

The Translation Strategies in Translating Balinese Cultural Words into English

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Abstract

The aim of this research is to describe the strategies used by the translator in translating Balinese cultural words into English. The strategies in translation process should be defined as the consequence of translator's effort to establish the exact meaning between two different language systems. A translator, in his attempt to transfer meaning from source language into target language, usually faces a set of problems; one of the problems is cultural words. It means to overcome the difficulties; the translator has proposed many possible strategies. The method used in this research is qualitative method. It means that all the data are words and sentences. In this research, descriptive can belong to qualitative research as there is a description of data from Indonesian and English book. And the sources of data used in this research is the Indonesian book *Pantomime Suci Betara Berutuk Dari Trunyan, Bali* (1985) by Prof. Dr. James Danandjaja and its English version *Betara Berutuk Sacred Pantomime from Trunyan* translated by the same person. The theory of translation strategies are the main theories used in this research. The theory is taken from Mona Baker, *In other Words* (1997). The use of translation strategies was analysed using her definitions. The data are classified into three main categories: translation using loan words, translation by cultural substitution, translation by paraphrasing and translation by general word. Translation using loan word is categorized into two sub-categories: transference and loan word plus explanation. Translation by paraphrasing is categorized into two sub-categories: paraphrasing using related word and paraphrasing using unrelated word.

Keywords: *Translation strategies, Balinese cultural words, loan word, paraphrasing, general word*

1. Introduction

The subject of this research is to analyze the data which is the translation of Balinese cultural words into English based on the translation strategies. The strategies in translation process should be defined as the consequence of translator's effort to establish the exact meaning between two different language systems. More specifically, Nida and Taber (1969, p. 12) say that "Translation consist 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 means that the translation should be as accurate as possible in terms of meaning and natural in terms of grammar and style in the receptor language. When a translator transfers the message from Indonesian in this context Balinese culture into English a translator should be careful in dealing with the cultural context, since the words may have different meaning in the target language because of the differences in social, cultural, and historical background between English and Indonesian culture.

A translator, in his attempt to transfer meaning from source language into target language, usually faces a set of problems; one of the problems is cultural words. According to Catford (1969, p. 20), translation is defined as “The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. The term “equivalent” is clearly the main point. In other words, the main problem of translation is to find TL translation equivalents. As for Larson (1984, p. 3), he defines “Translation, then, consists of studying the lexicon, grammatical construction, communicational situation, and cultural context of the target language text, analyzing it in order to determine its meaning, and then constructing this same meaning using lexicon and grammatical structure which are appropriate in the receptor language and its cultural context”. It means in translating a text, a translator does not only need to transfer the message, but he or she should also make lexical, grammatical, and cultural adjustment in order to create an appropriate and acceptable translation. A translator’s ability is challenged here whether he/she can apply the appropriate strategies.

The research on the translation of Balinese cultural words into English is interesting to study because there are many differences in cultures and language systems between Indonesian and English. In dealing with cultural words, a translator must be careful when translated the Balinese culture because the words in Balinese culture are specific word, moreover the meaning may be different or may have no meaning in target language. *Panelaman Jeroan*, for example, may simply as a part of temple for Balinese people, but when it is translated into English language where most of the people are Christian, *Panelaman Jeroan* is an unknown concept in English language.

In this study the researcher focuses on the strategies in the English translation of the Balinese cultural words. In the attempt of achieving an acceptable translation for cultural words, many translators have proposed many theories about possible strategies to overcome the problem. According to Baker (1997, p.18) “The more common types of cultural words which often pose difficulties for the translator and some attested strategies for dealing with them”. It means to overcome the difficulties; the translator has proposed many possible strategies. Larson stated that (1984, p.476) “In actual practice, the translator moves back and forth from the source text to the receptor text. Sometimes he will be analyzing in order to find the meaning, then restructuring this meaning in the receptor language”. According to Baker (1997, p.18) “The more common types of cultural words which often pose difficulties for the translator and some attested strategies for dealing with them”. It means to overcome the difficulties; the translator has proposed many possible strategies. That is why the translation of Balinese cultural words into English is a serious problem because a translator does not only need to transfer the message, but he / she could create an appropriate and acceptable translation in the Target language.

It is important to do this research because it is challenging to achieve a good translation, as translating involves not only two languages but also two cultures. According to Baker (1997, p.18) “The more common types of cultural words which often pose difficulties for the translator and some attested strategies for dealing with them”. It means to overcome the difficulties; the translator has proposed many possible strategies. Larson stated that (1984, p.476) “In actual practice, the translator moves back and forth from the source text to the receptor text. Sometimes he will be analyzing in order to find the meaning, then restructuring this meaning in the receptor language”.

When a translator transfers the message from Balinese cultural words into English, he / she should be careful in dealing with the cultural words contained in the message since the words may contain concepts which are unknown to the Target readers. The word *pelebuhan*, for instance, for Balinese people it may simply as a religion ceremony but in English culture where most of the people are Christian, this ceremony is an unknown concept. That is why translating Balinese

cultural words into English is a serious problem because a translator is faced with a difficulty of conveying the message properly.

To make the limitation of the research, this research focuses on the strategies in translating Balinese cultural words into English. The researcher does not discuss other types of strategies such as synonymy, through translation, translation by illustration, couplets and componential analysis. The researcher only discusses the three strategies by Mona Baker (1997), which are 1) translation by using loan words, 2) translation by paraphrasing and 3) translation by cultural substitutions in translating Balinese cultural words and did not discuss the strategies in translating the other Indonesian cultural words.

2. Discussion

The data is classified into three main categories: 1) translation by using loan words, 2) translation by paraphrasing and 3) translation by cultural substitutions.

1. Translation Using Loan Words

This research classifies the translation using loan words into two subcategories:

- **Loan Words plus Explanations**
- **Transference**

a. Translation Using Loan Words plus Explanations

Translation using loan words plus explanations is a process of transferring SL word into TL word followed by explanation. The explanation is added to make sure that the readers get the meaning correctly. Here are some of the examples:

No.	ST	TT
1.	Mereka segera berhamburan ke arah pintu gerbang daerah Tempek Semangen .	The Berutuks were led in a trot out of the temple gate of Tempek Semangen (the outer courtyard of the main temple) .
2.	Setelah itu pada atas bagian tubuhnya diselempangkan dua lembar selibah yang terbuat dari gedebok pisang	On their upper bodies they would then put on selibah, shoulder belts made of long strips of dry banana bark.

The above examples show that the target readers might not be familiar with the cultural words as it is from Balinese culture and they do not have any image in their mind about Balinese cultural words. The explanation is added to help the readers get the correct meaning, so they have good comprehension about the word.

(1) *Tempek Semangen* is a part of the main temple. There are two parts of the main temple, the outer courtyard and the inner courtyard. *Tempek Semangen* is the outer courtyard of the main temple. *Tempek Semangen* is a specific term which does not have any similar meaning in target language. In this case, a translator has to decide use loan word or loan word plus explanation. If the translator uses loan word without explanation, the target readers will confuse. Because they do not know what *Tempek Semangen* is. That is why, the translator decided to use loan word plus explanation because in English culture there is no any temple, they go to the church for praying so they do not have any image in their mind about part of the temple. The explanation is added to give the readers image in their mind of what *Tempek Semangen* is.

(2) *Selibah* is a long strip of dry banana bark, worn around the shoulder. It is a traditional cloth that usually use by a dancer in Betara dance. The translator uses loan word plus explanation to translate *selibah* into English because he/she could not found another word that can replace the word *selibah* and if he/she translates *selibah* into another word, it will distract the meaning of *selibah*. That is why explanation is added to give target readers the correct meaning of the word without distracts the correct meaning of the word *selibah*. The explanation is added to help the target readers to get the correct meaning not to distract the meaning. By reading the explanation it will help target readers to understand the meaning of *selibah*.

b. Transference

Transference is a process of transferring the SL word to TL word by keeping the SL item. A translator should decide to use loan word for his text, only if there is no other term can replace the SL word, which means that the translator cannot

find any other way to convey the meaning of the word. Here are some examples of the use of the strategy:

No.	ST	TT
1.	Penduduk desa Trunyan juga tidak merayakan hari raya Nyepi .	The people of Trunyan also do not celebrate the Nyepi holiday either
2.	Mereka tidak merayakan upacara agama Hindu Bali yang terpenting seperti Galungan and Kuningan.	They do not celebrate the Hindu Balinese holidays of Galungan and Kuningan.

When a translator has to decide to use the SL word, it means that there is no appropriate meaning to replace the word. The word in Balinese culture is contained with many specific terms that are why the best way to translate the Balinese cultural words into English is by keeping the original word as a loan word.

(1) **Nyepi** is a Balinese day of silence. It is a day of silence, fasting and meditation. The word **Nyepi** is transferred to the target language as a loan word. It means that there is no other term to convey the meaning of the word **Nyepi**.

(2) **Galungan** is a Balinese holiday when the Dharma is winning. It is a holiday when the Balinese gods visit the earth. During this holiday, all family members are busy preparing offering for their family ancestor who has come to visit their former homes. To translate **Galungan**, translator is applying transference because **Galungan** is one of Balinese ceremony and it is unnecessary to translate it into target language word. It will harm the meaning of **Galungan**.

2. Translation by Paraphrasing

This research classifies the translation using paraphrasing by dividing into two sub categories:

a. Paraphrasing using related words

b. Paraphrasing using unrelated words

a. Paraphrasing Using Related Words

Translation by paraphrasing using related words is a process of translation by using different form in order to make it easier to understand. Since the word comes from Balinese culture, the word is unfamiliar to the readers. The description helped the readers to have imagined in their mind about the word and the most important is they get the meaning. The following are some of the examples:

No.	ST	TT
1.	Anggota sekeha debunga menarik tari suci Rejang pada malam itu.	Members of theyoung women's association perform the sacred Rejang dance.
2.	Ayunan jantra yang antik ini akan dibongkar lima belas hari setelah selesainya Saba Gede.	The ancient ferries wheel swing will be dismantled and stored in the Belagung Patemon, fifteen days after the end of Saba Gede.

As we know, Balinese and English have quite different culture. The word in Balinese culture contained many specific words. It means that the target readers might not familiar with the word. The description would be enough to give the imaginary to the readers about the word.

(1) **Sekeha debunga** is the young women's association. In English culture there are also associations but here is not association named **sekeha debunga**. The translator is applying related word because the concept of **sekeha debunga** is unfamiliar to target readers. So he/she try to find another word which have the similar meaning with **sekeha debunga**. The translation of **sekeha debunga** into **young women's association** is good because **sekeha** means association and **debunga** means young women.

(2) **Jantra** is a large wheel with seats at its edge for people to ride in. **Jantra** is translated into **ferris wheel** because the form of **ferris wheel** and **jantra** is the same although **jantra** only have one seat while **ferris wheel** has many seats for people to ride in. **Jantra** can be ride only by men and boys, girls and women are not allowed to ride in. The word **swing** gives description that this **ferris wheel** can be moved backwards and forwards just like a swing in the park. The

result of applying related word is good because the description of *jantra* do not distract it original meaning.

b. Paraphrasing using unrelated words

Translation by paraphrasing using unrelated words is a process of translation by modifying the meaning of the source word to make it easier to understand. Since the word comes from Balinese culture, the word is unfamiliar to the readers. The following are some of the examples:

No.	ST	TT
1.	Artinya jika <i>Kapat Lanang</i> karena suatu sebab tidak dapat diadakan pada tahun ini, misalnya sebel .	That is, if the <i>Kapat Lanang</i> celebration is cancelled, due some unfortunate incident, such as a state of impurity caused by the birth of twins .
2.	Para pemeran kembali ke dalam bangsal pekemit, untuk membedaki seluruh tubuh mereka dengan odak .	Soon after the prayer, the actors' bodies were smeared with liquid body powder .

The word in Balinese culture contained many specific words. In this case, a translator needs to look for a way to express a concept which is new to the readers of the target language.

(1) *Sebel* means the birth of twins. In the past, the birth of twins is an unfortunate incident because Balinese people believe that the birth of twin can bring bad luck for the family and the society. So if there is a family who has twin children they should leave the village because it can bring bad luck to the village or they have to separate the children. There is no exact reason why they do it but now they do not do it again. *Impurity* means dirty or not pure while the birth of twins is not dirty just bring bad luck to the village. The translation is good because the modification of the word *sebel* do not distract the meaning. So target readers still get the correct meaning.

(2) *Odak* is a traditional Balinese powder made of white clay and rice flour. *Odak* is translated into *body powder* because *odak* is also use in the body to make it smooth. The word *liquid* means having a form like water while *odak* is a

powder. The translator thinks that to use *odak* you have to put water in it. *Odak* is usually use by Betara Berutuk dancer. In translating *odak*, a translator tries to find another meaning which has the similar meaning to *odak*.

3. Translation by Cultural Substitutions

Translation by cultural substitutions is a process of translating by replacing the meaning in SL with a word which has similar impact to the target reader. The examples of using the cultural substitution, as follows:

No.	ST	TT
1.	Dengan maksud untuk membersihkan tempat itu dari pengaruh jahat dari buta kala	With the intention of cleansing the place of the evil power of the demons .

Translation deals not only with two languages, the target language and the source language but also two cultures. Because of the differences in culture, there are some concepts in the source language which do not have the exact meaning in the target language. The above example show that the SL word is transferred to the TL with the word which has the similar meaning in the TL culture and it is culturally accepted.

(1) *ButaKala* is an evil spirit. The word *butakala* is not familiar among the target readers. That is why the translator decided to use the word that familiar to target readers. He/she translates *butakala* with *demon* which have the same meaning, evil spirit. *Demon* is familiar word to target readers and therefore it provides a good cultural substitution.

In this case, a translator needs to look for a way to express a concept which is new to the speakers of the target language. It means that the translator has to find the concept which has a similar impact to the target readers. So it gives the target readers a concept with which he/ she can identify.

3. Conclusion

Translation can generally be defined as a process of transferring the meaning from one language to another language. It means that the translation

should be as accurate as possible in terms of meaning and natural in terms of grammar and style in the receptor language. This purpose of translation is accomplished in such a way that the target-language readers reading the translated message may comprehend in the same denotation and connotation and react in a similar way as the source-language readers the original message.

It is challenging to achieve a good translation, as translating involves not only two languages but also two cultures. When a translator transfers the message from Balinese cultural words into English, he / she should be careful in dealing with the cultural words contained in the message since the words may contain concepts which are unknown to the Target readers. That is why translating Balinese cultural words into English is a serious problem because a translator is faced with a difficulty of conveying the message properly. Here the translator should be able to choose the appropriate strategies in order to achieve accuracy, comprehensibility, and naturalness as much as possible.

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