

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of the Study

Folklores, folktales, novels and so on have always been one of the subjects of translation. Translation becomes the bridge linking a folklore with the readers who do not speak the language which the folklore is written in. Literary translation is translation of literary works such as short stories, novels, poems, play, and etc. It has special characteristics as literary works different from non-literary works. Larson (1984:3) defined translation as the process of transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant.

From the statement above, it can be said that translation is a process of transferring the first or native language which becomes the source language into the second language that becomes the target language without changing the idea or meaning of the source language.

Generally, a folklore uses a figurative language. Perrine (1982) states the effectiveness of figurative language is in four main reasons. First, figurative language affords readers imaginative pleasure of literary works. Second, it is a way of bringing additional imagery into verse, making abstract concrete, making literary works more sensuous. The third, figurative language is a way of adding emotional intensity to otherwise merely

informative statements and conveying attitudes along with information. And the last, it is a way of saying much in brief compass. And she divides figurative language into seven types namely metaphor, simile, personification, metonymy, paradox, overstatement, understatement, irony and illusion.

Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisements, novel, poem, etc. This study will discuss about one of kind of figurative language namely metaphor. Metaphor is considered by linguist as the most basic where one object is used to describe another object and both objects are essentially disparate entities, but common in one or more attributes (Encarta Dictionary). In other words, metaphor is use of a word or a phrase for the purpose of suggesting a likeness between the two.

In the folklores writer find a phenomenon of language such as figurative language especially the figure of the comparison namely metaphor. Metaphors are often become the problem of the translator, and may occur at all levels from word to text at which level it becomes an allegory or fantasy. In accordance with translation, the metaphors must be translated very carefully in order to avoid misunderstanding. Larson (1984 : 250) states that If metaphors from source language are translated literally into the target language, they will often be completely misunderstood. Because the translation cannot simply reproduce, or be, the original. In fact, in the folklores there are still literally in translating the text.

Here the use of according to Larson (1998: 274), there are two types of metaphor, namely dead metaphor and live metaphor. Dead metaphors are those which are part of constructions of lexicon of the language. When that metaphor are used, the person who listens or reads does not think about the primary sense of the words, but only idiomatic sense directly. For example, 'leg of table' is an idiom. Meanwhile, live metaphor is defined as a metaphor which can be identified by its readers after they give special attention to the primary meaning of the words which are used metaphorically. For example, 'Tuan Tapa was a Holy Man' from Putri Bungsu and The Dragons. Its belong to those which are constructed on the spot by author or speaker to teach or illustrated. Since the reader still cathe and determines the lexical meaning from its used connotation metaphor still live.

In the study of translation strategies of metaphors, there are some studies that have described and rised many issues on the different strategies in their way in translating the live metaphor. The article written by Xuedong (2014) entitled *The Strategy of Metaphor Translation: Domestication or Foreignization*. This study confirmed that these two translating approaches, aiming to explore their uses in the metaphor translation.

Another references is conducted by Alexander (2016) discussing *The Translation Strategies of Metaphor in Dee's Supernova: The Knight, The princess, and Falling star*. In his study, the translation strategies of metaphors in Dee's Supernova: The Knight, The Princess, The Falling Star. That are the theories proposed by Newmark and Nida. The design of the research of the study with qualitative approach. The researcher found, 7

literal translations, 17 faithful translations and 3 semantic translations, it means there are 27 of them employ imitative translations. It means that the translator mostly used imitative translations strategy.

From the relevance studies that presented above, dealing with the metaphors from different language are translated by using different strategies in order to make the readers become understand, but still some translator used literal translation. The process of translating is not as easy and simple as people think. Thus, being a good translator is hard job. In translating, there are many problems faced such as finding equivalent words/phrases in target language to obtain the close equivalence of source language's metaphors content. The translator should be able to overcome the language and metaphors system difference. And this studies was focused on the translation strategies applied in the translated folklores. By the presenting two relevances studies strategies, now the researcher would like to present the preliminary data concerning with the strategies of translation in live metaphors taken from Aceh folklore as the following:

SL: *Tuan Tapa adalah orang suci yang memiliki kekuatan supernatural.*

TL: Tuan Tapa is **a holy man** who have the supernatural power.

The example above is taking from a folklore from Aceh entitled Putri Bungsu and the Dragons, the translator was using literal translation. Tuan Tapa as a human is compared with the person that have a supernatural power namely a holy man, it causes "*Tuan Tapa is a holy man*" is a live metaphor. Here the translator used strategy from Newmark (1988) namely literal

translation. Which is literal translation is word-for-word which follows closely the form of the source language. The word *orang suci* was simply translated into *holy man*, because *holy* in target language have a nearest meaning to *suci* in source language and *man* in target language become *orang*. This make comparison between Human being with a God and it causes this is called by live metaphor.

SL : *perintah dari sang raja seperti membekukan otak kamu.*

TL : the command of the king is like **freezes your brain.**

The example above is coming from Baroar the North Sumatera folklores, the translation above sound unnatural because of word-for-word or literal translation. The word **membekukan** is simply translated into **freezes**, **your** is translated into **kamu**, and **otak** is translated into **brain**. The translation above was translated by using word-for-word strategy or literal in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

These facts indicates that there was another strategies in translation that used by the translator when translating Indonesian metaphors into English besides using strategies from Newmark in order to avoid misunderstanding because of using literal translation or word for word strategy. And based on the phenomenon above, then the researcher became interested to identify the strategies of translating live metaphor in Folklores from Indonesian into English. Larson's theory was used to analyzed the strategies of translation live metaphors in the folklores, the realization and the reasons of the realization translation strategies in the folklores.

## **1.2 The Problems of Study**

Based on the background of the study, there are some questions formulated as the following

1. What strategies are applied in the translation of live metaphors in the Sumatera Folklores into English?
2. How are the translation strategies applied in live metaphors in Sumatera folklores into English?
3. Why are the translation strategies used in the ways they are?

## **1.3 The Objectives of the Study**

In relations to the problems, the objectives of the study were formulated as the following

1. to analyze the strategies applied in the translation live metaphors in the Sumatera Folklores.
2. to describe the realization of translation strategies in the translation live metaphors in the Sumatera Folklores, and
3. to explain the reason for translation strategies realization in the Sumatera Folklores.

## **1.4 The Scope of the Study**

This study was focused on the strategies of translation, the process in translation strategies and the reason why the translation strategies in live metaphors occurs in the Sumatera Folklores into English. This research was used translation strategies of live metaphors theory

proposed by Larson's strategy and theory from Nida for the reason of realizing translation strategies in the way they are.

### **1.5 The Significances of the Study**

The findings of the study are expected to offer theoretical and practical significances in some respects.

#### **1. Theoretical Significance**

Theoretically, findings of this study are expected to have some informations how the translation strategies are applied in Sumatera folklores dealing with live metaphors.

#### **2. Practical Significances**

Practically, the usefulness of findings is described as the following:

1. This study is expected to translator could find the right way in translating the live metaphors in Indonesian folklores into English or conversely.
2. This study can give some contributions to the use of developing some theory used in the research in relation to the linguistics theory.