

THE TRANSLATION IDEOLOGY OF NIAS CULTURAL TERMINOLOGY IN FAMATÖ HARIMAO INTO BAHASA INDONESIA RITUS PATUNG HARIMAU

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Abstract

This study is entitled 'The Translation Ideology of Nias Cultural Terminology in Famatö Harimao into Bahasa Indonesia Ritus Patung Harimau'. It is a product oriented study, aimed at investigating: (1) the cultural category of the Nias cultural terms in 'Famatö Harimao' into Bahasa Indonesia 'Ritus Patung Harimau'; (2) the translation procedures applied in the translation; and (3) the tendency of the translation ideology. The source of the data is the text book 'Famatö Harimao' and its Indonesian translation 'Ritus Patung Harimau'. In collecting the data, the researcher employed observation method and anecdotal record technique. In the implementation of the data analysis; Newmark's theory of cultural category (1988:45) and translation procedure (1988:81-113), and Venuti's theory of translation ideology (1995:20) are applied as the basis and points of departure. The finding shows that: first, the proposition of the cultural categories of the 242 Nias cultural terms in Famatö Harimao (in which organizations, customs and ideas 61.57%, material culture 24.79% and ecology 13.64%) undergoes changes in the translation and becomes organizations, customs, and ideas 47,13%, material culture 24,40%, ecology 14,47%, work and leisure 0,41%, and 13,63% lose the cultural category; second, the translation procedure applied is dominated by TL-oriented translation procedures (67,35%), followed by SL-oriented translation procedures (32,64%); and third, the tendency of ideology in the translation is domestication.

Key words: Cultural Term, Translation Procedure, Translation Ideology, Domestication and Foreignization.

INTRODUCTION

The increasingly development of human civilization particularly in the aspect of language communication has made the whole world become a globe village and driven different tribes and tongues, countries and nations into a cultural identity competition. Here, cultures with aggressive owner communities endure, whereas other cultures with unaggressive owner communities disappear. Such a case is undergone by the Nias Maniamölö formerly culture Famatö Harimao and Huku Fondrakö that have become gradually extinct by the end of 18th century of the pressure of the western Christianity culture, and are not recently recognized by its community's new generations.

Famatö Harimao is a ritual ceremony of fracturing the tiger statue; was usually began with the renewal of Huku Fondrakö and then continued with the procession of carrying the statue on shoulders. It was conducted once in seven years by the five clans of Maniamölö communion (Hämmerle, 1986). Fondrakö is the community local ordinance that comprises of regulations which organize and safeguard the social life (the basic rights, obligations, commands, prohibitions, and punishments) of the Maniamölö community, e.g. *hanata jifalelelele ira matua ma ira alawe lahuku ya sageu bawi si'otu öri* (those who speak abusive words shall be fined a pig of 30 kg in weight).

Notwithstanding, in 1986, Hämmerle, a German-blood catholic pastor, who is also a cultural observer conducted a field research on this oral tradition for preservation and exoticism. In its source version, the research report is entitled 'Famatö Harimao', and in its Indonesian translation, it was entitled *Ritus Patung Harimau*. As a culture transmission device, translation

should denote culture preservative device that ensures the existence of the source language (SL) particularity in the domination of the target language (TL) culture. This can be seen in the transferring or naturalisation of the SL terms in translation; e.g. the SL term *Siharafia*, the name of the local god's angel (FH, 1986:151) is purely transferred in the translation text; the SL term *Kundri*, a small measure instrument of pig's chest which is utilized as a standardized small measure instrument in pig trading (FH, 1986:160) is purely transferred with notes (*Kundi*¹¹⁵
¹¹⁵*Kundi = satuan ukuran lingkaran dada babi yang terkecil = RPH, 2010: 174).*

However, in some cases, it is identified that some of the translation items are not proper translation for they ignore the local ideology awareness and exoticism, and lose the source text (ST) originality. These are seen in the application of inappropriate translation procedures on the translation of the ST individual expressions, e.g: the SL term *Sisagötö fa'ara me ma tumbua* that refers to a grandeur designation of god *Lawalani* as an everlasting god who has born into the world (FH, 1986:151) is replaced with an awkward and meaningless term *Yang satu zaman telah lahir* in the target text (TT) (RPH, 1986:164). The equivalent term comprises of two main elements, *first*, subject element *Yang satu zaman* that literally means *the one period*, *second*, predicate element *telah lahir* that literally means *has been born*. The predicate element is usually utilized to refer to a living creature's birth. Thus, it is obvious that the predicate does not fit the subject, and the expression is awkwardly arranged, and expresses a semantically deviated meaning in the TL culture.

The phenomenon motivates to conduct study on '*The Translation Ideology of Nias Cultural Terminology in Famatö Harimao into Bahasa Indonesia Ritus Patung Harimau*'. This study is a translation product oriented, and is limited on analyzing the Nias cultural terms found in chapter IV (*Huku Fondrakö and Famatö Harimao*), in terms of the definition of: cultural category by Newmark (1998:94), translation procedure by Newmark (1998:81-114), and translation ideology by Venuti (1995:20). Accordingly, based on the above background, the underpinning problems are formulated as the following: (1) How is the cultural categorization of the Nias cultural terms in *Famatö Harimao* translated into Bahasa Indonesia *Ritus Patung Harimau*? (2) How is the translation procedure applied on the translation of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*? (3) What is the tendency of ideology in the translation of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*?

LITERATURE REVIEW

Bassnett (1980:6) and Snell-Hornby (1996:233) defines that translation is not only linguistic transfer but also cultural transfer which is mediated by the figure of the translator. They claim that what is transferred is not the language elements or structure; translation text is only coding device through which the cultural meaning or message in the SL culture is revealed in the TL culture. During a translation process, translator's ideology plays the very important role in directing the process and quality in terms of all the surrounding contexts that reside in. Translator stand in between his preference toward the various contexts of the SL (such as: the source writer's intention, SL norms and mores, SL cultures, SL setting and tradition) and the TL (such as: TL norms and mores, SL cultures, SL setting and tradition), and the relationship found between SL and TL and the purpose of his translation (Newmark, 1988:4). In this context, translator reconciles all the discrepancies of the SL and TL by the help of his ideology which is manifested in his translation text.

Cultural Category in Translation

In spite of the formerly grounded advocations by the language theorists that translation involved into the linguistic sub-discipline for it deals with two different language systems, focuses on the analysis of ST and its equivalent reconstruction in a TL (as explained in the previous sub chapter 2.1), recently, there turns up an inevitable fact that some of theorists themselves spring up admissions that translation pay more concern on human cultural aspect. They claim that translation must be seen not only from linguistic perspective but also from culture perspective.

Basnett (1980) for instance, confidently states that translation is a negotiation process between texts and between cultures under the translator's control. Her claim is reason-based and acceptable because language is one of human behavior product, and what translation actually does is reflecting or transmitting the human cultures across different languages, and it appears only when there is cultural discrepancy between the source and target languages (Newmark, 1995:94)

Culture has a vast scope; it covers all kind of human behavior's product that almost no expert could be able to draw boundary line to limit its extension, it does not only consist of symbols or things but also of concept, values and other intangible things that lie outside the concrete things. Fuchs conceptualizes 'culture' in a hardly understood and very philosophical way; he depicts that culture is a recursive network that reflects its entity and distinguishes it from other culture or non-culture (Fuchs, 2001:156). It is the surroundings that control our daily activities. Carl describes it as the framework built by and for human societies that comprises of language, beliefs, values, norms, behaviors that are passed on from generations to generations of a society. He views it from the aspect of its tangibility and intangibility, and divides it into two different categories 'material' and 'non-material' (Carl, 2010:48-49). Material culture are those created things that are visible, testable, touchable, and felt items, such as jewelry, art, music, clothing, architecture, and craft, artifact that are found in the social surroundings, e.g. *Nias Maniamölö war dance* which is particular to the group society, sets the group society's identity and make distinction with other cultures of other group societies. Non-material culture is the nonphysical products of society, such as: language, beliefs, symbols, values, rules, and sanctions, e.g. the life view of Nias community that '*the twittering of an owl bird near or on a house roof signifies death in the family*'. This life view was formerly inspired by the fact that most often after an owl bird perched and twittered on a house roof, death happened in the family (Hämmerle, 1999:42). In translation, it is seen as a broader context of which a text is made (Katan, 2009:74). Newmark's category of culture (1988:94-103) is applied as the basis and point of departure. The five categories are: ecology; material culture (artifact); social culture; organizations, customs and ideas; gestures and habits.

- (a) Ecology, terms are those terms that express the value-free geographical features, such as: animals, plants, local winds, mountains, plains, ice, and the like. These terms are usually peculiar to the one speech community, politically used, and are normally distinguished from other language cultural terms;
- (b) Material culture, terms that are those terms that express the concrete things left by the past cultures edible or non-edible, such as the names of food, clothe, house, transport, terms of communication, and artefact. These terms are usually peculiar to the one speech community, and are normally not to be translated; instead they are transferred, unless the things they address are also available in the TL environment;
- (c) Social culture, terms related to work and leisure (terms that are utilized to address the life earning activities and activity during spare time);
- (d) Organizations, customs, ideas, terms that express the social organization (the social class and kinship are the instances), the social standards (norms or sanctions are the instances), the social artistic value and activities, the life view (the community beliefs and concept of semiotic signs are the instances);
- (e) Gestures and habits, gesture refers to body movements that illustrate or indicate ideas, concepts, feeling, contentment, etc, e.g. *fingerprinting* can means either as agreement or disagreement; *shaking head* might express either a person's anger or admiration. Habits refer to settled practices that can not be easily ignored or stopped, e.g. *little smile* can be interpreted either as happiness or as grief; *the lifting up of hands* (in a church) expresses *the honor, praise, worship, and heart desire to God*, whilst *the lifting up of hands* (in a war) means *subjection to the enemy*.

Translation Procedure

Newmark proposes 17 different procedures that are going to be utilized as the basis and point of departure in analyzing the translation procedures in this research, they are: (1) Transference is the process of transferring a SL word to a TL text, which is regarded as a translation procedure; (2) Naturalization is a procedure by which a SL word firstly adapted to the normal pronunciation, then to the normal morphology (word-forms) of the TL; (3) Cultural equivalent is a translation procedure by which a SL cultural word is translated by a TL cultural word that usually less accurate; (4) Functional equivalent is a common procedure applied to cultural words, it requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralizes or generalizes the SL word; and sometimes adds a particularity; (5) Descriptive equivalent is a translation procedure by which the meaning of a SL term is explained in several words; (6) Synonymy is a translation procedure which is applied where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality. Here economy ignores accuracy; (7) Through-translation is the literal translation of common collocations, names of organizations and components of compounds. Normally, this procedure should be used only when they are already recognized terms; (8) Shifts or Transpositions is a translation procedure which involves a change in the grammar from SL to TL, for instance, the change from singular to plural, and so forth; (9) Modulation is a translation procedure by which the message of the original text is produced in the TL text in conformity with the general concept of the TL (includes a change of viewpoint, especially as the SL and the TL may appear dissimilar in terms of perspective; (10) Recognized translation is a translation procedure by which any institutional term in the ST is translated into the official or the generally accepted term in the TT; (11) Translation label is a translation procedure applied on the translation of new institutional terms. In this procedure, a translator usually uses inverted commas for the new term, which can later be discreetly withdrawn; (12) Compensation is a translation procedure by which the loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence in the ST is compensated in another part of a sentence (or in a contiguous sentence) in the TT; (13) Componential analysis is a translation procedure by which SL word is compared 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; (14) Reduction and expansion are two different procedures that are considered as the inexplicit and rarely used procedures for they are usually applied intuitively in translating poorly written texts. Reduction is the translation procedure by which the longer construction of a SL term undergoes reduction in the translation, it is usually done for avoiding wordiness in the translation. While Expansion is the translation procedure by which the single word or short construction of a SL term undergoes expansion in the translation, it is usually done for providing the clearer or the more assertive information in the translation; (15) Paraphrase is a translator procedure by which the meaning of the cultural-based segment of ST is explained. Here the explanation is much more detailed than that of *descriptive equivalent*. It is usually applied on an anonymous text when it is poorly written, or has important implications and omissions; (16) Couplets is a translation procedure by which two or more procedures are combined respectively for dealing with a single problem. This procedure is particularly common used for cultural words, if transference is combined with another procedures; (17) Notes, additions, and glosses are translation procedure by which notes or additional information are made in a translation (Newmark, 1988:81-114).

RESEARCH METHOD

This study applies the qualitative descriptive design and focuses on analyzing the tendency of ideology in the translation of the Nias cultural terms in *Famatō Harimao* into Bahasa Indonesia *Ritus Patung Harimau* by tracing the translation ideology, its points of strength and weakness; through the analysis of the cultural categories contained and translation procedures applied in the translation, and describing them as they are. The data are the cultural terms (words and phrases) contained in both the SL text *Famatō Harimao* and its Indonesian translation *Ritus*

Patung Harimau, which are obtained directly through extensive reading. The data validity is obtained by presenting the tentative analysis of the cultural terms to be proofread by 3 Nias Maniamölö scholars who are regarded competent. In collecting the data, anecdotal record technique which is suggested by Herdiansayh (2010:31) is applied, and in the analysis; content analysis method which is suggested by Hsieh and Shannon (2005) is applied by means of (1) the 5 cultural categories proposed by Newmark (1988:1995-103); (2) the 18 procedures proposed by Newmark (1988:1981-114); and (3) the two opposite types of translation ideology 'domestication' and 'foreignization' pioneered by Venuti (1995:20) as the basis and points of departure

ANALYSIS AND FINDINGS

The Cultural Category of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*.

From the collected data is found that the 242 Nias Maniamölö cultural terms in *Famatö Harimao* are spread in three different cultural categories, as shown in the following table:

Table 1. The Cultural Categories of the Nias Cultural Terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*

No	Cultural Category/ Sub-Category	Sum Number	(%)
1	Organizations, customs, and ideas (149 terms)		
1.1	Religion	63	26,03
1.2	Legal	39	16,12
1.3	Art	11	4,55
1.4	Terms of address	11	4,55
1.5	Custom	10	4,13
1.6	Concept	8	3,31
1.7	Politics and administration	4	1,65
1.8	Social kinship	3	1,24
2	Material Culture (60 terms)		
2.1	Instrument	31	12,81
2.2	Food	14	5,79
2.3	Ornament	6	2,48
2.4	Houses and towns	4	1,65
2.5	Artifact	3	1,24
2.6	Clothes	2	0,83
3	Ecology (33 terms)		
3.1	Geographical feature	15	6,20
3.2	Flora	11	4,55
3.3	Fauna	7	2,89
	Total	242	100

The proposition of the three general categories of the cultural terms presents that the main focus of the text data is to explore the non material cultures (organization, concept and ideas) of the Maniamölö community, which are realized in the forms of the oral traditions *ritual famatö harimao* and *the ordinance huku fondrakö*. The non material culture result in the creation of the material cultures (the second category). The two types of cultures (material and non material) are usually related to and appear only in the community's social environment (ecology). It is also shown that the dominant sub-categories are religion, legal and instrument.

The domination of these three sub-categories owing to the point of attention of the text. The text data is a narrative text that narrates the Maniamölö oral traditions *famatö harimao* (the local religion) and *huku fondrakö* (the local ordinance). In the implementation of the oral traditions, instruments are utilized, for instance, at the former time, *fondrahi* (a wooden drum)

was usually utilized as the music instrument in a ritual procession; *tolögu* (a blade-edged sword) was usually utilized as the instrument of executing a criminal to a death penalty. The least sub-categories are cloth, artifact, social kinship, and houses and towns. The least numbers of these sub-categories are mainly owing to the evident that the terms of these categories are not the main subjects nor the instruments of the traditions, instead, they are only materials or concepts that provide additional informations about the traditions.

- a. Organizations, customs and ideas, peculiar terms that are utilized by the one speech community for expressing the social organizations (social class and kinship), the social standards (norms or sanctions), the social artistic value and activities and the life view (belief and concept of semiotic sign) of their group community. There are 149 terms of organizations, customs and ideas that are identified in the ST text data, comprise of: (a) sixty three terms of religion; (b) thirty nine terms of law; (c) eleven terms of art; (d) eleven terms of address; (e) ten terms of address; eight terms of concept; (f) four terms of politics and administration; and (g) three terms of social kinship.
- b. Material culture, peculiar terms that are utilized by a one speech community for expressing the concrete things left by the past cultures edible or non-edible, such as the names of food, clothe, house, transport, terms of communication, and artefact. The terms are normally not to be translated; instead, they are transferred, unless the things they address are also available in the TL environment. In the ST data, there are identified 60 terms of material that comprise of terms of: (a) thirty one terms of instrument; (b) fourteen terms of food; (c) six terms of ornament; (d) four terms of houses and towns; (e) three terms of artifact; (f) two terms of clothes.
- c. Ecology, peculiar terms that express the value-free geographical features, such as: animals, plants, local winds, mountains, plains, ice, and the like. In this research, there are 33 terms of ecology that comprise of: (a) fifteen terms of geography; (b) eleven terms of flora; and (c) seven terms of fauna.

The Translation Procedures applied in the translation of the Nias Cultural Terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*

In the translation of the Nias Maniamölö cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*; there are 10 procedures applied, they are: 1. transference 2. couplets 3. cultural equivalent 4. through-translation 5. descriptive equivalent 6. reduction and expansion 7. functional equivalent 8. modulation 9. shifts or transpositions 10. recognized translation. The proposition of the application of the procedures is presented in the following.

Table 2 The Translation Procedures Applied in the Translation of the Nias Cultural Terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*

No	The Translation Procedure	The Frequency	(%)
1	Transfer	25	10,33
2	Couplets		
2.1	Cultural equivalent + transfer	21	8,68
2.2	Transfer + notes	13	5,37
2.3	Transfer + cultural equivalent	6	2,48
2.4	Expansion + transfer	6	2,48
2.5	Descriptive equivalent + transfer	6	2,48
2.6	Naturalisation + transfer	1	0,41
2.7	Transfer + expansion	1	0,41
3	Cultural equivalent	56	23,14
4	Through translation	51	21,07
5	Descriptive equivalent	24	9,92
6	Reduction and expansion		
6.1	Expansion	16	6,61

6.2	Reduction	7	2,89
7	Functional equivalent	4	1,65
8	Modulation	2	0,83
9	Shift or transposition	2	0,83
10	Recognized translation	1	0,41
Total		242	100

The frequencies and percentages of the application of the procedures show that couplets is the SL-oriented procedures with the highest frequency of application. In the implementation, the translator respectively applies seven types of couplets. The combination of cultural equivalent and transfer is applied on the translation of 21 terms; the combination of transfer and notes is applied on the translation of 13 terms; the combination of transfer and cultural equivalent is applied on the translation of 6 terms; the combination of expansion and transfer is applied on the translation of 6 terms; the combination of descriptive equivalent and transfer is applied on the translation of 6 terms. The combination of naturalisation and transfer, and combination of transfer and expansion are respectively applied on the translation of only 1 term. The application of these different types of couplets presents that apart from his attempt of providing intelligibility to the target readers by replacing some of the source terms elements with the elements in the TL, the translator is consistent to ensure the existence of the SL particularity in the TL by still retaining certain elements of the source terms in the translation text.

Transfer is applied on the translation of 25 terms. The terms on which this procedure is applied are terms that are very peculiar to Nias Maniamölö community and have no equivalents in Bahasa Indonesia. Transferring the meaning of these terms into another language denotes a very sensitive and risky attempt that needs serious prudence because it deals with the identity of certain language community. Thus, the translator's decision to purely transfer them without any modification is considered as the best choice, especially as translation does not only denote culture transmission device but also denote culture preservation and exoticism device that ensure the existence of the SL particularity in the domination of the TL culture.

Cultural equivalent, through translation and descriptive equivalent are the TL-oriented procedures which have the highest frequencies of application. Cultural equivalent is applied on the translation of 56 terms, through translation is applied on the translation of 51 terms. Descriptive equivalent is applied on the translation of 25 terms that are mostly the very cultural terms of Nias Maniamölö, which have no correspondent equivalents in Bahasa Indonesia. Expansion and reduction are respectively applied on the translation of 16 terms and 7 terms. The application of expansion and reduction are cultural dues; as an attempt of overcoming the cultural problem, the context in which, on the first place, some words in the SL are represented by phrases in the TL, and on the other place, some phrases in the SL are represented by words in the TL. The application of the functional equivalent on the translation of the 4 terms denotes attempt of providing functional meaning of the SL-peculiar functional terms. Recognized translation, modulation, and shift or transposition are the least applied procedures. The least frequencies of application indicate that the translator, as much possible he can, avoids the application of different viewpoints in the translation, neither he replace the peculiar terms with the more general terms, instead, he prefers to replace them with the cultural terms or collocations pre-exist in the TL, and in some cases, some cultural terms are described in many words in the TL.

The tendency of ideology in the translation of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*

Based on the analysis of the translation procedures applied in the translation of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*, it is found that in the tendency of ideology in the translation is **domestication**. This domestication tendency is presented by the percentage of the application of the TL-oriented translation procedures and the

SL-oriented translation procedures in the translation. Fifty seven point fourty three percent of the SL cultural terms are replaced with the cultural terms and collocations in the TL. Only 9,92% are described in many words in the TL. This descriptions are considered as the translator's strategy of overcoming the unavailability of equivalent terms in the TL for the SL terms. In the translation into the TL, some of the SL terms undergo expansion, some undergo reduction, and some undergo unit shift, viewpoint shift and generalization. Twenty two point thirty one percent of the SL cultural terms are translated by retaining the source terms elements, and only 10,33% that are purely transfered without any modification. This means that the translator applies the SL-oriented procedures only on the very cultural terms of Nias; in order to introduce them to the target readers. For more detail about the percentage of the application of the TL-oriented translation procedures and the SL-oriented translation procedures can be seen in the following.

Table 3 The Tendency of Ideology in the Translation of the Nias Cultural Terms in *Famatō Harimao* into Bahasa Indonesia *Ritus Patung Harimau*; which is Manifested by the Percentage of the Application of the TL-oriented Translation Procedures and the SL-oriented Translation Procedures

No	The TL-oriented Translation Procedures	(%)	The SL-oriented Translation Procedures	(%)
1	Cultural equivalent	23,14	Transfer	10,33
2	Through translation	21,07	Cultural equivalent + transfer	8,68
3	Descriptive equivalent	9,92	Transfer + notes	5,37
4	Expansion	6,61	Transfer + cultural equivalent	2,48
5	Reduction	2,89	Expansion + transfer	2,48
6	Functional equivalent	1,65	Descriptive equivalent + transfer	2,48
7	Modulation	0,83	Naturalisation + transfer	0,41
8	Shift or transposition	0,83	Transfer + expansion	0,41
9	Recognized translation	0,41		
Total		67,35		32,64
The Comparison of the Percentage			2 / 1	

The Cultural Category Shift

In the translation into bahasa Indonesia, some of the Nias cultural terms undergo loss and some undergo shift of the cultural category. As the consequence, the proposition of the original categories automatically undergoes changes. In the category of organizations, customs and ideas: from the 63 terms of religion; 9 terms as seen in the data number (1), (2), (3), (80), (159), (172), (178), (186) and (187) lose cultural category and become ordinary in the in the target text. Two terms, as seen in the data number (184) and (202) undergo internal category shift from religion into legal. Two terms, as seen in the data number (12) and (93) undergo internal category shift from religion into social custom. Two terms, as seen in the data number (125) and (126) undergo cultural category shift from religion into term of address. Three terms respectively, as seen in the data number (121), (34) and (128) undergo inter category shift from religion into material instrument, ecological fauna and geographical feature.

From the 39 terms of law; 19 terms as seen in the data number (25), (26), (27), (28), (29), (31), (32), (36), (37), (38), (39), (45), (46), (47), (209), (210), (211), (212) and (213) lose cultural category and become ordinary in the target text, and 1 term as seen in the data (33) undergoes internal category shift from law into term of address. From the 10 terms of custom; 2 terms as seen in the data number (17) and (218) lose cultural category and become ordinary in the target text, and 1 term as seen in the data (155) undergoes inter category shift from custom into work. From the 8 terms of address; 2 terms as seen in the data (189) and (205) lose cultural category and become ordinary in the target text, 1 term as seen in data (57) undergoes internal category shift from term of

address into term of politics and administration. From the 4 terms of politics and administration, 1 term as seen in data (206) undergoes internal category shift from term of politics and administration into term of address. In the category of material culture: from the 31 terms of instrument; 1 term as seen in data (149) is omitted in the target text. As the result, the cultural category is automatically lost. From the 4 terms of houses and towns; 1 term as seen in data (164) undergoes internal category shift from term of houses and towns into term of instrument. From the 3 terms of artifact; 1 term as seen in data (13) loses cultural category and become ordinary in the target text, and 1 term as seen in data (154) undergoes inter category shift from artifact into term of address. The loss and shifts of the cultural category are set in the following.

Table 4 The Changing Proposition of the Cultural Categories of the Nias Cultural Terms in the Translation into Bahasa Indonesia *Ritus Patung Harimau*

No	Cultural Category/ Sub-Category	In the ST		In the TT	
		Sum Number	%	Sum Number	%
1	Organizations, customs, and ideas				
1.1	Religion	63	26,03	45	18,60
1.2	Legal	39	16,12	21	8,68
1.3	Art	11	4,55	11	4,55
1.4	Terms of address	11	4,55	12	4,96
1.5	Custom	10	4,13	9	3,72
1.6	Concept	8	3,31	8	3,31
1.7	Politics and administration	4	1,65	5	2,07
1.8	Social kinship	3	1,24	3	1,24
2	Material culture				
2.1	Instrument	31	12,81	32	13,22
2.2	Food	14	5,79	14	5,79
2.3	Ornament	6	2,48	6	2,48
2.4	Houses and towns	4	1,65	3	1,24
2.5	Artifact	3	1,24	2	0,83
2.6	Clothes	2	0,83	2	0,83
3	Ecology				
3.1	Geographical feature	15	6,20	16	6,61
3.2	Flora	11	4,55	11	4,55
3.3	Fauna	7	2,89	8	3,31
4	Work and Leisure				
4.1	Work	-	-	1	0,41
	Ordinary	-	-	32	13,22
	Lost	-	-	1	0,41
	Total	242	100	242	100

Data (1) shows that the application of the through translation procedure on the translation of the SL idiomatic term *Sisagötö fa'ara me ma tumbua* into *yang satu zaman telah lahir* is considered inefficient. The SL term refers to the grandeur designation of god *Lawalani* as an everlasting god who has born into the world (Hämmerle, 1986:151). This term is the very idiomatic and peculiar term to the Nias Maniamölo community. Thus, translation skill and serious prudence are very much needed by a translator when he decides to translate the term, because he works with the identity of Maniamölo community. In general, the application of cultural equivalence procedure on the translation of idiomatic terms is usually effective. However, in some cases, when the SL idiomatic term does not have equivalent in the TL, this procedure is not effective to be applied, instead, the application of the combination of transfer and notes, the combination of transfer and descriptive equivalent or the combination of transfer

and functional equivalent are regarded as the alternative procedures that are effective to be applied. The application of the through translation procedure on the translation of the cultural term (in data 1) into the ordinary words *yang satu zaman telah lahir* results in both 'deviation in the aspect of meaning' and 'the loss of the cultural category'. The target equivalent consists of two basic elements: the subject element *Yang satu zaman* that literally means *the one period*, and the predicate element *telah lahir* that literally means *has been born*. The predicate element is usually utilized to refer to the living creature's birth. Thus, it is obvious that there is no concordance between the subject and its predicate. It means that the expression is awkwardly arranged, and it therefore becomes ordinary and expresses the deviated meaning in the TL.

Data (25) and (29) show that the application of the procedures result in the loss of the cultural category. In data (25) is seen that although the equivalent term *pengkhianat* loses the cultural category, but still, it employs the original meaning. On that reason, it is considered that the application of the cultural equivalent procedure on the translation of the cultural term is considered effective, and the loss of the cultural category denotes unavoidable cultural dues, because of the emptiness of such punishment in Indonesian procedure of law. Different case is scrutinized in the data (29). The application of the through translation procedure on the translation of the term *nita□i bagi* into *leher digantung* is considered as ineffective. The SL term is an idiomatic term that refers to certain kind of death penalty, by which the head of the criminal is hung up to a tree (Hämmerle, 1986:158). The replacement of the idiomatic term into the ordinary collocation *leher digantung* in the target text results in the distortive meaning and the loss cultural category. The target term refers to a process of being died with a hung up head. Thus, it present the superficial meaning, and contributes ambiguity in the TL because it might result in distortive expectation to the target readers that the original term refers to a criminal action undergone by the innocent person, but not a penalty imposed by a criminal.

Data (155) shows that the application of the combination of cultural equivalent procedure and transfer procedure results in deviation and inter category shift from custom into work. The SL term *fananö fakhe* is an idiomatic term, and does not simply refer to paddy seed plantation but to a new village founding; where the village leader (the nobleman) sowing some paddy seeds in the core yard of the new village as the symbol of the new village foundation (Hämmerle, 1986:178). The application of the combination of cultural equivalent procedure and transfer procedure results in the equivalent term *Penanaman padi (Fananö fakhe)* that consists of two elements: the target term *penanaman padi* that means the paddy seed plantation, and the source term *fananö fakhe* (see the depiction above). This term undergoes trivialization that causes deviation and inter category shift; that can be seen in the meaning shift from the original (the procession of a new village founding) into the target term (the daily activity or work).

Data (189) shows that the application of the descriptive equivalent procedure on the translation of the SL term *lali laköu* into the TL, results in the equivalent term *korban tebusan yang salah*. The SL term is a peculiar term that refers to the bondslave. *Lali laköu (the bondslave)* have no social stratification, because they belong to other people. There are two factors that usually (at the former time) made a person to be a bondslave: *first*, the person had committed certain crime such as killing a people, burning a house or village, or betraying his own village, and was not able to pay the material fine imposed to him, hence the village council concluded that the one who pay the compensation will have the criminal as his bondslave. *Second*, the person had a large amount of debt that he could not repay, thus, he worked as a bondslave to the debtor. The equivalent term *korban tebusan yang salah* approximately means the compensation for the crime, the expression looks awkward and conveys the deviated meaning, and therefore it automatically loses the cultural category. Thus, seen from the availability of expressions in the TL that employ the meaning of the source term, the Indonesian term *budak* employs the same meaning. Therefore, it is considered that inefficient application of the procedure is caused by the inadequacy of the translator's bilingual competence.

Data (164) shows that the application of the through translation procedure on the translation of the SL term *tali hili* into the TL, results in the equivalent term *tali pelurus*. The SL term is a peculiar term that refers to the boundary line of a village. It is derived from two basic

word: *tali* (line) and *hili* (hill). For the local people, *tali* is for tying-up things, and for drawing boundary line of certain area. At the former time, villages were founded on the hilly area of a land, and therefore, the boundary line of a village is called *tali hili* (Hämmerle, 1986:179). The equivalent term *tali pelurus* that literally means a line for straightening is an ordinary expression that conveys the deviated meaning and undergoes internal category shift from term of houses and towns into term of instrument. Thus, seen from the availability of expressions in the TL that best replace the source term, the Indonesian term *batas wilayah* does. Therefore, it is considered that the inefficient application of the procedure is the impact of the inadequacy of the translator's bilingual competence.

Data (154) shows that the application of the combination of the cultural equivalent procedure and transfer procedure on the translation of the SL term *Larise nai mbatö* into the TL, results in the equivalent term *nyonya rumah* (*Larise nai mbatö*). The SL term is a peculiar term that refers to the female statue which was, at the former time, put inside the left bedroom of the traditional house (Hämmerle, 1986:271). The equivalent term consists of two elements; the SL equivalent element *nyonya rumah* that means the house lady, and the source term *larise nai mbatö* (see the above depiction). Thus, seeing that TL term refers to a house lady but not to a statue (which is meant by the source term), the TL term employs the deviated meaning and automatically undergoes inter category shift from material artifact into term of address.

From the analysis of the deviation in the aspect of meaning, and the loss and the shift of the cultural category undergone by the Nias cultural terms in the translation into Bahasa Indonesia, it is found that the three (the deviation in the aspect of meaning, the loss and the shift of the cultural category) are not influenced by the ideology tendency, but are mostly resulted by the inefficient application of the translation procedures. The inefficiency is seen as the impact of the inadequacy of the translator's competence, because seen from the availability of equivalent terms in the TL that best employ the meaning of the SL terms, there are another terms that do, but the translator does not apply them, instead, he applies the inappropriate terms. The evident can be seen for instance in the data (164) and (189). Instead of applying the term *budak* that employs the original meaning, the awkward and unequivalent words *korban tebusan yang salah* is applied for a constitute of the source term *lali laköu*. The unequivalent term *tali pelurus* is applied for a constitute of the source term *tali hili*, although there is another term (*batas wilayah*) in the TL that best employs the original meaning.

CONCLUSION

From the overall analysis of the cultural category, the translation procedure and the tendency of ideology in the translation of the Nias cultural terms in *Famatö Harimau* into Bahasa Indonesia *Ritus Patung Harimau*, the following conclusions and suggestions are derived.

- (1) The cultural category of the Nias cultural terms in *Famatö Harimau* is dominated by the organizations, customs, and ideas 61,57% followed by material culture 24,79% and ecology 13,64%. However, in the translation into bahasa Indonesia, some of the Nias cultural terms undergo loss and shift of the cultural category. As the consequence, the proposition of the original categories automatically undergoes changes, and becomes Organizations, customs, and ideas 47,13%; Material culture 24,40; Ecology 14,47; Work and leisure 0,41%; and 13,63% or 33 terms of the 242 Nias cultural terms lose the cultural category;
- (2) The translation procedure applied in the translation of the Nias cultural terms in *Famatö Harimau* into Bahasa Indonesia *Ritus Patung Harimau*, is dominated by TL-oriented translation procedures (67,35%) ranging from cultural equivalent procedure 23,14%, through translation procedure 21,07%, descriptive equivalent 9,92%, reduction and expansion 9,50%, functional equivalent 1,65%, shift or transposition 0,83%, modulation 0,83% and recognized translation 0,41%, followed by SL-oriented translation procedures (32,65%) ranging from couplets procedures 22,31% and transfer procedure 10,33%. In the translation, some of the procedures are inefficiently applied on the source terms, as the

consequence, deviation in the aspect of meaning, and the loss and the shift of cultural category are unavoidable. The inefficient application of the procedures denotes impact of the inadequacy of the translator's competence;

- (3) The tendency of ideology in the translation of the Nias cultural terms in *Famatö Harimao* into Bahasa Indonesia *Ritus Patung Harimau*, is **domestication ideology**. This tendency is presented by the percentage of the application of 67,35% TL-oriented translation procedures and 32,65% SL-oriented translation procedures. Although in the translation, deviation in the aspect of meaning, and the loss and the shift of cultural category are unavoidable. However, they are not influenced by the translation ideology choice, but are mostly influenced by the inefficient application of translation procedures.

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