# THE ANALYSIS OF NON-EQUIVALENCE TRANSLATION AT WORD LEVEL FOUND IN "I TUUNG KUNING" TALE

**I Nyoman Rajin Aryana[1]**
[1]Politeknik Negeri Bali
Kampus Bukit Jimbaran, Badung-Bali Telepon 0361-701981
e-mail: misternyoman@yahoo.com

**Abstract:** *This paper was aimed at analyzing the non-equivalence translation at word level from the Balinese Tale entitles "I Tuung Kuning" written by I Gusti Made Sutjaja. The tale was written in Balinese then translated into Indonesian and English. From the English translation itself the non-equivalence translation at word level observed. Then data was presented descriptively. The analysis proved that 3 problems of non-equivalence translation found in the tale, meanwhile there were 3 translation strategies applied in making the translation itself. The problems were: difference in expressive meaning, target language lacks a specific term (hyponym), and culture-specific concept. While strategies applied here were; translation by a more neutral or less expressive word, translation by cultural substitution, and translation by omission. Even though, non-equivalence translation was impossible to be avoided, the translator might prevent it by really understanding the culture aspects of both the source language and the target language.*

***Keywords:*** *translation, non-equivalence translation at word level, translation strategies, tale*

## INTRODUCTION

The need to enjoy a certain peace of text cannot be limited. It is due to the reason that enjoying certain kind of literature or piece of writing is also an activity to know and share culture of the origin of that text. Many novels, stories, poems are written in many languages as well. Even, there are some books printed and published in three languages in order to accommodate readers from all over the world.

In Indonesia, especially in Bali, since it is a tourist destination, it can easily be found books, stories written in three languages namely, Balinese-Indonesian-English. One of the examples is a story entitles "I Tuung Kuning" found in "Balinese Tales" or "Satua Bali" written by I Gusti Made Sutjaja. This book which is written in Balinese texts, translated into both Indonesian and English.

"Tales from Bali" (Satua Bali) is a compilation of stories written by I Gusti

Made Sutjaja is an example of written to written translation. This book is about Balinese tales and it is written within three languages namely Balinese, Indonesian, and English. There are 16 Balinese tales all together in this book; one of them is "I Tuung Kuning". In this story there are some of non-equivalences at word level and in terms of culture context whether or not the TL is still brought the cultural context of SL in the tales.

Translating is not an easy matter because when translating, people must be well informed about the culture aspect of the language. Those languages involve Source Language (SL) and Target language (TL). This standpoint makes translation as an essential study in order to transfer the meaning, message and information of Source Language (SL) to the Target Language (TL) and translation also as the cultural bridge among two regions. So it cannot be denied that the cross cultural transfer will take place during the translation.

In Oxford Dictionary (2005), it is mentioned that translation is a process of changing something that is written or spoken into another language. Moreover, Larson (1984:3) exemplifies that translation consists of studying the lexicon, grammatical structure, communication situation, and cultural context of Source Language (SL) text, analyzing in other to determine its meaning, and then reconstructing this same meaning and message using the lexicon and grammatical structure which appropriate in the target language and its cultural context. Therefore, translation is concerning to linguistics and grammatical features on the process of changing languages.

In translation process, a translator has also to be able to imply the principles to obtain the best result of translation. Larson (1984:6) states that there are three principles to obtain the best translation. Those are: 1) using the normal language forms of the receptor language, 2) communicating as much as possible to receptor language speaker the same meaning that was understood by the speakers of the source language and, 3) maintain the dynamics of the original source language texts. Maintaining the dynamics of the original source text means that the translation is presented in such a way that it will. In other words, the principles to obtain the best translation are accuracy, clearness, and naturalness.

In translating such texts, there are problems occurred and of them is non-equivalence translation. There are three levels on non-equivalence namely non-equivalence at word level, collocations and idioms. In identifying this story/tale, the non-equivalence translation at word level is mainly concerned.

Moreover, non-equivalence at word level as Baker (1992) states that:

*"Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text ".*

Further, non-equivalence at word level is not much determined by a one to one relationship between word and meaning. In contrast, translation does not have a one to one correspondence between orthographic words and element of meaning of SL into TL. Baker also exemplified that there are 11 common problems of non-equivalence at word level.

They are culture-specific concepts, the SL concept is not lexicalized in the TL, the SL word is semantically complex, SL and TL make different distinctions in meaning, the TL lacks a super ordinate, the TL lacks a hyponym, differences in physical or interpersonal perspective,

differences in form, difference's in expressive meaning, differences in frequency and purpose of using specific forms, and the use of loan words in the source text (Baker, 1992:21). Different kinds of common problems which generate non-equivalence at word level are required different strategies to solve the entire problems.

## REVIEW OF LITERATURE
### Translation

There are some definitions about translation. Those definitions are stated by the experts in translation subject. The definition reflects the point of view to the related experts about translation.

Catford (in Suryawawinata, 2003:11) states that translation is the replacement of textual material in one language by equivalent textual material in another language. In other word, SL text is translated on the equivalent of TL text.

Nida and Taber (in Suryawawinata ,2003) states that translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. They do not state problems on the related languages in translating, however, undoubtedly interested in translation

process, namely find out the closest natural equivalent in order to the message in SL directly transferred into TL.

Within above process, there are three steps in translating texts (Nida and Taber (in Suryawawinata, 2003)). There are analysis step, transfer step, and restructuring step. In analysis step, the translators analyze SL texts in terms of a) the relation of grammatical structure and b) linguistics meaning and grammatical structures understanding the overall meaning.

Next step is transfer, it means the words in translator's mind is not fully transcribed into a written form, however, it is still emphasizing the exact words is meant in TL. Followed by restructuring step, the meanings are rewritten on appropriate grammatical rules on TL.

**Types of Translation**

There are two types of translation according to Larson (1989; 15). One is form based and the other is meaning based. Form based translation attempts to follow the form of source language and known as *literal translation.* While meaning based translation makes every effort to communicate the meaning of the source language text in the natural forms

of the target language and known as *idiomatic translation.*

Meanwhile, literal translation is done to show the original linguistic features of SL. But then it makes the result has a little sense in the target language or it can be said the process of translation is too forced the style of linguistic features as originally as SL into TL and seems the result unnatural.. This type of translation may be applied in both of SL and TL which have the same or similar linguistic and grammatical features. Most translator who tend to translate literally actually make a partially *modified literal translation.* They modify the order and grammar enough to use acceptable sentence structure in the target language.

Literal and modified literal translation consistently makes a mistake in that they choose literal equivalents for the words, the translator usually adjusts the translation enough to avoid real nonsense and wrong meaning, but unnaturalness still remains.

While idiomatic translation are stressing in transferring the meaning from SL into TL. Idiomatic translation uses the natural forms of TL, both in the grammatical constructions and in the

choice of lexical items. A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the TL. Therefore, a good translation will try to translate idiomatically and idiomatic translation becomes translator's goal.

## Non-Equivalence Translation at Word Level

Translation, whether defined as a study and process about re-express the message and meaning of source language into the appropriate equivalent of target language. The concept of *"equivalence"* is introduced in the definition. It means that the target language (TL) has direct equivalent for a source language (SL) word (Baker, 1992). However, there are many occasions in which non-equivalence at word level occurs between the two languages. Baker (1992:21) specifies the following common problems of non-equivalence:

1. *Culture-specific concepts*

The SL word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as' culture-specific.

2. *The source-language concept is not lexicalized in the target language.*

The SL word may express a concept which is known in the target culture but simply not lexicalized, that is not 'allocated' a TL word to express it. For example, in Balinese the word *'nenggel'* is not has direct equivalent in English although it can be understood as "a tip position of a thing which is hardly fallen'.

3. *The source language word is semantically complex*

The SL word may be semantically complex. This is a fairly common problem in translation. Words do not have to be morphologically complex to be semantically complex. In other words, a single word which consists of a single morpheme can be sometimes expressing a more complex set of meanings than a whole sentence. Languages automatically develop very concise forms for referring to complex concept if the concepts become important enough to be talked about often.

4. *The source and target languages make different distinction in meaning*

The TL may make more or fewer distinctions in meaning than the SL. What one language regards as an important

distinction in meaning another language may not perceive as relevant. For example, Indonesian makes a distinction between going out in the rain without the knowledge that it is raining *(kehujanan)* and going out in the rain with the knowledge that it is raining *(hujan-hujanan)*. English does not make the distinction, with the result that if an English text referred to going out in the rain, the translator may find it difficult to choose the right equivalent.

5. *The target language lacks a super ordinate*

The TL may have specific words (hyponyms) but no general word (super ordinate) to head the semantic fields.

6. *The target language lacks a specific term (hyponym)*

Languages tend to have general words (super ordinates) but lack specific ones (hyponyms), since each language makes only those distinctions in meaning which seem relevant to its particular environment. For example a word *'house'* in English has some hyponym which do not have its equivalent in other languages, they are: 'bungalow, cottage, croft, chalet, lodge, hut, mansion, manor, villa, and hall'.

7. *Differences in physical and interpersonal perspective*

Physical perspective may be of more importance in one language than it is in another. Physical perspective has to do with where things or people in relation to one to another or to a place, as expressed in pairs of words such as come/go, take/bring arrival/depart, and so on. For example, Balinese has four equivalents for *me,* depending on to whom it word applied to: *titiang, tiang, icang, and ake.*

8. *Differences in expressive meaning*

There may be a TL word which has the same proportional meaning as the SL word, but it may have different expressive meaning. The difference may be considerable or it may be subtle but important enough to pose a translation problem in a given context. It is usually easier to add expressive meaning then to subtract it. In other words, if the TL equivalent is neutral compared to the SL item, the translator can sometimes add the evaluative elements by means of a modifier or adverb if necessary, or by building it in somewhere else in the text.

Differences in expressive meaning are usually difficult to handle when the TL item. This is often the case with items

which relate to sensitive issues such as region, political, and sex.

9.  *Differences in forms*

There is often no equivalent in the TL for a particular form in source text. Certain suffixes and prefixes which convey propositional and other types of meaning in English often have no direct equivalents in other languages. For example, in English some word like employer/employee, trainer/trainee, and payer/payee.

It is most important for translator to understand the contribution that affixes make to the meaning of words and expressions, especially since such affixes are often used creatively in English to coin new words for various reasons, such as filling temporary semantic gaps in the language and creating humor, Their contribution is also important on the area of terminology and standardization.

10. *Differences in frequency and purpose of using specific forms*

Even when a particular form does have a ready equivalent in the target language, there may be a difference in the frequency with which it is used or the purpose for which is used.

11. *The use of loan words in the source text.*

The use of loan words in the source text poses a special problem in translation. Different in the original meaning, loan words usually are used to show prestige. This matter is often impede in term of translation, which is caused by there are no equivalent words in TL.

According to the above problems, translators use the following strategies to overcome the problems (Baker, 1992:26-42):

1.  *Translation by a more general word (super ordinate)*

This is one of the most common strategies for dealing with many types of non-equivalence, particularly in the area of proportional meaning. It works equally well in most, if not all, languages, since the hierarchical structure of semantic fields is not language-specific.

2.  *Translation by more neutral/less expressive word*

3.  *Translation by cultural substitution*

This strategy involves replacing a culture-specific item or expression with a TL item which does not have the same prepositional meaning but is likely to have a similar impact on the target reader.

4.  *Translator using a loan word or loan word plus explanation*

This strategy is particularly common in dealing with culture-specific items, modem concepts, and buzz words.

5. *Translation by paraphrase using related word*

This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in different form, and when the frequency with which a certain form is used in the source text is significantly higher that would be natural in the TL.

6. *Translation by paraphrase using unrelated words*

If the concept expressed by the source item is not lexicalized at all in the TL, the paraphrase strategy can still be used in some context.

7. *Translation by omission*

This strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some context. If the meaning conveyed by a particular item or expression is not vital enough to development of the text to justify distracting the reader with lengthy explanations, translator can and often do simply omit translating the word or expression in question.

8. *Translation by illustration*

This is a useful option if the word which lacks an equivalent in the TL refers to a physical entity which can be illustrated, particularly if there are restrictions on space and if the text has to remain short, concise, and to the point.

**METHOD OF THE STUDY**

Based on the explanation, the problems can be stated as the following:

1. What non-equivalences at word level are available in "I Tuung Kuning" story?

2. What are the strategies applied to translate the non-equivalence?

**Analysis and Discussion**

**Analysis**

The data source of the study is Balinese tales in *'I Tuung Kuning''* found in *Tales from Bali* by I Gusti Made Sutjaja. This story is written in Balinese translated into Indonesian and English.

The following is the list of sentences and its translation in Indonesian and English in the "I Tuung Kuning" tale that presented in the table below.

| Source Language | Target Language in Indonesian | Target Language in English |
|---|---|---|

| "Ah, jaga kingsanang anake alit | "Ah, akan kutitipkan anak kecil ini pada | "Aha, I'll ask my mother to care for the |

| | | |
|---|---|---|
| ring I meme di genah baleran. Ari-arine kemanten tek-tek wehin ayame sami kedik" | ibunya di rumah utara. Ari-arinya saja dicincang lalu diberikan pada ayam sedikit-sedikit" | baby at her house further northward. Only placenta will be chopped and be given to the roosters" |
| Kacrita ari-arinne kemanten raris tekteka, punika raris wehin ayamesam kedik | Dikisahkan ari-arinya saja lantas dicincang, kemudian diberikan ayam sedikit-sedikit | It's told that only placenta was chopped, then it was given to the roosters. |
| "Luh, Beline." | "Perempuan, Kakak." | "A baby girl, my dear." |
| Sapunika kurenane majarang raris makruyuk ayame asiki: "Bek, bek, kukuruyuk, ari-arine baanga, panakne kingsananga sig dadongne." | Demikian bininya, lalu seekor ayam berkokok: "bek, bek, kukuruyuk, ari-arinya saja diberikan, bayinya dititipkan pada neneknya." | That was she said, but then a roaster crowed: "Bek, bek kukuruyuk, the placenta only was given, the baby is kept with her grandmother." |
| "Beh, belog-beloga awake teken | "Wah, diakalinya aku ini oleh Wayan. | "Well, I've been cheated by I Wayan, |

| | | |
|---|---|---|
| I Wayan. Widine dadi ajak keto, prajanian siape bisa ngorahang". | Kebenaran tidak bisa diajak demikian, seketika ayam itu bisa mengatakannya." | but one cannot do it with God, the rooster can immediately prove it. |
| Kenten abetne I Pudak kantun kocap meneng kurenane | Demikian polah I pudak, istrinya konon tetap diam | I Pudak threatened, but his wife kept quiet |
| "Mangkin dumun, Meme, malih ajebos, tiangkari mragatang nunun malih akebes." | "Sebentar, mak, sebentar lagi, saya sedang merampungkan menenun lagi sebidang" | "One moment, Mother, I'm still finishing a little more bit." |
| "Beli Wayan, mangkin kocap dumun malih jebos, ipun kantun muputang nenun malih akebes." | "Kakak Wayan, sebentar lagi kata dia, dia sedang menyelesaikan tenunan lagi sebidang." | "My dear, just one minute, she is still finishing one little piece." |
| "Mangkin dumun malih ajebos, Meme. | "Sebentar katanya, dia lagi melepas ikatan tali." | "One more minute, mother. I'm still untying the tampar's |

| | | string." |
|---|---|---|
| Tan kacritayang lega ring manah meme bapan I Tuung Kuninge, mangkin akeh kocap karma desane uning raris madelokan ring I Tuung Kuninge, | Tak terkatakan senang hati ibu bapak I Tuung Kuning, sekarang konon banyak warga desa yang menjenguk ke rumah I Tuung Kuning, karena I Tuung Kuning sudah diberitakan meninggal. | Her mother and father was very happy with I Tuung Kuning, then many people knew abouth the news, they visited I Tuung Kuning because she was said to have been dead but then she was back |

| santukan ipun maorta sampan padem raris rauh. | | |
|---|---|---|
| Sampun kocap kenten, saantukan I Tuung Kuning mawarna menal, raris keni lulut Ida Anake Agung rin I Tuung Kuning | Setelah itu, karena I Tuung Kuning berwajah ayu, lalu raja jatuh hati kepada I Tuung Kuning | Afterwards, as I Tuung Kuning had a pretty countenance, The King fell in love with her |

The non-equivalence words found in I Tuung Kuning tale were: *sedikit-sedikit, my dear, threatened, kept, God, prove, a little piece, tamper and she was back, The King.*

**Discussion**

According to above the above list, it was found that some words in "I Tuung Kuning" tale contained non-equivalence translation at word level. Then, those words will be analyzed based on the theory of translation. It is presented from the Source Language (SL) which is Balinese, the Target Language (TL) 1 which is Bahasa Indonesia, and finally Target Language (TL) 2 which is English.

1. SL: "Ah, jaga kingsanang anake alit ring I meme di genah baleran. Ari-arine kemanten tek-tek wehin ayame sami kedik"

   TL 1: "Ah, akan kutitipkan anak kecil ini pada ibunya di rumah utara. Ari-arinya saja dicincang lalu diberikan pada ayam sedikit-sedikit"

   TL 2: "Aha, I'll ask my mother to care for the baby at her house further northward. Only placenta will be chopped and be given to the roosters"

   The word "sami kidik" in SL covered the target language lacks a specific

term (hyponym). And as the result in the TL 2, the strategy of translation used was translation by omission. It can be clearly seen that in the TL 2 translation there is such word put to represent the word from the SL. The problem tended to happen here since each language made of one distinction in meaning that seem relevant to its particular environment.

2. SL: "Luh, Beline."

   TL 1: "Perempuan, Kakak."

   TL 2: "A baby girl, my dear."

   The word" my dear" used in TL 2 represented difference in expressive meaning. Actually what was meant by the SL here "older brother". So the strategy of translation used here was translation by more neutral/less expressive word. Furthermore, Target Language might have more or less expressive meaning than Source Language, although it had the same proportional meaning.

3. SL: Sapunika kurenane majarang raris makruyuk ayame asiki: "Bek, bek, kukuruyuk, ari-arine baanga, panakne kingsananga sig dadongne."

   TL 1: Demikian bininya, lalu seekor ayam berkokok: "bek, bek, kukuruyuk, ari-arinya saja diberikan, bayinya dititipkan pada neneknya."

   TL 2: That was she said, but then a roaster crowed: "Bek, bek kukuruyuk, the placenta only was given, the baby is kept with her grandmother."

   In this translation of TL 2, the word "is kept" covered difference in expressive meaning. As it could be seen in SL, actually meant differently that what words used in SL 2. The word "kingsananga" which is in TL 1 used "dititipkan" had a closer meaning that asking someone's help to taking care. Then, the strategy used here was translation by a less neutral expressive word.

4. SL: "Beh, belog-beloga awake teken I Wayan. Widine dadi ajak keto, prajanian siape bisa ngorahang"

   TL 1: "Wah, diakalinya aku ini oleh Wayan. Kebenaran tidak bisa diajak demikian, seketika ayam itu bisa mengatakannya."

   Tl 2: "Well, I've been cheated by I Wayan, but one cannot do it with God, the rooster can immediately prove it

   As in TL 1 translation, used word "kebenaran" and then in TL 2 surprisingly used the word "God"

instead of using the word "mercy". This showed difference in expressive meaning translation. And the strategy used here was translation by less neutral expressive word. This also happened with the next translation of the word "prove"

5. SL: Kenten <u>abetne</u> I Pudak kantun kocap meneng kurenane

   TL 1: Demikian <u>polah</u> I pudak, istrinya konon tetap diam

   TL 2: I Pudak <u>threatened</u>, but his wife kept quiet

   Instead of using the word "said" in TL 2 translation from the word "abetne" in SL, the word "threatened" was used. It covered differences in expressive meaning as problem of non-equivalence at word level in TL 2. And translation by less neutral expressive word was used as the strategy of translating.

6. SL: "Mangkin dumun, Meme, malih ajebos, tiangkari mragatang nunun malih <u>akebes</u>."

   TL 1: "Sebentar, mak, sebentar lagi, saya sedang merampungkan menenun lagi <u>sebidang</u>"

   TL 2: "One moment, Mother, I'm still finishing a little more <u>bit</u>."

SL : "<u>Beli Wayan</u>, mangkin kocap dumun malih jebos, ipun kantun muputang nenun malih <u>akebes</u>."

TL 1: "Kakak Wayan, sebentar lagi kata dia, dia sedang menyelesaikan tenunan lagi <u>sebidang</u>."

TL 2: "My dear, just one minute, she is still finishing <u>one little piece</u>."

As seen above, there were two words of "akedik used in SL but then they were translated differently. First, it was used "bit" and then the second one used "one little piece" in TL 2. This showed that the word "akebes" in SL covered differences in expressive meaning. Then the strategy used to translate it was translation by a less neutral expressive word.

7. SL : "Mangkin dumun malih ajebos, Meme. Tiang kari ngelus <u>tamper</u>."

   TL 1: "Sebentar katanya, dia lagi melepas <u>ikatan tali</u>."

   TL 2: "One more minute, mother. I'm still untying the <u>tampar's string</u>."

   The word "tampar" in TL 2 contained cultural-specific concept as the problem of non-equivalence at word level occurred. So the strategy of translation used here was translation by using loan word. That is why the word "tampar" still appeared in the

TL 2 translation. Moreover, using a synonym or explanation in English about the meaning of the word "tampar" could be taken into consideration.

This situation could appear because of the background culture of Balinese and English which totally different

8. SL: Tan kacritayang lega ring manah meme bapan I Tuung Kuninge, mangkin akeh kocap karma desane uning raris madelokan ring I Tuung Kuninge, santukan ipun maorta sampan padem <u>raris rauh.</u>

TL 1: Tak terkatakan senang hati ibu bapak I Tuung Kuning, sekarang konon banyak warga desa yang menjenguk ke rumah I Tuung Kuning, karena I Tuung Kuning sudah diberitakan meninggal.

TL 2: Her mother and father was very happy with I Tuung Kuning, then many people knew about the news, they visited I Tuung Kuning because she was said to have been dead but then <u>she was back</u>

The translation of "raris rauh" in SL really showed the target language lacks a specific term (hyponym) and as the result the strategy of translation used here was translation by omission

in TL 1. But then it appeared again in TL 2 in the form of synonym of the expression of the words/idiom in SL.

9. SL: Sampun kocap kenten, saantukan I Tuung Kuning mawarna menal, raris keni lulut <u>Ida Anake Agung</u> rin I Tuung Kuning

TL 1: Setelah itu, karena I Tuung Kuning berwajah ayu, lalu <u>raja</u> jatuh hati kepada I Tuung Kuning

TL 2: Afterwards, as I Tuung Kuning had a pretty countenance, <u>The King</u> fell in love with her

The translation of "Ida Anake Agung" in TL 1 and TL 2 contained culture-specific concept. And in this kind of situation, the strategy of making a translation used translation by cultural substitution. It was due to the reason that there was no similar word whether in TL 1 nor in TL 2. So it was used closer meaning of words.

From the above discussion it could be concluded that the problem of non-equivalence translation at word level occurred mainly because of the difference in expressive meaning. Once again, it was due to the reason that there was clear different meaning between Source language and Target Language. The other one was because of culture specific

concept. It clearly accepted that the culture there was different of culture of Bali and English as well Indonesia. Meanwhile, lack of specific term (hyponym) was also taken into consideration in creating non-equivalence translation at word level toward the tale.

On the other hand, translation by more neutral or less expressive word mostly used in making the translation beside the translation by cultural substitution. This kind of strategy involved by replacing a culture specific expression with target language and did not have the proportional meaning. But it could be said it had the same impact and understanding to the readers.

The other strategies here were translation by cultural substitution and translation by omission. The former used in order to overcome the problem of lack of vocabulary owned by the target language. While, the later was used as a strategy when translating unimportant word that was not necessarily to be translated as well as it did not change the whole meaning or information of that translation itself.

**CONCLUSION**

Based on the finding and the discussion stated above, it was shown that it was quite difficult in order to get best result of translation. It was due to the reason that there were some aspects that contrasting in between the Source Language and Target Language. Cultural aspect was considered as the main obstacle in making good translation.

From the tale entitles "I Tuung Kuning", it was found that the problems of non-equivalence translation at word level were: cultural-specific concept, differences in expressive meaning, and target language lacks a specific term (hyponym). Meanwhile, the strategies applied to translate were; translation by more neutral or less expressive word, translation by cultural substitution, and translation by omission.

Concerning on the problem of non-equivalence translation had made the translation on the Target Language 1(Bahasa Indonesia) and Target Language 2 (English) was not able to deliver and convey best message and information intended by the Source Language (Balinese). It could damage the enjoyment of reading the tale/story itself. That is why; the translator should be able to consider the transfer of meaning from the source language into the target language.

## REFERENCES

Arsana, Sang Putu. 2007. *The Indetification of Procedures' Used in Translating "Tales from Bali.* Singaraja: Universitas Pendidikan Ganesha

Baker, M. 1992. *In Other Words, A course Book on Translation.* Routledge, 11 New Fetter Lane London EC4P4EE

Hornby, AS. 2005. *Oxford Advanced Learner's Dictionary of Current English.* Oxford. Oxford University Press

Larson, L. Mildred. 1984. *Meaning Based Translation; A Guide to Cross Language Equivalence.* Lanham: University Press of America

Paramarta, I Made Suta. 2008. *Ketidaksepadanan dan Strategi Pemecahannya: Sebuah Kajian Penerjemahan (Subtitling) Film berjudul 'Memoirs of Geisha'.* Singaraja: Universitas Pendidikan Ganesha

Suryawawinata, Zuchridin dan Sugeng Harianto. 2003. *Translation: Bahasan Teori dan Penuntun Praktis Menerjemahkan.* Yogyakarta; Kanisius

Sutjaja, I Gusti Made. 2005. *Satua Bali, Tales from Bali.* Denpasar: Widya Lotus Sari