CHAPTER II

LITERATURE REVIEW

2.1   Definition of Translation

Translation rises as an activity to translate message from source language containing meaning and words, and to reproduce them in a target language which can be understood by its readers. Although the elements of translation – source text, meaning or information, and target text – are agreed by translation experts proven by the presence of those elements in their definitions of translation, they have different ways to express the definition of translation.

Catford (1978) defines translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). From the phrase 'equivalent textual material' above, it can be figured out that the main thing which should be replaced is the information. In other words, a translator has to be capable of replacing the information in source text with equivalent information in target text.

Another definition of translation is also proposed by Nida and Taber (1982) stating that translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style. On the definition above, Nida and Taber clearly explains that the main activity a translator has to do is to convey the message from source language to target language as natural as possible by regarding its meaning and style.

Besides meaning and style, there is another thing which should be considered by translators if they want to create a good translation – the intention of the source text's author. The concept is derived from Newmark (1988) who states that translation is rendering the meaning of a text into another language in the way that the author intended the text. Therefore, before translating a text, a translator has to read the whole text to understand the intention of ST's author in making the text. In other words, a translator is like a bridge connecting the intention of ST's author to the readers of target text.

A balance between forms of language and structures of meaning which creates a complete package of a proper translation is delivered by Larson (1984) who states:

> Translation is transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant.

On that definition, the first activity translators have to do is to transfer the meaning constantly from SL to TL continued by delivering it in the appropriate form of TL to prevent any loss or distortion of meaning.

2.2   Process of Translation

Before explaining the process of translation deeper, one thing to be considered is the meaning of process. *Oxford Advance Learner's Dictionary* (2000) provides three definitions of process and the first one is appropriate with translation defining process as a series of things that are done in order to achieve a

particular result. Another definition of process is also provided by *Kamus Besar Bahasa Indonesia* (2002) defining process as *rangkaian tindakan, pembuatan, atau pengolahan yang menghasilkan produk*. Two definitions of process above can be concluded that to achieve certain goals, there are a series of actions should be conducted. The same matter also occurs in translation when a translator has to undergo a series of processes to translate texts from SL to TL as stated by translation experts below.

Larson (1988) provides three steps to produce a translation. First thing translators need to do is to learn the lexicons, grammatical structures, communication circumstances, and cultural contexts from source language continued by analyzing the SL texts to find out its meaning. Finally, the meaning is re-expressed using the lexicons and grammatical structures of target language and its cultural contexts as drawn on the figure below:
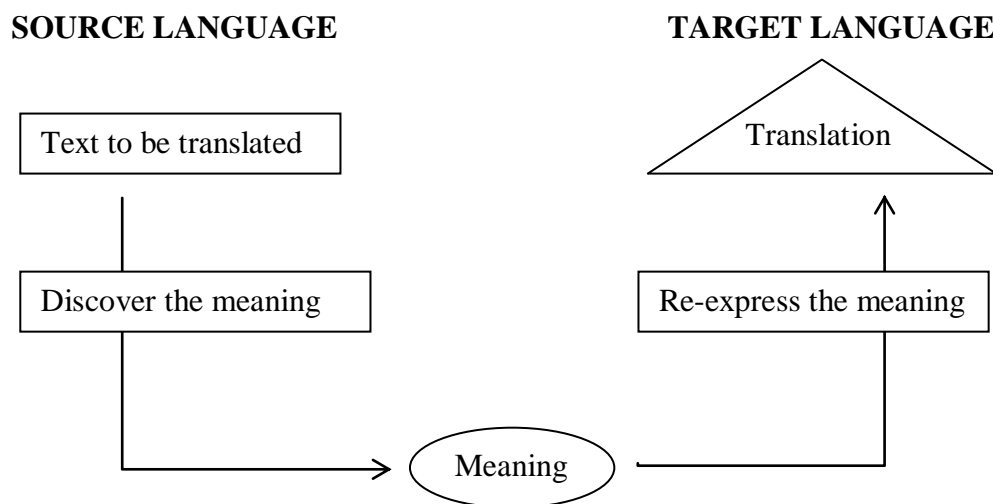
SOURCE LANGUAGE   **TARGET LANGUAGE**

Text to be translated   Translation

Discover the meaning   Re-express the meaning

Meaning

Figure 2.1. Model of Translation Process by Larson

In line with Larson, Nida and Taber (1982) also draws a figure to explain that translation has to undergo three processes namely analysis, transfer, and restructuring called Three Stages of Process as shown below:
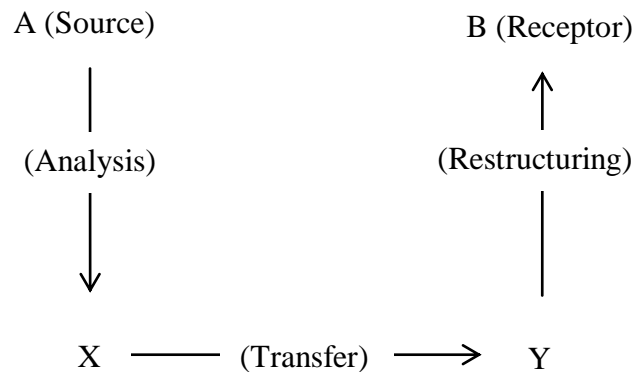
A (Source)   B (Receptor)

| ↑

(Analysis)   (Restructuring)

↓ |

X ——— (Transfer) ——→ Y

Figure 2.2. Model of Translation Process by Nida and Taber

On the first stage namely analysis stage, the message in language A is analyzed in terms of its grammatical relationships as well as its meaning and combination of words in the form of X. Secondly, on the transfer stage, those analyzed materials are transferred in the mind of the translator from language A to language B in the form of Y. Finally, on the restructuring stage, the transferred materials are restructured in order to make the final message fully acceptable in the receptor language.

Moreover, Newmark (1988) divides the process of translation into four levels namely the textual level, the referential level, the cohesive level, and the naturalness level. On the textual level, translators have to find the equivalence of SL grammar in TL, translate its lexical units, and put them in the appropriate form of TL sentences. However, there are some words having more than one meaning

including idioms and figurative expressions in the source text and these are the task of translators in the referential level, to define the real meaning behind those expressions and put those meaning in the appropriate expressions in the target text. To link the textual and referential level, translators should advance to the next level namely cohesive level. In this level, translators use connective words which can unite the text such as conjunctions, enumerations, reiterations, definite articles, general words, referential synonyms, and punctuation marks (Newmark, 1988). In other words, to secure the meaning of the text, translators have to secure its form first because if the sentences in the text are not linked together, the readers will not get the meaning of the text. Finally, on the last level, focusing on constructing translated texts, translators have to make sure that their translated texts make sense and read naturally for a certain kind of situation because the translated texts seem natural in one context, may not seem natural in other contexts. Nothing translators can do other than to read their whole translated texts, underline some unnatural expressions, and replace them with the more natural ones.

2.3   Definition of Cultural Words

Newmark (1988) 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. The more specific definition of culture is derived from Hoed (2006) stating that culture is the way of life, whose manifestations are seen in the form of habit, and results are shown materially through artefacts, obtained by accustoming

and nurturing in a society and inherited from generation to generation. Because it has specific characteristics in a society, there are no two identical cultures between two different societies. Culture has seven elements namely social organization, economic system, knowledge system, technology, religion, art, and language. Therefore, it can be concluded that cultural words are the words associated with a particular language and cannot be literally translated unless there is cultural overlap between the source language and the target language. Hoed (2006) defines two main problems regarding the translation of cultural words which are the essential differences between two different languages as well as their cultures, and translators do not completely master foreign languages as the part of foreign cultures for example, foreign translators will have problems in translating Indonesian beverages such as *es cendol*, *bajigur*, *bandrek* or Indonesian foods such as *gudeg*, *gado-gado*, and *pecel* because they have little knowledge in Indonesian culture or those items do not exist in their cultures.

2.4   Categories of Cultural Words

Newmark (1988) divides cultural words to five categories namely ecology covering flora, fauna and geographical features; material culture covering food, clothes, house, and transport; social culture covering work and leisure; social organization covering politics, religion, and art; as well as gestures and habit.

2.4.1   Ecology

Ecology is the branch of biology that deals with the relations of organisms to one another and to their physical surroundings. Many countries have their local words for geographical features, for example plains namely 'prairies', 'steppes', 'tundras', 'pampas, 'savannahs', 'llanos', *campos,* and *paramos,* having strong elements of local colour. All those words would normally be transferred, with the addition of a brief culture-free third term where necessary in the text, for example in translating *tabuleiros* to 'Brazilian low plateau'. The way of translating geographical features above can also be applied in translating cultural words of flora and fauna.

2.4.2   Material Culture

Concise Oxford English Dictionary Eleventh Edition defines 'material' as items neded for an activity. Therefore, the term 'material culture' can be defined as items belonging to a certain culture for doing activities. In this study, the writer chooses weapon as the first sub-category to be analyzed because weapon is included as material which is an item needed for defending oneself and inflicting physical damage to enemies in battles. Besides, every culture has distinctive forms of weapon and Indonesian weapons may not exist in other cultures. Therefore, it is very interesting to analyze the English equivalents of Indonesian weapons.

Food is the most sensitive and important expression of national culture consisting of appetizer, main course, dessert, snack, and cakes. Food terms are

used in various settings such as menus, recipe books, food guides, and tourism brochures. In principle, one can recommend translation for words with recognised one-to-one equivalents and transference, plus a neutral term, for the rest, for example 'the pasta dish' - cannelloni) for the general readership. Because food consists of various categories, the writer chooses to analyze cakes. Therefore, as the second sub-category, the writer chooses to analyze English equivalents of Indonesian cakes.

Clothes as cultural terms may be sufficiently explained for TL general readers if the generic noun or classifier is added: 'shintigin' trousers or 'basque' skirt, or again, if the particular is of no interest, the generic word can simply replace it. However, it has to be kept in mind that the function of the generic clothes terms is approximately constant, indicating the part of the body that is covered, but the description varies depending on climate and material used. Similar with foods, clothes also have various kinds which are upperwear, underwear, headgear, and fabric. To limit the study, the writer chooses to analyze English equivalents of Indonesian fabrics as the third sub-category.

Transport is dominated by American English having 26 words for cars. In text books of transportation, an accurate description has to be appended to the transferred word and now, the names of planes and cars are often near internationalism for educated readerships such as 747, 727, jumbo jet, Mini, Metro, Ford, BMW, etc. Therefore, the writer chooses to analyze English equivalents of Indonesian vehicles as the fourth sub-category.

Moreover, many languages communities have a typical house which for general purposes remain untranslated: *palazzo* (large house), *hotel* (large house), *chalet*, *bungalow*, *hacienda*, and *pension*. French shows cultural focus on towns by having *ville bourgzmi bourgade* having no corresponding translations in English. Since house is a kind of building, the writer chooses to analyze the English equivalents of Indonesian buildings as the last sub-category.

2.4.3 Social Culture

In considering social culture, one has to distinguish between denotative and connotative problems of translation. Thus *ckarcuterie, droguerie, patisserie, chapellerie, chocolaterie, Kondiwrei* hardly exist in anglophone countries. There is rarely a translation problem, since the words can be transferred, have approximate one-to-one translation or can be functionally denned. As a translation problem, this contrasts with the connotative difficulties of words like: 'the people'; 'the common people'; 'the masses'; 'the working class' *la classe ouvriere;* 'the proletariat'; 'the working classes'; *les gens du commun; la plebe;* 'the lower orders'; *classes infirieures.* The archaisms such as the last expressions can still be used ironically, or humorously, therefore put in inverted commas, that 'the working class' still has some political resonance in Western Europe amongst the left, and even more so in Eastern Europe; though it may disappear in the tertiary sector, 'proletariat' was always used mainly for its emotive effect, and now can hardly be used seriously, since the majorities in developed countries are property-owning. 'The masses' and 'the people' can be used positively and negatively, but

again are more rarely used. 'The masses' have become swallowed up in collocations such as 'mass media' and 'mass market'. Ironically, the referent of these terms is no longer poor, a toiler or a factory worker. The poor remain the out-of-work minority. The political terms have been replaced by *la base, die Base,* 'the rank and file', 'the grass roots', the bottom of the bureaucracies. The obvious cultural words that denote leisure activities in Europe are the national games with their lexical sets: cricket, bull-fighting, *boule, petanque,* hockey. To these must be added the largely English non-team games: tennis, snooker, squash, badminton, fives, and a large number of card-games, the gambling games and their lexical sets being French in casinos.

2.4.4   Social Organization

The political and social life of a country is reflected in its institutional terms. Where the title of a head of state ('President', 'Prime Minister', 'King') or the name of a parliament *(Assembler Nationale Camera dei Deputati* or 'Senate') are 'transparent', that is, made up of 'international' or easily translated morphemes, they are through-translated ('National Assembly', 'Chamber of Deputies'). Where the name of a parliament is not translatable yet *(Bundestag; Storting* (Norway); *Sejm* (Poland); *Riksdag* (Sweden); *Eduskunta* (Finland); *Knesset* (Israel), it has a recognised official translation for administrative documents, for example 'German Federal Parliament' for *Bundestag,* 'Council of Constituent States' for *Bundesrat)* but is often transferred for an educated readership as '*Bundestag*' and given additional information for a general readership as 'West German Parliament'.

A government inner circle is usually designated as a 'cabinet' or a 'council of ministers' and may informally be referred to by the name of the capital city. Some ministries and other political institutions and parties may also be referred to by their familiar alternative terms, i.e., the name of the building -*Elysee, Hotel Matignon, Palais Bourbon*, 'Pentagon', 'White House', *Momecitorio,* 'Westminster' -or the streets- 'Whitehall', 'Via delle Borteghe Oscure (Italian Communist Party), 'Downing Street' - where they are housed.

When a public organization has a 'transparent' name like *Electricite de France* or *Les Postes et TiUcommunkationsy*, the translation depends on the 'setting': in official documents, and in serious publications such as textbooks, the title is transferred and, where appropriate, literally translated. Informally, it could be translated by a cultural equivalent, e.g., 'the French Electricity Board' or 'the Postal Services'. When a public organisation has an 'opaque' name - say, *Maison de la Culture,* 'British Council, 'National Trust', 'Arts Council', *Goethe-Institut,* Trivy Council - the translator has first to establish whether there is a recognised translation and secondly whether it will be understood by the readership and is appropriate in the setting; if not, in a formal informative text, the name should be transferred, and a functional, culture-free equivalent given *{Maison de la Culture,* 'arts centre').

Related to religion, language is used to spread religious discipline. The language of religions tends to be transferred when it becomes of TL interest, the commonest words being naturalised ('Pharisees')- American Bible scholars and linguists have been particularly exercised by cultural connotation due to the

translation of similes of fruit and husbandry into languages where they are inappropriate.

2.4.5 Gesture and Habits

For gestures and habits, there is a distinction between description and function which can be made where necessary in ambiguous cases, for examples if people smile a little when someone dies, 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, give a thumbs-up to signal OK, all of which occur in some cultures and not in others.

2.5 Translation Methods in Obtaining English Definition Indonesian Material Cultural Words

Regarding cultural words, Larson (1984) states that to obtain appropriate lexical equivalents for things or events which do not occur in target language, translators have to consider the relation between physical form including size, appearance, amount, colour, flavour, temperature, substance, material as well as visible movement, and function including the reason of existence, purpose, and way of use from things and events.

Actually there are four possibilities regarding function and form of things or events. First, things or events in one culture may have similar form and function in other cultures, for example *ears* having similar function in all cultures which is *to hear something*. Second, things or event may have similar form but

different function, for example *bread* having similar form in all cultures, but in one culture, bread functions as staple food while in other cultures bread may function as dessert or food served at parties. Third, things or event may have similar function but different form, for example the staple food in one culture is bread but in other cultures the staple food is cassava. Fourth, things or events have completely different function and form, for example in certain context, *sheep* in the texts from Middle East may function as *a sacrifice for sins* but for tribal groups in Amazon tropical forest, there is no animal named *sheep* and no animal functioning equally as *a sacrifice for sins*.

To prevent incorrect, unclear, and distorted equivalence in translating cultural words, translators can replace, omit, elaborate, or adjust the form of a cultural word and state the function of the cultural word explicitly. From two principles above, Larson (1984) gives three translation methods namely equivalence by modifying generic word, equivalence by modifying loan words, and equivalence by cultural substitution.

2.5.1   Equivalence by Modifying Generic Words

If generic words are used as the element of lexical equivalents and modified to deliver appropriate meaning, there are four modifications which can be conducted. First, modifying generic word with its form, for example *tepung* in Sierra Otomi, Mexico is translated into ***gandum*** *kering yang digiling* where the generic word is *gandum* modified with its form *kering* and *digiling*. Second, modifying generic word with its function, for example *jangkar* in Chol, Mexico is

translated into **benda** *yang membuat perahu tidak bergerak* where the generic word is *benda* modified with its function *membuat perahu tidak bergerak*. Third, modifying generic word with its form and function, for example English translation for *ani-ani* which is **pisau** *kecil untuk memotong padi, gandum* where the generic word is *pisau* modified with its form *kecil* and its function *untuk memotong padi, gandum*. Fourth, modifying generic word with comparison, for example *serigala* in Aguaruna, Peru is translated into **binatang** *seperti anjing galak* where the generic word is *binatang* modified with its comparison *seperti anjing galak*. One thing to be considered is that the modification should not be stated too long and complicated to avoid un-clarity of meaning and distraction to target readers.

2.5.2   Equivalence by Modifying Loan Words

Loan words, which is derived from foreign language and mostly unknown in the source culture, are used as the name of people, places, geographical regions, etc. There are four ways to modify loan words. First, modifying loan words with classifier, for example *merpati* in Wantoat, Papua New Guinea is translated into *burung yang disebut* **merpati** where the loan word *merpati* is still used and added with the classifier *burung*. Second, modifying loan words with its form, for example *kemenyan* in Aguaruna, Peru is translated *into minyak yang mahal dan harum yang disebut* **kemenyan** where the loan word *kemenyan* is still used and added with its form *minyak mahal dan harum*. Third, modifying loan words with its function, for example *imam* in Kalinga Philippines is translated into **imam**,

orang yang berhubungan dengan sesuatu yang diberikan kepada Allah where the loan word imam is still used and added with its function *berhubungan dengan sesuatu yang diberikan kepada Allah*. Fourth, modifying loan words with its form and function, for example *jangkar* in Teutila Quicatec, Mexico is translated into *besi yang disebut **jangkar** yang diikat dengan tali agar perahu tidak dapat pergi lebih jauh* where the loan word *jangkar* is still used and added with its form *besi yang diikat dengan tali* and its function *agar perahu tidak dapat pergi lebih jauh*.

2.5.3   Equivalence by Cultural Substitution

There are several words which cannot be translated by modifying generic words and loan words so those words have to be translated with the words not completely similar but exist in target language, for example an Indonesian word *lampu* is translated to New Guinea language as *obor bambu* using cultural substitution and *singa* is translated in South America as *jaguar* also using cultural substitution. However, before conducting this type of equivalence, translators have to ensure that there is no other ways to obtain lexical equivalence of certain cultural words but to use cultural substitution and the words used as cultural substitution are similar to prevent any distortions of meaning.

2.6   Review on Dictionary

Language highly advancing over time needs to be codified to facilitate students who are studying language and common people to get the meaning of words in a dictionary written to provide a record of words, their meanings, and

their pronunciations. The first major dictionary of English was written by Samuel Johnson in 1755 followed by Noah Webster in 1806 who wrote the first major dictionary of American English.

Meyer (2009) gives five kinds of dictionaries namely monolingual dictionaries, bilingual dictionaries, unabridged/abridged dictionaries, thesauruses, and specialized dictionaries. Monolingual dictionaries, intended for native speakers and as a consequence focus on a single language, are made by determining the meaning of words by studying their use in context and then crafting definitions of the words that will be appropriate for the readership of particular dictionary being created. *Oxford English Dictionary*, *Webster's Third New International Dictionary*, and *American Heritage Dictionary of the English Language* are some examples of monolingual dictionaries. For non-native speakers, there are specialized monolingual dictionaries known as learner dictionaries such as *Cambridge Advanced Learners' Dictionary*, *Oxford Advanced Learners' Dictionary*, and *Collins COBUILD Advanced Learners' English Dictionary* written specifically for non-native speakers of English and containing simpler definition than a typical monolingual dictionary as well as a greater emphasis on vocabulary like idioms or phrasal verbs.

Bilingual dictionaries are dictionaries focusing on two languages and designed for individuals who are native speakers of a particular language learning another language as an additional language, for example Indonesian students studying English as an additional language needs Indonesian-English and English-Indonesian dictionaries to facilitate them in studying English words. *The*

Contemporary Indonesian-English Dictionary by Peter Salim, *A Comprehensive Indonesian-English Dictionary* by Alan M. Stevens and A. Ed. Schmidgall-Tellings, and *Kamus Indonesia-Inggris Edisi Ketiga* by John M. Echols and Hassan Shadily are the examples of bilingual Indonesian-English dictionaries.

Unabridged dictionaries are the dictionaries released by major dictionary makers from which they will produce smaller, abridged dictionaries conaining a subset of the words in the unabridged dictionary as well as newer words that have entered the language since the publication of the unabridged version. For example, *Webster's Third New International*, an unabridged dictionary produced by the G & C Merriam Company in Springfield, MA, was released in 1961. Since the publication of this dictionary, Merriam-Webster has published eleven collegiate dictionaries – dictionaries that contain fewer entries than *Webster's Third* but that at the same time have been updated so that they contain newer words than the unabridged version. Because the Webster name is so closely associated with the nineteenth-century American lexicographer Noah Webster, many dictionaries have been published under the Webster name. However, the G & C Merriam Company is the only publisher of a Webster dictionary having any connection to Noah Webster's 1828 dictionary, *American Dictionary of the English Language*.

Thesauruses are dictionaries specializing in providing synonyms for the main entries they contain. One of the more famous English Thesauruses is *Roget's Thesaurus* by Peter Roget published 1852. Because the name of this dictionary was never copyrighted, many thesauruses contain the name Roget even though

they are not derivative of the original thesaurus. Indonesia also has thesauruses for example *Tesaurus Bahasa Indonesia Pusat Bahasa* and Tesaurus *Alfabetis Pusat Bahasa* written by Indonesian Ministry of National Education, and *Tesaurus Bahasa Indonesia* by Eko Endarmoko to facilitate Indonesian people in finding synonyms of Indonesian words so they do not need to write the same words many times when they are writing, for example, a composition.

Specialized dictionaries contain specific vocabularies for a particular occupation or area of interest. Physicians and lawyers, for example, can make used of dictionaries defining medical and legal terms such as *Tablers' Cyclopedic Medical Dictionary* or *Black's Law Dictionary*, musicians can consult dictionaries of musical terms such as the *Grove Dictionary of Music and Musicians*, Scrabble players can have dictionaries containing words permissible in Scrabble games. Since the range of interests is large, there are numerous dictionaries covering those interests published.

2.7   Bilingual Indonesian-English Dictionaries

Since the study focuses on analyzing the types of equivalence in translating Indonesian cultural words to English, the bilingual Indonesian-English dictionaries are used to obtain the English equivalence of Indonesian cultural words. From five Indonesian-English Dictionary observed such as *The Learner's Dictionary of Today's Indonesian* by George Quinn, *Kamus Indonesia-Inggris Edisi Ketiga* by John M. Echols and Hassan Shadily, *The Contemporary Indonesian-English Dictionary* by Peter Salim, *A Comprehensive Indonesian-*

English Dictionary by Alan M. Stevens and A. Ed. Schmidgall-Tellings, and *Kamus Lengkap Indonesia-Inggris – Inggris-Indonesia* by Soetarto and T. Kurnia, the writer decides to use *The Contemporary Indonesian-English Dictionary* and *A Comprehensive Indonesian-English Dictionary* to obtain the English equivalence of Indonesian cultural words.

The dictionary by Peter Salim is chosen because Peter Salim is known as the biggest and the most productive lexicographer who has published many dictionaries such as *The Contemporary English-Indonesian Dictionary*, *Advanced English-Indonesian Dictionary*, *Kamus Bahasa Indonesia Kontemporer*, and *The Contemporary Indonesian-English Dictionary*. With his title as Master of Arts in linguistics field from California State University, the writer is more eager to choose the dictionary as the source of data.

Another dictionary chosen is written by Alan M. Stevens and A. Ed. Schmidgall-Tellings because not only is Alan M. Stevens the author of articles on the Indonesian lexicon and on phonology, a book on Madurese grammar and articles on Madurese phonology, but also a professor of linguistics at Queen College, City University of New York while A. Ed. Schmidgall-Tellings is a freelance translator and author of many books and articles on Indonesian language. The recommendation statement by R. Hanson, the Board Recognized Specialist in Fluency Disorders from Minnesota State University Moorhead and Shannon Graff Hysell, the author of *American Reference Books Annual* – the guidance book for librarians to select the ideal resources for their collections – on its cover is also the reason of choosing the dictionary.

2.8   Theoretical Framework

Catford (1978) states that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) which means that in translating the text, translators have to cleverly choose the appropriate equivalence of source language in target language to prevent the distortion and un-clarity of meaning. However, the words relating to ecology, material culture, social culture, social organization, as well as gesture and habit – known as cultural words – in SL sometimes have no equivalents in TL due to the difference of culture between both languages so Larson (1984) provides three translation methods in defining Indonesian material cultural words to English by modifying its generic words, modifying loan words, and using cultural substitution. The application of the theory can be seen in bilingual dictionaries including in Indonesian-English dictionaries where Indonesian cultural words are defined using those methods.