PROCEEDING

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Procceeding

# 6th INTERNATIONAL SEMINAR ON NUSANTARA HERITAGE

***"Nusantara's Cultural Arts Diversity as Inheritance Source of Tolerant and Inclusive Society's Development Value."***

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# THE 6th INTERNATIONAL SEMINAR ON NUSANTARA HERITAGE

*"Nusantara's Cultural Arts Diversity as Inheritance Source of Tolerant and Inclusive Society's Development Value."*

INSTITUT SENI INDONESIA
DENPASAR
2017

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# PROBLEMS OF BALINESE LOAN WORDS IN TRANSLATION

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## ABSTRACT

In translation the target language does not always have direct equivalent for a word which occurs in the source text. This problem of non-equivalence is induced by some reasons that there are several types of non-equivalence in translation (Baker,1992). One of the types is non-equivalence induced by the use of loan words in the source text. This study concerns non-equivalence at word level and focuses on the strategies used to translate Balinese loan words in the text of Indonesian into English. The data are taken from a bilingual book of Indonesian and English. The Indonesian text is entitled *Janda-Janda Korban Terorisme di Bali (Sebuah buku kisah nyata dari kejadian Bom Bali)* and the English one is entitled *Widows of Terrorism Victims in Bali (A book of true stories of the Bali bombings).* The existence of Balinese loan words in Indonesian text shows that the source text comes with two contexts of culture. They are Balinese and Indonesian culture. The result shows that to overcome the problems of loan words, the translator applies strategies which include translation by more general word, by loan word, by loan word plus explanation, by a more neutral expressive word, and by omission. The strategies applied by the translator make the readers of English text have no understanding about the cultural meaning of the loan words used. Among the strategies applied, translation by using loan word is the most appropriate.

**Keywords:** loan words, non-equivalence, translation strategies, cultural meaning.

## I INTRODUCTION

Translation is a kind of communication which involves different languages and different cultures. Every language will come with its surrounding culture that the source language (SL) will be with its culture and the target language (TL) will also be with its own culture. The difference in culture between the source and the second language causes problem in translation as an intercultural communication. The translator must apply appropriate strategy that the result of the translation is adequate.

When the translation deals with finding the equivalence of word level, the word to be translated does not always have direct equivalent in the target language. Baker (1992: 20) calls this non-equivalence. The problems of non-equivalence in translation are very common since there is a difference among languages and every language expresses its culture in different way. Different languages will have different concentrations of vocabulary depending on the culture. So the translator cannot avoid her or himself from a problem of non-equivalence. The problems of non-equivalence are caused by some conditions of the source text to be translated. They include: (a) The source-language word may express a concept which is totally unknown in the target culture; (b) The source-language word may express a concept which is known in the target culture but simply not lexicalized; (c) The source-language word may be semantically complex; (d) The source and target language make different distinctions in meaning; (e) The target language may have specific words (hyponyms) but no general word (superordinate) to head the semantic field; (f) The target language lacks a specific term (hyponym); (g) There are differences in physical or interpersonal perspective among languages; (h) There are differences in expressive meaning among languages; (i) There is often no equivalent in the target language for a particular form in the source text; (j) There are differences in frequency and purpose of using specific forms; and (k) There is the use of loan words in the source text (Baker, 1992: 21-25).

A loan word is a lexical item (a word) which has been 'borrowed' from another language, a word which originally was not part of the vocabulary of the recipient language but was adopted from some other and made part of the borrowing language's vocabulary (Campbell, 1998: 58). A translation which involves the use of loan words in the source text will not only deal with the culture of the source and the target texts, it also deals with the culture of the loan words. A text with loan word is surrounded by two cultures, the culture of the source text and the culture of the source language of the loan words. The translator who works on the translation dealing with a text containing such loan word will be faced with more complicated cultural differences. He or she must be able to function as mediator that the target text is acceptable for the target readers. The translator must be able to apply appropriate strategy to handle this problem. The strategies which can be applied to overcome the problems of the use of loan words in translation include: (a) Translation by a more general word; (2) Translation by a more neutral/less expressive word; (c) Translation by cultural substitution; (d) Translation using a loan word or loan word plus explanation; (e) Translation y paraphrase using a related word; (f) Translation by paraphrase using unrelated words; (g) Translation by omission; and (h) Translation by illustration.

The problems of loan words are commonly found in a text which contains culture-specific concepts. This present study deals with the problems of translating Balinese loan words from Indonesian into English. The source of data is a bilingual book of Indonesian and English containing loan words of Balinese culture-specific concepts. The Indonesian text is entitled *Janda-Janda Korban Terorisme di Bali (Sebuah buku kisah nyata dari kejadian Bom Bali)* and the English one is entitled *Widows of Terrorism Victims in Bali (A book of true stories of the Bali bombings).* It is a parallel corpora which is unidirectional. This study is to answer the problems:

a. What translation strategies are applied to translate Balinese loan words?
b. What is the most effective strategy?

The consideration in choosing this book as the source of data since the translator of this book is a Balinese woman. The translator is supposed to have a good understanding about Balinese culture which surrounds the source text that she will be able to work with her own background knowledge of Balinese culture to solve the problem of Balinese loan words found in the Indonesian text. The data are in the forms of word phrase and classified based on the strategies applied by the translator. The source and target texts are compared and the analysis is done at word level.

## II RESULT AND DISCUSSION

Based on the data found in the bilingual book of Indonesian and English, most of the Balinese loan words are words of culture-specific concept. They are not shared in Indonesian. When they are translated into English, the Balinese loan words are translated in various strategies. The strategies include: translation by a more general word, using a loan word, using a loan word plus explanation, by a more neutral expressive word,and by omission.

1. **Translation by a more general word**
    a. SL: Setelah upacara *ngaben* dilaksanakan, keluarga kami merasa jauh lebih tenang (Dwi Yani, 2016: 67).
    TL: After doing the *cremation* ceremony, our family felt calmer (Agung Lea, 2016: 65).

    b. SL: ... tiba-tiba trance (kerauhan), berlari keluar rumah tanpa selembar benang menutupi tubuh menuju *sanggah* (Dwi Yani, 2016: 49).
    TL: ... suddenly in trance, running out of the house wearing no cloth towards the *temple* (Agung Lea, 2016: 49).

    Some of the loan words found in the Indonesian text to be examined are translated by using a more general word. *Ngaben* and *sanggah* are Balinese words and not found in Indonesian. The concept of *ngaben* and *sanggah* are not known Indonesian and also in English culture. To create the closest equivalent in English, the translator used a more general word for *ngaben* and *sanggah*. *Ngaben* is a kind cremation held by the Balinese people completed by such a specific ceremony and religious activities. *Sanggah* is categorized as temple. Many kinds of temple are found in Indonesia and the temple which is only for the Balinese is called *sanggah*. When these loan words are translated by using a more general word, the cultural meaning implied in these words become lost. The target readers will not clear description about the when, how, and why the *ngaben* is held by the Balinese people and what kind of temple the *sanggah* is.

2. **Translation using a loan word**
    a. SL: Usai upacara *otonan*, saya menidurka Koming di dalam kamar (Dwi Yani, 2016: 66).
    TL: After the *otonan* ceremony, I lulled Koming in his room (Agung Lea, 2016: 64).

    b. SL: Sementara bli Made hanya mewarisi sepetak sawah 15 are dengan *ayahan* sanggah, pura dan kegiatan sosial di desa (Dwi Yani, 2016: 57).
    TL: While Bli Made only inherited us with a piece of 15 are rice field, along with a range of responsibility we had to fulfil, such as *ayahan* sanggah, temples and social activities in the village (Agung Lea, 2016: 55).

    c. SL: Tidak lagi mampu bergadang mengerjakan “jahitan”, sementara kebutuhan anak-anak, kebutuhan *menyama braya* makin meningkat nilainya (Dwi Yani, 2016: 51).
    TL: I was no longer able to sew until late at night, while on the contrary, the children’s needs and the needs for *menyama braya* were increasing (Agung Lea, 2016: 50).

    Source language texts in these data also contain some Balinese loan words, such as *otonan*, *ayahan*, and *menyama braya*. There is no concept of these words in

Indonesian. These loan words are culture-specific concepts that there is no direct equivalent in the target language. When they are translated into English, this becomes problem to find the equivalent since these concepts are also unknown in English. The decision made by the translator is by keeping those loan words as the target texts. When the target text contains such a loan word, as a consequence, the readers of the target text cannot catch the meaning of the text as a whole. The target text will be more acceptable and understood by the target readers if the loan words in the target texts are added with some more information.

### 3. Translation using a loan word plus explanation

a. SL: Pasalnya kami yang Hindu, beban *menyama braya*, upacara, beradat perlu menjadi pertimbangan pemerintah (Dwi Yani, 2016: 41).
TL: The reasons, We the Hindu Balinese people, are loaded with *menyama braya activities*, ceremonies, traditional obligations, which should be considered by the government (Agung Lea, 2016: 40).

b. SL: Nanti, saat anak-anak menikah dan mepamit dari *sanggah* ayahnya, saya dengan senang hati juga mepamit, jelas Rastini (Dwi Yani, 2016: 31).
TL: “Later, when the children were going to get married and ‘mepamit’ from their father’s ‘*sanggah’ (family shrines).* I myself would also be happily ‘mepamit’, “ explained Rastini (Agung Lea, 2016: 31).

*Menyama braya* in this example is also a Balinese cultural word that this becomes a loan word in this Indonesian text. This concept is not known in Indonesian and also in English. To create a dynamic translation, the translator tries to add some information in the target text. It is done by giving a kind of a classifier in that loan word. In Balinese culture *menyama braya* is a kind of activities done by Balinese people to maintain the social relationship among Balinese people. So, the classifier added in the loan word is *activities*. *Menyama braya* is translated into *menyama braya activities*. Although the readers of the target text do not know the cultural meaning of *menyama braya* as a whole but they have an understanding that it is a kind of activities.

The problem of translating a Balinese loan word into English by using a loan word plus explanation is also found in the second data. *Sanggah* which is a Balinese cultural word and becomes loan word in Indonesian is an unknown concept in English. The translator translates it by keeping the loan word and added by information of *family shrines*. By this information the readers of the target text will have an understanding that *sanggah* is not for all Balinese people but only for the people of the same family.

### 4. Translation by omission

a. SL: Sesampai di rumah, tetangga berdatangan mencoba memberi bantuan. “Akibat *saling kaden*, tetangga mengira bli Made di kampung, kami di kampung mengira dia ada di Denpasar karena jam tugasnya” (Dwi Yani, 2016: 56).
TL: Arriving at home, the neighbors started coming to give help. “The neighbors thought Bli Made was in the village, while the people in the village thought he was in Denpasar working” (Agung Lea, 2016: 54).

Because the concept of *saling kaden* is unknown concept in Indonesian, the writer of the Indonesian text uses this word as a loan word. This concept is also unknown in English. To create an appropriate translation, the translator tends to omit that loan word. It is possible for the translator to omit this loan word since the function of the loan word in the source text is just to emphasize. The consequence is that the speaker of the source text is more expressive by emphasizing to what she is expressing while the target text is not.

5. **Translation by a more neutral expressive word**
   a. SL: "Saya tidak hanya menyelesaikan upacara bli Badrawan, juga mertua dan nenek. *Astungkara*, nanti bisa melaksanakan upacara mepandes anak-anak," lanjutnya (Dwi Yani, 2016: 25).
      TL: "I completed the ceremony the ceremony not just for Bli Badrawan, but also for mother and grandmother in law. *Hopefully* later we would be able to hold a tooth-filing (mepandes) ceremony for the children," she continued (Agung Lea, 2016: 25).

*Astungkara* in the source text is a Balinese loan word. This word is used by the Balinese people to express the feeling of thanking. This word is used by the Balinese in an expressive way. When it is translated into English, it becomes more neutral. The word chosen by the translator is *hopefully*.

## III CONCLUSION

Balinese loan words in Indonesian text are translated into English through the strategies which include: translation by a more general word, using a loan word, using a loan word plus explanation, by paraphrase using a related word, by omission, and by a more neutral expressive word. The most appropriate strategy applied is translation by a loan word plus explanation.

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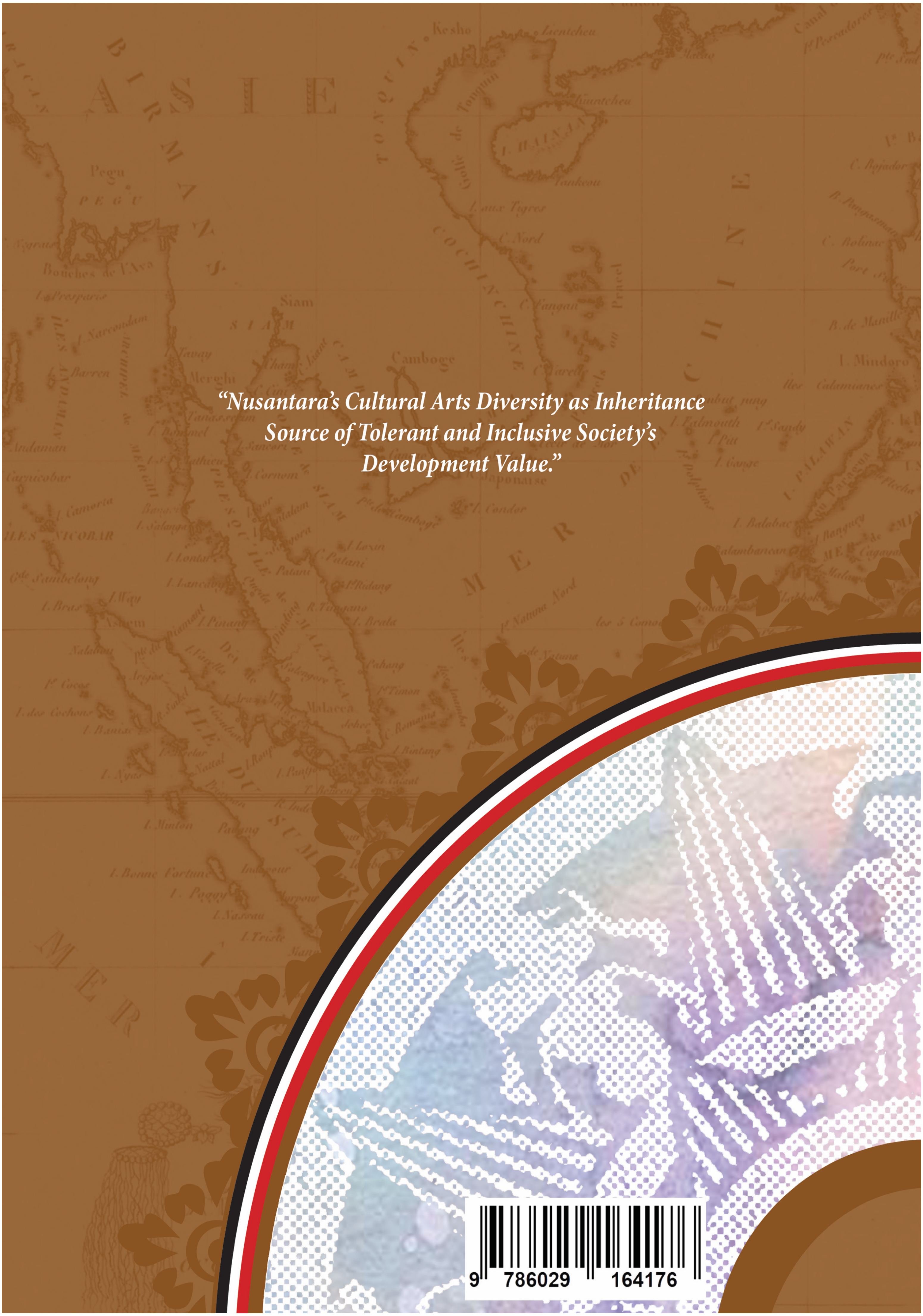

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