

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In supporting this research, the researcher uses quite a lot of references like theses, journals, articles, webs and books that contain theories or discussions about the related topic on this research. The researcher uses some papers on previous research that are similar on the topic to help in doing this research. Some theses that are used by the researcher are also concerning in cultural words translation, methods in translation and about ideology in translation, domestication and foreignization. Those are really helpful for supporting the researcher in doing this research. Here, the researcher reviews them to make sure that it can help the researcher in doing his research to guide him and also to avoid duplicating or copying previous research about the similar topic since the research conducted by the researcher must be original.

Similar to this research, the thesis written by Putrawan (2011), who is studying about the ideology of cultural terms translation with the source data taken are novels by Pramudya Ananta Toer entitled *Gadis Pantai* and the translated one *The Girl from the Coast*. In that research, he is analyzing about the translation technique in translating cultural terms or cultural words found in the novel by categorizing and grouping each cultural term then analyzing the ideology used in translating them. It is quite similar with this research because it has a similar topic about the ideology and cultural words. But it is different that in this research, the researcher uses methods instead of techniques in analyzing the

translation of cultural words because it has clearer connection with ideology in translation. And also the source data used in this research is different. Here, the researcher uses Ahmad Faudi's *Negeri 5 Menara* and *The Land of Five Towers* translated by a famous translator, Angie Kilbane. Another thesis similar to this research is a thesis written by Chasanah (2011). In her thesis, she also discussed about the same topic, the analysis on ideology of translation. But other than the different source data, it is different from this research that she did not specify on the analysis of cultural words translation, this research is focusing on the ideology used in translating the cultural words found in the novel. Also in analyzing the ideology she used Newmark's V diagram translation methods, but here the researcher uses Newmark's method simplified by Hoed which is more suitable for cultural words translation. It is also used in the thesis by Halim (2011), who use Newmark's V Diagram methods for translation of Complex sentences in *the very best of donald duck comics vol.14 bilingual edition* that is a completely different topic from this research but the methods used on her thesis the researcher consider it very helpful.

## **2.1 Theory of Translation**

Translation is a process of transforming a text originally in one language into an equivalent text in another language. Translation may also be defined as follows: "The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965:20).

According to that definition, the central problem of translation practice is that of finding TL translation equivalence and the main idea of translation theory is that of defining the nature and condition equivalence. This idea is quiet similar to others definition about translation that mentioned about the equivalence between the source text (SL) and the target text (TL). So it is very acceptable that translation deals real good relation with equivalence.

In translating source language text into target language text, the translator has to find the closest natural equivalent. Nida in Venuti (2000:127) state that “some translations have a very close formal and semantic correspondence by providing notes and comment, and some others are not so much concerned with it and not giving information”. He then distinguished the basic orientations in translation into two types of equivalence; those are formal and dynamic equivalence. Formal equivalence is oriented on the transfer of the message or idea from SL to TL. The aim of this orientation is to make transferring of the message as closely and meaningfully as possible in the TL with different possible elements in the SL. By applying this orientation, the translator tends to translate the form and the content of the SL text literally and meaningfully. On the other hand, dynamic equivalence is not so focused in matching the message in the SL with the TL message. It is oriented to make a natural expression by relating the reader within the context of its own culture. Dynamic equivalence focuses in delivering the message from the SL into the TL as naturally as possible. It is a pretty hard work in

finding the perfect equivalence for a translator, so he may find the closest natural equivalence in order to make a good translation work, a process of doing a translation.

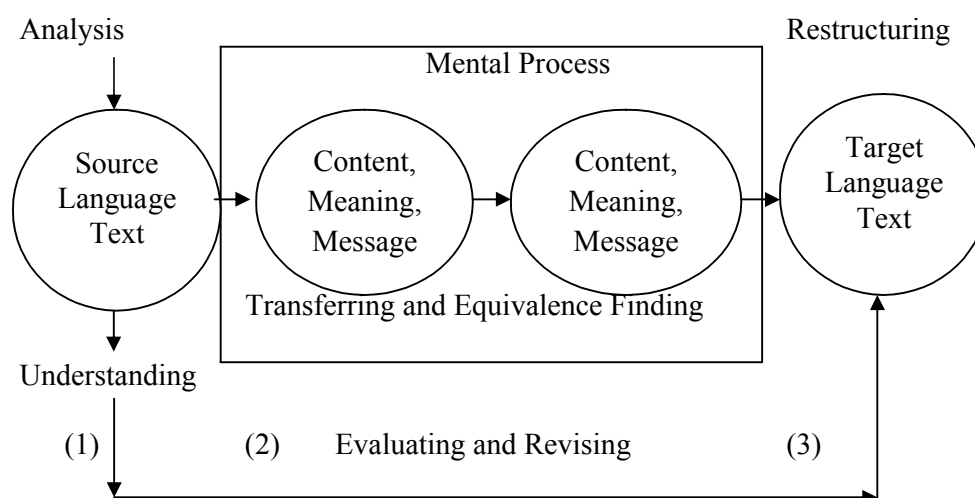
To evaluate a translation work, there are several things to consider and decide whether the translation work is good or bad. Larson (1984:6) mentioned the characteristics of a good translation as follows:

- a. Use the normal language forms of the receptor language;
- b. Communicate to the receptor language speakers the same meaning that was understood by the speaker of the source language;
- c. Maintain the dynamics of the original source language text.

With those characteristics given by Larson, we can evaluate a translation work and have the understanding of which one is a good translation work. Those only the characteristics or criteria of a good translating work but in evaluating, it needs deeper analysis and also there are other factors that affected it. One of the factors and the most essential one is the translator itself. A translator should have a very good knowledge on translation for making a good translation work, on how to make it, how to produce it. Then he/she should know the process of translation, how to do a translation work.

Translation process can be interpreted as a series of activities carried out by a translator when he transferred the message from the source language into the target language. According to Suryawinata (1987:80), the process of translating consists of few steps of activities, so a translator should do those

steps. To help understanding about the steps of translation process here is a figure explaining about it:



**Figure 2.1 Translation Process (Suryawinata, 1987:80)**

From the figure 2.1 we can clearly see that there are three main steps of translating activities. The first step is analysis, or analyzing the SL text by understanding that text. In order to understand the text, the content, meaning, and idea of the text, the translator has to read it first. Understanding a source text is quiet difficult for a translator because texts genre are vary and the translator's knowledge is limited or has no deep knowledge in a specific area. For example in translating literary text, science, economic, business, or health that may contains a word in those area which is difficult for the translator to understand it and finding the equivalence. For that reason a translator may need help from the experts on the area of what the source text is about, so the

translator will be able to understand some difficult words, then transferring them and finding the equivalence of the words into the target text, thus the inner process, the second step of the translation process, the translator uses his/her mind to do that. Here is the most difficult part of the process, because sometimes the translator faces some problems on how to convey the intention of the source text into the target text. On this step the translator is also doing an evaluation and revision of the transferred words or the equivalences that has been found before. Then the third step, the last step in the translation process is restructuring. In this step the translator is re-writing the text into the acceptable structural and cultural form of the target text. The translator should make his/her writing as natural as possible for the target readers and he/she should also consider about their readability.

After this process is finished, the translation work is done by the translator but if a translator is doing it for the need of a publisher, it is not done yet that the publisher is still consider it as a draft of translation that needs some editing before can finally be published.

Another experts, Nida and Taber (1969:12) explain the process of translating as follows: "Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". It can be said that translation is a transferring process of meaning, message, and style from one SL text to the TL text and in the order of priority, style is put the last. Thus in the process of translating the SL text into the TL text, the main thing is the

meaning or the message and ideas of the text then the style or the rewriting process into the structural form of the target text. In translating there are also some purposes in doing the translation work. And based on the purpose explained by Brislin (1976:3-4), translation can be divided into four types:

a. Pragmatic translation

Pragmatic translation is the translation concerning in the accuracy of the information in a message that is meant to be communicated in the target language form. Belonging to this type of translation is the translation of technical information, such as repairing instructions.

b. Aesthetic-poetic

It is a translation that does not only focus on the information, but also the emotion, feeling, beauty involved in the original writing.

c. Ethnographic translation

It is a translation that concerns the cultural context of the source and second language versions then provides it into the target text.

d. Linguistic translation,

It is the one that is concerned with the equivalent meanings of the constituent morphemes and with the grammatical form of the second language.

## **2.2 Cultural Translation**

Newmark in Hoed (2006:79) suggests that a source text is influenced by some factors, such as, the author (the publisher of the source text), the

norms in the SL text, the culture on the source text, the writing and printing on the source text, and the content of the source text. In the target text perspective, the influencing factors are the target reader, norms in the TL text, the culture of the target text, the writing and printing on the target text, and the translator. And one of the factors being reviewed here is the culture because it can be a serious problem in translation for the complexity of a culture that culture is different from one place to another, and in translation the language that are being translated is two languages in two different places that may have a different culture.

“Cultural translation is a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original” (Nida and Taber, 1969:199). From that statement, it can be said that in order to make the target reader comfortable with the translation work, the content of the message can be changed into the content in the culture of the target reader that is more familiar and acceptable to the target reader though finding the right or closest content in the culture of the target reader is not an easy task. In culture there are seven elements, social organizations, work, science, technology, religion, art, and language. Language is one of the culture elements, and it can be presented in a text. However, in a text, the cultural elements are not always fully presented, because no countries have the same culture, and there the problems in translating cultural words may occur.



### 2.3 Cultural Words

Newmark (1988:94) defined 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”. According to that, we know that a culture is specific on each place which has its own specific cultural features. He also introduced *cultural words* which can be referred to words, phrases, or expressions that are related to culture. He added about what is often being focus on translation, that there is a translation problem due to the cultural ‘gap’ or ‘distance’ between the source and target languages. Most cultural words are easy to detect since they are associated with a particular language. It also cannot be literally translated but many cultural customs are described in ordinary language, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.

Newmark (1988: 95-102) discusses the translation of foreign cultural words in the narrow sense. He classifies cultural words into five categories, they are:

1. Ecology (flora, fauna, winds, etc.)

Ecology can be referred to geographical and ecological features but a country’s Geographical and ecological features are considered as cultural terms if they are unique to that country and have a degree of uniqueness. For example of the cultural words in this category are: ‘honeysuckle’, ‘downs’, ‘sirocco’, ‘tundra’, ‘pampas’, *tabuleiros* (low plateau), ‘plateau’, *selva* (tropical rain forest), ‘savanna’, ‘paddy field’.

Another example is *sawah* (Indonesia) that is in English translated into rice field.

2. Material culture (artefacts; food, clothes, houses and towns, transport)

There are many classifications of cultural words in this categories. And for many countries, food term is the most sensitive and important expression of national culture and also a subject to the widest variety of translation procedures. It means that material culture especially food needs to be translated properly because it is an expression of a national culture. And for costumes (clothes) which are distinctive to a country are not translated. For example:

- (a) Food: ‘zabaglione’, ‘sake’, *Kaiserschmarren*, another Indonesian words example: *pecel* (salad/sauced vegetables), *rendang* (beef), *rawon* (beef), etc;
- (b) Clothes: ‘anorak’, *kanga* (Africa), *sarong* (South Seas), *dhoti* (India), another example: *kebaya* and *batik* (Indonesia);
- (c) Houses and towns: *kampong*, *bourg*, *bourgade*, ‘chalet’, ‘low-rise’, ‘tower’;
- (d) Transport: ‘bike’, ‘ricksaw’, ‘Moulton’, *cabriolet*, *tilbury*, *caleche*, another example: Indonesian word *andong* (carriage).

3. Social culture (work and leisure)

In considering about the social culture, one has to distinguish between denotative and connotation problems of translation. Connotative meaning is different in each country that a word might have positive

connotative meaning but not in the other country that might have negative connotative meaning or the reverse.

Besides work and leisure there are another terms that are included in this category. In addition, Putrawan (2011:55-61) in his thesis, mentioned that personal names, terms of address, and kinship are counted as socio culture. The example of this category are *ajah*, *amah*, *condottiere*, *biwa*, *sithar*, *raga*, ‘reggae’, ‘rock’, and another Indonesian word example: *kenek* (driver’s assistant) and *pembantu* (housekeeper).

4. Organizations, customs, activities, procedures, concepts (political and administrative, religious, artistic)

In socio cultural organizations, the translation process is divided into two categories; formal and informal informative (colloquial) texts. In formal informative text, the name should be transferred, and given the cultural equivalent. On the contrary, if the text is informal informative or colloquial text, it is not necessary for the translators to translate the cultural organization’s name. For example:

(a) Political and administrative:

(b) Religious: *dharma*, *karma*, ‘temple’, the other example of religious word is *surau* (Bahasa) translated into *prayer room* (English).

(c) Artistic: *Art nouveau* in English and French becomes *Fugendstil* in German and *stile liberty* in Italian.

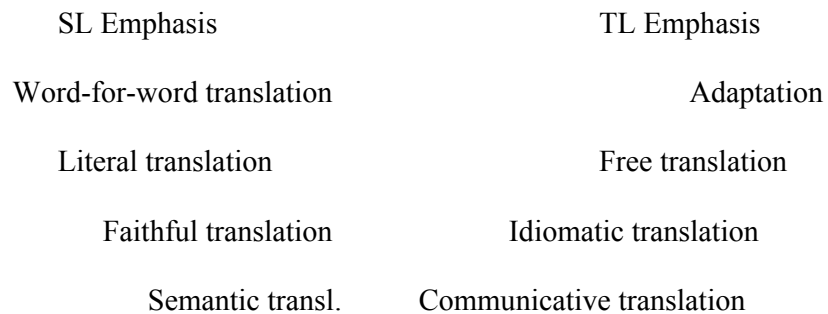
## 5. Gestures and habits

Gestures and habits are symbolic actions that have function and meaning. They are symbol of action that may have different meaning and function on each country. For example spit as blessing, nod to dissent or shake to assent, kiss their finger tips to great or to praise, which occur in some cultures and not in others. Another example is giving a ‘thumb-up’ which means ‘OK’ or ‘need a ride’ in western culture but in Javanese it may also means giving direction or letting someone going inside or somewhere else.

## 2.4 Translation Method

Translation method refers to the way a particular translation process is carried out in terms of the translator’s objective (Molina and Albir, 2002:507). Thus before doing a translation work, a translator needs to decide who are the target reader and on what is the objective, or the purpose of the translation work. Practically a translator uses a method that can mostly fit for the target reader and the purpose of the translation work.

There are eight methods proposed by Newmark (1988: 45-48) that can generally categorized into two parts, the source text oriented (SL Emphasis) and target reader oriented (TL Emphasis). It can be seen in the following figure:



**Figure 2.2 Newmark's V Diagram (Newmark, 1988:45)**

The figure 2.2 is called V Diagram because the lower the method is, the closer the differences between the methods then shaping the letter V. On the last two methods, the semantic translation method and the communicative translation method are used to narrow the gap between the two texts. In semantic translation the most important thing is the use of key words or terms that must be kept and presented in the target text.

But in communicative translation method, the message of the text is the important thing to avoid the target reader for being confused, otherwise making them comfortable with the translation.

Halim (2011:20-22) in her thesis, explains these methods by giving the examples. The methods then can be explained as follows:

1. Word for word translation

It is a method in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.

This method is applied by transferring a word by word with the same structure of the source text.

Example: (SL: Bahasa) Saya bisa berenang.

(TL: English) I can swim.

## 2. Literal translation

It is a method in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

Example: (SL: Bahasa) Jangan bawa bukuku.

(TL: English) Don't bring my book.

## 3. Faithful translation

This method attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

Example: (SL: Bahasa) Raden Ajeng Kartini adalah orang Jawa.

(TL: English) Raden Ajeng Kartini was a Javanese.

## 4. Semantic translation

It is a method which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.

Example: (SL: Bahasa) Dia adalah orang yang sangat suka membaca.

(TL: English) He is a book-worm.

## 5. Adaptation

It is a method which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are

usually preserved, the SL culture is converted to the TL culture and the text is rewritten.

Example: (SL:Bahasa) The rising sun is found not to be the rising sun.

It is the world which goes round.

(TL:English) Matahari terbit ternyata bukan matahari terbit.

Dunialah yang sebenarnya mengorbit.

#### 6. Free translation

This method produces the TL text without the style, form, or content of the original.

Example: (SL:Bahasa) Sambil menyelam minum air.

(TL:English) Killing two birds with one stone.

#### 7. Idiomatic translation

This method reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

Example: (SL:Bahasa) Ini sangat mudah.

(TL:English) It's a piece of cake.

#### 8. Communicative translation

This method attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership

Example: (SL:Bahasa) Awas ada anjing!

(TL:English) Beware of dog!

The methods described by Newmark in figure 2.2 can then be simplified to give solutions for the translator in applying the suitable methods for the target reader and the purpose of the translation (Hoed, 2006:59-65). It can be explained with the following figure:

[Culture] SL----M1-----M2-----M3-----M4-----M5-----M6----TL [Culture]

*Explanation:*

M1: Exotic Method

M2: Cultural Borrowing Method

M3: Calque Method

M4: Communicative Translation Method

M5: Idiomatic Translation Method

M6: Adaptation Method

**Figure 2.3 Translation Method Simplified by Hoed (2006-59)**

According to the range between applied methods and its orientation towards the source text or the target text, some methods can be categorized based on “for who” and “for what purpose” the translation work is made. Also, those can be categorized for translating cultural elements, especially in facing some problems. Therefore, these methods can be used in analyzing the translation of cultural words.



The methods can further be explained as follows:

### 1. Exotic Method

This method is the closest one with the source text culture. It is a method with a purpose on giving ‘exotic’ impression on the target text by keeping the culture of the source text into the target text and bringing the strangeness into the target text.

Exotic method can be paralleled with faithful translation from Newmark.

Example: (SL:English) “May be some bacon and eggs?” Mrs. Henry Rice said coaxingly (Moore, 1965:31).

(TL:Bahasa) “Mau bacon dan telur?” Kata Nyonya Henry Rice lemah lembut.

### 2. Cultural Borrowing Method

Cultural borrowing method is a method used to translate specific term to be adopted in the target language, which sometimes done through phonologic translation, a translation technique which creates new words taken from the source language to be adjusted with the sound (phonological) of the target language. This method is similar with Newmark’s faithful translation. But it can be included in semantic translation if the main concern is the context.

Example: The word *Gestalt* in psychology term which is not translated in the target text. And in computing words, we have accepted

the word *e-mail*, *disave*, *di-onkan* and *chatting* as part of common spoken language in Indonesian language.

### 3. Calque Method

Calque method is a method used to translate the idiomatic expressions from the source language text into the target language text, even though the result will sound strange in the target language. This method is similar with borrowing, but to differentiate them, calque is more on phrase translation.

Calque method is similar with faithful translation from Newmark.

Example: (SL:English) To be or not to be. That is the question.

(TL:Bahasa) Ada atau tidak. Itu pertanyaannya.

### 4. Communicative Method

Communicative method is a method which used often in translation. In this method, the message or the idea is the important thing to be delivered. The result itself will be acceptable and comprehensible for the target reader.

Example: (SL:English) It's raining cats and dogs.

(TL:Bahasa) Hujan lebat sekali.

### 5. Idiomatic Method

Idiomatic method is a method which transferred the idioms in the source language text into the idioms of the target language text. This is what is also called by Idiomatic translation from Newmark.

Example: (SL:English) It's raining cats and dogs.

(TL:Bahasa) Hujan bagaikan dicurahkan dari langit.

## 6. Adaptation Method

Adaptation method is method used to substitute the cultural elements in the source language text with the cultural elements in the target language text. This method is similar with Newmark's adaptation.

Example: In Lafontaine's fable (a French author of the 17<sup>th</sup> Century), the theme, plot and the moral value are kept, but the character Fox (*rubah*) is substituted with *kancil* in the target language.

### 2.5 Ideology in Translation

Ideology is a set of beliefs in a group of people in a society. Hornby in Putrawan (2011:26) suggests that ideology refers to a set of ideas that an economic or political system is based on. It refers to a set of beliefs, especially one held by a particular group that influences the way people behave.

Translation cannot be separated from ideology. The main reason is that ideology is often coded in the linguistic expression, so translation that occurs in a transferring the text from one language into another language is involving the use of ideology (Purtinen in Chung-ling, 2010). Ideology in translation is a principal or belief about "right-wrong" or "good-bad" in translation, about what is the best translation to the target reader or what kind of translation that is fit and people are liked most. This concept of ideology is delivered by Venuti (1995). He further discussed in his books about the more macro things, about the preference of dominant in a society in determining

whether a translation work is right or wrong. If that preference is dominant, retrieved by most of the society, then it can be called as an 'ideology'. Ideology of which the translation is right, acceptable, and good for the target reader society is that if a translation work meets some conditions. In this case, Venuti (1995:20-21) observes that there are two ideologies oriented to two different polar: **domestication and foreignization**.

Domestication is an ideology of translation which is target text oriented, meaning that a good and right translation work is that if the target reader feels like they're reading an original text, not a translated text. In the target text, the cultural words in source language are replaced by the cultural words in target text, making the cultural elements in source language disappear or if not, faded. Related to Newmark's V Diagram, the methods used are methods which oriented towards the target text, adaptation, free translation, idiomatic translation, and communicative translation. And the simplified methods similar with them are communicative method, idiomatic method, and adaptation.

Nida and Taber in Hoed (2006:85) suggest that a good translation work is the one which oriented towards the target text reader. In a micro-structural perspective, both of them are reputed as a target text oriented translation endorsers appraised as a 'transparency' and 'domestication' (Venuti, 1995:21).

The other ideology in translation is foreignization, a source text oriented ideology that relies on the micro-concept like 'transference' and

‘decenterring’. In this ideology, a good and proper translation work is a translation work that meets the foreign reader and publisher expectations about the presence of foreign cultures are kept in the source text. So the reader can feel the differences between two cultures, can feel the strangeness. As stated by Venuti (1995: 20), an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending reader abroad. Related to Newmark’s V Diagram, methods which more likely used are faithful translation and semantic translation. And the simplified methods similar with them are exotic method, cultural borrowing method, and calque method.

In foreignization, the cultural words that are presented in the target text can be considered as ‘cultural index’. Through a ‘cultural index’, the atmosphere and culture in the source text is hardly tried to be presented in the target text though the language text is already changed into a target language text. It is tried that way for a purpose in enlarging the knowledge of the target reader about the foreign cultures. Shortly, it is the realization of foreignization ideology through a transference process: translating by presenting the values in the source language.