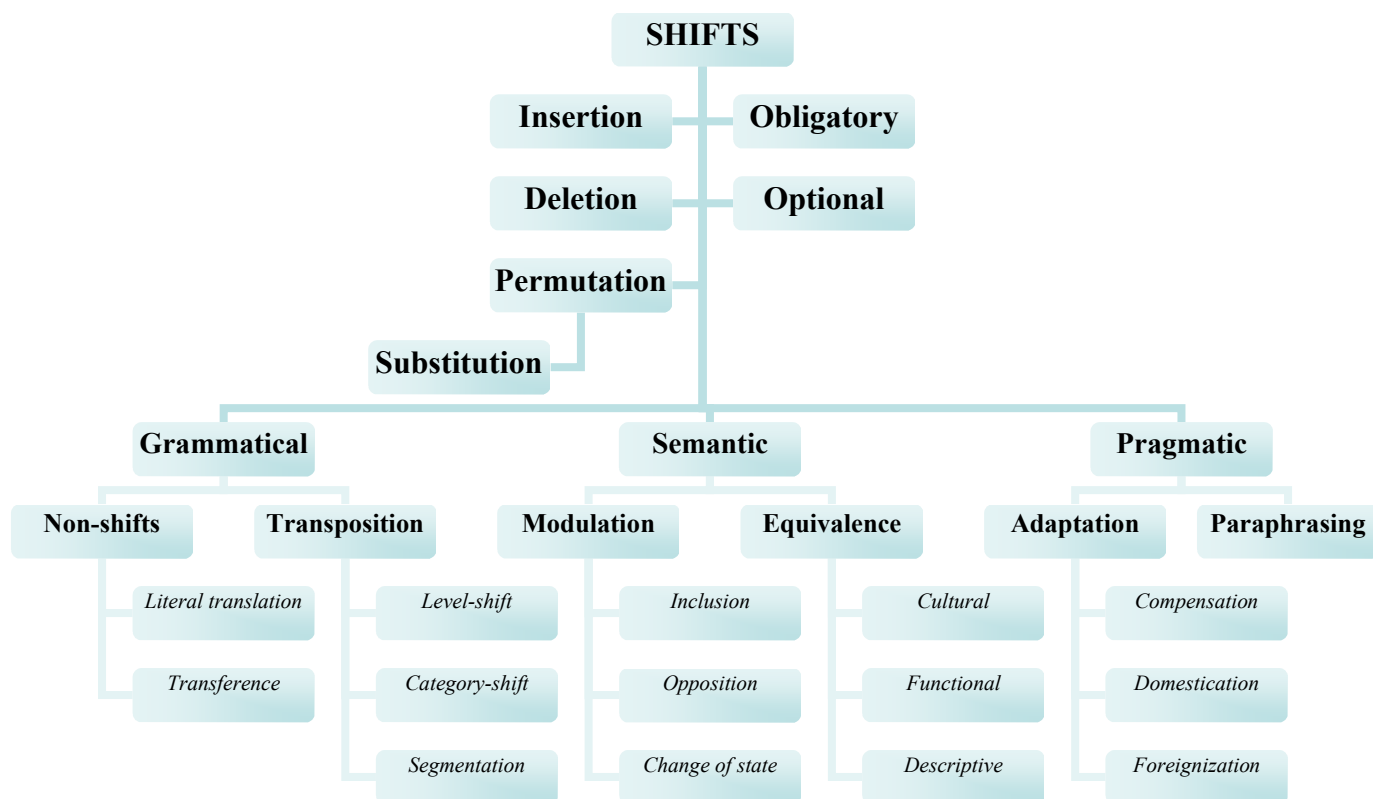
Actually, all four types of the above introduced shifts may be observed on different levels of the translated discourse, i.e. transformations of the syntactic component (in rendering SL units, structures, classes and system on the whole), followed by the ones on macro-level and concerning semantic, textual, pragmatic, rhetoric and stylistic components (*see* Diagram 1), all of them may appear to be obligatory or option whereas performed on the basis of pragmatics or text cohesion. Thus, hereafter translation transformations may be subdivided into

- 1) **syntactic** (regarding grammatical as well as cohesion issues);
- 2) **semantic** (regarding lexico-semantic component of SL and TL);
- 3) **pragmatic** (regarding pragmatic matters and culture-specific evidences occurring in translation); and
- 4) **functional** (in order to achieve specific colour of the utterance).

Moreover, in any translation, the translator needs to employ more or less four transformational processes, namely, *deletion*, *insertion*, *permutation*, and/or *substitution* (Al-Zoubi&Al-Hassnawi, 2001) , thus, in regard to the shift classification proposed by Chesterman (offered at <http://www.helsinki.fi/~chesterm/TransTheory.html#strategies>), and having generalised everything asserted in this field, all transformations may be classified as illustrated in the Diagram 2 on the next page.

There should be annotated that apart from the mentioned obligatory and optional translation transformations, Pekkanen (2007:3) also introduces a category of ‘**non-shifts**’, which are described as ‘parts of the text where no shifts takes place’ (except, of course, for the change of language system). Pekkanen further asserts that non-shifts may have shift-like impacts, since they involve the transfer of unchanged elements (e.g. sentence, clause, phrase, word, image or metaphor) into a different language and culture. Assuming the issued determination of the matter, the notion of non-shifts may comprise **literal translation** and transformations that have been variously regarded by other authors as *preservation* (Davies, 2003), *repetition* (Aixela

1996), *loan words* (Baker, 1992) *exoticism* (Chesterman, 1997) and *cultural borrowing* (Hervey&Higgins, 1992) or *transference* (Newmark 1988) whereas Schaffner&Wiesemann (2001) call it *naturalization* (quoted in Che Suh, 2005, and Kalėdaitė&Asijavičiūtė, 2005).



**Diagram 2: Classification of Shifts.**

The term ‘loan words’ does not cover other linguistic changes (morphological, syntactic) that occur on the account of non-shifts; moreover, the term ‘repetition’ does not cover the whole range of translation shifts and some of them are not exactly repetitions of the SL means; furthermore, ‘cultural borrowing’ coincides with the name of one of the shifts and ‘exoticism’ should be observed on the functional level rather than the syntactic; whereas the term ‘naturalization’ indicates a feature inverse to the affect of foreignization, which may serve as a cause to maintain non-shifts in the TL text. Thus, the most proper terms to denote the following transformations seem to be ‘**transference**’ or ‘**preservation**’, especially, when they supplement with each other: due to ‘non-shift’ phenomenon, a SL transeme is *transferred* into the TL discourse in a *preserved* form of the former.

Thus, the following translation procedures here may be regarded as non-shifts:

- 1) **literal translation** (when the SL grammatical constructions are initially converted to their nearest TL equivalents, which some theorists find “often literally impossible <...>. Hence most so-called literal translations are in fact compromises with the ideal: looser renditions

that replace individual SL words with individual TL words whenever possible, and cling as closely as possible to the SL word order in the TL (Baker, 1997:162)); and

2) **transference** or **preservation** (transferring a SL lexico-grammatical structure entirely unshifted or slightly adjusted to the TL linguistic environment. This usually refers to various degrees of preservation of the culture-specific items that one may resort to due to the absence of a generally accepted equivalent for the phenomenon of the SL or in order to retain some ‘spirit’ of the source language (the latter may be also observed on pragmatic level of the TL discourse in a form of other transformations, i.e. *exoticism* or *foreignization* (see below)).

Both non-shifts may be rendered to a different extent, thus our further subdivision of *literal translation* may be as follows:

a) **word-for-word translation**, i.e. transferring SL grammar and word order as well as the primary meanings of all SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. A word-for-word translation does not take into account context, grammar, conventions, and idioms. Such kind of translation can only be effective for brief simple neutral sentences. For instance, “*She is my sister*” is translated word-for-word “*Ji yra mano sesuo*” or “*I don’t know the answer*” may be conveyed literally “*Aš nežinau atsakymo*” as well as the famous Shakespeare’s phrase “*To be or not to be*” which is rendered by “*Būti ar nebūti*”. For longer utterances **one-for-one translation** may be used, when each SL word has a corresponding TL word, but their primary (isolated) meanings may differ. This translation technique normally respects collocational meanings, which exert the most powerful contextual influence on translation. For example, one of the Oscar Wilde’s sentences may be translated as follows: “*To reveal art and conceal the artist is art’s aim*” (Wilde, 1994:5) – “*Atskleisti meną, o menininką paslėpti - štai meno tikslas*“ (the translation from WKPD).

b) **calques**, whereby a target text expression is modelled on grammatical structure of the corresponding ST expression. It respects TL syntax, however, appears unidiomatic in the target language because it is modelled on the structure of the SL expression. Despite some consideration of calques as a type of borrowing, and thus, transference or preservation (see below) most theorist agree to regard calques as a form of literary translation (Newmark, who also entitles calques as **through-translation**, 1988; Delisle, 1999; Bandia, 2007, and others). “Calque is literal translation at phrase level” (quotation retrieved from <http://isg.urv.es/publicity/masters/sample/techniques.html>). Here are some examples to illustrate the use of calques: the phrase “*...a planet flips over in outer space for no reason whatsoever...*”(EPL:12) has been translated with the means of calque and rendered as kai “*...be jokios priežasties planeta krūpteli išorinėje erdvėje...*“ (VMM:24) as “outer space” may be



conveyed by more pragmatic transformation “*kažkur kosmose*“. The translation techniques of calque has been used to introduce some Lithuanian names of modern realia, for instance, “*pelė*” – “mouse” (for a computer), “*lokių rinka*” – “bearish market” (talking about slow situation in the stock exchange) etc.

*Transference/preservation* in their turn may be rendered by the following procedures:

a) **borrowing**, which may be defined as the transfer of source language lexemes (including those on morphological level) or lexeme combinations into the target language, normally without formal or semantic modification. To put this in another way, SL words (either their morphological constituents or collocations) are used in TL discourse unchanged neither in form nor content. For example, the name of the formerly discussed translation technique “*calque*” is a borrowing from French noun “*calque*” meaning “loan translation”, also word “*macho*” of Spanish origin meaning “characteristic to male” etc.

b) **transliteration**; it may be regarded as a first step to the *naturalization* process of a borrowing as transliteration constitutes the change of an alphabet (if the latter is different in the SL and TL). It is actually the spelling of words from one language with characters from the alphabet of another. Ideally, it is a one-for-one character-by-character replacement. This transformation proves quite useful when a user of a SL language has to use different symbols to express his/her language and cannot use the original symbols as they are completely unfamiliar to the receptor. It is quite useful when Cyrillic and Latin alphabets are objects of translation, for instance; the code of hieroglyphs might also be the case. For example, the Russian realias in 1990’s were transliterated in order to be comply with Latin alphabet, thus words “*perestroika*” and “*glasnost*” were introduced to the Latin alphabet using society. This also regards the name of famous linguist, *Chomsky*, whose name has been transliterated and not transcribed (for the difference see below). However, the name is frequently mistaken for the case of transcription.

c) **transcription**, further step for a borrowing to adapt the TL system. Transcription denotes rendering of the sounds of the SL form into the TL form. Thus, this transformation of the SL discourse is the representation of the sound of SL words in a target language using any set of symbols one may care to invent or borrow for that purpose. If a translator writes the SL word based on its own alphabet (as in case of transliteration), it may not give the exact pronunciation of the SL word, and thus it is possible to render the SL sound by TL means. To illustrate the difference between translation and transcription, a simple example may be issued here, considering the surname of the present paper, which originally is written as follows “*Kriščiūnaitė*“. If the surname is transliterated into English, it would look like “*Krisciunaite*“. However, if the name is transcribed this would be conveyed by the transcription of the sounds which Lithuanian letters represent and the name would change into “*Krishchunaite*“.

Both transliteration and transcription are regarded by Che Suh (2005) as forms of *adaptation* (another form of translation shifts), which appears quite sensible, although regarding the linguistic level we are here in concern, difference in terms concerning different function levels of discourse would seem fairly reasonable. Synonymy, which is rather common in denoting similar phenomena of different functional and/or communicative value, here is considered inappropriate. However, this will not be applied for the shifts occurring on the same linguistic level. Thus, transliteration and transcription may be regarded as forms of **naturalization** as it “*succeeds transference and adapts the SL word [borrowing] first to the normal pronunciation of the TL [transliteration and transcription], then to its normal morphology*” (Newmark, 1998:82).

**Transposition** involves replacing one word class with another without changing the meaning of the message. This translation transformation has been the first referred to as a shift (Catford, 1965) and is usually applied for four reasons:

- 1) due to the grammatical differences of similar categories in SL and TL (e.g. change from singular to plural);
- 2) due to the absence of an equivalent category in grammars (e.g. the case of Gerund in English and its absence in Lithuanian; articles);
- 3) due to a grammatically inadequate usage of equivalent categories in SL and TL (e.g. SL complex sentence, TL simple);
- 4) in order to replace a virtual lexical gap by a grammatical structure (Newmark, 1998).

Transposition belongs to three principle classes:

1) **change of category**. i.e. replacement of one grammatical form by another grammatical form; /it also comprises:

a) *class shift*, i.e. noun > verb; noun > adjective; noun > adverb; verb > noun; verb > adjective; verb > adverb; adjective > noun; adjective > verb; adjective > adverb; adverb > noun; adverb > verb; adverb > adjective. For instance, the sentence “*How This Book Works*” (EPL:1) was translated as “*Šios knygos poveikis*“ (VMM:13) where the verb “*works*” is translated by a noun “*poveikis*” both of which belong to the same notion but differ in part of speech. The change of shift may also be illustrated with translation of the following sentence “*But apparently there is an even higher purpose.*” (EPL:2) which is “*Tačiau paaiškėjo, kad jis daug svarbesnis.*“ (VMM:14) where the ST adverb is transformed into the TT verb.

b) *unit shift*, i.e. word > phrase; word > clause; phrase > word; phrase > clause; clause > word; clause > phrase. For instance, “*When we were travelling in Europe we met a lot of interesting people*” – “*Keliaudami po Europą sutikome*

daug įdomių žmonių“ or “*When her father came she would jump on his neck and hang there for ever*” – “*Kai ateidavo jos tėvas, ji pašokdavo, užsikabindavo jam ant kaklo ir karodavo ten visą amžinybę*”.

c) *structure shift*, i.e. dominant > subordinate; subordinate > dominant. For example, the subordinate clause in “*When she walked in we all stood up to show our respect*” may be transformed into a separate sentence “*Ji įėjo ir mes atsistojome, kad išreikštume savo pagarbą*”, or the dominant part of the ST sentence may turn into a subordinate part of the TT utterance: “*I’d always been the loved and lucky one, the favorite of both family and destiny.*” (EPL:88) – “*Buvau šeimos numylėtinė. Man viskas sekdavosi. Tiek šeima, tiek likimas man buvo palankūs.*” (VMM:100)

d) *internal shift*, i.e. active voice > passive voice; transitive verb > intransitive verb; comparative > superlative; noun attribute > verb attribute; plural > singular; definite article > indefinite article; present > past, and vice versa, etc. For example, the passive of the ST may become the active of the TT as in “*That’s right – I was speaking to the creator of the universe as though we’d just been introduced at a cocktail party.*” (EPL:15) – “*Kalbėjau su visatos kūrėju taip, tarsi ką tik būtume susipažinę kokteilių vakarėlyje.*” (VMM:27). And here is an example of shift in number where singular unit of the ST is transformed in a plural TT equivalent: “*Sincere spiritual investigation is, and always has been, an endeavor of methodical discipline.*” (EPL:2) – “*Dvasiniai tyrinėjimai visada buvo ir yra kruopštus, pastangų reikalaujantis darbas.*” (VMM:14)

2) *change of level*, i.e. replacement of a grammatical form by lexical one or vice versa. For example, “*...Dill is such a curiosity*” is translated by “*... Dilas tokia smalsi*” (the example taken from Armalytė&Pažūsis (1990:182). Here is another idiomatic case: “*I am all ears*” – “*Įdėmiai jūsų klausau*” (our translation).

3) *segmentation*, i.e. changing the original positions of words in a sentence in order to comply with the standards of the TL system. For instance, in English linguistic system the place of the word in a sentence usually determines its role in the sentences, whereas Lithuanian system based on inflections does not regard word order so strictly as in the given example: “*Tom loves Marry*” and “*Marry loves Tom*” are two different messages whereas “*Tomas myli Merę*” and “*Merę myli Tomas*” convey the same message with different emphasis and constitute two possible translations of the first English sentence. Another example of segmentation is taken from the empirical research of the present paper: “*She leaves the next day.*” (EPL:91) – “*Kitą dieną Katerina išvyko.*” (VMM:103)

Semantic transformations are initiated by the supreme goal of any translation and that is to transfer a clear SL message. In order to do so, the following transformations occur in translation:

- 1) **modulation**;
- 2) **equivalence**.

Vinay and Darbelnet coined the term ‘modulation’ to define “a variation through a change of view point, of perspective and very often of category of thought” (quoted from <http://www.anukriti.net> ). Thus, modulation implies a change in the lexical elements, i.e. a shift in the point of view of the dictionary meaning. It occurs “when known lexical items in the target language are assigned features of meaning from the source language such that the derived meaning preserves the <...> content of the source text, even though the new meaning is not native to the target language” (Bandia, 2007).

There are three aspects of modulation (the classification has been arranged in accordance with the data from retrieved from <http://www.anukriti.net>):

- a) **inclusion** that implies:
  - *specialization or concretization* (Armalytė&Pažūsis, 1990), which implies using a TL unit which in its meaning is more precise than the transformed SL transeme. The simplest example of this translation technique regards the cases when an object in the ST is another form of identification whereas the TT still leans on the initial notion as in the following example from the study: “*When your fingers reach **this marker** during prayer....*” (EPL:2) – “*Kai melsdamiesi pirštais apčiuopiate **ši kamuoliuką**...*” (VMM:14). Another example suggests that concretization technique may specify the information provided by the ST: “*So here, at my own 109<sup>th</sup> bead, I pose before I even **begin**.*” (EPL:2) – “*Taigi, apčiuopusi 109-ą karoliuką, dar net **nepradėjusi melstis, susikaupiu**...*” (VMM:14);
  - *generalization*, which suggests providing a TL units, which is more general and abstract than the SL equivalent; for instance, the ST may indicate the exact way something has been done whereas the TT might use more general term to refer to the action: “*The traditional japa mala **is strung** with 108 beads.*” (EPL:1) – “*Tradicinė džapamala **sudaryta iš 108 karoliukų**.*” (VMM :13). This may also be applied to time notions: “*This is why I have been alone **for many months** now.*” (EPL:7) – “*Todėl **ganėtinai ilgai** buvau viena...*” (VMM:19);
- b) **opposition**, which Newmark (1998) calls *positive for double negative*; it follows the scheme + > - and covers such oppositions as:

- *static* > *dynamic*; “...he **was** so **important** to me when I was in India.” (EPL:3) – “...jis man labai **padėjo**, kai buvau Indijoje.“ (VMM:14) or “She actually **looks** like a deer when she runs.” (EPL:88) – “Mano sesuo iš tikrųjų **lekia** kaip žaibas.” (VMM:99);
  - *positive* > *privative*; as in the following oppositions: “I **need** an answer.” (EPL:15) – “**Nerandu** atsakymo.“ (VMM:27) or “...and then **not stop running** until I reached Greenland.” (EPL:12) – “...ir **bėgti** iki pat Grenlandijos.“ (VMM:24);
  - *cause* > *effect*, etc. for example “...I discovered that I did not want **to be pregnant**.” (EPL:10) has been translated as “Supratau, kad nenoriu **pastoti**.“ (VMM:22) or “I **wanted** to use his real name...”(EPL:3) – “**Nutariau** pavadinti jį tikruoju vardu...” (VMM:14);
- c) **change of state**, for example in dimension, direction, quantity for quality, symbols, sensations etc. For instance, “And so the prayer **narrowed** itself down to that simple entreaty...” (EPL:15) – “Taigi mano malda **sutrumpėjo** ir virto paprasčiausiu prašymu.“ (VMM:27).

As asserted afore, one and the same situation may be conveyed by two texts using completely different stylistic and structural methods. This is the case when we refer to **equivalence**, another form of translation transformations. The classical example of equivalence subjected by Vinay&Darbelnet (in Venuti, 2004:134) is the reaction of an amateur who accidentally hits her/his finger with a hammer: “If he were French his cry of pain would be transcribed as “Aïe!” but if he were English this would be interpreted as “Ouch!”. As most cases, equivalence is fixed, and belongs to a phraseological repertoire of idioms, clichés, proverbs, nominal or adjectival phrases, etc., it is also referred to as a **recognized translation** (by Newmark, 1998:89), **communicative translation** (Hervey&Higgins, 1992:21) or **reformulation** (in Translation Techniques, 2007).

There might be indicated 3 levels of equivalency:

1) **cultural equivalence**, which is approximate translation where an SL cultural word is translated by a TL cultural word, e.g. American evaluation ‘A’ is Lithuanian ‘10’ or ‘tea break’ is referred to as ‘kavos pertraukėlė’. These are approximate cultural equivalents. This procedure can give greater pragmatic impact than culturally neutral words.

2) **functional equivalence**, which is a common procedure, applied to cultural words, and requires a culture-free word or a new specific term in TL. This is the case, when it is not possible to render a cultural word of SL with a culturally equivalent term in TL. Thus, functional equivalence neutralizes or generalizes the SL word; for example,

“*Seimas*” in English would be translated as “*Lithuanian Parliament*” or English regional unit “*county*” could be translated as “*rajonas*” or “*apskritis*”.

3) ***descriptive equivalence***, which compiles the description of the SL unit itself and its pragmatic functions by the means of TL; for instance, the absence of the word denoting certain realia of the ST has been introduced with its description: “...*like a railroad porter or a busboy at a fancy hotel.*” (EPL:315) – “...*panašus į nešiką geležinkelio stotyje ar oficiano padavėją nurenkantį nešvarius indus nuo stalų prabangiame restorane.*” VMM:(327)

Both descriptive and functional equivalency is used for *neutralization* of SL text, for *domesticating* (see below) a foreign discourse.

**Adaptation**, in principal, is the broadest and freest form of translation (Che Suh, 2005). According to Newmark, “it is forced on the translator where no corresponding culture or institutional custom or object, idiom or expression exists in the target culture or language, and a smooth, natural translation is required” (quoted in Che Suh, 2005). Thus, this transformation is applied when something specific to the SL culture is rendered in a totally different way, which is familiar or appropriate to the TL culture.

According to Kalėdaite&Asinavičiūtė (2005:3), adaptation of source culture-specific terms to target culture norms and expectations is given a variety of labels. Chesterman calls it ***cultural filtering*** and defines it as translation by ‘TL cultural or functional equivalents, so that they conform to TL norms’ (Chesterman 1997:108). In Baker’s and Schaffner&Wiesemann’s classification this strategy falls under the labels of ***cultural substitution*** and ***substitution*** respectively. Hervey&Higgins suggest using the strategy of ***communicative translation*** in cases when a literary rendering would be inappropriate for culturally conventional formulae (Hervey&Higgins 1992:31).

The implication of our paper is that adaptation may be rendered by means of

- 1) ***compensation***;
- 2) ***domestication***
- 3) ***foreignization.***

According to Hervey&Higgins (1992:35), it is when faced with apparently inevitable, yet unacceptable, compromises that translators may feel the need to resort to the technique referred to as ***compensation***, which they describe as a technique of making up for the loss of important source text features through replicating source text effects approximately in the target text by means other than those used in the source text (quoted in Che Suh, 2005). The above scholars highlight four types of compensation which include

- **compensation in kind**; involves making up for type of textual effect in the ST by another type in the TT which could be done in order to compensate some lexical gap as this is illustrated in the example indicated by Armalytė&Pažūsis (1990:30): “*Weary looked like Tweedledum or Tweedledee, all bundled up for battle*” – “*Viris atrodė lyg Mikė Pūkuotukas, pasiruošęs mūšiu.*“;

- **compensation in place**, is actually making up for the loss of a particular effect found at a given place in the ST by recreating a corresponding effect at an earlier or later place in the TT; as in another example provided by Armalytė&Pažūsis (1990:226) where the stylistic effect of slang has been neglected in one sentences but compensated in another: “... *he made a speech that lasted about ten hours* <...>. *It only cost me a buck.*” – “... *gerą dešimtį valandų dėjo kalbą* <...>. *Kepurė tekainavo dolerį*”. The underlined words here refer to the cases of slang.

- **compensation by merging**,

- **compensation by splitting** (Hervey&Higgins, 1992:35-40)

The last two may also be regarded as **omission** and **addition** respectively. This regards to either amplification or economy of the TL units while rendering the SL discourse. These transformations may also be regarded as **reduction** and **expansion** (<http://www.anukriti.net>) or rather **contraction** and **expansion** (Pekkanen, 2007:10-11), which may be further subdivided as follows. Expansion shifts would appear to fall into two main sub-categories:

- 1) **replacement** of a unit with a longer one (more words) without adding any information that was not in the original; for instance, adding notional words: “...*who so generously permitted me to study at her Ashram while I was in India.*” ((EPL:2) – “...*kuri man Indijoje leido **gyventi** ir studijuoti savo ašrame.*“ (VMM:14) or due to lexical differences: “...*I **e-mailed** both men...*” (EPL:8) – “...***pasiunčiau** abiems vyrams **elektroninius laiškus**...*“ (VMM:20)
- 2) **addition** also regarded as **explicitation** (Klaudy, 2003) of a new element (sentence, clause, phrase or word) that adds to the information provided in the ST; for instance: “*The necklace is held in one hand and fingered in a circle...*” (EPL:1) – “*Džapamala laikoma viena ranka, **karoliukai** perimami pirštais...*“ (VMM:13) or “*Strictly speaking, then, I cannot call myself a Christian.*” (EPL:14) – “*Todėl negaliu save vadinti **tikra** krikščione.*“ (VMM:26).

Similarly, contraction is broken down into two subcategories:

- 1) **replacement** of a unit with a shorter one (fewer words) without leaving out any content element present in the ST as in the following translation: “***This is why I** will not be using **my** Guru’s name throughout this book – because **I***

*cannot speak for her.*” (EPL:2) – “Šioje knygoje nepateiksiu dvasinės mokytojos vardo, nes...negaliu kalbėti už ją.“ (VMM:14)

- 2) *deletion* of an element of the original source text (sentence, clause, phrase word or some other features, such as repetition), also regarded as *implicitation* (Klaudy, 2003), which aims at making information implicit: not everything needs to be explicit, not even everything that was explicit in the original (Chesterman, 1996). For example, “**Oh, but there are so many reasons why this would be a terrible idea.**” (EPL:7) – “Kokia siaubinga mintis!” (VMM:19) or “Of course, I don’t mind if people call God “Her”, **and I understand the urge to do so.**” (EPL:13) – “Žinoma, neprieštarauju, jei kam nors Dievas yra Ji.“ (VMM:25)

Essentially, **domestication** and **foreignization** have to do with the question of how much a translation assimilates a foreign language and culture, and how much it rather signals the differences of that text. Venuti (1992) argued that the translator may choose one of the two things: they could make themselves invisible, which means that the TT reads fluently as a ST and that is the **domestication** of the translation process, which has no obvious traces or influence of the SL in it. Domestication may also be regarded as *localization* (Davies, 2003) when instead of aiming for culture-free descriptions, a translator tries to render the SL reference firmly in the culture of the target audience. An example of domestication might translation of Lithuanian festival “Joninės“ as “*Midsummer Festival*“ or cases of descriptive translation as in this opposition: “*But most especially I thank my Guru...*” (EPL:2) – “Tačiau labiausiai dėkoju savo dvasinei mokytojai...“ (VMM:14)

On the other hand, the translator may become visible, as Venuti (1992) claims, by making it obvious that it is a translation, i.e. **foreignising** it. A TT translated in a foreignising manner (this usually implies the means of syntactic changes) constantly resorts to linguistic and culture features imported from the ST into the TT with minimal adaptation, and which, thereby, constantly signals the source culture and its cultural strangeness, thus foreignization. For instance, “*Remember the cartoon rooster Foghorn Leghorn? Well, Richard is kind of that, and I become his chatty little sidekick, the Chickenhawk.*” (EPL:139) – “Prisimenate **Foghorną Leghorną**? Ričardas panašus į jį, o aš tapau jo draugužiu **viščiuku.**“ (VMM:151)

There are some arguments about defining **paraphrasing** as a means of translation for paraphrases have a clarifying function, which translations do not have. However, theorists (Newmark, Delisle, etc.) tend to refer to paraphrasing as to a translation shift, which is regarded as an amplification or explanation of the meaning of a segment of a text (Newmark, 1998:90). For example, “**Purely as a matter of principle** I wouldn’t inflict my sorry, busted-up old self on



*the lovely, unsullied Giovanni.*” (EPL:7) – “*Nė už ką nenorėjau išsiskyrusios moters liūdesiu užkrėsti mielą, tyrą Džiovani.*“ (VMM:19) or “*Still, I think very highly of them.*” (EPL:14) – “*Tačiau aš juos labai vertinu.*“ (VMM:26)

The coming chapter will provide the practical issues of the current paper where various transformations having occurred through English-Lithuanian translation of the “Eat, Pray, Love” by Gilbert will be identified and explicitly discussed.

#### 4. EMPIRICAL RESEARCH AND ITS OUTCOMES

As established afore, the main concern of the present paper is to investigate the translation transformations in rendering the novel “Eat, Pray, Love” by Elizabeth Gilbert (2007) considering its Lithuanian translation “Valgyk. Melskis. Mylėk” by Antanina Banelytė (2007). The analyses of shifting nature as well as the justification of the linguistic shifts have been highly considered including both the cases where the translation techniques may be justified and fail to be rationalized in the way they have been applied. This is due the fact that apart from being classified according to their necessity and linguistic or shifting character, translation transformations may also be regarded as justified and non-justified translation techniques. The cases of unaccomplished transformations which might or should have been applied throughout the translation have been also discussed here as they mainly regard the pragmatic level of the TT and thus are significantly important for the proper rendering of the message implied by the SL discourse and the impact the message is supposed to have on the reader.

The presentation of the empirical results is structured according to the classification of the translation shifts issued in the third part of the current work (p. 15) starting with grammatical shifts and non-shifts, proceeding with semantic issues of the translation shifting and concluded by the investigation of pragmatic shifts and/or their absence. The analysis of each group starts with properly justified cases of translation transformations and proceeds with marginal cases or even mistakes. The qualitative analysis of the shifts is followed by statistical data on the encountered translation discrepancies. While presenting the instances of translation transformations, all the shifts have been marked **in bold** in order to clarify the concerned object. The current analysis starts with grammatical shifting.

The cases of word-for-word or one-for-one translation have not been frequent throughout the target text; usually this technique has been applied in really short sentences such as

1. **Hello, God.** (EPL:15)

**Sveikas, Dieve.** (VMM:27)

and

2. **Then in Italian.** (EPL:9)

**Paskui itališkai.** (VMM:21)

or a longer one

3. **My husband was sleeping in the other room, in our bed.** (EPL:12)

**Mano vyras miegojo kitame kambaryje, mūsų lovoje.** (VMM:24)

The application of the non-shifts has been determined by simple structure of the utterance and the absence of certain grammar patterns characteristic to only one of the linguistic systems

concerned. Also, scarcely several instances of borrowing have been established throughout the processes of the investigated translation, which namely are some proper nouns as the name of the main character of the book which is *Liz* (and this is the only name which has not been altered unlike the rest of the names shifted in order to domesticate the discourse) or the name of some places in Rome, as in the given example:

4. I discovered Giovanni a few weeks after I'd arrived in Rome, thanks to that big Internet café at the **Piazza Barbarini**, across the street from that fountain with the sculpture of that sexy merman blowing into his conch shell. (EPL:7)

Atradau Džiovanį atvykus į Romą po kelių savaitių didžiulėje interneto kavinėje prie **Piazza Barbarini**, skersai per gatvę nuo fontano su seksualaus vandens, pučiančio į kriauklę, skulptūra. (VMM:19)

This also regards certain Italian words which are used untranslated in both the source and target discourses such as “*attraversiamo*”, an Italian imperative meaning “let’s cross over”, which conveys some symbolic issues of the plot, i.e. changing the direction of main character’s life and some or “*mamma*” representing Italian phenomenon of mothers taking care of their sons until they get married in their thirties:

5. But it’s not just his *mamma* who keeps him around. (EPL:59)

Tačiau ne tik vaikino *mamma* nori, kad jis būtų šalia. (VMM:72)

As far as the names are concerned, the study has indicated that almost all of them have been transcribed in order to domesticate the text and comply with the grammatical issues of the TL as Lithuanian is highly inflected language where nouns are required to possess fusional endings which roughly determine their role in a sentence. Some of the encountered transcriptions, generally proper nouns and cultural issues, are displayed below:

6. ... a life experience my friend **Brian** has compared to “having a really bad car accident every single day for about two years”... (EPL:21)

... tokią gyvenimo patirtį mano draugas **Brajenas** palygino su „dvejus metus iš eilės kasdien vykstančiomis kelių avarijomis“... (VMM:33)

7. I wish **Giovanni** would kiss me. (EPL:7)

Norėjau, kad **Džiovanis** mane pabučiuotų. (VMM:19)

8. ...holy sites and **Ashrams**... (EPL:1)

... šventas vietas ir **ašramus**... (VMM:13)

9. ...are called **japa malas**. (EPL:1)

...vadinami **džapalomis**. (VMM:13)

10. ... let me first explain why I use the word *God*, when I could just as easily use the words *Jehovah, Allah, Shiva, Brahma, Vishnu* or *Zeus*. (EPL:13)

Pasakysiu, kodėl užuot Aukščiausiąjį vadinusi vardais: *Jehova, Alachu, Šiva, Brahma, Višnumi* ar *Dzeusu*, vartoju žodį *Dievas*. (VMM:25)

Unfortunately, some transcriptions have not been properly concerned and might fail to be recognised by the TT reader as they do not always comply with a recognised sound of the foreign phenomenon. For instance:

11. ... and Martin **Scorsese** (which you wouldn't necessarily expect, but it's still nice of him)... (EPL:34)

... Martinas **Skorsis** (neįtikinama, bet vis tiek malonu)... (VMM :46)

The famous film maker is better known in Lithuania as *Martinus Skorcezė* whereas the produced transcription appears rather unfamiliar. Similar situation has been observed with geographical names:

12. Wasn't I proud of all we'd accumulated – the prestigious home in the **Hudson** Valley, the apartment in Manhattan, the eight phone lines, the friends and the picnics and the parties, the weekends spent roaming the aisles of some box-shaped superstore of our choice, buying ever more appliances on credit? (EPL:11)

Ar neturėjau didžiulio mūsų laimėjimais: prestižiniu namu **Hudsono** slėnyje, apartamentais Manhetene, aštuoniais telefonais, draugais, išskylomis gamtoje, vakarėliais, vaikštynimis po mėgstamas universalines parduotuves savaitgaliais, vis daugiau kreditinių pirkinių? (VMM:23)

The later case not only may fail in being recognised as “the canyon of the Hudson River and its adjacent communities in New York State” (WKPD) as the recognized translation of the name is *Hadsono slėnis*, but actually violates the principals of transcription as this translation technique implies transcribing the sound of the source utterances, which is [ˈhʌdsən] (HED) in this case and does not correspond with the suggested transcription of *Hudsono*.

The cases of transliteration have not really been encountered during the research as both languages use Latin alphabet and there are only three letters (Q, X and W) which are characteristic to the SL but missing in the TL. However, there has been one instance of transliteration with the letter “x” which has been replaced by the equivalent transcription:

13. I've made only one exception to this self-imposed policy of anonymity. Richard from Texas really named Richard, and he really is from **Texas**. (EPL:3)

Tačiau laikydamosi anonimiškumo politikos padariau vieną išimtį – Ričardo iš Teksaso vardas iš tikrųjų yra Ričardas ir jis iš tikrųjų yra iš **Teksaso**. (VMM:14)

However, the calques have occurred more frequently and their instances both partially justified (as despite the rigid character of the sentence that calques impart to the TT, they may occur in the target text and comply with linguistic requirements of the TL) and failing to rationalization have been discussed below:

14. I walk up the stairs to my fourth-floor apartment, all alone. I let myself into my tiny little studio, all alone. **I shut the door behind me.** (EPL:9)

Viena užlipau laiptais į savo buveinę ketvirtame aukšte, įslinkau į vieno kambario butuką, **užtrenkiau paskui save duris.** (VMM:21)

Lithuanian language does not really require the emphasis whether the door has been shut or not, and commonly do not identify behind whom the door has been shut eventually, thus the more general Lithuanian version of “*I shut the door behind me*” would be “*uždariau duris*“, although the applied calque also may be regarded as a possibility. Slightly unnatural although quite possible is the case of another calque:

15. I thought I had **fallen to bits** before, but now (in harmony with the apparent collapse of the entire word) my life really turned to smash. (EPL:20)

Maniau, kad „**subyrėjau į šipulius**“ dar anksčiau, tačiau tada (kai, regis, sutartinai visas pasaulis apsisvertė aukštyn kojom) mano gyvenimas virto tikru pragaru. (VMM:32)

The calque transformation is placed between the inverted commas as this phrase usually refers to damaging inanimate objects (“*sudraskė tą kelmą į šipulius*“ (DKLŽ)). However, comparing a person to an object which may collapse in the confrontation with some adverse circumstances of their lives may be considered as a type of a literary device in the TL and thus should not be regarded as completely misleading. As neither should be the calque identifying the colour in the following example:

16. ...**sky-blue** Lazio jersey... (EPL:68)

... **dangaus mėlynumo** „Lazio“ komandos marškinėlius... (VMM:80)

The colour “*sky-blue*” has a recognised equivalent in Lithuanian which is “*žydra*“ (ALC) and thus may be translated otherwise, but the given comparison with the colour of the sky may also be the case as the two colours are identical both in the SL and TL cultures.

However, some of the encountered calques have resulted in grammatical mistakes, unusual or obscure linguistic constructions and even misleading message of the TT. For instance, the target language lacks a grammatical pattern which may justify the calque construction occurring in the translation of the following:

17. I discovered Giovanni a few weeks after I’d arrived in Rome, thanks to that big Internet café at the Piazza Barbarini, **across the street from** that fountain with the sculpture of that sexy merman blowing into his conch shell. (EPL:7)

Atradau Džiovanį atvykus į Romą po kelių savaičių didžiulėje interneto kavinėje prie Piazza Barbarini, **skersai per gatvę nuo** fontano su seksualaus vandens, pučiančio į kriauklę, skulptūra. (VMM:19)

“*Skersai per gatvę nuo*“, the construction which has been transformed into the TL by the means of calque, may be regarded as stylistically inappropriate in the linguistic system of TL. “*Across the street*” could be contracted and translated as “*priešais*“, which complies with proper Lithuanian grammar. Some of the calqued constructions indicated by the study may also appear rather uncommon:

18. **In every religious tradition on earth**, there have always been mystical saints and transcendents who report exactly this experience. (EPL:14)

**Kiekvienoje religinėje Žemės tradicijoje** visada buvo mistinių šventųjų ir pažinusiųjų anapusinį pasaulį, kurie kaip tik apie tai kalbėjo. (VMM:26)

The TT utterance is grammatically correct and syntactically justified, however, unusual for a native TL speaker as it may appear obscure and vague. Some other techniques of translation transformation need to be applied here in order to comply with pragmatic issues of the TL. One of possible translations might be “*Kiekviena pasaulio religija turi savo...*”.

Some of the calques performed by the TT author determine vagueness of the thought and cause clumsy constructions as in the example below:

19. So whatever my husband decided (and he still *was* my husband, after all), it was going to determine yet another year of my life. Would I be traveling all alone through Italy, India and Indonesia? Or **would I be getting cross-examined** somewhere in a court room basement **during a deposition?** (EPL:31)

Supratau – kad ir ką nuspręstų mano vyras (šiaip ar taip jis *tebebuvo* mano vyras), turėsiu paaugoti vienus savo gyvenimo metus. Tačiau kaip juos praleisiu ar keliausiu vienai viena po Italiją, Indiją ir Indoneziją, **ar būsiu raštiškų liudijimų pagrindu klausinėjama** kokioje nors teismo salėje, pusrūsyje? (VMM:43)

The semantics of the ST utterance is rather preserved, however the vague structure of the calque could be substituted with a clear paraphrased equivalent “... *ar po priesaika būsiu tardoma* ...”.

Furthermore, it is not only the construction of the calque that might be vague as cases with obscure semantic meaning have been encountered during the research also:

20. It would have been so easy for Catherine to have responded to my divorce and depression with a: “Ha! Look at **Little Mary Sunshine** now!” (EPL:88)

(100) Mano skyrybas ir depresiją ji galėjo pakomentuoti tokiais žodžiais: „Na! Tik pažiūrėkite į **Mažąją Šviesiąją Merę**.<sup>14\*</sup>“

<sup>14\*</sup>Mažoji Šviesioji Merė (Little Mary Sunshine) – amerikiečių miuziklas, pastatytas 1959 m. Niujorko Orėjaus teatre. (VMM:100)

Despite the footnote that has been issued by the translator, the TT reader is unfamiliar with the repertoire of American musicals and may hardly guess the implication of the name given. In fact, “*Little Mary Sunshine*” usually is another name for a “*Sweetheart*” (WKPD), thus there is no need to explain the origin of the name and rather omit it while translating the pragmatic message of the former with such TL equivalents as “*saulės zuikutis/saulytė*” etc.

The study has revealed that the translator has applied calques as translation techniques revealing the message of idiomatic constructions, which has led to obscure contents of the TL utterance. For instance:

21. I don't really want to open that (forgive the expression) **can of worms**, but suffice it to say I've experienced every extreme of digestive emergency. (EPL:41)

Nenorėčiau iš tikrųjų atidaryti tos **kirmėlių dėžės** (atleiskite, kad taip pavadinau). Pasakysiu tik, kad patyriau baisių virškinimo sutrikimų. (VMM:53)

Having literally translated the idiomatic SL construction, its original meaning has vanished in the context of the TT, as Lithuanian phrase “*kirmėlių dėžė*” does not really have any idiomatic references and the image of a can full of worms may only imply a disgusting view to the TT reader whereas the idiom “*can of worms*” refers to “a very complicated situation that causes a lot of problems when you start to deal with it” (LDCE). Thus, a more proper and informative translation might be a quite drastic comparison: “*Nenorėčiau knaisiotis po tą mėšlo krūvą (atsiprašau už tokį tiesmuką palyginimą)*”. Similar is the case of another idiomatic structure:

22. “So you're not **letting me off the hook?**” (EPL:164)

– Tai jūs manęs **nuo kablo neatpalaiduosite?** (VMM:176)

The idiomatic phrase “*let somebody off the hook*” means “to allow someone to get out of difficult situation” (LDCE) whereas the Lithuanian calque “*atpalaiduoti nuo kablo*” does not render the indicated message and stays rather obscure in the context of the utterance. Thus, it would rather be substituted by some neutral descriptive utterance of the TL, for instance, “*Tai jūs man neduosite leidimo to nedaryti?*”

Some cases of the calques in the TT have distorted the message of the SL discourse as in the following example:

23. Not even my lovely young friend Sofie gets harassed on the streets, and those **milkmaid-looking Swedish girls** used to really get the worst of it. (EPL:67)

Italai gatvėse nebepriekabiauja net prie mano gražuolės jaunos draugės Sofi. O juk toms į **pienininkes panašioms švedėms merginoms** anksčiau iš tikrųjų būdavo sunkiausia išvengti vyrų dėmesio. (VMM:80)

Referring to the girls as to “*milkmaid-looking*”, the ST author wants to emphasize their fair complexion, blond hair and resemblance to the image of a girl, which Lithuanians refer to as “*kaip iš pieno plaukusi*“, whereas the word “*pienininkė*“ has a connotation of an elderly chunky-built woman in the TL who has little analogies with the image of the beautiful girls implied by the ST. Thus the implication “*tarsi iš pieno plaukusioms švedukėms*” could be more appropriate.

The analysis of the encountered transpositions has proven this translation technique to be one of most ample instances in the process of the investigated translation as these have occurred due to numerous causes determined by the differences of the two linguistic systems. Some transpositions have been influenced by the grammatical differences of similar categories in the SL and TL, for instance, the word “*year*” may be both singular and plural in English, whereas Lithuanian equivalent “*metai*” may only be used in plural:

24. So here, at my own 109<sup>th</sup> bead, I pose before I even begin. I offer thanks to all my teachers, who have appeared before me this **year** in so many curious forms. (EPL:2)

Taigi, apčiuopusi 109-ą karoliuką, dar net nepradėjusi melstis, susikaupiu ir dėkoju visiems savo mokytojams, kurie per tuos **metus** man pasirodė įvairiais neįprastais pavidalais. (VMM:14).

The application of transpositions has also been determined by the absence of certain grammatical categories in one of the languages concerned, for example, “*used to*”, the English construction for remote past events emphasising that the passed event is not happening any more, may not be rendered by any grammatical Lithuanian equivalents except for the past simple tense. Thus, the TT author transports the construction into another linguistic category, emphasizing that the past event is not occurring anymore rendering it be the adverb “*anksčiau*“:

25. **I used to** think the 109<sup>th</sup> bead was an emergency spare, like the extra button on a fancy sweater, or the youngest son in a royal family. (EPL:2)

**Anksčiau** maniau, kad 109-as karoliukas skirtas ypatingam atvejui, tarsi papildoma prašmatnaus megztinio saga arba jauniausias karališkos šeimos sūnus. (VMM:14)

The cases of transposition have also been justified by grammatically inadequate usage of equivalent categories in the SL and TL as in the following instance with the particle “*too*”, which determines the segmentation of the ST sentences and does not influence the sequence of the TT syntactical units:

26. You also see a lot of old photographs of naked, skinny and intimidating Yogis (or sometimes even plump, kindly and radiant Yogis) **wearing beads, too**. (EPL:1)

Senose nuotraukose išvysite nuogus, liesus ir bauginančius (o kartais apvalainus, malonius ir švytinčius) jogus **taip pat dėvinčius karoliukus**. (VMM:13)

In fact, sometimes transpositions have been applied to replace a grammatical structure with a lexical pattern as in the example below where the unchanged ST name would not provide



required information in the context of the TT as it would not be flexional and thus would not convey the meaning of the dative case as the TL renders the notions of cases by inflections rather than prepositions. Since the name of the person has not been transcribed and does not possess any inflections, the preposition “for” has been transposed into a verb “skiriu” in order to determine the addressee:

27. **For** Susan Bowen (EPL:iii)

**Skiriu** Susan Bowen (VMM:7)

Various optional and obligatory transpositions have occurred on the level of category shifts, including class transformations, for instance the verb translated as a noun whereas the adjective and the noun transported into some adverbs as in the following case:

28. They have been used in India for centuries **to assist** devout Hindus and Buddhists in staying focused during **prayerful meditation**. (EPL:1)

Daugybę amžių jos Indijoje naudojami kaip **pagalbinė priemonė**, skirta **meldžiantis** ir **medituojant** susikaupti. (VMM:13)

Here is one more example of class shift when the verb has been shifted into a participle:

29. **I think** I'd read that in a book somewhere. (EPL:15)

**Turbūt** buvau skaičiusi apie tai kokioje nors knygoje. (VMM:27)

Unit shifts have also been encountered during the study of the translation when a meaning of a phrasal construction of the ST has been rendered by one word in the TT:

30. **When you're traveling** in India you see a lot of people wearing beads around their necks. (EPL:1)

**Keliaudami** po Indiją pamatysite daug žmonių, dėvinčių ant kaklo karoliukus. (VMM:13)

In fact, the tendency to transform verb clauses into participles has been noticed frequently.

The cases of structure shifts have been indicated quite regularly, where subordinate resolves into dominant or visa versa as in the example below:

31. **She came** from the pound. (EPL:14)

**Pasiėmiau ją** iš benamių gyvūnų prieglaudos. (VMM:26)

Moreover, internal transpositions between the grammatical categories have been frequently identified, when, for instance, a comparative adjective has been translated by a superlative equivalent:

32. And so the prayer narrowed itself down to that **simple** entreaty – *Please tell me what to do* – repeated again and again. (EPL:15)

Taigi mano malda sutrumpėjo ir virto **paprasčiausiu** prašymu. „Prašau pasakyti man, ką daryti“, - kartojau. (VMM:27)

Or a passive-voice case of the ST revealed as an active voice in the TT due to pragmatic differences of the linguistic systems concerned:

33. I **was born** a protestant of the white Anglo-Saxon persuasion. (EPL:14)

**Gimiau** anglosaksų protestantų šeimoje. (VMM:25)

The changes of level have also been noticed in the TT where, for instance, a grammatical form has been conveyed by a lexical unit as in the example below:

34. And, yes, I **did** love him. But if I could think of a stronger word than “desperately” to describe how I loved David, I would use that word here, and desperate love is always the toughest way to do it. (EPL:18)

Be to, aš jį **iš tikrujų** mylėjau, beviltiškai mylėjau. Jei rasčiau kitą, stipresnį, žodį apibūdinti savo meilei, pavartočiau jį, tačiau nerandu. Manau, kad žodis „beviltiškai“ šiuo atveju geriausiai tinka. (VMM:30)

Here, the case of the auxiliary used in order to put more emphasis on the verb is rendered by the participle denoting the same emphasis. The vice versa cases have also been encountered, for instance:

35. Quite abruptly, I found that I was not crying **any more**. (EPL:15)

Pajutau, kad **nebe**verkiu. (VMM:27)

The lexical unit “*any more*” has been transformed to the affix with similar notion sustaining the meaning through the transposition of the utterance.

Ample instances of various segmentation shifts have occurred through the translation with changes of word order as in the example below:

36. I’ve **made only one exception to this self-imposed policy of anonymity**. Richard from Texas really is named Richard, and he really is from Texas. (EPL:3)

Tačiau **laikydamosi anonimiškumo politikos padariau vieną išimtį** – Ričardo iš Teksaso vardas iš tikrujų yra Ričardas ir jis iš tikrujų yra iš Teksaso. (VMM:14)

Punctuation shifts have also been frequently encountered (see the following extract where the position of the full stop has been indicated bolding the last word of the first sentence and the first unit of the second one):

37. But I didn’t – as I was appalled to be finding out – want any of these **things. Instead**, as my twenties had come to a close, that deadline of THIRTY had loomed over me like a death sentence, and I discovered that I did not want to be pregnant. (EPL:10)

Tačiau užuot to siekusi, artėjant trečiojo dešimtmečio pabaigai galutinis TRISDEŠIMTIES METŲ terminas mane ėmė slėgti tarsi mirties **nuosprendis. Supratau**, kad nenoriu pastoti. (VMM:22).

However, despite the ample character of the form shifting throughout the translation process, the most significant changes have been identified on the semantic level of the discourses. The most numerous of both justified and unjustified translation transformation regards modulation shifts, when, for instance, the TT unit implies a wider notion than its equivalent in the ST (cases of generalization) as illustrated below:

38. I was surrounded by something I can only describe as little pocket of silence – a silence so rare that I didn't want to **exhale**, for fear of scaring it off. (EPL:15)

Jaučiau, tarsi mane supa kažkas, ką galėčiau pavadinti ramybės skraiste. Toji ramybė buvo tokia netikėta, kad nediršau net **kvėpuoti** – bijojau ją nubaidyti. (VMM:27)

“*To exhale*“ means to “breathe air, smoke etc out of your mouth” (LDCE), whereas “*kvėpuoti*” implies both breathing the air out and in, thus, covering a wider range of meaning. Similarly, notion “*last week*” is more hyponymic than its Lithuanian equivalent “*kartą*“ in the following example:

39. I was trying to convince myself that my feelings were customary, despite all evidence to the contrary – such as the acquaintance I'd run into **last week** who'd just discovered that she was pregnant for the first time, after spending two years and a king's ransom in fertility treatment. (EPL:11)

Tikinau save, kad jaučiuosi įprastai, nors iš tikrųjų buvo kitaip – štai **kartą** susitikau pažįstamą, kuri ką tik sužinojo, kad po dviejų nevaisingų metų, išleidusi gydimui nemažą sumą, pagaliau pastojo. (VMM:23)

Sometimes, hyponyms have been used to represent the whole instead of a part as in the example below, where “*forehead*”, the unit of the SL representing a part of a phenomenon concerned, is rendered by the notion conveying the whole of that phenomenon, i.e. the head (“*galva*”):

40. Grasping this reality, I let go of my bag, drop to my knees and press my **forehead** against the floor. There, I offer up to the universe a fervent prayer of thanks. (EPL:9)

Kai suvokiau šią tiesą, man iš rankų iškrito krepšys. Puoliau ant kelių, **galvą** įrėmiau į grindis ir taip klūpėdama karštai meldžiausi bei dėkojau visatai. (VMM:21)

The usage of hyperonymy and hyponymy relationships has also been identified in the cases of concretization, for instance:

41. Now before I get too Louis Farrakhan here with this numerology business, let me conclude by saying that I also like the idea of stringing these stories along the structure of a **japa mala** because it is so...structured. (EPL:2)

Kol aiškindama numerologiją dar nepasidariau panaši į Luisą Farakhaną<sup>2\*</sup>, norėčiau užbaigti sakydama, kad man patiko mintis sujungti pasakojimus taip, kaip suveriami **džapamalos karoliukai**, nes jie tokie...konkretūs. (VMM:14)

Apart from naming parts of *jama pala* rather than the necklace itself, another means of translation transformation has been employed here and that is addition. In fact, cases when additions have caused concretization (or visa versa which may not be actually determined) have been frequent in the current translation. Here is another example of concretization resembling the instance of generalisation above, when the whole has been used instead of a part whereas the following example illustrates the case when a part has been used instead of the whole:

42. Because God never slams a door in your **face** without opening a box of Girl Scout cookies (or however the old adage goes), some wonderful things did happen to me in the shadow of all that sorrow. (EPL:22)

Pasak senos patarlės, „Dievas niekada jums prieš **nosį** neužtrenks durų neatidaręs skaučių sausainių dėžutės“. Liūdnuoju mano gyvenimo metu nutiko nuostabių dalykų. (VMM:34)

The instances of concretization are particularly interesting in the cases where English and Lithuanian linguistic systems are concerned, as quite often Lithuanian language uses more precise notions than the English equivalent (for instance, “go” may be translated as “*eiti*”, “*važiuoti*“, “*plaukti*“, “*skristi*“, “*vykti*“, “*keliauti*” etc, and these are only those notions that do not have any additional connotation). This might be illustrated by the following extracts:

43. When the medieval Crusaders **drove** East for the holy wars, they witnessed worshippers praying with these *japa malas*, admired the technique, and brought the idea home to Europe as rosary. (EPL:1)

Viduramžių kryžiuočiai, **žygiuodami** po Rytus su šventų karų misija, matė, kaip žmonės meldžiasi naudodami džapamalas. Kryžiuočiams patiko toks maldos būdas ir jie, pasiskolinę idėją bei grįžę į Europą, sukūrė rožinį. (VMM:13)

“*To drive*” here indicated any kind of movements the Crusaders had to perform in order to reach their destination whereas the translation of the notion implies the exact manner this has been done, i.e. by marching.

Moreover, the decisions of either the ST or TT author may vary in choosing the notion to name repeatedly the subject, which has already been mentioned and discussed before, thus the equivalency may also regard concretization (or generalization otherwise, which has not been the case throughout the translation concerned). This may be illustrated by the following examples from the study, where the ST author has chosen more general regarding of the discussed object whereas the TT author prefers more specialized one:

44. This division means that there are 36 tales in each section, which appeals to me on a personal level because I am writing **all this** during my thirty-sixth year. (EPL:1)

Toks suskirstymas reiškia, kad kiekvienoje dalyje yra po trisdešimt šešis pasakojimus. Tai man reikšmingas ženklas, nes parašiau **šią knygą** būdama trisdešimt šešerių metų amžiaus. (VMM:13)

45. One last thing – when I asked Richard if it was OK with him if I mentioned in my book that he used to be a junkie and a drunk, **he** said that would be totally fine. (EPL:3)

Na, ir paskutinis dalykas – kai paklausiau Ričardo, ar jis neprieštarautų, jei knygoje paminėčiau, kad jis kadaise buvo narkomanas ir girtuoklis, **vaikinas** atsakė, jog labai apsidžiaugtų. (VMM:15)

The concretization is more common in these cases probably because the ST author is more concerned with the message she conveys through the discourse whereas the TT author is expected to be delicate both with the message and the form of the notions and eager to convey everything clear. Thus, this may determine the TT author to choose more precise notions than the ST suggests especially when the notion is conveyed by different means as in the two examples below, where *jama pala* (a sort of Indian rosary) is regarded as a “*balance circle*” and “*necklace*” or by its original name in the ST and rendered with more precise units in the TT:

46. In any case, every ***japa mala*** has a special, extra bead – the 109<sup>th</sup> bead – which dangles outside that **balanced circle** of 108 like pendant. (EPL:2)

**Džapamala** turi vieną ypatingą, papildomą 109-ą karoliuką, kuris atrodo tarsi pakabutis ir yra pritvirtintas atskirai nuo kitų 108 **karoliukų vėrinio**. (VMM:14)

47. **The necklace** is held in one hand and fingered in a circle – one bead touched for every repetition of mantra. (EPL:1)

**Džapamala** laikoma viena ranka, karoliukai perimami pirštais – kiekvieną kartą ištariant mantrą pastumiama po karoliuką. (VMM:13)

Sometimes, the TT author’s decision has been to use additions in order to clarify the some circumstances of the case as in the examples below, where Banelytė has decided to identify the physical state of the subject, which has been mentioned formerly but omitted in the sentence concerned:

48. To which I can only reply – especially when looking **across the table** at handsome Giovanni – “Excellent question.” (EPL:7)

– Geras klausimas, - atsakyčiau jam, **sėdėdama prie stalo** ir žiūrėdama į gražuolį Džiovani. (VMM:19)

The ST only indicates the location of the conversation whereas the TT specifies the state of physical body when the question has been issued. Here is another example of specifying the circumstances of the action:

49. That time, I **was** not in Rome but in the upstairs bathroom of the big house in the suburbs of New York which I'd recently purchased with my husband. (EPL:10)

Tą kartą **klūpojau** ne Romoje, o didelio namo Niujorko užmiestyje, kurią mudu su vyru buvome neseniai nusipirkę, antrame aukšte, vonioje. (VMM:22)

However, some of the concretizations have not completely comply with some stylistic aspects of the ST. Namely, identifying the agent or the object of the sentence Banelytė tends to employ the notions conflicting with the stylistic issues of the ST utterance. The extracts below evidence the cases when close friends of Liz's, whom she only calls by common nouns at the beginning of their meeting and refers to them by their proper names or endearments (a "friend", "buddy", "companion" etc) later on, are nominated by common nouns in the TL. For instance:

50. **My friend** was leaking breast milk through her cocktail dress. (EPL:93)

Pro puošnią **moters** suknelę ėmė sunktis pienas. (VMM:105)

51. **He** [Liz's friend Richard, the only one from Ashram whose name has not been changed by the ST author intentionally] is totally right. (EPL:150)

**Vyras** buvo visiškai teisus. (VMM:163)

52. **He** [another Balinese friend of Liz's] calls me "man" and "dude" all the time. (EPL:247)

**Jaunuolis** į mane kreipdavosi „žmogau“ arba „bičiuli“. (VMM:257)

Similarly, the cases of generalisation have been misused in the analogous circumstances:

53. ... which I then must collect in bottles and bring to **Wayan** [Liz's dearest person in Bali]. (EPL:263)

... kurią privalėsiu supilti į butelius ir atnešti **žiniuonei**. (VMM:274)

54. ... while **Felipe** [Liz's beloved] was speaking beautiful French to retired gentleman from Paris... (EPL:305)

**Brazilas** gražia prancūzų kalba šnekučiavosi su pensininku džentelmenu iš Paryžiaus... (VMM:318)

A number of semantic oppositions have been encountered during the study of translation transformations including the cases of cause and effect shifts as in the presented instances below:

55. **The voice said:** *Go back to bed, Liz.* (EPL:16)

– Eik miegoti, Liz, - **išgirdau**. (VMM:28)

The case of cause (*something has been said*) has been revealed as a case of effect (*thus, somebody could hear this*). Here is another example of cause-effect opposition, when something needs to be *touched* first (cause) so it could be then *pushed* (effect):

56. The necklace is held in one hand and fingered in a circle – one bead **touched** for every repetition of mantra. (EPL:1)

Džapamala laikoma viena ranka, karoliukai perimami pirštais – kiekvieną kartą ištariant mantrą **pastumiama** po karoliuką. (VMM:13)

Here is also an example of the opposite case, when the ST unit renders the notion of effect (before anyone *stays focused*) whereas the TT conveys cause (they need *focus* at first):

57. They have been used in India for centuries to assist devout Hindus and Buddhists in **staying focused** during prayerful meditation. (EPL:1)

Daugybę amžių jos Indijoje naudojamos kaip pagalbinė priemonė, skirta meldžiantis ir medituojant **susikaupiti**. (VMM:13)

The positive to privative modulations and converse cases have also been encountered throughout the study of the alterations:

58. So here, at my own 109<sup>th</sup> bead, I pose **before I even begin**. I offer thanks to all my teachers, who have appeared before me this year in so many curious forms. (EPL:2)

Taigi, apčiuopusi 109-ą karoliuką, **dar net nepradėjusi** melstis, susikaupiu ir dėkoju visiems savo mokytojams, kurie per tuos metus man pasirodė įvairiais neįprastais pavidalais. (VMM:14)

59. *In the flickering candlelit **shadows** of the Roman café, it was impossible to tell whose hands were caress...*(EPL:8)

*Mirguliuojančioje, žvakių **apšviestoje** Romos kavinėje negalėjau atskirti, kieno rankos mane glamonė...* (VMM:20)

60. I had finally noticed that I seemed to have reached a state of hopeless and life-threatening despair, and it occurred to me that **sometimes** people in this state will approach God for help. (EPL:15)

Atsidūriau tokioje beviltiškoje padėtyje, kad iškilo grėsmė mano gyvybei. Prisiminiau, kad tokios būsenos apimti žmonės **dažnai** prašo Dievo pagalbos. (VMM:26)

However, the most interesting cases have occurred to be those where shift of semantic motion has been encountered altering either a slight shade of the meaning (accommodating the TT equivalent with a greater emphasis or conveying a simplified notion) or shifting into completely different semantic unit. For instance, the ST discourse reveals a quite intense emotion

(*desperate* – “willing to do anything to change a very bad situation” (LDCE)) whereas the TT equivalent stays rather neutral:

61. I am in **desperate** need of help. (EPL:15)

Man **labai** reikia pagalbos. (VMM:27)

A fervent description of David’s sexuality may turn into rather blank generalization on some aspects of his character as in the example below:

62. Street-smart, independent, vegetarian, foulmouthed, spiritual, seductive. A rebel poet-yogi from Yonkers. **God’s own sexy rookie shortstop**. (EPL:18)

Deividas geba orientuotis dideliam mieste. Jis nepriklausomas, dvasingas, gundantis, nepraustaburnis, maištingas poetas ir jogas iš Jonkerso, vegetaras, **aistringas** jaunuolis. (VMM:30)

Nevertheless, the TT discourse has sometimes produced a more picturesque notion than originally intended which compliments the quality of the TT text. For instance:

63. And the **crying** went on forever. (EPL:15)

Maldavau ir **plūdau ašaromis**. (VMM:27)

64. In a way, this little episode had all the hallmarks of a typical Christian conversion experience – **the dark night** of the soul, the call for help, the responding voice, the sense of transformation. (EPL:16)

Tam tikra prasme šis trumpas epizodas pasižymi visais būdingais krikščioniško atsivertimo požymiais – patyriau sielos **nakties gūdumą**, šaukiausi pagalbos, išgirdau atsiliepusį balsą, pajutau pasikeitimą. (VMM:28)

More interesting cases, probably requiring a separate investigation (which this paper is going to fail this time due to more general objectives of the study) is sometimes unpredictable semantic changes in the TT, which, however, convey the original message of the ST. The following cases may serve as an example:

65. We **had the eyes** of refugees. (EPL:12)

Abu **jautèmès** tarsi karo pabėgėliai. (VMM:24)

The verbal constructions “*have eyes*” and “*jautèmès*” do not overlap in their notional fields (thus, by no means are they synonymous to the architranseme) although render the same message. Similarly, the shift of sensations (from visual “*take a look*” to digital “*paliesti*”) helps to reveal the meaning of the translated discourse:

66. The first time my best friend Susan heard me talking about him, she **took one look** at the high fever in my face and said to me, “Oh my God, baby, you are in so much trouble.” (EPL:18)



Mano geriausia draugė Suzana, išgirdusi mane, pirmą kartą apie jį kalbančią, **paliētė** mano degantį veidą ir pasakė: „O Dieve, vaikelī, pakliuvai į didelę bėdą“. (VMM:30)

In fact, not all of the translation transformations on the semantic level have been successful in the investigated discourse. 176 cases of 276, recognised as inapt translation transformations, have been noticed on the level of semantics due to the inappropriate interpretation of the original meaning, obscure idiom translations or completely inadequate transformations of the original semantic message. The cases of inappropriate or/and unjustified semantic shifts with short comments on the misuse of the linguistic means as well as their possible alternatives have been introduced by the table below where most alerting semantic shifts have been displayed.

Due to the limitations of space in the present work, the rest of the semantic inadequacies have been presented in the appendixes of the present paper. As semantic inadequacies have not been the only discrepancies identified throughout the current investigation, the quantitative data on all the inaccurate instances of translation transformations applied by the author of the TT is going to be introduced later in the current paper in the form of a diagram illustrating the rate of inapt translation transformations following all the quality analysis of the misuses of translation techniques established by the current study.

ST Discourse	TT Discourse	Short Comments	Translation Alternative
67. David was catnip and <b>kryptonite</b> to me. (EPL:23)	Deividas man buvo tarsi katžolė ir <b>marihuana</b> . (VMM:35)	<i>Kryptonite</i> is “a mineral from the Superman mythos <...> The word <i>Kryptonite</i> is also used in speech as a synonym for Achilles’ heel, the one weakness of an otherwise invulnerable hero.” (WKPD)	... <i>mano Achilo kulnas... or ... mano silpnybė...</i>
68. He’s <b>hitting on me</b> , this kid! <b>It’s not entirely unflattering</b> . (EPL:99)	Tas vaikinās mane <b>užsuko! Sakau tai neperdėdama</b> . (VMM:111)	To <i>hit on sb</i> “(AmE informal) means to talk to someone in a way that shows you are sexually attracted to them” (LDCE)	<i>Tas vaikis mane kabino! Nesakau, kad tai neglostė mano savimeilės.</i>
69. Problem is you can’t accept that this relationship had a real <b>short shelf life</b> . (EPL:149)	Deja, tu niekaip negali pripažinti, kad jūšų santykiai buvo <b>trumpalaikiai ir paviršutiniški</b> . (VMM:162)	<i>Shelf life</i> means “the length of time that a product, especially food, can be kept in a shop before it becomes too old to sell”(LDCE)	... <i>kad jūšų santykių galiojimo laikas jau pasibaigė.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
70. He lifted a corner of his <b>saffron</b> robes and gave a loud smack. (EPL:163)	... ir pakėlęs savo <b>kroko spalvos</b> drabužį, skambiai pabučiavo jo kraštą. (VMM:174)	Misleading interpretation as crocus colour may vary a lot “although lilac, mauve, yellow and white are predominant” (WKPD) which still does not imply an exact colour. However, <i>saffron</i> may also be regarded as “a spice derived from the flower of the saffron crocus” (WKPD), which colour is “a shade of golden yellow resembling the spice saffron” (WKPD)	...šafrano spalvos...
71. And the title of my new job was – <b>if will kindly dig this</b> – 72. “ <b>Key Hostess</b> ”. (EPL:191)	O tas darbas vadinosi – <b>supraskite tinkamai</b> – būti „raktų šeimininke“. (VVM:202)	<i>To dig</i> means “to work hard” (WNAD) whereas <i>key</i> may also be regarded as an adjective implying “very important and necessary” (LDCE)	<i>O tas darbas, kurį turėjau atlikti nepriekaištingai, buvo vyriausiosios administratorės pareigos.</i>
73. ... the two orphans – Big Ketut and Little Ketut – were decorating my hair with the giant spangled <b>barrettes</b> they’ve saved up all their money to buy me as a gift. (EPL:306)	... o dvi našlaitės, Didžioji ir Mažoji Ketatos, bandė man uždėti blizgučiais išpuoštą <b>beretę</b> , kurią už savo sutaupytus pinigus man nupirko dovanų. (VMM:318)	<i>Barrette</i> means “a small metal or plastic object to keep a woman’s hair in place” (LDCE)	...bandė papuošti mano plaukus didžiuliais blizgančiais plaukų segtukais, kuriuos...
74. ... <b>where you can drink before noon without getting any static about it</b> ...(EPL:312)	... rytais iki pusiaudienio girtuokliauti nepateikiant niekam jokios statistikos... (VMM:323)	<i>Static</i> refers to “complaints or opposition to a plan, situation, or acting” (LDCE)	...kur gali girtauti nuo pat ryto ir tokiu savo elgesiu nieko nepapiktinti...
75. Four hours later – <b>four measly hours!</b> – the phone rings in Felipe’s house. (EPL:323)	Po keturių valandų – <b>po keturių ilgų valandų!</b> – Felipės namuose suskambėjo telefonas. (VMM:334)	<i>Measly</i> means “very small and disappointing in size, quantity or value” (LDCE)	...teprireikė vos keturių valandų!...

The cases of equivalence have not been very common, although they have occurred throughout the translation while rendering the difference in measurement systems:

76. ...even from **12,000 miles** away (EPL:iii)

...gyvendama už **20 000 kilometrų** (VMM:7)

77. I think I lost like **thirty pounds** during that time. (EPL:21)

Per tą laiką numečiau turbūt apie **penkiolika kilogramų**. (VMM:33)

Or presenting temperatures:

78. It's over **100 degrees** already at 10:00 AM... (EPL:194)

Dešimtą valandą ryto termometras rodė **trisdešimt laipsnių šilumos**. (VMM:205)

Evidently, the calculating mistake may be identified here as  $[^{\circ}\text{C}] = ([^{\circ}\text{F}] - 32) \times \frac{5}{9}$  (WKPD) and 100°F equals 37,8°C whereas over the temperature of 100°F should be regarded as “*keturiasdešimt laipsnių karščio*“.

In fact, descriptive equivalency has been encountered more often during the study as it has been used to fill in the lexical gaps which occur between the two languages, for instance, rendering the age of the character:

79. To begin with, Giovanni is ten years younger than I am, and – like most Italian guys **in their twenties** – he still lives with his mother. (EPL:7)

Pirmiausia, Džiovanis dešimt metų jaunesnis už mane ir – kaip dauguma italų jaunuolių nuo **dvidešimties iki trisdešimties metų amžiaus** – tebegyveno su savo motina. (VMM:19)

Or similarly the decade concerned:

80. But I didn't – as I was appalled to be finding out – want any of these things. Instead, as my **twenties** had come to a close, that deadline of THIRTY had loomed over me like a death sentence, and I discovered that I did not want to be pregnant. (EPL:10)

Tačiau užuot to siekusi, artėjant **trečiojo dešimtmečio** pabaigai galutinis TRISDEŠIMTIES METŲ terminas mane ėmė slėgti tarsi mirties nuosprendis. Supratau, kad nenoriu pastoti. (VMM:22)

Some of the TL lexical gaps consider particularly cultural issues as in the example below and thus the lack of the word has been chosen to be described while translated:

81. My guilt at having left him forbade me from thinking I should be allowed to keep even **a dime** of the money I'd made in the last decade. (EPL:17)

Jaučiausi kalta, kad palieku savo vyrą. Negalėjau nė pagalvoti, kad turiu teisę pasilikti nors **dešimt centų** iš pinigų, kuriuos uždirbau per pastarąjį dešimtmetį. (VMM:29)

However, cases of functional equivalence have not been established probably due to the tendencies of foreignization in the translation process which has been investigated. In fact, the

instances of domestication have been rather rare: already mentioned and illustrated examples of transcription of the proper names and efforts to comply with a familiar measurement system. However, there also have been other attempts to domesticate the ST, such as in the following example:

82. **But we work with what we know in this life**, and these are the words I always use at the beginning of a relationship. (EPL:15)

Pasak patarlės, **kaip moku, taip šoku**. Tokiais žodžiais visada pradėdu pažinti. (VMM:27)

Here, paraphrasing helps to render the meaning of the phrase, literal translation of which would hardly convey any familiar message; or adjusting comparison to a more familiar metaphor as in the extract below:

83. I was surrounded by something I can only describe as little **pocket of silence** – a silence so rare that I didn't want to exhale, for fear of scaring it off. (EPL:15)

Jaučiau, tarsi mane supa kažkas, ką galėčiau pavadinti **ramybės skraiste**. Toji ramybė buvo tokia netikėta, kad nedrįsau net kvėpuoti – bijojau ją nubaidyti. (VMM:27)

Contrary to some expectations one might have had while commencing into the research of a translated discourse, the tendency of foreignization of the TT has been quite obvious. The translator tends to preserve all the phenomena of the American reality as in the extract below:

84. Or even better – why not go on pilgrimage to the great **Tri-State “I” Triumvirate of Islip, I-95 and Ikea?** (EPL:30)

Arba dar geriau – kodėl neišvykus **I-95** greitkeliu per **tris Amerikos valstijas** su trimis piligrimais iš **Islipo** į Didžiąją savęs ieškojimo kelionę **Ikėje**? (VMM:42)

These phenomena of American reality may have been substituted by more pragmatic domestication of the message which might appear more informative than the foreign phenomena: „... gal pagelbės vietinės „**I“serijos įžymybės: senu Ikarusu nusibelsiu į Ignalinos rajoną, pabraidysiu po Ilgių ežerą – mažu, kas paaiškės?** However, this is only an optional suggestion.

On the other hand, a TT reader is expected to handle the foreign realia of the book as the ST discourse has preserved many aspects of alien cultures discussed in the book. Gilbert herself tries to insert quite a few instances of foreignization in order to render the atmosphere of the countries she travels around, for example:

85. “**Buona notte, caro mio,**” I reply. (EPL:9)

- **Buona notte, caro mio,** - atsakau. (VMM:21)

This also regards the whole paragraph in Italian on page 69 in order to convey the sound of the speech her character hears in a football match or titles of newspaper articles (*Obesita! I Bambini Italiani Sono I Piu Grassi d'Europa* (EPL:37)) including the extracts from poems (*Dal centro della mia vita venne una grande fontana* (EPL:39) etc.

To the prejudice of the TT author, there should be noted that she is not always careful with the foreign texts she handles. Here are some examples with inappropriate spelling of the ST utterance:

86. If I'd had any way of knowing that things were – as Lily **Tomlin** once said – going to get a whole lot worse before they got worse, I'm not sure how well I would have slept that night. (EPL:17)

Jei būčiau žinojus, pasak Lilės **Tomlins**, kad gali nutikti daug blogiau nei tikies, nežinau, kaip būčiau tą naktį išsimiegojus. (VMM:29)

87. By the way, the word for “fan” in Italian is *tifoso*. Derived from the word for typhus. In other words – one who is mightily fevered. (EPL:68)

Beje, „sirgalius“ – itališkai *tifono* – kilęs iš žodžio „tifas“, kitaip sakant, *tifono* yra „karščiuojantis žmogus“. (VMM:81)

88. *Che casino, che bordello...* (EPL:69)

*Che masino, che bordelio...* (VMM :81)

In fact, sometimes the TT author has appeared rather unacquainted with certain American realias. For instance:

89. I could feasibly spend my whole time here in Ubud **doing what nice divorced American women have been doing with their time ever since the invention of YWCA – signing up for one class after another: batik, drumming, jewelry-making, pottery, traditional Indonesian dance and cooking...** (EPL:217)

Pagalvojau, jog gyvendama jame **galėčiau užsiimti JMKO veikla: išmėginti batikos meną, mušti būgną, kurti papuošalus, lipdyti puodus, šokti indoneziečių liaudies šokius ir gaminti valgi...** (VMM:227)

The translation implies that YWCA is only concerned with “*batik, drumming, jewelry-making, pottery, traditional Indonesian dance and cooking*” whereas, on the contrary, YWCO (Young Women Christian Organization) is “a movement of women working for social and economic change around the world. It advocates for young women’s leadership, peace, justice, human rights and the sustainable development” (WKPD). Thus, with their assistance divorced women of America now may do nothing but “*signing up for one class after another*”. Here is another example of how careful the translator should be in rendering unfamiliar issues:

90. ... (an *aro* is a land measurement roughly translated into English as: “**Slightly bigger than the parking spot for an SUV**”)... (EPL:307)

... *aro* (matavimo vienetą, kurį į anglų kalbą galima išversti maždaug taip: „**šiek tiek didesnis plotas nei vieta, skiriama sportiniam automobiliui pastatyti mašinų stovėjimo aikštelėje**“)... (VMM:319)

Since “a sport utility vehicle, or SUV is a passenger vehicle which combines the towing capacity of a pickup truck with the passenger-carrying space of a minivan or station wagon together with on or off road ability <...>. Most mid-size and full-size SUVs have three rows of seats with a cargo area directly behind the last row of seats” (WKPD), it is rather inappropriate to state that *aro* covers the parking spot suitable for a sport car which usually is slightly smaller than common cars whereas SUV, on the contrary, is slightly bigger than a standard one. Thus, it would be quite sensible to compare it with a minivan, thus advancing to a more precise picture.

All these discrepancies concerning cultural issues have been treated as factual mistakes and presented in a separate table in the appendixes of the current paper.

Compensations have instantly occurred through the investigated translation, although their amount significantly differs regarding the character of the alterations they caused in the TT. Thus, compensations both in kind and place have been scarcely numbered, for instance:

91. **Oh**, but there are so many reasons why this would be a terrible idea. (EPL:7)

Kokia siaubinga mintis! (VMM:19)

Here, the compensation of textual effect combines with the compensation in place also (the exclamation “*Oh*” used at the beginning of the sentence in the ST has been transformed into the exclamatory sign at end of the TT utterance), whereas the following case a typical example of compensation in place alone:

92. He was – is – a gorgeous **young man**. A born New Yorker, an actor and writer, with those brown liquid-centered Italian eyes that have always (have I already mentioned this?) unstitched me <...>. Street-smart, independent, vegetarian... (EPL:18)

Jis buvo – ir yra – Niujorke gimeš, labai gražus aktorius bei rašytojas rudomis, judriomis itališkomis akimis, kurios mane visada (ar tai jau minėjau?) kerėjo. Deividas geba orientuotis dideliame mieste. Jis nepriklausomas <...> vegetaras, aistringas **jaunuolis**. (VMM:30)

Compensations by merging and splitting have been quite common. Additional replacements have been encountered frequently as some ST linguistic constructions might appear requiring additional words in the TT in order to produce a fluently arranged discourse. For instance:

93. This division means that there are 36 tales in each section, which appeals to me on a personal level because I am writing all this during my thirty-sixth year. (EPL:2)

Toks suskirstymas reiškia, kad kiekvienoje dalyje yra po trisdešimt šešis pasakojimus. Tai man reikšmingas ženklas, nes parašiau šią knygą būdama trisdešimt šešerių metų **amžiaus**. (VMM:13)

Here is another example, where the replacement is evidently obligatory as Lithuanian fails to convey the meaning of “foggy“ with one-word equivalent:

94. Now it is midnight and foggy, and Giovanni is walking me home to my apartment through these back street of Rome, which meander originally around the ancient buildings like bayou stream snaking around shadowy clumps of cypress groves. (EPL:8)

Buvo vidurnaktis. **Mieste tvyrojo** rūkas. Nuošaliomis gatvelėmis, kurios gražiai vingiuoja palei senovinius pastatus tarsi upeliai, vinguriuojantys pro tamsias kiparisų giraites, Džiovanis palydėjo mane namo. (VMM:21)

Additions have also been encountered quite frequently in order to specify the meaning of the rendered discourse as in the below given examples, where the TT author strives to convey the more precise context of the uttered in order to indicate the manner:

95. You know – like, to *God*. (EPL:12)

Taip, kaip **žmonės meldžiasi Dievui**. (VMM:24)

Or in order to comply with Lithuanian rules for syntactic relations:

96. But then, we mutually anticipated, I would have grown weary of traveling and would be happy to live in a big, busy household full of children and homemade quilts, with a garden in the backyard and cozy stew bubbling on the stovetop. (EPL:10)

Abu tikėjomės, jog iki tol aš pavargsiu keliauti ir laiminga gyvensiu dideliame, triukšmingame name, **kuriame lakstys** daugybė vaikų, **lovas puoš** rankų darbo lovatiesės, už namo **puikuosis** sodas, o ant krosnies jaukiai pakšės troškinys. (VMM:(22)

Despite the evident need of additions in the process of translation and accepting the figurative or/and informative character of the optional ones, there still have been cases encountered where additions have failed to be justified as in the following instances where the TT author actually creates a text of her own:

97. It was excitement and compatibility like I’d never imagined. We invented our own language. We went on day trips and road trips. We hiked to the top of things, swam to the bottom of other things, planned our journeys across the world we would like to take together. (EPL:19)

Neįsivaizdavau, kad galima taip tobulai susiderinti: buvome susikūrę savo kalbą, išvykdavome vienos dienos iškylai, **keliaudavome savais ir pakeleivingais automobiliais, kalbėdavomės**, ketinome kartu apkeliauti pasaulį. (VMM:31)

Sometimes, the author of the TT has invented the details which may not be found elsewhere in the SL discourse as in the example below, when the translator refers to the mentally handicapped

patents as to children even though the TT discourse does not supply any information about the patients' age:

98. I have a friend from high school who works with the mentally handicapped, and says his autistic patients have a particular heartbreaking awareness of time's passage... (EPL:153)

Vienas mano mokyklos laikų draugas dirba su proto negalią turinčiais **vaikais**. Pasak jo, autizmu sergantys **vaikai** be galo jautriai reaguoja į laiko tėkmę... (VMM :165)

Similarly, there have been cases with justified and unjustified compensation techniques regarding contractions of the ST. Numerous reduction replacements have been determined due to the linguistic changes of the languages when pronouns may be omitted in the TT without neither grammatical nor lexical loss:

99. So here, at my own 109<sup>th</sup> bead, **I** pose before **I** even begin. **I** offer thanks to all my teachers, who have appeared before me this year in so many curious forms. (EPL:2)

Taigi, apčiuopusi 109-ą karoliuką, dar net nepradėjusi melstis, susikaupiu ir dėkoju visiems savo mokytojams, kurie per tuos metus man pasirodė įvairiais neįprastais pavidalais. (VMM:14)

Moreover, "to be" forms may be ignored by the user of the TL:

100. Being as this whole book **is** about my efforts to find balance...

Kadangi ši \_ knyga apie mano pastangas atgauti pusiausvyrą (VMM:13)

And omission of certain particles does not influence significant changes in the TL discourse either as it has been illustrated by the examples below:

101. **Now** before I get too Louis Farrakhan here with this numerology business, let me conclude by saying that I **also** like the idea of stringing these stories along the structure of a *japa mala* because it is so...structured. (EPL:2)

Kol aiškindama numerologiją dar nepasidariau panaši į Luisą Farakhaną, norėčiau užbaigti sakydama, kad man patiko mintis sujungti pasakojimus taip, kaip suveriami džapamalos karoliukai, nes jie tokie...konkretūs. (VMM:14)

102. I've made **only** one exception to this self-imposed policy of anonymity. Richard from Texas really is named Richard, and he really is from Texas. (EPL:3)

Tačiau laikydamosi anonimiškumo politikos padariau vieną išimtį – Ričardo iš Teksaso vardas iš tikrųjų yra Ričardas ir jis iš tikrųjų yra iš Teksaso. (VMM:14)

Even omitted notional units have not altered the original message considerably as in the following extracts:

103. They have been used in India for centuries to assist **devout Hindus and Buddhists** in staying focused during prayerful meditation. (EPL:1)



Daugybę amžių jos Indijoje naudojamos kaip pagalbinė priemonė, skirta meldžiantis ir medituojant susikaupti. (VMM:13)

104. As both a seeker and a writer, **I find it helpful to hang on the beads as much as possible, the better** to keep my attention focused **on what it is I'm trying** to accomplish. (EPL:2)

Man, dvasinei ieškotojai ir rašytojai, karoliukai labai padeda išlaikyti dėmesį ir pasiekti tikslą. (VMM:14)

Although certain omissions encountered in the study may not be justified. The current study has indicated 23 sentences which have not either been translated or otherwise compensated in the target text. The majority of them may be regarded as repetitions of the former thought as in the examples below:

105. **A rather large vase.** (EPL:111)

106. **My relief is exactly that big.** (EPL:223)

107. **She wasn't fearful at all.** (EPL:318)

Some of the omitted sentences might have caused difficulties for the translator to produce a proper translation as in the following cases (which is not a proper excuse to omit them, in fact):

108. **Real naturals.** (EPL:40)

109. **But something about spending a night with a knife in my hand did it.** (EPL:50)

110. **Just as we were talking, a helpful visual aid walked by.** (EPL:102)

However, some omissions are too radical, when several sentences in sequence have been ignored:

111. **Clearing out all your misery gets you out of the way. You cease being an obstacle, not only to yourself but to anyone else. Only then are you free to serve and enjoy other people.** (EPL:261)

And there has been an entire paragraph which has vanished in translation:

112. **The idea of this – the idea of a person looking so different after a mere two years have passed – seems to incite in him a shiver of giggles.**

**I give up trying to hide my tearfulness and just let it all spill over. “Yes, Ketut. I was very sad before. But life is better now.”**

**“Last time you in bad divorce. No good.”**

**“No good, “ I confirm.**

**“Last time you have too much worry, too much sorrow. Last time, you look like sad old woman. Now you look like young girl. Last you ugly! Now you pretty!”** (EPL:223)

Omission has also been the techniques that the TT author has used to ignore some colourful curses produced the SL discourse such in the examples below:

113. You go **set your lily-white ass down** in that meditation cave every day for the next three months... (EPL:171)

Jeį kitus tris mėnesius kasdien pasėdėsi meditacijos oloje... (VMM:183)

114. Because they want you to understand, **damn it.** (EPL:78)

Todėl, kad jie nori būti suprasti. (VMM :90)

However, some of the curses have been considerably modified in order to mollify their connotation:

115. She thinks I Changed my name to **Motherfucker.** (EPL:182)

Anot jos, aš pakeičiau savo vardą ir dabar vadinuos **Niekšeliu.** (VMM:193)

Here, “*motherfucker*” is “a common insult and profanity in American English” (WKPD) whereas “*niekšelis*” has a rather mild connotation and does not convey the annoying tone of the message.

Also, numerous sentences have been contracted considerably, although there has not been identified need in such a decision which may only be regarded as mere paraphrasing. For instance:

116. **I remember once reaching for my private notebook in bitter fury of range and sorrow, and scrawling a message to my inner voice – to my divine interior comfort – that took up entire page of capital letters...**(EPL:53)

**Prisimenu, kaip kartą apimta liūdesio įsiutusi didžiosiomis raidėmis parašiau...** (VMM:66)

117. **She explained that she would need to consult a priest in order to find an auspicious day upon which to purchase the land, if she does decide to buy it at all. Because nothing significant can be done in Bali before an auspicious day is chosen. But she can’t even ask the priests for the auspicious date upon which to buy the land until she decides if she really wants to live there. Which is a commitment she refuses to make until she’s had an auspicious dream.** (EPL:309)

**Ir paaiškino, jog baliečiai visus svarbius reikalus tvarko pasitarę su šventikais ir paprašę nustatyti tinkamą dieną. Tačiau žiniuonė negalėjo kreiptis š šventiką tol, kol nesusapnavo reikšmingo sapno.** (VMM:321)

The message of the ST has not been altered; however, the nuances of emotions and small details assisting in creation of a certain atmosphere have been evidently lost in the translation.

Nevertheless, paraphrasing as a translation technique has been successfully applied in many cases during this investigation. This translation method is quite helpful in conveying pragmatic issues of the discourse:

118. But most especially I thank my Guru, who is **compassion's very heartbeat**, and who so generously permitted me to study at her Ashram while I was in India. (EPL:2)

Tačiau labiausiai dėkoju savo dvasinei mokytojai, **gailestingumo įsikūnijimui**, kuri man Indijoje leido gyventi ir studijuoti savo ašrame. (VMM:14)

Here, literal translation of the comparison would not result in a clear message for the TT reader whereas paraphrasing helps to prevent the semantic loss similarly to the following instance when the verbal clause is paraphrased to assist the TT reader in receiving the message.

119. And then – **just to get the point across** – in Sanskrit. (EPL:9)

Vėliau – **kad būtų tvirčiau** – sanskrito kalba. (VMM:21)

Despite all the evident benefits of paraphrasing, there have some cases established where paraphrasing resulted in misleading messages. For instance:

120. He's been thinking along the same lines himself, he says. **He couldn't be more gracious in his response**, and he shares his own feelings of loss and regret **with that high tenderness he was sometimes so achingly capable of reaching**. (EPL:85)

Jis galvojo taip pat kaip aš, **bet galėjo manęs pasigailėti** ir nerašyti **švelniai, kaip jam kartais sunkiai pavykdavo**, kad jis jaučia tą patį, ką ir aš, jog apgailestauja... (VMM:96)

The phrase “*he couldn't be more gracious in his response*” suggests that David's behaviour has been irreproachable, thus, the request to be have mercy on Liz, which occurs in the TT, appears to be unjustified paraphrasing, similarly to the remark in the TT on David's rather rare intentions to display tenderness in his behaviour, when the ST put emphasis on the intense character of that tenderness rather than on its frequency.

Moreover, inappropriate paraphrasing may result in rather obscure translation as in the example given below:

121. **Even in his death, there's something so earthy and present about him**. (EPL:167)

**Net jo ūmi mirtis buvo šiurkšti**. (VMM:178)

The ST author is not referring to the circumstances of the Swamiji's death, quite the opposite, as she is trying to say that despite the fact that the Guru is dead, Liz can still experience his actual being with her, whereas the TT author conveys this message with the details of Swamiji's death.

The TT author is not always careful with even more important messages she conveys in the TL. For instance, according to the translator, Liz and Sofi, who only met in Rome, had been friends for fifteen years already; whereas Gilbert asserts that their relationship has endured only for fifteen weeks:

122. Sofie and I have been friends for about **fifteen weeks**. (EPL:108)

Su ja aš taip pat buvau **penkiolika metų** išdraugavusi. (VMM:120)

Moreover, Banelytė has not really been accurate with the names of the characters or their occupations as illustrated below:

123. ... **Deborah** the American **feminist psychologist** says quietly to me, “Look around at these good Italian men.” (EPL:109)

**Paola**, amerikiečių **feminisčių psichologijos specialistė**, man tyliai tarė: „Pasižiūrėk į tuos gerus italų vyrus.“ (VMM:122)

Here, Paolo is a male “a friend of Luka’s whom I’d met before at soccer games <...> along with his girlfriend” (EPL:108) whereas Deborah is a female friend of Liz’s, whose field of studies is not limited to the psychology of feminists as she is “an internationally respected psychologist, a writer and a feminist theorist” (EPL:107), which has been translated by the translator herself as “tarptautinį pripažinimą pelniusi psichologė, rašytoja ir feminizmo tyrinėtoja“ (VMM:119). Thus, Deborah’s rather than Paolo’s occupation here might have been translated as “feministinių pažiūrų psichologė“.

The author of the TT does not seem really concerned with the contents of the ST as she has produced quite a few inaccurate interpretations violating the facts of the plot. For instance, Liz celebrated her thirty-fifth birthday in Bali when she asked her friends (EPL:273) on that occasion to donate the money in order to purchase a dwelling house for Wayan, thus being in Rome (where the main character is on page 92) she must have been thirty four as that was half a year ago; whereas the TT author seems to be not really delicate about these details as the example below shows:

124. I was so astonished to find that I did not want them at thirty; the remembrance of that surprise cautions me against placing any bets on how I will feel at forty. (EPL:92)

Kai man sukako trisdešimt, labai nustebau, kad nenoriu vaikų. **Trisdešimt penkerių** vis dar nežinojau, ką galvosiu sulaukusi keturiasdešimties. (VMM:104)

Moreover, the books starts with a sentence on the necessity always to convey the truth and the footnote of that sentence provides only one exception for the rule:

125. **Except when attempting to solve emergency Balinese real estate transactions such as described in Book 3**

which has been translated as

**Išskyrus atvejus, kai atsiduri kritiškoje padėtyje sudarydamas sandorius su Balio kilnojamo turto agentais kaip rašoma III dalyje.**

In fact, the main character of the books has not happened to encounter any troubles in communication with real estate agents throughout the book as she has merely communicated with them at all and it was her friend Wayan who has caused all the “emergencies” in the field of Balinese real estate transactions trying to “bullshit” Liz complaining about the difficulties she

encounters in order to get more money than she has already gained. Thus, Lithuanian translation is slightly misleading. As it is misleading in the following instance:

126. These babies – these phantom babies – came up a lot in our arguments. (EPL:93)

**Mudu su Deividu** dažnai ginčydavomės dėl vaikų, tų iliuzinių būtybių. (VMM:104)

The fact is that the only person Liz has had her arguments regarding the “phantom babies” was her husband whereas her boyfriend David caused her other kinds of problems which did not include the issues of Liz’s pregnancy.

The author of the TT has also been uninformed of certain historical and geographical nuances of modern world as translating the sentence with the date of the September 11 she managed to interpret the digitally indicated date as two separate dates whereas, apart from the fact that the first number of the date regards the month and the second is supposed to be the day, there was only one day when the Twins of the World Trade Centre in the New York City were attacked. Banelytė seems to be unaware of the fact:

127. I wince now to think of what I imposed on David during those months we lived together, right after **9/11** and my separation from my husband. (EPL:20)

Baisu pagalvoti, ką jautė Deividas per tuos mėnesius, kai iškart po **rugsėjo 9-osios ir 11-osios** pradėjome gyventi kartu. (VMM:32)

As well as she appears to be unaware that Key West belongs to Florida whereas Oaxaca is a city in Mexico and these four names do not indicated four disconnected places:

128. I suppose in that way it’s similar to places like **Key West, Florida, or Oaxaca, Mexico**. (EPL:312)

Tuo jis, mano nuomone, panašus į **Ki Vesto salą, Floridą, Oaksaką ar Meksiką**. (VMM:324)

The rest of the actual inaccuracies the TT author conveys in the TL discourse are provided in the appendixes of the current paper. The translator is not particularly careful with Lithuanian grammar and stylistics either and translation techniques she has applied (such as calques, for instances) sometimes results in grammatical mistakes. For instance:

129. I couldn’t afford it, since I was still paying for that big house in the suburbs which nobody was living in anymore and which my husband was forbidding me to sell, and I was still trying to stay on top of all my legal and counseling fees... but it was vital to my survival to have a One Bedroom of my own. (EPL:22)

Negalėjau nusipirkti buto, nes turėjau mokėti už didelį namą **priemiestyje, kuriame niekas negyveno ir kurio mano vyras neleido parduoti**. Be to, stengiausi sumokėti už visas teisinės paslaugas ir konsultacijas... Tačiau man gyvybiškai reikėjo atskiro vieno kambario buto. (VMM:34)

Lithuanian translation suggests nobody living in the suburbs rather than in the house as the compound adjective always follows the subject it denotes in Lithuanian syntactic system; and in order to avoid misunderstandings, the utterance must have been structured complying with the issued regulations, for example „... *didelį priemiesčio namą, kuriame niekas negyveno...*“

Another example illustrates how obscure the target text may appear when rather rigid transformations have been applied by the TT author:

130. Then, in the next sentence of her book, it's like she catches her breath. Reading Saint Teresa today, you can almost feel **her coming out of that delirious experience, then looking around at the political climate of medieval Spain** (where she lived under one of the most repressive religious tyrannies of history) and soberly, dutifully, apologizing for her excitement. (EPL:144)

Toliau knygoje rašoma, kad toks patyrimas panašus į būseną, kai tau trūksta oro. Kai šiandien skaitome Šventosios Teresės prisiminimus, galime įsivaizduoti, **kaip pasibaigus ekstazei ji apžvelgė politinį viduramžių Ispanijos klimatą** (kuriame ji gyveno slegiama didžiausios pasaulio istorijos) ir išblaivėjusi paklusniai atsiprašė Dievo už susijaudinimą. (VMM:156)

The calque which the author of the TT follows here leads to the usual alteration of thought when a nun becomes an analyst of the political climate of medieval Spain, where she finds herself after her “delirious experience”. In fact, this may be conveyed by slight modulation of semantics of sensations and certain concretization regarding the political climate, for instance, “*kaip grįždama iš savo beprotybės ji vėl pajunta politinį viduramžių Ispanijos šaltuką*“.

A quality translation is not only concerned with grammar and semantic issues of the translated discourse but also provides proper attention to pragmatic aspects of the utterance in order to achieve fluency that the ST displays in the linguistic context of the SL. However, pragmatic issues have not been highly concerned here while semantics prevails. For instance,

131. He beamed at me toothlessly and said, “**See you later, alligator**”. (EPL:28)

Žiniuonis nusišypsojo rodydamas bedantę burną ir tarė:

- **Iki pasimatymo, aligatoriau.** (VMM:40)

The semantics of the message is properly concerned. However, this does not warrant the success of the translation as pragmatic issues of the discourse have been neglected entirely. The TT reader may wonder why Ketut refers to his friend as an alligator and is not necessarily aware that the phrase is used as an informal way to say good-bye. Pragmatic approach here would suggest informal Lithuanian equivalent used while saying good-bye, such “*Čiau, braške!*”

Here is another example of neglected pragmatics, where the phenomena of the reality only characteristic to the SL environment and quite alien for the TT reader have not received proper transformations and thus resulted in unclear message:

132. This woman was in every way the opposite of me, who dresses in a style my sister refers to as “**Stevie Nicks** Goes to Yoga Class in Her Pajamas.” (EPL:103)

Visais atžvilgiais ši moteris buvo mano priešingybė, nes aš rengiuosi pagal stilių, mano sesers vadinamą „pižamų, su kuriomis **Styvi Niks** eina į jogos užsiėmimus“, stiliumi. (VMM:114)

It is quite unlikely that the TT reader is aware of the fact that Stephanie Lynn “Stevie” Nicks is “an American singer and songwriter” whose “ethereal visual style <...> has brought her critical acclaim” (WKPD). Moreover, Stevie Nicks is known for “her mystical image, created by her graceful movements, possessed performances and her billowing chiffon skirts, shawls, top hats, layers of lace and long blonde hair” (*ibid.*). In order for the reader to conceive the implied message, the translator should apply certain translation transformations on the pragmatic level of the discourse and either issue a footnote regarding the essential information necessary to comprehend the clue or modify the allusion in the way it would become recognizable for the TT reader, substituting the image of the American singer with some worldwide famous fan of eccentric clothing, for instance, Bjork, or Lithuanian equivalent Rytis Cicinas.

Using the means of foreignization may be a good idea to introduce the TT reader to the realia of the country the ST author belongs to, however, without certain transformation efforts these realias may either be misinterpreted or some relevant details of the phenomenon uncovered and the subtle nuances of the literary situation might vanish as in the following extract:

133. ...always being certain to wrap up the books in the latest issue of *Hustler*, so that strangers wouldn’t know what I was really reading. (EPL:49)

... visada rūpestingai suvyniodavau knygą į paskutinį *Hustler* žurnalo numerį, kad pašaliniai nežinotų, ką iš tikrųjų skaitau. (VMM:62)

To comprehend the message and the irony of the utterance, one must be aware of *Hustler* being “a monthly pornographic magazine aimed at heterosexual men and published in the United States” (WKPD) which the TT reader might not know. Thus, a footnote indicating the character of the magazine could be advised here. On the other hand, the name of the magazine might have been omitted completely substituting it with the means of descriptive equivalence, i.e. regarding *Hustler* as “pornografinį vyrams skirtą žurnalą“ or substituting it for *Playboy*, which is more familiar to the Lithuanian reader, however fails to be pornographic.

Moreover, the message of the ST may not be received at all provided that the reader is not aware of some facts vital to comprehend the text, for instance, if the reader has been informed by the translator that Ray Charles is “one of the most talented American pianists” (VMM:163) but has failed to know that he was also blind, the translation of the following remark conveys no message at all:

134. “They can’t? Honey – **Ray Charles** could see your control issues!” (EPL:151)

– *Nemato? Net Rėjus Čarlzas*<sup>28\*</sup> tai pastebėtu! (VMM:163)

28\* Rėjus Čarlzas (Ray Charles) – (1930-2004) vienas genialiausių Amerikos pianistų, *soul* muzikos atlikėju.

In order to transform the utterance properly both on semantic and pragmatic levels, the footnotes should have been complemented with the fact of the musician's blindness or the name of the musician substituted with the means of generalisation "*ir aklas tai pastebėtu*".

Lack of knowledge about famous American people is not the only obstacle preventing from proper comprehension of the translated text. The translator must have been unaware of the fact that the translation she has produced in the extract below will convey obscure contents leaving the reader unaware why David is compared to the plant:

135. David was **catnip** and kryptonite to me. (EPL:23)

Deividas man buvo tarsi **katžolė** ir marihuana. (VMM:35)

Unless, of course, one might have known that catnip is "an aromatic mint that is esp. attractive to cats" (WNAD), and thus, understands that Liz is slightly addicted to David, which might have been revealed with a pragmatic alteration of the utterance such as "*Deividas kaip buvo kaip katinui valerijonas...*".

Comparisons with the objects common for the ST reader and rather unfamiliar to the TT audience do not illuminate the utterances, on the contrary, cause their obscurity and uncertainty as in the examples below:

136. I've met travelers who are so physically sturdy they could drink **a shoebox of water** from a Calcutta gutter and never get sick. (EPL:40)

Jie tokie fiziškai tvirti, kad gali išgerti **batų dėžutę vandens** iš Kalkutos kanalizacijos griovio ir nesusirgti. (VMM:52)

A plastic shoebox is not something that the TT reader encounters every day; moreover, the shoeboxes in Lithuania are usually made of paper, thus, the idea to drink water from the paper box sounds quite amusing, which might have been avoided with omission of naming the dish at all.

Another example also proves the translator's failure to properly apply the means of pragmatic changes as comparing the size of an object to a softball conveys little information due to the fact that softball is not very popular in Lithuania:

137. Catherine carries the map and her Michelin Green Guide, and I carry our picnic lunch (two of those big **softball-sized rolls of bread**, spicy sausage pickled sardines wrapped around meaty green olives... (EPL:90)



Katerina turėdavo miesto planą ir *Maiklino Žaliają vadovą*, o aš nešdavausi priešpiečių pintinę su dviem **softbolo didumo bandelėmis**, aštriais prieskoniais pagardinta dešra, marinuotomis sardinėmis, suvyniotomis į storus žalių alyvuogių lapus... (VMM:101)

In fact, an approximate size of the softball is 30 cm, and thus, could be compared with a common loaf of bread, which would be more informative than the original comparison.

Alphabetical differences of the SL and TL have been handled rather rigidly by the author of the target text. For instance,

138. Then why not spend the year in **Iran, Ivory Coast and Iceland?** (EPL:30)

Tad kodėl nepraleidus metų **Irane, Dramblio kaulo krante ir Islandijoje (angliškai visos trys vietos: Iran, Ivory Coast and Iceland, prasideda raide „i“ – vert.)?** (VMM:42)

One name of the country does not start with letter “I” in the TL, and this has been solved by issuing references explaining the differences in two languages. However, the situation might have received a more delicate transformation of the ST discourse, when “*Dramblio kaulo krantas*” might have been substituted by “*Ispanija*”, thus preventing unnecessary remarks.

The author of the TT seems to ignore the phonetic differences of the SL and TL as she has not applied any transformations while conveying the character of sounds the ST author indicates as it is not only the phonetic systems themselves that differ. The transcriptions of the sounds do not correspond either. For instance:

139. (*Ham*, by the way, is pronounced softly, openly, like **hahhhm**, not like the meat you put on your sandwich. And *sa* rhymes with “**Ahhhhh...**”)(EPL:141)

(Beje, *ham* reikia tarti švelniai, atsargiai: **hahhhm** – tai ne padėti mėsos gabalą ant **sumuštinio**, *sa* skamba rimuotai, tarsi **ahhh**...) (VMM:154)

The Lithuanian sound [h] is sonorous and does not transcribe its literal English equivalent, which is voiceless and soft, thus, the transcription “*hahhhm*” does not sound in Lithuanian as [‘*χám*] which is the original pronunciation of the first syllable of the mantra (references from [www.wiktionary.com](http://www.wiktionary.com)); whereas the transcription “*ahhh*” does not correspond the sound [a] in Lithuanian phonetics. Moreover, the syllable *Ham* does not resemble any name of meat in the TL as it does in English. Thus, the translation results in rather unclear message both phonetically and semantically. This may have been prevented by application of certain pragmatic shifts, for instance, “*Beje, skiemuo ham yra minkštas ir atviras, kažkas panašaus į cham, tik ne taip tvirtai kaip žodyje „chamas“ – švelniau; o skiemeniu sa mes kartais kviečiame šunis*”.

The case of word “*ham*” is not the only instance when the literal differences of words have been ignored. For example,

140. So I made a joke that he was a “**bonga-leer,**” like those guys in Venice, but with **percussion instead of boats**...(EPL:267)

Juokais pavadinau jį „geidulingu būgnininku“, tokiu pačiu kaip Venecijos gondolininkai, tik be gondolos, o su būgneliais. (VMM:278)

“Bongos” is the name of the instrument that Ian plays in a local band, whereas a “bonga-leer” is a notion by which the men rowing gondolas in Venice are referred to. What Liz implies here is the assumed Ian’s resemblance of “those guys in Venice”, which has been suggested by the similarity of the words (*bongos – bonga-*). The implication of the issues might be traced in the TT but it vanishes when the translator tries to explain why Liz refers to Ian as “geidulingas būgninkas”. The play of word might have been transformed in more pragmatic utterance, for instance, emphasising the similar sound of words “bogolininkas” and “gondolininkas”: “Norėdama pajuokauti paklausiau, ar Ijanas tame bare tikrai dirbo bongolininku, o ne gondolininku, nes jis labai priminė tuos Venecijos gražuoliukus.“

Some idioms have not been transformed properly in order to be recognised by the TT reader either. For example,

141. Nobody in my family really is. (I’ve taken to calling myself the “**white sheep**” of the family.) (EPL:90)

Mūsų šeima apskritai nebuvo religinga. (aš pati save vadinau **baltąja avimi**). (VMM:102)

The absence of pragmatic approach has resulted in rather obscure message. There should be noted that the notion a “*white sheep*” here is regarded as the opposite of a “*black sheep*” which is conceived as “someone who <...> doesn’t fit into a group or family because their behaviour or character is not good enough” (LDCE). Consequently, a white sheep is someone who complies with the requirements of the society they live in or at least does more than the people this person is measured with. The cultural equivalent of a “*black sheep*” in Lithuanian is “*balta varna*”, whereas a “*white sheep*” could be regarded as “*juodoji varna*”, thus sustaining the irony of the original text.

Certain interesting literary devices with parentheses of extracts from popular songs appear in the source text have also been lost in the translation. The ST reader may hum the melody along with the altered words of some famous songs, such “Loosing My Religion” in the example below:

142. **That’s me in the corner, in other words. That’s me in the spotlight. Choosing my religion.** (EPL:208)

Kitaip sakant, **atsidūrusi pasaulio pakraštyje, mėnesienos apšviesta, radau savo religiją.** (VMM:218)

The original text of the song has been slightly transformed: “*That’s me in the corner/That’s me in the spotlight, I’m/Losing my religion...*” (quoted from [www.lyrics007.com](http://www.lyrics007.com)). However, the song could be recognized and this sustains a certain colour both of the text and the message.

Whereas the TT reader fails in recognising this song due to the translated text which the song is not associated with. Thus, pragmatic approach towards the translation here might result in sustaining the unique literary device while losing the text, which could be compensated by the analogous message of the Lithuanian equivalent. For instance, a text of the famous song “Tu vėjo paklausk” by Paškevičius altered in a certain way might convey a similar state of the character: “*Tu Dievo paklausk, tau Dievas atsakys. Tik jis, mano drauge, atsakys...*”

In certain cases, conveying the literal meaning of the song’s text may lack the implication it originally suggests. For instance,

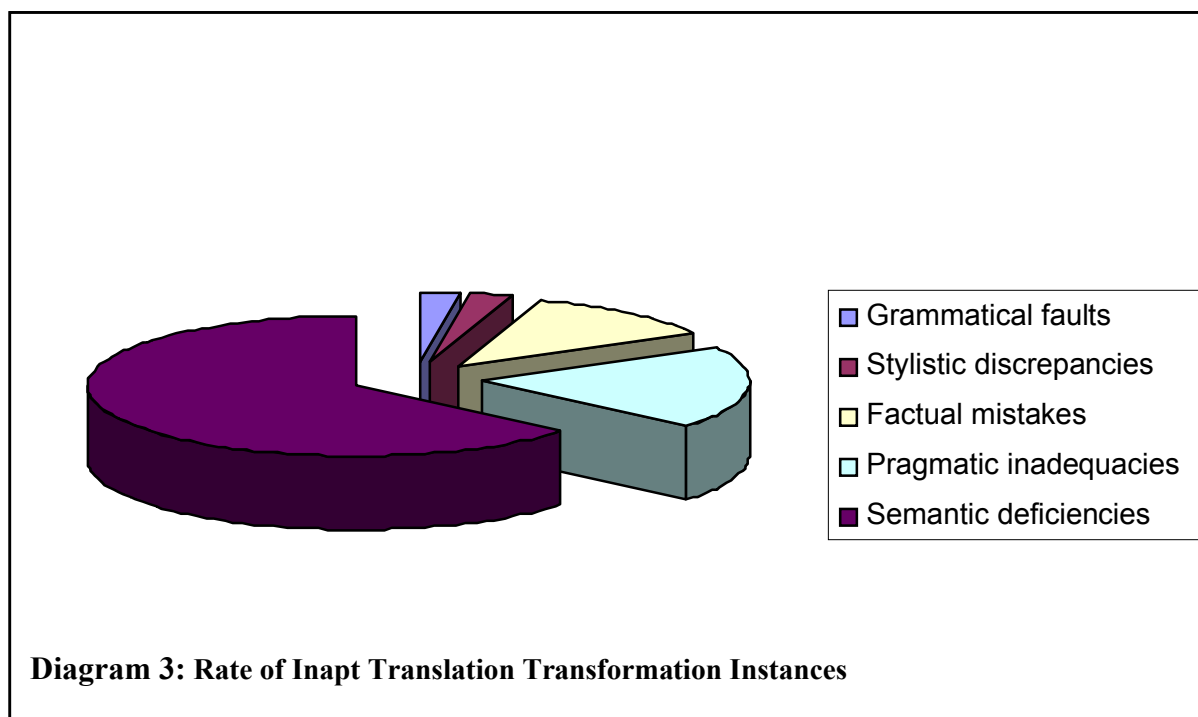
143. ***Bring to me your leather, take from me my lace!*** (EPL:56)

**Duok man savo batus, o iš manęs paimk batraiščius.** (VMM:69)

These are the lines from a famous song “Leather and Lace” which implies a clear sexual message and the actual note these lines convey may be translated as “*Aš nuvilksiu tavo odinę striukę, o tu gali nusegti mano nérinius*“. However, in order to sustain the idea of singing this message rather than simply uttering, the text might have been transformed into Lithuanian cultural equivalent, such as “*Tu man parodyk, ką turi, aš tau parodysiu, ką moku!*“

More instances of pragmatic discrepancies encountered throughout the investigation of the present translation might be found in the appendixes of the present paper.

In order to perceive a more explicit picture on various inaccuracies ascertained during the study, a diagram has been issued (see the Diagram 3 below).



The diagram illustrates the rate of different inapt instances of translation transformations that have occurred on grammatical, semantic and pragmatic levels of translation and evidences quite humble quality of translation transformations regarding the pragmatic aspect of the process and rather significant failure to convey semantically adequate message implied originally by the ST. Rather peculiar appears the existence of factual mistakes regarding discrepancies in either plot or realia of cultures concerned, however this only manifests the ignorance of the TT author in regard to the unique character of the ST.

## CONCLUSIONS

The present paper has covered a wide range of theories concerning the phenomenon of translation transformations themselves and their classifications both providing most prominent propositions in the current field and issuing a systematized scheme of shift categorization with references to the generalised data of former investigations in this sphere of the Translation Studies. The empirical investigation of translation shifts occurring in the process of translating the English novel “Eat, Pray, Love” by Gilbert into Lithuanian has proven the following:

1. Almost all kinds of translation transformations indicated in the theoretical part of the paper were encountered throughout the study. The techniques varied in frequency and amounts of appearance in the text.
2. The translation transformations are interrelated and frequently determine the occurrence of each other: transcription causes domestication of the discourse and concretization often results in addition whereas paraphrasing may determine replacement.
3. Despite the majority of shifts being rationally justified in respect to grammatical, semantic and pragmatic aspects, there have been 276 cases established where translation transformations failed to be justified including cases when transformations were necessary but had not been applied.
4. Semantic and pragmatic translation transformations failed to convey an adequate message of the ST most often: semantic failures constitute 176 cases, whereas pragmatic discrepancies were indicated 53 times.
5. Cases of negligent behaviour towards the plot and realia of the SL have also been encountered in the form of factual mistakes, constituting 33 cases throughout the target text, which evidences inconsiderate attitude towards the original work.
6. The initial hypothesis on existence of inapt justifications of translation shifts has been confirmed empirically, which calls for more thorough assessments of literary translation and manifests the need of further more numerous investigations in the field of translation criticism

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## SANTRAUKA

Šiame magistro baigiamajame darbe susisteminta lietuvių ir užsienio autorių teorinė medžiaga apie įvairaus lygio lingvistinius pokyčius, vykstančius vertimo proceso metu, pateikiamos vertimo strategijų sąvokos, iliustruotos praktiniais pavyzdžiais, bei pasiūlyta bendra vertimo transformacijų klasifikacija, kurios rėmuose analizuojami vertimo transformacijų ypatumai pasirinkto literatūrinio kūrinio vertime. Darbe pateikiami 428 praktiniai pavyzdžiai.

Mokslinio darbo **objektas** – vertimo transformacijos apskritai ir jų ypatumai verčiant E. Gilbert kelionių memuarus „Eat, Pray, Love“ iš anglų kalbos į lietuvių kalbą. Mokslinio darbo **tikslas** – išanalizuoti lingvistines verčiamo teksto transformacijas, atsiradusias šio literatūrinio darbo vertimo procese, siekiant identifikuoti transformacijų pobūdį ir įsitinkinti jų taikymo pagrįstumu. Empirinio tyrimo metu buvo atsižvelgiama ir į tuos atvejus, kai transformacijos turėjo būti pritaikytos, tačiau tekstas buvo išverstas be konkretesnių lingvistinių pokyčių. Šiame darbe keliami **hipotezė**, kad kai kurios lingvistinės verčiamo kūrinio transformacijos neturi racionalaus pagrindo.

Siekiant iškelto tikslo buvo numatyti šie mokslinio darbo **uždaviniai**:

- 1) apibrėžti vertimo transformacijų sąvoką;
- 2) apžvelgti labiausiai pripažintas vertimo transformacijų teorijas;
- 3) susisteminti skirtingų autorių pateikiamą medžiagą apie lingvistinius verčiamo teksto pokyčius ir pateikti apibendrintą jų klasifikaciją;
- 4) identifikuoti vertimo transformacijas E. Gilbert knygos „Eat, Pray, Love“ lietuviškame vertime;
- 5) išanalizuoti identifikuotų vertimo transformacijų pobūdį ir pagrįstumą;
- 6) pateikti kokybinius ir kiekybinius vertimo transformacijų tyrimo apibendrinimus.

Mokslinis darbas atliktas remiantis literatūros analizės, metaanalizės, aprašomosios analizės, lyginamosios analizės bei statistinės analizės metodais. Tyrimo metu paaiškėjo, kad

1. Vertimo metu buvo panaudoti beveik visi lingvistinių verčiamo teksto transformacijų metodai, identifikuoti teorinėje mokslinio darbo dalyje. Skyrėsi tik transformacijų panaudojimo dažnis.
2. Vertimo transformacijos yra tarpusavyje glaudžiai susiję ir dažnai įtakoja viena kitą: transkripcija yra viena iš domestikacijos formų, konkretizacija dažnai sąlygoja įterpimus, o perfrazavimui reikalingos pakeitimų priemonės.
3. Dauguma vertimo transformacijų turi racionalų pateisinimą, tačiau tyrimo metu buvo nustatyti 276 atvejai, kai lingvistiniai verčiamo kūrinio pokyčiai buvo arba nepagrįsti arba jų nebuvo ten, kur turėtų būti.

4. Dažniausiai nepagrįstos buvo transformacijos semantinėje plotmėje (176 atvejai). Pragmatinės transformacijos neturėjo racionalaus pagrindo 53 atvejais.
5. Buvo identifikuoti 33 atvejai, kai vertimo autorė neteisingai interpretavo kultūrinius OK aspektus ar reiškinius ir darė su kūrinio turiniu susijusias klaidas, bylojančias apie nepakankamai profesionalų požiūrį į verčiamą kūrinį.
6. Pirminė hipotezė dėl to, kad kai kurios lingvistinės verčiamo kūrinio transformacijos neturi racionalaus pagrindo, pasitvirtino. Tai rodo, kad literatūriniai vertimai turėtų būti vertinami griežčiau ir byloja apie didėjančią kritikos darbų, nagrinėjančių vertimo kokybę, poreikį.

## **APPENDIXES**

**Appendix No. 1**  
**Semantic Deficiencies**

<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
Except when attempting to solve emergency Balinese <b>real estate</b> transactions such as described in Book 3. (EPL:v)	Išskyrus atvejus, kai atsiduri kritiškoje padėtyje sudarydamas sandorius su Balio <b>kilnojamo turto</b> agentais kaip rašoma III dalyje.	<i>Real estate</i> is “property in the form of land or houses” (LDCE) thus this may not be regarded as <i>movable property</i> or <i>chattels</i> due to the fact that it is “distinguished from real property, or real estate” (WKPD).	... <i>nekilnojamo turto</i> ...
Amid the more esoteric circles of Eastern philosophers, the number 108 is held to be most auspicious, a perfect <b>three-digit multiple of three, its components adding up to nine, which is three threes.</b> (EPL:1)	Ezoteriniuose Rytų filosofijos mokymuose skaičius 108 laikomas ypatingu, nes jis simbolizuoja tobulą <b>vienaženklį skaičiaus trys dauginimą iš trijų (triskart trys yra devyni).</b> (VMM:13)	<i>Three-digit</i> implies three figures not one number as in the TT, the author of which does not seem quite familiar with numerology as the ST conveys summing all the digits of number 108 results in 9 which is actually three threes (3x3x3).	... <i>triženklę skaičiaus trys sandaugą, nes jo skaitmenų suma lygi devyniems, t.y. triskart po tris.</i>
Now before I get too Louis Farrakhan here with this numerology business, let me conclude by saying that I also like the idea of stringing these stories along the structure of a <i>japa mala</i> because it is so... <b>structured.</b> (EPL:2)	Kol aiškindama numerologiją dar nepasidariau panaši į Luisą Farakhaną <sup>2*</sup> , norėčiau užbaigti sakydama, kad man patiko mintis sujungti pasakojimus taip, kaip suveriami džapamalos karoliukai, nes jie tokie... <b>konkretūs.</b> (VMM:14)	Due the implication of the following sentence (see bellow) some notions characterizing a self disciplined person are required, moreover <i>structured</i> implies “carefully organized, planned or arranged” (LDCE)	“ <i>taip... tvarkingai išdėstyti</i> “, “ <i>struktūrizuoti</i> ”
Sincere spiritual investigation is, and always has been, <b>an endeavor of methodical discipline.</b> (EPL:2)	Dvasiniai tyrinėjimai visada buvo ir yra <b>kruopštus, pastangų reikalaujantis darbas.</b> (VMM:14)	Wrong semantic notion	... <i>asmeninės disciplinos siekis</i> ...
Looking for Truth is not some kind of <b>spazzy free-for-all</b> , not even during this, the great age of the spazzy free-for-all. (EPL:2)	Tiesos ieškojimas – ne <b>karštligiška diskusija, kurioje gali dalyvauti bet kas</b> , net jei dabar...tokių diskusijų amžius. (VMM:14)	free-for-all – “(idiomatic) Chaos; a chaotic situation lacking rules or control” (WKPD)	... <i>nera chaotiškas procesas, net ir mums, gyvenantiems chaoso amžiuje.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
Nor will I reveal either the name or location of her Ashram, thereby sparing that fine institution publicity which it may have neither the interest in nor <b>the resources for managing.</b> (EPL:2)	Neatskleisiu nei jos ašramo pavadinimo, nei adreso, nes noriu apsaugoti tą nuostabią moterį nuo reklamos, kuri jai visiškai nerūpi ir <b>kuriai ji neturi lėšų.</b> (VMM:14)	misinterpreted information as <i>publicity</i> has been translated as <i>reklama</i> and further this notion changes the message	<i>...ir nuo minios, kurios priimti ji tiesiog neturi lėšų...</i>
<b>Say it Like You Eat it</b> (EPL:5)	<b>Papasakok, ką valgei</b> (VMM:17)	this a translation of Italian phraseological unit, the meaning of which is discussed later in the book and which says that "when you are searching for the right words <...> keep your language as simple and direct as Roman food" (EPL:87)	<i>Kalbėk tarsi valgytum</i>
Purely as a matter of principle I wouldn't <b>inflict my sorry, busted-up old self on the lovely, unsullied Giovanni.</b> (EPL:7)	Nė už ką nenorėjau <b>išsiskyrusios moters liūdesiu užkrėsti mielą, tyrą Džiovanį.</b> (VMM:19)	Inaccurate translation	<i>Mano įsitikinimai neleistų savęs, tokios nelaimingos, išsiskyrusios ir senos, užkrauti ant sprando mielajam nekaltajam Džiovaniui</i>
The only difference was the <b>contact information.</b> One flier listed an e-mail address for somebody named Giovanni; the other introduced somebody named Dario. (EPL:8)	Skyrėsi tik <b>adresai:</b> viename skelbime buvo nurodytas žmogaus vardu Džiovanis elektroninio pašto adresas, kitame – žmogaus vardu Darijus adresas. (VMM:20)	Inapt interpretation as the addresses were identical and the only detail that differed was email address	<i>...elektrinio pašto adresai...</i>
Tall, dark and handsome identical twenty-five-year-old twins, as it turned out, with those giant brown <b>liquid-center</b> Italian eyes that just unstitch me. (EPL:8)	Paaiškėjo, kad tai aukšti, tamsūs, gražūs, identiški dvidešimt penkerių metų dvyniai didžiulėmis, <b>judriomis</b> itališkomis akimis, kurios mane pakerėjo. (VMM:20)	<i>Liquid</i> means "clear and shiny, like water" (LDCE).	<i>„vaiskiomis“, „spinduliuojančiomis“ etc or rather „sudrėkusiomis/ veršelio akimis“</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
As for Dario – the more razzle-dazzle swinger brother of the two – I have introduced him to my adorable little Swedish friend Sofie, and how they've been sharing <i>their</i> evenings in Rome <b>is another kind of Tandem Exchange altogether</b> . But Giovanni and I, we only talk. Well, we eat and talk.(EPL:8)	O Darijų – triukšmingesnį gyvenimą mylinti jo brolių – supažindinau su savo nuostabią maža drauge, švede Sofi. <b>Nežinau</b> , kaip jie leido <i>savo</i> Tandemo mainų programos vakarus, tačiau mudu su Džiovaniu tik kalbėjomės, t.y. valgėme ir kalbėjomės. (VMM:20)	Inapt interpretation	... jų Tandemo mainų programos užsiėmimai buvo visai kitokio pobūdžio...
Another solitary bedtime in Rome. Another long night's sleep ahead of me, with nobody and nothing in my bed except a pile of Italian <b>phrasebooks</b> and dictionaries. (EPL:9)	Manęs laukė dar viena vienišės naktis Romoje, kita ilga naktis. Mano lovoje nebuvo nieko, išskyrus krūvą italų kalbos <b>frazeologizmų rinkinių</b> ir žodynų. (VMM:21)	<i>Phrasebook</i> is „a book that explains phrases of a foreign language, for people to use when they travel to other countries” (LDCE)	...pasikalbėjimų knygelį...
<i>I don't want to be married anymore</i> . (EPL:10)	<b>Nenorėjau</b> gyventi santuokoje. (VMM:22)	Inaccurate translation	<b>Ne</b> benorėjau...
We'd been <b>fighting</b> and <b>crying</b> , and we were weary in that way that only a couple whose marriage is collapsing can be weary. (EPL:12)	<b>Mušėmės</b> ir <b>verkėme</b> , buvome tokie išvarę, kokio būna pora, kurios santuoka griūna. (VMM:24)	<i>Fight</i> also means “to argue about something” (LDCE)	„barėmės“, „riejomės“, „pykomės“ etc.
Much of it had to do with my problems, but a good portion of our troubles were related to his issues, as well. (EPL:12)	Žinoma, mūsų santuoka pradėjo irti dėl <b>daugelio</b> mano trūkumų, tačiau jis taip pat prie to prisidėjo. (VMM:24)	Inapt interpretation	<i>Mano trūkumai tikrai įtakojo santuokos griūtį...</i>
But I don't think it's appropriate for me to discuss <b>his issues</b> in my book. (EPL:12)	Nemanau, kad dera <b>juos</b> aptarinėti šioje knygoje. (VMM:24)	Inaccurate translation	...čia reiktų aptarinėti mano vyrą...



ST Discourse	TT Discourse	Short Comments	Translation Alternative
I also will not discuss here all the reasons why <b>I did still want to be his wife</b> , or all his wonderfulness, or why I loved him and why I had married him and why I was unable to imagine life without him. (EPL:12)	Nė neaptarinėsiu priežasčių, kodėl <b>norėjau tapti to vyro žmona</b> , kuo jis mane sužavėjo, kodėl jį pamilau ir už jo ištekėjau, kodėl neįsivaizdavau gyvenimo be jo. (VMM:24)	Inaccurate translation	... <i>vis dar norėjau būti...</i>
<b>The only thing more unthinkable than leaving was staying; the only thing more impossible than staying was leaving.</b> (EPL:12)	<b>Nieko kito negalėjau sugalvoti, kaip tik jį palikti. Tačiau tai padaryti buvo labai sunku.</b> (VMM:24)	Inaccurate interpretation	<i>Sunkiau už sprendimą išeiti buvo priimti sprendimą pasilikti, ir tuo pačiu, išeiti atrodė lygiai taip pat neįmanoma kaip ir pasilikti.</i>
I need a <b>proper name</b> , in order to fully sense a personal attitude. (EPL:13)	Man reikia <b>tinkamo vardo</b> – tik tada iš tikrųjų meldžiuosi. (VMM:25)	<i>Proper names</i> may also refer to the “names of persons, places, or certain special things. Typically in English, these are capitalized nouns.” (WKPD)	... <i>tikrinio/tikro vardo...</i>
And since this is the first time I have introduced that loaded word – GOD – into my book, and since this is a word which will appear many times again throughout these pages, it seems only fair that I pause here for a moment to explain exactly what I mean when I say that word, <b>just so people can decide right away how offended they need to get.</b> (EPL:13)	Kadangi savo knygoje ką tik pavartočiau svarbų žodį DIEVAS ir jis šiuose puslapiuose pasirodys dažnai, manau, kad bus tinkama, jei dabar stabtelsiu ir smulkiau paaiškinsiu, ką turiu galvoje jį vartodama. <b>Taip apsaugosiu žmones ir jų neįskaudinsiu.</b> (VMM:25)	Inapt interpretation	... <i>kad žmonės galėtų jau dabar nuspręsti, ar verta toliau skaityti knygą, kuri gali užgauti jų jausmus.</i>
I need a proper name, in order to <b>fully sense a personal attitude.</b>	Man reikia tinkamo vardo – tik tada iš <b>tikrųjų meldžiuosi.</b> (VMM:25)	Inapt interpretation	... <i>kad galėčiau leisti į asmeninius dalykus/santykius.</i>

(EPL:13)			
ST Discourse	TT Discourse	Short Comments	Translation Alternative
For this same reason, when I pray, I do not address my prayers to the Universe, the Great Void, the Force, the Supreme Self, the Whole, the Creator, the Light, the Higher Power, or even the most poetic manifestation of God's name, taken, I believe, from the Gnostic gospels: <b>“The Shadow of the Turning”</b> . (EPL:13)	Dėl tos pačios priežasties meldamasi nesikreipiu į Visatą, Didžiąją Tuštumą, Galią, Aukščiausiąją Sielą, Visumą, Kūrėją, Šviesą, Aukščiausiąją Jėgą. Nevartoju nė poetiškesnio Dievo vardo varianto, pasiskolinto turbūt iš gnostikų evangelijos, – „ <b>Posūkio šešėlis</b> “. (VMM:25)	The problem is that that the ST author herself misused the term from the bible which is conveyed by famous quote from bible „... <i>the Father of lights, with whom <b>there is no variation or shadow of turning</b></i> ” (James 1:17, quoted in <a href="http://www.thebible1.net">http://www.thebible1.net</a> where the God is referred to as perfect and whole, without a shadow of doubt	„ <i>Abejonės šešėlis</i> “
<b>Traditionally</b> , I have responded to the transcendent mystics of all religions. (EPL:14)	<b>Sekdama tradicija</b> tikiu visų religijų mistikais. (VMM:26)	Obscure translation	<i>Turiu polinkį/esu pratusi...</i>
But I would not say that this was a religious <b>conversion</b> for me, not in that traditional manner of being born again or saved. (EPL:16)	Tačiau negaliu teigti, kad išgyvenau religinį <b>įvykį</b> , kai žmogus jaučiasi iš naujo gimęs ar išgelbėtas. (VMM:28)	The play of word is not considered as later the conversion turns into conversation	„ <i>pokytį</i> “, „ <i>potyri</i> “ so as to be associated with later word „ <i>pokalbį</i> “
Moreover, my newfound spirituality <b>made it essential to me that we not battle</b> . (EPL:17)	Be to, ką tik suradau savo dvasinį kelią, <b>kuriuo žengiant buvo draudžiama kovoti</b> . (VMM:29)	misinterpretation of the ST message	... <i>kuriuo žengdama suvokiau, kad mes nekariaujame.</i>
He was – is – a gorgeous young man. <b>A born New Yorker</b> , an actor and writer, with those brown liquid-centered Italian eyes that have always (have I already mentioned this?) unstitched me. (EPL:18)	Jis buvo – ir yra – <b>Niujorke gimęs</b> , labai gražus aktorius bei rašytojas rudomis, judriomis itališkomis akimis, kurios mane visada (ar tai jau minėjau?) kerėjo. (VMM:30)	misleading information as David was born in Yonkers and only by his nature is a <i>born New Yorker</i>	... <i>tikras niujorkietis...</i> , ... <i>gimęs gyventi Niujorke... etc.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
<p><b>Street-smart</b>, independent, vegetarian, foulmouthed, spiritual, seductive. A rebel poet-yogi from Yonkers. God's own sexy rookie shortstop. (EPL:18)</p>	<p>Deividas <b>geba orientuotis dideliame mieste</b>. Jis nepriklausomas, dvasingas, gundantis, nepraustaburnis, maištingas poetas ir jogas iš Jonkerso, vegetaras, aistringas jaunuolis. (VMM:30)</p>	<p><i>Street-smart</i> – “able to deal with the dangerous situations and people that are common in some cities and town” (LDCE)</p>	<p>... <i>miesto vaikas...</i></p>
<p>It was excitement and compatibility like I'd never imagined. We invented our own language. We went on day trips <b>and road trips</b>. We <b>hiked to the top of things, swam to the bottom of other things</b>, planned our journeys across the world we would like to take together. (EPL:19)</p>	<p>Neįsivaizdavau, kad galima taip tobulai susiderinti: buvome susikūrę savo kalbą, išvykdavome vienos dienos iškylai, <b>keliudavome savais ir pakeleivingais automobiliais, kalbėdavomės</b>, ketinome kartu apkeliauti pasaulį. (VMM:31)</p>	<p>Inadequate translation</p>	<p>...<i>mūsų negąsdino nei jūros, nei kalnai...</i></p>
<p>David's sudden emotional backstepping probably would've been a catastrophe for me even under the best of circumstances, given that I'm the planet's most affectionate life-form (something like a cross between a golden retriever and a <b>barnacle</b>), but this was my very worst of circumstances. (EPL:20)</p>	<p>Toks staigus Deivido atšalimas būtų mane visiškai palaužęs net ir palankiausiomis aplinkybėmis, nes esu prieraišiausia planetos būtybė (tarsi koks auksaplaukio retriverio ir <b>baltaskruostės berniškės</b> hibridas). Tačiau tada aplinkybės buvo labai blogos. (VMM:32)</p>	<p><i>Barnacle</i> may also refer to „a small sea animal with a hard shell that <u>sticks firmly</u> to rocks and the bottom of boats“ (LDCE), providing the given context this meaning has to be regarded as more appropriate one.</p>	<p>...<i>auksinio retriverio ir polipo hibridas...</i></p>
<p>I thought I had fallen to bits before, but now (<b>in harmony with the apparent collapse of the entire word</b>) my life really turned to</p>	<p>Maniau, kad „subyrėjau į šipulius“ dar anksčiau, tačiau tada (kai, <b>regis, sutartinai visas pasaulis apsivertė aukštyn kojom</b>) mano</p>	<p>Inapt interpretation</p>	<p>...<i>kartu su visu aplinkiniu pasauliu, apsivertusiu aukštyn kojom...</i></p>

smash. (EPL:20)	gyvenimas virto tikru pragaru. (VMM:32)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
To be losing David right after the failure of my marriage, and right after the terrorizing of my city, and right during the worst ugliness of divorce (a life experience my friend Brian has compared to “ <b>having a really bad car accident every single day for about two years</b> ”) ... well, this was simply too much. (EPL:21)	Netekau Deivido iškart po savo nesėkmingos santuokos, po teroristų antskrydžio mano mieste, pačiu sunkiausiu mano skyrybų metu (tokią gyvenimo patirtį mano draugas Brajenas palygino su „ <b>dvejus metus iš eilės kasdien vykstančiomis kelių avarijomis</b> “)... To man buvo per daug. (VMM:33)	Inaccurate translation	... tokios gyvenimo patirties galima gauti tik, mano draugo Brajeno žodžiais tariant, „du metus iš eilės kiekvieną dieną pakliūnant į rimtą automobilių avariją“
“... (attracted as always by my strength and <b>confidence</b> )...” (EPL:22)	...(jį patraukdavo mano stiprybė ir <b>tikėjimas</b> )...” (VMM:34)	Lithuanian <i>tikėjimas</i> implies believe in God whereas Liz is referring to believe in herself.	... <i>pasitikėjimas</i> ...
Most of the time (still so troubled from <b>bailing out of my marriage</b> ) I didn’t even dare to answer the question, but just thrilled privately to its existence. (EPL:23)	Didžiąją laiko dalį (vis dar tebegalvodama, <b>kaip išgelbėti savo santuoką</b> ) nediršau ieškoti atsakymo į šį klausimą, tačiau jis mane labai jaudino. (VMM:35)	To <i>bail out</i> means „to escape from situation that you do not want to be in any more“ (LDCE)	... <i>kaip išsivaduoti iš santuokos... or ...kaip nutraukti santuoką...</i>
The medicine man, as it turned out, was a small, merry-eyed, <b>russet-colored</b> old guy with a mostly toothless mouth, whose resemblance in every way to the Star Wars character Yoda cannot be exaggerated. (EPL:26)	Paaiškėjo, kad žiniuonis yra žemaūgis, linksmų akių, <b>rusvų plaukų</b> , beveik bedantis senukas. Neperdėsiu palygindama jį su Žvaigždžių karų Jodos personažu. (VMM:38)	<i>Russet</i> is „a reddish brown colour“ (LDCE), which may not be identified as the colour of Ketut’s hair because the Book 3 regards him as bold man	... <i>rusvai rudos odos</i> ...
Or even better – <b>why not go on pilgrimage to the great Tri-State “I”</b>	Arba dar geriau – <b>kodėl neišvykus I-95 greitkeliu per tris Amerikos valstijas su</b>	<i>Tri-State</i> here are not really states as this term is used to name the trinity of three	... <i>kodėl savęs nepaieškojus piligriminėje kelionėje po Didįjį</i>

<b>Triumvirate of Islip, I-95 and Ikea?</b> (EPL:30)	<b>trimis pilgrimais iš Islipo į Didžiąją savęs ieškojimo kelionę Ikėje?</b> (VMM:42)	states surrounding the New York City, i.e. New Jersey, New York and Connecticut (WKPD) and the ST does not contain any information on three pilgrims	<i>amerikietiškuju „I“ Trejetuką: I-95 greitkeliu nukeliaut į Islipo miestą ir pasivaikščiūt po „Ikea“ parduotuvę?“</i>
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
I started having to put legal pressure on my husband, doing dreadful things out of my worst nightmares, like <b>servicing papers and writing</b> damning legal accusations (required by New York State law) of his alleged mental cruelty – documents that left no room for subtlety, <b>no way in which you say to the judge...</b> (EPL:30)	Pradėjau taikyti teisinį spaudimą savo vyrui. Neištvėrusi skrybų košmaro bjauriai elgiausi – <b>rašiau laikraščiams</b> šlykščius teisinius kaltinimus (to reikalavo Niujorko valstijos įstatymas) apie vyro psichologinę prievartą, subtilumu nė kiek nepasižyminčius dokumentus, <b>kuriais remdamasi teisėjui galėčiau pasakyti...</b> (VMM:42)	Misleading translation  Inappropriate translation	<i>...siunčiau dokumentus su šlykščiais teisiniais kaltinimais...</i>  <i>... kurie nepalieka galimybės tiesiog pasakyti teisėjui...</i>
So whatever my husband decided (and he still <i>was</i> my husband, after all), it <b>was going to determine yet another year of my life.</b> Would I be traveling all alone through Italy, India and Indonesia? Or would I be getting cross-examined somewhere in a court room basement during a deposition? (EPL:31)	Supratau – kad ir ką nuspręstų mano vyras (šiaip ar taip jis <i>tebebuvo</i> mano vyras), <b>turėsiu paaukoti vienus savo gyvenimo metus.</b> Tačiau kaip juos praleisiu ar keliausiu vienui viena po Italiją, Indiją ir Indoneziją, ar būsiu raštiškų liudijimų pagrindu klausinėjama kokioje nors teismo salėje, pusrūsyje? (VMM:43)	Additional misleading information causing unnecessary additions	<i>„.... kad tai nulems dar vienerius mano gyvenimo metus...“</i>
(32) <b>So put your opinion out there.</b> (EPL:32)	(45) <b>Tad pamiršk savo nuomonę.</b> (VMM:45)	On the contrary, Iva wants her friend to tell God how she feels	<i>Išsakyk savo nuomonę.</i>
A few centuries later, I already have a new <b>contenders for my favorite fountain in</b>	Nuo to laiko praėjo keli tūkstantmečiai. Turiu kelis <b>savo mėgstamo fontano</b>	Inappropriate interpretation	<i>... pretendentus į mėgstamiausio Romoje fontano vardą.</i>

Rome. (EPL:36)	<b>Romoje varžovus.</b> (VMM:49)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
<b>I haven't felt so starved for comprehension</b> since then. (EPL:38)	Nuo tol dar niekada <b>taip nenorėjau, kad kiti mane suprastų.</b> (VMM:51)	Inapt conveying of the message	<i>Nuo to karto tokio žinių alkio nebepajutau. Iki viešnagės Romoje.</i>
<b>People who can pick up new languages where others of us might only pick up infectious disease.</b> (EPL:40)	<b>Tie žmonės labai greitai išmoksta svetimų kalbų, o kiti kaip mat suserga infekcinėmis ligomis.</b> (VMM:52)	Obscure interpretation	<i>Tie žmonės gaudo galimybę pakalbėti svetima kalba tokiomis sąlygomis, kur bet kuris iš mūsų tesugebėtų pasigauti infekcinę ligą.</i>
He felt that Latin was <b>corrupted</b> , elitist language, and that the use of it in serious prose had “turned literature into a harlot” by making universal narrative into something that could only be bought with money, through the privilege of an aristocratic education. (EPL:45)	Dantei atrodė, kad elitinė lotynų kalba <b>nepatikima</b> , o jos vartojimas rimtoje prozoje „literatūrą pavertė ištvirkėle“, nes visuotinis pasakojamasis stilius buvo perkamas už pinigus ir prieinamas tik išsilavinusiems aristokratams. (VMM:58)	In Lithuanian a language can rarely be referred to as <i>nepatikima</i> ; moreover, to <i>corrupt</i> may mean “to change the traditional form of something, such as a language, so that it becomes worse than it was” (LDCE)	<i>...iškraipo tekstą...</i>
... affecting it as personally as Shakespeare <b>would someday affect</b> Elizabethan English. (EPL:45)	Šekspyras <b>taip pat būtų galėjęs pakeisti</b> Elžbietos laikų anglų kalbą. (VMM:58)	Inapt interpretation	<i>...darydamas [tam dialektui] tokią asmeninę įtaką, kokią po kelių šimtmečių padarė Šekspyras Elžbietos laikų anglų kalbai.</i>
Depression and <b>Loneliness</b> track me down after about ten days in Italy (EPL:46)	(59) Maždaug po dešimties dienų Italijoje mane vėl atsekė Depresija ir <b>Liūdesys.</b> (VMM:59)	Inappropriate semantic shift	<i>Vienatvė</i>
(52) I think they need to be prescribed and used with much more restraint in this country, <b>and never without the parallel treatment of psychological counseling.</b> (EPL:52)	(65) Manau, kad mano šalyje jų skyrimą ir vartojimą reikėtų labiau apriboti, <b>niekada nederėtų vartoti tuo pačiu metu, kai ligoniui teikiama psichologinė pagalba.</b> (VMM:65)	Misleading interpretation	<i>...niekada neskirti vaistų, jei tuo pačiu metu ligoniui neskiriama psichologo konsultacija.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
<b>My mind went into such a spin-control mode, trying to explain away what he just said.</b> (EPL:57)	<b>Norėjau išsiaiškinti, ką jis tai sakydamas turėjo galvoje, ir man ėmė plūsti mintys...</b> (VMM:69)	Inapt translation has lead to unnecessary omissions and obscure contents; <i>explain away</i> means to “make something seem less important or bad by giving reasons for it” (LDCE).	<i>Mano protas iškart persijungė į emocijų slopinimo režimą. Viską galima logiškai paaiškinti.</i>
On the other hand, Luca thinks it’s funny that there’s another side of me – this Yoga side – <b>that he’s never seen.</b> (EPL:59)	Kita vertus, Lukui keistas atrodė mano susidomėjimas joga, <b>nes jis apie ją nieko neišmanė.</b> (VMM:71)	Inaccurate translation	<i>...jis niekada neižvelgė manyje tokios tendencijos.</i>
<b>Pasta served in unbelievable quantities</b> by what Luca calls “ <b>little Julius Caesars</b> ” – proud, pushy, local guys with hair on the backs of their hands and <b>passionately tended pompadours.</b> (EPL:59)	<b>Makaronai, tiekiami stebėtinai daugybės, anot Luko, „mažųjų Julijų Cezarių“</b> – išdidžių, išūlių vietinių vaikinų plaukuotomis rankomis ir <b>rūpestingai prižiūrimomis aukštomis vyriškomis šukuosenomis.</b> (VMM:71)	Misleading interpretation of semantic notion  <i>pompadour</i> “was a fashion trend in the 1950s among male rockabilly artists and actors like Elvis Presley, <...>Marlon Brando and James Dean (WKPD)	<i>Neįtikėtini kiekiai makaronų, kuriuos į stalą mums atnešdavo, anot Luko, „mažieji Julijai Cezariai...  ... rūpestingai prižiūrimomis Elvio Preslio ševeliūromis.</i>
But it’s not just <b>his mamma</b> who keeps <b>him</b> around. (EPL:59)	Tačiau ne tik vaikino <b>mamma nori, kad jis būtų šaliai.</b> (VMM :72)	Inaccurate translation	<i>Bet ne tik dėl savo mamma jis gyvena šiame mieste.</i>
Food-wise, Rome is actually a pretty rough town, known for its <b>coarse traditional fare like guts and tongues</b> – all the parts of the animal the rich people up north throw away. (EPL:60)	Romiečiai – geri maisto žinovai, tačiau vulgarūs, išgarsėję savo <b>žiauria tradicija imti mokesčius gyvulių viduriais ir liežuviais</b> , kuriuos Šiaurėje gyvenantys žmonės paprastai išmesdavo. (VMM:72)	Misinterpretation of the ST discourse as <i>fare</i> may also mean range of food, diet” (WNAD)	<i>Nors šiaip romiečiai maistui išrankus, miestas garsėja gana negurmanišku pomėgiu valgyti žarnas ir liežuvius...</i>
<b>My lamb intestines tasted OK, as long as I didn’t think too much about what they were.</b> (EPL:60)	<b>Skaniai valgiau ėriuko žarnas negalvodama apie tai, ką valgau.</b> (VMM:72)	Inapt translation	<i>Ėriuko žarnas galėjau valgyti tik negalvodama, kas tuo metu yra mano burnoje</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
“You don’t like it” – asked Luca, who <b>loves the stuff.</b> (EPL:60)	– Tau nepatinka? – paklausė Lukas, kuris <b>mėgo bjaurastį.</b> (VMM:72)		... <i>mėgo <b>ta</b> bjaurastį.</i>
I don’t know all that much about soccer, <b>but I sure didn’t waste any time asking Luca inane questions about what was going on in the game. All I kept demand was,</b> “Luka, what did the guy behind me just said? (EPL:68)	Nelabai nusimaniau apie futbolą, <b>tačiau nesidrovėjau visą laiką klausinėti Luko apie rungtynes.</b> „Lukai, ką tas vaikinaiš už manęs pasakė? (VMM:81)	Inappropriate interpretation	... <i>bet nešvaisčiau laiko beprasmiškiems prašymams paaiškinti, kas dedasi aikštėje. Man terūpėjo viena...</i>
For instance: <i>tasso</i> . Which can mean either <b>interest rate</b> , badger, or yew tree. Depending on the context, I suppose. (EPL:71)	Arba žodis <i>tasso</i> , kuris įvairiuose kontekstuose reiškia skirtingus dalykus: <b>susidomėjimą</b> , barsuką ir kukmedį. (VMM:83)	Inapt translation as Italian <i>tasso</i> may mean rate (WRC)	... <i>palūkanų norma...</i>
Giovani’s favorite word in English is half-assed. Luca Spaghetti’s is <b>surrender.</b> (EPL:72)	Mėgstamiausias Džiovanio angliškas žodis yra „nevisprotis“, o Luko Spagečio – „ <b>pasiuokojimas</b> “. (VMM:84)	<i>Surrender</i> means to “yield to the power of another” (WNAD)	„ <i>pasiduoti</i> “
It must have been impossible for the emperor to have imagined at that time <b>that Rome would ever be anything but a mighty August-worshipping empire.</b> (EPL:74)	Turbūt imperatoriai buvo sunku įsivaizduoti, kad <b>Roma virs galinga Augustą šlovinančia imperija.</b> (VMM:86)	Misleading interpretation	... <i>Roma staiga liautis buvusi galinga Augustą šlovinanti imperija.</i>
... a gang of tough-voiced, loud-mouthed, generous, <b>nosy</b> dames, all bossy and annoyed and right up in your face <...>  <b>why they gotta do everything around here?”</b> (EPL:78)	... šiukščios, garsiakalbės, dosnios, <b>ilganosės</b> , valdingos, nervingos, pasirengusios išdraskyti akis <...>. „ <b>Kažin kodėl žmonės viską daro gatvėje?</b> “ (VMM:90)	Lithuanian word <i>ilganosės</i> does not render the idiomatic message of English <i>nosy</i> , which may mean “prying; inquisitive” (LDCE) Misleading generalization as the ST is referring to the women she has just	... <i>visur kišančios savo nosį...</i>  <i>Ko jos čia visiems nurodinėja</i>



ST Discourse	TT Discourse	Short Comments	Translation Alternative
... I think you're halfway OK <b>despite yourself</b> and I kinda like your dumb-ass face. (EPL:79)	Jūs visai nieko moteris, <b>nors save menkinate</b> . Tačiau man patinka Jūsų kvaila veido išraiška. (VMM:90)	described “If you do something <i>despite yourself</i> , you do it although you did not intend to” (LDCE)	<i>Nežiūrint į tai, jūs visai nieko. Man netgi patinka ta idiotiška jūsų veido išraiška.</i>
I cannot imagine shy, studious, sympathetic Giovanni as a young <b>boy amongst this – and I don't use the word lightly – mob</b> . (EPL:79)	Niekaip negaliu įsivaizduoti, kad drovus, darbštus, jautrus Džiovanis buvo toks pat, kaip tie vaikai, <b>vienas iš tos – man sunku pavartoti žodį – minios</b> . (VMM:91)	Presuming that Liz in Naples she is not regarding the group of boys as a simple crowd, as mob may also refer to “the MAFIA” (LDCE)	... <i>vienas iš tos – tiesiogine šio žodžio prasme – gaujos</i>
... and one sprig of <b>basil</b> in the middle of the whole deal somehow <b>infuses the entire pizza with herbal radiance, much the same way one shimmering movie star in the middle of a party brings a contact high of glamour to everyone around her</b> . (EPL:80)	O pačiame viduryje baziliko šakelė. <b>Patiekalas, regis, spindėte spindėjo, tarsi tviskanti ir visus užburianti kino žvaigždė per vakarėlį</b> . (VMM:92)	Inapt interpretation when the <i>radiance of the basil sprig</i> is mistaken for the appearance of the whole meal	... <i>tarsi užliejo visą picą savo spinduliuojančia žalumai; panašiai savo spindesiu visus užburia ir kino žvaigždė, pasirodžiusi kokiame nors vakarėlyje.</i>
Back in America, my friend Susan is telling people I'm on a “ <b>No Carb left Behind</b> ” tour. (EPL:81)	Amerikoje likusi mano drauge Suzana visiems sakė, kad aš esu „ <b>Kelionėje be angliavandenių</b> “ . (VMM:92)	Misleading interpretation	... <i>aš dalyvauju akcijoje „Angliavandeniai – mūsų draugai.</i>
<b>Able to cheerfully plant gardens of daisies among the inexplicable stone wall</b> of silence that my dad sometimes builds up around himself. (EPL:82)	<b>Kai tėtis kartais apsitverdavo</b> nepaaiškinama akmenine tylos siena, <b>mama toliau linksmi sau sodindavo saulutes</b> . (VMM:94)	Insufficient interpretation	<i>Palei akmeninės tylos sienas, kuriomis tėtis kartais atsitverdavo dėl nepaaiškinamų priežasčių, ji nepaliaudavo sodinti ūpą keliančius gėlynus.</i>
“Your father only has <b>one foot on this earth. And really, really long legs...</b> ” (EPL:82)	„Tavo tėvas stovi ant šios žemės <b>tik viena koja. Jo kojos labai ilgos...</b> “ (VMM:94)	Insufficient interpretation	... <i>tik viena koja. Ir ta pati – labai labai ilga...</i> “

ST Discourse	TT Discourse	Short Comments	Translation Alternative
He parks in front of that gorgeous fountain with the <b>bodacious</b> naked nymphs cavorting so <b>pornographically with their phallic flock of stiff-necked giant swans.</b> (EPL:86)	(98) ... pastatė automobilį priešais puošnų fontaną su tomis <b>nesąmoningomis</b> nuogomis nimfomis, erotiškai šokinėjančiomis tarp <b>geidulingų, įsitemusių, didžiulių gulbinų.</b> (VMM:98)	<i>Bodacious</i> may be regarded as “outstanding in a showy way; splendid” (YDC)  Obscure interpretation	... <i>nuogomis gražuolėmis nimfomis...</i>  ... <i>nepadoriai šokinėjančiomis tarp galingų gulbinų, savo stangriais kaklais primenančių pulką falų.</i>
According to my guidebook, the women who modeled for the nymphs were a pair of sisters, two popular <b>burlesque</b> dancers of their days. (EPL:86)	Pasak turistinio vadovo, moterys, pozavusios nimfoms, buvo seserų pora, dvi ano meto <b>parodijų</b> šokėjos. (VMM:98)	<i>Burlesque</i> “(AmE) is a performance involving a mixture of comedy and <b>striptease</b> ” (LDCE)	... <i>erotinių parodijų...</i>
<b>I wouldn’t join her, and I wasn’t even pregnant.</b> I was too scared. (EPL:88)	<b>Aš niekada to nepadaryčiau būdama nėščia,</b> nes labai bijau. (VMM:99)	Inadequate interpretation	<i>Nedrišau prie jos prisijungti, o juk nėščia buvau ne aš.</i>
<b>I cheated at cards games with her in order to lose,</b> so she wouldn’t get mad at me. (EPL:88)	<b>Kai žaisdavome kortomis, tyčia pralaimėdavau,</b> kad ji manęs nesumaltų į miltus. (VMM:100)	Superficial translation	<i>Lošdama pokerį visada sukčiaudavau, kad tik ji laimėtų ir ...</i>
So my sister comes to visit me in Rome – <b>in my new city – and then shows it to me.</b> (EPL:89)	Taigi sesuo, atvykusi paviešėti į Romą, <b>mane supažindino su menkai pažįstamu miestu.</b> (VMM:101)	Inaccurate interpretation	... <i>aprodė man /supažindino mane su miestu, kuriame gyvenau.</i>
We walked out of St. Susanna, and she says, “Do you know why the popes needed <b>city</b> planning in the Middle Ages?” (EPL:91)	Kai išėjome iš Šventosios Suzanos bažnyčios, ji tarė: - Ar žinai, kodėl viduramžių dvasininkai kruopščiai planavo <b>miestų</b> statybą? (VMM:103)	Inapt interpretation as there is only one city where people could “walk from the Vatican to St. John Lateran” (see the foolwing sentence below) and it is Rome	„miesto“, „Romos“
Because basically you had two million Catholic pilgrims a year coming from all over the Western World to make that walk from the Vatican to St. John Lateran – sometimes	Į <b>juos</b> iš viso pasaulio kismet atvykdavo apie du milijonus katalikų piligrimų, kad iš Vatikano pėsčiomis – kartais keliaklupsčiaudami – nueitų į Romos katedrą. Tiems	Inapt interpretation (see one sentence above)	„Romą“

on their knees – and you had to have <i>amenities</i> for those people.” (EPL:91)	žmonėms reikėdavo sukurti šiuokius tokius <i>patogumus</i> . (VMM:103)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
...I don't think this is strong enough motivation to bring more babies onto the earth. (EPL:92)	Nejaučiau didelio poreikio padovanoti pasauliui daugiau gyventojų. (VMM:104)	Inaccurate interpretation	...nes, mano galva, tai ne priežastis į pasaulį paleisti naują gyvybę.“
... ( which was in her loft)... (EPL:93)	... (vakarėlis vyko antrame aukšte)... (VMM:105)	a <i>loft</i> is a “space above a business factory etc that was once used for storing goods, but has been changed into living space” (LDCE), which is not necessarily on the second floor	...vakarėlis vyko jos namuose...
... if I drift about this world randomly for too long, I may someday become the <b>Family Flake</b> . Or it may have already happened. (EPL:96)	... tačiau bijojau, kad plaukdama šiame pasaulyje pasroviui galiu <b>visišškai aptingti</b> . Gal net jau <b>aptingau</b> . (VMM:107)	<i>Flake</i> is someone who seems very strange (LDCE)	...tapti keistuoje. O gal jau tapau.
... entering a restaurant across the street and <b>waiting out the rain</b> over my serving of <i>risotto ai funghi</i> . (EPL:98)	(110) ...įžengiau į restoraną ir užsisakiusi <i>risotto ai funghi</i> palaukiau, <b>kol žmogus nurims</b> . (VMM:110)	Misinterpreted as it was the rain that Liz waited out, not the some person	...ir užsisakiusi <i>risotto ai funghi</i> prasėdėjau ten, kol liovėsi lyti.
Linda is <b>the owner of one of the world's more intact psyches</b> , with an incomprehension for depression and self-esteem that has never even considered being anything but high. (EPL:101)	Linda – <b>viena iš dar nesugadintų ekstrasensių</b> , nepažįstanti depresijos ir pasižyminti nepakartojamu savo verte pajautimu. (VMM:111)	<i>Psyche</i> is “someone's mind, or their deepest feelings, which control their attitudes and behaviour” (LDCE)	Linda yra vieną sveikiausių sielų tyrintis mano pažįstamas žmogus, ji tiesiog nesugeba pulti į depresiją ar nepasitikėti savimi.
This is Linda – <b>my temporary, special-order, travel-sized Venetian codega</b> . (EPL:102)	Tokia buvo ir Linda – <b>mano ypatinga, kelionėse patyrusi, kelią apšviečianti draugė</b> . (VMM:114)	Unnecessary paraphrasing	... <i>venecijietiškoji codiga: laikina, pritaikyta kelionėms ir pristatyta pagal specialų užsakymą</i>
“ <i>'Sti cazzi</i> ,” he says about the strikers. (Literal translation: <b>“These balls,</b> ” or, as	<i>'Sti cazzi</i> (pažodinis vertimas būtų toks: „ <b>Tie kiaušiai</b> “ arba, kaip mes pasakytume,	<i>Balls</i> may be “used to show strong disapproval or disappointment”	„Kažkokios kvailystės“... „Man nusispjaut“.

we might say: “ <b>I don’t give a shit.</b> ” (EPL:102)	„ <b>Nieko neverti</b> “). (VMM:114)	(LDCE), thus, here this meaning should be conveyed as <i>cazzi</i> means “(vul) one’s damn business” (WRC)	
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
After the staid sobriety of Venice, it’s nice to be back where I can see a man in a leopard-skin jacket <b>walking past a pair of teenagers making out right in the middle of the street.</b> (EPL:102)	Po senamadiškos rimtos Venecijos buvo smagu pamatyti <b>pro paauglius prasibrovusį gatvės viduriu einantį</b> vyrą leopardo kailio švarku. (VMM:114)	<i>Make out</i> means “to kiss and touch someone in sexual way” (LDCE)	<i>Vyrą leopardo kailio švarku, einantį pro paauglių porelę, besiglamonėjančią vidury gatvės.</i>
<b>I don’t know the answer, and I suppose that’s what this year of journeying is about. Finding my word.</b> But one thing I can say with all assurance – it ain’t SEX. (EPL:105)	<b>Metus keliaudama po pasaulį neradau save apibūdinančio žodžio</b> , tačiau įsitikinau, kad tai – ne SEKSAS. (VMM:116)	Inappropriate interpretation as the year of the journey has just started	<i>...šie metai, skirti kelionėms, būtent tam ir reikalingi – kad galėčiau surasti savo žodį...</i>
I bought filmy, flimsy camisoles and sassy <b>bits of panty in every color of the Easter basket...</b> (EPL:105)	... puošnių, permatomų, plonyčių liemenėlių, <b>iš Velykų pintinės išsitraukiau visų spalvų žaismingų kelnaičių...</b> (VMM:117)	Misleading translation as it was already the end of November	<i>įvairiausių spalvų, kaip velykiniai kiaušiniai</i>
... <b>served tossed like a hot salad with fresh cockles and strips of julienned vegetables...</b> (EPL:112)	... <b>buvo patiekti, t. y. tēkštelti ant stalo kartu su aštriomis šviežių valgomųjų moliuskų salotomis</b> ir šiaudeliais supjaustytomis daržovėmis... (VMM:124)	<i>Toss</i> means to “move pieces of food about in a small amount of liquid so that they become covered with the liquid” (LDCE)	<i>...tarsi karštos salotos buvo sumaišyti su šviežiais moliuskais ir šiaudeliais pjaustytomis daržovėmis...</i>
... (he has <b>stuck his cigarette in his lips for safe keeping the way a seamstress keeps her pins in her mouth as she sew</b> ; his knife works	( <b>Įsikandęs cigarete, meistriškai išiminėdamas kaulus, jis jautėsi saugiai, kaip jaučiasi siuvėja, siūdama ir laikydama</b>	Inapt interpretation	<i>(Senolis nepriekaištingai darbavosi peiliu; įsikandęs cigarete, kad ši neiškristų jam iš burnos, jis priminė siuvėją, kuri siūdama</i>

with devotional perfection on the fillets). (EPL:113)	<b>sučiauptomis lūpomis smeigtukus).</b> (VMM:125)		<i>smeigtukus laiko sučiauptomis lūpomis).</i>
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
<b>Pleasure cannot be bargained down.</b> (EPL:114)	<b>Dėl skonio nesiginčijama.</b> (VMM:127)	Inapt interpretation as the context of the discourse regards please as the only stable phenomenon of the reality where everything else is shifting and loses their value	<i>Malonumas negali nuvertėti</i>
... and when you sense a faint potentiality for happiness after such dark times you must grab onto ankles of that happiness and <b>not let until it drags you face-first out of the dirt...</b> (EPL:115)	O kai po tokio ilgo tamsaus meto randi nors mažytę laimės galimybę, turi iškart griebti, <b>kad ji vėl tavęs neįtrauktų į ankstesnę purvynę...</b> (VMM:127)	Misinterpretation	<i>...čiupk ir nepaleisk jos tol, kol ji neištempis tavęs iš tos purvynės, kurioje sėdi...</i>
(119) We pulled up to the front of the Ashram at <b>3:30 AM</b> , right in front of the temple. As I'm getting out of the taxi, a young man in Western clothes and a wool hat steps <b>out of the shadow</b> and introduces himself – he is Arturo...	(133) <b>Pusę keturių ryto</b> sustojome prie priekinių ašramo vartų, tiesiai priešais šventyklą. Man belipant iš taksi, <b>iš pavėsio</b> išniro jaunuolis vakarietiškais drabužiais bei vilnone kepure ir prisistatė esąs Artūras...	Inaccurate interpretation in regards to the time of the day	<i>...iš prieblandos...</i>
In the West, we've mainly come to <b>know Yoga through its now-famous pretzel-like exercises for the body</b> , but it is only Hatha Yoga, one limb of the philosophy. (EPL:121)	Vakaruose <b>žinome apie jogą iš dabar populiarių vadovėlių, kuriuose pratimai skaitytojui pateikiami gražiai tarsi saldainiai.</b> (VMM:135)	Unnecessary paraphrasing	<i>...mūsų žinios apie jogą apsiriboja fiziniais pratimais, kurie išlanksto kūną kaip riestainį.</i>
(As my friend Deborah the psychologist explains it: <b>“Desire</b>	... (pasak mano draugės, psychologės Deboros, „ <b>troškimas yra numatyta yda</b> “).	Obscure interpretation	<i>...troškimas yra projekto brokas...</i>

is the design flaw.”) (EPL:122)	(VMM:136)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
Like all great philosophical ideas, this one is <b>simple to understand but virtually impossible to imbibe.</b> (EPL:123)	Ši mintis, kai ir visos didžios filosofinės mintys, <b>lengvai suprantama, tačiau sunkiai suvokiama.</b> (VMM:137)	Obscure and discordant interpretation as <i>suvokti</i> means <i>suprasti, nutuokti</i> “ (DLKŽ) whereas to <i>imbibe</i> means to “accept and be influenced by qualities, ideas values, etc.” (LDCE)	... <i>tačiau sunkiai gyvendinama praktikoje.</i>
As one young girl told me, “Everybody in <b>India almost has a Guru!</b> ” I know what she meant to say (that <i>almost</i> everyone in India has a Guru) but I related more to her <b>unintentional statement, because that’s how I feel sometimes – like I almost have a Guru.</b> (EPL:125)	Viena jauna indė kartą man pasakė: „ <b>Beveik visi Indijoje turi savo dvasinį mokytoją!</b> “ Žinau, ką ji turėjo galvoje tai sakydama, tačiau aš jos sakinį <b>perfrazavau ir sau pasakiau, jog jaučiuosi taip, tarsi beveik turėčiau dvasinį mokytoją.</b> (VMM:138)	Inaccurate interpretation	„ <i>Visi Indijos gyventojai beveik turi dvasinį mokytoją.</i> “ <i>Supratau, ką ji turėjo galvoje, bet man labiau prie širdies jos netyčia išsakyta mintis, nes ji tiksliau išreiškia tai, ką jaučiu – kad aš beveik turiu dvasinį mokytoją.</i>
<b>The students here are about equally divided between Indians and Westerners (and the Westerners are about evenly divided between Americans and Europeans).</b> (EPL:127)	<b>Mano dvasinės mokytojos ašrame indai ir vakariečiai sekėjai atskiriami (vakariečiai – amerikiečiai ir europiečiai – taip pat atskiriami).</b> (VMM:141)	Misleading interpretation as Liz used to have roommates from Argentina, Switzerland, Mexico, Australia, Philippines etc (references form EPL:139)	<i>Šiame ašrame pasekėjų iš vakarietišku šalių yra tiek pat, kiek ir Indijos gyventojų (pusę vakariečių yra amerikiečiai, kita pusė – europiečiai).</i>
On your application, you must write an essay, <b>gather references</b> , and questions about your mental and physical health... (EPL:127)	Rašydamas prašymą žmogus turi parašyti rašinį, <b>pateikti literatūros sąrašą</b> ir atsakyti į klausimus apie dvasinę ir fizinę sveikatą...(VMM:141)	<i>Reference</i> may also imply “a letter containing information about you that is written by someone who knows you well” (LDCE)	<i>Su prašymu kiekvienas turime pateikti savo rašytą esė, rekomendacijas ir atsakyti...</i>
<b>They always give teenagers this job because it requires high physical</b>	<b>Paaugliai visada gauna tokį darbą, nes jam atlikti nereikia didelės</b>	Inapt translation	<i>Šis darbas visada patikimas paaugliams, nes tam reikia daug fizinės</i>



apologizing for her excitement. She writes... (EPL:144)	(VMM:156)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
“Then give it six more. <b>Just keep throwin’six months at it till it goes away.</b> Stuff like this takes time.” (EPL:148)	– Palauk dar šešis. <b>Tiesiog šešis mėnesius stenkis apie jį negalvoti.</b> Tam reikia laiko. (VMM:161)	Misleading interpretation	<i>Palauk dar šešis. Po to dar šešis, ir dar, ir dar – tol, kol praeis.</i>
<b>Someday you’re gonna look back on this moment of your life as such a sweet time of grieving.</b> (EPL:149)	... kada nors <b>prisiminsi šį laiką ir jis tau atrodys kaip gedėjimas.</b> (VMM:161)	Obscure translation	<i>...po kurio laiko visas šitas liūdesys virs tik mielu prisiminimu</i>
This guy touched a place in your heart deeper than you thought you were capable of reaching, <b>I mean you got zapped, kiddo.</b> (EPL:149)	Tas vaikinys sujaudino tavo širdį. Anksčiau to nebuvai patyrusi. <b>Vaikeli, tu tiesiog buvai priblokšta.</b> (VMM:161)	<i>Zapped</i> may mean “to be tricked or fooled or told something that disappoints you” (UDC)	<i>Tas vaikiš užgavo tau širdį – labiau, nei tu to tikėjais. Tave suvystė, mažiau.</i>
David’s <b>purpose</b> was to shake you up, <b>drive you out of that marriage that you needed to leave,</b> tear apart your ego a little bit... (EPL:149)	Deivido <b>tikslas</b> buvo tave supurtyti, truputį padraskyti tavo ego... (VMM:162)	Misinterpretation as this was not David’s personals aim it was David who was purpose himself	<i>Deividas atsirado tam, kad tave supurtytų, priverstų tave nutraukti santuoką, nes tau pačiai to reikėjo...</i>
Nothing pisses off a <b>control freak</b> more than life not goin’ her way. (EPL:151)	Niekas taip neužknisa <b>valdingos pamišėlės</b> kaip gyvenimas, einantis kita vaga. (VMM:163)	Misleading interpretation	<i>...valdingos bobos...</i>
I sang in the choir because I liked singing; my pretty sister <b>was the angel in the Christmas pageant.</b> (EPL:152)	Giedojau chore, nes man patiko giedoti. Mano gražioji sesuo, <b>eidama prašmatnioje procesijoje, atrodydavo tarsi angelas.</b> (VMM:165)	Inapt interpretation as their whole family was not quite religious and their children participated in the ceremonies just in order to sing and perform	<i>...gražioji sesuo vaidindavo angelus kalėdiniuose vaidinimuose...</i>
I know the sad longing to delay the end of another February 4. This sadness is one of the <b>great trials of the</b>	Pažįstu tą ilgesingą jausmą, norą, kad kita vasario ketvirtoji ateitų kuo vėliau. Toks liūdesys – <b>vienas iš didžiųjų</b>	Inadequate translation	<i>...vienas didžiausių išbandymų žmogui..</i>



<p><b>human experiment</b> &lt;...&gt; Everything here eventually dies; <b>we're just the lucky ones who get to think about this fact every day.</b> (EPL:153)</p>	<p><b>eksperimentuojančio žmogaus bandymų</b> &lt;...&gt; <b>Viskas kada nors baigsis. Reikia tai prisiminti kasdien.</b> (VMM:165)</p>	<p>Inapt interpretation</p>	<p><i>Bet žmonės vieninteliai turi privilegiją tai suvokti kiekvieną dieną.</i></p>
<p><b>ST Discourse</b></p>	<p><b>TT Discourse</b></p>	<p><b>Short Comments</b></p>	<p><b>Translation Alternative</b></p>
<p>When it's all over, I wobble to my feet and stagger out into the daylight in such a state – ravenously hungry, desperately thirsty, <b>randier that a sailor on a three-day shore leave.</b> (EPL:159)</p>	<p>Kai viskas baigdavosi, drebėdama atsistodavau ir svirduliuodama išeidavau į dienos šviesą išbadėjusi kaip vilkas, siaubingai ištroškusi, <b>pikta lyg jūreivis, grįžęs po trijų dienų jūroje į krantą.</b> (VMM:170)</p>	<p><i>Randy</i> means “full of sexual desire” (LDCE), whereas <i>the shore leave</i> is “the leave that professional sailors get to spend on dry land. It is culturally infamous for its excess” (WKPD)</p>	<p><i>...ir kūniškų malonumų ištroškusi labiau už tris paras krante lėbavusį jūreivį.</i></p>
<p><b>This is better be purifying!</b> (EPL:167)</p>	<p><b>Ko nors geresnio nei valymas!</b> (VMM:178)</p>	<p>Inapt interpretation</p>	<p><i>Tik pabandyk neapvalyti mano sielos!</i></p>
<p>I was doing something I'd never done before. <b>A small thing, granted, but how often do I get to say that?</b> And what will I be able to do tomorrow that I cannot yet do today? (EPL:174)</p>	<p>Niekada anksčiau to nebuvau patyrusi. <b>Gavau mažą dovanėlę. Ar ilgam?</b> Ar sugebėsiu ateityje nuveikti tai, ko nesugebu dabar? (VMM:186)</p>	<p><i>Granted</i> may be regarded as “an adverb used when you admit that something is true” (LDCE)</p>	<p><i>Dariau tai, ko iki tol neteko daryti. Menkniekis, žinoma, bet ar dažnai galiu tuo pasigirti? Ir ką rytoj sugebėsiu padaryti, ko dar negaliu šiandien?</i></p>
<p>There is so much about my fate that I cannot control, but other things do fall under my jurisdiction. <b>There are certain lottery ticket I can buy, thereby increasing my odds of finding contentment.</b> I can decide how I spend my time, whom I interact with, whom I share my body and life and money and energy with. (EPL:177)</p>	<p>Pajutau, kad daug ko savo likime negaliu kontroliuoti, tačiau kas – mano valioje, pavyzdžiui, <b>galiu pirkti loterijoje bilietus ir vadovaudamasi atsitiktinumo dėsniumi ieškoti laimės.</b> Galiu nuspręsti, kaip leisti laiką, su kuo bendrauti, kam dovanoti savo kūną, gyvenimą, pinigus ir energiją. (VMM:189)</p>	<p>This situation follows the story about the man who wanted to win in a lottery but wouldn't buy a ticket, thus, the ST author uses lottery tickets metaphorically whereas Banelytė misinterprets the situation</p>	<p><i>...kai kuriuos loterijos bilietus aš galiu nusipirkti pati [thus to influence the situation]</i></p>

<b>If you want to control things in your life so bad, work on your mind. That's the only thing you should be trying to control. Drop everything but that. (EPL:178)</b>	<b>Jeį nori įveikti blogus savo gyvenimo dalykus, lavink protą. Privalai jį kontroliuoti. Mesk visa kita... (VMM:189)</b>	Inapt interpretation as this follows Liz and Richard's conversation about what a "control freak" Liz is (EPL:151)	<i>Jeį jau taip nori ką nors kontroliuoti, imkis savo minčių. Nieko kito gyvenime tu nesukontroliuosi, o mintis – vertėtų pabandyti.</i>
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
... the only access to the island of my Self ( <b>which is young and volcanic island, yes, but fertile and promising</b> ). (EPL:178)	...įlanka, per kurią galima patekti į mano Sielos salą ( <b>jauną, veržlią</b> , bet derlingą ir daug žadančią salą). (VMM:190)	The opposition has been lost	<i>...tiesa, jauną ir vulkaninės kilmės, bet derlingą ir daug žadančią salą.</i>
Tulsi is just about the cutest little bookworm of an Indian girl you ever saw, even cuter since <b>one lens of her "specs" (as she calls her eyeglasses) broke last week in a cartoonish spiderweb design</b> , which hasn't stopped her from wearing them. (EPL:179)	Tulsė – šauni, atvira, maža knygų žiurkė. Ji neprarado savo šaunumo net sudaužius <b>vieną savo komiksų voratinklio dizaino „veizolų“ (kaip ji vadina akinius) stiklą</b> , nes nesiliovė juos nešiojusi. (VMM:190)	Misinterpretation	<i>Praeitą savaitę vienas jos „veizolų“ (Tulsė taip vadino savo akinius) stiklas įskilo ir dabar priminė pieštą voratinklį. Ji nenustojė jų nešioti ir dėl to atrodo tik dar mielesnė</i>
... a soul who is so crazy about God that <b>it's almost like she's got a schoolgirl crush on Him</b> . (EPL:179)	... pamišusi dėl Dievo taip, <b>kad dar besimokydama mokykloje aistringai paaugliškaį jį įsimylėjo</b> . (VMM:191)	Inaccurate translation	<i>..atrodo, kad Jis būtų jos pirmoji mokyklinė meilė...</i>
I am considered a difficult girl. <b>I have a reputation for needing to be told a good reason to do something before I will do it</b> . My mother understands this about me and <b>always tries to give good reasons</b> , but my father doesn't.	Kitiems atrodau sunki mergaitė. <b>Jie galvoja, jog turi man pasakyti, ką reikia daryti</b> . Mano motina tai supranta ir man pasako, ką daryti. Tėtis nesupranta. <b>Jis taip pat pasako, ką daryti, bet neiškiaį</b> . (VMM:192)	Failure in a proper translation of the first sentence results in inapt consequences	<i>...nes jei nori, kad kažką padaryčiau, turi man paaiškinti, kodėl turėčiau taip pasielgti. Mano mama &lt;...&gt; visada argumentuoja savo prašymą, o tėtis – ne. Jis bando paaiškinti, kodėl turiu elgtis vienaip ar kitaip, bet jo argumentai manęs</i>

He gives reasons, but I don't think they are good enough. (EPL:181)			<i>neįtikina.</i>
ST Discourse	TT Discourse	Short Comments	Translation Alternative
How the survivors of terminated relationships ever endure the pain of unfinished business? (EPL:186)	<b>Kaip verslo partneriai, nutraukę sandorį, išsprendžia nebaigto darbo problemas?</b> (VVM:197)	Inadequate translation	<i>Kaip tie, kuri išgyvena nutrauktų santykių tragediją, sugeba iškęsti tą neišsiaiškintų klausimų skausmą?</i>
No more spotlight-hogging or conversation-dominating. (EPL:191)	<b>Nesistengsiu atkreipti į save dėmesio valgydama.</b> Nedominuosiu per pokalbius. (VMM:201)	<i>To hog</i> means “to keep, use or have all of something that should be shared, spotlight – a lot of attention in newspapers, on television etc” (LDCE)	<i>Nesistengsiu nuolat būti dėmesio centre</i>
I'm going to buy four of those little badges. (EPL:191)	Ketinau nusipirkti <b>tokį ženkliuką.</b> (VMM:201)	Inaccurate translation	<i>...keturis tokius ženkliukus.</i>
These people have left their families and lives behind for a few weeks to go into silent retreat amidst a crowd of <b>perfect strangers</b> in India. (EPL:195)	Tie žmonės, palikę savo šeimas ir pamiršę visus reikalus, atvyko ten, kad <b>tobulų ir nepažįstamų</b> žmonių būryje Indijoje keliais savaites pabūtų tyliai. (VMM:205)	<i>“A perfect stranger/fool/angel</i> etc. – used to emphasize that someone has a particular quality completely; complete, total” (LDCE)	<i>...visiškai nepažįstamų...</i>
<b>One instant, you're just a regular Joe, schlepping through your mundane life, and then suddenly – what is this? – nothing has changed, yet you feel stirred by grace, swollen with wonder, overflowing with bliss. Everything – for no reason whatsoever – is perfect.</b> (EPL:197)	<b>Pavyzdžiui, paprastas vaikiną Džo visą gyvenimą tampo sunkius daiktus ir staiga nutinka kažkas keista – regis niekas nepasikeitė, o jis pajuto Dievo malonę, nustemba, jį apima didžiulė palaima, vaikiną jaučiasi – be jokios paaiškinamos priežasties – nuostabiai</b> (VMM:207)	<i>Instant</i> means “a moment” (LDCE) whereas <i>schlepping</i> – “to carry or to pull something heavy” (LDCE)	<i>Vieną akimirką esi tik paprastas žmogelis, velkantis savo sunkią žemišką naštą, o kitą, žiū, tave jau užliejus Dievo malonė, apima nuostaba, pereinanti į palaimą, nors, rodos niekas ir nepasikeitė. Tik be jokios aiškios priežasties viskas staiga tampa tobula.</i>
Please give these wonderful people any blessings you might have originally set aside for me. (EPL:198)	Prašau palaiminti šiuos žmones ir <b>duoti jiems tai, ką ketinai duoti</b> “. (VMM208)	Incomplete translation	<i>...ką buvai numatęs suteikti man.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
The ways of Providence are infinite. But doesn't that make sense? That the <b>infinite</b> would be, indeed... <b>infinite</b> ? (EPL:208)	Viešpaties keliai nežinomi. Šie žodžiai labai prasmingi. <b>Begalybė</b> turi būti... <b>begalinė</b> . (VMM:218)	Obscure interpretation	<i>Nežinomybės neįmanoma pažinti.</i>
So I stand up and bow before the photograph <...> And then I slide a piece of paper <b>under the carpet</b> , right below his image. (EPL:209)	Tad atsistojau, nusilenkiau <...> <b>nuotraukoje ir už jos</b> užkišau sulankstytą popieriaus gabalėlį. (VMM:219)	Inaccurate translation	<i>...po kilimėliu, esančių prie nuotraukos.</i>
When I get there, <b>I can feel the world halt</b> ...(EPL:209)	Ten atsidūrusi <b>įsigeidžiau, kad pasaulis sustotų</b> . (VMM:219)	Inapt interpretation	<i>Pajutau, kaip pasaulis sustojo.</i>
I haven't had any communication with the medicine man since that one evening. <b>I wouldn't know how to contact him, anyway</b> . What might his address be? (EPL:216)	Nuo to karto su žiniuoniu nebendravau, <b>nes vis tiek nebūčiau mokėjusi su juo bendrauti</b> . Maščiau: „Idomu, koks jo adresas?“ (VMM:225)	<i>To contact</i> means “to write or to telephone someone” (LDCE)	<i>... nes nežinojau, kaip su juo susisiekti.</i>
Not too long ago I was traveling in a country where many men were named Mario, <b>but not one of them was a small, muscular, energetic Balinese fellow wearing a silk sarong and a flower behind his ear</b> . (EPL:217)	Juk dar visai neseniai keliavau po šalį, kurioje šis vardas buvo itin populiarus. <b>Mažas, raumeningas, energija trykstantis baliėtis atrodė ypatingai – dėvėjo šilkinį sarongą (šlaunis dengiantį audinio gabalą – vert.), už ausies buvo užsikišęs gėlę</b> . (VMM:227)	Inaccurate interpretation	<i>... nėra nė vieno mažiuko, raumeningo, energija trykstančio baliėčio, apsisiautusio sarongą ir už ausies užsikišusio gėlę.</i>
<b>It's good to be back</b> . (EPL:217)	<b>Mielai ten sugrįžčiau</b> . (VMM:226)	Obscure interpretation as Liz is already back	<i>Kaip gera vėl būti Balyje.</i>
Ketut speaks like the wise old Chinamen in classic kung fu	Jis kalbėjo panašiai, kaip kalba išmintingi seni kinai	Inaccurate interpretation as Ketut does not really use the	<i>... nes kiekvieno jo ištarto sakinio viduryje būtum</i>

<p>movies, a form of English you could call “Grashopperese,” because you could insert the endearment “Grasshopper” into the middle of any sentence and it sounds very wise. “Ah – you have very lucky fortune, <i>Grasshopper...</i>” (EPL:221)</p>	<p>klasikiniuose <i>kung fu</i> filmuose savotiška „žiogelių“ anglų kalba, nes kiekvieno sakinio viduryje įterpdavo švelnų kreipinį „žiogelis“. Žiniuonis atrodė labai išmintingas. - Tavo likimas, žiogeli, labai geras, - pradėjo jis. (VMM:231)</p>	<p>word in his sentences and it is only Liz’s imagination that hears the endearment</p>	<p><i>galėjęs įterpti kreipinį „Žiogeli“, ir tai nuskambėtų labai išmintingai. Pavyzdžiui, „Likimas tau palankus, Žiogeli...“</i></p>
<p>Indeed, he has lost most of his teeth on the left side of his mouth and on the right side it’s all broken, hurtful-looking yellow stubs. (EPL:221)</p>	<p>Iš tikrųjų dešinėje pusėje buvo belikę vos keli dantys, o kairėje – apgriuvę, geltoni, skausmingai atrodantys lūžgaliai. (VMM:231)</p>	<p>Inaccurate translation</p>	<p><i>...kairėje &lt;...&gt; dešinėje...</i></p>
<p>I can see you! I am not deaf! (EPL:225)</p>	<p>Aš Jus matau! Nesu aklas! (VMM:235)</p>	<p>Inapt translation</p>	<p><i>Aš Jus matau! Aš ne kurčias!</i></p>
<p>I am an autodidact. (EPL:225)</p>	<p>Man patinka mokytis. (VMM:235)</p>	<p>Autodidact is” a self-taught person” (TFDC)</p>	<p><i>Aš – savamokslis.</i></p>
<p>Every Balinese child passes through a momentous puberty ceremony... (EPL:227)</p>	<p>Kiekvienam baliečių vaikui, kai lytiškai subręsta, atliekama trumpa ceremonija... (VMM:237)</p>	<p>Momentous means “very important because it will have a great influence on the future“ (LDCE)</p>	<p><i>...itin svarbia/reikšminga...</i></p>
<p>Now I’m mobile in my new town of Ubud... (EPL:229)</p>	<p>Taigi nepažįstamajame Ubudo mieste galėjau judėti... (VMM:239)</p>	<p>Insufficient interpretation</p>	<p><i>...savo naujajame mieste...</i></p>
<p>I can see the pink clouds reflected in the standing water of the rice paddies, like there are two skies... (EPL:234)</p>	<p>Stovinčiame ryžių laukų vandenyje atsispindėjo rausvas vanduo, tarsi būtų du dangūs.... (VMM:244)</p>	<p>Inaccurate translation</p>	<p><i>...vandenyje atsispindėjo rausvi debesys...</i></p>
<p>One afternoon I got really simple, and just said... (EPL:239)</p>	<p>Vieną ketvirtadienį tiesiog ėmiau ir paklausiau... (VMM:249)</p>	<p>Inaccurate translation</p>	<p><i>Vieną popietę...</i></p>
<p>The examination was quickly over. (EPL:240)</p>	<p>Netrukus egzaminas baigėsi. (250)</p>	<p>Inadequate translation as this was a medical examination</p>	<p><i>Netrukus apžiūra baigėsi.</i></p>
<p>He makes these East-West blends of</p>	<p>Jam grojant klasikines</p>	<p>Misleading interpretation</p>	<p><i>Jo muzikoje persipina rytietiškos ir</i></p>

<p><b>music that combine classical Indonesian lullabies with reggae groove and early-days Steve Wonder funk</b></p> <p>– it’s hard to explain, but he should be famous. (EPL:247)</p>	<p><b>indonezietiškas lopšines ir madingas regi stiliaus melodijas bei jausmingas Styvio Vonderio (Stevie Wonder) dainas, susiliedavo Rytų ir Vakarų muzika &lt;...&gt;.</b></p> <p><b>Sunku pasakyti, kodėl jis dar neišgarsėjo.</b> (EPL:258)</p>	Inapt translation	<p><i>vakarietiškos muzikos skambesiai, kuriuose gali išgirsti klasikinių indonezietišku lopšinių akordus, skambančius emociingo regio ritmu su ankstyvajam Styvio Vonderio laikotarpiui būdingu funk muzikos prieskoniu.</i></p> <p><i>Sunku žodžiais apibūdinti jo kuriamą muziką. Bet ji tikrai išgarsins Judajų.</i></p>
<p>... a pretty blonde from Connecticut who played <b>bass</b>. (EPL:248)</p>	<p>... dailią blondinę iš Konektikuto, kuri grojo <b>violončele</b>. (VMM:259)</p>	<i>Bass</i> is another word for “bass guitar“ (LDCE),	<p>...<i>bosu/bosine gitara...</i></p>
<p>He was married to an American and he <b>wanted to update his immigration status</b> and become a legal citizen. (EPL:249)</p>	<p>Jis buvo vedęs amerikietę ir norėjo <b>paskelbti apie save Paskutinėse emigracijos žiniose</b> bei tapti legaliu piliečiu. (VMM:259)</p>	Inappropriate translation	<p>... <i>sutvarkyti savo imigracijos popierius...</i></p>
<p>But now? Who knew? “<b>The laws haven’t been tested yet,</b>” said the <b>immigration office.</b> “<b>The laws will be tested on you.</b>” (EPL:249)</p>	<p>Tačiau po rugsėjo 11-osios niekas nežinojo, <b>kaip geriau pasielgus, kad nebūtų „baudžiami pagal įstatymą“.</b> (VMM:260)</p>	Unnecessary paraphrasing	<p>„<i>Įstatymai nauji – niekas nežino jų trūkumų,“ pareiškė imigracijos tarnybos pareigūnas.</i></p> <p>„<i>Įstatymų trūkumus išsiaiškinsime nagrinėdami jūsų atvejus.</i>“</p>
<p>The Balinese family unit, <b>enclosed within the walls of a family compound</b>, is merely everything – four generations of siblings, cousins, parents, grandparents and children all living together &lt;...&gt;. The <b>family compound</b> is the source of strength, financial security, health care, day care, education and – most important to the</p>	<p>Baliečių šeima, <b>gyvenanti giminės žemėje</b>, yra svarbiausias dalykas gyvenime – ten keturios kartos – broliai, seserys, pusbroliai, pusseserės, tėvai, seneliai ir vaikai – gyvena &lt;...&gt;. <b>Giminės žemė</b> yra stiprybės, finansinio saugumo, sveikatos, kasdieninės priežiūros, lavinimosi ir – tai svarbiausia baliečiams – dvasinio ryšio</p>	<i>Compound</i> is “a combination of two or more parts” (LDCE)	<p>„<i>giminės klanas</i>“</p>

Balinese – spiritual connection <...>. The population of Balinese village is traditionally counted not by the number of individuals, but by the number of <b>compounds</b> . (EPL:256)	pagrindas <...>. Kaimo gyventojų skaičius nustatomas skaičiuojant ne atskirus žmones, o <b>giminės žemes</b> . (VMM:266-267)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
(EPL:257) Little Tutti brought out each course of the meal with a bright-voiced explanation of what was on the plate, wearing a huge grin, <b>generally just being so totally peppy she should’ve been spinning a baton</b> .	Mažoji Tutė kiekvieną patiekalo dalį atnešdavo plačiais šypsodamasi ir skambiu balsu paaiškindama, kad padėta ant lėkštės, <b>žvaliai, tarsi diriguotu batuta</b> . (VMM:268)	Obscure interpretation	<i>...viską atlikdama taip energingai, tarsi diriguotų orkestrui.</i>
Authoritatively, and in a doctorly manner, Wayan <b>ticked off on her fingers the six elements</b> of her Fail-Proof Broken-Heart Curing treatment... (EPL:264)	Įsakmiai, kaip tikra gydytoja, <b>barbendama pirštais į stalą</b> Vajana <b>išvardijo šešias</b> sudužusių širdžių gydymo <b>dalį</b> ... (VMM:275)	<i>Tick off</i> means “to tell someone a list of things, especially when you touch a different finger as you say each thing on the list“ (LDCE)	<i>...lenkdama pirštus išvardino šešias sudedamąsias...</i>
She used to work <b>for the United Nations High Commissioner</b> on Refugees. (EPL:265)	Anksčiau ji dirbo <b>JAV vyriausiąja komisare</b> , besirūpinančia pabėgėliais. (VMM:275)	Inaccurate translation	<i>...vyriausiajam Jungtinių Tautų komisarui...</i>
It turned out that he was <b>the drummer in this reggae band, that he played bongos</b> . (EPL:267)	Paaiškėjo, kad jaunuolis <b>regio grupėje grojo dviem pirštais mušamais būgneliais</b> . (VMM:278)	Both inaccurate translation and interpretation as <i>bongos</i> “are traditionally played by striking the drumheads with the fingers and palms, although some contemporary compositions require sticks or brushes.” (WKPD)	<i>Paaiškėjo, kad Ijanas mušė bongus tame naktiniame klube grojusioje grupėje.</i>
“Darling, you’ve been talking to the	– Brangioji, tu visą naktį kalbėjai su	To <i>bullshit</i> means “to say something stupid or	<i>„makaronų kabintojas“</i>

biggest <b>bullshitter</b> in Ubud all night long.” (EPL:268)	didžiausiu Ubudo <b>palaidūnu</b> ... (VMM:279)	completely untrue, especially in order to deceive somebody or make them think you are important“ (LDCE)	
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
<b>One of the first responses I got was from a friend of my hairdresser’s girlfriend, who’d been forwarded the email and wanted to donate \$15. My most wise-ass friend John had to make a typically sarcastic comment...</b> (EPL:274)	<b>Vienas iš pirmųjų atsiliepė mano kirpėjos, kuri perskaičius laišką nutarė paaukoti penkiolika dolerių, draugas, protingasis Džonas.</b> (VMM:285)	Inaccurate translation, moreover, <i>wise-ass</i> means “smart aleck“ (WNAD)	<i>Viena iš pirmųjų penkiolika dolerių paaukojo mano kirpėjo mergina, kuriai kažkas persiuntė laišką. Šmaikštusis mano draugas Džonas...</i>
... and <b>is always the centre of the party.</b> (EPL:275)	... <b>ir dalyvauja kiekviename vakarėlyje.</b> (VMM:286)	Inapt interpretation	... <i>būna vakarėlio siela.</i>
“ <b>Stop by today for our giant close-out moving sale!</b> ” (EPL:282)	– <b>Šiandien nieko nepriimame, nes keliamės į naują vietą!</b> (VMM:293)	<i>Stop by</i> means to “make a short visit to a place or person” (LDCE) whereas <i>close-out</i> refers to “a sale or price that is intended to get rid of goods cheaply“ (LDCE)	<i>Užsukite – šiandien pas mus didžiulis uždarymo išpardavimas!</i>
<b>I don’t know why every single Balinese person hasn’t been killed already in a road accident.</b> (EPL:289)	<b>Įdomu: nė vienas balietis nežuvo kelio avarijoje.</b> (VMM:301)	Inaccurate interpretation	<i>Nesuprantu, kaip baličiai išvengia masinių žūčių keliuose.</i>
... Yudhi and I are <b>pulled out of the crowd (honored strangers)</b> and invited to dance with the prettiest girl in the village. (EPL:292)	Mudu su Judajumi <b>išiliejome į garbingų nepažįstamųjų minią</b> ir pakvietėme šokti gražiausią kaimo mergaitę. (VMM:303)	Quite the opposite happened as <i>to pull out</i> means “to extract” (WNAD)	<i>Mus su Judajumi pastebėjo minioje (kaip garbiuosius svetimšalius) ir pakvietė šokiui su gražiausia kaimo mergina.</i>
All the children were decked out in gold and massive headdresses, decorated in fierce <b>drag queen</b>	Vaikai buvo išpušti auksu, su didžiuliais galvos apdangalais, ryškiu, <b>jau matytu, karališku makiažu,</b> tvirtomis	<i>Drag queen</i> is “a homosexual man who dresses as a woman, especially to entertain people” (LDCE)	...ryškiu <i>transvestitams</i> charakteringu <i>makiažu.</i>



<b>makeup</b> , with powerful stamping feet and graceful, feminine fingers. (EPL:304)	trepsinčiomis kojomis ir grakščiais moteriškais piršteliais. (VMM:317)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
I blew out the candles of the birthday cake along with Little Ketut, the smallest orphan, whose birthday, <b>I had decided a few weeks ago</b> , would also be on July 18 from now on... (EPL:305)	(317) Kartu su Mažąja Ketata užpūčiau žvakutes ant šventinio torto. <b>Prieš kelias savaites sužinojau</b> , kad šios jauniausios našlaitės gimimo diena nuo tol taip pat bus švenčiama liepos 18 dieną... (VMM :317)	Inaccurate translation	<i>Prieš kelias savaites nusprendžiau...</i>
... and also this <b>cool young hipster</b> screenwriter from L.A. named Adam came by. (EPL:305)	<b>Šaunus jaunas hipis</b> scenaristas iš Los Andželo, vardu Adamas, taip pat atėjo. (VMM:317)	Hipster refers to „someone who is considered fashionable“ (LDCE)	<i>Šaunusis jaunasis puošėiva scenaristas...</i>
“ <b>I was perfectly happy in my boring life</b> before you came along,” he always says. (EPL:310)	– <b>Gyvenau nuobodų gyvenimą</b> , kol nepasirodei tu, - sakydavo jis. (VMM:322)	Inapt interpretation	<i>Man visai patiko mano nuobodus gyvenimas, kurį gyvenau iki tavęs</i>
... just running the engine on idle at the traffic light, waiting for <b>the signal</b> to change. (EPL:312)	... kryžkelėje spaudžia mašinos pedalą laukdami, kol pasikeis <b>šviesa</b> . (VMM:324)	Obscure translation	<i>...pasikeis šviesoforo signalas... or ... kol užsidegs žalia...</i>
But I was welcomed exactly the way <b>you would want to be if you were the white girl who’d wandered in inappropriately attired and uninvited</b> . Everyone smiled at me with warmth, and then ignored me and commenced to the part of the party where they all sat around admiring each other’s clothes. (EPL:316)	Tačiau žmonės mane sutiko taip, <b>tarsi būčiau baltais apdarais vilkinti mergaitė, kuri užklydo į šventę</b> . Visi man šiltai šypsojosi, paskui mane pamiršo, nes prasidėjo kita šventės dalis, kai svečiai susėdo ratu ir ėmė žavėtis vienas kito drabužiais. (VMM:328)	Inadequate interpretation	<i>...kad aš – netinkamai apsirengusi ir be pakvietimo atvykusi baltaodė – nepasijausčiau nejaukiai.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
The father held the baby during the first round of blessings and the mother held an <b>effigy</b> of the baby – a coconut swaddled to look like an infant. (EPL:316)	Per pirmą palaiminimų etapą tėvas laikė vaiką, o motina – kūdikio <b>atvaizdą</b> , suvystytą kokoso riešutą, kuris atrodė tarsi kūdikis. (VMM:328)	<i>Effigy</i> is “a roughly made, usually ugly, model of someone” (LDCE), thus the omission would be most appropriate	... o motina – suvystytą kokoso riešutą, kuris atrodė kaip kūdikis.
... <b>then placed on the ground right before the baby’s feet touch the earth for the first time</b> ; this is to fool the demons...(EPL:316)	... <b>paskui padėtas prie tikro vaiko, kad taip pat pirmą kartą paliestų žemę</b> – tai buvo daroma apgauti demonus...(VMM:328)	Inaccurate interpretation	... po to padedamas ant žemės pirmiau nei vaikas ją pirmą kartą paliečia kojytėmis...
... I told my warring and confused parts the same thing: “<...> And we’re going to have to work out some kind of deal for <b>how to get along</b> , or else everybody is going to die together, sooner or later”. (EPL:324)	... visos mano esybės dalys prieštaravo viena kitai <...> pasakiau savo maištaujančioms dalims: „<...> Reikia sugalvoti, kaip visiems <b>pasveikti</b> . Antraip anksčiau ar vėliau mirsime.“ (VMM:335)	„If two or more people <i>get along</i> , they have a friendly relationship” (LDCE)	... turime rasti būdą, kaip susidraugauti...
It’s located almost exactly on the equator, and so there’s a <b>changelessness about its daily cycles</b> . The sun comes up on one side of the island at about 6:30 in the morning and goes down on the other side at around 6:30 PM, every day of the year. (EPL:324)	Gili meno sala buvo prie pat pusiaujo, tad <b>metų laikai nesikeisdavo</b> – vienoje salos pusėje ryte 6.30 saulė patekėdavo, o kitoje pusėje vakare apie 6.30 nusileisdavo ir taip būdavo kasdien visus metus. (VMM:336)	Inaccurate translation	... dienos trukmė nesikeisdavo.
It was difficult and it was terrifying, but this much I knew – <b>I never didn’t want to be there</b> , and I never wished that anyone were there with me. (EPL:325)	Buvo sunku ir baisu. Jaučiau, <b>kad nenoriu ten būti</b> , tačiau nenorėjau, kad kas nors būtų su manimi. (VMM:337)	Obscure translation	... nebūčiau galėjusi pasakyti, kad nenoriu ten būti...

<p>All I can do is laugh, because, hey – why not? <b>It just might be crazy enough to work.</b> (EPL:330)</p>	<p>Nusijuokiau. Kodėl gi ne? <b>Gal pakaks dirbti?</b> (VMM :341)</p>	<p>To <i>work</i> may also mean “succeed“ (WNAD)</p>	<p><i>Gal ir pavyktų?</i></p>
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## Appendix No. 2

### Pragmatic Inadequacies

ST Discourse	TT Discourse	Short Comments	Translation Alternative
To which the savvy observer might inquire: “Then why did you come to <i>Italy</i> ?” (EPL:7)	– Tai kodėl vykote į <b>Italiją</b> ? – turbūt paklaustų supratingas prašalaitis. (VMM:19)	Lost emphasis on the name of the country which is important in the context as a country of flirt and romantic affairs (and the heroine intends to “spend the entire year in celibacy” (EPL:7))	<i>Tai kodėl vykote į <b>Italija</b>?</i>
Anyway, by now, by the middle of November, <b>the shy, studious</b> Giovanni and I have become dear buddies. (EPL:8)	Šiaip ar taip iki lapkričio vidurio aš ir <b>drovus, stropus</b> Džiovanis tapome gerais draugais. (VMM:20)	Pronominal adjectives in Lithuania are used to refer to an adjective as “special”, previously mentioned, as though “the one”. (DBS)	... <i>drovusis, stropusis</i> ..
As for Dario – the more razzle-dazzle swinger brother of the two – I have introduced him to my adorable <b>little</b> Swedish friend Sofie, and how they’ve been sharing <i>their</i> evenings in Rome is another kind of Tandem Exchange altogether. But Giovanni and I, we only talk. Well, we eat and talk. (EPL:8)	O Darijų – triukšmingesnį, gyvenimą mylinti jo brolių – supažindinau su savo nuostabiąja <b>maža</b> drauge, švede Sofi. Nežinau, kaip jie leido <i>savo</i> Tandemo mainų programos vakarus, tačiau mudu su Džiovaniu tik kalbėjomės, t.y. valgėme ir kalbėjomės. (VMM:20)	Pronominal adjectives in Lithuania are used to refer to an adjective as “special”, previously mentioned, as though “the one”. (DBS)	... <i>mažąją nuostabiąją Sofi, savo draugę iš Švedijos</i> .
“ <b>Good night, my dear Liz,</b> ” he says. (EPL:9)	- <b>Labanakt, mano brangioji Liz,</b> - ištaria jis. (VMM :21)	There is no informal aspect of the ST left which is confronted with the following answer in Italian <i>Buona notte, caro mio</i> .	<i>Labos nakties, gerbiamoji Liz.</i>
It was a cold November, around three o’clock in the <b>morning</b> . (EPL:10)	Taigi buvo šaltas lapkričio <b>rytas</b> , apie trečią valandą. (VMM:22)	Lithuanian regard such time of the day as a late night	... <i>šalta lapkričio naktis</i> ...
This was the exact joy my own face had radiated last spring, the day I discovered that	Tokiu pačiu džiaugsmu spindėjo ir mano veidas, kai praeitą pavasarį	<i>Milžinas</i> is a noun in Lithuanian (DLKŽ) whereas the situation requires an adjective	... <i>milžiniško</i> ..

the magazine I worked for was going to send me on assignment to New Zealand, to write an article about the search for <b>giant</b> squid. (EPL:11)	sužinojau, kad žurnalas, kuriame dirbau, ketina mane siųsti į Naująją Zelandiją rašyti straipsnio apie <b>milžino</b> galvakojo paieškas. (VMM:23)		
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
<b>What a catastrophe.</b> (EPL:11)	<b>Kokia nelaimė!</b> (VMM:23)	TT lacks the irony and renders inapt tragedy	<i>Tikra katastrofa.</i>
Please, don't be alarmed – it was not an Old Testament Hollywood Charlton Heston voice, nor was it a voice telling me I must built a baseball field in my <b>back yard</b> . (EPL:15)	Neišsigąškite – tai nebuvo Čarltono Hestono iš Holivudo balsas, kalbantis Senojo Testamento kalba. Nebuvo tai nė balsas, liepiantis man <b>užpakaliniame kieme</b> įrengti beisbolo aikštelę. (VMM:27)	Lithuanians do not really have backyards these days	<i>...savo kieme...</i>
My guilt at having left him forbade me from thinking I should be allowed to keep even a <b>dime</b> of the money I'd made in the last decade. (EPL:17)	Jaučiausi kalta, kad palieku savo vyrą. Negalėjau nė pagalvoti, kad turiu teisę pasilikti nors <b>dešimt centų</b> iš pinigų, kuriuos uždirbau per pastarąjį dešimtmetį. (VMM:29)	Rather amount of money to refer to its scarcity in Lithuanian	<i>...bent centų...</i>
Because God never slams a door in your face without opening a box of Girl Scout cookies ( <b>or however the old adage goes</b> ), some wonderful things did happen to me in the shadow of all that sorrow. (EPL:22)	<b>Pasak senos patarlės</b> , „Dievas niekada jums prieš nosį neužtrenks durų neatidarys skaučių sausainių dėžutės“. Liūdnuoju mano gyvenimo metu nutiko nuostabių dalykų. (VMM:34)	The original adage is not really popular in Lithuania, thus its alteration might not been noticed thus there is no need to emphasise that this is an adage at all	<i>Teko girdėti, kad Dievas niekada...</i>
They come upon me all silent and menacing like <b>Pinkerton Detectives</b> , and they flank me – <b>Depression</b> on my left, <b>Loneliness</b> on my right. They don't need to show their badges. I know	Tada tyliai, grėsmingai – tarsi <b>Pinkertono detektyvai</b> – atsėlino Depresija bei Liūdesys ir atsistojo abipus: <b>Depresija</b> – kairėje, <b>Liūdesys</b> – dešinėje. Tiems	Lithuanian may hardly be aware of the fact that Pinkerton National Detective Agency has become famous since its establisher foiled the a plot to assassinate president-	<i>...tari prityrę detektyvai... or... kaip kokios specialiuju tarnybu agentės...</i>

these guys very well. (EPL:46)	<b>vaikinams</b> nereikia rodyti pažymėjimų. Pažįstu juos labai gerai. (VMM:59)	elect Abraham Lincoln (WKPD) <i>Loneliness</i> should be regarded as <i>Vienatvė</i> and both feelings are of feminine gender in Lithuanian	
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
... only because she wanted to come to Rome and learn how to speak <b>beautiful Italian</b> . (EPL:57)	... vien todėl, kad norėjo atvykti į Romą ir išmokti kalbėti <b>gražia</b> italų kalba. (VMM:69)	Pronominal adjectives in Lithuania are used to refer to an adjective as “special”, previously mentioned, as though “the one”. (DBS)	„ <i>gražiaja</i> “
<b>“I’ve been screwed and sued and tattooed, and I’m still standin’ here in front of you...”</b> (EPL:57)	<b>(Mane apgavo, teisė, išstatuiravo, o aš vis tiek stoviu priešais jus...)</b> (VMM:70)	Unfamiliar song which has no association for the TT reader	„ <i>Kiek rovē – neišrovė, kiek skynė – nenuskynė...</i> “
I come from a long line of <b>superconscientious</b> people. (EPL:60)	Mano giminėje buvo daug <b>ypač sąžiningų</b> žmonių. (VMM:73)	Conscientious person is regarded as “careful to do everything which is his job or duty” whereas literal translation does not imply the whole pack	<i>Esu dorovingiausių stropuolių palikuonė.</i>
(My uncle calls the whole lot of them <b>“oxen.”</b> ) (EPL:60)	(Mano dėdė daugumą jų vadina „ <b>jaučiais</b> “.) (VMM:73)	<i>Oxen</i> are „cattle trained as draft animals. Often they are adult, <b>castrated</b> males” (WKPD) whereas Lithuanian connotation considers only “ <i>hard working</i> ” part	„ <i>kuinai</i> “
My father’s side of the family were English Puritans, <b>those great goofy lovers of fun</b> . (EPL:60)	Tėvo šeima – anglų puritonai, <b>pakvaišę dėl juokų</b> . (VMM:73)	The joke has not been conveyed to the TT reader as they might be unaware of English Puritans being quite the opposite of “goofy lovers of fun”	„ <i>tikri linksmuoliai</i> “ [ <i>inverted commas necessary here</i> ]
<b>You’ve Come a Long Way, Baby!</b> (EPL:62)	<b>Juk atvykai iš taip toli!</b> (VMM:74)	<i>Come a long way</i> means “to make a lot of progress and improvement” (TFDC)	<i>Tu tiek daug dirbai. Or Tu tiek prakaito praliejai.</i>

ST Discourse	TT Discourse	Short Comments	Translation Alternative
By the way, the word for “fan” in Italian is <i>tifoso</i> . Derived from the word for <b>typhus</b> . In other words – one who is mightily fevered. (EPL:68)	Beje, „sirgalius“ – itališkai <i>tifono</i> – kilęs iš žodžio „ <b>tifas</b> “, kitaip sakant, <i>tifono</i> yra „karščiuojantis žmogus“. (VMM:81)	<i>Tifas, šiltinė, karštinė</i> – all these are synonyms (DLKŽ) whereas the least know is the first one also failing to be associated with <i>karštis</i>	...kilęs iš žodžio <b>typhus</b> , <i>karštinė, kitaip sakant...</i>
I met a young Australian girl last week who was <b>backpacking through Europe</b> for the first time in her life. (EPL:77)	Aną savaitę susipažinau su jauna australe, kuri pirmą kartą gyvenime <b>keliavo su kuprine po Europą</b> . (VMM:89)	Backpacking means “the activity of travelling for pleasure, usually without very much money and carrying a backpack” (LDCE) which is not quite conveyed by <i>keliuoti su kuprine</i>	...leidosi į klajones po <i>Europą</i> .
Hey, no hard feelings, <b>lady</b> . (EPL:78)	Ei, <b>ledi</b> ! Nepykite. (VMM:90)	Different connotation of the word in the SL and TL	„ <i>teta</i> “, „ <i>ponia</i> “, „ <i>poniute</i> “
“I understand, Liz. <b>I have been there.</b> ” (EPL:87)	Suprantu, Liz. <b>Aš ten buvau</b> . (VMM:99)	Unfamiliar implication for the TT reader	<i>Pažįstamas jausmas</i> .
<b>That’s my sister’s name – Catherine</b> . (EPL:88)	<b>Taigi mano sesers vardas – Katerina</b> . (VMM:100)	Obscure translation	<i>Tokia jau ta mano sesuo Katerina</i> .
Catherine carries the map and her <b>Michelin Green Guide</b> , and I carry our picnic lunch... (EPL:90)	Katerina turėdavo miesto planą ir <b>Maiklino Žaliąjį vadovą</b> , o aš nešdavausi priešpiečių pintinę... (VMM:101)	American realia unfamiliar to the TT reader	... <i>garsųjį Maiklino kelionių vadovą...</i>
So if you’re hovering in the brink of madness already, she’d really rather you didn’t come at all. Because, frankly, nobody wants to have to carry you out of this place <b>with a wooden spoon clenched between your teeth</b> . (EPL:129)	Tad ji nepataria į ašramą vykti tiems, kurie jau yra atsidūrę prie pat beprotybės bedugnės, nes – telieka tai tarp mūsų – niekas nenori išnešti žmogaus iš ašramo <b>su įspraustu tarp dantų mediniu šaukštu</b> . (VMM:142)	The reference is unfamiliar to the TT reader	... <i>išvežti žmogaus su tramdomaisiais marškiniiais</i> .
... working away like a fairy-tale <b>stepsister</b> . (EPL:131)	... tarsi <b>įsėsė</b> iš pasakos. (VMM:144)	Uncommon comparison	... <i>tarsi našlaitei iš pasakos</i> .
Remember the cartoon rooster <b>Foghorn Leghorn</b> ? Well,	Prisimenate <b>Foghorną Leghorną</b> <sup>26*</sup> ?	Unfamiliar images and the footnote does not picture the view	<i>Pamenate Mike Pūkuotuką?&lt;...&gt; o aš tapau jo draugužiu</i>

Richard is kind of that, and I become his chatty little sidekick, the <b>Chickenhawk</b> . (EPL:139)	Ričardas panašus į jį, o aš tapau jo draugužiu <b>viščiuku</b> . 26* Foghornas Leghornas – <i>Warner Brothers</i> kino studijos animacinių filmukų herojus, didžiulis, juokingas, šelmiškas gaidys. (VMM:151)		<i>Knysliuku.</i>
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
<b>Groceries.</b> That's the nickname Richard has given to me <...> when he noticed how much I could eat. (EPL:139)	<b>Bakalėja.</b> Taip mane pravardžiavo Ričardas <...> kai pamatė, kiek galiu suvalgyti. (VMM:151)	Unfamiliar references	„ <i>besotė</i> “, „ <i>drakoniukas</i> “, „ <i>maišelis</i> “ (as in <i>kiauras maišas</i> )
(EPL:144) These Chakras do not exist in the gross body, say the Yogis, so don't look for them there; they exist only in the <b>subtle body</b> ...	(VMM:157) Pasak jogų, čakrų fiziniame kūne nėra. Tad jų ten neieškokite. Jos yra tik <b>subtiliame kūne</b> .	Unrecognised translation	... <i>dvasiniame kūne</i> .
...there also exist in a human being a literal anatomy and a poetic anatomy <...> One is made of bones and teeth and <b>flesh</b> ... (EPL:144)	Taip pat galima kalbėti apie tiesioginę ir poetinę žmogaus anatomiją <...> Pirmąją sudaro kaulai, dantys ir <b>mėsa</b> ... (VMM:157)	In Lithuanian, <i>mėsa</i> is inappropriate word to refer to the human body	... <i>kiti audiniai</i> .
... a rangy, evil dog who chases me and says, “ <b>I will kill you. I will you and eat you!</b> ” (EPL:147)	... piktą šunį, kuris vijosi mane sakydamas: „ <b>Užmušiu tave. Užmušiu ir suėsiu!</b> ” (VMM:160)	<i>Užmušti</i> is the action that only a human is capable of in Lithuanian	„ <i>Papjausiu</i> “, „ <i>sudraskysiu</i> “ etc.
He [the dog] <b>licked his great chops once</b> , closed his yellow eyes and went back to sleep. (EPL:158)	... <b>apsilaižė savo dideles lūpas</b> , užmerkė geltonas akis ir užmigo. (VMM:170)	Lips are characteristic only to a human body	... <i>jis apsilaižė, užmerkė geltonas akis ir užmigo</i> .
...and to say hello to Mr. Panicar, the tailor, who shakes our hands and says, “ <b>Congratulations to meet you!</b> ” every time. (EPL:159)	... pasisveikindavome su ponu Panikaru, siuvėju, kuris kiekvieną kartą spausdamas mums ranką sakydavo: „ <b>Malonu susipažinti!</b> “ (VMM:171)	The violation of the ST pragmatic lost	„ <i>Sveikinu susipažinus!</i> “



<p>... a chant called the Gurugita. Richard calls it “<b>The Geet</b>”. (EPL:161)</p>	<p>... giesmę, vadinamą <i>Gurugita</i>. Ričardas ją vadina „<b>didžiąją giesmę</b>“. (VMM:173)</p>	<p><i>Geet</i> – slang for ‘great’ (UDC) and also contraction from the real name <i>Gurugita</i> but the word play is lost in translation. However this may be compensated by the fact that the mantra is suppose to be chanted just before breakfast with an empty stomach and since it takes several hour to accomplish, another references may be established by Lithuanian translation</p>	<p>...vadino „<i>Gurgita</i>“ [with references to the word „<i>gurgti</i>“]</p>
<p>Tulsi is just about the cutest <b>little bookworm</b> of an Indian girl you ever saw, even cuter since one lens of her “specs” (as she calls her eyeglasses) broke last week in a cartoonish spiderweb design, which hasn’t stopped her from wearing them. (EPL:179)</p>	<p>Tulsė – šauni, atvira, <b>maža knygų žiurkė</b>. Ji neprarado savo šaunumo net sudaužius vieną savo komiksų voratinklio dizaino „veizolų“ (kaip ji vadina akinius) stiklą, nes nesiliovė juos nešiojusi. (VMM:190)</p>	<p>Extra pejorative connotation in the TT</p>	<p>...<i>knygų graužikė</i>...</p>
<p>“After all, baby, remember what they say – <b>sometimes the best way to get over somebody is to get under somebody else</b>.” (EPL:189)</p>	<p>Šiaip ar taip, vaikelai, prisimink, kad <b>geriausia ką nors baigti galima atsidūrus po kuo nors</b>. (VMM:200)</p>	<p>Original play of words lost resulting in obscure translation</p>	<p>...<i>kartais, kai nori kažką išvaryti iš savo širdies, reikia ką nors kitą pasikviesti į savo lovą</i>.</p>
<p>I’m <b>Julie McCoy</b>, your Yogic cruise director. (EPL:194)</p>	<p>Būsiu jogų kruizo vadovė <b>Džiuli Makoj</b><sup>32*</sup>. 32* <b>Džiuli Makoj (Julie McCoy)</b> – IX dešimtmetyje populiaraus amerikiečių serialo „<i>Meilės laivas</i>“ herojė. (VMM:204)</p>	<p>Personalia unfamiliar to the TT reader</p>	<p><i>Būsiu jogų kruizo vadovė</i>.</p>
<p>... tends to be handsome (“<b>a playboy or playgirl</b>,” in Ketut’s words)... (EPL:240)</p>	<p>...ganėtinai gražus (Ketatas tokį žmogų vadino „<b>plevėsa</b>“)... (VMM:250)</p>	<p>Distinctive manner of Ketut’s speech, i.e. referring to certain American realia usually resulting in</p>	<p>„<i>barbės</i>“ ir „<i>barbinai</i>“</p>

		comical contrast to his divine powers is lost here	
<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
When the baby is born, the parents collect as much of these extraneous birthing materials as possible, placing them in a coconut shell <b>burying</b> it by the front door of the family's house. (EPL:251)	Kūdikiui gimus, tėvai surenka kiek gali šių likusių po gimdymo dalykų, sudeda juos į kokoso riešutą ir <b>palaidoja</b> prie priekinių namo durų. (VMM:262)	<i>Laidoti</i> applied only to dead bodies in the TT	„ <i>pakasa</i> “, „ <i>užkasa</i> “ <i>etc</i>
She gasps <b>as if she's been punched in the windpipe</b> . She looks so <b>wounded</b> ...(EPL:321)	Ji žioptelėjo, <b>tarsi būtų gavusi smūgį į kvėpuojamąją gerklę</b> , ir atrodė tokia <b>sužeista</b> ... (VMM:333)	Inapt way to tell that somebody is short of air  <i>Wounded</i> may also mean “very upset because of something that someone has said or done” (LDCE)	... <i>tarsi būtų gavusi smūgį į paširdžius ir taip nusiminė</i> ...

**Appendix No. 3**  
**Factual Mistakes**

ST Discourse	TT Discourse	Short Comments
<p><b>One final expression of gratitude: While scattered names throughout this book have been changed for various reasons, I've elected to change the names of every single person I met – both Indian and Western – at this Ashram in India.</b> (EPL:2)</p>	<p><b>Dél įvairų priežasčių</b> pakeičiau visus šios knygos veikėjų, indų ir vakariečių, kuriuos sutikau ašrame, vardus. (VMM:14)</p>	<p>It is essential to translate the omitted part as the decision to change the names is a part of gratitude the author wants to express to the people she met at Ashram as she respects their right to stay unrecognised, thus the reason <b>is</b> indicated. However, the names of other characters have been changed for “various reasons.</p>
<p><b>I couldn't afford it</b>, since I was still paying for that big house in the suburbs which nobody was living in anymore and which my husband was forbidding me to sell, and I was still trying to stay on top of all my legal and counseling fees... but it was vital to my survival to have a One Bedroom of my own. (EPL:22)</p>	<p><b>Negalėjau nusipirkti buto</b>, nes turėjau mokėti už didelį namą priemiestyje, kuriame niekas negyveno ir kurio mano vyras neleido parduoti. Be to, stengiausi sumokėti už visas teisines paslaugas ir konsultacijas... Tačiau man gyvybiškai reikėjo atskiro vieno kambario buto. (VMM:34)</p>	<p>Liz was not intending to buy the flat as she had a house and another apartment in New York. In fact, she could not afford to rent it .</p>
<p><b>Our relationship now thoroughly ruined, with even civility destroyed between us</b>, all I wanted anymore was the door. (EPL:31)</p>	<p><b>Kai santykiai bus visiškai nutraukti ir mūsų nebesies net elementarus mandagumas</b>, norėsiu tik vieno – pamiršti jį. (VMM:43)</p>	<p>The relationship has already been ruined at the moment of speaking and there is no point in referring to the future</p>
<p><i>Guarda, non e successo niente...</i> (EPL:69)</p>	<p><i>Guarda, non e successo niekte...</i>(VMM :81)</p>	<p>Inaccurate spelling</p>
<p>None of this new age southern California <b>olives-and-sun-dried-tomato</b> wannabe pizza twaddle. (EPL:80)</p>	<p>Tai ne Kalifornijos <b>alyvų ir sudžiūvusių nuo saulės pomidorų</b> pietietiškas naujojo amžiaus stiliaus pamėgdžiotųjų paistalas. (VMM:92)</p>	<p>Here, olives refer to fruit rather than to a tree whereas the recognised translation of sun-dried-tomatoes is “<i>saulėje džiovinti pomidorai</i>“</p>
<p><b>We were just beginning to hammer out the new terms of our relationship when my marriage went into a skid.</b> (EPL:88)</p>	<p><b>Kai mano santuoka sugriuvo, mano ir sesers santykiai ėmė taisytis.</b> (VMM :100)</p>	<p>The translation implies that Liz's relationship with her sister got stronger after her marriage collapsed, however, the two events started together.</p>
<p>Giulio asked, “What's the word in New York city?” I thought about this for a moment, then decided. “It's a verb, of course. I think it's <b>ACHIEVE.</b>”</p>	<p>– Kokiu žodžiu apibūdintum Niujorką? – paklausė Džiulijus. - Gal veiksmažodžiu <b>SIEKTI</b>, - atsakiau truputį pagalvojęs. (Šis žodis subtiliai, bet reikšmingai skiriasi nuo Los</p>	<p>As the word refer to the specific features of a certain city they may not vary, i.e. provided that New York is <i>SIEKTI</i>, it later on may not be <i>LAIMĖTI</i> as it is translated in</p>

<p>(Which is subtly but significantly different from the word in Los Angeles, I believe, which is also a verb: SUCCEED &lt;...&gt; But I don't feel that I'm entirely inhabiting New York City's <b>ACHIEVE</b> anymore &lt;...&gt; My word might be <b>SEEK</b>. (EPL:104)</p>	<p>Andželą apibūdinančio žodžio, kuris, mano nuomone, galėtų taip pat būti veiksmazodis ir reikštų LAIMĖTI &lt;...&gt; Nemanau, kad tiktu &lt;...&gt; Niujorko <b>LAIMĖTI</b> &lt;...&gt; Galbūt galėjau save apibūdinti žodžiu <b>SIEKTI</b>? (VMM:116)</p>	<p>the TT and the word <b>SEEK</b> may not be translated as <i>SIEKTI</i> because the New York's word <b>ACHIEVE</b> has already been translated as <i>SIEKTI</i>.</p>
<p>... (and <b>only Sofie</b> can speak Swedish)... (EPL:108)</p>	<p>... (<b>tik mudvi su Sofi</b> galėjome susišnekėti švediškai)... (VMM:120)</p>	<p>It was only Sofie who could speak Swedish</p>
<p>Soon she will turn eighteen, and this is the age when she will be regarded as a legitimate marriage prospect. It will happen like this – after her eighteen birthday, <b>she will be required to attend family weddings dressed in a sari, signaling her womanhood.</b> (EPL:180)</p>	<p>Jai netrukus turėjo sukakti aštuoniolika ir ji galės pagal įstatymus ištekėti. Tai nutiks taip – po aštuonioliktos gimimo <b>dienos mergaitė turės apirengti sariu, simbolizuojančiu jos moteriškumą.</b> (VMM:191)</p>	<p>The sari signalling her womanhood will only be worn during weddings and not all the time after the girl becomes eighteen.</p>
<p>... a photo &lt;...&gt; along with <b>the boy's astrology charts</b> and his university grades... (EPL:180)</p>	<p>... nuotrauka, studijų vertinimais... (VMM:191)</p>	<p>An significant detail has been omitted as people in India believe in astrology and nobody can marry without consulting their astrology chart</p>
<p>Soon she will turn eighteen, and <b>this is the age when she will be regarded as a legitimate marriage prospect.</b> It will happen like this – after her eighteen birthday, she will be required to attend family weddings dressed in a sari, signaling her womanhood. (EPL:180)</p>	<p>Jai netrukus turėjo sukakti aštuoniolika <b>ir ji galės pagal įstatymus ištekėti.</b> Tai nutiks taip – po aštuonioliktos gimimo dienos mergaitė turės apirengti sariu, simbolizuojančiu jos moteriškumą. (VMM:191)</p>	<p>It is not that she is allowed to marry – the implication here is that since the age of 18 she gains an official status of a bride and is supposed to marry, which the girl hates about Indian traditions</p>
<p>Muslims <b>attain salvation</b>, too. (EPL:208)</p>	<p>Musulmonai taip pat <b>gali išsivaduoti.</b> (VMM :218)</p>	<p>Salvation here is not a common fact of being rescued as it refers to religion and should be translated as “<i>išganymas</i>“</p>
<p>... and the missing head (“not looking at the world through the intellect”) and <b>the face in the heart</b> (“looking at the world through the heart) and he listens to me politely</p>	<p>... be galvos (kad vertintų pasaulį ne protu) ir <b>širdies pavidalo veidu</b> (kad žvelgtų į pasaulį per širdį). Jis klausėsi manęs mandagiai,</p>	<p>In the beginning of the book the scene when Ketut draw the picture which is described here has been discussed which the translator renders as “<i>galvos vietoje – laukinių gėlių ir paparčių puokštė, o aukščiau širdies – mažutis besišypsantis</i>”</p>

<p><b>with modest interest...</b>(EPL:222)</p>	<p><b>kukliai susidomėjęs...</b> (VMM:232)</p>	<p><i>veidukas</i>” (VMM:39). Whereas here she implies that the face has the shape of the hurt which is not precise as the figures face is <b>inside</b> the heart. Moreover, modest is “ not very great, big, or expensive (LDCE), thus the translation should be “<i>ne itin susidomėjęs</i>“.</p>
<p>If you are a single woman traveling through Bali and somebody asks you, “Are you married?” the best possible answer is: “<b>Not yet.</b>” This is a polite way saying, “No”, while indicating your optimistic intentions to get that taken care of just as soon as you can. (EPL:228)</p>	<p>Jei esate neištekėjusi, viena keliaujate po Balio salą ir kas nors jūsų paklaus „Ar esate ištekėjusi?“, geriausia atsakyti: „<b>Dar apie tai negalvoju.</b>“ Toks mandagus neigiamas atsakymas bylos apie Jūsų optimistinius ketinimus susitvarkyti šį reikalą kaip galima greičiau. (VMM:238)</p>	<p>The implication here is that Balinese believe that any person should belong to a certain compound. The smallest compound is a family, thus, a person who is not married does not belong to compound and is imbalanced as this makes people around that person imbalanced to. Thus, an answer that you haven’t even considered the possibility will not appear optimistic to the Balinese at all. More appropriate translation is “<i>Dar ne</i>” which may mean that you are intending to.</p>
<p>... fleeing to Bali in droves during what <b>would be remembered as the Majapahit Exodus.</b> (EPL:224)</p>	<p>... pulkais traukdami į Balio salą. <b>Tai prisimenama „Madžapahito išėjime“.</b> (VMM:235)</p>	<p>This is not the name of some book or literary work, the name refers to a historical event which may be translated as “<i>Didysis madžapahitų kraustymasis</i>“.</p>
<p><b>I asked Ketut</b>, my old medicine man, “What do you know about romance?” (he said, “What is this, romance?”) (EPL:278)</p>	<p>– Ką žinai apie romaną? – <b>paklausė manęs Ketutas</b>, mano žiniuonis. – Kas yra romanas? (VMM:289)</p>	<p>It was not Ketut who asked, it was Liz who asked Ketut the question.</p>

**Appendix No. 4**  
**Grammatical Faults**

<b>ST Discourse</b>	<b>TT Discourse</b>	<b>Short Comments</b>	<b>Translation Alternative</b>
So whatever my husband decided (and he still <i>was</i> my husband, after all), it was going to determine yet another year of my life. Would I be traveling all alone through Italy, India and Indonesia? Or would I be getting cross-examined somewhere in a court room basement during a deposition? (EPL:31)	Supratau – kad ir ką nuspręstų mano vyras (šiaip ar taip jis <i>tebebuvo</i> mano vyras), turėsiu paaukoti <b>vienus</b> savo gyvenimo <b>metus</b> . Tačiau kaip juos praleisiu ar keliausiu vienui viena po Italiją, Indiją ir Indoneziją, ar būsiu raštiškų liudijimų pagrindu klausinėjama kokioje nors teismo salėje, pusrūsyje? (VMM:43)	<i>The word “year“ is plural in Lithuanian thus it has to take plural form</i>	„ <i>vienerius metus</i> “
My mind went into such a spin-control mode, trying to explain away what he just said. (EPL:57)	Norėjau išsiaiškinti, ką jis tai sakydamas turėjo galvoje, ir <b>man ėmė plūsti mintys...</b> (VMM:69)	<i>Inapt correlation</i>	„ <i>mane užplūdo/apnyko mintys</i> “
Frankly, pure pleasure is not my cultural paradigm. (EPL:60)	Iš tikrųjų <b>man nebūdinga tenkinti malonumų.</b> (VMM:73)	<i>Inapt correlation</i>	... <i>mano genuose nėra informacijos, kaip reikėtų mėgautis gyvenimu.</i>
... which I’m going to over-simply define here as the heartbreaking inability to sustain contentment. (EPL:122)	... kuriuos aš apibūdinčiau kaip <b>liūdną nesugebėjimą</b> jausti pasitenkinimą. (VMM:136)	<i>Inapt correlation</i>	... <i>į neviltį varantis...</i>
Now she runs a multinational marketing business called Novica...(EPL:265)	Pastaruoju metu ji vadovavo <b>verslui, pavadintam „Novika“</b> ... (VMM:275)	<i>Inapt correlation</i>	... <i>vadovavo tarptautinei marketingo kompanijai, pavadinimu „Novika“</i> ...