CHAPTER II
REVIEW OF LITERATURE

2.1 Translation

Translation is the process of transferring the message and form of a written source language (SL) text into an equivalent target language (TL) text. This requires linguistic and cultural understanding and the analytical processing of both the languages and cultures of the SL and the TL. Recently, there has been growing interest in translating cultural texts. Sun (2011: 164), emphasizes that proper understanding and rendering of a text is more likely to be a problem of cultural diversity than linguistic differences. She adds that to explore cultural differences and then decide how to deal with them most appropriately has become one essential issue with which current translation studies should deal.

Davaninezhad (2009), argues that culture is a set of beliefs, ideas, attitudes, customs, behaviors, festivals, cuisine and clothes styles that differ from country to country. She recommends translation as a reasonable way of communicating between different cultures and languages, and introduces two translation procedures. But there are only a few scholars who have written about rebu in Karonese society and translating rebu texts in Karonese society into English has not yet been done.

Maasoum, (2011: 1767) uses translation strategies based on Newmark’s model (1988) in an analysis of culture-specific items in the Persian translation of “Dubliners”. It is used because the texts consist of culture specific item (CSI). Newmark’s model of translation methods and translation procedures which is
applied by Maasoum is also appropriate and suitable to the researcher’s study since *rebu* texts consist of specific culture bound terms.

According to Holmes's and Toury's conception of translation studies (TS) in: theory and practice in dialogue, there are two central guiding points, which are pure and applied translation (Fig. 2.1).

![Figure 2.1. Holmes’ and Toury’s conception of translation studies](image)

**Figure 2.1. Holmes’ and Toury’s conception of translation studies**

Holmes, (2000 : 176-177) in Venuti divides TS into pure and applied research, then pure research is divided into theoretical and descriptive research. His diagram shows that descriptive research has three orientations, which are product oriented, process oriented and function oriented. His diagram was applied to serve as a point of orientation to translate the ST into the TT.

Due to the research questions in this study, the researcher focused on one of Holmes' and Toury's concepts of translation studies, i.e. process oriented. In the process of translating *rebu* texts in Karonese society into English, the researcher
as the translator translated them equivalently, based on the reference and the cultural semantic equivalences. If a translator aims to introduce to readers foreign customs, exotic culture or different expressions in another language, foreignizing methods are used to largely keep the original expressions. Readers of such a version can get vivid pictures of the foreign expressions and a better understanding about how the people with the original language think.

Jakobson (1987 : 429), categorizes three different kinds of translation, namely:

1) Intralingual translation or *rewording*: an interpretation of verbal signs by means of other signs of the same language;

2) Interlingual translation or *translation proper*: an interpretation of verbal signs by means of some other language;

3) Intersemiotic translation or *transmutation*: an interpretation of verbal signs by means of signs from non-verbal sign systems.

Interlingual translation was reflected on when translating the cultural texts of *rebu* in Karonese society into English. The texts cover material and social culture, politeness, dialog among the participants who are *rebu* in Karonese society and they use many cultural terms in their communication. *Rebu* is a heritage of Karonese culture which has been used for more than a hundred years. There are many polite pronouns in Karonese language and the structure is very different from English.

Brown and Levinson, 1994:101 explain positive politeness is redress directed to the addressee’s positive face, his perennial desire that his wants should be thought of as desirable. Furthermore, Brown and Levinson, 1994:101-129 prove 15 strategies of positive politeness. Two of them are strategy 1: notice,
attend to H (his interests, wants, needs, goods). Strategy 2: exaggerate (interest, approval, sympathy with H).

The meaning of cultural texts of *rebu* and their moral values are very hard to transfer into English. *Rebu* text possesses unique linguistic characteristics. Translation theories were needed in the process of translating *rebu*. They are translation strategies and they cannot be separated from linguistics, because both languages have the same objects as the center of analysis. The process of translation between two different written languages involves the translator changing an original written text (ST) into the original verbal language (the SL) into a written text (the TT) in a different verbal language (the TL) (Munday, 2001:5).

According to Catford (1965: 20-21) translation is the replacement of textual material in one language, the SL, by equivalent textual material in another language, the TL. Hatim and Mason (1990:30) confirm that translation itself is regarded as an activity in which each meaningful SL text item has to be represented by an equivalent TL text item and vice versa. Munday (2001:4) says that the term ‘translation’ itself has several meanings; it can refer to the general subject field, the product and the process. The product involves the translated text and the process involves the translator changing an original written text or SL into written text in different verbal language or TL.

According to Temple and Young (2004: 168) the researcher can use the experience of translating to discuss points in the text, to think about meaning, and also act as translator regarding the discussion of the translation processes as a check on the validity of interpretations. They explain that the researcher as translator has significant opportunities to pay close attention to cross cultural
meanings and interpretations and is potentially close to the problems of meaning equivalence within the research process.

The central problem of translation practice is finding TL equivalence and the central task of translation theory is defining the nature and condition equivalence. The linguists such as Nida and Taber (1982:12) consider “translating 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”. Nida and Taber’s thinking show the guidance to reproduce the equivalence of ST in other words in TT. Catford or Nida and Taber have the same notions in the process of translation. They focus on equivalences in transferring a message from an SL to a TL. The definition proposed by Nida and Taber contains some elements that should be taken into account by a translator in performing the task: reproducing the message, equivalence rather than identity, natural equivalence, closest equivalence, priority of meaning and also style. To get equivalent messages, many grammatical and lexical adjustments should be made.

Baker (1992:10-258) proposes six types of equivalence:

(1) equivalence at word level,
(2) equivalence above word level,
(3) grammatical equivalence,
(4) textual equivalence: thematic and information structures
(5) textual equivalence: cohesion
(6) pragmatic equivalence.

Nida and Taber (1982:33) explain that the system of translation consists of three stages:
(1) analysis: the surface structure, (i.e. the message, as given in the SL) is analyzed in terms of: (a) the grammatical relationships and (b) the meanings of the words and combinations of words.

(2) transfer: the analyzed material is transferred in the mind of the translator from the SL to the TL.

(3) restructuring: the transferred material is restructured in order to make the final message fully acceptable in the TL.

This approach is seen as follows:

A (Source)     B (Receptor)
( Analysis)     (Restructuring)

X   (Transfer)          Y

**Figure 2.2. Translation process**

In this study Nida and Taber’s concepts of translation process is applied from the SL into the TL.

Arbogast, (2008:7) describes three translation phases. He adapts Nida and Taber’s translation process to involve three phases: analysis, transfer and restructuring to partially interrelated reception, transfer and (re) production phases (Fig. 2.3).
In the process of translation the context of the language in the ST should be understood to avoid the misunderstanding of the text before contextualizing into the TT. Context of culture, is necessary for the understanding of the language. Different cultures are interpreted differently by different people.

Manca, (2012: 23) generalizes context of culture, context of situation and co-text play a fundamental role in the process of translation. Some concepts may exist in one culture but not in another.

Newmark (1988 : 95) believes most cultural words are easy to detect, since they are associated with particular language and can not be literally translated, but many cultural customs are described in ordinary language, e.g. ‘topping out a building’, ‘time, gentlemen, please’, ‘here’s mud in your eye’, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.
Newmark (1988:45) divides translation into eight methods in the process of translating, four of the eight methods oriented to the SL, and four others oriented to the TL. The eight methods are put in the form of a flattened V diagram (Fig. 2.4).

<table>
<thead>
<tr>
<th>SL emphasis</th>
<th>TL emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word-for-word translation</td>
<td>Adaptation</td>
</tr>
<tr>
<td>Literal translation</td>
<td>Free translation</td>
</tr>
<tr>
<td>Faithful translation</td>
<td>Idiomatic translation</td>
</tr>
<tr>
<td>Semantic translation</td>
<td>Communicative translation</td>
</tr>
</tbody>
</table>

**Figure 2.4. The flattened V diagram**

### 2.2 Contribution of Systemic Functional Linguistics to Translation

Eggins (2004: 3) maintains four main theoretical claims about language, i.e:

- a. Language use is functional.
- b. Its function is to make meaning.
- c. These meanings are influenced by the social and cultural context in which they are exchanged.
- d. The process of using language is a semiotic process, a process of making meaning by choosing.

Language in systemic functional linguistics (SFL) is treated as a realization of its social context. This is done through three metafunctions of language – ideational, interpersonal and textual. According to theoretical aspects, translating *rebu* texts were held into English and the results could be seen in the analysis of unmarked and marked themes and their explanations. To find the themes of the *rebu* texts, the researcher applied Eggin’s and Halliday’s theories.
Eggins (2004: 299) describes the clause in its textual constituents

![System of theme diagram]

Figure 2.5. System of theme

Figure 2.5 shows that the theme consists of topical theme, textual theme and interpersonal theme. Eggins (1994: 284) emphasizes that it is really the choice of position of the topical elements which is considered to be ‘the most significant choice in terms of the clause’s thematic potential’ and in ensuring the internal cohesion of the text. She (1994: 300-3) gives four important areas to examine when analyzing theme:

a. the elements that get to be themes (textual, interpersonal, topical)
b. the choice of topical theme (pronouns, nominal groups, adjuncts, etc).
c. the markedness of theme choices
d. the thematic progression of the text

Halliday (2004:30-31) explains the three metafunctions of language, i.e. the ideational, the interpersonal and the textual, and there are also different types of
theme, which are topical, interpersonal and textual. A topical theme, or some experiential elements, is found in all clauses: either as a participant, a circumstance or a process. Sinar, (2008: 52) explains a topical theme creates a selective topic by a speaker as a starting point of the message.

The themes of rebu texts in Karonese society were analyzed by identifying ideational, the interpersonal and the textual themes in the clauses. Theme is the point of departure as the main idea of the clause, considered as the message to be talked about and known by the reader or listener. It is the part that comes first in a clause. The position of theme is usually in the initial position of a clause in English. Thompson (1996: 119) states, ‘Theme is the first constituent of the clause.’ The forms of rebu text are analyzed, focusing on their themes. Halliday’s and Eggins’ models are relevant as frames to answer the first research question of this study. The themes of the affirmative sentences and dialogues of rebu text are the center of analysis.

The applied themes, which are relevant to this study, are ideation theme or topical theme. The researcher analyzed the form of the ST and TT by applying Halliday’s model, of unmarked and marked themes. The following figure of theme is adapted from the work of Halliday. There are three types of theme, which are textual theme, interpersonal theme and topical theme.
Wignell and Gerot, (2001: 104) explain that an ideational or topical theme is usually, but not always, the first nominal group in the clause. Topical themes may also be nominal group complexes, adverbial groups, prepositional phrases or embedded clauses. In the unmarked case the topical theme is also the subject. A topical theme, which is not the subject, is called a marked topical theme.

Halliday and Matthiessen (2004: 64-65) define the theme as the element which serves as the point of departure of the message, that which locates and
orients the clause in its context. They add as a message structure, therefore, a clause consists of a theme accompanied by a rheme, and the structure is expressed by the order – whatever is chosen as the theme is put first. In accordance with their concepts, the initial part of a clause is theme, it can be an interpersonal theme, a textual theme or a topical theme. If the initial part of a clause is a nominal group, it is the topical theme as a subject. It is known as the unmarked theme. A Topical theme which is presented by a prepositional phrase, or an adverbial group is known as the marked theme.

Baker (1992:121) clearly points out two functions of the theme. Firstly, the theme acts as a point of orientation by connecting back to previous stretches of discourse, thereby maintaining a coherent point of view. Secondly, the theme acts as a point of departure by connecting forward and contributing to the development of later stretches.

Bell (1991:149) states that the theme system is operated by two systems. Firstly, it is concerned with the placing of information units in the structure of the clause. Secondly, it provides a range of options which allow clause structure to be manipulated, so that varying degrees of prominence can be achieved by the information contained in the clause. The two systems are related to one another and focus on the message emphasis as the starting point of a clause. They consist of theme and rheme. The theme itself contains topical, interpersonal and textual themes. The topical theme can found as an unmarked or marked theme.

According to Bell (1991), a marked theme in English is signaled by predicating, preposing, clefting or fronting the theme or a combination of these options. (Other languages have, of course, different ways of marking theme).
To know more about the theme, Halliday (2004:80) shows the diagram of theme in English.

![Diagram of theme](image)

**Figure: 2.7. Halliday’s system of theme**

The researcher applied Halliday’s system of the unmarked and marked themes in an effort to find out the theme of clauses in the ST and its theme in the TT to solve the first research question in this study. Language has three metafunctions, which are ideational, interpersonal and textual. The notion of the ideational metafunction center analysis gave the frame for the researcher regard to
solve the first research question of his study. The elements of ideational themes in *rebu* clauses are classified, described and analyzed.

Without support from linguistics theory, it is very difficult to have an analysis of meaning or organization of words, phrases or sentences in the text. Several scholars, such as Halliday in the 1960s, Baker (1992), Catford (1965), Newmark (1991) and Munday (2001) developed SFL, which has had an important influence on translation studies. SFL has been used to explore the theoretical problems of translation in this study.

Catford (1965: 73) asserts that ‘shift’ means departures from formal correspondence in the process of going from the SL to the TL. Two major types of shift occur: level shifts and category shifts. Translation is a process of a transforming a text originally in one language into an equivalent text in another language.

According to Bell (1991: 13), the aim of translation is to reproduce as accurately as possible all grammatical and lexical features of the SL original by finding equivalents in the TL. At the same time all the factual information contained in the original text must be retained in the translation. In using the theory of translation, it is necessary to manage the rules of grammar and how the SL text is transferred to another, and also deal with the issue of not adding anything, and not leaving out anything. Some words of *rebu* text which are related to cultural terms and syntactic rules are untranslatable and a logical theory about untranslatability is needed.

Catford (1965:94) contends that translation fails, or untranslatability occurs, when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text. Broadly speaking, the cases where this
happens fall into two categories, those where the difficulty is linguistic, and those
where it is cultural. Firstly, linguistic untranslatability is a failure to find an
equivalent for a TL item in view of the difference between two language systems.
Secondly, cultural untranslatability: is a kind of failure which comes from the lack
that untranslatability occurs because of diversity and affects all the
operating levels of language: the phonetic and articulatory division at the root of
phonetic systems; the lexical division that separates languages, not word for word,
but from lexical system to lexical system; verbal meanings within a lexicon
consisting of a network of differences and synonyms; the syntactic division
linguistic untranslatability.

Linguistic and cultural differences and translator’s preferences have led to
the application of particular techniques and strategies, methods, procedures and
ideology for the translation of rebu in Karonese society into English. In defining
culture, Newmark (1988: 94) has a different notion. He asserts that culture is “the
way of life and its manifestation that are peculiar to a community that uses a
particular language as its means of expression.” A peculiar culture and a peculiar
language in a society are problems in the translation process.

Without the guidance of linguistic theory it would be difficult for translation
theory to be systematized and theorized, even though the process of translation is
influenced by non-verbal aspects, such as esthetics and culture loaded by different
languages. Ming (2007: 75) states translation is a process of transforming a text
originally in one language into an equivalent text in another language. To
understand the nature and the using law of language is essential to the translation,
so the theory of linguistics plays a quite important role in the developing of the translation theory.

A researcher as translator is not familiar with specific cultural terms in English. They are found in Karonese but not in English. In his opinion, it is more difficult for him to translate his mother tongue language into English than translating it into his mother tongue language. It is not enough for him to recognize and understand a different language, social and cultural source context, but also he should be able to reproduce the meaning in target language. To overcome these situations he needs to understand how the ST is translated into the TT. Therefore the description and the explanation of specific culture and kinship terms are essential element in translation.

Considering that they are problems in non-equivalence at theme level of rebu, kinship terms and cultural specific terms in translating the source text. The translator needs solution. To make the translation work well accepted by the readers the researcher as translator applied some translation strategies in translating the SL. Most of the translation strategies which relate to the translation procedures are taken from Newmark’s model. Maasoum and Davtalab, (2011 : 1769) apply Newmark’s theory of translation to analyze the Culture-specific Items in the Persian Translation of “Dubliners”. They use the 14 translation procedures of Newmark in the process of translation. According to Maasoum and Davtalab, (2011 : 1769) the translator sometimes cannot find a completely corresponding equivalent for CSIs in the TT.

Ordudari, (2007) on Translation Journal Volume 11, No. 3, applies Newmark’s translation procedures and it seems that the procedures ‘functional equivalent' and 'notes' would have a higher potential for conveying the concepts
underlying the CSCs embedded in a text. Halliday’s theory of linguistics and Newmark’s theory of translation were applied to transfer messages of the specific culture bound terms in rebu texts into English. Newmark’s (1988) translation procedures such as descriptive equivalent, paraphrase, couplets, notes, transference and shifts or transposition procedures proposed by Newmark (1988) were applied in discussing the process of the translation of the rebu of Karonese society. *Descriptive equivalent*: is the procedure the meaning of the CBT is explained in several words (p.83).

*Shifts or transpositions*: involve a change in the grammar from the SL to the TL, for instance,

a. change from singular to plural,

b. the change required when a specific SL structure does not exist in the TL,

c. change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth.

Larson (1984:22) states “translation is a complicated process. However, a translator who is concerned with transferring the meaning will find that the receptor language has a way in which the desired meaning can be expressed, even though it may be very different from the source language form”. Nida and Taber (1982:12) explain: "translating 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." Translation is an effort to produce an equivalence of an ST in the TT, both in its meaning and style. In this case a translator is a receptor in the ST and whilst translating acts as a sender of a message.
In the process of translation, the message cannot be separated from the culture and context of the language. For example, in *rebu* there is a message of harmony of communication. Translating a sentence from the Karonese language into English, should be cared context of a TL. Newmark (1988:9) defines what translation theory does: first, identifies a translation problem (no problem – no translation theory); second, indicates all the factors that have to be taken into account in solving the problem; third, lists all the possible translation procedures or methods; and finally, recommends the most suitable procedures, plus the appropriate translation.

### 2.3 Functions of Language

Newmark (1988) classifies six functions of language, which are expressive, informative, vocative, aesthetic, phatic and metalingual functions. The researcher applied the vocative and the metalingual functions for his study.

Newmark (1988) proposes using functional theory in the process of translating (Fig. 2.8).
2.4 Ideology in Translation

There are two ideologies in the process of transferring the meaning of an ST to a TT, i.e. foreignization and domestication. The researcher determined the ideology of foreignization in the process of translating *rebu* texts in Karonese society into English. The style of foreignization in the process of translating is aimed to preserve the original source texts in terms of cultural specifics.

Venuti (2004: 24) proposes that the notion of foreignization can alter the ways translations are read as well as produced, because it assumes a concept of human subjectivity that is very different from the humanist assumptions underlying domestication. To avoid a confusing message in the ST or text production in the TL in the process of translating, the foreignizing method was
applied to restrain the cultural values of Karonese language. Foreignization is a basic translation strategy which provides both linguistic and cultural guidance.

Yang (2010: 77) emphasizes that foreignness in language or culture can serve as a standard to judge whether a translation is domesticated or foreignized. Literal and liberal translations are techniques to tackle the linguistic form and they are two ways to transcode language. Only when there are differences in both linguistic presentation and cultural connotation, do domestication and foreignization exist.

2.5 Methods of Translation

Newmark (1988: 81) classifies the difference between translation methods and translation procedures. He writes “translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language." Newmark (1988: 45-47) goes on to refer to the following methods of translation:

a. Word-for-word translation: the SL word order is preserved and the words are translated singly by their most common meanings, out of context.

b. Literal translation: the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

c. Faithful translation: attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

d. Semantic translation: differs from ‘faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
e. **Adaptation**: is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, and plots are usually preserved; the SL culture is converted to the TL culture and the text is rewritten.

f. **Free translation**: produces the TL text without the style, form or content of the original.

g. **Idiomatic translation**: reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

**Communicative translation**: attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

The researcher applied two of Newmark’s methods of translation, which are literal translation and semantic translation.

### 2.6 Procedures of Translation

Translation procedures are focused on sentences and smaller units of language within the text. They were applied by the researcher as efforts to formulate an equivalence for the purposes of transferring elements of meaning from the ST to the TT. According to Vinay and Darbelnet in Venuti (2004: 84-90) there are seven methods or procedures, which are loan, calque, literal translation, transposition, modulation, equivalence and adaptation. They describe the first three procedures are direct and the others are oblique.

Of all Newmark’s procedures, in translating ST to TT, the researcher applied seven, which are descriptive procedure, transference, paraphrase, couplets, notes and transposition. The reasons for choosing these procedures are
that many specific culture bound terms are found in themes of *rebu* texts and they are hard to translate into English.

### 2.6.1 Procedures for translating culture-specific concepts (CSCs)

Sharififar, (2010:188) finds that there are some problems in translating religious cultural elements from English into Persian and the greater problems are posed by lexical items referring to objects that are forbidden in target language. The findings showed that procedures suggested by Newmark have accounted well for the transfer of cultural as well as religious elements; it was observed that Newmark’s range of procedures was comprehensive and worked well. (Sharififar, 2010:169)

Specific culture bound terms in ST do not have any equivalences in the TL. These situations make difficult for the researcher in the process of translation. To overcome these problems, the translation procedures are needed. In *rebu* texts there are some cultural and politeness problems to be solved. They are classified, described and analyzed in the data analysis by translation methods and translation procedures. Newmark (1988:81-91) contends some translation procedures as the follows:

a. *Transference* is the process of transferring an SL word to a TL text. It includes transliteration and loan word.

b. *Naturalization* adapts the SL word, first to the normal pronunciation, then to the normal morphology of the TL.

c. *Cultural equivalent* means replacing a cultural word in the SL with a TL one. however, "they are not accurate"

d. *Functional equivalent* requires the use of a culture-neutral word.
e. **Descriptive equivalent** occurs when the meaning of the CBT is explained in several words.

f. **Componential analysis** means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components."

g. **Synonymy** is a "near TL equivalent" to an SL word in a context.

h. **Through-translation** is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation.

i. **Shifts** or **transpositions** involve a change in the grammar from SL to TL, for instance, (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 so forth.

j. **Modulation** occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective.

k. **Recognized translation** occurs when the translator "normally uses the official or the generally accepted translation of any institutional term."

l. **Compensation** occurs when loss of meaning in one part of a sentence is compensated in another part.

m. **Paraphrase** explains the meaning of the CBT. Here the explanation is much more detailed than that of **descriptive equivalent**.

n. **Couplets** occur when the translator combines two different procedures.

o. **Notes** are additional information in a translation.
The researcher confirms only seven, i.e. transference, cultural equivalent, descriptive equivalent, shifts or transpositions, paraphrase, couplets and notes. The seven Newmark’s translation procedures are available to solve the cultural problems in translating ST into the TT. Catford (1965) uses the transference term in the process of transferring an SL word to a TL text, whereas other experts, e.g. Nida and Taber (1982), use the terms "borrowing” and “loan”.

In this study the cultural equivalent was seldom applied since the process of translating cultural terms tends to SL. Newmark, (1988:83) notes the process of transferring means replacing a cultural word in the SL with a TL one. however, "they are not accurate". Culturally specific terms were hard to translate, therefore descriptive equivalent is one of the translation procedure solutions, and the meaning of the CBT is explained in several words.

In the process of translation some transpositions cannot be avoided. Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, a. change from singular to plural, b. the change required when a specific SL structure does not exist in the TL, c. change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth (Newmark, 1988:86).

Some kinship terms in Karonese society were transferred in detail and this procedure is paraphrase. Newmark (1988:91) asserts paraphrase is the explanation of the meaning of the CBT. Here the explanation is much more detailed than that of descriptive equivalent. Newmark’s translation procedure of couplets was also applied in this study. (Newmark, 1988:91) explains that this occurs when the translator combines two different procedures. Another of Newmark’s translation procedures is notes, which is additional information in the
process of translation. The best translation procedures to resolve the research questions in this study were applied, i.e. transference, notes and descriptive equivalence. Employing 'notes' in this study could benefit the readers as much as the ST readers.

2.7 Translation Techniques

Newmark has the translation methods and translation procedures, while Vinay and Darbelnet have the terms of translation techniques in the process of translation. Vinay and Darbelnet’s translation techniques consist of literal translation, transference, transposition, calque, modulation, equivalence and adaptation. There are some similarities in translation terms, in that Vinay and Darbelnet’s translation techniques of literal translation and adaptation are the same as Newmark’s translation method of literal translation and adaptation. Vinay and Darbelnet’s translations techniques of transference, equivalence, transposition, and modulation are the same as Newmark’s translation procedure of transference, equivalence, transposition and modulation.

The terms method, procedure and technique in translation, which have been proposed by scholars, are contradictive. This is caused by the culture and the knowledge of different scholars in applying the process of translation. Newmark’s translation method and translation procedure were used in translating rebu texts in Karonese society into English. Literal and semantic translation were chosen in this study because the culturally specific terms in the ST were maintained in transferring the ST into the TT. Semantic translation has been used since the cultural texts of rebu are unique and they need to be translated accurately, whereas the translation process proposed by Larson (1989) was applied in
translating themes of rebu texts in Karonese society because it has levels to be followed in the process of translation descriptively to achieve the product of translation accurately, clearly and wisely. This procedure covers preparation, analysis, transferring, arranging the initial draft and evaluating the draft. This procedure was done repeatedly to achieve a good product of translation. Among these levels the preparation is quite fundamental, because the ST is read and studied to understand the meaning and the message.

From the concepts of translation, the translation procedures of Newmark, and the translation techniques of Harvey, as well as those of Vinay and Darbelnet, the researcher applied descriptive equivalence, shifts, transference, cultural equivalence, paraphrase, couplets and notes in this study.

Translating Themes in Rebu texts in Karonese society into English was done by applying the translation strategies, whereby method and procedure of translation were chosen because both give guidance to achieve acceptable equivalence in the TL. The problems in the process of translating cultural texts in Karonese society were overcome by using strategies of translation which consist of method and procedure of translation. The choice of translation strategies is relevant to resolving translation problems.

The researcher used method and procedures of translation were quite helpful in solving the translation problem. Finding the solution the researcher used a monolingual dictionary and discussed rebu words and expressions with cultural experts. The problem that the researcher had while translating rebu into English was that some of the CSTs in Karonese culture have no equivalence in English, nor do the forms of SL. To overcome such a situation the researcher used the translation procedures of descriptive equivalence and couplets. For those CSTs in
Karonese culture which do not have equivalence in the TT, the researcher confirmed them with cultural experts in order to have accurate and acceptable equivalence in the TT.

Davaninezhad, (2009) defines translation as a process through which a passenger (ST) with the help of a pilot (translator) takes a flight to their destination (TT). She adds that context can be a written piece or everything else that helps to understand the meaning or message. In this case the translator should pay attention to the context of the situation or register to be able to render an acceptable translation in the TT. The process of translation between two different languages involves the translator changing an original text (ST) in original verbal language (SL) into a written text (TT) in a different verbal language (TL). In this replacement, only the form of the SL is changed and the meaning is held constant.

Davaninezhad’s (2009), description of the relationship between register variables and meanings can be seen as the following Table 2.1.

<table>
<thead>
<tr>
<th>Relationships Between Register Variables and Meanings</th>
<th>Discourse Semantics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Field</strong> associated with</td>
<td>is <em>Ideational meaning</em>: it is realized through <em>transitivity</em> patterns (verb types, active/passive structure)</td>
</tr>
<tr>
<td><strong>Mode</strong> associated with</td>
<td>is <em>Textual meaning</em>: it is realized through <em>thematic</em> and <em>information structures</em> (mainly word order and structuring of elements in a clause) and <em>cohesion</em> (the way the text hangs together lexically, including the use of pronouns, ellipsis, collocation, repetition, etc.)</td>
</tr>
<tr>
<td><strong>Tenor</strong> associated with</td>
<td>is <em>Interpersonal meaning</em>: it is realized through the pattern of <em>modality</em> (modal verbs and adverbs, such as <em>should</em> and <em>possibly</em>, and evaluative lexis, such as <em>beautiful</em>)</td>
</tr>
</tbody>
</table>

Darwish (2003 : 3) contends that in the translation process, the translator possesses two sets of parallel linguistic and cultural repertoires. Each repertoire
has a subset of components and units with codes and flags embedded in each of them. When the translation analysis begins, the two parallel repertoires move constantly to match and replace lexis, grammar, stylistics, phonology, cultural and situational equivalents, and to give universal concepts language properties.

Temple and Young (2004: 167) state that the researcher/translator role offers the researcher significant opportunities for close attention to cross cultural meanings and interpretations, and potentially brings the researcher up close to the problems of meaning equivalence within the research process. Liu (2010: 98), Torop (2002 : 593), Burgos and Jaimes (2007: 426), have the same notion, that in the process of translating, the culture has an important specificity.

Translators are told that in order to do their work correctly they must understand the culture of the original text, because the texts are embedded in a culture. The more it is embedded the more extensive is this embedding and the more difficult it will be to find the equivalence for terms and ideas’. (Temple and Young, 2004: 130). Burgos and Jaimes (2007: 426) say that when translating, it is important to consider not only the lexical impact on the target language reader, but also the manner in which cultural aspects may be perceived, and make translating decisions accordingly. The famous translation theorist Snell (1988), in “Translation Studies: An Integrated Approach” enthusiastically describes a culture-oriented translation theory and points out that translation is a cross-cultural communication activity.

The researcher as translator applied the combination of cultural approach with linguistic approach in translating rebu texts in Karonese society into English. Fawcett, Garcia and Parker (2010: 16) draw the diagram of dialogue in the field of translation. (Fig. 2.9)
Figure 2.9. Fawcett, Garcia and Parker’s figure of translation

Figure 2.9 is a micro-macro model which shows the way in which individual research can be situated among source and target cultures, languages, texts and theories.

In the process of translating an SL into a TL, there are some cultural differences, as some words of rebu texts are difficult to translate into English. It is difficult to obtain an accurate equivalence of expression of a concept in Karonese language and English. Culture and context have to be paid attention in translation. The meaning of words has cultural connotations, for example, the words, daliken si telu or rakut si telu have no equivalent expression in English. It is difficult to convey the same meaning as it is understood in Karonese culture, and, in order to translate these words meaningfully and adequately some lengthy explanations need to be provided. Daliken si telu is a culturally specific bound term. Daliken si telu is Karonese culture which is supported by three groups of kinship social life, which are kalimbubu, sembuyak and anakberu. This culture is specific and quite unique because every Karonese society is involved in this communication.
The researcher as a translator and an insider researcher of the SL has full understanding of the research aims and questions and he is aware of the values and feeling of the SL. According to Venuti, (2011:128) translation is an act of interpreting that is variable in form and context. Cross-cultural researchers have argued for the greater involvement of interpreters and translators in cross-cultural qualitative research.

Bell (1991:13) argues that “a theory of translation, to be comprehensive and useful, must attempt to describe and explain both the process and the product”. In applying the translation theory, the researcher adopts Bassenet-Mc Guire (1988:37) “the purpose of translation theory, is to reach an understanding of the processes undertaken in the act of translation and not, as is so commonly misunderstood, to provide a set of norms for effecting the perfect translation”. In the process of translation, its relationship among the ST, the source culture, the SL structure, the authors, the target readers, the TT, the TL and culture should be considered.

2.8 Politeness Strategies

House, (2005 : 13) states politeness is one of the basic socio-psychological guidelines for human behavior. It is regarded as the behavioral norm for speakers and it is, of course, speakers only - never utterances – who can called polite (or impolite), to the extend that their utterances are in keeping with particular rights and obligations holding in a particular interaction and reflect the contextually determined responsibility interlocutors have to each other.

The researcher analyzed some of the linguistic and cultural criteria which politeness is expressed in rebu of Karonese society. There are two kinds of
politeness in Karonese society, they are linguistic and cultural politeness. Politeness is an important factor in Karonese society communication, especially the communication between rebu participants. The practicing of rebu is unlimited of time and place.

Brown and Levinson’s theory (1994:61) defined face as: the public self-image that everyone claims himself consisting of two related aspects:

(a) negative face: the basic claim to freedom of action and freedom from imposition;

(b) positive face: positive self-image and the desire that this self-image be appreciated and approved of.

Hatim and Mason (2000: 432) in “Venuti’s Translation Studies Reader” explain now, because language users are aware of each other’s face, it will in general be in their mutual interest to maintain each other’s face. So, speakers will usually want to maintain addressees’ face because they want addressees to maintain their face.

The researcher began by describing Brown and Levinson’s ‘politeness’ theory and identifying a type of interaction and then he went on to analyze segments of casual conversation in rebu of Karonese society to show how Brown and Levinson’s theory was adopted and applied in rebu texts. Brown and Levinson’s (1994) politeness theory, speakers are considered polite if they enhance or maintain addressee’s face during a face threatening utterance.

Lubis (2009: 225) masyarakat Inggris hanya menghargai kebebasan pribadi (privacy) dan tidak suka hal-hal yang bersifat pribadi dicampuri orang lain. “English people respect the privacy and their privacy is not willing to be interfered by other people”.

Universitas Sumatera Utara
2.9 Previous Studies on the English Translation of rebu texts in Karonese Society

There are only a few relevant researches in the works entitled rebu in Karonese society, but there is no relevant studies of translating themes in Rebu texts in Karonese society.

Sembiring (2010) has done the research on “Translating rebu in Karo society into English: problems and procedures”. The problems which arisen were linguistic and cultural problems. There are some words in Karonese language which relate to people practicing rebu, they are mami, kela, bengkila, permain, turangku. None of these words can be translated into a single word in English (Sembiring, 2010: 10). He adds these translation problems were solved by procedures of translation.

The research especially on translating rebu and culture in Karonese society by other scholars have never been held therefore to have the past research pattern and current researches which are related to this study is not found. The topic of rebu which entitled A Brief Description of Rebu in Karonese Culture as the research report by Marbun, was only a little focused on the description of rebu. Her research issue was only for the Brief Description of Rebu. She defines rebu as a Karonese term which means that certain people are not allowed to talk to other certain people”.

Yunus (1995) also did the research on the same topic which focused on Makna Pemakaian Rebu Dalam Kehidupan Kekerabatan Orang Batak Karo. He states that the practicing of rebu among Karonese decreases because the development of education, and the different cultural environments. Both Marbun and Yunus focus the researches on rebu in Karonese society. One of the
differences between Marbun and Yunus is that Marbun describes *rebu* in Karonese society, whereas Yunus shows the function of practicing *rebu* is to avoid the disharmony among the participants. But, they do not discuss about translating *rebu* into other languages. The study of *rebu* which focuses on translation strategies and themes of *rebu* clauses have not been done. In this study, the researcher not only translates the *rebu* texts in SL into TL but also he describes the topical themes of *rebu* clauses in Karonese society.

Barzegar, (2012), in *Tralinea online journal* reports in translating from Persian (SL) to English (TL) if one wants to put thematized elements of Persian clauses in the initial position in TL two things may happen: either English language word order does not allow for this transference or even if it does, thematized elements in Persian clauses may be marked but their equivalents in English may be unmarked and consequently this unmarkedness reduces the information load or emphasis.

Gouveia and Barbara (2008: 169), report the natural choice for theme in Portuguese is the subject, and there is no question about it. But there is also no question about the fact that certain occurrences of verbs in thematic position are cases whereby the verb encodes in itself a subject that either has been previously expressed, i. e. that is already known, or that is present or made obvious in the context of situation, and therefore equals the choice of subject as theme, not the choice of the verb.

Adebola, (2011: 291-292) finds that the percentage of occurrences of the marked theme is higher than that of the unmarked theme. This might be due to the fact that the predicator, the complement and the adjunct elements that make up the marked themes are more than those of the ‘subject’ element in the data collected.
Heng and Ebrahimi (2012: 1152) compare the gathered data in terms of marked theme and unmarked theme, it is found that in both linguistics and economics disciplines writers relied more on unmarked theme. Marked themes are less frequently used. On the other hand Tawfiq and Najim, (2009:18) define Arabic subordinated clauses are different from English. The topical theme is always explicit in English, while it is sometimes implicit or hidden in Arabic ones.

Kuzar, (2007: 333) distinguishes three constructions of the marked themes in spoken English they are extraposition, object fronting, and subject marking. His analysis of the data indicates that extraposition is used much more frequently than object fronting in spoken English. The researcher believes that the speakers use the extraposition construction in order to project an extended turn and limit the input of other participants.

Rorvik, (2003 :256) defines the translator has changed the theme in the process of translation. The most surprising point is the fact that the most frequent change is a change from a verbal construction to a nominal construction.

Rorvik’s findings reveals the number of verbal constructions in the target text has been reduced as compared to the source text.

Rorvik, 2003 : 250 adds the majority of topical themes in the source text are participants, or that the second most frequent type is circumstantial constructions.

Muchtar, 2010 has the studies on the five texts of (1)The British Council, consists of (a) “Dari Nonton Bal sampai Rindu Sambal” and (b)” Pasar Kerja Alumni”; (2) Political Speech, Masalah Luar Negeri: Timur Tengah tetap Vital bagi Kepentingan AS (3) Text: Coming to Terms with Technology in Connections; (4) Text: (a) the importance of English in Indonesia,(b) Folktale, (c) book entitled; (5)
Text: Islamic Speech. The results of his analysis of the five texts in their translations, it is known that first of all, plural topical marked theme is the dominant theme in Indonesian language and English.

2.10 Conceptual Framework for Translating in this Study

The researcher applied the concepts of translating SL into TL as seen in the following:

Translating: read ST → identify → describe → analyze

→ revise → transfer → construct target text

→ confirm with outside bilingual reviewers

→ revise the translated text

→ produce the target text

The above concepts were also inspired by Lubis, Nida and Taber’s translation process.

Two translation methods and seven translation procedures were used to translate the rebu texts in Karonese society into English. The translating procedures were dominantly oriented towards the SL, as can be seen from the following figure. The framework of translating ST into TT can be seen in figure 2.10.
Figure 2.10. The framework of translating ST into TT

ST

Print S. Text

PO Text

Data

Analysis SFL CA PA TA

Textual Theme

Interpersonal

Topical

Topical Theme

Unmarked Theme

Marked Theme

Culture

Politeness

Material Culture

Social Culture

Linguistic Politeness

Cultural Politeness

Translation

Translation Problems

Translation Methods

Translation Procedures

Restructure

Equivalence

Shifts

TT