Translating Daliken si Telu texts in Karonese society into English

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The objectives of this study are to examine the themes and culture-bound terms of daliken si telu clauses, and to explore the strategies of translating them into English. The researcher applied qualitative research as the framework for this study, and Halliday’s Systemic Functional Linguistics (SFL) was used to analyze the clauses of daliken si telu. Newmark’s translation methods and his translation procedures were used to translate the cultural texts of daliken si telu into English. Nida and Taber’s process of translating was used in the process of translation. The results showed that two methods (namely, literal translation and semantic translation) out of Newmark’s eight methods of translation failed to translate daliken si telu clauses into the target language, and that out his 14 translation procedures, six (i.e., descriptive equivalence, transference, transposition, paraphrase, couplets, and notes) could be applied in resolving the problems which arose in translating daliken si telu clauses into English. This finding is the main contribution of the current paper to translation studies.

Keywords: Cultural Texts; Daliken Si Telu; Karonese Society; Translation

1. Introduction

Translation is closely related to culture. With this in mind, in this research, I focus on translating daliken si telu texts in Karonese society. It is a culture-bound term as a standard of kinship in Karonese society, and is used to communicate among members of the Karonese society especially in cultural activities. Most of the members of the Karonese society live in the district of the Karo highlands—with a population of no more than two million people—and, the language of this area has unique kinship characteristics. Their kinship system occurs through parentage, sibling relationships and marriage. Tarigan (1990) mentions that the verbatim translation of ‘daliken si telu’ equals ‘three furnaces’. In a traditional house, three furnaces are usually already prepared for cooking place, and, by analogy, Daliken si telu are symbolized as three groups of kinship: kalimbubu, anakberu, and sembuyak. Every Karonese society is involved in daliken si telu, and one can be as anakberu, and he can be also as kalimbubu or sembuyak in other families; the kinship can be achieved by the relation of blood or marriage.
Daliken si telu is a system of relationship which preserves the honor of one group in another in Karonese society. They have the principles of Mehamat man Kalimbubu, Metenget man Senina, ras Metami man Anakberu. This can be translated literally as 'Honor the wife givers, respect the elders of the clan, and understand and encourage the wife takers, using the specific culturally-bound terms of Karonese society' (Sembiring, 2014). In the Karonese society the symbol of daliken si telu which consists of Sembuyak as a 'ruler', 'anak beru' who serve' and Kalimbubu 'be served' is a cultural-systemic-bound system that indicates the position of someone in the kinship of Karonese society.

There are two other names of daliken si telu which have the same meaning and function, and they are called rakut si telu and sangkep si telu (Sembiring, 2014). The researcher uses the term of 'daliken si telu' which was devised by Tarigan (1990), and argues that Tarigan, who wrote the book entitled Percikan Budaya Karo, has done quality research because he has a good academic qualification background. There are two points of daliken si telu, the first of which is a socially-open system of relation between kalimbubu, sembuyak/senina, and anak beru.

To understand daliken si telu or rakut si telu by social systems is to know the way of thinking of the three actors (or kalimbubu, sembuyak, and anak beru) in groups or individually. Daliken si telu has an important role in Karonese culture, and a problem in Karonese society will be completely solved if it is presented to daliken si telu to solve the problem. If a Karonese man marries a non-Karonese woman, she will be given ‘beru’ and a cultural parent by participating of daliken si telu. The rituals of giving beru or merga will be performed. This reminds us of the points Salmani Nodoushan (2013a, 2014a, 2015a, 2015b) and Allan and Salmani Nodoushan (2015), Capone and Salmani Nodoushan (2014) have discussed in connection to semiotics, pragmames, and forms of life.

The researcher, as translator and analyst of this study would like to have the documentation of daliken si telu texts in English as the product of his translation so that English speaking people who are interested in this culture can understand it as well. Translation plays an important role in bridging two different languages and cultures. Without translation, the two different circumstances of languages and cultures are not transferred. Needless to say, a text which is translated from one language into another language changes linguistically and culturally. The process of translation has a relationship with linguistics, syntax, semantics, and culture. The linguistic, syntactical and cultural differences between the source and target languages make the process of translation difficult (Sembiring, 2014, p. 3). To solve these difficulties in the translation process from the source text into the target text,
some procedures and methods of translation were applied. In this study the process of translation only focused on translation strategies, which consist of global translation and local translation as what Banjar (2011) described as 'global translation', which refers to the method of translation, and 'local translation', which refers to the translation procedures. When practicing translation, both the source and target texts should be known linguistically and culturally by a translator, who should also be familiar with the subject matter' (Sembiring, 2014, p. 4).

The terms of daliken si telu are some of the cultural terms which do not have any equivalences in English such that they are not translatable. Therefore the themes which occur in the texts of daliken si telu in Karonese society are explored in this paper. The researcher has applied the available translation strategies to resolve the problems that arise in translating themes used in the daliken si telu texts of Karonese society into English. The importance of Daliken si telu is that it has to be preserved because it has harmonious values. It is the potential to resolve problems in Karonese families and society. The researcher, therefore, described the unmarked and marked themes in daliken sitelu texts of Karonese and English languages. He explored the strategies of translating daliken si telu texts in Karonese society into English and examined the methods of translating the ‘untranslatable’ aspects of daliken si telu texts in Karonese society into English. The procedures of translating themes and cultural phenomena of daliken sitelu in Karonese language into English are discussed.

2. Background

Translation is the process of transferring the message and written form of a source language (SL) text into an equivalent target language (TL) text. This requires linguistic and cultural understanding and the analytical processing of both of the languages and cultures (of the SL and the TL). Recently, there has been growing interest in translating cultural texts. Proper understanding and rendering of a text is more likely to be a problem of cultural diversity than linguistic differences. She adds that translators need to explore cultural differences and then decide how to deal with them most appropriately, and this has become one essential issue with which current translation studies should deal.

Due to the research questions in this study, the researcher drew on the notion of process-oriented translation expatiated upon by Holmes (2004) and Toury (1995). In the process of translating daliken si telu texts in Karonese society into English, the researcher (as the translator) translated them equivalently, based on the reference and the cultural equivalences. If a translator aims to introduce the TL audience with foreign customs, exotic culture, or different
expressions in another language, the ‘foreignization strategy’ is used largely to keep the original expressions. It is done to preserve the foreign expressions and simultaneously create a better understanding of how people with the context of the source language think. In the context of daliken si telu, the texts cover dialogs among the participants who are daliken si telu in society, and they use many cultural terms in their communication. Daliken si telu is a heritage of Karonese culture which has been used for more than a hundred years.

As stated earlier, the process of translation between two different written languages involves the translator’s changing of an original written text (ST) into the original verbal language (SL) then into a target written text (TT) in a different verbal language (TL) (Munday, 2001). Nida and Taber (1982) explain that the system of translation consists of three stages:

1. **Analysis**: The surface structure, (i.e., the message, as given in the SL) is analyzed in terms of (a) the grammatical relationships, and (b) the meanings of the words and combinations of words.

2. **Transfer**: The analyzed material is transferred in the mind of the translator from the SL to the TL.

3. **Restructuring**: The transferred material is restructured in order to make the final message fully acceptable in the TL.

Newmark (1988) divides translation into eight methods in the process of translating; four of the eight methods are oriented to the SL. They are word for word translation, literal translation, faithful translation, and semantic translation. The other four are oriented to the TL; they are adaptation, free translation, idiomatic translation, and communicative translation.

Some words of daliken si telu text which are related to cultural terms and syntactic rules are untranslatable, and a logical theory about untranslatability is therefore needed. On this ground, linguistic and cultural differences and translator’s preferences have led to the application of particular strategies, methods, procedures and ideology for the translation of daliken si telu in Karonese society into English. Needless to say, in using the theory of translation, it is necessary to manage the rules of grammar and how the SL text is transferred to another, and also to deal with the issue of not adding anything and not leaving anything out.

In defining culture, Newmark (1988, p. 94) has a different notion. He asserts that culture is “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression.” A peculiar culture and a peculiar language in a society are problems in the translation process. In this context, Newmark (1988) expatiates on the difference between translation methods and translation procedures. He
writes, “translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language” (p. 81). Newmark (1988, pp. 45-47) goes on to describe the following methods of translation:

1. **Word-for-word translation**: The SL word order is preserved and the words are translated singly by their most common meanings, out of context.

2. **Literal translation**: The SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

3. **Faithful translation**: attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

4. **Semantic translation**: differs from ‘faithful translation' only insofar as it must take more account of the aesthetic value of the SL text.

5. **Adaptation**: is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, and plots are usually preserved; the SL culture is converted to the TL culture and the text is rewritten.

6. **Free translation**: produces the TL text without the style, form or content of the original.

7. **Idiomatic translation**: 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.

8. **Communicative translation**: 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.

Newmark (1988) differentiates between translation methods and translation procedures: the translation methods relate to whole texts, while translation procedures are used for sentences and the smaller units of language. In the current study, the researcher applied two of Newmark’s methods of translation, which are literal translation and semantic translation. It must be emphasized that Newmark (1988) describes some translation procedures as follows:

(a) **Transference** is the process of transferring an SL word to a TL text. It includes transliteration.

(b) **Naturalization** adapts the SL word, first to the normal pronunciation, then to the normal morphology of the TL.

(c) **Cultural equivalent** means replacing a cultural word in the SL with a TL one however, ‘they are not accurate'.
(d) **Functional equivalent** requires the use of a culture-neutral word.

(e) **Descriptive equivalent** occurs when the meaning of the CBT is explained in several words.

(f) **Componential analysis** means ‘comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components’.

(g) **Synonymy** is a ‘near TL equivalent’. Here economy trumps accuracy.

(h) **Thorough-translation** is the literal translation of common collocations, names of organizations and components of compounds. It can also be called ‘calque’ or ‘loan translation’.

(i) **Shifts or transpositions** involve a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun, and so forth.

(j) **Modulation** occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective.

(k) **Recognized translation** occurs when the translator ‘normally uses the official or the generally accepted translation of any institutional term’.

(l) **Compensation** occurs when loss of meaning in one part of a sentence is compensated in another part.

(m) **Paraphrase** explains the meaning of the CBT. Here the explanation is much more detailed than that of **descriptive equivalent**.

(n) **Couplets** occur when the translator combines two different procedures.

(o) **Notes** are additional information in a translation. The researcher confirms only seven, which are transference, cultural equivalent, descriptive equivalent, shifts or transpositions, paraphrase, couplets and notes.

Newmark and Catford (1965) use the same terms to refer to the process of transferring an SL word to a TL text, whereas other experts, such as Nida and Taber (1982), use the terms ‘borrowing’ and ‘loan’.

3. **Method**

In this study the researcher used the qualitative research method and the systemic functional approach to seek the equivalence of transferring the
source text into the target text. The researcher believes that systemic functional linguistics is capable to provide useful insights when it is applied to the process of translating daliken si telu texts in Karonese society into English.

3.1. Conceptual framework

In the process of translating daliken si telu texts in ST into the TT, the translation strategies were applied. Translation strategies are ways of transferring messages and linguistic unit from one language into another language. The researcher read the ST, identified them, described, analysed, and revised them, and transferred the message to target text. The texts were then judged by outside bilingual reviewers, and the translated texts were then revised to produce the target text. The researcher determined the ideology of translating the ST into the TT, which in part covered Venuiti’s (1995) ideology of domestication and foreignization.

3.2. Research design

The design used in this study was qualitative research—from a functional-systemic perspective. The linguistic approach to translation theory incorporates the concepts of meaning, procedures, strategies, shift, and analysis which find occasion in the contexts of functional linguistics. The source texts were analyzed and transferred to the target texts. Before having the target texts, there were the ‘restructured’ versions of the texts, because source and target text structures were different. Kinship, daliken si telu in the source texts are transferred into the target texts. As stated earlier, Daliken si telu consists of three categories: sukut, kalimbubu, and anakberu. Sukut consist of Senina sipemeren, Senina siparibanen, Senina sepengalon. Kalibubu consists of Kalimbubu tua, Kalimbubu bena-bena, Kalimbubu simupus, Kalimbubu iperdemui, Puang kalimbubu Anakberu consists of Anak beru tua, Anakberu iangkip, Anak beru menteri, Anakberu singukuri, and Anakberu sipemeran. Each categories has its own function and norms which are to be transferred into English.

3.3. Data

Data were collected from a chapter of the book ‘Daliken si Telu pada Masyarakat Karo in Percikan Budaya Karo written by Tarigan (1990). Data were also taken from participant observations which were practiced by the participants.

Direct observation was conducted in two ways. Firstly, the researcher was present to practise daliken si telu in the Karonese society and took notes; he also observed the participants who practised the process of daliken si telu.
Secondly, the event was recorded with a video camera to afford a natural record of the process of practicing the relationship between *daliken si telu*. The classification and reduction of *daliken si telu* data were done to make data display possible. The data were then analyzed within the framework proposed by Miles and Huberman (1984, P. 21). They proposed components of the data analysis to be: (1) data collection (2) data reduction; (3) data displays; (4) and conclusion drawing/verification.

![Diagram of data analysis](image)

*Figure 1. Components of data analysis: Interactive model.*

### 3.4. Procedure

Using the qualitative research paradigm, the researcher obtained data from the *daliken si telu* texts in the Karonese society; data were obtained through the texts and notes the researcher had taken during live experience while he practiced *daliken si telu* in real time in his daily activities and at ceremonial parties. The data were analyzed within the framework of translation theories. In connection to participant observation, Salmani Nodoushan (2015c) and Dey (1993) argue that the researcher becomes a participant in his or her own research project, whereby their own interpretations and actions become a legitimate object of (and in) subsequent analyses. Field notes, memos, diary, verbal protocols, think aloud protocols, or anything similar to these can become a vital source of data for analysis, and they provide information on the researcher’s own thought processes and behavior. In the same vein, the priority of selecting cultural norms of the ST or TT, or perhaps a combination of the two, is emphasized. Correspondingly, foreignizing methods and domesticating methods are put forward. The choice of foreignizing method will result in an SL culture-oriented translation while the choice of domesticating method will result in a TL culture-oriented translation.

To assess the source and the target texts, some items (such as readability, conformity to discoursal TL conventions, and the adequacy of the translation in terms of purpose) were evaluated. As Roberts (2004, p. 112) asserts, the
trustworthiness of the instrument depends on the researcher’s skill, experience, and competence (p. 121). As such, the phenomenon of *daliken si telu* in Karonese society were explored and discovered based on the researcher’s own experience, and the discoursal TL conventions were evaluated by an English linguist.

4. Results

The connection between the aims of this study and the existing theories were discussed above. The research questions that had to be answered in this research was “What strategies are available to resolve the problems that arise in translating themes used in the *daliken si telu* texts of Karonese language into English?”

4.1. Themes

Firstly, themes were explained and translated, and translation strategies were then followed to resolve the problems that arise in translating themes. The results revealed that there were various themes in the process of translation because the SL and the TL structure rules are different and so are the cultures.

The problems encountered in translating SL into TL were themes, culture specific items, and politeness. The cultural problems were handled by applying the translation methods and procedures drawn from Newmark’s model (1988). Two of Newmark’s methods of translation were applied (i.e., literal translation and semantic translations). These translation methods were selected to support the translation procedures which were proposed by Newmark. Six of his fourteen translation procedures were also applied to resolve the cultural and politeness issues encountered in this study (i.e., descriptive equivalent, paraphrase, transference, shifts or transpositions, couplets, and notes).

Although there are different procedures and methods for translating SCBT, the researcher as the translator sometimes could not find a completely corresponding equivalent for them in the TT. There were six topical themes in SL and six topical themes in TL, four textual themes in SL and four textual themes in TL, six interpersonal themes in SL and five interpersonal themes in TL. Moreover, nominalization functioned as ‘subject’ in declarative clauses. Each subject, as an unmarked theme, was translated by additional information to get the message clear in the TL. ‘Si’ in SL is used for thing and people to introduce the relative clause in nominalization, and it had to be translated into ‘who’ for people and ‘which’ for thing in the TL. Note that the structural rules of nominalization in SL rewrites as nominal group plus relative clause.
4.2. Culture-bound items

The translating of SCBT of daliken si telu texts was focused on conveying the meaning in SL into TL. Since SCBTs are culture-bound kinships terms, they are culturally untranslatable words. As such, the SCBTs were explained with the same meaning in the TL culture. Translating the words ‘\textit{senina ku ranan}’ and ‘\textit{kalimbubu singalo bere-bere}’ are difficult; therefore, translation procedures were needed to render similar messages in the TL. To this end, they procedures of ‘transference’ and ‘descriptive equivalence’ were used.

4.3. Politeness

Two forms of politeness were observed in the SL: cultural politeness, and linguistic politeness. These roughly correspond to what has been called first-order politeness (or relational work), and second-order politeness (or linguistic politeness. In the corpus of the current study, the expression ‘\textit{ndu}’ shows linguistic politeness as the second person possessive and the suffix ‘–\textit{ta}’ in SL clause go together to show the joint ownership of property. The use of the personal pronouns \textit{ndu}, along with the suffix ‘–\textit{ta}, signifies the connection of politeness and linguistic form. For more on (linguistic) politeness, see Brown and Levinson (1994), Salmani Nodoushan (1995, 2003, 2006a, 2006b, 2007a, 2007b, 2008, 2012, 2013b, 2014a, 2014b), and Salmani Nodoushan and Allami (2011). It should further be noted that politeness may be culture-bound. As Salmani Nodoushan (1995) clearly argues, what is polite in a SL may not always be polite in a TL. In this connection, members of daliken si telu showed politeness in the SL by means of media, distance, certain expressions, and even a third person reference. In the translation process, however, politeness in SL was rendered via two kinds of systems: a mediator, and the concept of togetherness.

5. Discussion

Understanding translation strategies in the process of translating is helpful to translation researchers, translation service providers, MA students or PhD candidates majoring in translation studies, and lecturers in translation. The strategies can resolve translation problems. The second research question related to the strategies available for translating daliken si telu texts in Karonese society into English. Experts say there are two strategies of translation: global translation strategies, and local translation strategies. Both strategies of translation are important in that they can show the direction and can provide guidance in the translation process. The global translation strategy was applied to the corpus to determine the whole process of translation and to achieve the purposes of this study.

The local translation strategy was related to ‘procedures’ of translation,
therefore they were mostly used in the process of translating daliken si telu texts in Karonese society into English. The key findings from the first research question were the unmarked and marked themes of both SL and TL, but the key finding from the second research question was the direction of translation process (i.e., insights from global translation strategy and local translation strategy). The insights highlighted the directions towards answering the second research question, and established the correlation between methods and procedures of translation. This indicated that (a) determining translation strategies and (b) selecting methods and procedures of translation are very important for translators and researcher; they help them to guarantee the accuracy of transferring the message of the SL into the TL.

Since themes in daliken si telu clauses had to be translated into English, the literal translation method was mostly used, but if that procedure did not work, the descriptive equivalence was applied to transfer the cultural meaning of the SL. The researcher as the translator looked for alternative solutions and used the ‘descriptive equivalence’, but the harder solution was the translation procedure of ‘transposition’. Nevertheless, the Karonese language and English do not have typological syntactic relations, so more often the default procedures is to opt for the harder solution (i.e., transposition). Literal translation does not work in most cases, and it is very difficult to make any consistent distinction between ‘notes’ and ‘paraphrase’.

As stated earlier, the methods of translation applied in this study were literal translation and semantic translations. The translation procedures which were available to answer the research questions in this study were descriptive equivalent, shifts or transpositions, transference, paraphrase, couplets and notes. To translate cultural terms in SL demands some creativity; if literal translation is not possible, it is feasible to use several descriptive words to render the meaning in the TL.

An example is in order here; in a wedding ceremony, there was a session of ngelegi beru; Ginting (2008, p. 79) proposed nina ABT:

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eak... man bandu kerina kalimbubu kami Ginting mergana, rassembuyak
senina... teman sendalanen kalimbubu kami Ginting mergana bagepe
mami ras nina turangku, cinder kam kerina ula kam sadape sitiading-
tading... gelah silegi beru ku jabu kalimbubu. Bagepe kerina kam puang
kami- bagepe puang nipuang... kalimbubu singalo ulu emas, singalo
ciken-ciken ras singalo perninin... radu ras kita kerina ngelegi anakndu,
bere-berendu... kempundu... cinder kam kerina... Eak... man banta
anakberu arenda kita kerina pesikap kampilta... man bandu sierjabaten
palu... laguna maba kampel.
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Eak is not translatable into English, it is a special cultural concept expressed to attract the attention of the interlocutor. The cultural equivalence of ‘eak . . .’ in English is well . . . It is usually used to start the conversation or to convert the topic of the dialog. The addressee was anakberu in the Master Ceremony in the wedding ceremony.

Man bandu kerina kalimbubu kami Ginting mergana, ras sembuyak senina . . . teman sendalanen kalimbubu kami Ginting mergana bagepe mami ras nina turangku . . .

The addressee invited the addressees to stand up . . . The cultural equivalence for this expression in the TL is ‘ladies and gentlemen’. In the Karonese culture, all the addressees should be mentioned and a group of the addressees who were invited to stand up are MC’s turangku; therefore, the addressee stated nina turangku to avoid speaking directly. Anakberu, who was the MC in the wedding ceremony, is usually a married man. The kinship of gelah silegi beru ku jabu kalimbubu. Ngelegi beru is the process of persuading the bride to join the groom’s sangkep nggeluh. Beru means a woman with a certain clan, and in this ceremony the groom belongs in Ginting’s clan; his sangkep nggeluh stood and danced to request the bride from the bride’s sangkep nggeluh. Sangkep nggeluh consists of kalimbubu, sembuyak and anakberu. Ngelegi beru, at the wedding party, is held by its sangkep nggeluh before performing the ‘welcome’ ceremonies. The process of the translation of ‘inviting’ the guests to stand up has a lengthy explanation in the TL, and the culture from SL cannot be transferred.

Bagepe kerina kam puang kami- bagepe puang nipuang . . . kalimbubu singalo ulu emas, singalo ciken-ciken ras singalo perninin . . . radu ras kita kerina ngelegi anakndu, bere-berendu . . . kempundu . . . cinder kam kerina . . . Eak . . . man banta anakberu arenda kita kerina pesikap kampilita . . . man bandu sierjabaten palu . . . laguna maba kampel. The translation of these clauses could be all of our kalimbubu Ginting mergana and sembuyak senina, teman sendalanen kalimbubu kami Ginting mergana

You were kindly invited to stand up for ngelegi beru.

These cultural concepts are not found in the English culture, and lengthy explanation are needed in the process of translation; they are untranslatable.

6. Conclusion

The six aims of this study were (1) to describe the unmarked and marked themes in the daliken si telu texts of Karonese language and English, (2) to explore the problems that arise in translating themes used in the daliken si
telu texts of Karonese society into English, (3) to examine the strategies of translating daliken si telu texts in Karonese society into English, (4) to investigate the methods to translate the untranslatability of daliken si telu texts in Karonese society into English, (5) to explore the procedures of translating themes and cultural phenomenon of daliken si telu in Karonese language into English, and (6) to analyze the similarities and differences of linguistic politeness and cultural politeness in the cultural texts of daliken si telu in Karonese society and English. All of these aims were achieved in the process of translation SL into TL.

It was found that translation strategies were workable solutions in translating daliken si telu in Karonese society into English. Translating daliken si telu in Karonese society into English means transferring something that has language- and culture-specific terms and characteristics which are commonly used in Karonese daily life. Having analyzed the data, five conclusions were drawn from the study:

1. The translation problems arose in translating themes and culture used in the daliken si telu texts of Karonese society into English. They were untranslatable of linguistic in ST and the absence of culture in TL. The structure rules of marked and unmarked themes in SL and TT are different. The culture-bound terms and politeness in SL are difficult to translate.

2. Out of Newmark's eight translation methods, two were applicable in translating themes from SL into TL (i.e., literal translation, and semantic translation), and out of his 14 types of translation procedures, six translation procedures could be applied to the SL corpus to resolve the problems which arose in translating daliken si telu texts in SL into TL—i.e., (1) transference, (2) descriptive equivalence, (3) transposition, (4) couplets, (5) paraphrase, and (6) notes.

3. The study reveals that literal translation is not only the most frequently used procedure but also the most appropriate one in translating unmarked and marked themes found in daliken si telu clauses. The most dominant type of translation procedure that was applied to the corpus was literal translation, followed by transference, and then by transposition. The themes from the SL clauses could be translated into the TL in the form of unmarked theme and marked themes. The unmarked themes were from nominal groups which covered pronouns as a phrase heads, common or proper noun as a phrase heads, nominalization, imperative, polar interrogative, WH-elements, and dependent clause.

4. The issue of politeness encountered in the process of translation can be rendered in the TL through explanations or paraphrases. There are
linguistic and cultural politeness formulae in the SL which are absent from the TL.

5. The translation strategies for these three kinds of daliken si telu include ‘couplets’ (i.e., descriptive equivalence, and transference procedure).

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