

TRANSLATING CULTURAL TERMS IN SIMATE MATE TEXTS FROM KARONESE LANGUAGE INTO ENGLISH

Devi Permata Sari, Milisi Sembiring, Nurhayati Purba

Department of English Language and Literature, Universitas Methodist Indonesia, Medan, Indonesia

Email: dewisaritarigan20000@gmail.com

ABSTRACT

This paper is about translating cultural terms of “Simate Mate Texts” in Karonese Society into English. The authors focus on the kinds of translation techniques in translating “Simate Mate Texts” in the Source language (SL) into the Target language (TL) and the cultural terms. The analysis of the translation of the cultural term of Simate Mate Texts in Karonese society used a theory from Molina and Albir (2002). There are 18 kinds of translation techniques of Molina and Albir. But in 18 kinds of translation techniques according to Molina and Albir, the authors found 10 types of translation techniques. They are adaptation, compensation, description, borrowing, transposition, literal translation, modulation, reduction, and generalization.

Keywords: *Cultural terms, Simate mate texts, Translation techniques.*

INTRODUCTION

Karonese society is one of the ethnic groups in Indonesia. Northern Sumatra's Batak Karo people speak a Western Austronesian languages (Dyen, 1965: 26). Karonese had traditional food like Cimpa, terites, kidu kidu etc. Karo Batak has the local language. Henry Guntur Tarigan and J.H. Neumann describe the Karo language as being distinctive to the Karonese and being employed in the Karo Regency as a unifying language (1925). Language is unique to Karonese. Karonese has a special language. In the ethnicity of Karonese. They call their language Cakap Karo. Not only that, they also said that they are “Kalak Karo “. It means that they are Karonese.

The translation is a process for moving a written text where it comes from the source language (SL) and is converted to the target language (TL), (Hatim and Munday 2004: 6). According to Molina and Albir (2002), there are 18 kinds of translation techniques namely: 1) Adaptation, 2) Amplification, 3) Borrowing, 4) Calque, 5) Compensation, 6) Description, 7) Discursive Creation, 8.) Established Equivalence, 9) Generalization, 10) Linguistics Amplification, 11) Linguistics Compression, 12) Literal translation, 13) Modulation, 14) Particularization, 15) Reduction, 16) Substitution, 17) Transportation and 18) Variation.

The authors focus on cultural terms of “Simate mate texts” in Karonese society and Molina and Albir’s (2002) translation technique. Davaninezhad (2009) argues that culture is a tradition in a custom that has ideas, attitudes, behaviors, festivals, cuisines, language styles, and styles of clothing that differ from country to country that are characteristic of the culture. There are 3 groups of deaths that must be carried out according to the Karonese, namely, Cawir Metua, Tabah tabah Galuh, and Mate Nguda. The authors will focus on Cawir Metua.

The authors had problems with translation techniques that are used in translating cultural terms of “Simate mate texts” in Karonese Society into English. In writing this paper, the authors found several cultural terms that can be translated into English, such as Perkade-kaden 12 plus one in Karonese society (Perkaden-Kaden 12 tambah sada). But there are some cultural terms that cannot be translated into English. In this paper, not all of cultural terms in Simate mate texts can be found the meaning of these terms on the internet. In this paper, in addition to seeking information about culture from books or

journals. The authors must have direct sources person who can be interviewed about cultural terms that are not found in the Simate mate texts.

The scope of this paper is focused on identifying the kinds of translation techniques used in translating cultural terms of “Simate mate texts” in Karonese Society into English on the documentary video album by Acara Persemayaman Adat & Penguburen Orang Tua Sinikelengi Kami “Nungkat Ketaren. Acara Persemayaman Adat & Penguburen on June 13, 2019.

REVIEW OF LITERATURE

The process of converting a written text from the original source language (SL) to its intended target language (TL) is known as translation (Hatim and Munday, 2004: 6). According to Suryawinata and Hariyanto (2003:13), translation is the process of finding TL in order to establish equilibrium between TL and SL. According to Khakipour and Amjad (2019), intentions take precedence over the transfer of linguistic forms during the translation process, such as words, phrases, or syntactic structures.

Molina and Albir (2002), there are 18 kinds of translation techniques, namely: 1) Adaptation, 2) Amplification, 3) Borrowing, 4) Calque , 5) Compensation, 6) Description, 7) Discursive Creation , 8.) Established Equivalence, 9) Generalization, 10) Linguistics Amplification, 11) Linguistics Compression, 12) Literal translation, 13) Modulation, 14) Particularization, 15) Reduction, 16) Substitution, 17) Transposition and 18) Variation.

According to Matchali (1998), shifts can be either mandatory or optional. The kinds of shifts that occur when there is no formal in the translation process are referred to as obligatory shifts. And Optional is Optional are the types of shifts that occur as a result of translator errors. According to Catford (1965:73), "Shifts" refers to the transition from formal correspondence to TL. Catford is divided into two major kinds of translation shift, there are level shift and category shift. Level shifts are the shifts from grammar to lexis. Category Shifts are departures from formal correspondence. The Category of the shift are structure shift, class shift, unit shift and Indra- system shift.

According to Sembiring, in translating *Tutur si Waloh* into English for Karonese society (2016) the phrase "*Tutur Si Waloh*" refers to their common language. They are Anak beru, Anak beru menteri, Senina, Senina Siparibanen, Senina Sipemerren, Kalimbubu, Puang Kalimbubu, Sembuyak, and Kalimbubu. According to Darwan Prinst, the Karonese tradition concerning deaths (Simate Mate) is split into three kinds of deaths that must be carried out in accordance with the Karonese in chapter 3 of the book "*Adat Karo.*" They name their deaths Cawir Metua, Tabah tabah Galuh, and Mate Nguda (Simate mate). Darwan Prinst says that in chapter 3 of the book "*Adat Karo,*" the Karonese tradition about deaths (Simate Mate) is divided into three groups of deaths that must be carried out in accordance with the Karonese. Cawir Metua, Tabah tabah Galuh, and Mate Nguda are the names they give to their deaths (Simate mate). Darwan Prinst asserts that in the chapter 3 of the book "*Adat Karo,*" Cawir Metua occurs when all of the deceased person's children have married (they have grandchildren and great-grandchildren). The position and role of elderly people in family and society is determined by the culture owned by family and society (Fitriani, 2009). Cawir metua is someone who died at a very old age. According to Rev. E. P. (1990:74-75) that "the death of Cawir-in-law is an event" customs for the elderly who are elderly.

METHODOLOGY

The authors use descriptive qualitative research to identify translation techniques are used in translating cultural terms of “Simate mate texts” in Karonese Society into English. According to Creswell, qualitative research is research that is carried out by choosing data sources and considering data about the appropriate individuals and area for the study (2008:214). The data are collected from

documentary video album in Acara Persemayaman Adat ras Pengubran Orang Tua Sikelengi Kami Nungkat Ketaren on June 13, 2019.

DATA ANALYSIS

Data 1:

SL: Aku pe labeluh ngerana, Sibar em, bujur.

TL: I am not able to tell you anything, that's all. Thank you.

“Aku pe labeluh ngerana” in the SL is translated 'I can't say more words. Bujur in the SL is a cultural term. It is equivalent, in the TL is thank you. “Sibar em” in Indonesia language that “Sekian dari saya “. It means that that's all, thank you. The authors translated it into TL is I am not able to tell you anything, that's all. Thank you. It is a closing sentence in the Karo language. After analyzing the data above, the authors used the Adaptation translation technique.

Data 2:

SL: Sada ngeca kuinget pedah arah bapata e “Adi Perliah ola Perpusuh”.

TL: I always remember that he said “Don't be easily offended”.

“Sada ngeca kuinget pedah arah bapata e “Adi Perliah ola Perpusuh” SL was transferred into TL a grandfather has an opinion or proverb that guides grandfather's life is that we as humans must be more patient, we must be able to accept all situations gracefully. That is one of the motivations to avoid jealousy. Not only that, it is a good statement for life will be better.

The authors apply the Compensation translation technique. According to Molina and Albir, Compensation is to introduce an ST element of all information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST.

Data 3:

SL: Kam Jadi anak sintua, Ola rubat rubat kena ersenina, erturang.

TL: You are the eldest, don't quarrel with your sisters (erturang) and brothers (ersenina).

Ersenina, erturang the SL are not translated into the TL, because both have same meaning. Kam is a linguistics politeness in Karonese culture. The authors used the borrowing translation technique.

Data 4:

SL: “Bulang enggo Cawir Metua “

TL: Bulang is Cawir Metua.

Bulang enggo Cawir Metua in the SL is translated Grandfather is old. They call their deaths are Cawir Metua, Tabah tabah Galuh, and Mate Nguda. Cawir Metua is when the age of death is old and all of their children left behind are married. Cawir Metua also if they have grandchildren and great-grandchildren. Kam is a good politeness in Karonese society, it is a characteristic in Karonese. Kam has a meaning in Karonese.

Bulang in Karonese society has a meaning grandfather. The authors describe the meaning of the source SL to TL. The authors apply the description translation technique.

Data 5:

SL: Teklah kam, Ibas surga ingan bapata e.

TL: Be sure to keep in mind that our father in heaven.

Teklah in SL is be sure in TL. The transposition technique is used in the process of translating the SL into the TL. Because infinitive-Be is changed to be a verb yakinlah. “lah" is a part of the suffix.

The authors used the transposition translation technique. Kam is linguistic politeness in Karonese culture. It is a characteristic of Karonese.

Data 6:

SL: Ola Simorahi ibas kelawusan bapata e, sabab bapata enda labo liah nagataken simehuli guna kita.

TL: Don't be sad, because he always taught us goodness.

Bapata e, Bapata enda in the SL is translated as our father. In this proses, the authors as translators must convey the results of the translation obtained clearly and precisely. The authors used an amplification translation technique.

Data 7:

SL: Amin iluh mambur bas mata ras amin pe anakndu sintengah la reh, la lupa kita ngatakan bujur man
Dibata erkiteken I brekenna denga kesehatan man banta.

TL: Even though we are grieving and our Anak sintengah is also unable to attend this ceremony, we still have to be grateful to God because we are still given health.

Pe is not translated to TL. Anakndu sintengah mean the middle child in his family. The authors found that there are repetition in the sentences. The repetition is amin. There are two repetitions in the sentence. The repetition of amin means even though we are grieving, God is still with us. Ndu is a Linguistics politeness in the SL and it is translated with you in the TL. The authors used the literal translation technique.

Data 8:

SL: Anak beru kami enda mejingkat, adi ndahi kerja kerja. Enda erbanca kami Pe ikut erceda ate ibas kelawusanna.

TL: Our Anak beru is very diligent in participating in our ceremonies. It makes us feel sad of his passing.

The authors applied the description translation technique. "Anak beru" in the SL means wife takers for a certain clan. "Kerja Kerja" And the authors describe the meaning of Kerja Kerja in the SL means word term in the Karonese which means a custom. In the SL is translated Anak Beru is a person who diligently follows every custom that is conveyed to him.

Usually Anak beru in the ceremony of Karonese as a Kalimbubu. Translation of Tuter Si Waloh into English in Karonese Society by Sembiring (2016). In the SL, the term "Kalimbubu" refers to the wives givers of the ruling lineage who are parents, brothers, or other members of the mother's lineage. The authors explain how SL and TL differ in meaning. Translation of Tuter si Waloh into English in Karonese Society by Sembiring (2016). In the SL, the term "Kalimbubu" refers to the wives givers of the ruling lineage who are parents, brothers, or other members of the mother's lineage. The authors explain how the SL and the TL differ in meaning.

Data 9:

SL: Bulang enda seh kel meliasna, e maka melala kalak senang man ia.

TL: Bulang is a humble person. There are many people loves him.

The authors applied the modulation technique. Modulation is to change the point of view, focus, or cognitive aspects that exist in the SL, each of two lexical or structural. Bulang is a term for Karonese man as a grandfather and it is politely addressed to old men. Sample 8 does not verb to indicate but it does in the TL.

Data 10:

SL: Man banndu Kalimbubu kami Surbakti mergana, Enggo aloken kami Beka Buluh ras Batuna.

TL: To our Kalimbubu Surbakti, We have received Beka buluh and Batuna.

Kalimbubu in the SL means a family member of the wives' givers lineage, in that case, they are parents and brothers and other relatives. In the SL is translated Beka buluh is a special symbol of greatness for the son of Karonese. It is usually used by Karo men for happy events, such as weddings, Nggalari utang man Kalimbubu and others.

Batuna in the SL means money. Batuna is an appreciation as money given to Kalimbubu. So to translate SL to TL that Kalimbubu of the deceased has received Beka buluh, it is a ceremony in the Karonese to honour the deceased. And Beka buluh in the traditional death ceremony of Karonese used for Ngalari utang man Kalimbubu. They call their traditional death ceremony is Simate mate. The authors applied the description translation technique.

Data 11:

SL: Bagepe kam Sembuyak kami Tarigan ras Sembiring, kerna Uis Simorah morah jadi enda sada uis, Uis Beka buluh rikut ras Batuna simalem.

TL: To our Sembuyak Tarigan ras Sembiring, because there is one of clothes called Uis Simorah morah, uis Beka buluh rikut ras Batuna simalem.

Sembuyak means a person can be said to be Sembuyak if he has the same clan (between men). According to Sembiring (2016), Translating Tutar si Waloh in Karonese Society into English. Sembuyak is also a family member of the father's lineage such as being younger or older such as the father's brother. Uis Simorah morah means a cloth to commemorate the deceased left behind. Beka buluh, it is a customary process in the Karonese to honour the deceased. Batuna in the SL means money. The authors translated Batuna Simalem means money is distributed to Kalimbubu so that the deceased and his family feel peaceful and blessed.

Tarigan ras Sembiring are a part of clan. According to Sembiring (2018), there are five clans in Karonese society, they are: Karo-Karo, Ginting, Perangan-angin, Sembiring and Tarigan. The authors applied description translation technique.

Data 12:

SL: Man kam impal kami sintua, Perdiatekenndu Mami enda maka ulih ulihi ia. Janah dalanken kai pedah pedah Mama enda alu mehuli.

TL: You are the eldest child, take care of your mother. And carry out all orders from him properly.

Sintua in the SL means the eldest child. Man kam impal kami sintua, Perdiatekenndu mami enda in the SL the oldest brother is a substitute for the father at home after the father dies. Janah dalanken kai pedah pedah mama enda alu mehuli in the SL means as the eldest child, you must carry out his message or mandate well. Mami in the SL is a cultural term, in the TL as a mother-in-law and Mama as a father-in-law. The authors applied the modulation translation technique.

Data 13:

SL: Ngerunggu kena limana, cakapken kena alu mehuli ras ula rubat. Cakapken kena ise man teman Nande i rumah, janah pediateken kena kesehatenna.

TL: The five of you should have a good discussion and there should be no fuss. Discuss who will be your mother's friend at home, and pay attention to your mother's health.

Ngerunggu in the SL means discusses (gather somewhere to talk about something). Sample 11 shows the imperative order "discuss". The imperative word gives orders from Kalimbubu to the

deceased's children to discuss their mother, discuss how their mother's life is, who will be your mother's friend at home, physical health, and also daily life. According to Sembiring (2016), Kalimbubu means a family member of the male mother's lineage, in that case, they are parents and brothers and other relatives. The authors describe the meaning SL to TL. The authors applied the literal translation technique.

Data 14:

SL: Medak Bengkila enda i tengah berngi, atena ku kamar mandi tapina la terangkatna nari dagingna. Enggo lumpuh sebelah dagingna.

TL: Father-in-law woke up in midnight because he wanted to go to the bathroom, but when he wanted to get out of bed, his body was already partially paralyzed.

The authors applied the reduction technique. From data 12 reduction is to suppress a SL information item in TL. According to Sembiring (2018), father in law in Karonese society is a part of Perkade-kaden 12 plus one in Karonese Society. Perkade-kaden 12 plus one are Nini means grandmother, Bulang as grandfather, Kempu as grandchild, Mama (mother's brother) as a father in law, Mami as mother in law, Bere-bere as son in law Bapa as a father, Nande as a mother, Anak as Son, Bibi as mother in law, Bengkila as a father in law, Permen as a daughter in law, and Teman meriah means friend.

Data 15:

SL: Nande tengah, amin pe Bapa e enggo nadingken kita, alu bage tetaplah kam erpengendes man Dibata. E maka kita kerina sehat sehat saja.

TL: Nande tengah, even though Bapa left us, but still surrendered to God. So we will be fine.

According to Molina and Albir 2002, Transposition is to change grammatical categories. There is an additional. Kita kerina sehat sehat saja in SL is we will be fine in TL. There is an infinitive-Be in the sentence. Bapa is a term for Karonese man as a father. The authors used the transposition translation technique.

Data 16:

SL: Arah Kam, gua ka nindu?

TL: What do you think?

Ka in the SL is not translated, it is an only to emphasize the question. The sentence above is a question to ask the opinion of others. In the Karonese Society, the term is called Erbelas or Ngerana. Erbelas or Ngerana are talking or speaking. Kam is a linguistics politeness in Karonese society. The authors applied the Generalization translation technique.

Data 17:

SL: Puang ni puang Kalimbubu kami, banci kam kundul ku amakndu sekalak sekalak.

TL: Our Puang ni puang Kalimbubu, sit down please!

The authors applied the borrowing translation technique. According to Molina and Albir (2002), Borrowing is used to retrieve a word or expression directly from another language. Puang ni puang Kalimbubu in SL translated Kalimbubu of Kalimbubu in TL. According to Sembiring (2018), Puang Kalimbubu are members of a man's grand's mother's brothers' lineage, they are parents and brothers.

Data 18:

SL: Cuba arihta gua nge ninta?

TL: What do you think?

Nge in the SL is not translated, because it is only to emphasize the question. According to Molina and Albir 2002, Generalization is to use a moral general or neutral term. This translation technique focuses on opposition to particularization. Cuba arihta gua nge ninta in SL means what do you think? In TL. The question is used to ask the opinion that has been discussed to many people. The authors applied the generalization translation technique.

Data 19:

SL: Kuakap kita kerina si pulung bas Jambur enda, setuju ngataken bahwsana bulang melias ras mejingkat kel jelmana.

TL: Actually those of us who were present at Jambur agreed that Bulang is a diligent and humble person.

According to Molina and Albir 2002, Transposition is to change grammatical categories. There is an additional. The authors found that there is an additional in the sentence. There are kuakap and kel. Kuakap in SL mean actually in TL mejingkat kel in SL mean very diligent. Jambur is a large building that is used as a multi-purpose room typical of the Karo people of North Sumatra. Jambur is a place to gather on the ceremony and traditions of the Karonese society. Not only that, Jambur is used for weddings (Mbaba belo Selambar, traditional wedding work) and acara adat Penguburan ras Persemayaman. The authors used the transposition translation technique.

Data 20:

SL: Enda sekin arah kami Kalimbubundu nari, alokendu.

TL: Please accept this machete from us Kalimbubu.

The authors apply the description translation technique. Kalimbubu in SL means a family member of the wife's lineage. They are parents and brothers and other relatives. Ndu in the SL is translated as our father It's a polite word in Karonese society.

In Karonese society, giving from Kalimbubu to a new child has a meaning. In the traditional ceremony of death in the Karonese society, usually Kalimbubu gives a machete to Anak beru. In the custom of the death process, a machete is usually given to an Anak beru child if the one who dies is in a state of Cawir metua and the one who dies is a male. The machete is given to Anak beru so that every party, both marriage and death, is held by the Kalimbubu, meaning that Anak beru is the most diligent and troubled person (they help Kalimbubu).

CONCLUSIONS

After analyzing Simate mate texts of Karonese society and translating them into English, the authors find out 20 pieces of data to translate from the SL to the TL. From 20 data above used adaptation, compensation, description, borrowing, transposition, literal translation, modulation, reduction, and generalization. The authors identify the cultural terms that are found in "Simate mate Text", especially the dialogue like Cawir metua, Mbaba belo Selambar, Anak beru, Kalimbubu, Bulang, Nande tengah, Mama, Mami, Impal, Bengkila, Turang, Senina, Sembuyak and Kam. There are divided into 3 groups of deaths (Simate Mate) in Karonese society. From the kinds or group of deaths (Simate Mate), the authors found that the tradition of death in this paper belongs to Cawir Metua. The dominant in translation technique from the research is description translation techniques.

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