# CHAPTER II

# LITERATURE REVIEW

In this chapter, the researcher describes theories related to the topic used to analyze the translation of sentences containing cultural words in "Frozen (2013)" movie produced by *Walt Disney Animation*.

## 2.1    Previous Study

The study which was conducted by Durdureanu (2011) entitled "Translation of Cultural Terms: Possible or Impossible?". This study used Venuti's "invisibility" of the translator in Anglo-American culture or 'domesticating' and 'foreignising' translation strategies. According to the great amount of translation strategies and methods offered by scholars, the translation of culture is, to a certain degree of acceptability, possible. It is the case of functionalist theories, for example, because from a pure linguistic position, not only the translation of culture but even the translation of each word becomes impossible. Finally, translation is part of culture. *Strictosensu*, it is culture and its very existence proves the possibility of entering a different world, a different vision and community through a translator's genuine work.

Another study conducted by Guerra (2012) entitled "Translating Culture: Problems, Strategies and Practical Realities". This research used English – Spanish translation which focused on the translation of literary texts. The analysis focused on the translation of fragments of four literary texts (two in Spanish and two in English), all of them including a large number of cultural terms. In each of the four fragments, a total of 40 cultural terms were selected. Translating culture-specific concepts seems indeed a very challenging task and the choice of certain strategies can reveal either the "subversiveness" of the translator (leading to a domestication of the SL text in the TC, translating in a fluent and invisible style so as to minimize the foreignness of the text), or the resistance and maintenance of the SC (leading to foreignization, maintaining the dominant

cultural values of the SL and the ideological dominance of the SC). In this study, results show a clear preference for borrowings, descriptions and adaptations (both in direct and back translation), so one can say that this typifies, to a greater or lesser extent, students' both subversion and preservation of SC elements.

## 2.2 Translation

### 2.2.1 Notions of Translation

Translation has been defined in many ways by different scholars in the fields with different approaches and notions. Nida (in Venuti, 1995:12) explain the translating process as follows. Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning secondly in terms of style. Good translation is one in which the merit of the original work is so completely transfused into another language as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs as it by those who speak the language of the original work." (Newmark, 1988:4).

From the explanation above, translation can be simply defined as transferring the message from SL into TL in terms of meaning and style. Translation should be easily understood by target readers and the message of ST should be equivalent with TT. The term of *closest natural equivalent*, which is rooted in Nida's concept of dynamic equivalent, explicitly considers about cultural aspect. He argues that a translation of dynamic equivalence aims at complete naturalness of expression (Nida in Venuti, 1995: 21). In Nida's work, the term of *naturalness of expression* obviously signals the fluency translation which involves domestication. For Nida, a translator must be a person who can draw aside the curtains of linguistic and cultural differences so that people may see clearly the relevance of the original message (Nida in Venuti, 1995: 21).

Meanwhile, according to Venuti (1995: 17), translation is a process by which the chain of signifiers that constitutes the source language text is replaced by a chain of signifiers in the target language which translator provides on the

strength of an interpretation. He sees that translation is the forcible replacement of the linguistic and cultural difference of the foreign text with a text that can be understood by the target readers.

Different from Nida, the aim of translation is to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly self-conscious projects, where translation serves an appropriation of foreign cultures for domestic, cultural, economic, political agendas (Venuti, 1995: 18-19). Venuti criticizes the translation for being too domesticated. In Venuti's view, domesticated translation is a devaluated reproduction of the original and he makes clear that foreignizing translation is his choice. Using this method, a translator is expected to preserve the foreign identity of the ST.

### 2.2.2 Translation as a Process

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. 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. Suyawinata in Nababan (2003: 25) states that the translation process involves three stages. Firstly is analyzing of source language text; secondly is transferring and finally restructuring.

Nida and Taber in Munday (2000: 40), also stated 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. Every translator needs to be aware of the equivalent. He/she cannot only try to find the same form of the text, but the most important is how he/she can transfer the meaning well. The competent translator actually goes through as seemingly round about process of analysis, transfer, and restructuring. That is to say, the translator first analyzes the message of the source language into its simplest and structurally clearest forms, transfers it at this level, and then restructures it to the level in the receptor language that is more appropriate for the audience, which is intended to reach.
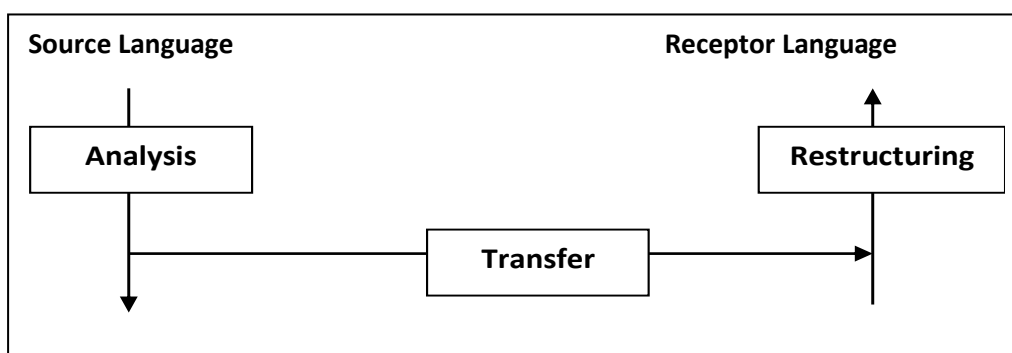


Figure 1: The Process of Translation by Nida & Taber

The table above shows that there are three steps in the process of translation. After studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, the next process is to analyze the source language text for determining the meaning. The same meaning is reconstructed by using the lexicon and grammatical structure according to a suitable receptor language and its cultural context.

**2.3    Untranslatability**

A translator faces problems in translating the source language. It is called untranslatability. This happens when the translator cannot translate the word of source language or even it is hard to find the equivalent of source language. According to Catford (1965: 94), untranslatability occurs when it is impossible to build functionally relevant features of the situation into contextual meaning of the TL text. Newmark (1988: 79) states that untranslatability occurs when a meaning of word cannot be rendered literally and precisely to another word. Based on the causes, there are two types of untranslatability:

1.  Linguistic untranslatability

    It is occurred when there is an ambiguity in the source language. The source language which is strange is occurred in linguistic side.

2.  Cultural untranslatability

    It is occurred when there is a distinction between the characterization meanings in a culture which has not found in other culture.

**2.4    Cultural Words**

**2.4.1    Notions of Culture**

Since the process of translation cannot be separated from culture's matters, some theorists have dealt with the definition of culture. Larson in Esmail Zare-Behtas's article defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (http://www.bokorlang.com/journal).

Meanwhile Vermeer in Schäffner (2003: 92) states that "culture [...] the open system of norms and conventions and their results which govern the behavior of whoever wants to be taken as a member of a certain society". Besides, Newmark (1988: 94) also remarks that culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Newmark distinguishes cultural words from

universal and personal language. Universal words usually cause no translation problem, such as the words 'die', 'live', 'star', 'swim', 'mirror', and 'table'.

Universal words usually cover universal function, yet not the cultural description of the referent. In cultural words, however, there will be a translation problem unless there is cultural overlap between the SL and TL. Newmark (1988: 94) gives the words 'monsoon', 'steppe', 'tagliatelle' as the examples of cultural words. Newmark explains that it is broad and fuzzy to be put what should be in the cultural words. Within one language, there are several cultures and subcultures, for instance, 'Jause' (Austrian tea), and 'Jugendweihe' (Austrian ceremony for twelve years old). Moreover, dialect words are not part of cultural words if they designate universal, such as 'loch' and 'moors'. Furthermore, a speech community, when focuses its attention on a particular topic could cause a very large amount of new words to designate special language. It is usually called 'cultural focus'. On English sport, for example, there are some crazy cricket words, such as 'a maiden over', 'silly mid-on', 'howzzat'.

In conclusion, culture is a complex collection and scopes an enormous subject. It covers almost everything in the world. Therefore, Newmark classifies cultural words into some categories and provides examples for each. Further discussion will be in the following sub-chapter.

### 2.4.2  Cultural Words

Baker (in Newmark, 1988: 95) provides the definition of 'culturally-bound expression', which she calls 'culture-specific concept' as follows. The SL word may express a concept which is totally unknown in the TL. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as culture-specific.

According to Newmark, 'cultural words' are easy to detect since they are associated with particular language and cannot be literally translated. However, many cultural customs are translated in ordinary language, where literal

translation would distort the meaning (Newmark, 1988: 96). It is categorized into five, namely:

a. Ecology. Ecological features such as flora, fauna, winds, plain and hills are not similar in different areas. Newmark (1988: 96) gives examples of ecological features in terms of plains; 'prairies', 'steppes', 'tundras', 'pampas', 'savannahs', 'llanos', 'bush', 'veld'.

b. Material culture. It is more complicated than ecological culture. Material culture is things made by people that reflect the society's cultural value. According Newmark (1988: 97-98), material culture consists of many kinds of artifacts, food, clothes, houses and towns, transport, etc.

c. Social Culture. It is a culture possessed by a particular society which is different from another. Newmark (1988: 95-98) lists some work terms, for example 'the people', 'the common people', 'the masses', 'the working class', 'the ploretariat', and 'the hoi polloi'.

d. Organization, customs, ideas: political, social, legal, religious, artistic. These are categorized as cultural words. There are some terms that are grouped in this category such as terms of social organizations (political and administrative), religious terms, and artistic terms.

e. Gestures and habits. Newmark argues that another problem faced by some translators is cultural word relate to gestures and habits. It is because there is a distinction between description and function that can be made necessary in ambiguous case (Newmark, 1988: 102), such as 'kiss finger tips to greet or to praise' and 'give a thumbs-up to signal OK'. All those gestures and habits only exist in some cultures.

## 2.5 Translation Techniques

In translating the data, it uses strategy. In order to solve the translation problem, the translator conducts in form of translation technique. It is a strategy implemented in the product of translation. According to Vinay and Darbelnet

(2004: 129 – 134), there are borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation.

### 2.5.1 Borrowing

The SL word is transferred directly to the TL (Munday, 2001: 56). It is a procedure where a word or an expression is taken from the SL and transferred to the TL in a naturalized form. It is conforming to the grammar's or pronunciation's rules of the TL.

Example:      SL: We are eating sandwiches.

TL: Kami makan roti sandwich.

### 2.5.2 Calque

It is a strategy to 'borrow' the SL expression or structure and then transfer it in a literal translation. It is a special kind of borrowing where SL expression or structure is transferred in a literal translation. It has the same influence on the enhancement of cultural integration. Before using the calque strategy, translator should make sure that the coherence of translation has pragmatical effects in target culture, or translation will fail to deliver the message of ST.

Example:      SL : Positive response

TL : Respon positif

### 2.5.3 Literal translation

It is a 'word-for-word' translation. It is a translation strategy used 'most common between languages of the same family and culture'. It is directly transferred from SL in to TL.

Example:      SL : She never comes back

TL : Dia tidak pernah kembali.

### 2.5.4 Transposition

The method involves 'replacing one word class with another without changing the meaning of the message'. It replaces one word class with another without changing the meaning of the message. There is also the change in the

grammar from SL to TL including the change of singular to plural; the change of position of the adjective; and the change of word class or part of speech.

Examples:

a.  noun – adjective

SL : Her beauty makes me fall in love.

TL : Dia sangat cantik sehingga aku mencintainya.

b.  preposition – verb:

SL : I found it by a radar

TL : Radar membantuku menemukannya.

**2.5.5  Modulation**

It refers to 'a variation of the form of the message, obtained by a change in the point of view'. It enables the reader to express the same phenomenon in a different way. It can be justified when a literal or transposed translation result is grammatically correct. However, the pattern is considered unsuitable, unidiomatic or awkward in the TL. It can be adopted when, though literal or transposition translation results grammatically correct utterance. The application of this skill demands very much the translator's capacity to mastering bilingual languages.

Example: SL : God knows.

TL : Tidak ada satupun yang tahu.

**2.5.6  Equivalence**

It refers to a strategy to describe the same situation by 'using completely different stylistic or structural methods' for producing 'equivalent texts'. Equivalence is also frequently used when dealing with the translation of idioms and proverbs. Equivalence is not only useful but also necessary in translating idioms and proverbs. This strategy is viewed as a type of modulation and 'a linguistic sub-discipline of pragmatics' (Armstrong, 2005: 152), which is concerned with the use of language in different cultures.

Example:SL : Ask price

TL :  Harga terendah

## 2.5.7  Adaptation

It refers to a method 'used in those cases where the type of situation being referred to by the SL message is unknown in the TL culture'. Rather than operations on linguistic level, this strategy focus on phenomena or practices that are absent in the target culture.

Example: SL : Aji will marry Anna

TL : Aji dan Anna akan menikah.