

TRANSLATION PROCEDURES IN TRANSLATING BALINESE CULTURE TERMS INTO ENGLISH

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Abstract

This paper described the equivalent of Balinese culture terms in the translation of Indonesian novel which depicts Balinese life background `SukreniGadis Bali` (Tisna, 1991) into English `The Rape of Sukreni` (Quinn, 1998). Translation was related to the replacement of a representation of a text in one language by a representation of an equivalent text in a second language (Bell, 1991:6). Text in different languages could be equivalent in different degrees (fully or partially), in terms of different level of representation (equivalent in respect of context, semantics, grammar and lexis) and at different ranks (word-for word, phrase-for- phrase, and sentence for sentence).

In translating cultural bounded text, the translator had to concern with the meaning and the reference referred to the source language (SL) terms before rendering them into the target language (TL) in order to retain to the closest equivalent meaning in the TL text. In retaining the meaning of the SL terms in the TL of the translated work of the novel `SukreniGadis Bali` into English, there were several procedures applied: procedures proposed by Vinay and Darbetnet (2000); componential analysis (defining equivalent through semantic components), loss and gain of information (Nida, 1975) and paraphrase by applying Natural Semantic Meta-language (Weirzbicka, 1991). The findings show that the Balinese culture terms were related to: (a) material culture, (b) social culture and (c) organization.

Keywords: translation, culture terms, and equivalent

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I. Introduction

Translation is a change of representation of texts in a language into an equivalence text in another language (Bell, 1991). Some texts in a different language can be equivalent on any levels (whether in a whole or partially), based on the level of representation (equivalence in context, in semantic, and grammar) and at different rank such as: word-to word, phrase to phrase, and sentence to sentence.

In the process of translation, a translator should have balance knowledge and culture of both in source and target languages. In translating a text a translator should have the knowledge of both languages and cultures in order to be able to maintain the equivalence of meaning available from the source language into the target language. There are some points need to be focused by a translator before conducting the process of translation, for example to understand the implicit meaning or message in the texts which can be initiated from the level of word, word arrangement, word order in the sentence. It can be from the smallest unit up to the whole content of the text and to understand some linguistic fields like: morphology, syntax, and semantics.

Semantics has relation to meaning of words, phrases, clauses, paragraphs and even texts based on its syntactic structure. Larson (1977) states there are three kinds of meanings: referential, organizational, and contextual. In the semantic structure there are meaning components like things, event, and attributes/relations. Before doing the process of translation primarily, a translator should find the meaning components of source language text in order to find out the meaning of the message, so that can be equivalently retained when it is translated into the target language.

Based on the explanation above the analysis on semantic features in one language unit is necessary to find the meaning of the SL before transferring it to the TL, primarily in translating literary work which has culturally bounded background. In this paper the emphasis of the discussion is a novel entitled "*SukreniGadis Bali*" (Tisna, 1936), the English title is "The Rape of Sukreni" (Quinn, 1998). This novel consists many cultural terms which are translated from Indonesian into English. The main problems that are addressed in the study: (1) what are the procedures applied by the translator in translating Balinese cultural terms from Indonesian into English and (2) how does semantic components analysis helps the translator in finding the closest equivalent meaning of the SL to TL. From the analysis it is supposed that there is something useful for the study of ethnography in terms of discussing semantic features. It means

that the message in the source language can be equivalently, closely, and naturally maintained when it is translated into the target language.

II. Research Method

This research is a library research in which the data were collected through written documents i.e.: the novel *SukreniGadis Bali* as the Source Language and its Translation *TheRape of Sukreni* as the Target language. The steps in conducting this research are related to the application some concepts which are linked to culture and translation, semantics related semantic components and theory of translation, and research procedure in collecting the data of the study are: (1) defining the Balinese cultural terms in the SL and their translation in the TL, (2) arranged them in parallel corpora to observe the equivalent of the SL cultural terms in the TL. Based on the findings presented in the parallel corpora the terms are compared between the SL and TL semantic components to view the equivalences of the translation in the TL.

2.1 Cultural Terms

Based on the opinion above, cultural terms are terms used by certain cultural community to express concepts in their culture. For example *tungku*, is a term in Indonesian culture or *paon* in Balinese culture. *Tungku* and *paon* are temporary cooking equipments made from level of bricks. Both of these are usually used for cooking in rural area before the villagers are introduced with modern cooking equipments for example stove. In English it may have the equivalent brazier (a cooking tool made from steel, has feet, and usually for cooking with burnt wood). In translating the term *tungku* into English a translator needs to add some information in order to gain the closest equivalence so that its translation will be accepted in the TL (translated *tungku* into clay brazier).

Newmark (1988) divides culture into:

(1) Ecology, which involves flora, fauna, and weather (like wind)

(2) Material Culture (consists of artifact)

- food : sake, *ketupat*, pizza
- clothes : *sarong*
- house and city : *kampong*, village, tower
- transport : rickshaw, *dokar*

(3) Social Culture

Work and leisure: traditional magician, police and reggae, rock

(4) Organization, Tradition (Custom), Activity, Procedure, and Concept

- Politics and administration structure
- Religion: *dharma* (good behavior), *karma* (result of behavior) and *pura* (temple)
- Artistic (something which has relationship with arts)

(5) Gesture and Habit

- Spitting, belching

2.2 Address Terms

Terms of address show the reference of the speaker against the collocutor. The forms of address terms can be used as tools to begin communication, however sometimes some other terms can be also used, for example:

Hey in English

Sag mal in German

Pardon in French

According to Braun (1988), forms of address are as follows:

Forms of address are words and phrases used for addressing the addressee.

They refer to collocutor(s) and they contain strong element of deixis.

Often the designated the collocutor(s) but not necessarily so since their lexical meaning can differ from or even contradict to the addressee's characteristics.

It means that forms of address are words or phrases which can be used to address the collocutor, things that refer to collocutor and things which consist of strong deixis. In many languages the forms of terms of address are focused on three classes of words:

- (1) pronoun – *you* (in English),
- (2) noun (for example in the imperative structure by dropping the pronoun- *komm!*)

In German means 'come here' for the singular second pronoun (*du*), and

- (3) Noun plus words which syntactically bound to them.

Noun which is substantive and adjective to which the collocutor refers to consists of some types:

- (1) Names which belong to nominal repertory from address for all languages. Many types of names (class of names) can be differentiated based on the naming system, and has different function in addressing. To call someone's name (personal name) usually depends on the background of the culture, sometimes it is considered as something taboo if it is used as address. (2) Kinship terms (a term which has relationship to kinship) is a term which has something to do

with family and descendant. (3) Terms of Endearment (terms for expressing appreciation) tend to be determined by function and context compared to formal feature/characteristic or even semantic.

2.3 Procedures of Translation

According to Vinay and Darbelnet in their article entitled: 'A *Methodology of Translation*' in Venutti (2000), a translator should be able to apply some procedures in the process of translation, among others:

- (1) Borrowing, is usually used for translating technical terms or the concept of SL which is not available in the TL example:

Computer (English) → *komputer* (Indonesian)

- (2) Calque, is through borrowing a certain term from other language either lexically or structurally, example

Honeymoon (English) → *bulanmadu* (Indonesian)

Bali Post (English) → *Bali Post* (Indonesian)

- (3) Literal Translation is a direct shift from SL into the accepted TL either grammatically or idiomatically appropriate, example:

Kumpulkebo (Indonesian) → *buffalo cohabitation* (English)

- (4) Transposition, the change of one class of word with the other without changing message example:

Refer to (English) → *mengacukepada* (Indonesian)

Kawindengan (Indonesia) → *marry with* (English)

- (5) Modulation, by taking language variant form through changing in the point of view, example:

He is unmarried' (English) → *'Diamasihbujang*' (Indonesian)

- (6) Equivalence (strategy of equivalency to treat the same situation with two texts which have different structure, example :

Seputih kapas (Indonesian) → *as white as snow* (English)

- (7) Adaptation, the strategy used in translating things which are not available /unknown in the TL. In this kind of situation a translator is trying to find the new equivalence which is supposed to be equivalent, example:

Kelian (Balinese) → *village head* (English)

2.4 Semantic Components in Translation

Larson (1977) states that semantic components are units which have features and relationship that is essentially available in all languages. Meaning components of those units can be classified into things, event, attribute/relation, however not all languages have the same structure or grammatical classes. Some languages have conjunction but other languages do not have; some languages have propositional phrases but other languages do not have, and so does class of word. However, every concept in every language will refer to thing, event, attribute or relation which is described as follows:

Things	: it is realized in the form of noun and pronoun
Events	: it is realized in verbs
Attributes	: it is realized in adjectives and adverbs
Relations	: it is realized in conjunctions, prepositions, particles, and enclitics

III. Analysis

The analysis of the collected data is associated with the division of culture defined by Newmark (1988) and system of Balinese address terms is included in the group of SL and TL. From the collected data of the translated novel 'SukreniGadis Bali' into 'The Rape of Sukreni' the discussion is divided into cultural terms which have relationship to: (1) material culture (food, clothes, and transportations); (2) social culture: vocation and social administration, (3) terms which have relationship to religion and address term.

3.1 Cultural Terms which Have Relationship to Material Culture: Food and Drink, Clothes, Transportation

(3-1) Food and Drink

Source language	Target language
<i>Beberapa botol tuak tiap hari habis di situ</i> (Tisna:10)	In the course of the day always manage to consume several bottles of coconut wine (Quinn:20)
<i>Di sebelah kanan meja itu ada meja kecil dan beberapa botol arak</i> (Tisna :11).	To its right was a smaller table, this one bearing jars of coconut wine and bottles of rice beer (Quinn: 21).

Data analysis:

Semantic components (1)	<i>tuak</i>	coconut wine
alcoholic drink	+	+
low percentage of alcohol	+	+
traditional alcoholic drink	+	-

From the above diagram the equivalent translation of the word *tuak* is *coconut wine*; in the process of translation the translator is trying to find the closest equivalence of the message of low percentage alcohol kinds of drink. When it is analyzed based on the theory proposed by Nida (1975) the traditional information is lost when it is translated into TL. Here the translator applied the procedure of equivalence.

Semantic components (2)	<i>arak</i>	<i>rice beer</i>
alcoholic drink	+	+
low percentage of alcohol	+	+
traditional alcoholic drink	+	-

The term *arak* in the TL is a type of alcoholic drink made in traditional way which contained the percentage of alcohol sometimes up to 35%. This traditional liquor is very common to the villagers. On the other hand, the translation in the TL *beer*, is an alcoholic drink made from malt flavored with hops (Hornby,1882:72). The percentage of alcohol in the beer is approximately 5%. The translation of *arak* (SL) into *rice beer* (TL), the equivalent message only covers the alcoholic drink made of rice. The translator used the procedure of adaptation as the concept of *arak* is not exist in the TL. The translation has gain information (Nida, 1975) of *rice* preceding the word *beer*. But the percentage of the alcohol content does not closely equivalent, a suggested translation of the term *arak* has closer equivalent to *rice whiskey* in the TL (in regards the content of the alcohol).

(3-2) Clothes

The Balinese culture terms related to clothes are presented in the following chart.

Source language	Target language
<i>Ia masih memakai (1) senteng dan (2) bulang, karena baru tiga hari terlepas dari pada melahirkan anak</i> (Tisna:83)	Her baby had been born just three days before, so she was still wearing a waist wrap and breast cloth (Quinn:105)

Data analysis:

In the above data (1) *senteng* the semantic components of the terms can be described as shown on the following diagram

Semantic components	(1) <i>senteng</i>	<i>breast cloth</i>
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things	+	+
to cover the breast	+	+
traditional material	+	-

In the SL *sentengis* a piece of cloth used for covering women breast in the way of Balinese costume. It is translated into *breast cloth* in the TL which means cloth for covering breast. Here the translator uses adaptation procedure to get the closest equivalence by referring to the message appears in the TL.

The semantic components of data (b) *bulang*:

Semantic components	(2) <i>bulang</i>	<i>a waist wrap</i>
things	+	+
to wrap the waist after wearing <i>sarong</i>	+	-
traditional material	+	-

The semantic components shown in the above diagram, the translation of the term *bulang* into *a waist wrap*, the semantic components of a piece of material to wrap the waist after wearing the *sarong* and traditional material, their information are loss in the TL. The translator applied the procedure of adaptation, the translator tries to find new equivalent of the terms in the TL which is supposed to be equivalent.

(3-3) Transportation

Source language	Target language
<i>Belahan itupun diangkat dengan bakul ke tempat mengumpulkan yang telah dikupas dan dibelah, di pinggir jalan supaya mudah dinaikkan ke cikor</i> (Tisna:23)	The husked and half nuts were then placed in the baskets and then carried to the road side for loading on to the <i>carts</i> (Quinn:33)

Data analysis:

Semantic components	<i>cikor</i>	cart
Things/transportation	+	+
Number of wheels (2)	+	+
Driven by	+/-	+
Deliver good	+	-

From the above diagram the term in TL has gained of information; *cikor* in SL is sometimes pulled by horse or a person. *Cart* in TL is a transportation which has two wheels used to deliver goods and is pulled by a horse. The translator applied the equivalence translation procedure (with

similar semantic features). The translator focuses more on the functional equivalent of the SL term in the TL.

(3-4) Terms which Have Relationship with Social Culture

From the collected data, it is found terms which have relationship with farmers' work at the coconut plantation and social organization. And the terms were commonly used in the village in Bali.

Source language	Target language
(1) <i>Tukang panjat kelapa</i> adalah yang selalu datang makan ke kedai kecil. Banyaknya mereka itu dua puluh lima orang (Tisna :10)	For the twenty or so <i>coconut pickers</i> , the food stall seemed to be there for their use only (Quinn:19)
(2) Wah tidak mudah jadi <i>klian</i> gaji tak dapat, tetapi pekerjaan banyak dan sehingga ia tak sempat ke sawah lagi (Tisna:12)	I tell you being <i>village head</i> is not eas. All this work he has to do and he doesn't get paid anything for it. He hardy has time to look after his own rice fields. (Quin:22)

Data analysis:

(1) Semantic components	<i>tukang panjat kelapa</i>	coconut pickers
work is done by human being	+	+
to pick	+	+
the way to pick is by climbing the tree	+	-

In the SL the coconut climber (*tukangpanjatkelapa*) means the work of a farmer in the village to pick coconuts in the coconut plantation in Bali. The way to pick coconuts is to climb the tree and when he is close to the fruit then he picks the fruit and let it fall to the ground. The translation of SL term *tukangpanjatkelapa* is translated into coconut pickers. In the TL culture, there is no such vocation done like that in picking fruit from a tree. The translator finds the equivalence through the application of message on the activity to pick and the way how to pick it is not explicitly translated in the terms of target language. There is some information lost in the way of picking. The translator applied the procedure of equivalence.

(2) Semantic components	<i>Klian</i>	village head
thing/ person	+	+
organized village organization	+	+/-
has relation to Balinese Hindu society	+	-

Klian is the head of the neighbourhood who organises all matters relate to the neighbourhood such as : social gathering, customs and also organizing the temples ceremonies of the temples that are worshipped by the members of Hindu society in Bali. The translation of the term *klian* into *village head* only covers the semantic components of head of a group of people, it has lost the component of vilage oraganisation in regards to Hindu society in Bali. The translator renders it to *village head* in order to be as close as to the equivalent meaning in the TL. The procedure of adaptation.

Terms which Have Relationship with Religion and Tradition

(3-5) Terms which Have Relation with Rituals of Religion

Source language	Target language
(1) 'Tidak, Tuan Charterjee,' jawab anak muda,' demikian pula orang boleh minta toya-tirta kepada kedua Pendeta itu apalagi melakukan upacara membakar mayat (Tisna:73)	'That's right, MrCharterjee, it is not and people here go to both orders of priest Sivaite and Buddhist, for holy water , specially for use in cremation ceremony (Quinn:83)
(2) Demikianjugapedanda-pedandaitumemakaimantera-mantera yang samasepertisaptaganggadansebagainya(Tisna:73)	Priest of both order even use the same mantras , the saptagangga for example and many(Quinn:83)

Data analysis:

1. In data (1) the term *toya-tirta* is translated into *holy water*, the translator applied adaptation procedure of translation that *toya-tirta* is *holy water*. In the SL holy water means water which has been given mantras by the priest. In the TL there is no such concept and that is why in the translator translated it into holy water in order to obtain the closest equivalence.
2. In data (2) the words *mantera-mantera* is translated into *mantras* which means the translator applied calque procedure of translation (borrowed the term from the SL).The translator just borrows the terms from the SL.

(3-6) Terms which have relationship with terms of address

Source language	Target language
(1) "Silakan, ratu masuk ke kedai. Hambamengikut(Tisna:27)	"Please do me the honor, Sir and step inside I will follow (Quinn:37)
(2) "Benar, dari itu maka hamba dating kemari minta pertolongan, "jawab Pan Luh atau I Nyoman Raka (Tisna:45)	"I NyomanRaka or Pan Luh as he was called-replied to Ida Gde" I understand. That's the same reason I came to see you (Quinn:54)

Data analysis:

- (1) The word honorific in the Balinese community is generally used by those people who belong to the lower caste to address people who belong to the higher caste. In the translation above *ratu* is translated into *Sir* (second person honorific/polite distant). That makes honorific can be maintained in the TL and the TL has different system of address term.
- (2) The term of naming *Pan Luh* is given to I NyomanRaka. It is because he has a daughter as the first child in his family (in the system of naming for the married people are in relation with their children's name which is familiar in several places in Bali specially address for the male *Sudra* caste). *Pan Luh*, on the above translation the translator borrowed (calque) the term of *Pan Luh* into the TL.

IV. Conclusion

- (1) In translating culture terms, the translator applied some procedures of translation among others: calque, adaptation, and equivalence.
- (2) The transfer of meaning which are related to culture is necessary to apply semantic component analysis to find out the closest equivalent meaning in the TL. Gain and loss of information cannot be avoided if the translator faces with terms or concepts of the SL which are different from the TL.

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