Humor and Language Errors in Arabic-English Informative Discourse

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Abstract

In everyday life, there are often errors in foreign language translation, either in spelling or vocabulary or in pragmatic terms. Frequently, these errors are unintentionally amusing. This research discusses humor caused by language errors. The corpus of this study is an informative discourse in Arabic and English found in notices in various Arab countries. The data obtained come from several sites. The samples analyzed in this article are memes that contain information about the name of a food at a buffet, the name of the country where a washing machine was manufactured, signs that prohibit parking, signposts, street names, shop names, chicken sales promotions, and salon names. The data are analyzed using theories of linguistics, translation, and humor. From the results of the study it is found that many bilingual informative discourses contain errors in spelling and vocabulary which, in a pragmatic sense, not only cause confusion for readers but also create humor that makes people laugh. The errors listed above are caused not only by the trusted translation tool but also by the informative discourse maker not reviewing the results of the translation.

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1. Introduction

This study aims to look at the errors in translation in several informative discourse texts in Arabic and English, which cause the discourse to be funny. This is done because, in everyday life, there are often errors in foreign language translation, either in spelling, vocabulary, or in pragmatic terms, which frequently (yet unintentionally) lead to humorous results. This research, therefore, discusses humor caused by language errors.

Studies on errors in the use of language have been done by several researchers. Among these is Khansir (2012), who says that error analysis is one of the main topics in the field of second language acquisition research. Errors are an integral part of language learning. Learners of English as a second language are often unaware of particular systems or rules in English. The basic task of error analysis is to describe how learning occurs by examining the outcomes of learners, including pronunciations. There are two main approaches to studying errors: contrastive analysis and error analysis. Error analysis cannot be studied correctly without relating it to the idea of contrastive analysis. Contrastive analysis and error analysis have generally been recognized as branches of applied linguistics. Khansir (2012) discusses in detail three of the most influential error theories: contrastive analysis, error analysis, and interlanguage language theory.

Another study conducted by Amara (2015) examines error corrections in foreign language classes, which have received considerable attention over the last few decades. Amara's (2015) research aims to highlight the fundamental background studies conducted in the area of error analysis. It also tries to help educators become familiar with the errors most often made by learners. The study guides language practitioners to consider several issues that are essential in understanding the significance of error correction in the second language acquisition process. These issues include how much correction should be made, in which phase the teacher should correct errors, and how the teacher can improve the learner without affecting the learner's motivation.

Ciesielkiewicz and Márquez (2015) tried to establish the most common type of error that first- and second-year Spanish students in a Bachillerato program made in English composition. They also attempted to identify which errors were produced due to Spanish interference. After data were collected, the errors were classified by category: spelling, vocabulary, grammar-syntax, and punctuation. Furthermore, the quantification of errors was also conducted. The results of their research indicate that the students' most frequent errors were misspelling, incorrect use of commas, misuse of prepositions, incorrect use of words according to their lexical meaning, errors in the use of articles in English, concord errors, misuse of adverbs, errors in word order and misuse of forms of verbs. This paper can help teachers to be more aware of the most frequent errors made by Spanish students. Teachers can then offer these students activities that help them master the concepts in English that they find the most difficult and problematic.

Presada and La Badea (2014) examine the effectiveness of miscellaneous analysis in a translation class attended by philology students at the Petroleum-Gas University of Ploieşti. This study was developed on the basis of the theoretical framework (contrastive and error analysis) and the investigation of student achievement relating to their translation skills. The main purpose was to identify the most common types of errors and their causes. Their findings shed light on a more effective teaching and learning process that focuses not only on the translation class but also on the mastery of English as a foreign language in general.

Drawing on previous research, this article addresses the need to examine error analysis in translation from another point of view, that is, from the aspect of humor that arises as a result of language errors. The significance of this research is that it adds to the linguistic research, especially on discourse analysis, error and translation analysis, as well as on humor, particularly in Arabic and English. The purpose of this study is to explore language errors in Arabic and English bilingual informative discourse in Arabic countries that have a humorous effect.

2. Theoretical Framework

In analyzing the data, this article refers to several theories, among which is that in Yang's (2010) research, which says that there are several types of errors in the use of language. They are spelling errors, typographical errors, dialectical errors such as the wrong selection of letters with the same sound or existing strephosymbolia, and errors because of confusion in differentiating between morphemes or words with similar sounds. Another type of error is lexical or vocabulary errors in terms of form and meaning. Errors in the form include misplaced forms, formations, and distortions. Semantic errors occur because of confusion in terms of relationships, meaning, and collocation. In addition, there is also a pragmatic error, which occurs when a speaker misinterprets a message due to an error in discourse that is led by sociocultural disability rather than linguistic disability.

In addition, this article also refers to the theory mentioned in James (1998) and Hemchua & Schmitt (2006), lexical errors can be divided into 24 categories of several main types, namely misselections, misformations, formal distortions, confusion of sense relations, and errors in collocations, connotations, and style of language. Likewise, James (1998), distinguishes six types of lexical errors: confusion over the same two words; misformations, such as in word creation, word borrowing, relexification, or adaptation of the mother tongue to grammatical conventions (orthography, phonology, and morphology), either from a foreign language or a cognate language; lexical distortions, such as omissions, additions, incorrect order of letters in a word, misselections of the same two words, the use of a base word (hyponym) over the more specific word (superonym); and errors in the collocation and misselections of vocabulary due to inexistent semantic relationships.

James (1998) categorizes the errors in word formations as misformations of the same two words that exist in the target language; errors in creating word forms that do not exist in the second language, such as borrowing, coinage, and calque; and distortion of the original letters, due to negligence, omissions, misselections, and errors in the order of words and their combinations. Semantic errors are categorized into the following: collocational errors caused by the existence of the same two words whose original usage is not included, and confusion due to incomprehension of the meaning of a word.

In Touchie (1986), it is mentioned that errors in the use of language are divided into two, namely local errors and global errors. Local errors do not block communication and allow understanding of the meaning of speech, while global errors are more serious than local errors because they disturb and confuse the meaning of speech. Local errors include inflections of nouns and verbs, articles, prepositions, and auxiliaries. Global errors include word order in a sentence.

A further error in the use of language is simplification, which is an error due to preferring a simple form or construction over a complex one, such as using the simple present tense when the present perfect continuous is required. There is also overgeneralization, which is an error where one form or construction in one context is extended and applied to another context that is inconsistent with the rules, such as using *comed* or *goed* as the past participles of the words "come" and "go". Another one is hypercorrection, which is errors in the formation or pronunciation of words based on a false analogy. One example of this is that Arabic transliterates the Latin /*p*/ into the Arabic /*b*/, so based on that, Arabs may pronounce the English word "bird" as *pird*, or "battle" as *pattle*. Such an error is also called fossilization, which is an error that has lasted a long time and is difficult to correct. A further error is avoidance, which is the error of avoiding the use of syntactic structures that are hard to pronounce. For example, Arabs avoid passive sentences, and the Japanese avoid relativization in English. Finally, an error in the hypothesis is another type of error in the use of language. An example of this is the assumption of "is" as a marker of the present tense, used in the sentence "he is talk to the teacher" to highlight the present tense. People may also think that "was" is a marker of past tense; thus, it may be used in the sentence "it was happened last night" (Llach, 2011).

In addition to the above theories, this article also uses the theory of linguistics. In discussing transcription, this article uses the following theory from Heselwood (2013),

a form of writing, there is a temptation to think of it as an alternative way of spelling, one that is more faithful to pronunciation form than orthographies usually are, particularly in languages notorious for complicated sound spelling correspondences such as English and French or in language that use writing system which are more logographically oriented such as a Chinese. (p. 11)

The article also uses the following theory from Ravin and Leacock (2000),

Three principles of the classical theory of definition bear on the problem of polysemy: (1) senses are represented as sets of necessary and sufficient condition, which fully capture the conceptual content conveyed by words (2) there are as many distinct senses for a word as there are differences in these conditions and (3) senses can be represented independently of the context in which they occur. (p. 7)

In the discussion of informative discourse, errors are found in translation due to errors in understanding forms of nouns as well as verbal nouns. In discussing this issue, this article uses the theory in Ryding (2005, p. 75), which said that "verbal nouns are systematically related to specific verb forms and can come from triliteral or quadriliteral roots". In the discussion of the relative adjective, this article uses the theory in Abu-Chacra and Fārūq (2007) which said that in Arabic, a relative adjective is called *nisbah*, which means relation. Relative adjectives are derived from nouns by adding the so-called nisbah suffix, which is */-iyyun/* in the masculine and */-iyyatun/* in the feminine. The nisbah suffix thus makes a noun an adjective. The relative adjective often refers to geographical, national, or ethnic names or names of occupations.

3. Methodology

The corpus of this study is an informative discourse in Arabic and English found in various Arab countries, whether in the form of shop signboards, road signs, and posters, or information about a product. The obtained data come from several sites on the internet.

The methods used in this article are qualitative and library methods, based on the opinion of Hammersley (2013) who said that qualitative methods are a form of social inquiry that tends to adopt a flexible and data-driven research design, use relatively unstructured data, emphasize the essential role of subjectivity in the research process, study a small number of naturally occurring cases in detail and use verbal rather than statistical forms of analysis. The methods are also based on George (2008) argument that the library research process has nine stages. They are choosing a general topic, engaging the imagination, highlighting one or more questions as a result of brainstorming about the topic, developing a research plan or strategy, consulting reference tools and searching databases, identifying and obtaining sources, evaluating sources in light of the research question, experiencing an insight based on reflection and crafting a thesis statement based on the insight.

The first step is to collect research objects containing informative discourse in two languages (Arabic and English) from the internet. The data found are then classified into certain categories, such as information in the form of prohibitions and product promotions. From this classification, one example from each of these categories is chosen for analysis. The examples are then analyzed in terms of their linguistic and semiotic aspects to explore humorous elements. Breeze (2013, p. 26) states that "informative discourse is the type of discourse that is fundamentally concerned with conveying information, fact or news"; therefore, the research objects are explored to determine their language errors, and they are then classified according to the shape and theme of their discourse.

4. Findings

In everyday life in various countries around the world, we often find bilingual informative discourse. This research addresses the informative discourse in Arabic and English contained in notices, signposts, shop signboards, and posters that contain information about a product. The first informative discourse to be analyzed is a notice usually found at buffets at hotels, weddings, seminars, workshops, and others.

Figure 1
Informative Discourse on the Buffet at the Hotel
(Retrieved from http://www.dumpaday.com/funny-pictures/funny-side-lost-translation-23-pics-2/attachment/lost-in-translation-18-4/)

Notices such as the one above are usually found in front of foods at a buffet and are used to indicate information about the type of dish behind them. In addition to the name of the hotel where the banquet was held (ERBIL International Hotel, Iraq), there are also notices written in English and Arabic. This notice, therefore, seems to contain an explanation of the same meaning written in two languages. In general, such notices containing the name of a dish are written in English, with a translation underneath written in the language in which the party is held. This is because English is an international language, so it can be understood by most people.

In this case, the English section reads "Paul is Dead", while the Arabic section contains the phrase ميت بول /mit bul/. This notice confuses the reader, as it means that the name of the food behind the notice is "Paul is Dead". What matters is whether there is an international dish called "Paul is Dead". People who understand international food will surely laugh when they read the notice. It is even more puzzling to look at the Arabic script underneath, which suggests that both Arabs and non-Arabs will not understand the notice. This is because the Arabic script does not contain real Arabic words; it is a transcription of the English word *meatball*. However, the translator engine has misread this word. The engine concluded that the word is native to Arabic instead of

transcribed from English, so the English word "meat" was transcribed into the Arabic word *maytun* which means "dead", and the English word "ball" is transcribed into "Paul", an English name. Thus, the composite of both words is translated by an English translator engine into "Paul is Dead", whereas the correct word is supposed to be "meatball". Another source of humor is the fact that the notice was installed in front of the dish without the slightest review. Another informative discourse that can make people laugh is shown below.

Figure 2
Informative Discourse on the Washing Machine Description (Retrieved from http://funnynews-ar.blogspot.com/2015/01/blog-post_0.html)

This informative discourse contains information about a Siemens washing machine. The above description mentions, in both English and Arabic, that the capacity of the washing machine is 7 kg and the place of manufacture is Turkey. The humorous element here is the error in "Made in Turkey". This phrase is translated into Arabic as /Suni'a fi ad-dik ar-rum/. The Arabic phrase *suni'a fi* means "made in", so this translation is correct. However, the translation of the word "Turkey" is problematic. In English, the word "Turkey" in this context refers to the country. In Arabic, the translating engine has translated this word to *ad-dik ar-rum,* a type of poultry. This translation is not wrong, but it is unsuitable in this context; the issue is that the word "Turkey" is polysemic and contains many meanings. This translation

was placed on the notice without being reviewed or edited. This will harm the manufacturer producing the washing machine.

People who know English and Arabic will surely laugh at this notice, recognizing the error. Superiority theory is used to explain instances where people laugh because of an error made by other people. As Meyer (2000) claims, superiority theory is when a person feels superior to another. For example, people will laugh when they see adults behaving like children. Humor like this is often not pleasing to the party on the receiving end of the laughter. Given the error in the notice above, non-English speaking Arabs will probably not know that this washing machine was made in Turkey, which could decrease consumer interest and put the manufacturer of the brand at a disadvantage. Funny errors in translation can also be seen in the following informative discourse:

Figure 3
Informative Discourse on Parking Directions
(Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

The informative discourse above is a notice located on the street in an Arab country. The letter P in stands for *Parking*. The sign, therefore, indicates an area for parking vehicles. In addition to the letter P, the informative discourse is also found in the form of the arrow shape of the sign. This indicates that the place that can be used for parking is located where the arrow points, not below the notice.

In addition to these two signs, the notice features Arabic and English phrases. The first phrase is in Arabic and is transliterated as /*mawqif lil-'umum/*. The noun /*mawqif*/ means "parking", the particle /*li*/ means "for" and the noun /*al-'umum*/ means "public". So, the overall meaning is "parking for the public". The

second phrase is in English and contains the noun "parking" followed by the preposition "for" and the second noun "uncles".

It is common in many countries for such notices to be written in two languages, the language used in that country and its English translation, in the hopes that it is understandable for the local population and tourists from foreign countries who understand English, which is an international language. The problem with this notice is that there was an error in translating the word "public". The phrase /*mawqif lil 'umum*/ should have been translated into English as "parking for the public", because one of the meanings of /*'umum/* is "public". However, as mentioned in Wehr (1980), /*'umum*/ has many meanings, such as "generality", "universality", "prevalence", "whole", "total", "totality" and "public". In the signpost, the word /*'umum*/ was translated into the noun "uncles", which is not among the meanings listed above. Upon further examination, it becomes clear that the error lies in the existence of words that are in the same form but having different meanings. In Wehr (1980) it is mentioned that the noun /*'umum*/ is the plural of the noun /*'amm/,* which means "father's brother". Regarding the noun /*mawqif*/, the following shop signboard also uses the word:

Figure 4
Informative Discourse in front of a Pharmacy
(Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

As in the previous notice, the above signboard contains the letter P, which stands for "parking". In addition, the signboard contains the word /saidaliyah/ which means "pharmacy". The problem with the signboard is that the word /mawqif/ is translated into the word "situation" instead of "parking"; the correct translation would have been "pharmacy parking area". This could confuse tourists and make them laugh. Wehr (1980) states that /mawqif/ means "stopping place", "station", "stand", "stop", "parking lot", "top", "place", "parking place", "site", "scene", "scenery", "position", "posture", "situation", "attitude" and "opinion". Looking at this list of meanings, the word /mawqif/ can mean "situation". However, this meaning is not suitable for this signboard. The suitable meaning, in this case, is the phrase "parking place". Another notice with errors in translation is the following board:

Figure 5
Informative Discourse with Directions for Places
(Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

The signpost above displays the directions to certain places. At the top there is the word /al-`istiqbal/ which means "reception", followed by the word /al-mat'am/ which means "restaurant" and the word /al-mis'ad/ meaning "elevator". The problem with this signpost is the information at the bottom. This part contains an Arabic noun formed from the three letters /s/, /l/ and /m/. Because the word is not given a vowel mark, the way it is read can vary. Wehr (1980) explains these different readings and their meanings as follows: one is /salm/

which means "peace", another is /silm/ meaning "peace and religion of Islam", /salam/ which means "forward buying" or "a variety of acacia" and /sullam/ which means "ladder", "stairs", "step" or "running board". Considering these different ways of reading and their corresponding meanings, there seems to have been an error in reading the Arabic word, causing an error in translation. Taking the information above it into account, the most suitable way to read the bottom of the board is /sullam/, which means "stairs"; this seems to be the only match considering the other words on the notice. A notice that can also make people laugh is the following:
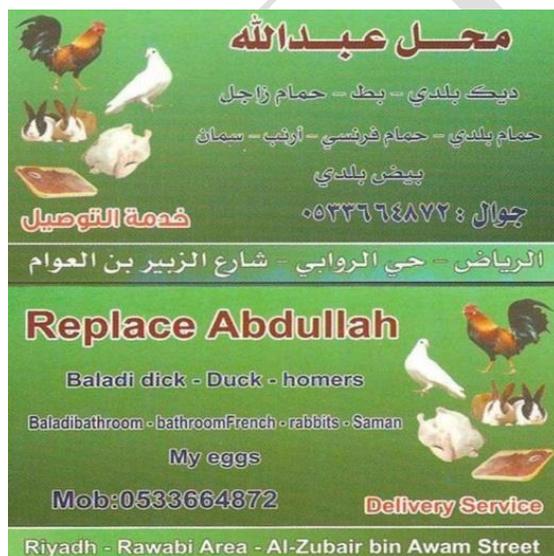

Figure 6
Informative Discourse in front of a Shop (Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

The notice is located in a store in an Arab country. On the notice, there are two phrases, one in Arabic and the other in English. As mentioned above, one of the functions of this bulletin board is to provide a message in English so that foreign tourists can understand the contents of the notice, as not all tourists know Arabic. However, tourists will be confused when they read this notice and will probably laugh. The English phrase in the notice reads "shop for kissing". What is the meaning of this phrase? Does it mean "kissing booth"? Is it possible that there exists such a place in an Arab country that upholds Eastern and religious customs?

After examination, it appears that the noun "kissing" on the bulletin board was a translation of the Arabic noun /taqbil/. The phrase /al-mahallu lit-taqbil/ means "place for kissing": /al-mahallu/ means "place", /li/ means "for"

and /al-taqbil/ means "kissing". In Wehr (1980), it is stated that the only meaning of the noun /taqbil/ is "kissing". The noun /taqbil/ is an infinitive form of the verb /qabbala/ which means "to kiss". So, it appears that there is nothing wrong with the translation in this notice. However, was this the intended meaning of the notice maker? Apparently, the error was not in the translation, but in the word choice. Perhaps what the notice maker meant was /al-mahallu lil-muqabalah/ which means "place for meeting". The words /taqbil/ and /muqabalah/ do have the same root: /q/, /b/ and /l/. The noun /taqbil/ is the infinitive form of the form II verb, while the noun /muqabalah/ is the infinitive form of the form III verb. If the notice had read /al-mahallu lil-muqabalah/, then the translation would have been "place for meeting" instead of "shop for kissing". In Wehr (1980, p. 199) the meaning of the noun /al-mahallu/ is "place", "location", "spot", "site", "locale", "locality", "centre", "place of residence", "business house", "firm", "commercial house", "store", "shop" and "cause". The word "shop" is indeed in this list of meanings, but it is not suitable to be combined with the noun "meeting". It seems that the most suitable meaning is the word "place". So, the correct meaning of the whole phrase is "place for meeting". Errors in translation that make people laugh are also found in the form of posters, as shown in the following example:

Figure 7
Informative Discourse in the Form of a Poster
(Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

The poster above is divided into two parts. The upper part is in Arabic and the lower part is in English. The poster contains information about /mahall 'abdullah/. As explained for the previous notice, /mahall/ can have various meanings, such as "place", "location", "spot", "site", "locale", "locality", "centre", "place of residence", "business house", "firm", "commercial house", "store", "shop" and "cause". In relation to the products offered on the poster, perhaps the most appropriate word to combine with the word "Abdullah" is "shop". However, the translation chosen is the phrase "replace Abdullah". "Replace" does not feature in the list of meanings above. /Al-mahall/ is a noun, whereas "replace" is a verb which means "substitute", "displace", "succeed", "supersede" or "supplant". This means that there was an error in translation. People who understand English may be confused when they read the information.

Another error contained in the poster is in the translation of the phrase /dik baladiy/. The noun /dik/ means "hen" and the noun /baladiy/ means "country". So, the meaning of this phrase is "local chicken" or "country chicken" (as opposed to chicken from abroad). However, in the English description, this is not translated, but modified into the phrase "Baladi dick". Non-Arabs will be confused when reading this information. They will not understand what is meant by the word *baladi*, because it is a transliteration of the Arabic word and has no meaning in English. Similarly, the noun "dick", which means "detective", "spy" or "male genitalia", is also transliterated from the Arabic /dik/.

The same goes for the phrase /hammam zajil/. In Wehr (1980), it is mentioned that this phrase means "carrier pigeon", but in the lower part of the poster above it is translated into English as "homers", which has no clear meaning. Next is the phrase /hammam baladiy/, which is translated into the phrase "baladibathroom". As explained above, the noun *baladi* is not recognized by people who do not know Arabic. While English speakers do know the meaning of the word "bathroom", what is the relationship between "bathroom" in the English description and "chicken", "duck" and "carrier pigeon" contained in the Arabic description? Apparently, the error lies in the difference in letters between the two nouns. The noun

/hamam/ means "pigeon", while /hammam/ with a double /m/ in the middle means "bathroom". The translation engine mistakenly examined the word, so its translation was wrong.

Likewise, the phrase /hammam faransiy/, which was translated to "bathroomFrench", actually means "pigeon from France". Aside from the incorrect translation, the formation of the word is also wrong as it should be "French bathroom" instead of "bathroomFrench". The word /summan/ is not translated into English, but merely transliterated with the word "saman". This will also confuse people who read it. Wehr (1980) states that /summan/ means "quail". Finally, the phrase /bid baladiy/ is translated to "my eggs". As previously discussed, /baladi/ means "country", "native" or "local". Thus, the meaning of /bid baladi/ is "local chicken eggs" as /bid/ means "eggs". Errors in translation caused by errors in transcription can be observed in the following example:

Figure 8
Informative Discourse in front of a Salon
(Retrieved from https://stepfeed.com/these-arabic-translation-fails-are-seriously-hilarious-7261)

The shop signboard above contains the name of a salon. The name is /salun `ifil lil rijal/ which means "Eiffel salon for men". However, the translation underneath reads "Evil Saloon for Men". What makes this signboard funny is that "evil" means "bad", "wicked", "malicious", "sinister" or "mean". In addition, the translation mistakenly reads "saloon" instead of "salon". It is highly unlikely that a salon would have this name. It is far more likely that the name refers to the tower in France that is the Eiffel tower. This is likely because France is where the term "salon" originally comes from.

From the analysis conducted, it is found that many factors can still be explored in research on Arabic-English informative discourse. This research only discusses examples from a linguistic and semiotic perspective. It would be interesting if this research was continued from a cultural, psychological, or social point of view.

5. Concluding Remarks

According to Geng (2018) most translators still cannot or will not get the correct meaning of certain expressions. Likewise, according to Cui (2014), in ad translation, it is very common that rhetorical figures applied in the original text are replaced with new ones in the translation. With reference to Yang's (2010) opinion that there are several types of errors in the use of language, Arabic-English informative discourse analysis finds errors in terms of spelling. These spelling errors occur because of the differences in the Arabic and Latin scripts in the informative discourse; therefore, caution must be taken in the process of making transcriptions or transliterations. In addition, there are misselections because letters have the same sounds. This occurs because words can have many meanings or be polysemic.

In addition to spelling errors, there are also errors in vocabulary in terms of both form and meaning. The errors of the form include problems with misformation. For example, the word form used in the discourse does not have vowels, so the translating engine cannot determine the correct form of the word. This results in an incorrect translation that is not in accordance with the original idea. Similarly, there are also errors in terms of semantics. This seems to be due to the discourse maker's lack

of knowledge of semantic elements, such as synonyms, homonyms, and polysemy, which confuses the translation process. In addition, there are also pragmatic errors, which is when speakers misinterpret a message due to an error in discourse that is led by sociocultural disability rather than linguistic disability. This can be seen from the errors that occur in the informative discourse containing the names of dishes or animals.

James (1998), cited in Llach (2011) says that another type of error is in the formation. This article also found such errors, such as misformation of the same two words that exist in the target language. As mentioned above, this occurs due to the discourse maker's lack of knowledge about the object to be translated. In addition, there are also errors due to incorrectly creating word forms that do not exist in the second language and due to distorting the original letters, caused by incorrect input, misselections, and errors in combination. This is again attributable to the discourse maker's lack of knowledge in terms of linguistics, including phonology, morphosyntax, and pragmatic semantics.

Regarding Touchie's (1986) notion, cited in Llach (2011), that errors in the use of language are divided into two—local errors and global errors—this study also found such errors. There are discourses that do not impede communication, and their meaning can still be understood. For example, there are cases of inflections of nouns and verbs, articles, prepositions, and auxiliaries and some distracting and confusing meanings of speech, such as problematic word order in sentences. This study also found simplification, which is an error caused by preferring a simple form or construction over a complex one. Moreover, the study also found cases of overgeneralization, which is when a discourse uses one form or construction in one context and extends its application to another context that is not in accordance with the rules. Finally, this study also found a case of hypercorrection, which is the misuse of form or word pronunciation based on a false analogy.

From the above findings, it can be concluded that the errors listed above are not only caused by the trusted translator tool used but also by the informative discourse maker who did not review the results of the translation. These

errors make people laugh, so the discussion of these errors is not only a part of linguistic research but also part of the field of humor. According to the theory of humor, the humor that occurs due to errors is unintended humor, which is caused by ignorance, errors, or carelessness in doing something. The superiority theory.

Acknowledgments

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