

TRANSLATION TECHNIQUES OF TWIN FORMULAS PROVERBS INTO INDONESIAN

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ABSTRACT

This study was aimed at describing the unique characteristics of twin formulas and analyzing translation techniques applied. The meaning equivalence within the twin formulas was analyzed based on denotative and connotative approach.

Library research and qualitative method were used in this study. The proverbs being analyzed were taken from a bilingual self-help book, entitled "Awaken the Giant Within" written by Robbins (1991) and its translation *Bangunkan Kuasa Raksasa di Dalam Diri* translated by Saputra (2006). The theory about proverb types proposed by Mieder (2004) was used as the main theory. Translation theory proposed by Vinay and Dalbernet (2002) were used to analyze the translation techniques. In relation to denotative and connotative meaning of proverbs, meaning equivalence theory proposed by Leech (1974) was used to support the analysis.

The collected data showed that there were 15 of 113 data were recognized having the characteristics of twin formulas. Alliterative and opposite patterns were found as variation of twin formulas. The literal translation was the translation technique mostly used. Besides, transposition, modulation and borrowing techniques were employed. Related to the meaning of proverbs, most forms were transferred denotatively.

Keywords: *Proverbs, translation techniques, meaning equivalence, twin formulas, alliterative and opposite patterns*

ABSTRAK

Penelitian ini dilakukan untuk mendeskripsikan, karakteristik *twin formula* dan menganalisis teknik penerjemahan yang digunakan. Makna yang terdapat pada peribahasa berjenis *twin formula* kemudian dianalisis menggunakan pendekatan makna denotatif dan konotatif.

Studi ini menggunakan metode kualitatif dan penelitian kepustakaan. Peribahasa yang dianalisis diambil dari buku dwibahasa yang buku sumbernya berjudul *Awaken the Giant Within* (1991) yang ditulis oleh Robbins, yang dialihbahasakan oleh Saputra berjudul "Bangunkan Kuasa Raksasa di Dalam Diri" (2006). Adapun teori utama yang digunakan yaitu teori jenis peribahasa yang dikemukakan oleh Mieder (2004) dan teori teknik penerjemahan yang kemukakan oleh Vinay dan Dalbernet (2002). Upaya menyempurnakan analisis makna menggunakan teori pendukung tentang makna denotatif dan konotatif yang dikemukakan oleh Leech (1974).

Berdasarkan data yang telah dikumpulkan maka ditemukan peribahasa yang berjenis dan memiliki karakteristik *twin formula* berjumlah 15 dari total keseluruhan 113 peribahasa. *Twin formula* memiliki dua sifat turunan, yaitu bentuk pengulangan (*alliterative pattern*) dan pertentangan (*opposite pattern*). Terjemahan secara literal merupakan teknik terjemahan yang paling sering digunakan dalam menerjemahkan *twin formula*. Teknik penerjemahan lainnya yang

ditemukan dalam penerjemahan peribahasa berjenis *twin formula* yaitu *transposition*, *modulation*, dan *borrowing*. Dalam kaitannya dengan makna peribahasa, ditemukan bahwa makna yang terdapat pada setiap elemen yang ada pada teks sumber dapat tersampaikan secara denotatif pada teks sasaran.

Kata kunci: *Peribahasa, teknik penerjemahan, kesetaraan makna, twin formula, bentuk pengulangan dan pertentangan*

INTRODUCTION

Many people do not aware of the existence of proverbs in their life, even though the proverbs exist in both spoken and written language. Proverbs are included in some books, such as short story books, motivational books, or even compiled in one proverbs book. Self-help book is one example of many which applied translation activity. Moreover, self-help books typically advertise themselves as being able to increase self-awareness and performance, including satisfaction with one's life. "Awaken The Giant Within" by Robbins (1991) is coming as the choice through the analysis for this book; it is the best-seller book in the world and translated into many languages including into Indonesian language.

Honeck (1997: 11) defines in linguistic standpoint that proverb is phonological, syntactic, semantic, pragmatic, or even semiotic (complex sign) entity. As a linguistic entity, proverbs are also known as complex combinations of intentions, meanings and functions, which, from a pragmatic perspective, distance the speaker from the message conveyed, thereby requiring the listener to contribute much in order to decipher the precise meaning of the proverb. As stated by Norrick (1985: 2) proverb is part of language, like simplex words and idioms, proverbs are form-meaning units which must be included in any complete language description. Proverbs in Greek known as *paremia* are used to name the study of proverb, paremiology. Furthermore, the collection of proverbs is known as paremiography, and paremiologist is someone who studies proverbs. The paremiographers are concerning themselves with the collection and classification of proverbs, meanwhile the paremiologists address such questions as the definition, form, structure, style,

content, function, meaning, and value of proverbs. The proverbs are then divided into proverbial subgenres such as: Proverbial expressions, proverbial comparisons, proverbial interrogatives, twin formulas, wellerisms, and proverbial exaggerations (Mieder, 2004: 13).

One interesting proverb type that attracts the intention is called twin formulas. Twin (binary) formulas are traditional word pairs that are linked together by alliteration and/or rhyme, as for example “short and sweet”, “tit for tat”, “spick and span”, “rags and riches”, “sick or swim”, “men and mice”. In one situation, the twin formulas may link a word to its opposite, such: “give and take” (Mieder; xii, 14). This type of proverbs has some patterns which other types do not have, they are alliterative pattern and opposite pattern.

Related to translation activity, lack of background knowledge of proverb type and translation techniques may cause misunderstanding to the intended meaning of proverbs. By knowing proverb types, it must be easier literally and contextually to translate the proverbs. Besides, the misleading translator’s technique of translation is also causing that misperception. On this situation, the equivalents of both source proverbs and target proverbs are needed to analyze. There are two procedures as techniques of translation proposed by Vinay and Dalbernet (in Molina and Albir: 2002); they are direct and oblique translation procedures. Direct translation occurs when two lannguages are very close to each other. This technique occurs when structural and conceptual elements of the source language can be transposed into the target language. Direct translation consists of three sub classification techniques; they are borrowing, calque, and literal translation. Meanwhile, oblique translation occurs when word for word translation is not possible. This translation procedure is also used to find the variation of sayings in target language. It has four techniques, they are: transposition, modulation, equivalence, and adaptation. These procedures are then used as reference in assessing the translation equivalence by comparing source and target text.

In order to connect the possible translation, specifically the equivalence of the forms and meanings in proverbs, denotative and connotative approach proposed by Leech (1974) is used to

complete the analysis. The factors affecting the translation of proverbs then can be seen by looking at the major linguistic change. Those denotative and connotative approach theories can be generated as the following possibilities:

$$A/ A^1 (\text{SL Proverbs}) = B/ B^1 (\text{TL Proverbs}) = C (\text{Actual meaning})$$

The proverbs marked A and B are usually having the same words and sentence structures for the translators are basically using direct translation. The meaning is then transferred denotatively. Meanwhile, the proverbs marked A^1 and B^1 might have different words and sentence structures for the translators are using oblique translation. This A^1 and B^1 condition usually happens in the type of proverbs named proverbial expression as they are usually translated using the equivalence technique. In addition, the meaning is denotatively or connotatively transferred. Furthermore, the translator's experience and differences in cultural background cause the variation. The connotative proverbs in A^1 and B^1 are basically having one actual or real meaning, which is called C the message.

From this point, twin formulas are then classified through their characteristics found in the sample data and the translation techniques proposed by Vinay and Dalbernet (2002) are used to analyze the data. The equivalence of meaning between the source text and target text is also analyzed based on denotative and connotative meaning approaches.

RESEARCH METHOD

The main approach used in this paper is descriptive qualitative. Descriptive is used to explain the smallest unit of the study, in this case, proverbs categorized as twin formulas including the elements in them such words, phrases, and sentences. Based on Creswell (2012: 19), qualitative research tends to analyze words or images and then group them into larger meanings of understanding such as codes, categories, or even themes. Furthermore, Flick (2009: 4) stated that qualitative research is the work with texts, the methods for collecting information-interviews or

observations-produce data, which are transformed into texts by recording and transcription. The data were collected through library research. Library research is one method used in qualitative research utilizing some sources of information such as books, artifacts, texts, etc (Sugiyono, 2012: 82). The collected data are analyzed qualitatively using the related theories to give clear description of the concerning topic including the types of proverbs theory proposed by Mieder (2004) and translation technique theory by Vinay and Dalbernet (in Molina and Albir, 2002)

The data were collected from the source book entitled “Awaken the Giant Within” by Robbins published in 1991 and its Indonesian version *Bangunkan Kuasa Raksasa di Dalam Diri* published in 2006 and translated by Saputra. The author, Robbins, is an expert in psychology of change. He provides a step-by-step program teaching the fundamental lessons of self-mastery that enables the readers to discover true purpose, take control of life, and harness the forces that shape destiny. The collected data show that 15 of 113 data samples were recognized having characteristics of twin formulas. There are two variations of this twin formulas type as mentioned above, they are: alliterative and opposite patterns.

DISCUSSION

Twin formulas type is categorized as the proverb that is linked its words together with alliteration and/or rhyme. The words linked are usually paired, and for this is called twin (binary). Based on Mieder (2004: xii,14), this type of proverbs sometimes comes in opposite pairs such “give” and “take”. Based on this description, twin formulas proverb is then divided into two patterns, they are alliterative and opposite patterns of twin formulas. Each pattern and technique of translation is explained as the following sub section.

Translation Technique of Alliterative Pattern of Twin Formulas

The alliterative pattern of twin formulas usually has consistent rhyme pattern. The rhymed pattern has two levels, word and sentence levels. The pattern is categorized in word level when there are two words paired in one line, which are rhymed one to another at the front, middle, or end of the words in the line of proverb. Meanwhile, the pattern is categorized in the sentence level when there are some phrases or expressions in different lines which are rhymed one to another. The rhymed phrases may also come at the beginning, middle, or end of the lines in proverb. Below are given some samples related to alliterative pattern.

Data 1:

ST: Ask **and** you **will** receive. Seek **and** you **will** find; knock, **and** it **will** be opened to you.

(Awaken the Giant Within, 1991: 162)

TT: *Mintalah, maka akan diberikan kepadamu; carilah, maka kamu akan mendapat; ketoklah, maka pintu akan dibukakan bagimu.*

(*Bangunkan Kuasa Raksasa di Dalam Diri*, 2006:202)

Division of data 1,

(ST) Line 1: ask **and** you **will** receive

(TT) Line 1: *maka akan ... kepadamu*

Line 2: seek **and** you **will** find

Line 2: *maka kamu akan*

Line 3: knock, **and** it **will** be opened to you

Line 3: *maka akan bagimu*

Alliterative unit marker: **and ... will**

Alliterative unit marker: *maka... akan*

Data 2:

ST: **Each of us** inevitable; **Each of us** limitless—**each of us** with his or her right upon the earth; **Each of us**_allow'd the eternal purports of the earth; **Each of us** here as divinely as any is here.

(Awaken the Giant Within, 1991: 432)

TT: *Kita masing-masing tak terelakkan; Kita masing-masing tak terbatas—kita masing-masing dengan haknya di muka bumi; Kita masing-masing diberikan makna kekal di muka bumi; Kita masing-masing di muka bumi sini adalah sama ilahinya dengan yang lain.*

(Bangunkan Kuasa Raksasa di Dalam Diri, 2006: 541)

Division of data 2,

(ST) Line 1: each of us inevitable

Line 2: each of us limitless

Line 3: each of us with his or her right upon the earth

Line 4: each of us allow'd the eternal purports of the earth

Line 5: each of us here as divinely as any is here.

Alliterative unit marker: each of us

(TT) Line 1 to 5: *kita masing-masing*

Alliteration level in both data samples 1 and 2 above is categorized in sentence level. In sample 1, alliterative marker “and … will” is rhymed in the middle of each line. Line 1 and line 2 are identically rhymed by pronoun “you”, while line 3 is using pronoun “it”. The difference of placement of rhyme through difference line in twin formulas especially in alliterative pattern can be seen in the division of sample 2. This sample has five lines, which are identically rhymed using the alliterative marker “each of us” at the beginning of each line. For this, sample 2 is also categorized to have sentence level of twin formulas.

The uniqueness of this proverb occurs in its pattern which is repeated within the proverb. The repetition occurs in its rhymes, words, and phrases. The repeated rhymes, words, and phrases are translated literally, such in data 1 which has “… and you will” which is translated into *maka akan...kepadamu* and *maka kamu akan*. Both the translations have the same literal sense in which the translation follows the structure of TT. In addition, there is one additional element placed in the last line of sample1, the noun *pintu*. The noun *pintu* is placed to complete the rational sense of the proverb. There is another option to replace the noun *pintu* which is *hatinya*, but that is not the direct

purpose of the translation. It can be irrational if the additional noun is changed into *pintu surga*. The modulation technique was also used in the word “receive” which was literally translated into *menerima*, but in the proverb point of view it was translated into *diberikan padamu*.

Data 2 also shows the repeated form “each of us” which is translated similarly in each line into *kita masing-masing*. Most all units in data 2 were translated literally, but one unit “his” and “her” in “his and her right” was eliminated and was just translated into *haknya*. This elimination was intended to avoid awkwardness in the translation for its literal translation can be *hak dia lelaki dan dia perempuan*. The Indonesian language does not have gender distinguisher of possessive adjective as in “his and her” of the English language.

Data 3:

ST: Go put your **creed** into your **deed**.

(Awaken the Giant Within, 1991: 473)

TT: *Amalkanlah kepercayaan Anda dalam tindakan Anda.*

(*Bangunkan Kuasa Raksasa di Dalam Diri*, 2006: 595)

Data 4:

ST: Let the word go forth from this time and place, to **friend** and **foe** alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today, at home, and around the world. Let every nation know, whether it wishes us **well** or **ill**, that we shall **pay** any **price**, **bear** any **burden**, meet any hardship, support any friend, oppose any foe, to assure the survival and the success of liberty.

(Awaken the Giant Within, 1991: 490-491)

TT: *Biarlah tersiar kabar dari waktu dan tempat ini, bagi kawan maupun lawan, bahwa oborinya telah diteruskan kepada warga Amerika generasi baru, yang dilahirkan di abad ini, yang ditempa oleh perang, yang didisiplinkan oleh perdamaian yang berat dan pahit, yang bangga akan keturunannya, dan tidak bersedia menyaksikan atau membiarkan dilanggarnya hak-hak asasi manusia yang menjadi komitmen bangsa ini sejak dahulu hingga sekarang, di dalam negeri maupun di seluruh dunia. Biarlah semua bangsa mengetahui, apakah mereka itu berniat baik ataupun buruk terhadap kami, bahwa kami akan membayar harga berapa pun, memikul*

beban seberat apa pun, menghadapi kesusahan seberat apa pun, mendukung kawan mana pun, melawan lawan mana pun, untuk memastikan kelangsungan dan keberhasilan kemerdekaan.

(*Bangunkan Kuasa Raksasa di Dalam Diri*, 2006: 614-615)

Besides, the alliterative pattern of twin formulas has another word level, in which the rhymed words are placed in one of the lines through the proverb. Data 3 and 4 represent the variation of this alliterative pattern. Words pair in data 3, “creed into your deed” are rhymed one to another on their last syllable. The word pair in data 3 is placed in one line. However, when it is compared to data 4, the word pairs “pay any price”; “bear any burden” are placed in different line. Both those pairs have front alliterative letter. In data 4, there are also words pairs rhymed at the front letter such as “friend and foe”, and rhymed at the last letter of the words such as “well or ill”. Both pairs “friend and foe” and “well or ill” are also categorized as having opposite pattern of twin formulas.

Transposition technique occurs in data 3 and 4. The noun phrase “your creed”, for example, is translated into head-modifier *kepercayaan anda*. The noun phrase “your deed” is also translated by using the transposition (structure shift) into the head-modifier *tindakan anda*. In terms of alliterative pattern, both words “creed” and “deed” are alliterated at the last syllable; however, in their translation the sound of the syllable is changed into *kepercayaan* and *tindakan*. The next alliterative word pairs are “friend” and “foe” which is having opposite pattern but also alliterative at their first letter which are translated with the change in the last syllable rhymed *kawan* and *lawan*. Further sample of this type is in the opposite words “well” and “ill” which alliterate in the two last letters, and they are translated to *baik* and *buruk* which are alliterated at their first letter. This case is different from the phrase “pay any price”, which is translated into *membayar harga berapa pun*, and the phrase “bear any burden” which is translated into *memikul beban seberat apa pun*. They match not in the word level rhyme, but in different lines which is *me apa pun*. Besides, data

4 applied transposition (unit shift) in the word “home” which is translated into *di dalam negeri* specifically from the smaller unit to higher unit.

The word “go” in data 3 is merged with the word “put” which actually has *letakkanlah* as translation, but then it was translated into *amalkanlah*. The technique used in the translation of “go put” into *amalkanlah* is equivalence, but using reference theory for *amalkanlah* precisely matches the phrase than the word *letakkanlah*. This situation also occurs in data 4, where the noun phrase “Proud of our ancient heritage” is translated to *bangga akan keturunannya*. From this point, literal translation, modulation, equivalence and transposition (structure and unit shift) were found in the translation of alliterative pattern of twin formulas.

Most all meanings in data 1 to 4 are denotatively transferred to TT. Literal translation and modulation transfer the meaning of the whole text denotatively although in some situations the modulation technique changes the proverb point of view. In this situation, the literal translation technique follows $A = B$ formula, which means that the whole meaning of proverb is denotatively transferred, while equivalence technique follows $A^1 = B$ formula means that the words/phrases or even the proverb in ST is transferred from its idiomatic or connotative meaning to denotative meaning in TT.

Translation Technique of Opposite Pattern of Twin Formulas

The opposite pattern of twin formulas has the characteristics of having two words opposite one to another within a line in a proverb. Due to this explanation, the opposite pattern is categorized in the word level of twin formulas. Some data show that one proverb may have some opposite words paired. This phenomenon occurs in data 4 of alliterative pattern above, they are “friend and foe” and “well or ill”. Some data related to this variation are given as follows.

Data 1:

ST: It is the mind that make **good** of **ill**, that maketh **wretch** or **happy**, **rich** or **poor**.

(Awaken the Giant Within, 1991:85)

TT: *Pikiran itulah yang menjadikan baik atau buruk, sengsara atau bahagia, kaya atau miskin.*

(Bangunkan Kuasa Raksasa di Dalam Diri, 2006:105)

Division of data 1:

Line 1: It is the mind that make **good** of **ill**, that make **wretch** or **happy**, **rich** or **poor**

Opposite pattern marker: **or** and **of**

Data 2:

ST: **Good** and **evil**, **reward** and **punishment**, are the only motives to a rational creature: these are the spur and reins whereby all mankind are set on work, and guided.

(Awaken the Giant Within, 1991: 141)

TT: *Baik dan jahat, imbalan dan hukuman, adalah satu-satunya motif bagi makhluk yang rasional: itulah pemicu dan kendali dengan mana semua manusia bekerja dan dipandu.*

(Bangunkan Kuasa Raksasa di Dalam Diri, 2006:176)

Division of data 2:

Line 1: **good** and **evil**, **reward** and **punishment**, are the only motives to a rational creature

Line 2: these are the spur and reins whereby all mankind are set on work, and guided

Opposite pattern marker: **and**

Data 3:

ST: A powerful agent is the right word. Whenever we come upon one of those intensely right words . . . the resulting effect is **physical** as well as **spiritual**, and electrically prompt.

(Awaken the Giant Within, 1991: 200)

TT: *Pelaku yang hebat adalah kata-kata yang tepat. Setiap kali kita menemukan salah satu kata yang luar biasa tepat itu ... pengaruhnya spiritual sekaligus fisik, dan luar biasa segera.*

(Bangunkan Kuasa Raksasa di Dalam Diri, 2006: 250)

Division of data 3:

Line 1: a powerful agent is the right word. Whenever we come upon one of those intensely right words . . .

Line 2: the resulting effect is **physical** as well as **spiritual**, and electrically prompt.

Opposite pattern marker: as well as

Data 4:

ST: There can be no transforming of **darkness** into **light** and of **apathy** into **movement** without emotion.

(Awaken the Giant Within, 1991: 246)

TT: *Tanpa emosi, tidak mungkin gelap menjadi terang dan apatis menjadi gerakan.*

(Bangunkan Kuasa Raksasa di Dalam Diri, 2006: 309)

Division of data 4:

Line 1: there can be no transforming of **darkness** into **light** and of **apathy** into **movement** without emotion.

Opposite pattern marker: into

Four data 1, 2, 3 and 4 above contains twin formulas in their lines. Each data has the characteristics of opposite pattern because there are some opposite word pairs identified in its line. Starting from data 1, which has three opposite word pairs in one line such as: “good of ill”, “wretch or happy”, “rich or poor”. Two word pairs in data 1 are connected with the antithetical marker “or” which are “wretch or happy”, “rich or poor”, and one is connected with “of”. Afterwards, data 2 has two lines and two opposite word pairs in line 1, “good and evil”, and “reward and punishment”. Even though both the pairs are connected with the equal marker “and”, it does not mean that the

pairs are equal. Based on the context of the proverb, the marker “and” here basically shows that the words are opposite one to another. The case in data 2 is the same as the case in data 3, but it is using the equal marker “as well as” to show the opposite pattern of twin formulas. The opposite word pairs “physical as well as spiritually” are maintained to have opposite meaning in line 2. Data 4, however, uses the connecting marker “into” to show the opposite movement of word pairs “darkness into light” and of “apathy into movement”.

As it is named, the opposite pattern of twin formulas has two words paired opposite one to another within the proverbs. Its translation is mostly done literally without changing the meaning of each word. Literal translation, as mentioned above, mostly occurred in the sentence level of the translation of the proverb in this pattern. The opposite pattern is signed by the existence of opposite word pairs such in data 1, “good or ill”, “wretch or happy”, “rich or poor”. Those words pairs are translated directly into *baik atau buruk, sengsara atau bahagia, kaya atau miskin*. The words pairs in data 2, 3 and 4 are also literally translated. The word pairs in data 2 “Good and evil”, “reward and punishment” are translated into *baik dan jahat, imbalan dan hukuman*. However, the word pair in data 3 “physical as well as spiritual” is translated reversely into *spiritual sekaligus fisik*. The last word pairs “darkness into light and apathy into movement” in data 4 are translated directly into *gelap menjadi terang dan apatis menjadi gerakan*.

In the other situation, through these data, it was found that the transposition technique (structure shift) in the translation of words/phrases such as in data 2 in which “rational creature” is translated into *mahluk yang rasional*. The word “rational” is translated into *rasional* that uses the borrowing technique, while the literal translation of “rational” is *masuk akal* or *berakal*. Some noun phrases using the transposition technique (structure shift) are found in data 3. Data sample 3 has two noun phrases translated using the transposition (structure shift) technique as in: “powerful agent” which is translated into *pelaku yang hebat* and “right words” which is translated into *kata-kata yang tepat*. And the last, data 4 shows that literal translation occurs whether there is syntactical

change, in which the part *tanpa emosi* is placed in the beginning of the TT. By this point, it can be concluded that the literal translation, transposition (structure shift), and borrowing are found in the translation of opposite patterns of twin formulas.

The word/phrase and sentence meaning of the opposite pattern of twin formula are preserved as their source texts. Literal translation and borrowing make it happen for they are categorized as SL-emphasis method of translation. As the opposite patterns are translated literally from data 1 to 4, the meanings are transferred denotatively. The transposition technique, which is categorized as TL-emphasis, is used to change the structure of the phrases, and not the meaning. The connection of denotative meaning in opposite pattern of twin formulas between ST and TT is shown in A = B formula.

Besides, the syntactical variation in data 4 placed the translation *tanpa emosi* at the beginning of the translation without changing the meaning as it is placed back to its position, which is the last part of the proverb; however, the meaning is still preserved.

CONCLUSION

Types of proverbs especially twin formulas appear come with unique characteristics in literature. The uniqueness comes in two patterns including alliterative and opposite patterns. The first is alliterative pattern of twin formulas, as explained in discussion, which comes in words and sentence levels. The rhymed words of alliterative pattern in sentence level may come at the beginning, middle or even the last part of the sentence, and so does the rhymed syllable, or letter of the words of alliterative pattern may come in front, middle, or even in the last words. The second is opposite pattern of twin formulas has the characteristics of having two words paired opposite one to another. The words are connected by the antithetical unit marker “or”, equal marker “and” and “as well as” which usually use to show connection of opposite word pairs, and connecting marker “into” to show the movement opposite of word pairs. One proverb categorized as twin formulas

may have more than one opposite word pairs in one line. The word pairs may come in the beginning, middle, end of the line or even in different lines of the proverb.

The translator could more carefully translate the elements in alliterative pattern for some words cannot be alliterative in rhyme on their translation while still maintaining the denotative meaning of the words. The alliterative pattern of twin formulas must be translated carefully for it has rhymes through the words, phrases, or sentences which cannot be randomly translated because it may change the rhyme structures. In another situation, the words categorized as having characteristics of opposite pattern of twin formulas were more easily translated without worrying the change in rhymed patterns. Both patterns were mostly translated literally.

Related to the other translation techniques used in the translation of twin formulas, alliterative pattern was also found using the modulation, equivalence and transposition (structure and unit shift) techniques; however, an opposite pattern was found using transposition (structure shift) and borrowing. All of those techniques used were transferring the meaning denotatively from source to target text.

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