

CHAPTER II

LITERATURE REVIEW

2.1. Local Cultural Terms

2.1.1. Definition

Venuti said (1998: 67) that the most consequential of the effect which is the greatest source of scandal, is the formation of cultural identities. Translation has enormous power in constructing representation of foreign cultures. That is why the translator should more careful in translating foreign culture.

Hornby, Posshacker and Kaindl (1992:19) said that the idea of culture is often reduced to high culture. It refers to stylistic, artistic and literary values rather than to the entire network of socio cultural norms.

Snell concluded there are three important points common to definition of culture; the first is the concept of culture as a totality of knowledge, proficiency and perception, second it's immediate connection with behavior and events, and the third is its dependence on expectations and norms, whether those social behavior or those accepted in language usage (1988, p.40).

Newmark refers to as cultural words (1988, p.94), although he does not give a clear definition of the term, he refers to it as words that

express culture. In the same line with Newmark, Bassnett (1991, p.21) refers 'cultural-specific' as a concept that relates to a religious belief, a social custom or even a type of food.

The words or expression that contain cultural meaning make certain problems. The socio-cultural problems exist in the phrase, clause, or even in the sentence. Sometimes, a word in the source language may be translated into several words in the target language.

Some countries have many terms for one thing, as said by Mildred L. Larson in his book *Meaning-Based Translation* (1984:9) said that one general meaning must have many specific words. Like in English there are the words sheep, lamb, ram, and ewe. All of them refer to a thing that is sheep.

Mona Baker in her book (1992:21) said that culture-specific concepts are a common type of non-equivalence at word level. The culture-specific concept is a culture word which has a specific concept or meaning. Baker also said that the source-language word may express a concept which is known in the target culture but simply not lexicalized, that is not allocated a target language word to express it.

Whewell as cited by Ray as translated by Hidayat (2000:5) said that the word *terminology* is related to a system of terms that is used to describe some object about nature. He related the word *terminology* as

system, object and nature.

Based on Oxford Dictionary (2005:902), the word “local” means something that belonging to or connected with the particular place or area that you are talking about or with the place where you live. Another definition is a person who lives in a particular place or district.

Thus, the researcher can take a conclusion that Local Cultural Terms is words that indicate culture, including religious belief, a social custom or even a type of food which is only found or exist in one society of one region or one country. In this case, the Balitong people as Malay society.

The word in the source language SL may express a concept or a meaning which is not occur and unknown in the target culture. Thus, there may not have the equal terms in the target language. The concept is may be abstract or concrete. It may refer to a religious belief, a social custom, or even a type of food.

2.1.2. Characterization

Newmark (1988:95) proposes five categories (with sub-categories in each) of cultural words;

a. Ecology (flora, fauna, winds, plains, hills),

Ecological category including geographical features (plains, hill, flora and fauna). Geographical features can be normally distinguished from other cultural words because they are usually value-free, politically and commercially. Although some features may have been adopted in different languages, most of these words are normally transferred. Others which are important commercially may be subject to naturalization.

b. Material culture (food, clothes, houses, town, transport)

Material culture category is sub-categorized into houses or building, and transport. Food is the most sensitive and important expression of material culture. Nowadays, several kinds of national food (e.g. American, Italian, and Japanese food) have becoming global. Therefore, such food terms may have been adopted in many languages (e.g. pizza, spaghetti, hamburger, hotdog and sushi). In principle, food terms are transferred and naturalized for general readership but normally they are transferred.

Clothes are also one of the material cultures. However, some kinds of which are adopted in many languages (e.g. bra, tie, and jeans). Some other National costumes are not translated (e.g. Kimono,

Yukata, Sari and Jubbah). Although some of them aimed for general readers are classified. Many language communities also have a typical house which for general purpose remains untranslated. For example: Rumah Gadang, or Rumah Joglo in Jogja.

Most of transport terms come from American. Transport terms have spawned new features such as 'interchange' and 'fly-over'. In fiction such as novels, the names of various carriages are often used to provide local color and to connote prestige while in textbook on transport an accurate description has to be appended to the transferred word. Others, such as the names of planes and cars are often adapted in many languages (e.g. jumbo jet, BMW, and Mercedes). However, the traditional transportation like Becak, Andong and Sepeda Onthel should not translate, because it's kind of cultural transportation of Indonesia.

c. Social culture (work and leisure)

Newmark also explained about Social culture category that has connotative and denotative meaning in the text depending on the context and cultural background of the text. One of sub-categories of social cultural is work. Certain kinds of work may have different interpretation in different cultures.

Nevertheless, work-related words are rarely becoming a problem in translation. They normally transferred by one-to-one translation or can be functionally defined. For example the work *pedagang kaki lima*, the translator can use description in translating those word because there are non equal terms in the target language.

The last feature of social material is cultural words that denote leisure activities. National games are the obvious examples. Most of the games have become international games and may have been adopted in many languages (e.g. tennis, football and baseball). However, there is some local culture that might be not translated (e.g. petak umpet, kelereng, and lompat kodok).

- d. Organization, custom, activities, procedures, concept (political and administration, religious, artistic)

Newmark said that the category of organizations, customs and ideas are featured in political, social, legal, religious and artistic terms. Political term like the name of a head of state or the name of a parliament is usually untranslatable. The name of ministries is usually translated literally, provided they are appropriately descriptive.

It has a recognized official translation for administrative documents. Names of the ministries are usually literally translated or

have cultural equivalent. Where a public body has a 'transparent' name, it is transferred in serious publication such as notebook. Informally, it can be translated by a cultural equivalent. Where a public name has an opaque name, the translator has first to establish whether there is a recognized translation and secondly whether it will be understood by the readership and is appropriate in setting, if not in formal informative text it should be transferred and a functional culture-free equivalent given, or in some cases a cultural equivalent may be adequate. If the informative text is informal, it may not be necessary to transfer the organization's name. The cultural equivalent may be sufficient.

Any series of local government institutions and posts should be transferred when the terms are unique. In general, the more serious and expert the readership, particularly of textbook, reports and academic papers, the greater the recruitment for transference, not only of cultural and institutional terms but also of titles, addresses, and words used in special sense. Within the limits of comprehension the more that is transferred and the less that is translated then the closer the sophisticated reader can get to the sense of the original.

In the case of historical terms, Newmark said the first principle is to translate them, unless they have generally accepted translations.

In academic and educated writing, they are usually transferred with a functional or descriptive term. In popular text, the transferred word can be replaced by the functional or descriptive term.

In religious language, the proselytizing activities of Christianity, particularly the Catholic Church and the Baptists are reflected in manifold translation. The language of the other world religions tends to be transferred when it becomes of target language interests, the commonest words being naturalized.

The translation of artistic terms referring to movements, processes, and organizations generally depends on the knowledge of the readership. For educated readers unclear names are transferred as well as translated because they form street plans and addresses. Most of the artistic terms are transferred when they are regarded as cultural features and naturalized if their universality is accepted.

e. Gestures and habits

Gestures and habits which represented customs or expressions of certain society are naturalized and given descriptive and functional equivalents.

Furthermore, Newmark said that there is a distinction between description and function that can be made if necessary in

ambiguous case. Gestures and habit often described in non-cultural language.

2.2. Translation

2.2.1. Definition

Newmark (1982: 128) said that a translation normally is written for the reader of the target language. Substantively, it is usually more important for the translator to make or indicate the sense of a passage than to funk the issue by rendering it correctly.

Simatupang in his book, *Pengantar Teori Terjemahan* (2003:3) says that translation is transferring the meaning existing in the sources language (SL) to the target language (TL), and makes it as natural as possible along with the rules of the target language.

He also said that a translation should transfer meaning, not form the meaning. This is done to reach the naturalness of the translation and a translation should not read as a translation. Besides, it should carry the same meaning without any addition and omission.

Munday in his book, *Introducing Translation Studies* (2001:4) said that the term of translation itself has several meaning: it can refer to the general subject field, the product or the process.

The process of translation between two different written language involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL) (2001: 5).

However, making an ideal translation is not easy; Jean Paul Viney as quoted by Simatupang (2003: 3) says that in a translation, there must be something which will be missing from the original message.

Larson in *Meaning-based Translation* said that something will become a difficult problem for a translator is some source language may have no lexical equivalence in target language because of the differences of geography, customs, beliefs, worldview, and various other factors (1984:163).

While Baker in her book *In Other Words: A Course Book on translation*, (1992:20), mentions the term “non-equivalence” to describe the translation problem at the smallest unit of language which is word. The problem in translating a source text (SL) can arise from non-equivalence at word level. “Non-equivalence” at word level means that the word in the source language has no direct equivalent in the target language.

Baker (1992:21-28) stated Some common causes of non-equivalence at word level are culture-specific concepts, the word in SL is semantically complex, the TL lacks a super ordinate word, and the TL lacks a specific term (hyponym), the differences in expressive meaning, and the use of loan words in the ST.

2.2.2. The Translation Strategies

Baker suggests some translation strategies in dealing with the non equivalence at word level as follows (2007:58-59). There are 8 strategies however, 2 of them will not used in this research, because there is not term that translated using those strategies.

1. Translation by a more general word (super ordinate)

This is the most commonest strategies for dealing with many types of non-equivalence. When TL has no words which have the same proportional meaning as the SL word, a translator may “go up one level” by giving a word from higher semantic field, in other word, a more general word. For example in Indonesian language the word “*mushola* or *surau*” means the little mosque, but, in English language, that terms is not appropriate. Thus, the translator may use mosque for translating that terms.

2. Translation by cultural substitution

This strategy is performed by substituting cultural-specific item or expressions occurring in the SL with TL items which have different proportional meaning, but which are likely to have the same impact on the target reader.

The main advantages of this strategy is that it will give the reader get the concept of the term. They can identify the meaning, because they know the translation as well as possible. Thus, the effect when the target reader read this will be same with the source reader while reading the novel.

For example in indonesian language the word “*gado-gado*”. Most people in english call it as salad. The reader will understand the concep of the word *gado-gado* which full of the vagetables like the salad in their custom.

3. Translation using a loan word or loan word plus explanation

This strategy is often used to deal with culture-specific items, modern concepts, and buzz words. Following the loan word with an explanation is very useful when the word is repeated several times in the text. This strategy is effective when the word is mentioned

frequently in the text. Once explained, the word can be mentioned repeatedly without explanation anymore.

For the example is the word '*kebaya*'. This word is a modern concepts.

SL: *Bella selalu berkebaya setiap harinya,...*

TL: Bella always wear Kebaya - traditional clothe in her daily life...

Kebaya is an traditional clothe of Betawi people, so, there is no equal meaning in target language. Thus, the translator gives more explanation afterwards to make the reader in target language understand.

4. Translation by paraphrase using a related word

This strategy is used when the concept which is expressed by the source item is lexicalized in the TL, but in a different form. It is also used to avoid repetition of certain word that result in an unnatural sense in the TT.

For example, in Indonesia there is a food named "telur dadar".

SL: *Meraka sedang memainkan galasin, saat Rani datang.*

TL: They had been playing '*Galasin*' games when Rani came.

The translator can translate this word by using the paraphrase but still use the related word. The translation may become ‘They had been playing ‘Galasin’ games when Rani came.’

5. Translation by paraphrase using unrelated word

When a concept expressed by the source item is not lexicalized at all in the TL, the paraphrase strategy can still be used in some contexts. Paraphrasing may be based on modifying a super ordinate or unpacking the meaning of the source item, particularly if the item is semantically complex.

Like in Indonesian language there is a word “*geregetan*”. Which is not have an equal word in the terget language.

SL: *Dia membuatku geregetan.*

TL: he get me in the tense from restraining pent-up emotion.

This expresion has no equal term in English language. Thus, the translator may use the paraphrasing this word using unrelated words. The translation may become “tense from restraining pent-up emotion.”

6. Translation by Omission

This strategy may sound rather deviate, because the principle of the translation is the translator should not added or omitted anything in the target language. However, in fact it does not harm to omit translating a word or expression in some context. This strategy is used when the meaning carried by a particular item or expression is not vital enough to the development of the text.

For example, in the word “snick” in this sentence. indirectly there are some repetition in a meaning which is the sound of a twig snapping which is ‘snick’.

TL: Then, in the distance, hear a tiny SNICK - a twig snapping.

SL: *Kemudian, dari kejauhan terdengar suara ranting patah.*

In this case, the word snick does not vital enough to the development of the text because it is covered by the word “*suara ranting patah*” which indicates the sound. Thus the word “snick” is omitted.

2.1. Rainbow Troops Novel (*Laskar Pelangi* Novel)

Rainbow Troops novel is the translation of *Laskar Pelangi* novel by Andrea Hirata. The translator is Angi Kilbane who needs one year to finish the translation. She had begun to translate this novel in March 2008 and finished in October 2009. This novel takes Balitong people as its background story. Balitong is one of the cultural places in Indonesia. The people still hold on their culture tightly. Thus, there are many local cultural worlds that used in the source novel which is *Laskar Pelangi* Novel. There are many cultural worlds in source language novel which must be translated into the target language.

The words like *tauke pasar* which translated as *a Chinese grocery stall owner*, *yuka* which is still maintained by the translator but, there's an explanation following it, *Hang Jebat* which is translated only as *Robin Hood*. There are different strategies to translate those terms. Some of them are translated by more explanation, some other are untranslated.

There must be a strategy to translate those words, because it's important since the reader is not only Balitong people. Kilbane should have good sense in choosing the word so that the reader can understand what the meaning because they are unique culture and only be found in Balitong.

Theoretical Framework

The aim of this study is to know how the local cultural terms are translated, in this case, the writer uses *Rainbow Troops* novel as her Corpus because the novel told about cultural life, in the assumption that there should be many local cultural terms in it. The data of this study is the word which indicates cultural terms that only exist in one region.

In this study, the writer uses Newmark theory to specify the data. In this case, there are 5 characterizations of the cultural terms which are Ecology including flora, fauna, winds, plains, hills. The second is Material culture including food, clothes, houses, town and transport. The third is Social culture which includes work and leisure. The fourth is Organization, custom, activities, procedures, concept, including political and administration, religious, and artistic, and the last is Gestures and habits.

The writer uses Mona Bakker as the tool to analyze the data. According to her theory there are 8 strategies used in translation. They are: Translation by a more general word or super ordinate, Translation by a more neutral/less expressive, Translation by cultural substitution, Translation using a loan word or loan word plus explanation, Translation by paraphrase using a related word, Translation by paraphrase using unrelated word, Translation by Omission and the last is Translating by illustration. However, in translating the novel, the translator only used 6 strategies. Translating by a more neutral/less expressive and Translation by illustration were not used in translating the novel.