Translating Politeness of Maba Manok Mbor Texts in Karonese Society into English

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Abstract

The aim of this paper was to transfer the politeness of maba manok mbor texts ‘wife givers serve special menu for a first pregnant woman’ in Karonese society into English. The process of maba manok mbor in Karonese society is a cultural activity. The researcher transferred polite linguistic and polite culture of source language into target language as the core of translation procedures in this study. It was implemented in translation theories and polite analysis. The data were collected from the maba manok mbor texts and the data of researcher’s participation observation. The study reveals that there are polite linguistic and polite culture of maba manok mbor texts in Karonese society. There are polite personal pronoun and polite imperative verbs. But there is no polite equivalence of source language in target language, therefore Newmark’s translation procedures were applied. The researcher applied translation procedures of descriptive equivalent, transference, shifts or transpositions, paraphrase, and couplets translation in this study.

Keywords: maba manok mbor, politeness, translation procedures.
1. Introduction

This study was in the field of translation studies which linked with translating a Karonese culture into English. This paper is about translating maba manok mbor texts in Karonese society into English. The literal translation of maba manok mbor in the source language (SL) is ‘bring a fat hen’ in the target language (TL). Maba manok mbor (MMM) is a special menu for a pregnant wife’s dinner provided by kalimbubu. Kalimbubu means wife givers, members of a man’s mother's brothers and father. The process of giving special menu for a wife’s dinner (MMM) was given by kalimbubu for the first pregnant wife of a family only. MMM ceremony is held at the evening because many relatives are very busy at the day time. Sometimes the participants of MMM live in different villages and they have to spend a lot of time to reach a pregnant couple house. It is usually done for a wife who has been pregnant for seven months. The process of MMM should be attended by a few senina, kalimbubu, and anakberu. Senina are brothers, brother's sons and wife’s sisters’ husbands. Anakberu means wife takers and married women include their husbands and their husband's agnatic kin or descendants. Kalimbubu, senina and anakberu are known as rakut si telu, sangkep si telu or daliken si telu. Sembiring, (2015: 132) explains daliken si telu is a system of relationship which preserves the honor of one group in another in Karonese society. Every family in Karonese society has a role as kalimbubu, senina or anakberu and they do their responsibilities differently. They get their roles in accordance with the clans who are as the agent of a party.

Many Karonese society do not practice their cultural activity, especially to practice MMM ceremony. The researcher is worried about Karonese society especially the young couple’s willingness to practice MMM. In this study, the researcher described the politeness of MMM in Karonese society and translated them into English.

Karonese society is one of the five Batak. It is a collective name for several linguistically and culturally related people the Toba, Karo, Simalungun, Pakpak, Angkola and Mandailing - of North Sumatra (Singarimbun 1975). There are five clans in Karonese society and each of them has its subclans. The five Karo clans are Karo-Karo, Ginting, Perangin-angin, Sembiring and Tarigan. Karo-Karo has 18 of sub-clans, Ginting has 16 of sub-clans, Perangin-angin has 18 of sub-clans, Sembiring has 19 of sub-clans and Tarigan has 13 of sub-clans.

Marriage is not allowed with the same clans in Karonese society, except for Sembiring and Perangin-angin. When a woman gets married, she will become her husband’s clan. A woman’s husband’s sisters become anakberu.

2. Method

The researcher applied qualitative research in translating SL into TL in this study. The method used in analyzing the politeness of maba manok mbor texts were multiple approaches, they were translation, culture and politeness analysis.
2.1. Data Collection

The data of this study were from the texts of *maba manok mbor* in Karonese society and researcher’s observation of participants. The data were collected, identified, selected, simplified and reduced to be the center of analysis and presented as a data display. The researcher translated the data display which consist of politeness of *maba manok mbor* texts, analyzed and described them in TL.

2.2. Data Analysis

In the process of analyzing the politeness in *maba manok mbor* texts in Karonese society, there were sets of processes. In the process of data analysis, Miles and Huberman (1984: 21) maintain the steps in qualitative analysis include:
1. data collection;
2. data reduction;
3. data display;
4. drawing and verifying conclusions.

The researcher translated the data display and identified the politeness in the SL with regard to politeness analysis. Brown and Levinson, (1994: 61-62) propose the notion of positive politeness and negative politeness. They defined face is as: the public self-image that everyone claims himself consisting of two related aspects:
(a) negative face: the basic claim to freedom of action and freedom from imposition;
(b) positive face: positive self-image and the desire that this self-image be appreciated and approved of.

Newmark (1988:81-91) defines some translation procedures and the researcher applied only five of them, they were transference, descriptive equivalent, shift or transposition, paraphrase and couplets.

a. **Transference** (emprunt, loan word, transcription) is the process of transferring a SL word to a TL text.
b. **Descriptive equivalent** occurs when description and function are essential elements in explanation and therefore in translation.
c. A shift or transposition is a translation procedure involving a change in the grammar from SL to TL.
d. **Paraphrase** is an amplification or explanation of the meaning of a segment of the text. It is used in an "anonymous" text when it is poorly written, or has important implications and omissions.
e. **Couplets** occur when a translator combines two translation procedures respectively for dealing with a single problem. They are particularly common for cultural words. If transference is combined with a functional or a cultural equivalent, it is called couplets translation procedure.
3. Translating Polite Linguistic and Culture in Karonese Society into English

3.1. Linguistic Politeness

Theoretical aspect of politeness which proposed by Brown and Levinson (1987) was applied in this study. Negative face, in turn, involves distance and formality and is defined as “the want of every ‘competent adult member’ that his actions be unimpeded by others” (Brown and Levinson 1987:61). Positive and negative politeness are thus attempt to satisfy the addressee’s positive or negative face wants.

The researcher analyzed and found the polite linguistics of maba manok mbor texts in Karonese society, as follows:

1. SL. Nina mama/mamina, "Enda anakku, reh kami kerina orang tuandu, kalimbubu ras sangkepndu si arah kami kerina mereken pangan maba nakan man bandu anakku; gelah i bas kam sanga la megegeh, seh min kerina sura-suranta. TL. Her aunt/uncle says, “we are here dear anakku, we all your orangtuandu, kalimbubu and sangkepndu relatives come to give you food ‘nakan man bandu anakku’; in order when you are weak, you will be strengthened and all our dreams will come true. The equivalence of orangtuandu is your parents in TL, but orangtuandu in SL has broad meanings. Orangtuandu means all of kalimbubu members who come to see the new couple. It is called anakku or nakku to show the close relationship between aunts, uncles and a new couple and this term has a polite culture. There is no equivalence of nakku or anakku in SL so the lengthy explanation was applied in TL.

Sangkepndu in the data number 1 has the suffix -ndu. Ndu is polite linguistic in SL and it means you in TL. It is as a possessive pronoun in SL but it does not occur in TL. It is untranslatable. In Karonese society there are sembuyak, kalimbubu and anakberu known as sangkep nggeluh. Sangkep nggeluh means complete relatives.

2. SL. Mekuah ate Dibata, kam pe sehat-sehat la mberanginen. Janah arihndu pe ras kela ula siganjang teruken, gelah min pemere Dibata simbelin silenga siidah pe anakku bagi ukurtalah pagi kerina, salang sai dalan simbelin. TL. May God bless you, have a good health. Then you and your husband have the same willingness, in order the God’s gift that you to bear a baby will run well.

In Karonese culture, mother in law does not mention the name of her son in law’s name, but she calls him kela instead, which means son in law and there should be a third person as mediator in their communication. They avoid to communicate orally. They do not talk face to face. Kam in SL is polite and it is translated ‘you’ in TL. It is linguistic politeness. Kam is polite linguistic in SL and when it is translated into TL it is ‘you’. It is not polite in TL. The equivalence of kam in SL is you in TL.

3. SL. Juah-juahen kam pepagi seh mupusken tuah, ula sangkut-sangkut ukur, ula bera-bera pusuhndu, ras ula lit simenek-menek".
TL. Hopely you will be health to bear a baby someday, don’t feel unhappy, don’t hesitate and  ula lit simenek-menek".

Mapusken tuah means bear a baby, tuah is a polite cultural word. Tuah is applied instead of anak a baby to state politeness.

4. SL. Kenca ibalaskan kalimbubu ranan enda, ngaloisinatang tuah: "Ue nande, ue eda, kualoken kal sura-suran du e, janah sada kal ukur Kami ras kelandu/turangkundu ngaloken kerehen du mbera-mbera mekuah ate Dibata man banta kerina, seh kal sura-suranta kerina.

TL. After kalimbubu having said the speech, the pregnant answered: “yes mami, yes eda, I accept your willingness, I and kelandu / turangkundu ‘your son in law / brother in law’ have the same understanding and appreciated your coming, hopely God bless us, and all our dreams come true.

Ndu in data number 1 until number 5 are polite linguistic, it is possessive pronoun of the second pronoun you and it is also as a suffix in its word. When it was translated into English, there was no equivalence of this word and it should be explained in the TL. Ndu in SL was translated with your in TL. Your in TL does not sound polite, but in SL ndu is polite.

Table 1: A summary of the linguistic politeness in Karonese language

<table>
<thead>
<tr>
<th>No</th>
<th>Data Num</th>
<th>SL</th>
<th>Polite/ Impolite</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>Kelandu</td>
<td>Polite</td>
<td>your son in law</td>
</tr>
<tr>
<td>2</td>
<td>4</td>
<td>Turangkundu</td>
<td>Polite</td>
<td>your brother in law</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>Kerehen du</td>
<td>Polite</td>
<td>your coming</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>sura-suranta</td>
<td>Polite</td>
<td>our dreams</td>
</tr>
<tr>
<td>5</td>
<td>3</td>
<td>Pusuhndu</td>
<td>Polite</td>
<td>your heart</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>Nakku</td>
<td>Polite</td>
<td>my son or my daughter</td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>Arihndu</td>
<td>Polite</td>
<td>your agreement</td>
</tr>
<tr>
<td>8</td>
<td>1, 2, 5</td>
<td>Kam</td>
<td>Polite</td>
<td>You</td>
</tr>
</tbody>
</table>

(2) The second person pronouns: engko and kam in SL were translated with ‘you’.

http://www.ijhcs.com/index
The use of *engko* ‘you’ (impolite) in Karonese language is very rough in the talks, much less spoken to people who are older than speaker and is considered to have violated the customs of *Karo*. Instead of using pronoun *kam* ‘you’ (polite), the pronoun *engko* ‘you’ in Karonese language is applied if the addressee is younger than the addresser.

The pronoun *engko* can be used as follows:

a. Parent to their children, but father uses *kam* to his daughters
b. Older sister to younger sisters
c. Senior to junior

The pronoun *engko* ‘you’ can be used when the speaker is older than his interlocutors or he has known his interlocutors very well. Sometimes the pronoun *engko* ‘you’ is changed to be *kam* ‘you’ to show respect for the other. The pronoun *kam* can be used for plural and singular meaning in the Karonese language the plural form is used *kena* ‘you’.

Examples:

Karonese language | English
--- | ---
*Enggo kena nda ngukati?* | ‘Have you got breakfast?’
*Piga kalak nge kena nda?* | ‘How many of you have come?’
*Kujah kena kundul!* | Sit down there!

*Ngukati* is a polite way of asking someone whether he has got breakfast, *nge* is an emphasis and it is untranslatable.

(3) Third Person Singular Pronouns
The third person pronoun in Karonese language is *ia* ‘he’ or ‘she’

a. Possessive pronouns

Possessive pronoun in Karonese language are (*ng) ku, (m) mu, ndu, ta , and *kena (na).*

The use of possessive pronoun (*ng) ku
They are attached at the end of the noun as a suffix.

Examples:

Karonese language | English
--- | ---
tendingku | my soul
tasku | my bag
jumangku | my field

All words (*ng), ku* above denote to the belonging of a person.
Prefix *ku-* means *I*, the concise forms are linked in front of a word.
Examples:

Karonese language | English
---|---
*Kuteken* | I sign
*Kubaba* | I bring
*kuendeken* | I sing

The use of possessive pronoun (*m*) *mu*, *ndu*
The attachment of possessive pronoun (*m*) *mu*, *ndu*:

Examples:

<table>
<thead>
<tr>
<th>Karonese language</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>gilirenndu</em></td>
<td><em>your turn</em></td>
</tr>
<tr>
<td><em>bibim</em></td>
<td><em>your aunt</em></td>
</tr>
<tr>
<td><em>pinemndu</em></td>
<td><em>your grandmother</em></td>
</tr>
</tbody>
</table>

The use of possessive pronoun *ndu* and *mu* is different in Karonese language, where (*m*) *mu* is used to those opponents who are younger and have *turut meteroh* ‘low kindsip terms’ than the speaker in Karonese culture. While *ndu* is more polite and used to show belonging to an older person from the addresser.

Grandmother in SL and TL are different, it has many terms for a grandmother in SL. The term *nini* and other clans for those old women is called *karo, biring, iting*, or *tigan*. The term for a grandmother in Karonese society depends on her clan.

### 3.2 Polite culture

Polite culture data were identified and selected to be the center of analysis from *maba manok mbor* texts and data from the researcher’s participation observation.

Some of polite culture data are as follows:

6. **SL**: Ope seh aturen man, maka kalimbubu ras puang kalimbubu enggo nikapken kelengkapan pangan bagage pengosei sinatang tuah: (si dilaki make bulang-bulang /cengkok-cengkok, erkampuh ras si diberu ertudung, erlangge-langge, ergonje).

**TL**: Before having dinner, *kalimbubu* and *puang kalimbubu* had prepared dinner utensils and dressed the pregnant: (the husband wore adat cloth “bulang-bulang / cengkok-cengkok, sarong and the wife ertudung, erlangge langge, ergonje”).

*Ose* was translated with Karonese traditional uniform worn completely, it is a symbol of party organizers and *ose* is usually prepared by the pregnant’s parents and if they live far from the village, their representative is regularly responsible to provide the pregnant’s *ose* as the polite culture. *Ose* are the names of all the clothes worn by the couple such as *bulang-bulang / cengkok-cengkok, sarong* for the husband. And the wife wore *tudung, langge langge*, and *abit*. 
In the process of translating data number 5 which has a few culture terms, *paraphrase* was applied to explain the meaning of culture terms and a few of them had omissions of the meaning in TL.

7. SL. Nakan rikut manuk isangkepi itama ibas pinggan pasu, janah iban ka lanamna uis mbiring.
TL. Rice and *manok sangkepi* are put on *pinggan pasu*, accopied by *uis mbiring*.

*Manok sangkepi* is a yellow chicken which has been cooked and reconstructed completely including its peak and its claws. It has been done to honor culturally the couple as the symbol of unity and to predict their future prospects by examining the way they choosing and eating *manok sangkepi*. It is polite culture to appreciate the couple by providing *manok sangkepi*.

*Pinggan (pinggan pasu)* was not translated, there was no equivalence in TL and it was explained with a traditional big white Karonese ceramic plate (*pinggan pasu*). Having a meal on the big old white ceramic plate was a way of appreciating culturally for the couple. There may be the same form of the plate in the English speaking people, but it has different function. The function of *pinggan pasu* was used to honor the the pregnant at the *maba manok mbor* ceremony.

8. SL. Cimpa si man pangan si cukup erbagena itama ibas pinggan ras pangan si deban iendesken ku *jabu sinatang tuah*.
TL. Various *cimpa* which would be eaten and put them on a *pinggan* and other food are given to the *jabu sinatang tuah* ‘the pregnant wife’.

*Sinatang tuah* means pregnant and it is the term of a polite culture in SL, but pregnant in TL is not polite. The other word for a pregnant is *sandangen*. It is impolite word. *Pinggan* is nice big ceramic plate. When a food is put on it, it is a polite way to serve the pregnant family. Here the translation procedure of couplets was applied.

9. SL. Emaka icabinken *uis arinteneng*: “Teneng tendi i rumah”.
TL. Then *uis arinteneng* is put on: “the spirit is safely kept at home”.

The couple were appreciated by having dinner on the same plate in their bedroom accompanied by two or three women near them.

After finishing *maba manok mbor* ceremony *sukut* members moved to *kalimbubu* by handing cigarettes *ngisap-ngisap sidilaki* to ‘the men’, they were offered cigarettes and the women were offered *belo ‘bettle leaf’*. This occasion is done to show the polite culture in Karonese society.

The cigarettes were offered to the men of *kalimbubu* ‘wife givers’ by men of *anakberu* and *belo kindapur* were offered to *kalimbubu* ‘wife givers’ by women of *anakberu* ‘wife takers’. *Belo kinapur* was given to all relatives by *senina* in the *maba manok mbor* ceremony. Couplets translation procedure was applied therefore the explanation was made in the process of transferring the massage of the SL into the TL. *Belo kinapur* is a bettle leaf with lime, tobacco, arecca nut which are given by the groom to the relatives, as to honor all the quests and to have the new kin terms for the quests. Giving *belo kinapur* is the symbol of honoring the addressees.
4. Findings

Politeness is practiced in several ways and will depend on a variety of factors, including the relative age, kinships among participants, the context, and how well the participants know one another. Polite linguistic is connected with social norms in Karonese society. Namely communication of both sides reduces differences by keeping harmony, satisfying the other side’s requests, and approving the other party as much as possible. By using certain words, the words which are polite make other people satisfied. Social norms as part of culture have many words as Karonese’s culture politeness tends to be little oneself and respect others and this is regarded as a phenomenon of typical characteristic of Karonese culture. The person who is honored always be littles himself and respects others in Karonese traditional culture.

4.1. Pronouns of address

The participants of *maba manok mbor* texts need to use a pronoun of addressee in their dialogue. The use of pronouns of addressee differs from Karonese language to English, the use of pronouns of addressee as well as other lexical items are distributed differently.

<table>
<thead>
<tr>
<th>English</th>
<th>Karonese (polite)</th>
<th>Karonese (impolite)</th>
<th>Term of Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>You</td>
<td>kam</td>
<td>engko</td>
<td>Noun</td>
</tr>
<tr>
<td>Your</td>
<td>ndu</td>
<td>mu</td>
<td>possessive pronoun</td>
</tr>
<tr>
<td>Our</td>
<td>ta</td>
<td>ku</td>
<td>possessive pronoun</td>
</tr>
</tbody>
</table>

The use of second person singular you ‘*kam*’ in SL is polite linguistic. It is second pronoun regarded as an obvious sign of polite. Another polite pronoun ‘*ndu*’ is the possessive singular second person. The first person is in common use ‘*I, my, mine*’ *aku*, *ku, ta*; the second person is in general use ‘*you, your, yours*’ (*engko, kam, mu, ndu*). Karonese language has culture to reveal polite or impolite culture. Karonese is known as an ethnic group of the etiquette. Karonese society has formed the Karonese characteristic moral rules and politeness principle for thousand years. Generally, Karonese culture’s politeness principle include the following several aspects.

c. Imperative politeness

In asking someone to do something, there are certain polite verbs in Karonese language.

<table>
<thead>
<tr>
<th>English</th>
<th>Karonese (polite)</th>
<th>Karonese (impolite)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Go</td>
<td>to (to du)</td>
<td>Ente</td>
</tr>
</tbody>
</table>
1 Analysis of linguistic politeness

Due to the above data display the researcher found and analyzed the polite linguistics in SL, and in TL. Ndu is linguistic polite in SL which is untranslatable it is a possessive pronoun. Ndu is the polite linguistic it is the possessive pronoun of you and it is also as a suffix in the word *permendu*. When it was translated into English, there was no equivalence of this word and it should be explained in the TL. Ndu in SL was translated with *your* in TL. *Your* in TL does not sound polite, but in SL *ndu* is polite.

2. Analysis of Culture Politeness

Politeness in daily activities is a strategy to have a good communication. Karonese polite culture were collected and they were identified and selected to be the center of analysis *maba manok mbor* texts and data from the researcher participation observation.

The following data were cultural politeness in Karonese society, they are the data of numbers:

10. SL. Emaka iberekenna man pengantin, ia duana man sada piring, ibas kamarna isaksiken piga-piga pernanden arah pihak sinereh.

   TL. Then it was given to couple, *they had dinner at the one plate, in his bedroom witnessed by a few women from the pregnant’s party.*

   *Utang adat* was translated with the *adat* debt (*utang adat*), in Karonese culture, if *utang adat* has not been paid, it has the impact for the children, when they grow up and if they want to get married, their parents should pay their *utang adat* first to *kalimbubu*. If they have not paid their *utang adat* their son or daughter does not allow culturally to have wedding party. So *utang adat* is a polite culture as payment to *kalimbubu* ‘the wife givers’ of their son marriage.

   *Simulih sumpit* is polite culture which is untranslatable, it was given to *kalimbubu* by the relatives of *sinatang tuah*. In TT, it does not occur, therefore the explanation was needed in the process of transferring the massage of the ST into the TT. *Simulih sumpit* is a small *pandan* bag as a custom of a family to provide sugar, old *coconut* and salt with lime, tobacco, arecca nut which are given by the new couple to the relatives, as to honor the *kalimbubu* who gave *pangan man sinatang tuah*. Giving *simulih sumpit* is the symbol of honoring the addressees.

11. SL. Adi engeo ieteh permulih Kalimbubu, sipemena lebe arus lit simulih sumpit, isina: gula, tualah, beras ras sira.

   TL. If it is known when *kalimbubu* will leave, first there must be a *simulih sumpit*, which consists of red sugar, coconut, rice and salt.
12. SL. Arah simulih sumpit enda terida kesangapen e ialoken, entebu ras malem pepagi pendapeten, terlebih silenga ngidah terang wari enda, eme danak-danak ibas bertin ngasup ka pepagi nira jelfa sienterem, gelah banci erguna, mpekena si la payo, masin pagi rananna negu-negu jelma sienterem kubas dalin si terjoren, kubas simehuli.

TL. By the *simulih supit* it will be seen the welfare has been accepted, sweet and kind will be accepted especially a baby. It is hoped that he will give benefit for other people. He will make people better. In this *simulih sumpit*, it is seen that the lucky will be accepted, *entebu ras malem pepagi pendapeten*, especially for the baby is going to be born, the baby in the pregnant will be able useful for other people to guide them to a better life and good manner.

13. SL. Tole tambahenna, rikut kengasupen lit, *simulih sumpit*, sue ras kegeluhen kalak Karo adi kalimbubu reh soal *serpi* arus iban, janah kerehen kalimbubu enda adi terjaka, la banci irugiken kalimbubu.

TL. Besides, in accordance with the pregnant family’s financial, *simulih sumpit*, in Karonese way of life if *kalimbubu* come, *serpi* ‘money’ should be prepared, and the coming of *kalimbubu* should not be lost. After finishing *maba manok mbor* ceremony *sukut* members moved to *kalimbubu* by handing cigarettes *ngisap-ngisap sidilaki* to ‘the men’, they were offered cigarettes and the women were offered *belo*. This occasion is done after every party in Karonese society to show the polite culture.

The practicing of *maba manok mbor* were to apply polite culture in Karonese society. The dialogue between *kalimbubu* and *anakberu* is mediated by each *anakberu* to communicate their messages.

14. SL. *Pusuh kami pe labo ermenek-menek ras ermorah-morah, malem kal ate kami ngaloken kerehenndu*”.

TL. We are very pleased to have your coming.

15. SL. "Eak, enda kita enggo elah man, apai nge k'am teman kami ngerana, anak beru kalimbubu enda?

TL. Well, we have finished dinner then which of you the wife takers of your kalimbubu the addressee of our talk?


TL. Then *kalimbubu*'s *anakberu* replied. Well, we come with our *kalimbubu* and a few our *sangkep nggeluh* relations today. We provide you dinner *maba nakan* or also called *mbaba tinaruh mbentar*, because their daughter has been pregnant.

17. SL. Tapi ibas si e ersura-sura kami ras kalimbubu kami ras sangkepna nggeluh maka min
seh sura-sura, seh pagi pemere Dibata gelah si lenga si idah/i kita e pe bagi ukurta lah reh Magi kerehenna, cirem pusuh ngalo-ngalosa.

TL. But, in this case we and our kalimbubu ‘wife givers’ and sangkepna nggeluh hope our dream will come true, and we are happy to see him.

18. SL. Kenca iorati anakberu jabu sinatang tuah, emaka tole nina: “Adi kin ndube enggo reh kalimbubu maba nakan, kuga ngenda ibas kerehenna, ma salangsai menda?”

TL. After the pregnant wife has been questioned and her anakberu added: if kalimbubu has provided the pregnant special menu, what about their coming, has it been satisfied? Jabu sinatang tuah in SL is polite culture and it was translated to be ‘the pregnant wife’. Descriptive equivalent was applied to get the meaning of SL in TL. The massage of jabu sinatang tuah in the SL was acceptable but it is not in the form of polite culture in TL. The meaning of jabu sinatang tuah was explained in the target language.

19. SL. Ijabab anakberu kalimbubu: "salangsai ngenda dahin simbelin, seh ngenda sura-sura ibas penjuri Dibata".

TL. Kalimbubu’s anakberu answered the work of maba manok mbor has been done well, hopely our dream will come true. In this process of translation the shifts occured, the SL used the verb in the initial sentence but it changed to be personal pronoun in the initial of the sentence in TL.

20. SL. Ibas kerehen kalimbubu ku jabu sinatang tuah, mereken gegeh ras pasu-pasu arah pangan sinibabana iban e acara ngerana mereken pedah-pedah man jabu sinatang tuah.

TL. In the coming of kalimbubu to the pregnant’s house, is to strength and glorify the pregnant by serving special food which they have brought, there has been arranged the talks to the pregnant’s family. The dialogues are begun and they have the regulations as the culture polite. In giving the pregnant family the message and the motivation, there are the regulations. The regulation of the dialogue who is the first to give speech and followed by the other participants. The purposes of the dialogue are to give message and motivation to jabu sinatang tuah.

First, the turn of kalimbubu sierkimbang and perbibin ‘wife givers and pregnant’s mother’s sisters to give the speech to the pregnant family.

Second, kalimbubu singalo ulu emas (arah si dilaki) ‘the pregnant’s husband’s mother’s brothers.

Third, puang kalimbubu sierkimbang (arah si diberu/singalo perkempun) ‘the pregnant’s mother’s brothers.

Forth, the turn of puang kalimbubu singalo ciken-ciken (husband’s relatives) ‘the pregnant’s husband’s mother’s brothers.

Fifth, the pregnant’s parent’s wife takers who brought the dinner.

Sixth, the husband’s parents and their brothers.

Here is a proverbs by wife givers to end the speech.

Enda ku ruah si batang buah
Tuhu megatel kal kena ketadu
Mejuah-juah kam ndatken tuah
Eme toto kami kalimbubu

I withdraw the buah tree
It is really hurt attached by insects
Welcome to bear a baby
It is our pray as wife givers

When the researcher attended a ceremony of maba manok mbor, there was a riddle questioned by the wife givers.
Ganjangen turena asangken rumahna, kai? What its terrace is higher than its house?
Kurung. It is a kind of insect.
Kurung tendi ku rumah. Gather home the soul.

Kurung has two meanings, first it is an insect as a noun and another one means chickens are asked to go into thier shed.

5. Discussion

Sembiring, (2014:238) explains the suffix -ndu in the noun of anakndu is a nominal group and ndu is linguistic politeness in SL which is untranslatable. It is a possessive pronoun. Ndu is polite linguistic, it is the possessive pronoun of you. When it was translated into English, there was no equivalence of this word and it should be explained in the TL. Ndu in SL was translated with your in TL. Your in TL does not sound polite, but in SL ndu is polite.

Kam in SL is polite and it is translated ‘you’ in TL. It is linguistic politeness. Ndu and kam are polite linguistic in SL and when they are translated into TL they are ‘our’ and ‘you’. They are not polite in TL. Ajari aku ibas aku lenga beluh adat Karo is translated with guide me to know Karonese adat. Ibas aku lenga beluh is a polite culture. It is translated with since I have not known it. It is polite in SL but it is not polite in TL. It is a culture to state a modesty of something in SL. The suffix -ta in anakta is translated with ‘our’, -ta in SL is possessive pronoun as linguistic politeness, it is not polite in TL. -ta shows the togetherness. The verb sampanken in SL is imperative, it is asked to wear kampoh ‘sarong’. Wearing kampoh ‘sarong’ is polite in serving kalimbubu. Bulang-bulangi is a passive verb, it is formed by the stem of noun bulang-bulang. Kalimbubu is believed in as the center of appreciation in cultural authority. They put on bulang-bulang for the man who has been accepted to be their anakberu.

6. Conclusion

Translating maba manok mbor texts in Karonese society into English has some difficulties. Some cultural terms of maba manok mbor are untranslatable, they are absent in target culture. The process of translating them into target language needs translation procedures. Newmark’s translation procedures were workable to transfer untranslatable cultural terms in SL into TL. Descriptive equivalent, transference, shifts or transpositions, paraphrase, and couplets were applied in this study.
Descriptive equivalent, shifts or transpositions were mainly applied in this paper. Linguistic and cultural politeness are untranslatable. The suffixes of -ndu ‘you’ as possessive of the second person, -ta ‘our’ to show togetherness of owning a thing or a person and the pronoun of kam ‘you’ are polite linguistic in SL.
In translating polite material and social culture in SL into TL, paraphrase and couplets were dominantly applied. The couple wore the adat cloth in mama manok mbor ceremony performed polite culture.
References


