

## THE EQUIVALENCE OF CULTURAL WORD TRANSLATION IN THE NOVEL *CHILD OF ALL NATIONS* BY MAX LANE

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### ABSTRACT

This thesis explores the analysis of the type of translation procedures and the degree of meaning equivalence used in translating cultural words in the novel *Semua Anak Bangsa* by Pramoedya Ananta Toer into *Child of All Nations* by Max Lane. The objectives of this research are first, to find the types of translation procedures are used by a translator to translate cultural words in the novel *Child of All Nations* and second, to identify how cultural word translation to achieve the degree of meaning equivalence. The theory used is the translation procedures by Newmark and meaning equivalence by Bell. The methodology used is qualitative research in which the researcher presents the issues descriptively. As for data, they were collected from the cultural words in the dialogue and narration in the novel. After going through the analysis, the researcher concludes eleven translation procedures are used by the translator in this translation. There are transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, through-translation, shifts or transpositions, synonymy, compensation, couplets, and notes-additions-glosses. The commonly procedure is cultural equivalent. The degrees of meaning equivalence are fully equivalent, partly equivalent, and different meaning. The commonly degree of meaning equivalence is fully equivalent.

**Keywords:** Translation, Translation Procedure, Cultural Words, Equivalence.

### ABSTRAK

Penelitian ini berfokus pada analisis tipe prosedur penerjemahan dan tingkatan padanan makna yang digunakan untuk mengartikan kata-kata budaya dari novel *Semua Anak Bangsa* karya Pramoedya Ananta Toer yang diterjemahkan ke *Child of All Nations* oleh Max Lane. Tujuan dalam penelitian ini adalah pertama, untuk menemukan tipe-tipe prosedur penerjemahan yang digunakan oleh penerjemah untuk mengartikan kata-kata budaya di novel *Child of All Nations* dan kedua, untuk mengidentifikasi bagaimana kata-kata budaya mencapai tingkatan kesetaraan arti.

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Teori yang digunakan adalah teori prosedur penerjemahan dari Newmark dan kesetaraan arti dari Bell. Metodologi yang digunakan adalah penelitian kualitatif yang mana peneliti memaparkan isu secara deskriptif. Sebagai bahan penelitian, data-data diambil berupa kata-kata budaya di dialog dan narasi dalam novel. Setelah melakukan analisis, peneliti menyimpulkan 11 prosedur penerjemahan yang digunakan oleh penerjemah di dalam terjemahannya. Ada transferensi, naturalisasi, padanan budaya, kesepadanan fungsi, kesepadanan deskriptif, penerjemahan literal, pergesaran, kompensasi, sinonim, couplet, dan catatan kaki. Prosedur yang paling sering digunakan adalah padanan budaya. Peneliti juga menyimpulkan bahwa terdapat tingkatan kesepadanan arti yaitu sepenuhnya setara, sebagian setara, dan berbeda arti. Tingkatan kesepadanan arti yang paling sering adalah sepenuhnya setara.

**Keywords:** Penerjemahan, Prosedur Penerjemahan, Kata-Kata Budaya, Padanan

## **INTRODUCTION**

Each countries have different culture, especially in language because they influence the language's user. Culture is the whole communication system to bind and to allow the operation of a set of people called the public. Culture is made from many complex elements, including religious and political system, customs, languages, tools, clothing, buildings, and literary works. A region has its own culture that reflects a behavior and their daily habits that hereditary will remain there and remain strong in certain area.

The translator often gets some difficulties to find equivalent words or phrases from cultural words, however a good translator should not only understand the language but also the culture of both languages. Indonesian and English are most of literary works in English texts translated into Indonesian or Indonesian text translated into English. It makes grammatical structure different, therefore it is required the process of translation in those texts in order to the reader is able to understand how the translation process of cultural word in that literary works. According to Newmark (1988, p.81-91) that there are several translation procedures namely, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonym, through-translation, shifts/transpositions, modulation, recognized translation, compensation, paraphrase, couplets, notes, additions and glosses. These help a translator to translate particular equivalent words of target culture.

Bell (1991, p.6), texts in different languages can be equivalent in different degree, it can be fully equivalent or partly equivalent. Besides fully and partly equivalent, he also divides no equivalent meaning. No equivalent meaning contains different meaning and no meaning. From those the degree of meaning equivalence, the researcher analyzes whether its translation has equivalent meaning or non-equivalent meaning.

## **RELATED LITERATURE**

Newmark (1988, p.28) says that translation is rendering the meaning of a text into another language in the way that the author intended the text. In short, the meaning of a text should be the same with the author's aim when it is translated. The translator must know all cultural words from each countries because the cultural words have different meaning and the translator must make readers understand that text.

### **The Kinds of Translation Procedures**

Translation Procedures is a process of translating a sentence using a variety of procedures. According to Newmark (1988) argues that translation procedures are divided into some types of translation procedures as follows:

1. Transference

It is the process of transferring a SL word to a TL text as a translation procedure.

2. Naturalization

This procedure is conducted by using a loan word that is modified as phonetic and morphological norms of receptor language.

3. Cultural Equivalent

This is an approximate translation where a SL cultural word is translated by a TL cultural word, however, they are not accurate.

4. Functional Equivalent

This procedure applied to cultural words, requires the use of a culture-free word.

5. Descriptive Equivalent

In this procedure, the meaning of the CBT (culture-bound translation) is explained in several words.

6. Synonymy

This procedure is used for a SL word where there is no clear one to one equivalent, when literal translation is not possible, and the word is not important in the text, in particular for adjectives or adverbs of quality.

7. Through-translation

It is the literal translation of common collocations, names of organizations and components of compounds.

8. Shifts or transpositions

Transposition is one of common procedures used in translation. It involves a change in the grammar from SL to TL. Transposition replaces one word class without changing the meaning of the message from source language. There are four types of transposition; (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and (iv) the replacement of virtual lexical gap by grammatical structure.

9. Modulation

Modulation appears when the original text of message which the translator reproduces in the TL text with the norms of the TL, considering the source language and the target language is contradicted in perspective.

10. Recognized translation

This procedure is normally used by a translator in translating words that contain the official or institutional terms.

11. Compensation

This procedure occurs when the translation loss of meaning, sound effect, metaphor or pragmatic effect on one part of a sentence is compensated in a contiguous sentence.

## 12. Paraphrase

Paraphrase appears when the cultural words meaning is explained more detailed.

## 13. Couplets

Couplets are when two different procedures combined in one translation

## 14. Notes, additions and glosses (Supplying additional information)

This additional information might be given in the text, as notes at the bottom of the page or at the end of the chapter, or at the end of the book as notes or glossary.

## **The Definition and Type of Cultural Words**

Cultural word involves diverse vocabulary related to costumes, food, artifact, transportation, animal, plant, et cetera. There are some cultural words in this research, according to Newmark (1988, p.97-102) states cultural words can be categorizes into five, namely:

### 1. Ecology

It includes flora, fauna, winds, plains, hills, such as *phanter*, *garuda*, *pomelo*, *avocado*, *guava*, *mango*, *paddy field*, *selva (tropical rain forest)*.

### 2. Material culture (artefacts)

Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures.

### 3. Social culture

These must be added the largely English non-team games: tennis, snooker, squash, badminton, the gambling games and their lexical sets being French in casinos.

### 4. Organization, customs, and ideas

The political and social life of a country is reflected in its institutional terms.

### 5. Gestures and Habits

A gesture is a form of nonverbal communication and it is able to give a meaning in that gesture.

## **The Meaning Equivalence**

Meaning equivalence is static, result-oriented concept describing a relationship of equal communicative value between texts and on lower ranks, between words, phrases, sentences, syntactic structures and so on. According to Bell's theory (1991, p.6), texts in different languages can be equivalent in different degree. There are 4 degrees of meaning equivalence, as follows.

### 1. Fully Equivalent Meaning

Fully equivalent occurs when the meaning in the source language text is completely transferred into the target language text.

### 2. Partly Equivalent Meaning

It is the culturally-bound expressions translated properly yet there is still thin lack of it. It can be in the form of decreasing and increasing meaning.

### 3. Different Meaning

Different meaning occurs when the translator changes the information contained in the source language text by using words which have different meaning in the target language because the target language refers to the something different.

### 4. No Meaning

No meaning expression occurs when the expression from the source language is not translated into target language.

## **METHODOLOGY**

The type of research is descriptive qualitative because the source of data are texts. The researcher describes a systematic, factual, and accurate information on the facts that have been studied. The research is aimed to analyze the translation procedures and finding the equivalence of cultural words translation to get the meaning equivalence in the novel. The researcher uses *Child of All Nations* novel translated by Max Lane and its Indonesian version *Anak Semua Bangsa* is written by Pramoedya Ananta Toer. The original novel is in Indonesian version published in Indonesia in 1980 by Hasta Mitra and Its English version published by Penguin

Books (U.S.A) in 1990. The secondary data as supported of data, the data are taken from book, reference, article, and internet site, and also study from thesis material mount containing antecedent about problem of related to lift per items by researcher. The steps of collecting data are as follows; first, the researcher reads the novel *Anak Semua Bangsa* and its translation into *English Child of All Nations*; Second, the researcher marks the translation procedure from the text in novel by highlighting the translation procedures, make certain in the categories of cultural words and the degree of meaning equivalence that used in translating cultural words. Finally, the researcher puts all translation procedures of cultural words with its page that found in novel to be made in a list or table in Microsoft excel spreadsheet. The researcher arranges the data systematically in accordance with the problem of the study about the equivalence of cultural words translation.

## **FINDING AND DISCUSSION**

### **The Type of Translation Procedure and The Degree of Meaning Equivalence**

#### 1. Transference

Transference is the process of transferring a source language word to a target language text as a translation procedure. The degree of meaning equivalence are fully equivalent.

#### Excerpt 1

SL : Seorang pejala ikan terpaksa terpaksa turun dari *sampan* (p. 197)

TL : A fisherman had to climb down out of his *sampan* (p. 199)

In the source language of *sampan* is translated into the target language of *sampan*. The researcher analyzes the translator using transference as a translation procedure. The translator preserves the word of *sampan* that translated into *sampan*. The translator does not translate into the target language in other words because there is no meaning that approach to the word of *sampan*. *Sampan* is a cultural word that refers to transportation in material culture. *Sampan* in source language, according to

KBBI, *sampan adalah perahu kecil. Sampan* is a small boat made by wood to across a river.

*Sampan* in target language according to Oxford dictionary, *sampan* is a small boat of a kind used in East Asia, typically with an oars at the stern. The translator should give an additional explanation or note about the meaning of the word *sampan* in order to the readers are not confused in reading the text. The researcher finds an equivalent meaning from *sampan* is a small boat.

The source language of *sampan* is translated into the target language of sampan. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *sampan* is fully equivalent because sampan in target language is fully adopted by *sampan* in source language.

## 2. Naturalization

Naturalization is conducted by using a loan word modified as phonetic and morphological norms of receptor language. The degree of meaning equivalence are fully equivalence.

### Excerpt 2

SL : Ia nampak mesum, berkerudung *sarung* dekil,, (p. 228)

TL : He had covered himself with a horribly dirty *sarong*,, (p. 229)

In the source language of *sarung* is translated into the source language of *sarong*. The researcher analyzes the translation procedure that the translator uses naturalization. As Newmark says naturalization is procedure succeeded transference and adapts the SL word first to the normal pronunciation, then to morphology. The word of sarong refers to clothes in material culture. The definition of *sarong* according to KBBI, *sarung adalah sepotong kain lebar yang pemakaiannya dibebatkan pada pinggang untuk menutup bagian bawah tubuh (pinggang ke bawah).*

The definition of *sarong* in target language according to Oxford dictionary, *sarong* is a garment consisting of a long piece of cloth worn wrapped round the body and tucked at the waist or under the armpits, traditionally worn in SE Asia and now



also by women in the West. In this case, the word *sarung* is naturalized into *sarong*. The word *sarung* is adapted from the normal pronunciation of SL word *sarong*, then to normal phonology of target language. The researcher identifies that any little change in writing of letter from ***sarung*** is translated ***sarong***, letter ‘u’ in target language is changed ‘o’ in target language, but in English pronunciation is same.

The source language of *sarung* is translated into the target language of *sarong*. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *sarung* is fully equivalent because *sarung* in target language is fully adopted by *sarong* in source language. The translator does not find an equivalent meaning of *sarung*, so it is naturalized from Indonesian.

### 3. Cultural equivalent

Cultural equivalent is an approximate translation where a SL cultural word is translated by a TL cultural word, however, they are not accurate. The degree of meaning equivalence uses fully equivalence and different meaning. As follows.

#### Excerpt 3

Sl : Dan ***bendi*** terbang ke jurusan Surabaya. (p. 5)

Tl : The ***buggy*** flew off in the direction of Surabaya. (p. 17)

In the target language of *bendi* is translated into target language of *buggy*. The researcher analyzes the translator using cultural equivalent as its translation procedure. The translator has a cultural word that is appropriate with the word of *bendi*. The word *buggy* is material culture that it refers to transportation. The definition of *bendi* in source language according to KBBI, *bendi adalah kereta beroda dua yang ditarik oleh kuda; dokar berbendi*.

The definition of *buggy* according to Oxford dictionary, *buggy* is a small motor vehicle, typically with an open top and in English-Indonesian dictionary. *Buggy* does not need a horse to ride, it uses a machine. The meaning of *bendi* and *buggy* are different but the translator uses *buggy* because the translator wants to make the reader understand the meaning of this word and *buggy* is more familiar to the

readers. The translator replaces *buggy* in the source language with target language of *bendi*.

Based on the source language of *bendi* is translated into the target language of *buggy*. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *bendi* is fully equivalent because the researcher considers *buggy* in target language is appropriate word in the translation. The reader is more understanding *buggy* for *bendi*.

#### Excerpt 4

SL : Beberapa orang perempuan tua, pribumi, telah menyeka airmatanya yang berharga dengan setangan atau *ujung selendang*. (p. 19)

TL : Many of the older women, Natives, were wiping away their precious tears with handkerchiefs or *the corners of their clothing*. (p. 30)

In the source language of *selendang* is translated into target language of clothing. The researcher analyzes the translator using the word clothing as a cultural equivalent from *selendang*, so this translation procedure is cultural equivalent. The word clothing is a material culture that refers to clothes. The translator replaces a cultural word in the source language with target language and it is not accurate. According to KBBI, *selendang adalah kain (sutra dan sebagainya) panjang penutup leher (bahu, kepala) atau untuk menari*.

The definition of clothing according to Oxford dictionary, clothing is clothes collectively, items worn on the body. The word clothing is a general term from clothes. Actually, the translator can translate *selendang* into shawl because that word is more accurate.

Based on the excerpt above, the source language of *ujung selendang* is translated into the target the corners of their clothing. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *ujung selendang* is different meaning. The source language of *ujung selendang* has a different meaning compared to target language of the corners of their clothing because it refers to the

different something. The translator should translate *ujung selendang* into the corner of shawl.

#### 4. Functional Equivalent

Functional equivalent is applied to cultural words, requires the use of a culture-free word. The degree of meaning equivalence is partly equivalence.

Excerpt 8

SL : Dengan bantuan *pangreh praja*,, (p. 187)

TL : With the aid of *the Native civil servants in colonial employ*,, (p. 190)

In the source language of *pangreh praja* is translated into the target language of the Native civil servants in colonial employ. The researcher analyzes the translator using the sentence of the Native civil servants in colonial employ in target language as an appropriate function for *pangreh praja*. This translation procedure is functional equivalent. The Native civil servants in colonial employ refers to work and it is social culture. The definition of *pangreh praja* according to KBBI, *pangreh praja adalah penguasa local pada masa pemerintahan colonial Belanda untuk menangani daerah jajahannya*. The researcher analyzes there is no similar name for the concept of *pangreh praja* found by translator, so the translator describes this phrase by explaining the function of generic word that is the Native civil and the function is to servant in colonial employ. It can be said that the SL word is never mentioned in its original form but it is portrayed by its function.

Based on the target language of the Native civil servants in colonial employ, the researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *pangreh praja* is fully equivalent because the Native civil servants in colonial employ in target language has same meaning like source language. Fully equivalent does not change meaning between source language to target language.

#### 5. Descriptive Equivalent

Descriptive equivalent is an equivalent modified by describing the source language. The degree of meaning equivalence uses fully equivalent and partly equivalent.

#### Excerpt 10

SL : Ia mengangkat *caping*. (p. 155)

TL : He raised his *bamboo hat*. (p. 160)

In the source language of *caping* is translated into the target language of bamboo hat. The researcher analyzes the translator uses descriptive equivalent. The translator applies the procedure of descriptive equivalent by describing this word into bamboo hat. *Caping* is a hat made by bamboo, it is usually worn by a farmer in field. *Caping* is classified into material culture refers to clothes. The translator has no similar name for *caping* in English. The translator gives a description of this word in order to the readers understand the meaning of this word. The translation of source language to target language has an equivalent meaning.

Based on the source language of *caping* is translated into the target language of bamboo hat. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *caping* is fully equivalent because bamboo hat in target language has an equivalent meaning like source language. Fully equivalent does not change meaning between source language to target language.

#### Excerpt 11

SL : Di depan pintu kantor seseorang mengucapkan *kulonuwun*. (p. 228)

TL : We heard someone announce himself with a *formal greeting*. (p. 229)

In source language of *kulonuwun* is translated into formal greeting. The researcher analyzes the translator using descriptive equivalent in translating *kulonuwun*. The translator applies the procedure of descriptive equivalent by describing *kulonuwun* into formal greeting. *Kulonuwun* is a formal greeting that done by Javanese, people say *kulonuwun* for asking permission. The translator uses the

phrase of formal greeting in its translation in order to the reader can understand easily about the meaning of text because formal greeting is a general term. People is more familiar with that phrase. Formal greeting is classified into a cultural word that refers to habit.

Based on the excerpt above, the source language of *kulonuwun* is translated into the target formal greeting. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *kulonuwun* is partly equivalent. The word *kulonuwun* is translated into a general term, formal greeting is formal speech to greet someone. In fact *kulonuwun* can be translated into 'excuse me'. *Kulonuwun* is a greeting that said Javenese for asking a permission.

#### 6. Through-translation

Through-translation is the literal translation of common collocations, names of organizations and components of compounds. The degree of meaning equivalence uses fully equivalent.

Excerpt 12

SL : Biar kowe mengaku *dibawah cemeti* nya. (p. 137)

TL : We'll see you admit it all under their *riding whips*. (p. 143)

In the source language of *biar kowe mengaku dibawah cemeti nya* is translated into target language of we'll see you admit it all under their riding whips. The researcher analyzes the translator using through-translation, the sentence is translated by literal. The translator uses through-translation in order to convey a message of source language to target language is equivalent. The source language of *cemeti* according KBBI, *cemeti adalah cambuk; pecut*.

The target language of whip according to Oxford dictionary, whip is a strip of leather or length of cord fastened to a handle for flogging or beating a person or animal. The translator translates *dibawah cemeti* into under riding whips. It is classified in cultural word that refers to gesture.

Based on the source language of *biar kowe mengaku dibawah cemeti nya* is translated into the target language of we'll see you admit it all under their **riding**

**whips.** The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *biar kowe mengaku dibawah cemeti nya* is fully equivalent because of we'll see you admit it all under their **riding whips** in target language has same meaning like source language. Fully equivalent does not change meaning between source language to target language.

## 7 Shifts or Transpositions

Transposition is one of common procedures used in translation. It involves a change in the grammar from source language to target language. The degree of meaning equivalence uses fully equivalent, and different meaning.

### Excerpt 13

SL : Bangsa tuan yang sudah kering-kerontang karena *Tanam Paksa*. (p. 259)

TL : Their body have been squeezed by *forced cultivation*. (p. 258)

In the source language of *tanam paksa* is translated into forced cultivation. The researcher analyzes the translator using shift or transposition as translation procedure. It is shifted when literal translation is grammatically possible but may not accord with natural usage in the target language. In Indonesian phrase, *tanam paksa* and in English phrase of forced cultivation. The grammatical of phrase in Indonesian is noun followed adjective, meanwhile in English phrase is adjective followed noun. The researcher analyzes the difference of grammatical phrase from source language of *tanam* is noun, *paksa* is adjective and from target language of forced is adjective , cultivation is noun. The form of forced cultivation is noun phrase, it is an appropriate translation grammatically in English phrase. It can be not appropriate when it is translated in Indonesian grammar rule.

Based on the source language of *tanam paksa* is translated into the target language of forced cultivation. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *tanam paksa* is fully equivalent because forced cultivation in target language has an equivalent meaning with source language. The researcher considers the meaning of forced cultivation is

fully equivalent because the translation uses shift or transposition in its translation. It is only different in word class to the source language.

Excerpt 14

SL : *Ia bukan seorang penunggang kuda.* (p. 127)

TL : *He did not ride horses.* (p. 133)

In the source language of *Ia bukan seorang penunggang kuda* is translated into target language of *he did not ride horses*. The researcher analyzes the translator using shifts or transposition in its translation. It is shifted when literal translation is grammatically possible but may not accord with natural usage in the target language. In the sentence *Ia bukan seorang penunggang kuda*. The phrase *seorang penunggang kuda* in Indonesian as a source language is noun, it is referred to a person. While in the target language, translator translates into *he didn't ride horses*. The bold words of **ride** horses shows verb as word class. Ride horses means someone does an action. He didn't ride horses is a social culture that refers to leisure. The researcher analyzes from the result of source language to target language translation is non-equivalence. The sentence of *Ia bukan seorang penunggang kuda* may be translated into *he is not a horseman*.

Based on the source language of *seorang penunggang kuda* is translated into the target language of *ride horses*. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *seorang penunggang kuda* is different meaning. The source language of *seorang penunggang kuda* has different meaning compared to target language of *ride horses* because it refers to the different something. *seorang penunggang* refers to person, while *ride horses* refers an action.

## 8. Synonymy

This procedure is used for a SL word where there is no clear one to one equivalent, when literal translation is not possible, and the word is not important in

the text, in particular for adjectives or adverbs of quality. The degree of meaning equivalence is fully equivalent.

#### Excerpt 14

SL : Atau dia punya *lidah pusaka* berkongkalikong dengan hermandadnya.

(p. 7)

TL : Speak with a *golden tongue* and outwit them. (p. 18)

In the source language of *lidah pusaka* is translated into target language of golden tongue. The researcher analyzes the translator uses synonymy as translation procedure. Synonymy is used where there is no clear one to one equivalent and when literal translation is not possible. *Lidah pusaka* is not possible if it is translated into literal translation because the meaning of source language will be different. The researcher analyzes the result of its translation by translator, The source language of *lidah pusaka* is translated into golden tongue which it has same meaning with golden tongue.

The target language of golden tongue according Merriam-Webster dictionary, golden tongue is gifted with superior powers of utterance or persuasion. *Lidah pusaka* has same meaning like a golden tongue. golden tongue is a cultural word that refers to gesture.

Based on the source language of *lidah pusaka* is translated into the target language of golden tongue. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *lidah pusaka* is fully equivalent because 'golden tongue' in target language has an equivalent meaning with source language. The translator can not use literal translation because it will be different meaning. The translator uses the phrase golden tongue because the readers will know the meaning of golden tongue.

#### 9. Compensation



Compensation is it occurs when the translation loss of meaning, sound effect, metaphor or pragmatic effect on one part of a sentence is compensated in a contiguous sentence. The degree of meaning equivalence uses fully equivalent and partly equivalent.

Excerpt 15

SL : *Kaki ku telah semutan*. (p. 32)

TL : *My legs had gone to sleep*., (p. 42)

In source language of *kaki ku telah semutan* is translated into the target language of my legs had gone to sleep. It is classified in cultural word that refers to gesture. The researcher analyzes the translator uses compensation as translation procedure. The researcher analyzes the result of source language to target language translation is not equivalent, if it is translated in through-translation. The sentence of my legs had gone to sleep is used in English translation to translate *kaki ku telah semutan*. The translator can also translate this sentence become my legs had pins and needles, if the target language is translated by literal translation become *kaki ku telah pergi tidur*, it makes to be not appropriate in translation. The translator does its translation by losing of meaning in one part of *kaki ku telah semutan* is compensated in a contiguous sentence, but the readers are able to understand the meaning of that sentence because that sentence is familiar to the reader.

Based on the source language of *kaki ku telah semutan* is translated into the target language of my legs had gone to sleep. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *kaki ku telah semutan* is fully equivalent. The target language of my legs had gone to sleep has same meaning in source language. The researcher does not analyze to use through-translation because its translation becomes different meaning.

Excerpt 16

SL : Saban hari dipaksa makan *bubur havermouth* dan *telur setengah matang*. (p. 24)

TL : Every day she must be forced to eat even *porridge* or *an egg*. (p. 34)

The source language of *saban hari dipaksa makan bubur havermouth dan telur setengah matang* is translated into the target language of every day she must be forced to eat even **porridge or an egg**. The researcher analyzes that the translator uses a compensation. The translator does its translation by losing of meaning in target language. The researcher analyzes that translator does not translate *bubur havermouth* into havermouth porridge and *telur setengah matang* into half boiled egg. The translation only uses a general term of porridge and egg. Actually, havermouth porridge and half boiled egg are foods for diet. The word porridge or an egg is classified into a cultural word that refers to food (material culture). Newmark says, cultural words consist of ecology, material culture, social culture, organization-custom-ides, and gesture-habits.

Based on the excerpt above, the source language of *bubur havermouth dan telur setengah matang* is translated into the target language of porridge and egg . The researcher analyzes that the degree of meaning equivalence that the translator uses in translating *bubur havermouth dan telur setengah matang* is partly equivalent because porridge and egg in target language are a general term from source language. in fact *bubur havermouth dan telur setengah matang* itself have certain meaning. The translator should translate this phrase into havermouth porridge and half boiled egg.

#### 10. Couplets

Couplets are when two different procedures combined in one translation. The degree of meaning equivalence is fully equivalent.

Excerpt 17

SL : *Tidak pernah merangkak berkowtow pada kekuasaan tinggi*. (p. 45)

TL : *Never having to crawl and kowtow to some foreign power*. (p. 54)

In the source language of *tidak pernah merangkak berkowtow pada kekuasaan tinggi* is translated into target language of never having to crawl and

kowtow to some foreign power. The researcher identifies the translator using two procedures those are through translation and transference as the way to translate this culture word, it is called procedure of couplets because there are two different translation procedures in one sentence. First, the translation of source language to target language is done from word to word, so it is called as procedure of through-translation. Second, the translator does not change the word *kowtow* in the English, this procedure is transference. The definition of kowtow according to KBBI, *kowtow adalah bersujud atau berlutut sampai ke tanah*.

The definition of kowtow in target language according to Oxford dictionary, kowtow is act in a excessively subservient manner. Kowtow is the act of deep respect shown by prostration, that is, kneeling and bowing so low as to have one's head touching the ground. The researcher identifies never having to crawl and kowtow to some foreign power is a cultural word that refers to gesture.

Based on the excerpt above, the source language of *tidak pernah merangkak berkowtow pada kekuasaan tinggi* is translated into the target language of *never having to crawl and kowtow to some foreign power*. The researcher analyzes the degree of meaning equivalence that the translator uses in translating *tidak pernah merangkak berkowtow pada kekuasaan tinggi* is fully equivalent because 'never having to crawl and kowtow to some foreign power' in target language has an equivalent meaning with source language. kowtow in target language is full adopted by *berkowtow* in source language.

#### 11. Notes, additions, and glosses

This translation procedure is additional information might be given in the text, as notes at the bottom of the page or at the end of the chapter, or at the end of the book as notes or glossary. The degree of meaning equivalence is fully equivalent.

#### Excerpt 18

SL : Seperti dalam cerita *wayang*. (p. 40)

TL : Just like in the *wayang*. (p. 50)

Note: Shadow puppets

In source language *wayang* is translated into target language of wayang, but the translator gives an explanation from *wayang*. The researcher analyzes the translator using the procedure of glosses at the end of the chapter. The word *wayang* in target language is transference first, and then the translator gives an explanation that *wayang* is shadow puppets at the end of chapter. The translator does not use italic writing form but it does not confuse the reader because the translator has provided an explanation about that word at the end of chapter. The researcher sees that the manner of its translation chosen by the translator is appropriate. There is no meaning that approach to the word *wayang* in the target language, so the translator preserves the word with an additional information. The researcher classifies wayang is artefact in material culture.

Based on the source language of *wayang* is translated into the target language of *wayang*. The researcher analyzes the degree of meaning equivalence that the translator uses in translating the word *wayang* is fully equivalent because the word *wayang* in target language is fully adopted by *wayang* in source language. The translator preserves *wayang* in its translation because the translator puts a glossary at the back of page. The readers are able to read the meaning of *wayang* in glossary.

## **CONCLUSION**

The researcher concludes that in translating the cultural words need a special attention in translation. The translator must be able to understand and to master about the translation procedure that can be used in translating the cultural word. The translator also must know the meaning equivalence of cultural word in translation because each countries have different culture and it can affect language's user. It is intended, in order to the translator can get the result of translation that is acceptable and understood by the reader. Based on the result, there are transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, through-translation, shifts or transpositions, synonymy, compensation, couplets, and notes-additions-glosses. The commonly procedure is cultural equivalent. The degrees of meaning equivalence are fully equivalent, partly equivalent, and different meaning.

The commonly degree of meaning equivalence is fully equivalent. Fully equivalent is achieved in translation because it is fully adopted by source language and it has same meaning between source language and target language by comparing KBBI and Merriam Webster or Oxford dictionary.

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### Appendix

No	The Novel <i>Anak Semua Bangsa</i> by Pramoedya Ananta Toer <b>(Source Language)</b>	The Novel <i>Child of All Nations</i> by Max Lane <b>(Target Language)</b>	Type of Translation Procedure	The Degree of Meaning equivalence
1	Seorang pejala ikan terpaksa terpaksa turun dari <i>sampan</i> (P. 197)	A fisherman had to climb down out of his <i>sampan</i> (P. 199)	Transference	Fully equivalent
2	Ia nampak mesum, berkerudung <i>sarung</i> dekil,, (P. 228)	He had covered himself with a horribly dirty <i>sarong</i> ,, (P. 229)	Naturalization	Fully equivalent
3	Dan <i>bendi</i> terbang ke jurusan Surabaya. (P. 5)	The <i>buggy</i> flew off in the direction of Surabaya. (P. 17)	Cultural equivalent	Fully equivalent
4	Beberapa orang perempuan tua, pribumi, telah menyeka airmatanya yang berharga dengan setangan atau <i>ujung selendang</i> . (P. 19)	Many of the older women, Natives, were wiping away their precious tears with handkerchiefs or <i>the corners of their clothing</i> . (P. 30)	Cultural equivalent	Different meaning
5	Tukang-tukang pembikin buah baju, sisir, dan <i>serit</i> kehilangan banyak pasaran. (P. 86)	The Javanese makers of blouses, combs, and <i>brushes</i> were losing their share of the market. (P. 92)	Cultural equivalent	Different meaning
6	Ya, Dik, ini <i>klambu</i> tenunan Gendangan. (P. 121)	Yes, Sis, this <i>shirt</i> was woven in Gendangan. (P. 127)	Cultural equivalent	Different meaning
7	Di bawah <i>rumpun lengkuas</i> tiga ekor anak ayam sedang	Under a <i>bush</i> , three chicks fought over who was the eldest.	Cultural equivalent	Different meaning



	berlaga berebut tua. (P. 162)	(P. 167)		
8	Dengan bantuan <i>pangreh praja</i> ,, (P. 187)	With the aid of <i>the Native civil servants in colonial employ</i> ,, (P. 190)	Functional equivalent	Fully equivalent
9	Wayang kulit tanpa <i>gapit</i> . (P. 261)	Leather shadow puppets <i>with no backbone to keep them from flopping</i> . (P. 260)	Functional equivalent	Partly equivalent
10	Ia mengangkat <b>caping</b> (P.155)	He raised <b>his bamboo hat</b> . (P. 160)	Descriptive equivalent	Fully equivalent
11	Di depan pintu kantor seseorang mengucapkan <i>kulonuwun</i> . (P. 228)	We heard someone announce himself with a <i>formal greeting</i> . (P. 229)	Descriptive equivalent	Partly equivalent
12	<b>Biar kowe mengaku dibawah cemetinya</b> . (P. 137)	<b>We'll see you admit it all under their riding whips</b> . (P. 143)	Through-translation	Fully equivalent
13	Bangsa tuan yang sudah kering-kerontang karena <i>Tanam Paksa</i> . (P. 259)	Their body have been squeezed by <i>forced cultivation</i> . (P. 258)	Shifts or Transpositions	Fully equivalent
14	Atau dia punya <i>lidah pusaka</i> berkongkalikong dengan hermandadnya. (P. 7)	Speak with a <i>golden tongue</i> and outwit them. (P. 18)	Synonymy	Fully equivalent
15	<i>Kaki ku telah semutan</i> . (P. 32)	<i>My legs had gone to sleep</i> ,, (P. 42)	compensation	Fully equivalent

16	Saban hari dipaksa makan <i>bubur havermouth dan telur setengah matang</i> . (P. 24)	Every day she must be forced to eat even <b>porridge or an egg</b> . (P. 34)	compensation	Partly equivalent
17	<i>Tidak pernah merangkak berkowtow pada kekuasaan tinggi</i> . (P. 45)	<i>Never having to crawl and kowtow to some foreign power</i> . (P. 54)	couplets	Fully equivalent
18	Seperti dalam cerita <i>wayang</i> . (P. 40)	Just like in the <i>wayang</i> . (P. 50)  Note: Shadow puppets	Note, additions, and glosses	Fully equivalent
19	Dan ia bersihkan muka anak itu dengan ujung <i>kebaya</i> (P. 148)	She cleaned the baby's face with the corner of her <i>kebaya</i> (P. 153)  Note: A Javanese woman's traditional blouse, worn always in combination with a sarong.	Note, additions, and glosses	Fully equivalent
20	Yang ada padanya hanya satu <i>blangkon</i> belaka (P. 130)	Even if all he owned was his one <i>blangkon hat</i> (P. 136)  Note: Traditional Javanese headdress made from batik and worn mainly by the nobility, or those with pretensions to an elite status.	Note, additions, and glosses	Fully equivalent