

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Translation is one of the ways of cross-cultural communication which is language as the object. McGuire (1980) states that translation may be perceived as a means as well in terms of transferring message in a language (source language) into that of another language (target language) Language and culture are two inseparable phenomena that underline any act of translation. Catford (1965) defines language as type of pattern human behavior that is way in which human being interact each other in social situation. Moreover, Lotman states that (1978) no language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language.

Culture is a challenge for a translator in translating a text. A translator should have profound knowledge of cultures in both languages in order to convey the message from the source language (SL) and translate it to the target language (TL). Moreover, a translator must also be able to find an appropriate equivalent to the message or information contained in the source language.

Furthermore, in the process of translating, a translator is the main component in the effort of spreading knowledge from one language into another language. A good translator is demanded to have awareness of some significant differences between the SL and TL. The failure to transform one language into another language will cause misunderstanding among the readers.

In brief, a translator is included in the cultural shift indirectly since translation has communicative intention that is very affected by social context, culture, and ideology of SL writer, the translator as the mediator and client or reader of TL (Nababan: 2004). Actually, the success of translation depends on the translator's effort to reach accuracy, clarity and naturalness. , a translators will be faced by, at least, two different languages and culture so that, they have to be bilingual-competent and *biculturally competent* as well. Again, this is intended to gain the understanding in communication, for translation is a communication act. However, the absence of the equivalent cultural words in SL (Source language) is still the biggest problem for a translator in translating process. Especially in translating literary works.

In translating the literary works such as novel, poems, prose, play, short stories it is needed slightly different way to translate it since they are different from non-literary works. Hodges said that literary translation which not only need changing words from a language to another but also need particular manners to express the text in target language as sense which is contained by source language text. One of translation problems are some words could not be translated from source language into target language, because there is lexical gap between source language and target language.

Altenberd and Lewis (1966: 14) state that novel is an imaginative but reasonable prose (because revealing the reality of life) that dramatizes the deep change human relationship. A novel is based on experience and results the author's observations are based on the purpose of writing that is entertaining and

reflect on life. Because it is written based on reality and for revealing life to a particular society, every novel expressing emotions, ideas, attitudes, habits, beliefs, lifestyles and aspects other cultures owned by the community. In addition, if the translation is not appropriate, it will make the reader cannot get the idea of the writer since the translation strategy used by the translator can not gotten by the readers.

Deal with the explanation above, *Mirah dari Banda* and its translation *Mirah of Banda* as one of a large number of novels that have been translated into foreign language which is effectively allows reader to use it as a means to know and understand another culture. *Mirah dari Banda* was written by Indonesian author Hanna Rambe and published in 1983 and its English version which was translated by Toni Pollard in 2010 entitled *Mirah of Banda*.

Novel is expressive text that contains various cultural aspect. In other word it can be said novel is a shaped long prose and contained somebody life story with other people surround him with accentuate of the characters. Sayogie (2003) state in translating of novel there is no one criteria that must be considered is reader of translation version have to get same experiences with experiences that got by reader original version. In this novel can be found many terms of cultural aspect which represent Indonesian culture.

This novel represent someone's life which is cannot be separated from their culture. It was shown that culture is something specific and special of a group of people or place which cannot be found in another. Sang and Zhang (2008) state that communication across languages and cultures is a markedly

complex issue, and translation is more than just a careful linguistic transfer. It is a purposeful action designed to achieve the most effective result in the target group. Translating from a text in a language to that in another is not that easy. The translator will deal with specific terms with no equivalence in the target language which is related to the certain culture.

Thus, a translator should have background knowledge about the culture so the message of the text of story can be conveyed well to foreign readers. In order the message can be transferred well a translation have to consist of closest natural equivalent. Nida and Taber (1969). In line with Nida's concept, Newmark (1988) categorizes cultural words into some categories namely (1) Ecology : flora, fauna, winds, plains, hills: 'tundra', 'plateau', 'selva (tropical rain forest), savanna; (2) Material culture (artefact): food, clothes, houses and towns, transport; (3) Social culture: Work and Leisure (4) Organizations, Customs, activities, concept; (5) Gestures and habits. Related to Material culture (food) *Pecal* is a common term for Indonesian people but it will lead a translator into a problem when she or he could not find any closest equivalent in other language such English for word *pecal* because the difference of the culture. The term of *ngunduh mantu* for example, has no English equivalent and this concept is unknown in the English-speaking culture. Culture has a very broad understanding and involves all aspects of human life that is influenced by social aspects. (Snell-Hornby, 1995: 39). Newmark (1988: 94) "*culture is defined as the way of life and its manifestations, which are unique to a society that uses a particular language as a means of expressions*"

An example of a cultural constraint is the translation of the word "Mudik " into English. Some translators may translate the word to "return" or 'going home" but still the phrase "return" has a different component to the concept of "Mudik" in Indonesian. A word whose significance is closely related to the cultural context of the language and the language user of the above example is referred to as a cultural-bound terms (Armellino, 2008). One of the concepts based on the results of these studies is the concept of Newmark (1988: 95) which reveals that in a text, all aspects of culture are revealed through the terms of a cultural load called cultural words. Such expressed terms or words may be translated in various procedures according to their role in the text and purpose of translation. Such cultural loaded terms or words may be translated in various procedures according to their role in the text and purpose of translation.

In the study of cultural words, there are numerous studied that have been raised issues on the different strategies in translating cultural words. Razei and Kuhi (2014) on their study found that transference strategy with the addition of some notes are the most common strategy used in tourist guide books. It means that the translator tend to foreignize the cultural element in those two tourist guide books. Meanwhile Moradi, Rahbar,& Ofalti (2015) on their study found that the translator distinctly applied explication were used more frequently among others. From the research finding of some studies above, it could be seen that cultural words from different languages are translated by using different strategies to get the accurate meaning and understandable to the readers. Analyze differently, this study is aim to analyze translation strategies from Indonesian into English used by

the translator. It is know if therme is another strategy used besides those strategies when translating cultural words from Indonesian into English.

Husni (2016) discussed the translation of cultural loaded words and phrases in *Frankenstein Novel*. He found that there was another strategy used by the translator in translating the cultural words in the novel besides the procedures proposed by Newmark namely discursive creation.

From the previous studies above, it could be seen that Cultural terms from different languages are translated by using different strategies to be held in Equivalence of meaning and under stable to the reader. Therefore the researcher wanted to know if there any other strategy besides those strategies found when translating the cultural terms from Indonesian into English in *Mirah of Banda Novel*.

In *Mirah of Banda* novel there are many terms or words that are closely related to Indonesia culture especially Maluku as one of a province in Indonesia. In this novel is told about the culture of Maluku and its natural wealth exploited by foreign invaders and the story of the second world war. The information or message contained in this novel is closely related with phrases or cultural terms. Translating a novel is not as easy as translating plain text. In novel translation is closely related to the cultural terms held by other communities. Therefore, the translator must have a good cultural understanding of source language so he or she can diverting the message from source language into the target language in the novel and also finding the closest equivalent word in target language.

Based on preliminary data, less appropriate translation strategies are used in *Mirah of Banda Novel*. The translation strategies of cultural terms are as follows.

SL : *agar para pencuri sepeda motor jera akan perbuatannya, maka SL*
: Sejumlah *kole- kole* lalu lalang di halaman muka (Mirah dari Banda, Indonesian Version, page 32)

TL : *Kole-kole* passed to and fro in the seas beyond the garden (Mirah of Banda, English version, page 16)

From the example in the word *kole-kole* cannot straightly be translated into water taxis or boat. Boat is a small vessel for travelling over water, propelled by oars, sails, or an engine (Oxford Dictionary) The words *kole- kole* conceive illustration to reader about situation.

The word *kole-kole* above is a special kind of transportation used by Maluku society which is contained a culture of Maluku society who live in territorial water. *kole-kole* is a transportation used by Maluku society since their neighborhood is surrounded by water. The Society in Maluku use it for moving around their neighborhood because of all their places surrounded by water. It is different with boat which is used for travelling in the sea or fishing. *Kole-kole* has special meaning related to Maluku's culture because of their territorial. The researcher puts the addition explanation after the word .in order to make the

TL reader can imagine the situation since there is no same vocabulary or terms and culture between source language and target language. Therefore in this study the researcher aimed to analyze some cultural untranslatable words in *Mirah of Banda Novel* and how they translated in order to maintain the message in target language

Different strategies of cultural word is found as follows.

Data 38:

SL: Ya *buah hati* ku. Kita sekarang berada di taman firdaus miniatur ini.(p.29)

TL: Yes, *sweetheart*, we're in paradise.(p.15)

Based on the translation above, the phrase *buah hati* was translated into *sweetheart* in English. The phrase *buah hati* literally define as heart fruit. However, the term *heart fruit* in this case has connotative meaning and not appropriate if it is translated into *heart fruit*. The connotative meaning of *heart fruit* is appropriate with the term *sweetheart*, is one of addressing someone that we love, in this case, the translator translated the phrase which contains an implied comparison. Therefore, the cultural term was translated by using trope change strategy. Trope means a word or expression used in a figurative sense. So, trope change strategy means type of strategy that change a figurative of speech. The purpose of using trope change strategy is to translate culture item type of metaphor.

This fact indicates that there was another strategy used by the translator when translating Indonesian cultural terms into English besides applying Newmark's strategies. That is trope change strategy. In addition, there is another type of cultural words out of Newmark's categorization, that is type of metaphor. Therefore, the researcher aimed to analyze the translation strategies of cultural terms from Indonesian language into English language in *Mirah of Banda Novel*.

1.2 The Problems of Study

Based on the description of the background study above, the problems of the study are formulated as follows.

1. What are the categories of translation of cultural terms in *Mirah of Banda*?
2. How are the cultural terms in *Mirah of Banda* translated into English?
3. Why are the cultural terms in *Mirah of Banda* translated as the way they are?

1.3 The Objectives of the Study

The objectives of this study are to answer the two research questions, as formulated above. To be more specific, the objectives of the study are:

1. to investigate the categories of cultural terms in *Mirah of Banda*.
2. to elaborate how the cultural terms in *Mirah of Banda* translated into English?
3. to explain why are the cultural terms in *Mirah of Banda* translated as the way they are?

1.4 The Scope of the Study

This study is limited to the translation of cultural contextual terms found in the *Mirah* novel from Banda . In this case the object of the research specifically selected is the English version of *Mirah Dari Banda* published in 1983 which is translated by: Toni Pollard. The cultural terms examined in the novel using the Newmark category (1988: 95). The problems studied were limited to the

identification of cultural terms in the novel *Mirah* from Banda and the techniques used to translate the term into English as well as the analysis of the accuracy of the translation in translating cultural terms into the *Mirah* novel from Banda in English.

1.5 The Significance of the Study

The findings of the study are expected to be relevant and significant theoretically and practically.

1. Theoretical Significance

Theoretically, this study can enrich the knowledge about the cultural terms in any literary translation.

2. Practical Significances

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

- 1) By knowing the cultural terms and the methods, it is expected that the translator will find the right in
- 2) This study could be reference for the next researchers in analyzing English translation of literary works especially which is derived from English works.
- 3) This study will be significant for informing the translator from other social fields which have relationship with linguistic about the role of translation in a novel.

- 4) This study can contribute information and insight to applied linguistic practitioners, translator and students of translation courses and any others readers who interested in studying translation especially in cultural terms.