

ICOLTS 2016

International Conference on Linguistics & Translation Studies
SOLO, 15-16 NOVEMBER 2016

**Interlingual and Intercultural
Communication Competence**
for Quality Translation

PROCEEDINGS

**M.R. Nababan
Riyadi Santosa
Agus Hari Wibowo
Agus D. Priyanto**



Organized by:

English Department, Faculty of Cultural Sciences
and **Linguistics Masters Program**, Postgraduate School
UNIVERSITAS SEBELAS MARET

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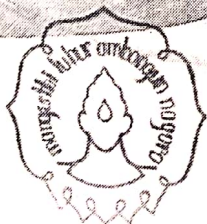
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PREFACE

The connection between linguistics and translation studies has developed as linguistic approaches have been proposed by numerous scholars in translation studies. Linguistic research has rapidly advanced and covered the scope of interlingual and intercultural communication. Many have also taken some linguistic findings to work on translation studies; or even for more practical reasons: translating texts. ICOLTS 2016 bring together the recent studies in this issue; to accommodate and to disseminate the most recent studies in linguistics and translation studies.

Prior to this conference, UNS has conducted a series of conference on translation studies in 2003, 2005, and 2009, when scholars from Indonesia and abroad have shared their ideas and thoughts within the studies.

The proceedings in your hand now is the compilation of full-papers presented in the ICoLTS 2016; conducted in Solo on November 15-16, 2016 as collaboration between English Diploma Program, Undergraduate Program of English Department and Linguistics Master Program of Universitas Sebelas maret (UNS). The conference presents notable scholars to speak in the plenary sessions: Julianne House (University of Hamburg, Germany), Yaegan J. Doran (University of Sydney, Australia) , Amrin Saragih (Universitas Negeri Medan, Indonesia), Mangatur Rudolf Nababan, and Riyadi Santosa (Universitas Sebelas Maret, Indonesia).

Again, the objective of this conference is to provide another platform to all academics and researchers, and also practioners to exchange and share their thoughts, ideas and researches on issues related to Linguistics and Translation Studies, particularly framed by the theme: "Interlingual and Intercultural Communication Comptence for Quality Translation".

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JAVANESE CULTURAL TERMS TRANSLATION INTO ENGLISH

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Abstract

It is aimed at classifying the Javanese cultural terms found in novel *Burung-Burung Manyar* and their translation into English and describing the technique of translation. It is descriptive qualitative research. The data are taken from novel *Burung-Burung Manyar* written by Y.B Mangunwijaya and its English translation, *The Weaverbirds*. The results of the study show that there are many cultural terms found. They are traditional building, kinship, traditional food, traditional costume, traditional events, rituals, and addressing. The translators have to consider the cultural terms well in order to transfer them well into the target language. *Kelak sesudah aku menjadi pelajar HBS dalam suatu kesempatan kol segala kerabat istana Mangkunegaran, Papi mengajakku memasuki ruang keramat di belakang pringgitan istana... (1981:6)*. The translation is *Some years later, when I was in junior high at the Hogere Burgerschool, there was once a big celebration for all the people who traced their origin to the Mangkunegaran court... (1991:12)*. For Javanese, the cultural event **kol** is a holy moment to pray for the death that God hopefully put him at the very best place and remind all the good thing that had been done by the death. While a **big celebration** means nothing but a big party.

Introduction

Translating a text is very complicated. It is not simply a matter of seeking other words with similar meaning, but rather the finding appropriate way of expressing thing in another language. The translators may face at least two kind difficulties, firstly, deals with the difference between the two systems of language, and secondly they will work much harder in conveying meaning of particular culture.

Culture consists of all the shared product of human society. This means it includes not only material such as cities, organization, and schools but also intangible things such as customs, family patterns, and languages. It means that culture refers to any aspect of way of life. In relation of culture and language is stressed by Pousada (2005) that "Language is generally believed to be the essential instrument of ethnic expression a viaduct for the beliefs, customs, rituals, and behaviors which constitute cultural identity. It is seen as the embodiment of human thought and the shaper of human action. For most language is inextricably linked to the very essence of being human and of belonging to a specific cultural group".

It is strongly believe that approaching a culture implies beginning a process of translation. Practically the purpose of translation works is helping the target

readers to understand the true intention of the source text means. Translation reveals the power that one culture can exert over another. It is said that the works are much more in rewriting the original with a complex process. The process has to cover at least two factors, linguistic and culture.

The culture problem that may be faced by the translators, according to Soemarno (2001), is translating cultural expressions, they are stereotype expressions, cultural events, kinship relation, and traditional buildings. He added that translating pronouns, speech levels, and idioms and fix expressions will also force the translators work much harder. While Thriveni (2005) mentions some cultural elements that would give a problem. She said that a name is a linguistic cultural element, and an author uses it for its associative value. It resists translation; therefore its evocative value is lost. Social relationships are also a cultural element. In some cultures, people used to live with their extended families, which eventually resulted in a need to address each relative. For this reason, those people have different words to refer to each relation. Since this concept of extended family living is unheard of in western countries, the English language lacks the corresponding terms. In still other cultures, people show respect to their elders by addressing them in a certain way. A simple *he*, *she* or *you* can be substituted.

She continues giving explanations that simple formalities can be confusing. The example given is the expression of 'thank you' can be translated several different ways, depending on the situation (thanking someone for a gift, a service, an advance for something, etc.) Some other culture problem encountered by translators are articles of dress, ornaments, food values, customs and tradition, beliefs, feeling, religion elements, myths, legends, geographical and environmental elements. Then Newmark (1988) explains that the aspect of culture includes (a) ecology _geographical environment, it is different from other cultural aspect because it is free from value and norm as the others have, (b) artifact includes foods, costumes, cities, homes, and transportations, (c) social cultural aspect _professions and hobbies, kind/name of music, dance, and poems, (d) organization, habitual action, procedure, and (e) gestures. Those aspects and their characteristic often give a crucial problem in translation.

Methods

It is a descriptive qualitative research. Sutopo (2006) argued that qualitative research involves the ontology activity in the form of the data. The data used are speech, words, and sentences dealing with cultural expressions found in novel *Burung-Burung Manyar* and its English translation, *The Weaverbirds*. The collected data are in the form of words or phrases. The method used in collecting data is non-interactive techniques, by criticizing and comparing the source language text with the target language.

Results and Discussion

There are about 208 Javanese cultural expressions found in novel *Burung-Burung Manyar*. They are classified into some groups, namely traditional buildings, addressing, geographical and environmental element (name of animals, mountains, rivers, and time), fix expressions, ambiguity expressions, traditional tools, foods, professions, traditional costumes, and traditional performances.

Traditional Buildings

Every country has the characteristics of buildings that are not found in other nations or countries. Similarly in Indonesia, even each region or tribe has their own characteristic building. In Java, especially Central Java has different part of traditional building terms as people called *Pendapa*, *Joglo* and *Lumbung*. *Pendapa* is a major part of the front side of Javanese house. *Joglo* is a type of traditional house in Central Java. Every Javanese house has different parts, such as *Gandok* (the inside part of the house), *pringgitan* (large room between two main parts of the house, between *pendapa* and the sacred house (main house), sometimes used for performing a shadow puppet, *wayangan*), and *pawon*, a place for cooking activities. As these traditional terms are not found in TL terms, theoretically those terms should not be translated into TL, but allowed to remain as they are written. But it was found that the translator decided to translate them in different ways. For example, the terms *pringgitan* is omitted, the translator decided not to replace it in TL.

The word *Gandok* (on p. 6. Paragraph 3, line 4), in *The Weaverbirds*, it is written down into *a side room whose location within the palace would be the area beneath the eaves of a regular house* (on p. 13. Paragraph 1 line 5). The technique used is description. According to Albir&Molina (2002) it replaces a term or expression with a description of its form or/and function. It describes the name of a part room of Javanese traditional house, namely *Joglo*. While in Javanese, *lumbung* is one of the typical separate building outside of the main house. It is functioned to store the foodstuff. *Lumbung* is not always built from bamboo, but sometime from woods, so it can't be translated into bamboo house and is not functioned for living. In this case, the borrowing is used in English version.

Addressing

The translation of traditional title, terms of address, proper name, and address + proper name constructions as the terms of addressing are not found in the TL. The examples are the translation of *Kang Glati* into *Glati*. See the following excerpt.

Pelpolisi Belanda dan resisir mantri polisi dengan cepat melacak Si Bajingan dan Kang Glati masuk bui. (p. 111)

... the Dutch detectives and constables had tracked him down and thrown Glati into Jail. (p. 141)

Another example is

"Raden Mas Sinyo mau spekuk enak? Jeng Manganti, coba tolong ambilkan spekuk dari almari untuk Raden Mas Bagus Sinyo. Aduuh, siapa nanti yang akan menjadi mertuanya ya? Cocoknya dengan Den Ayu Arumbrangta... (1981:7)

"Hey, Little Prince Dutch Boy, would you like a piece of cake? Manganti, get a piece of cake from the cupboard for our Little Prince Dutch Boy. Hmm, I do wonder who'll get to be his mother-in-law... (1991:14)

From examples above it seems that the translator decides to omit the cultural term of *Kang* and uses literal technique to transfer the addressing *Raden Mas*.

The Fixed Expressions

The translating fixed expressions is not easy, the translator has to be able to recognize whether a certain expression is an idiom or not. Baker says, as far as idioms are concerned, the first difficulty that a translator comes across is being to recognize that she/he is dealing with an idiomatic expression. This is not always so obvious (1995:5). After recognizing the presence of the idiom, she/he has to find the meaning of the idiom.

In this novel there are a lot of phrases that are very close to the source language culture. Again, the translator seems having trouble to replace them into English. The translator chooses to explain or delete these phrases in the target language rather than introducing the phrase to the target reader. Those cultural-bounds are *ketiban ndaru; sumarah; tanpa tedeng aling-aling; Inggris kita linggis, Amerika kita setrika; margo kulino; laras ing ati; sigaran nyowo; ngono ya ngono, ning mbok ja ngono; mbok-mboken; ngunggah-unggahi; kancilen; ada paya ada buaya; minteri; sedia payung sebelum hujan; dingin tangannya, panas tangannya; urip iku mampir ngombe, and nggih ora kepanggih.*

The writer shows an example the translation of *mampir ngombe* into *drop-in at a friend's house for a quick drink*. What Mangunwijaya means of *mampir ngombe* is that how short our life is, but the TL means really visited a place to have drink. For the case, again, the translator uses description to convey the message of *urip iku mampir ngombe* into English. Other description technique is seen the

other finding, the translation of *tanpa tedeng aling-aling* into *outside the shelter of the garden wall*. The expression of *tanpa tedeng aling-aling* refers to the one being extrovert (talking something without considering the hurt-feeling he counterparts). But outside the shelter of the garden wall refers to the place outside of wall/fence.

Cultural Events

Every country has the so-called cultural events. American celebrates 'Thanks Giving Day' every year. It is often translated into *Hari Syukuran* (in Soemarno, 2001), as related to the traditional celebration dedicated to *Dewi Sri*. This translation seems not to be precise because the former has different concept from the later. Indonesia also has many cultural events, Central Java as one of a province in Indonesia, for example, has various cultural events, such as *Sekaten*, *Mitoni*, *Tedhak Siti*, *Tetakan*, *Midodaren*, *Mantenan*, *Kol* and so on. This festivity is typical Central Java Province, especially for Solo and Jogjakarta. One of traditional event found in Burung-Burung Manyar is a word *Kol*. It is translated into 'a big celebration'. See the following excerpt.

Kelak sesudah aku menjadi pelajar HBS dalam suatu kesempatan kol segala kerabat istana Mangkunegaran, Papi mengajakku memasuki ruang keramat di belakang pringgitan istana... (1981:6)

The translation is:

*Some years later, when I was in junior high at the Hogere Burgerschool, there was once a **big celebration** for all the people who traced their origin to the Mangkunegaran court... (1991:12)*

In Javanese culture *kol* is one of the cultural events conducted as a thank to God after a person or group of people managed to get things done, so it is not enough just to be translated into a *big celebration* as it already happened in the translation of this novel. It is generalization technique, to translate a term for a more general one (Albir & Molina, 2002). Newmark (1988) mentioned neutralization while Baker (2011) called translation by netral/less expressive and translation by general word (superordinate). *Nyadran* and *sekaten* are examples of cultural events which also exist in this novel. In addition there are other cultural terms what among Javanese (especially in East Java and Central Java) called them part of *dina pasaran* (5 days for trading in traditional market in a certain place), such as, *pon*, *wage*, *kliwon*, *legi*, and *pahing*. All terms of this culture is not translated in this novel, but the translator tends to give the explanation for such cultural terms.

Kinships

The kinship system looks very simple but what it seems simple is not always very simple in the field of translation, because the system always involves different cultures. The system is often different from one country to another and from one race or ethnic group to another.

In Javanese system of kinship, people have the terms *bapak* and *ibu* (Soemarno, 2001). They have *kakak*, *adik*, *kangmas*, and *dimas*. They also have the so-called *pakdhe*, *budhe*, *siwa*, *paklik*, *bulik*, *simbah*, *eyang*, *simbah buyut*, *eyang buyut*, *simbah/eyang canggah*, *simbah/eyang wareng*, *simbah/eyang*, and the like. While English has *father/mother*, *sister* and *brother*, *younger/ elder brother/sister*, *uncle* and *aunt*, *grandfather/mother*, *grandchild/son/daughter*, and so on. The kinship system found in the Javanese system does not match exactly with that of English system. It may be very complicated, if the translator has to translate the system. They will surely come across a lot of difficulties. The terms found in the novel is the translation of *canggah* and *gantung siwur* (on p.6 paragraph 1 line 10) into *grandmother* and *great-grandmother*.

Terus terang Papi tidak suka pada raja-raja Inlander, walaupun konon salah seorang nenek canggah atau gantung-siwur berkedudukan selir Keraton Mangkunegaran (1981:3)

Canggah is one of the kinship terms used in Javanese culture, the grandmother's grandmother. While *gantung-siwur* which means the father or mother of *canggah* also used in Javanese culture community. Obviously the second term does not exist in the culture of English language users, which only recognize up to great-great grandparents. Because the translator does not recognize such kinship, then he finds difficulties in translating the terms into the target language. Study the following excerpt:

Papa didn't care much for the native princes, even though his grandmother, or maybe his great-grandmother, is supposed to have been a junior queen in the Mangkunegaran court (1991: 9)

Establish equivalent technique is applied to transfer the addressing *canggah* and *gantung siwur* into *grandmother* and *great-grandmother*. The translation is completely wrong because if the *grandmother* and *great-grandmother* are translated back into Indonesian, it is found *nenek* and *nenek buyut*. Those terms are different from *canggah* and *gantung siwur*. To make them clear, let examine the diagram below:

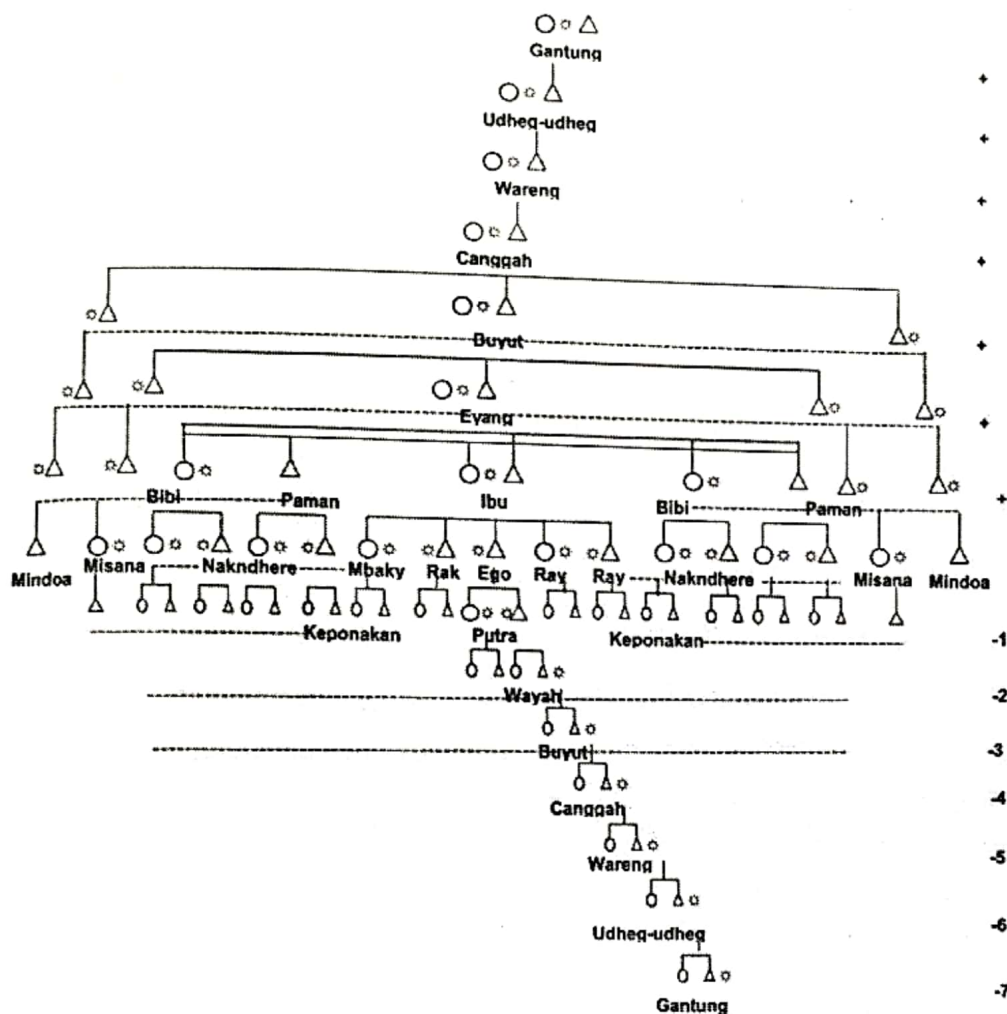


Diagram 1 : Kerabat Sedarah (Koentjaraningrat, 1994)

Traditional Foods

Food is also one thing to make a state or region has its own trademark. *Onde-onde cephus* (p.3 paragraph 1 line 4), *cucur* (p.18 paragraph 3 line13), *jenang delima* (p.18 paragraph 3 line13), *srabi* (p.88 paragraph 1 line 3), *cendol* (p.163 paragraph 2 line 24) are the names of the Central Javanese food which are also found mentioned in the *Burung Burung Manyar*. Those terms will really give lots of troubles to translators. The proper name of the food is also allowed to appear in the text translation. Like the Indonesian kept to translate *hot dogs*

instead of *anjing panas*. But the translator seems finding the difficulties in recognizing the cultural terms of foods, for examples, *onde-onde ceplus* is translated into *sweet rice ball and cooking sesame balls*; *jenang delima* into *tapioca pudding*, as we know *jenang* is completely different from *pudding*; and *cendol* is translated into *mincemeat*. If we turn *mincemeat* back into Indonesian, we will get *daging cacah*.

Conclusion

It is concluded that translation that has relation to culture will give a lot of problems, but selecting the proper technique will absolutely assist in producing qualified target text.

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