

A Translation Analysis of Indonesian Proverbs and English Novel Titles

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Abstract. Translation is a complex process done by translators. They applied various styles in producing a good work of translation either from Indonesian to English or vice versa. Applying certain strategy on translation work is full of motives. This study tried to investigate the translation strategies used by translators in translating Indonesian proverbs and English novel titles. This study was categorized as qualitative study with content analysis approach. The samples were randomly selected from an online source and a textbook. It was found out that that most of the proverb translations used oblique translation strategy especially with adaptation and equivalence processes. It is not common to translate proverbs by using literal translation because the TT will sound weird to the target readers. That is why the better strategy used to translate proverbs is by trying to find out the equivalence proverb in the TT if there is (equivalence procedure), or taking the idea or the essence of the ST although it has different stylistic form and structure (adaptation process) rather than directly translating them literally. The translation of novel titles also has the same condition as the translation of proverbs. The common process used are modulation, equivalence, and adaptation. However, based on finding, the first two were rarely used in this kind of data, while the most frequently used was the last one. The reasons for choosing these kind of processes are for stylistic purposes and equivalence in the target text.

1. Introduction

Translation is a complex process of transferring one language to other languages as equal as possible to the target language. Basically, there are two common equivalences in translation; formal correspondence and textual equivalence. Both equivalences are the departures of translation. A formal correspondence is achieved when there is no any changing in the TT during the translation process, while the textual equivalence is achieved when a translator make a linguistic changing in the TT.

To achieve textual equivalence, sometimes a translator comes in to a dilemma whether he or she wants to preserve both form and content of the source text, or alter the form and preserve the content or vice versa. When a translator makes a decision to have a small linguistic change, there happens a translation shift (Catford in Hatim and Munday, 26). When a translator makes a translation shift, absolutely he or she has reason why s/he does it. Dealing with translation shifts, Vinay and Dalbernet in [1] propose seven procedures to achieve the textual equivalence. They are *borrowing*, *calque*, *literal translation*, *transposition*, *modulation*, *equivalence*, and *adaptation*. The first three belong to direct translation category, while the rest of the processes belong to oblique categories.

Translating various works, translators usually apply those aforementioned procedures to achive a good work of translation. The works which are frequently translated are proverbs and novels. Every

nation has its own proverbs which sometime has equivalent proverb in another language with different words arrangement even different vocabularies.

This paper was guided by two research questions as follows:

- How frequent in these translations are Vinay and Darbelnet's equivalence and adaptation compared with literal translation?
- What factors seem to be influencing the work of translations?

2. Methodology

This paper tried to analyze two kinds of data; proverbs and novel titles by using Vinay and Dalbernet's process of equivalence. To make this analysis equal both in the target and source text contents, the proverbs were taken from Indonesian as the ST, while the titles were taken from English novels as the ST. The Indonesian proverb were translated into English as the TT, and the novel titles were translated into Indonesia as the TT.

3. Discussion

As mentioned before, this paper will analyze two kinds of data; proverbs and titles. The discussion on proverbs will come first, and the discussion on titles will come after the discussion of proverbs. Here is the data of translation work of Indonesian proverbs [2],[3].

Table 1. Proverb Translation

A. Proverb Translation (Indonesia- English)		
No	ST	TT
1	<i>Tiada guna menangisi nasi yang sudah menjadi bubu.</i>	It is no use crying over split milk.
2	<i>Lain ladang lain belalang, lain lubuk lain ikannya:</i>	Different people have different personality.
3	<i>Mati satu tumbuh seribu</i>	Whatever broken will grow back, whatever lost will be replaced.
4	<i>Merdeka atau mati.</i>	We have to fight for our freedom as long as it takes, and we shall not mind the death following our struggle for independence.
5	<i>Anjing Menggonggong, kafilah berlalu.</i>	Do what suits you, and ignore the yaps of the critics.

In A.1, it can be seen that the ST is "*tiada guna menangisi nasi yang sudah menjadi bubur*. The translator translated this proverb into [It is no use crying over split milk]. Being analyzed in detail, there is only few formal correspondence in lexical level in this pro-verb:

tiada : no *guna* : use *menangisi*: crying

while the rest have already undergone translational shift. Obviously, the phrase '*nasi yang sudah menjadi bubur*' which is literally translated into [rice which has turned into porridge] is altered into [crying over split milk]. If we would like to analyze this proverb in detail, the translation process here has undergone translation shift. The translator used an oblique translation with equivalence process. This happened because coincidentally this Indonesian proverb had an equivalence proverb in the TT. That is why, it is better to use equivalence process instead of using literal translation. This decision of course led to the comprehensibility of the TT to the target audiences.

In A.2, it can be seen that the ST is "*Lain ladang lain belalang, lain lubuk lain ikannya.*" Its literal translation can be formulated as follows: [Different fields have different insect, different ponds have different fish]. However, the translator does not use this literal translation strategy because this literal translation strategy does not have a corresponding expression within the metalinguistic experience of the TL. When the translator insists on using this literal translation, the translation is linguistically acceptable, but the sense of the translation is sour. It will probably give no sense to the target readers.

That is why, the translator decided to use adaptation process. The result of the adaptation process of this proverb is as follows: [*Different people have different personality*]. As far as I am concerned, the TT is not an English proverb. The translator only took the essence of the ST and ignored the forms of ST. When the translator decided to use this form of TT, I think he also wanted to preserve the form of ST by using rhyme (DP- DP) because the ST also has its rhyme (LL-LL).

In A.3, it can be seen that the ST is *Mati satu tumbuh seribu*, and the TT is [Whatever broken will grow back, whatever lost will be replaced]. Lexically, this TT has more lexical words than that of the ST. The lexicons are also totally different between ST and TT. Thus, it is obvious that this TT has undergone a translational shift. In accordance with Vinay and Dalbarnet’s theory, this TT used the equivalence process. Based on my inquiry by using Google search, the ST is an English proverb which has an equal meaning with the ST.

The next proverb is A.4. The ST is *Merdeka atau mati*. This proverb is well known in the era of World War II in Indonesia. The TT of this proverb is [We have to fight for our freedom as long as it takes, and we shall not mind the death following our struggle for independence]. It is clearly seen that there happened a translation shift in the TT. Instead of using literal translation, the translator used the textual equivalence in the TT because it will be meaningless for the target readers if the translator used the literal translation. The translator also did not use an equivalence process in translating this pro-verb because the equivalent meaning of this proverb was absent in English. It is not questioned anymore that most of English speaking nations are colonizers. That is why such proverb is absent in English. This proverb exists in Indonesia, because Indonesia was notably an ex-colonized country.

The last pro-verb is A.5. The ST is *Anjing menggonggong, kafilah berlalu*. The literal translation of this proverb is [the dog barks, the caravan passes by]. However, this literal translation did not carry meaning for the target listeners because the type of the situation being referred by the ST is unknown in the TT (Hatim et al. 151). In other words, there was no equivalence proverb in the TT. Responding this fact, the translator used the adaptation process (the seventh process of Vinay and Darbelnet theory) to grasp the textual equivalence of this proverb. The TT of the result from adaptation process is [Do what suits you, and ignore the yaps of the critics]. This TT is the essence of the ST in which merely the explanation of the situation was referred.

Until now, we have gone through five Indonesian proverbs. It can be generalized that most of the translation of proverbs use either equivalence process or adaptation process. Basically, the use of equivalence process becomes priority for the translators in translating proverbs. They should try to find the equal proverbs in the TT first. But when they do not find the equal proverbs in the TT, they will move to the highest process, adaptation process. This process emphasizes on the idea or situation contained in the ST and ignores the lexical words contained in the ST.

So far, we have done with the discussion of Indonesian proverbs. Now let us move to the next discussion; English titles analysis. Here is the data of English titles [4].

Table 2. Book Title Translation

B. Book Title Translation (English- Indonesia)		
No	ST	TT
1	Candle in the Window	<i>Cahaya Cinta</i>
2	Dead Girl in Love	<i>Pacarku Pacar Sahabatku</i>
3	Deadly Fear	<i>Apa Ketakutan Terbesarmu?</i>
4	Delicious	<i>Pesona Sang Koki</i>
5	Her Secret, His Son	<i>Rahasiaku, Anakmu</i>
6	After the Night	<i>Menanti Fajar</i>
7	His Boardroom Mistress	<i>Asisten Impian</i>
8	The Pregnancy Bond	<i>Cinta yang Menyatukan</i>
9	Her Royal Bed	<i>Kekasih Impian Sang Putri</i>
10	Outback Man Seeks Wife	<i>Pernikahan di Outback</i>

These titles were actually taken from the Gramedia online selling web page. In B.1, the novel is entitled “*Candle in the Window*” with a literal translation [*Lilin di Jendela*]. The translator translated this title with *Cahaya Cinta*. It is clearly seen that the translator used adaptation process in the translation. The lexicons used in the TT were totally different from that of ST. The translator only preserved the idea and the situation in the novel and ignored the form of the ST.

In B.2, the novel entitled *Dead Girl in Love* was translated into *Pacarku, Pacar Sahabatku*. It is obvious that there has been a translation shift in this TT. Here I found a dilemma about what process this TT underwent. According to my analysis, it can be both equivalent process and adaptation process. Why I came to this conclusion is that the translation of such TT sounds familiar in most of Indonesian title either movie or drama on TV; for instant, [*Anakku, Suamiku*], [*Rumahku, Istanaku*], etc. In this case, there has been an effort done by the translator to adjust the TT with the ear of the target society. If that is the reason, it can be said that this TT belongs to equivalence process. However, it can also be assumed that the translator decided to have such TT because the story of the ST likely represented the condition figured out by the translator in the TT. If this was the reason of this translation shift, it could be said that the TT had undergone an adaptation process.

In B.3, the novel entitled *Deadly Fear* was translated into *Apa Ketakutan Terbesarmu?*. Lexically, there is translational shift in this TT. We found additional word ‘*mu*’ [you] in the TT. In this TT, the translator also made a *structure-shift* from a phrase into an interrogative sentence. In my view, the decision to make a structure- shift in this TT was not because of the absence of TT structure, but more because of the stylistic reason.. When the translator translated this title by using formal correspondence, there will not be additional effect in the TT. Thus, the idea having a structure-shift in this TT is because of stylistic reason. Borrowing Vinay and Darbelnet’s idea, this case is categorized into transposition procedure.

The next title is title number B.4. The title is *Delicious*. It has been translated into [*Pesona Sang Koki*]. It is quite clear that this TT also has undergone a translational shift. In relation with Vinay and Darbelnet theory, the process used in this title was adaptation process since the translator altered the original form of the ST and took the situation in the story. Actually it was possible to have a formal correspondence in this title, but the translator made a decision to have an adaptation process rather than the literal translation process. If I may say, the reason of the translator to have an adaptation process was for the stylistic purpose. The TT gave additional effect to the target readers rather than just directly translate the ST literally. Stylistically, we can feel the distinctive effect imposed by [*Lezat*] and [*Pesona Sang Koki*]. Both of them give different sense to the target readers.

The title of B.5 is the unique one. The ST is *Her Secret, His Son*. Then, the title was translated into *Rahasiaku, Anakmu*. The words ‘her’ and ‘his’ were absent in the TT, and they were substituted with words ‘*ku*’ and ‘*mu*’. Analyzing by using Vinay and Darbelnet’s theory, we would find that the translator used a modulation process in translating this title. In the TT, we found a change in point of view. The third person singular female was shifted into the first person singular ‘*ku*’, and the third person singular male was shifted into the second person singular ‘*mu*’. I found that these shifts were reasonable. The translator tried to make an adjustment with the common Indonesian title. We rarely find Indonesia titles using third person point of view like this one ‘*Rahasianya, Rahasianya*’, but we usually find Indonesian titles using first person [*ku*] or second person [*mu*] points of view like the following examples: ‘*Senyumku Senyummu, Sedihmu Sedihku*’; ‘*Rumahku, Istanaku*’; ‘*Jangan Ambil Anakku*’; ‘*Kejar Daku, Kau Kutangkap*’, and many others.

The title of B.6 *After the Night* also underwent a translation shift with adaptation process. The TT of this title is *Menanti Fajar*. The lexical forms were totally changed. The translator only kept the idea of the situation in the story. The shift also happened because of the stylistic point of view. The literal translation could also be applied in this title, but of course with different effect to the target readers. The translation of TT with [*Menanti Fajar*] sounds more poetic rather than [*Setelah Malam*].

The English title number B.7 *His Boardroom Mistress* was translated into [*Asisten Impian*]. The word ‘his’ in the ST was missing in the TT, and then the phrase *boardroom mistress* was translated into a single word ‘*asisten*’. Thus, it can be concluded that this TT has undergone a translation shift.

Based on Vinay and Darbelnet's theory, the translator used an adaptation process in translating this title. I found that it would be awkward if the translator used a literal translation process since there was no formal correspondence word of *Boardroom* in TT. Thus, the decision to have an adaptation process was a right choice.

In B.8, the title is *The Pregnancy Bond*. It was translated into the TT with [*Cinta Yang Menyatukan*]. From this TT, we could infer that the TT had been shifted. The lexicons used in the TT were different with those in ST. This TT actually had been thorough adaptation process because the translator made a new situation in the TT which was considered equal with the situation figured out in the ST.

The English title of B.9 is *Her Royal Bed*. This title was translated into [*Kekasih Impian Sang Putri*]. Similar to previous titles, this title also had undergone a translation shift especially in the lexical level. Word 'she' was translated into [*Sang Putri*] which became the antecedence of pronoun *her* in the ST, while word *Royal Bed* was translated into [*Kekasih Impian*]. In translating [*Royal Bed*], the translator preferred to use the denotative meaning in the TT rather than used the connotative meaning as used in the ST. This shift can be categorized as adaptation process as proposed by Vinay and Darbelnet.

The last title is B.10 *Outback Man Seeks Wife*. This title was translated into [*Pernikahan di Outback*]. It can be seen that there was a linguistic and lexical shifts there. The linguistic shift happens in the TT where the ST was a sentence, then it was shifted into phrase in the TT. Most of the lexicons were also changed. Only the proper noun 'Outback' was kept. Referring to Vinay and Darbelnet's theory, the translator used adaptation process.

After analyzing the ten English titles as well as their Indonesian translations, we could generalize that in translating titles, the translators never use a literal translation. They tend to use oblique translation either modulation process (as shown in B.5), equivalence process (as shown in B.2), and adaptation process (as shown in B.1, B.3, B.4, B.6, B.7, B.8, B.9, and B.10). The use of adaptation process was more frequent rather than modulation and equivalence process. Most of the reason to have such kind of shift mostly because of stylistic reason and for finding equal situation with the target culture of the TT.

4. Conclusion

Based on the discussion above, it can be concluded that most of the proverb translations use oblique translation strategy especially with adaptation and equivalence processes. It is not common to translate proverbs by using literal translation because the TT will sound weird to the target readers. In addition, it also does not make sense for them. That is why the better strategy used to translate proverbs is by trying to find out the equivalence proverb in the TT if there is (equivalence procedure), or taking the idea or the essence of the ST although it has different stylistic form and structure (adaptation process) rather than directly translating them literally.

The translation of novel titles also has the same condition as the translation of proverbs. The common process used are modulation, equivalence, and adaptation. However, based on the data above, the first two are rarely used in this kind of data, while the most frequently used is the last one. The reason for choosing these kind of processes are for stylistic purposes and equivalence in the target text.

The writer realized that the findings of the discussion in this paper is weak because the data used to generalize these findings are limited. There are only 5 proverbs and 10 titles. It needs more data in order to come to such conclusion. However, it is not feasible due to time constraint.

References

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