

Foreignization and Domestication in Lolita Novel



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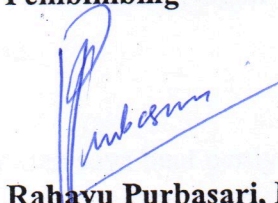
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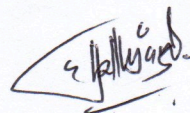
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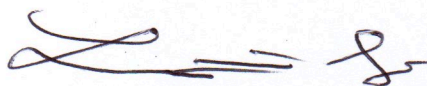
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ABSTRAK

Aprilian Maria. 2017. Foreignization dan Domestikasi di dalam novel Lolita. Skripsi : Jakarta, Program Studi Bahasa Inggris. Fakultas Bahasa dan Seni, Universitas Negeri Jakarta.

Penelitian ini berfokus pada kata dan frasa dari bahasa Inggris ke bahasa Indonesia di novel Lolita yang berorientasi pada foreignization dan domestikasi. Hal ini bertujuan untuk menyelidiki apakah jenis frasa dan kata yang berorientasi pada domestikasi dan foreignization di dalam penerjemahan novel Lolita berkaitan dengan kata budaya sesuai dengan teori Newmark. Data yang diambil dari novel Lolita dalam bahasa Inggris digunakan sebagai sumber bahasa sedangkan novel berbahasa Indonesia digunakan sebagai target bahasa. Data analisis yang digunakan adalah metode kualitatif dan deskriptif. Penulis menggunakan teori penerjemahan dari Venuti dan Newmark untuk menganalisis tipe kata budaya yang ditemukan di dalam novel Lolita. Hasil penemuan dari penelitian ini adalah terdapat 300 kata budaya di dalam penerjemahan yang menggunakan strategi domestikasi dan foreignization yang termasuk 161 dari 300 kata yang diterjemahkan menggunakan strategi foreignization dan 139 dari 300 kata dengan strategi domestikasi. Strategi yang paling banyak digunakan adalah foreignization. Ini sangatlah penting bahwa ini tidak berarti penerjemah sengaja membuatnya. Hal ini bisa disebabkan oleh kekuatan dari budaya sumber bahasa.

Keywords: penerjemahan, foreignization, domestikasi, kata budaya.

ABSTRACT

Aprilian, Maria.2017. *Foreignization and Domestication in Lolita Novel*. English Literature Study Programme, Faculty o Languages and Arts, State University of Jakarta.

This study is aimed to investigate what kinds of cultural words and or phrases based on Newmark which oriented to domestication and foreignization in the translation novel entitled *Lolita*. The data were taken from novel *Lolita* as the source language, as well as its Indonesian version as the target language. The data was analyzed by applying the qualitative descriptive method while foreignizaion and domestication by Venuti is used to analyse the types of cultural words found in *Lolita* novel. The result shows that there are 300 cultural words in *Lolita* translated by foreignization and domestication consisting of 161 of 300 words translated by foreignization strategy and 139 of 300 words by domestication. The highest strategies used in *Lolita* novel is foreignization. This shows that culture of the SL in *Lolita* introduces new or unknown concept in TL. Besides, the globalization seems to influence the readers in accepting more international terms.

Keywords: translation, foreignization, domestication, cultural words.

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Praise and gratitude to God Almighty for His mercy and grace that are given to me to complete my study entitled IDENTITY CONSTRUCTION OF MAIN FEMALE CHARACTER IN ALICE WALKER'S THE COLOR PURPLE. The completion of this study could not have been possible without the participation and assistance of so many people whose name may not all be mentioned. Their contributions are sincerely appreciated and gratefully acknowledged. However, I would like to express my deep appreciation and indebtedness to the following people:

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Lastly, this study is far from being perfect, though I hope it can be comprehensible to those interested in similar topics. To have constructive thoughts and suggestions also critics are very welcome to make the better study.

Jakarta, 10 Februari 2017

Debora Mustamu

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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Translation has been defined differently by different expert. Translation is the process of changing a source language (SL) into target language (TL) with the surface meaning and the structures of the SL will be more less comparable. These definitions imply that translation has two languages : the source language to the target language (Basnett,2005). In other words, it is defined as a process of analyzing, discovering, transferring and re-expressing the meaning of the source language into the target language. Thus, in translation, the meaning must be transferred and held constantly.

Nowdays,in a world characterized by a global communication, where each country has its own language communicate, translation takes a central part of communication by exchanging information between languages.

According to Venuti, the process of translation is not only transferring the meaning of one language into another language. The role of translator takes more than only translating, but also to make the text readable to the audience or reader. So that the translator need some method or procedure in translating some texts.

A single literary work can be translated differently by different translators. Few adopt the strategy of retaining information from the source text and involve expressly breaking the conventions of the target language to preserve its meaning

while others try to make the text closely conform to the culture of the language being translated to, which may involve the loss of information from the source text.

In the field of translation, there has long been a point at issue about the proper translation strategies chosen. The two major ones are foreignization and domestication, which have been the crux of contention since their emergence in translation studies (Hu, Cui'e 2000). Of course there are other terms that have been used instead of these, for example 'acculturation' instead of domestication (Basnett, 2005).

The concept of foreignization and domestication were first discussed by Schleiermacher in early 19th century when he argued that there were only two possible moves: he moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him" (Venuti,2004).

Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance. They are termed by American translation theorist L. Venuti (Schaffner,1995). According to Venuti, the former refers to "an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home,' while the latter is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. Domestication designates of the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which deliberately breaks target conventions by

retaining something of the foreignness of the original (Shuttleworth&Cowie, 1997).

Hatim (1997) concluded that a literary text must be translated 'faithfully' because the purpose of such translation is to provide an approach for the target-culture recipients to a foreign author and his work, his intentions and style.

Faull's (2004) view, that foreignness and translation are two sides of the same coin, is very interesting. The history of translation is also the history of the foreign [...] from Cicero to Diderot translation was seen as the way to enrich one's own language and culture with little or no regard for fidelity to the original. Faull draws no barriers between foreignization and translation, and many translation scholars agree with him. In principle, one of the major advantages of foreignization is that it offers the target readership a chance to enjoy a different cultural atmosphere: the translated text should be the site where a different culture emerges, where the reader gets a glimpse of a cultural other (Venuti, 1995:306). This is genuinely true, because people's knowledge consists of foreign and domestic information; moreover, the definition of an educated person has a correlation with the quantity of knowledge that he/she possesses. Such knowledge is usually gained either by travelling abroad and accessing other cultures or by studying these cultures at home. Thus, translators are vehicles that, due to their bilingual or multilingual tongue, can provide readers with glimpses of other cultures. Davies (2003, p.68) states that. The translator is often portrayed as a

mediator whose task is to make the cultural manifestations accessible to the reader of the translation. On the other hand, foreignization facilitates the process of borrowing among languages and builds new vocabulary and terms within the target language.

Adopting foreignization in translated texts helps to achieve diversity in discourse where languages vary in their discourse and methods. (Venuti ,1998) sheds light on that particular point and emphasizes the role of translation in cultivating varied and heterogeneous discourse. Adopting foreignization also aids the translator to faithfully convey the message of the original writer. Vermeer (1996:37) points out that a literary text must be translated ‘faithfully’, because the purpose of such translation is to provide an approach for target- culture recipients to a foreign author and his work, his intentions and style. Vermeer, in this aspect, differentiates between “literary translation” and “documentary translation” and affirms that “a literary text is a text of a special type and that no one is allowed to tamper with it”; therefore, the act of foreignization, which demands the retention of many foreign norms, words, labels and unfamiliar expressions to the target readership, harmonizes with transparency, faithfulness. In the case of translating the data here, the retention of “foreignness” serves the ultimate goal of transferring a replica of English American life to the Indonesian readers. Despite the aforementioned advantages of foreignization, skeptics stand firmly against the pumping of foreign cultural references into target languages; moreover, according

to Yang (2010:77), they claim that, due to foreignization, “alien cultural images and linguistic features may cause information overload to the reader.” On the contrary, advocates of domestication argue that domesticating foreign literature preserves the source language’s norms and keeps them intact from any alien interference or exotic additions. Domestication grants the translator more freedom to manipulate the source text he/she works on by adding, deleting and substituting source items with convenient alternatives according to his/her judgement. Advocates of domestication also claim that foreignization does not absorb readers from all levels, as foreign knowledge that appeals to the elite and educated strata might not appeal to “grassroots”, as “domesticating translation is easier for the readers to understand and accept” (Yang, 2010:79). Such strata demand easy and familiar literature and do not want to struggle due to reading foreignized translations, which would detract from their appreciation of the translated work. This claim contradicts Venuti’s enthusiastic view of foreignization: “Foreignizing translation can appeal to diverse cultural constituencies, monolingual as well as educated” (Venuti, 1995:318). Domestication also keeps languages safe from the risk of imposing strange conventions and norms. “To attempt to impose the value system of the source language culture on to the target language culture is dangerous ground” (Bassnet, 2002:30). However, such domestication will be at the expense of the reader’s knowledge expansion and the opportunity to provide insights into the source culture; moreover, it will deprive them from enjoying the full cultural and stylistic message of the author.

However, the debate on whether using domestication or foreignization has attracted the attention of translation theorists for a long time, and the debate is still heated at the present. In the matter of avoiding cultural problem, some translators prefer domestication which is Anglo-American tradition. On the other hand, Venuti in his book *The Translator's Invisibility* (1995), recommends applying foreignization as one of the solutions for cultural clashes in translation.

Hence, the researcher picks this topic up to present in-depth examinations of the controversial issue. The researcher selects *Lolita* as the data sources being analysed in terms of Indonesian cultural words expressions. *Lolita* was written by Russian American novelist Vladimir Nabokov. The novel was originally written in English and first published in Paris in 1955 by Olypia Press. *Lolita* included on Time magazine's list of the 100 best English language novels published from 1923 to 2005.

1.2 Research Question

From the background above, the questions of this study are :

1. What kinds of cultural words and or phrases in the translation of novel which oriented to domestication?
2. What kinds of cultural words and or phrases in the translation of novel which oriented to foreignization?

1.3 Purpose of the Study

This study aims to investigate the cultural words and or phrases which oriented to domestication and foreignization in the translation novel entitled *Lolita* in terms of cultural word by Newmark.

1.4 Scope of the Study

The study focuses on the cultural words and or phrases in the Lolita novel which oriented to foreignization and domestication.

1.5 Significance of the Study

The research provides information about foreignized and domesticated translation techniques especially in the literary works. Besides, the research enriches the theoretical of the translation techniques which represent foreignization and domestication, the research becomes beneficial for the readers especially for the beginner translator to provide and improve their understanding about foreignized and domesticated translation techniques to handle same problem that exists. The research can encourage other researchers to conduct the similar study. Moreover, it can be used as a reference for other researchers who have the same interest in the same field.

1.6 Previous Study

There is an earlier research used as a reference in doing this research. It was done by Indah Krisnadewi Bumi in 2011. The title of her research is *Tehnik Penerjemahan Istilah-istilah Kebudayaan dalam Novel Ronggeng Dukuh Paruk dan Terjemahannya dalam The Dancer*. She focuses on discussing only the cultural terms related to Ronggeng in Java, analyzing the strategies used in translating them and their frame semantics. In her research, there are 27 data that are being analyzed. The most used

technique is established equivalent technique 33%. She finds that the target-language techniques are dominant over the source-language techniques by 77,7%. Through the research , she finds some factors that determine the translation method applied by the translator in translating cultural terms related to Ronggeng in Java. Those are the cultural factors, linguistic, and translator references. In conclusion she states that the translator of Ronggeng Dukuh Paruk is able to communicate the cultural terms related to Ronggeng in Java western readers.

Both studies take cultural term as the main topic and analysis the frame semantic analysis of the translation. The difference can be seen in the focus of both studies, the previous study focuses on analyzing the translation strategies of the translation of ronggeng term while this research focuses on revealing the ideology of the translation.

The second relevant study is a form a journal by Zere- Bestash and Firoozkoohi entitled A Diachronic Study of Domestication and Foreignization Strategies of Culture- Spesific Items: in English-Persian Translation of Six of Hamingway's Work. The question of the study is what has been the most frequently-used translation strategy dealing with culture specific items in the process of translating Hamingway's works. The finding is that domestication surpasses foreignization both in number of the procedurs and the number of application.

CHAPTER II

LITERATURE REVIEW

2.1 Translation

Generally, translation is a process of transferring meaning, ideas, or messages of a text from one language to other language. There are some important points which follow this process to the accuracy, clarity and naturalness of the meaning, ideas, or messages of the translation. These consideration are explained in some definition of translation stated by some experts.

Every expert as their own perspective in defining translation. Hatim and Munday (2004,p.6) defined translation as process of transferring a written text from source language (SL) to target language (TL). In this definition they do not explicitly express that the object being transferred is meaning or message. They emphasize that translation is a process.

In other way, Newmark (1981:7) stated that “Translation is a craft consisting in the attempt to replace a written message and/ or statement in one language by the same message and / or statement in another language”. It can be seen that Newmark stresses on the same message or meaning that have transferred from one language into another.

In order to achieve the meaning, a translation should be formed by equivalent. Many experts tend to emphasize the significance of equivalent, which is stressed in the following definitions. Like Cafford (1965 :20) said “Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. This statement is in line with Metham and Hudson (1972 :713) who stated that translation is the replacement of a text in one language by a replacement of an equivalent text in a second language. In addition, Nida and Taber (1969:1) also said “ Translation consists of responding in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.”

From the definition above, it is clear that in translation, the meaning or the message in the original text should be maintained. The integrity of the text, the author’s style and intent of the text must remain visible. Furthermore, the translator should pay attention to equivalent in order to achieve the original meaning source language text.

2.2 Types of Translation

According to Jakobson (Bassnett, 2002: 23), there are three types of translation

‘on account of his semiotic approach to language’ (Haque, 2012: 108). They are Intralingual translation, Intersemiotic translation and the last is Interlingual translation. The first one, Intralingual translation or ‘rewording (an interpretation of

verbal signs by means of other signs in the same language)' deals with making things clear of something by rephrasing a text or expression in the same language. The second one is Intersemiotic translation or '*transmutation* (an interpretation of verbal signs by means of signs of nonverbal sign systems)'. It involves transferring the essence of the original (such as a written text) to a different medium as the vessel, such as music, painting or film. The last one is the Interlingual translation or '*translation proper* (an interpretation of verbal signs by means of some other language).' In other words it is a translation from one language to another. It is regarded by Munday (2001:2) as the traditional one which is the 'focus of translation'. In a different approach, Catford (Heidary, 2009) states three types of translation which he describes as 'very broad types' First is 'The extent of translation (full translation vs partial translation). The second is 'The grammatical rank at which the translation equivalence is established (rank bound translation vs. Unbounded translation).' The third is 'The levels of language involved in translation (total translation vs. restricted translation).' House (Manfredi, 2008: 84) classifies two types of translation: Overt translation and covert translation. In overt translation, she claims that it does not have to try to be the 'second original' because an overt translation favors to keep the source text's cultural value into the target text. She also reckons that the source text worth to be refer as an overt translation is the one which "both culturebond and potentially of general human interest, so 'timeless'...and offering a message that can be seen as a generalization on some aspect of human existence." (Manfredi, 2008: 85). He says a literary text is one of the examples that

fall into these criteria because it may transfer ‘any specific historical meaning, or aesthetic creation which distinct historical meanings’ (Manfredi, 2008: 85). While overt translation favors the source text, the covert translation on the other hand, is ‘a translation which present itself and function as a second original and ...may conceivably have been written in its own right’ (Manfredi, 2008: 85).

This type of translation attempts to reproduce the functions from the source text into the target context as close as possible.

2.3 Process of Translation

The term translation itself represents some different meanings. Munday (2001: 4), states that translation can refer to the general subject field, the product which is the text that has been translated, or the process which is the act of producing the translation. More discussion of translation as a process is presented below.

According to Levy in Venuti (2000: 148), translation is a process of communication: the objective of translating is to impart the knowledge of the original to the foreign reader. Moreover, Bell (1991: 1) states translation could refer to the process to translate or the activity rather than the tangible object, otherwise known as translating. Translation is not only about changing a SL to TL. A translator should know what translation is and what should be produced in translation. There are processes which contain several activities. Nida and Taber in Munday (2001: 40), state that there are three stages in translation process.

- 1) Analysis, in which the surface structure (i.e. the meaning as given in source language) is analyzed the grammatical relationship and the meaning of the word and combinations of the words.
- 2) Transfer, in which the analyzed material is transferred in the mind of translator from source language to receptor one.
- 3) Restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

2.4 Translation Strategy

In translation studies, the term translation, method, procedure, and strategy are widely used. Many theorists use the terms with some considerable differences in the meaning and the perspective from which they look at it. Therefore, there are various definition of translation technique, method, procedure, and strategy since the definition offered by each author or theorist represents his/her own point of view and their views differ from each other. However, most theorists agree that technique, method, procedure, and strategy are used by translators when they encounter problems found in doing the translation.

Krings (1986, p.18), as cited in Ordudari (2007), refers translation strategy to translator's potentially conscious plan for solving concrete translation problems in the framework of a concrete translation task. In this regard, still written in Ordudari (2007) Loescher (1991, p.76) defines translation strategy as a potentially conscious

procedure for solving a problem faced in translating a text, or any segment of it. As it is stated in this definition, the notion of consciousness is significant used by the learner in distinguishing strategies which are used by the learners or translators. In short. In short, both Krings and Loeschner agree that translation strategy is the conscious plan a translator takes in solving any problem faced when translating a text.

2.5 Domestication

The concept of foreignization and domestication were first discussed by Schleiermacher in early 19th century when he argued that there were only two possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him” (Venuti,2004).

Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance. They are termed by American translation theorist L. Venuti (Schaffner,1995). According to Venuti, the former refers to “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home,’ while the latter is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.”

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source text he/she works on by adding, deleting and substituting source items with convenient alternatives according to his/her judgement. Advocates of domestication also claim that foreignization does not absorb readers from all levels, as foreign knowledge that appeals to the elite and educated strata might not appeal to “grassroots”, as “domesticating translation is easier for the readers to understand and accept” (Yang, 2010:79).

2.6 Foreignization

To move the readers toward the author is considered as the rough concept of foreignization. It means the target readers are being forced to leave their comfort zone and venture to the foreign or alien cultures. This method is intended to evoke the sense of the SL’s foreignness and making the readers aware that they are reading a translation. Venuti (Katan, 1999: 156), regards foreignization as a mean to take “the reader over to the foreign culture, making him or her see the (culture and linguistic) differences ... A foreignizing strategy seeks to evoke a sense of the foreign”. Foreignization can be done by retaining or importing some essential characteristics/elements/concepts of source culture in the TL. Hopefully, through such a method, the TL can evoke not only the spirit of the ST but also can enrich the reader’s knowledge about various cultures around the world. In his words, Venuti states that foreignization “has meant a close adherence to the foreign text, a literalism

that resulted in the importation of foreign cultural form and the development of heterogeneous dialects and discourses (Baker, 2001: 242).”

2.7 Culture

Since translation can be said as the meaning maintenance process, meaning is the core of translation process. Katan (1999: 86) states that meaning depends on its given culture. “How language convey meaning is relate to the culture. Though languages can convey concepts from other cultures, people (translator) tend not to realize that their perception is bound by their own culture.”

To understand the cultures of both the source text and the target text is essential for any translator. It is because in translating or translation process, a translator not only deals with different languages but also different cultures. Troike and Sapin (Katan,s 1999: 16, 39) sees culture as a complex set of shared rules in a community and as the consequence of becoming its members, each individual is expected to learn and follow the rules. These shared rules cover many aspects of human’s life, including “values and beliefs that underlie overt behaviours” (Katan 1999: 39), “knowledge ... art, morals, law, customs and any other capabilities (Katan 1999:16).”

Newmark(1988: 94) defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. Language being one of the products or rules of a culture is as a result of the needs of individual’s urge to communicate and share feelings or things to other

individuals. These rules are indeed different in every culture or country or community. Larson (1998: 60) says that “[r]eality is conceptualized differently in different communities.

As a result of differences in each community member’s perspective, each culture is usually different from each others. Thus, cultural differences undoubtedly make the translation process harder. In regard to this modern era, Welsch (1999:200) states that “[c]ultures today are extremely interconnected and entangled with each other” and nothing is absolute foreign or exclusively own by specific cultures anymore. This is because “the global networking of communication technology [internet] makes all kinds of information identically available from every point in space” (Welsch, 1999:200).

2.8 Culture-Specific Items

Cultural differences are known to give a translator hard time. The core of the problems lies in the differences of products/rules/components that create a culture. Sometimes, several cultures share similar concept of something. This similarity may exist because either the cultures share the same root and geographical area or simply because there are “universal” things that mostly refer to the same concepts in every culture, such as the word “live”, “die”, “mirror” and “table”(Newmark 1988: 94). Unlike the universal things, there are things or concepts known only in a certain culture that “seem alien to people from other cultural backgrounds” (Pavlovic and Poslek 1999: 158).

2.9 Classification of Culture-Specific Items

To establish a complete classification of culture-specific items is not an easy task because such an exhaustive classification is supposed to cover every little detail aspects of human's life. Despite all of the difficulties in compromising all the aspects into a single classification, several options of classification have been already proposed by scholars to give a better view of what are the things that featured on culture-specific items. Thus, this following classification is one of the possible classifications of culture-specific items that can be found in a culture. One of the most favourite classification of culture-specific items is coming from Newmark. Newmark (1988: 95) classifies culture-specific items or what he refers as cultural words into five categories as follows:

Table 1. **Newmark's Culture Classification**

No.	Classification
1.	Ecology
2.	Material Culture
3.	Social Culture – work and leissure
4.	Organization, Customs, Activities, Procedures, Concepts
5.	Gestures and Habits

Newmark (1988: 96-7) describes ecology as cultural terms that are usually free from political and commercial interest. He argues that in every country, these cultural terms possess “strong element of local color” that differentiate them from other countries’. He gives example of the word ‘plains’, this word are called by different names in different countries, such as ‘prairies’, ‘steppess’, ‘tundras’, ‘pampas’, ‘savannahs’, ‘llanos’. Those different terms depend on each country’s “function of the importance and geographical or political proximity” Flora, Fauna, Winds, Hills). Features that belong in ecology’s classification are basically terms or concepts that are closely related to nature such as winds, flora, fauna, hills, seasons and etc. In other words, they are the products of nature or things that are naturally exist in this world without human’s intervention. Another example of ecology’s fauna classification is *burung walor*. *Burung walor* or “Pied Imperial Pigeon prefers coastal habitats found in New Guinea, Thailand and other small coastal island forests, mangroves, and coconut plantations of Southeast Asia” (rosamondgiffordzoo.org). This bird is exclusively found in Southeast Asia and most likely is unfamiliar to the Western therefore it classified as ecology’s classification in terms of fauna.

Material culture’s classification proposed by Newmark (1988: 97-8) basically covers the things that are men made and usually can be used in our everyday life or things or items that made our life easier, including, food, clothes, house, towns,

transport and etc. In every country, one usually stumbles upon things or items that are specific to its culture or can only be found in that particular culture and thus people originated from different cultures might find it alien. Not to mention the different value attached to those items set by each culture's standard. Similar to the concept of "local colour" introduced in previous class. In examples, there are concepts that may be found awkward if they were applied in other cultures, such as American who refers their cars as a female pet and keeps the French food's name attach simply because it sounds prestige and classy.

Newmark's social culture focuses on only two specific things; work and leisure activities. He then added that "in considering social culture one has to distinguish between denotative and connotative problems of translation." In cases like the term "the working class" Newmark points out that the term "working class" in Western Europe still has some political resonance amongst the left, and even more so in Eastern Europe. To put it into a sentence, the terms working class could indicate its denotative meaning as "the social group consisting of people who are employed for wages, especially in manual or industrial work" (www.oxforddictionaries.com) or its connotative meaning that still refer to the lowest group of workers and still denotes a negative sense. National games of sports including both team and non-team games such as "cricket" and "hockey" belong to the classification of leisure activities (Newmark 1988: 98-9). Social organization in Newmark's classification (1988: 99-100) includes various formal standards that indicate certain hierarchy applied in cultures such as terms or references that refer to customs/activities/organization

related to political, administrative, religious, and etc. He also points out Historical terms, International terms, Religious terms and Artistic terms as parts of social culture classification. He then added that not only cultural and institutional terms, but also

titles, addresses and words that need to be treated with more attention. Newmark points out that the institutional terms reflect the political and social life of a country. He gives examples of the specific parliament names in particular countries such as *Sejm* (Poland), *Riksdag* (Sweden) and *Eduskunta* (Finland). Newmark argues that those terms are not “readily translatable” because they are not “transparent” and “international” and their function depends on each country’s setting (1988: 99-100).

In gesture and habit, the translator needs to pay attention more to its description and function. Gestures such as “do a slow hand-clap to express warm appreciation”, “spit as a blessing”, “nod to dissent or shake their head to assent”, “kiss their finger tips to greet or to praise” may be perceived differently if they were translated literally in the TL; the intended meaning may be distorted. These gestures and habits can be seen as symbolic actions of a culture or country which occur in some cultures or countries and not in others. It is important for the translator to translate them properly because gesture and habits in one culture or country may refer to something entirely different in other cultures or countries.

2.10 Lolita Novel

Lolita was written by Vladimir Nabokov in 1955. Vladimir is a Russian American Novelist. The Novel is notable for its controversial subject; protagonist and unreliable narrator, a middle aged literature profesor called Humbert who is obsessed with the 12 years old girl named Dolores Haze, with whom he becomes her stepfather. “Lolita” is his private nickname for Dolores. The novel was originally written in English and first published in Paris in 1955 by Olympia Press. Later it wass translated into Russian by Nabokov himself and published in Newyork in 1967.

The researcher choose Lolita because Lolita regard as one of the prime achievements in 20th century literature, though also among the most controversial. The novel was adapted into a film by Stanley Kubrick in 1962, and again in 1977 by Adrian Lyne. It has aldo been adapted several times for the stage and has been subject of two operas, two ballets. Lolita is included on TIME magazine’s list of the 100 best English language novels published from 1923 to 2005. It is also fourth on the Modern Library’s 1998 list of the 100 best novels of the 20th century, and holds a place in the Bokklubben World Library, a 2002 collection of the most celebrated books in history.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Method

A descriptive-qualitative approach was employed in this study in describing the data. This study was about identification of cultural words and or phrases related to the use foreignizing and domesticating translation techniques and identification the meaning equivalence in bilingual translation between English original novel and Indonesian version novel. In other words, this study was accomplished by observing and comparing the product of the two novels. The method analyzed deeper into the data and combines them to the theory to get the best research result. However, in the acquisition of qualitative research, quantitative data might present. It was because this study also employed a little bit number (quantitative analysis) to support the analysis of the data.

3.2 Data and Data Source

In this study, the researcher collected data in the written texts form from the *Lolita* novel. The unit of data analysis are the cultural words and or phrases. The meaning equivalence was also measured in these units of data analysis. Moreover, the cultural words and or phrases which are repeatedly mentioned with same expression

in the TL were only taken at one time. The sources of the data is Lolita novel by Vladimir Nabocov and Indonesia translation which translated by Anton Kurnia.

3.3 Data collection procedure

For this research, the data were collected by using a table. Only the data that supports the research formulation were taken to be analyzed. Every culturally-bound expression in both English and Indonesian version was classified in the table of analysis. The steps that were taken by the researcher can be generalized as follows.

1. Reading Lolita Novel English and Indonesian version.
2. Identify the cultural words and or phrases oriented to domestication and foreignization.
3. Sorting the data into cultural words and or phrases by Newmark.

3.4 Data Analysis Procedure

After the data are collected, the data are analyzed throughout some steps :

1. Analyzing the identified cultural words and or phrases in Lolita Novel that oriented to foreignization and domestication.
2. Interpreting the result
3. Drawing conclusion

CHAPTER IV

FINDINGS AND DISCUSSION

4.1 Data Description

The data of the study is the translation of Lolita Novel by Vladimir Nabokov focusing on words, phrases and clauses that oriented to foreignization and domestication in Lolita novel. Before analyzing the words, phrases and clauses in Lolita novel, this study identify the words, phrases and clauses that oriented to foreignization and domestication. After identifying, the data was organized and prepared for the analysis. Afterward the the data was analyzed by using Newmark theory.

4.2 Findings

This study analyzes the types of cultural words that finding in Lolita novel. This study found that there are 300 cultural words in Lolita translated by foreignization and domestication consisting of 161 of 300 words translated by foreignization strategy and 139 of 300 words by domestication. As mention previously the cultural words are divided into five categories which are proposed by Newmark (1988). The table 4.1 belows show further explanation of the findings of the categories of cultural words existing in Lolita novel.

Table 4.1 : **Frequency of Foreignization and Domestication of Cultural Words in Lolita Novel**

No	Cultural	Foreignization	Domestication
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	Words				
		Frequency	Percentage	Frequency	Percentage
1.	Ecology	4	2,5%	34	24,5%
2.	Material Culture	54	33,5%	52	37,4%
3.	Social Culture	23	14,4%	18	13%
4.	Organization Customs	31	19,3%	17	12,2%
5.	Gestures and Habits	49	30,4%	18	13%
	Total	161	100%	139	100%

Meanwhile, the analysis of domestication in Lolita novel shows that the category of social culture has the highest frequency with 52 words, followed by ecology with 34 words, material culture with 18 words, gestures and habits with 18 words, and concept with 17 words.

4.3. Discussion

This sub-chapter presents a deep and clear discussion of the findings on the research which divided this into two parts. The first part is foreignization that found in Lolita Noel, and the second part is domestication. Each part presents the discussion of five categories.

4.3.1. Foreignization

4.3.1.1. Ecology

Ecology is the relationship between the air, land, water, animals, plants, etc. Ecology is usually of a particular area or the scientific study of this (*Cambridge Advanced Learner's Dictionary third Edition*). Meanwhile, Newmark (1988: 95&103) mentions ecology refers to flora, fauna, local winds, mountains, plants, ice, the study found 4 ecological words (2,5%). The examples taken is described below:

SL : One **tropical** Tuesday morning.

TL : *Pada suatu Selasa pagi yang bernuansa tropis*

'Tropical' is sometimes used in a general sense for a tropical climate to mean warm to hot and moist year round, often with the sense of lush vegetation. Many tropical areas have a dry and wet season. Regions within the tropics may well not have a tropical climate. The translation of 'tropical' into 'tropis' in Bahasa Indonesia shows that Bahasa Indonesia has no concept about this kind of climate.

4.3.1.2 Material Culture

Newmark (1988:97-98), writes that there are some examples of material culture such as food, clothes, houses, towns, and transport. It can be said that material culture is a product produced by the society members to complete their need. In this study there are 54 words (33,5%) as the data. The example taken from the data is described below :

SL : She said she would meet me at the corner **café** at
nine

TL : *Dia berkata, dia akan menemuiku di sudut sebuah
kafe pukul sembilan*

In this chapter a little girl would like to meet Humbert at the corner of the cafe. Cafe is a type of restaurant which usually serves coffee and snacks. A cafe is sometimes called a coffeehouse or a coffee shop in English. 'cafe' is included a new concept in Indonesia since this word is just popular in 1980s. Nowadays in Indonesia people usually meet their friend or colleague in the cafe. The word of Cafe in SL is translated into kafe in TL. The term of cafe is related to buildings and places, which is definitely included cultural words of material culture. In addition, there are no equivalent words of TL which is equal with the term. As the result the translator does not change the word cafe into another common word, but naturalizes it in form the consonant 'c' changes into 'k' with the same pronunciation.

SL : A sweetish, lowly, musky **perfume**

TL : *Semacam **parfum** manis, lembut, beraroma musk.*

In this part Humbert tried to explain the smells of a girl. Perfume itself is a substance, extract or preparation for diffusing or imparting an agreeable or attractive smell, especially a fluid containing fragrant natural oils extracted from flowers, woods, etc. Eventhough Indonesia have another translation of perfume which is '*minyak wangi*' but the translator chose 'parfum' as the translation to naturalize it because it has a similar way of writing and pronunciation. It is definitely included cultural words in terms of material culture.

SL : and use mamma's **lipstick**, and pursue shy studious gentlemen, and go into tantrums at the least provocation.

TL : *Dan menggunakan **lipstick** mamanya atau mengejar ngejar seorang lelaki terhormat pemalu, lalu mengamuk kalo ditegur sedikit saja*

Merriam Webster stated that lipstick is a waxy solid usually colored cosmetics in stick form for the lips. Cambridge stated that lipstick is a coloured substance that women put on their lips to make them attractive. Lipstick is translated as *pewarna bibir* (Kamus Besar Bahasa Indonesia). The SL word 'lipstick' is transferred directly into the TL '*lipstick*'. The word 'lipstick' are taken and used in the TL in naturalized form.

4.3.1.3 Social Culture (Work and Leisure)

The researcher finds 23 words which are categorized as social culture. There are terms in work and leisure which belong to social culture (Newmark, 1988:95). The following are the examples.

SL : With the two young **botanists** and an old carpenter I shared now and then (never very successfully) the favors of one of our nutritionists, a Dr. Anita Johnson.

TL : *Bersama dua **ahli botani** dan seorang tukang kayu tua, berkali-kali aku mencoba membantu (tapi tak pernah terlalu berhasil) salah satu ahli nutrisi kami Dr. Anita Johnson (p.58)*

In this chapter Hamberts joined an expedition to an arctic Canada accompanied by two botanists and an old carpenter. Botanists describe a biologist whose speciality is plants - the way they grow, the difference between them, and everything else that has to do with plant science. The translator expands the translation 'botanists' into 'ahli botani'. He adds the word "ahli" in front of the 'botani'. *Botanist* is a kind of a job position of job in science. Hence, *botanist* is grouped in social culture in terms of work. The following is the example of culturally-bound expressions in terms of social culture.

SL : I discovered there was an endless source of robust enjoyment in trifling with **psychiatrists**

TL : *Aku menemukan sebuah kesenangan tiada batas dalam memainkan para **psikiater***

Psychiatrists is a physician who specializes in psychiatry, the branch of medicine devoted to the diagnosis, prevention, study, and treatment of mental disorders. Psychiatrists are medical doctors, unlike psychologists, and must evaluate patients to determine whether their symptoms are the result of a physical illness, a combination of physical and mental ailments, or strictly psychiatric. In Indonesia itself, there are other translations of 'psikiater' which is 'dokter ahli jiwa' but it is not commonly used. Hence psychiatrists is group in social culture in term of work.

SL : She was like a **musician** who may be an odious vulgarian in ordinary life, devoid of tact and taste; but who will hear a false note in music with diabolical accuracy of judgment.

TL : *Dia bagaikan seorang **musisi** yang barangkali seseorang yang amat kasar, kurang luwes dan tak bercita rasa dalam kehidupan sehari-hari tetapi bisa mendengarkan sebuah nada yang salah dalam alunan music dengan sangat cepat*

In this part of the novel Humbert tried to imaged the girl as a musician who may be an odious vulgarian in ordinary life. Musician itself is a person who plays a musical instrument especially as a profession or is musically talented. Anyone who conducts, composes, or performs music also referred as musician. Musician can specialize in any musical style,

and some musicians play in a variety of different styles. The change ‘c’ into ‘s’ in order to naturalize it. The TL does not have another concept of ‘musician’ so that the translator translate it into ‘musisi’ which have similar pronunciation. As stated before tha musician is a profession, so that musician is one of the social culture in terms of work.

4.3.1.4. Organizations, Customs, Ideas

Newmark (1988:99-102) classifies some terms that belong to this cultural category. They are terms in politics and administrations, religious terms, and artistic terms. In the research , the researcher finds 31 expressions which are identified in this category. The example are as follows.

SL : in an **illusional**, if not factual, sense, with the physically irremovable, but psychologically very friable texture of the material divide

TL : *Dalam sebuah perasaan tak nyata dan penuh **ilusi**, dengan beban sepasang kaki kecoklatan yang terbakar matahari.*

The translator translate ilussional into *ilusi*. Illusional are different form both hallucinations and delusion. An illusion is a distortion of the senses, revealing how the brain normally organizes and interprets sensory stimulation. Though illusion distort relity, they are generally shared by most of people. The psychological concept of illusion is defined as a proocess involving an interaction

to logical and empirical considerations. Common usage suggests that an illusion is a discrepancy between one's awareness and some stimulus. It is completely sure that illusion is a social cultures in terms of concept. The word 'ilusi' have the same meaning as the word 'kenangan' dan 'khayalan' but the word 'ilusi' is closer to the word 'illusion' so that the translator translate it into 'ilusi' to make the reader feel their own culture.

SL : a **tradition** subsisted from my lodging days that I adored
her cakes

TL : Sebuah **tradisi** yang bertahan sejak aku masih menjadi
anak kosnya dan aku menyukai kuehnya.

Tradition is the transmission of customs or beliefs from generation to generation, or the fact of being passed in this way. Traditions can persist and evolve for thousands of years. In Kamus Besar Bahasa Indonesia, *tradisi* is *adat kebiasaan turun-temurun (dari nenek moyang) yang masih dijalankan dalam masyarakat, penilaian atau anggapan bahwa cara cara yang telah ada merupakan paling baik dan benar*. Each country have their own tradition for example Indonesia. Indonesia is a country with a diverse demographic range over 300 ethnic groups and speaking more than 700 living language. Tradition is an concept and an idea that included in cultural words. To decrease the strangeness the word 'tradition' translated into '*tradisi*'.

SL : Dimly there came into view: a **surrealist** painter relaxing,
supine, on a beach.

TL : *Sama sama mulai tampak dalam pandanganku: seorang penulis **surrealis** tentang bersantai di sebuah pantai.*

Surrealist is an artist or writer who is an exponent of the avant – grade movement in art and literature which sought to release the creative potential of the unconscious mind. The translation ‘surrealist’ into ‘surrealis’ proved that the translator transfer the translation SL to the TL. The translator also cut the ‘t’ alphabet in the translation but have the same pronunciation.

4.3.1.5 Gestures and Habits

Gestures have been used to replace words in many countries, and they are often specific to given culture. According Newmark (1988:102), for gestures and habits there is a distinction between description and function which can be made where necessary in ambiguous cases. In this study, there are 49 expressions which are categorized as gestures and habits. The examples are follows.

ST : relation with a girl-child, are innocuous, inadequate, **passive**, timid strangers who merely ask the community to allow them to pursue their practically harmless, (p.98)

TT : *Menghasratkan hubungan dengan bocah perempuan yang bersifat badaniah, tapi tidak selalu harus bersenggama adalah orang orang asing tak berbahaya, tidak mahir, **pasif** dan penakut.*

The translator translate passive into pasif in bahasa. It can be concluded that it is a foreignization. Passive is accepting or allowing what happens or what others do, without active response or resistance. Humbert image a person who are passive because they they allow things to happen and accept what other people do or decide without trying to change anything. The translation 'passive' into 'pasif' shows that it is considered as cultural words in addition there are no equivalent words of TL which is equal with the term. As the result the translator does not change the word 'passive' into 'pasif', but naturalizes it by changing the consonant 'v' into 'f' with same pronunciation.

SL : "Your Child's Personality": **aggressive**, boisterous, critical,distrustful, impatient, irritable, inquisitive, listless, negativistic (underlined twice) and obstinate.

TL : "Kepribadian Anak Anda " : **agresif**, berisik, suka mencela, tidak bisa dipercaya, tidak sabaran, mudah tersinggung, penuh rasa ingin tahu, tidak bersemangat, selalu berpikiran negatif (digaris bawah dua kali)

In this chapter the psychiatrist explain the personality of the litle girl. Aggressive, boisterous, critical, distrustful, ompatient, irritable, inquisitive, listless, negativistic are te girl's behavior. Aggressive means ready or likely to attack or confront; characterized by or resulting from aggression (oxforddictionaries.com). The TL has the same concept as the SL so that the translator tranlated 'aggressive' into 'agresif'. 'aggressive' and 'agresif' have the

same pronunciation. But the translator naturalize it by changing the consonant 'v' into 'f'.

SL : Because of the burnished mist through which I peered at the picture, I was slow in **reacting** to it.

TL : *Akibat lapisan kabut berkilauan yang menghalangi pandanganku, perlahan aku **bereaksi***

Lo was trying to show something in the magazine she found to Humbert Humbert pretended like he felt interest and Lo's hair touched his temple and her arm brushed his cheek as she wiped her lips with her wrist and afterward because of the burnished mist Humbert reacting to it. 'Reaction' is move or tend in a reverse direction or hence change in response to the stimulus. there are no equivalent words of TL that equal with the term. The word 'reacting' were translated into 'bereaksi' since they have similar pronunciation.

4.3.2. Domestication

4.3.2.1. Ecology

This category includes geographical and ecological features that unique to their origin cultures. The category of ecology can cover wide aspects including animals, plants, winds and etc.

ST : Oh when? About as many years before Lolita was born as my age was that summer.

TL : *oh kapankah? Bertahun tahun sebelum Lolita dilahirkan pada musim panas itu.*

'Musim Panas' is *Musim Kemarau dan lama tidak hujan; lawan musim hujan* (Badudu & Zain, 1996 : 655). In other words, musim kemarau is a season of drought. Every region has its own season. For instance there are 4 seasons in subpolar regions (spring, summer, autumn, and winter) such in Northern America, most of European countries, while in some countries in Asia, and there are only two seasons in hot regions (dry and rainy season) which is the season of Indonesia in which the novel was translated. Hence, musim kemarau is listed in the cultural category in terms of ecology.

ST : and these are my lilies

TT : *Inilah **bunga bunga bakung** ku*

Lilies is a bulbous plant with large trumpet-shaped, typically fragrant, flowers on a tall, slender stem (oxforddictionary.com). In Kamus Besar Bahasa Indonesia, bunga bakung is *tumbuhan jenis bawang besar yang bunganya berwarna putih atau merah*. 'lilies' is translated as 'bunga lily', the translator translated 'lilies' into 'bunga bunga bakung' even though 'bunga lily' have the same pronunciation and the writing way. The TL is more familiar with 'bunga bakung' than 'bunga lily'. Therefore lilies are grouped into ecology in terms of fauna since lilies is a plant.

SL : He owned a luxurious hotel on the Riviera. His father and two grand-fathers had sold **wine**, jewels and silk,

respectively. At thirty he married an English girl, daughter of Jerome Dunn.

TL : *ayahku memiliki sebuah hotel mewah di Riviera. Ayahnya dan dua kakenya adalah saudagar **anggur**, permata, dan sutra. Pada usia tiga puluh ia mengawini seorang gadis Inggris, anak perempuan Jerome Dunn.*

Wine is an alcoholic drink made from fermented grape juice. *Anggur* itself is well known as a fruit in the TL. In this part ‘wine’ associate with a kind of alcoholic drink. The translation ‘wine’ into ‘alcoholic’ shows that the TL is not familiar with the word ‘wine’. The TL known ‘anggur’ not only as fruit but also an alcoholic drink. To decrease the strangeness of the translation, the translator chose the familiar for the TL.

4.3.2.2 Material Culture

It basically refers to man made things. It is made purposely to fulfill human’s need. This category can cover a wide range of criteria such as food, drinks, houses, transportation and etc. It is the second most frequent type of culture specific item found in the source novel. There are 18 words found under this category. The elaborations of some examples are as follow.

SL : in the **princedom** by the sea

TL : disebuah **puri** ditepi laut

Princedom is translated as ‘kepangeranan’ but in this term the translator translate it into ‘puri’. In Kamus Besar Bahasa Indonesia Puri is *benteng or*

istana or rumah pemujaan (agama Hindu). The translator translate Princedom into 'puri' which is a place of worship that there shows that the translator would like to minimize the strangeness of the foreign text for target reader. There is no equivalent words in this term. When Princedom is classified as Material culture in the group of houses as mentioned by newmark.

SL : we passed on to the **small pantry** and entered the dining room, parallel to the parlor we had already admired. I noticed a white sock on the floor.

TL : *kami melintas menuju sebuah **dapur kering** dan memasuki ruang makan, sejajar dengan ruang tamu yang telah kami kunjungi sebelumnya. Aku memperhatikan sebelah kaos kaki putih diatas lantai.*

Humbert passe on the room where beverages, food, dishes, household cleaning chemicals, linens or provisions are stored called pantry. Food and beverage pantries serve in ancillary capacity to the kitchen. In indonesia the place which contain of food, dishes is well known as *dapur kering or dapur bersih*. People doing cooking activity in the kitchen, in bahasa indonesia called as dapur. The writer translate into *dapur kering* so that the reader would not feel strange to the translation when reading the story.

4.3.2.3 Social Culture

This category focuses on only two specific things; work and leisure activities such as sport and occupation. There are 52 found under this category. The elaborations of some examples are as follows.

SL : Did she have a **precursor**? She did, indeed she did. In point of fact, there might have been no Lolita at all had i not loved, one summer a certain initial girl-child. In pryncedom by the sea.

TL : *Apakah dia memang seorang **titisan**? Ya, pasti. Kenyataannya tak bakal ada Lolita sama sekali jika aku tak pernah jatuh cinta kepada seorang gadis belia pada suatu musim panas di sebuah puri di tepi laut.*

In kamus Besar Bahasa Indonesia (KBBI), titisan is ‘penjelmaan’ : *dalam cerita wayang Dewi Sumbadra adalah titisan Dewi Sri yang melebihi wanita lainnya*. In Merriam Webster , precursor is one that precedes and indicates to approach of another or a substance, in bahasa translated as ‘*yang terdahulu*’. The translator does not use the word ‘*yang terdahulu*’ as the translation because the TL more familiar with the word ‘*titisan*’ to explain that the person is a precursor.

SL : they had rented a villa not far from Hotel Mirana. Bald brown **Mr.** Leigh and fat, powdered **Mrs.** Leight (born Vanessa van Ness). How i loathed them! At first, Annabel and i talked of peripheral affairs.

TL : *mereka menyewa sebuah villa tak jauh dari Hotel Mirana. **Tuan** Leigh yang botak dan berkulit coklat dan **Nyonya** Leigh*

*yang gemuk dan berbedak tebal (terlahir sebagai Vanesa van Ness).
Betapa aku merasa segan terhadap mereka!*

There is no reason why the terns 'mr' should be retained. Clearly, these are perfect equivalents for 'mr' in Indonesian, such as 'tuan' or borrowed from kinship words 'bapak'. The fact that the English version is not retained is proved that it is domestication in terms of social culture.

SL : i was born in 1910, in Paris. My father was a gentle, easy going person, a salad of racial genes : a Swiss citizen, of mixed French and Australian descent, with a dash of the Danube in his veins.

TL : *AKU DILAHIRKAN pada 1910 di Paris. Ayahku seorang lelaki terhormat berwatak santai yang memiliki gabungan beragam ras : seorang warga negara Swiss keturunan campuran Prancis dan Austria, dengan darah bangsawan Danube mengalir dalam urat-urat nadinya.*

In this chapter Humbert tell his background. He was born in 1910. He also tell about his father who is easy going person, a salad racial genes : a Swiss of mixed French and Australian descent, with a dash of the Danube in his veins. The translator translate the dash of Danube into *darah bangsawan* Danube. 'Bangsawan' itself in Indonesia known as a dynasty of king. 'Bangsawan' are people who are have a high social class. They usually have their own land and have a guard to protect them. So that it can concluded that it is one of the culture.

4.3.2.4 Organizations, Custom, Concept

This category includes various formal standards that indicate certain hierarchy applied in cultures. It also includes some examples that refer to the concept of customs/activities/organization related to political, administrative, religious, and etc. There are 17 data found under this category. The elaborations of some examples are as follow.

SL : here are some brides of ten compelled to seat themselves on the fascinum, the virile ivory in the temples of classical scholarship, Marriage and **cohabitation** before the age of puberty are still not uncommon in certain East Indian provinces.

TL : *Ada sejumlah pengantin perempuan beurmur sepuluh tahun yang dipaksa mendudukan diri diatas fascinum, gading kukuh di kuil kuil zaman klasik yang menembus garba perawan mereka. Pernikahan dan **kumpul kebo** sebelum usia akil baliq bukanlah hal tidak biasa di pedalaman India Timur.*

The translator change the cohabitation into *kumpul kebo*. When there are a couple who live together in one room, and sleep together before getting married, it is well known as Kumpul Kebo in Indonesia. It has the same meaning when

cohabitation is the state of living together and having a sexual relationship without being married.

SL : here are some brides of ten compelled to seat themselves on the fascinum, the virile ivory in the temples of classical scholarship, Marriage and cohabitation before **the age of puberty** are still not uncommon in certain East Indian provinces.

TL : *Ada sejumlah pengantin perempuan beurmur sepuluh tahun yang dipaksa mendudukan diri diatas fascinum, gading kukuh di kuil kuil zaman klasik yang menembus garba perawan mereka. Pernikahan dan kumpul kebo sebelum usia **akil baliq** bukanlah hal tidak biasa di pedalaman India Timur.*

In this part Humbert tell that Marriage and cohabitation before the age of puberty are still not common in certain East Indians province. The change translation the age of puberty which translated into *akil baliq* shown that the translator ant the reader to feel their own culture. *Akil baliq* is more common in Indonesia that *pubertas*. Indonesian people usually used *akil baliq* than *pubertas* word to explain the process of growing.

SL : “You revolting creature. i was a daisy-fresh girl, and look what you’ve done to me. I ought to call the police and tell them you raped me. Oh,you dirty, **dirty old man.**”

TL : “ *Kau mahluk pembangkang. Aku ini gadis remaja sesegar kuntum bunga, dan lihatlah apa yang sudah kaulakukan padaku. Aku harus memanggil polisi dan mengatakan kepada mereka bahwa kau telah memerkosaku. Oh , kau dasar **bandot tua jalang**.*”

The girl see Humbert as a revolting creature and dirty old man. The translator change the translation dirty old man into bando tua jalang. In Kamus Besar Bahasa Indonesia bandot is *kambing jantan dewasa or orang laki laki yang sangat gila perempuan; orang laki laki tua yang masih gemar kepada perempuan*. As what the girl said that Humbert is a dirty old man who love a girl, like to flirt them.

4.3.2.5. Gestures and Habits

Gestures have been used to replace words in many countries, and they are often specific to given culture. According Newmark (1988:102), for gestures and habits there is a distinction between description and function which can be made where necessary in ambiguous cases. In this study, there are 18 expressions which are categorized as gestures and habits. The examples are follows.

SL : A paper of mine entitled “The Proustian theme in a letter from Keats to Benjamin Bailey” was chuckled over by the six or seven scholars who read it.

TL : *Sebuah makalah yang kutulis, berjudul “Gaya Proustian dalam Sepucuk Surat Keats untuk Benjamin Bailey” ditertawakan hingga terpingkal pingkal oleh enam tujuh cendekiawan terkemuka yang membacanya.*

there are six or seven scholars who chuckled into Humbert paper entitled “The Proustian theme in a letter from Keats to Benjamin Bailey”. The translator translate chuckled into tertawa terpingkal pingkal. Chuckled

SL : How different were her movements from those of my Lolita, when she used to visit me in her dear dirty jeans, smelling of orchards in nymphetland; awkward and fey, and dimly depraved, the lower buttons of her shirt unfastened.

TL : *Betapa berbedanya gerakannya dengan gerakan Lolita-ku saat di menghampiriku dengan celana jeans itu kesayangannya yang dekil, wanginya seperti bunga anggrek di tanah para gadis kecil yang menggairagkan; kikuk dan sedikit aneh, tak terlalu kelihatan nakal, dengan kancing bawah kemejanya yang tak dikancingkan.*

Humbert explain the movement of the girl who are different from Lolita movement. The girl used to visit Humbert with a dirty jeans, smelling in

nymphetland, awkward and fey, and dimly depraved the lower buttons of her shirt unfastened. Awkard is a moment of feeling embarrassment or inconvenience. Kikuk itself have the same meaning with awkward. The translator did not translate it into canggung but kikuk. The translator wanted to decrease the strangeness feeling when the reader read the novel.

CHAPTER V

COCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data based on the formulation of the problems, there are some conclusions that can be drawn related to the formulation of the problems. In this study, the researcher identifies five kinds of culturally expressions existing in Lolita novel. There are ecology, material culture, social culture, organizations, customs, ideas, gestures and habits.

The highest number of the frequency of Foreignization in Lolita novel in terms of cultural words expressions is material culture (54 expressions). In other words, material culture is the most appeared expressions. It is because material culture terms are the most common need in human's everyday life such as food, clothes, houses, towns, and transports. Meanwhile, the least number of the frequency of the cultural expressions is ecology (4 expressions).

It can be claimed that the English cultural expressions in Lolita are mainly foreignized. However, domestication is also identified in this study even though the quantity is smaller than foreignization has. The highest strategies used in *Lolita* novel is foreignization. This shows that culture of the SL in Lolita introduces new or unknown concept in TL. Besides, the globalization seems to influence the readers in accepting more international terms. It could be the power of the culture of the SL. When SL's culture owns rich local color with strong characteristics which TL's

culture does not have, it would make the translator difficult to translate and initiate foreignization as the best option. On the other side, when the SL's culture is lack characteristic of local color, it would be easy to transfer the meaning of the expression using TL's expression. However, it could be the translator would like to introduce the new concept which have not existed before and follow the globalization. Or, it might due to the publiser's power to dictate the translation process. The publisher could instruct the translator to retain the original words or to make them accessible.

B. Suggestions

There will be a lot of new theories of translation. Besides, there are still many other translation techniques which are not covered in this research. Furthermore, there are some issues in translation which have been debated for years and it still exists at the present such as foreignization and domestication. The researcher suggests that the readers should keep reading books, journals, articles, or studies about translation especially translation techniques which lead scholars' debates such as the use of the concept of foreignization and domestication in translation process. It will be the references for the readers and enrich the knowledge of translation for the readers.

This research analyses the kinds of English cultural expressions, the meaning equivalence, and the translation techniques which tend to be foreignization and domestication which is still debatable. For the meantime, there are still some other

translation problems of the research which can be studied further. It is suggested that other researchers explore other possible kinds of culturally-bound expressions and other translation techniques which are categorized into foreignization or domestication, or investigate componential analysis in determining the cultural value equivalence, and conduct deeper study of similar or other translation problems using different kinds of texts.

Considering that translating cultural expressions is not easy and becomes the most common problem which is faced by translator, the English Department can frequently conduct many practices to the students dealing with translating cultural expressions. A sustainable learning practice will improve the students' knowledge and translating skill.

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Ecology (flora, fauna, hills, wind, plain)

No	English	Indonesia
1.	one summer, a certain initial girl-child. In a principedom by the sea.	Padasuatumusimpanas di sebuahpuri di tepilaut (p.15)
2.	By the sea (7)one summer, a certain initial girl-child. In a principedom by the sea.	Padasuatumusimpanas di sebuahpuri di tepilaut (p.15)
3.	Wine,jewels 7 two grandfathers had sold wine, jewels and silk	Saudagar anggur , permata, dansutera (p.16)
4.	Wine,jewel 7 two grandfathers had sold wine, jewels and silk	Saudagaranggur, permata ,dansutera (p.16)
5.	Wine, jewel 7 two grandfathers had sold wine, jewels and silk	Saudagaranggur, permata, dansutera(p.16)
6.	Orangee trees 7orange trees	Pohonpohonjeruk (p.17)
7.	Autumn 9in the autumn of 1923	Padamusim gugur 1923 (p.19)
8.	Summer 9in the fatal summer of	Padamusim dingin (p.19)
9.	Slender leaved 13In a nervous and slender-leaved mimosa	Dalamkerimbunan pohon mimosa yang gemetar (p.24)
10.	Cat	Seekorkucing yang tengahmencarimangsa
11.	Mahogany 41a mahogany table with a fruit vase	Sebuah meja dari kayu mahoni (p.68)
12.	Lilies 43"and these are my lilies."	Inilah bunga bunga bakungku (p.70)
13.	Cobweb 54an old gray cobweb	Hanya sarang laba laba (p.87)
14.	Oleanders flowered 59 although imported mimosas and oleanders flowered 59	Pohon pohon mimosa dan oleander berbunga (p.95)
15.	Apple 63 Eden-red apple	Sebutir apel semerah nirwana (p.101)
16.	Fowl 64like a flustered fowl.	Anak ayam yang bingung (p.103)
17.	Immemorial fruitdevouring her immemorial fruit	Tengah menikmati buah khuldi-nya (p.104)
18.	Acorn 73 in its acorn Cup	Dalam cangkir pohon ek (p.116)
19.	Vined veranda 73waved from her vined verandah.	Dirambati pohon anggur (p.117)
20.	Halved grapefruit 78halved grapefruit	Buah delima rekah (p.124)
21.	Orange blossom 80 "The orange blossom would have scarcely withered on the grave,	Bunga jeruk janag layu dan mati di kuburan (p.126)
22.	Lilacs 81lilacs	Bunga lili (p.128)
23.	Orange blossoms 82	Bunga jeruk (p.130)
24.	White orchid 82	Anggrek putih (p.130)
25.	Pines 94the whooshing pines	Pepohonan cemara yang bergoyang (p.147)
26.	Octopus 106strong as an octopus	Sekuat gurita (p.164)
27.	Polar teddy bear 108	Boneka beruang kutub (p.168)
28.	Spaniel 132	Seekor anjing spanil (p.205)
29.	Radishes 148 milk with radishes	Susu campur lobak (p.228)

30.	Lilac grey 149	Bunga bakung kelabu (p.231)
31.	Bird of paradise 152	Seekor burung cendrawasih (p.235)
32.	Poplars 152	Bunga bunga tulip (p.235)
33.	Peaches 153	Buah persik (237)
34.	Tropical 55	Cuaca tropis (p.90)

Material Culture (Food,Clothes,Houses,Towns,Transport)		
No	English	Indonesia
1.	Princedom 7. In a princedom by the sea	Padasuatumusimpanas di sebuahpuri di tepilaut (p.15)
2.	Swiss citizen 7a Swiss citizen	SeorangwargaNegara Swiss (p.16)
3.	French 7 mixed French and Austrian descent	Campuran Prancis dan Australia (p.16)
4.		Bunga jeruk jarang layu dan mati di kuburan (p.126)
5.	Half-dutch 10 half-English, half-Dutch	SeparuhInggriseparuh Belanda (p.19)
6.	Expensive Bonbons 9	Permen bonbon yang mahalharganya (p.18)
7.	Train 14 that a train passenger sees whirling in the wake of the observation car	Yang tampakberpusarbagiseorangpenumpang keretaapi di belakangmobil yang diamatinya (p.27)
8.	Hopscotch 20Rope-skipping, hopscotch.	Bocah bocah itu bermain lompat tali, bermain jungkat-jungkit (p.36)
9.	Temples 19the virile ivory in the temples of classical scholarship	Gading kukuh di kuil kuil jaman klasik (p.33)
10.		Dapur mungil, dan bak rendam untuk mandi (p.66)
11.	Pantry 41 threw it into a closet next to the pantry	Melemparkan benda itu ke kloset dekat dapur (p.68)
12.	Trumpets 42the trumpets blaring	Trompet ditiup (p.69)
13.	"typewriter tablet"	Kertas untuk mesin tik (p.71)
14.	Piazza rocker 45and new pipe, in the piazza rocker	Dan pipa rokok baru di kursi goyang (p.74)
15.	Mask 57Is "mask" the keyword?	Apakah " topeng " adalah kata kuncinya? (p.92)
16.	Slippers 62bedroom slippers	Beralaskan sandal jepit (p 100)
17.	Landlady 62lovingly prepared by my landlady	Agar induk semakku yang budiman (p. 100)
18.		Aku bekerja di meja reyot (p.66)

Social Culture (Work, Leisure)		
No	English	Indonesia
1.	My father 7My father was a gentle	Ayahku seoranglelakiterhormat (p.16)
2.	Danube 7with a dash of the Danube in his veins	Bangsawan Danube (p.16)
3.	My mother's 8My mother's elder sister	Kakakperempuan ibuku (p.17)
4.	Elder sister 8My mother's elder sister	Kakakperempuan ibuku (p.17)
5.	A cousin of 8a cousin of my father's	Sepupu ayahku (p.17)
6.	My father's 8a cousin of my father's	Sepupu ayahku (p.17)
7.		Bibi Sybil memilikisepasang mata biru (p.17)
8.	Servants 9	Pelayan (p.18)
9.	My Teachers 9	Guru-guru ku (p.19)
10.	Mrleigh 10	Tuan Leigh (p.20)
11.	Mrs leigh10	Nyonya Leigh (p.20)
12.	Our elders 11a few feet away from our elders	Beberapapuluhsentimeterdariker abat (p.21)
13.	My aunt 11there was a snapshot taken by my aunt	Sehelaipotret yang diabadikan bibiku (p.22)
14.	Poets 14to English literature, where so many frustrated poets	Kuliahsastrainggristempatbanyak penyair gagalp.27)
15.	Social workers 15 I had formed among social workers and psychotherapists	Kubuatdenganparap pekerja social danahliterapi (p.28)
16.	Artist 16 . You have to be an artist and a madman	Kalian harus menjadi seniman atau orang gila (p.30)
17.	Girl-pages 18her handmaids and girl-pages	Para pelayan perempuannya, dan dayang dayangnya (p.32)
18.	King 18King Akhnaten's and Queen Nefertiti's	Raja Akhnaten dan Ratu Nefertiti (p.33)
19.	Queen 18King Akhnaten's and Queen Nefertiti's	Raja Akhnaten dan Ratu Nefertiti (p.33)
20.	Daughter 25 my choice fell on the daughter of a Polish doctor	Pilihanku jatuh pada putri seorang dokter Polandia (p.43)
21.		Nama calon istriku (p.44)
22.	Fruit vert 42 all this as a piece of mummery on the part of a madman with a gross liking for the fruit vert	Semua ini hanyalah celoteh seorang gila yang keranjingan daun muda (p.70)
23.	Peasant 47"Swiss peasant	Petani Swiss (p.76)
24.	Boxer 49 The boxer had fallen extremely low when he met the	Si petinju tertunduk ketika berjumpa pendeta (p.79)

	good old priest	
25.	Old priest 49 The boxer had fallen extremely low when he met the good old priest	Si petinju tertunduk ketika berjumpa pendeta (p.79)
26.	Grandma 51 Grandma is visiting	Nenek datang berkunjung (p.83)
27.	Bullies 58 who bullies and steals	Tukang palak dan suka mencuri (p.92)
28.	Uncle or cousin 69	Paman atau sepupu (p.111)
29.	The playwright 70	Sang dramawan (p.111)
30.	Mum 72	Mama (p.114)
31.	Goon 72	Bajingan (p.115)
32.	Young girl 72	Gading belia (p.115)
33.	College girl 72	Gading remaja (p.115)
34.	Young husband 76	Seorang suami muda (p.121)
35.	Conquering hero 76	Seorang pahlawan penakluk (p.121)
36.	Mature widow 77	Seorang janda tua (p.123)
37.	My legal step-daughter 79	Anak tiriku yang sah (p.125)
38.	Old Miss Opposite's gardener and chauffeur 81	Tukang kebun dan sopir Nona Tua (p.128)
39.	Old Miss Opposite's gardener and chauffeur 81	Tukang kebun dan sopir Nona Tua (p.128)
40.	Prosperous junk dealer 81	Tukang loak kaya (p.129)
41.	My father's maternal grandfather 83	Kakek ayahku (p.131)
42.	Miss Phalen's sister 100	Adik Nona Phalen (p.157)
43.	I am not cross 102	Aku bukan banci (p.159)
44.	Phony colonial architecture 130	Bergaya kolonial gadungan (p.201)
45.	Then I heard the old-timer cough 144	Lalu aku mendengar lelaki uzur (222)
46.		Seorang bajingan tengik (p.230)
47.		Seorang bocah budak (p.235)
48.	Procuress 24 the enraged procuress 24	Si mucikari yang marah (p.42)
49.	Uncle or cousins	Paman atau sepupu (p.111)
50.	Retired plumber 96	Dan pensiunan tukang ledeng (p.149)
51.	I had a midget for mistress 121	Aku punya gundik kecil (p.187)
52.		

Organizations customs, activities, procedures, concept (political & administrative, religious, artistic)		
No	English	Indonesia
1.	Supertitious	Secara puitis diameremercayai tahayul . (p.17)
2.		Membantu memilah milah (p.173)
3.	Cohabitation 19 Marriage and cohabitation before the age of puberty are	Pernikahan dan kumpul kebo sebelum usia akil baliq bukanlah hal tidak biasa di pedalaman India

	still not uncommon in certain East Indian provinces	Timur. (p.33)
4.	Puberty 19 Marriage and cohabitation before the age of puberty are still not uncommon in certain East Indian provinces	Pernikahan dan kumpul kebo sebelum usia akil baliq bukanlah hal tidak biasa di pedalaman India Timur. (p.33)
5.	What I had madly possessed was not she 68	Yang sudah membuatku kerasukan bukanlah Lo (p.109)
6.	A premature note of commiseration 118	Ucapan belasungkawa yang terlalu dini (p.183)
7.	Without going into details 120	Tanpa bertelete tele (p.185)
8.	Followed by her throat-clearing father 134	Diikuti ayahnya yang berdehem (p.207)
9.	Roman law 152	Gereja katolik Roma (236)
10.	Dirty old man 159	Dasar bandot (p.246)
11.	Old-world politeness 40 Old-world politeness, however, obliged me to go on with the ordeal	Sopan santun memaksa ku menerima siksaan ini (p.67)
12.	Faded seat I had a chance of adoring from afar the faded seat of her rolled-up jeans	Bagian bokong celana jeans nya yang belele . (p.72)
13.	Lived in a kind of ramshackle wooden chateau behind our lawn 87	Tinggal di puri kayu bobrok di belakang halaman (p.137)
14.	In her dear dirty blue jeans 103	Jeans biru kesayangannya yang dekil (p.160)
15.	Agonizingly anxious 127	Sehingga sampai pening (p.196)
16.	Swear words 129	Kata kata sumpah serapah (p.199)
17.	There was a lull 149	Terdengan nina bobo (p.230)

Gesture and Habit		
No	English	Indonesia
1.	All at once 10 All at once we were madly	Sekonyongkonyong dengangilanya (p.21)
2.	Ironical 14 I was practical, ironical and brisk	Aku cenderung bersikap praktis, getir , dandingin (p.27)
3.	Chuckled 15 was chuckled over by the six or seven scholars who read it	Ditertawakan terpingkalpingkal oleh enam atau tujuh cendekiawan terkemuka yang membacanya. (p.27)
4.	Acquainted with the banal way 21 I was pretty well acquainted with the banal way of Streetwalkers	Aku sangat mengenal basa basi dangkal orang jalanan. (p.38)
5.	Distorted 22 the dreadful grimace of clenched-teeth tenderness that distorted my mouth	Seringai gigi yang membuat mulut ku jadi monyong (p.40)
6.	With a gross 42 all this as a piece of mummery on the part of a madman with a gross	Semua ini hanyalah celoteh seorang gila yang keranjingan daun muda (p.70)
7.	Piece of mummery 42 all this as a piece of mummery on the part of a madman with	Semua ini hanyalah celoteh seorang gila yang keranjingan daun muda (p.70)

	a gross	
8.	Pitiful 45 pitiful tremor that palsied me	Takut getaran mengerikan yang gila dan konyol (p.73)
9.	Formless 48 You could make out the formless sounds	Kau bisa dengar lamat lamat suara suara (p.79)
10.	Monkeyish nimbleness 63 with the monkeyish nimbleness	Dengan gerakan cekatan seperti kera (p.102)
11.	Unspeakable passion 64	Diantara ceracaku (p.103)
12.	Lo's noisy ways 75	Gaya semrawut Lo (p.119)
13.	Some messy mishap was not clear	Tanpa belepotan disana sini (p.122)
14.	Was very genteel 83	Tata krama kelas atas (p.131)
15.	A slight burp 83	Kapan pun ada sedikit sendawa (p.131)
16.	Awkward and fey 103	Kikuk dan sedikit aneh (p.160)
17.	In the merciless glare of the Common Law 119	Dalam pandangan bengis hukum adat (p.183)
18.	I miserably dozed 149	Aku masih saja teler (p.231)

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