

## CHAPTER 1

### INTRODUCTION

#### 1.1 The Background of the Study

Living separated in a world which exists various of language characters and cultures is not always an easy task for human to gain communication. It still needs a medium to bring it closer to each other. One accessible medium to introduce the separated world is in form of literature. Literature engages us with stories and experiences from across the globe. Reading a work of literature is an excellent way of getting to know something about a country when one does not know much about it, because literary work has an access to share the existential orientations of the people, the nature of their beliefs, the values they hold, and their personal aspiration. Indeed, literature links culture and words, opens our minds, and fosters our understanding of each other- and for that to work, we need translation.

Translating literary works is definitely no easy matter. Having abundant linguistic knowledge of both the source language (SL) and the target language (TL) itself is not sufficient. There are other factors that will determine the success of the translation. A translator has to be cautious when encountering words or expressions written in other than the language used in original work (ST) as they for sure do special tasks or carry out hidden intention from the writer. Also, different languages mean different cultures and translator must confront with cultural gaps between SL and TL which has always turned to be a problem to be

solved. Nida (1981) argues that difficulties arising out of differences of cultures constitute the most serious problems for translators and have produced the most far-reaching misunderstanding among readers. To explore cultural differences and then decide how to deal with them most appropriately has become one of the essential issues that current translation studies deal with. Moreover, several theorists, such as Lavefere, Venuti, Bermann, amongst others, support foreignization when we face texts with terms which are so culture-bound and culture-specific as to defy translation.

Foreignizing translation is based on the assumption that literacy is not universal, that communication is complicated by cultural differences between and within linguistic communities. As translation serves as an important means of cultural exchange, it is the translator's responsibility to introduce other cultures to the target language community and this is usually most of the target language readers' purpose of reading. Therefore in actual translating, the translator aims to preserve the linguistic and cultural differences of the foreign text and a maximum number of source-language culture structure and words are usually borrowed and introduced into the target language culture. Lawrence Venuti is a firm advocate of foreignizing method both in theory and in practice.

Taking into consideration this fact that not all cultures express the same cultural phenomenon in the same way, the researcher picks this topic up to present in-depth examinations of the issue. The practice of *Bumi Manusia* translation into English- *This Earth of Mankind*, is considered representative as the data sources in this study since the book translated into English for the global readers by

embedding source cultural elements or colloquial expressions in the translation. In these books Pramoedya Ananta Toer's *Bumi Manusia* presents eastern culture; on the contrary, Max Lane's *This Earth of Mankind* is illustrated for world readers, mostly western readers.

As prior mentioned, cultural gaps between SL and TL have always turned out to be hard nut to crack. Plenty expressions of ST do not own equivalent terms in the TL. Therefore, Max Lane, still keeps authenticity of the source text by carry out his translation within foreignization – 'I tried to keep as much 'foreignness' as possible, expected the reader to do some work of interpretation and digestion of language'. (Asymptote, 2003).

The following are samples of foreignization that occurred in the novels:

SL: "*Sinyo*, Minke, "*Nyai* merajuk, Annelis tak punya teman." (p.68)

TL: "*Sinyo*, Minke, "*Nyai* confided, Annelis has no friend." (p.50)

'*Sinyo*' is a typical term to address a Caucasian or Eurasian young man or young master of the house (term used by maids) and '*Nyai*', is a mistress of an European or Chinese man (Steven & Schmidgall-Tellings, Indonesian-English Dictionary, 2010).

Phrases and idiom in this novel translation as the following example:

SL: "Mana ada Jawa, dan bupati pula, bukan buaya darat?" (p.23)

TL: "What Javanese, even a bupati, is not but a crocodile on land?" (p.23)

*Buaya Darat* is an Indonesian idiom that means, in accordance to Stevens and Schmidgall-Tellings Indonesian-English Dictionary (2010), womanizer, however the translator translated it into 'crocodile on land'. The reason of why a translator

translate it word for word is cited from his statement on interview (Asymptote, 2003) 'I did receive some advice to translate this as "wolf" rather than "crocodile", because "wolf" was a more familiar idiom to English language readers. I kept "crocodile" because it was more natural in the Indonesian context given that wolves ('serigala' in Indonesian) are rarer and more evil.

The study also attempts to show that the foreignization can be the appropriate strategy to introduce foreign cultures and bring the differences of two highlight linguistic and cultural difference carried in the foreign text to the target culture. The study of translation strategies in literary translations can provide valuable insight as far as it can determine the modern translation strategy in translating a foreign text which brings a huge influence of one culture.

## 1.2 The Problems of the Study

The research questions underpinning in this study are as the following:

1. What categories of 'foreign' or cultural terms are found in Max Lane's work *'This Earth of Mankind'* ?
2. How is foreignization applied in translating the cultural terms in *'This Earth of Mankind'* from its origin '*Bumi Manusia*'?
3. Why is foreignization chosen in the translation of cultural items from Pramoedya Ananta Toer's work '*Bumi Manusia*' into English text of *'This Earth of Mankind'*?

### 1.3 The Objectives of the Study

Based on the problems stated above, the aims of this study are as following:

1. to investigate categories of cultural terms used in Max Lane's work '*This Earth of Mankind*'.
2. to explain the techniques of translation applied to the translation of cultural terms in '*This Earth of Mankind*' from its origin Pramoedya Ananta Toer's work '*Bumi Manusia*'
3. to reason for the use of foreignization in translating texts and to provide valuable understanding o foreignization strategies in literary translations.

### 1.4 The Scope of the Study

This study focuses on translation as a product, more specifically on words, phrases, or expressions closely related to culture from Indonesian into English in categories of cultural terms, techniques of translation, strategies of translation and factors leading to the application of the ideology of translation.

### 1.5 The Significance of the Study

Findings of the study are expected to offer theoretical and practical significance. Theoretically, the findings contribute to the development of cultural and linguistic studies particularly on the use of foreignization in the translation of literary texts, especially translation from Indonesian into English. The findings also provide theoretical and valuable insight into the relationship between the application of techniques of translation and the strategies of translation in

cultural translation. Practically, the findings are also useful for those who want to learn about translation or for those who want to be an ideal translator by understanding theoretically, linguistic and cultural differences.

The findings also serve as a reference for translators in translating cultural terms in literary texts especially from Indonesian into English. Those who are interested in translation will find this study helpful and useful since they can comprehend the techniques applied by the translators and the tendencies of the use of ideologies of translation strategies, foreignization. In addition, those who are interested in translation also realize that culture is important to take into account when translating texts especially literary texts.