Translating *Tutur si Waloh* in Karonese Society into English

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Abstract—*Tutur si waloh* are eight kinship terms in Karonese society. The functions of each kinship term are different and they have their own responsibility. They are applied in daily life and at cultural events. This study sought to explore the translation problems and its procedures in translating the eight kinship terms in Karonese society into English. The study was conducted using the qualitative research method and the data obtained was analyzed through translation and cultural analyses. The results reveal the absence of *tutur si waloh* in the target language, which was the translation problem in this study. However, Newmark's translation procedures were workable in translating them into English. The reseacher applied paraphrase, cultural equivalent, descriptive equivalent, transference and couplet translation procedures.

Index Terms—*tutur si waloh,* Karonese society, translation procedures

I. INTRODUCTION

Linguistics and culture are the centre of analysis in the process of translation. The source language (SL) which is transfered into the target language (TL) has different linguistic and cultural features. The differences make it dificult to establish equivalence in the TL. The translator should be familiar with the linguistic and cultural features of both the SL and the TL. The researcher as the translator focused his study on translating cultural texts from Karonese society into English. He is familiar with Karonese culture; it is his own culture and he is active in his cultural activities. He has done other research on Karonese culture, his most recent research being translating Karonese *Daliken si telu* texts into English. It was published in the *International Journal of Language Studies* volume (9) number 3. *Tutur si waloh,* the 'eight kinship terms', is a cultural aspect which acts as standard markers of kinship in Karonese society. The kinship system occurs through parentage, sibling relationships and marriage. Every Karonese community has kinship terms, which can be established by relationships of blood or marriage. Practising the kinship terms preserves the status of one group in relationships with another in Karonese society. The terms consist of *kalimbubu, senina* and *anakberu*. Karonese society follows the principles of *mehamat man kalimbubu, metenget man senina* and *ras metami man anakberu*. Sembiring (2014) translates them literally as 'honor the wife givers', 'respect the elders of the clan', and 'understand and encourage the wife takers'. *Metenget man senina* could be translated as '*senina* should be careful or wise with those of their same clan'. *Sembuyak* or *senina* meaning 'ruler', *anakberu* meaning 'those who serve' and *kalimbubu* meaning 'those who are served' form a cultural connection system that indicates the position of someone in the kinship structure of Karonese society. Many young Karonese people do not know their kinship terms, and they do not understand who are their *senina*, *anakberu* and *kalimbubu*.

The researcher translated the *tutur si waloh* to be eight kinship terms in English. The text was written by Ginting (2014), in his book entitled *Ranan Adat: Orat Nggeluh, Rikut Bicara Kalak Karo, Ope Tubuh seh Idilo Dibata*.

Karonese society inhabits the *Karo* Highlands, the sub-districts of Deli Serdang, Langkat, Dairi and Southeast Aceh, as well as the city of Medan in the Province of North Sumatra. The name of this ethnic group is used for one of the areas they inhabit, the *Karo* highlands of *Karo* District. *Karo* District is located in the Bukit Barisan Mountains and it is the source of a river. The area of *Karo* District is 2,127.25 km^2 and it is between the latitudes of 2°50'–3°19' north-and the longitudes of 97°55'–98°38' east.

The boundaries of *Karo* District are:
a. Deli Serdang and Langkat districts on the north;
b. Dairi and Toba Samosir districts on the south;
c. Deli Serdang and Simalungan districts on the east; and
d. Aceh Tenggara district on the west.

The Karonese are known as friendly people and they practise a unique culture in their daily life. They practise *tutur si waloh* in their daily activities. Their functions and positions are different in certain ceremonies. One can be a *kalimbubu, sembuyak* or *anakberu,* depending on the context and situation in the Karonese kinship system.

The significance of this study is in the production of the TL as the documentation for translating Karonese kinship terms into English and as a reference for cultural translation studies. It has useful information for research in the process of translating which focuses on the strategies, methods or procedures of translation.

The role of the translator is to facilitate the transfer of messages, meaning and cultural elements from one language to another, and create an equivalent response from the receiver (Nida 1964: 13). Culture and language are very important,

but culture is more difficult than language structure in the process of translating. Newmark (1988) suggests two opposing methods; *transference* is a strategy when an SL word is transferred into a TL text in its original form, which gives color to the text, for example keeping cultural names and concepts; and *componential analysis* excludes the culture and highlights the message.

Sembiring (2015:133) explains translation as the process of transferring the message and form of a written SL text into an equivalent TL text. This requires linguistic and cultural understanding, and the analytical processing of both the languages and cultures of the SL and the TL.

In the process of translating *tutur si waloh* kinship terms texts in Karonese society into English, the researcher as the translator translated them equivalently, based on the references and the cultural semantic equivalences. *Tutur si waloh* is a Karonese cultural heritage, which has been used for cultural activities and daily life.

II. REVIEW OF LITERATURE

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.

The central problems of translating *tutur si waloh* in Karonese society into English were to find the equivalences of the SL in the TL. To overcome these problems the researcher applied Baker's theory of translation.

Baker (1992) 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.
This approach is seen as follows:

A (Source)   B (Receptor)

(Analysis)   (Restructuring)

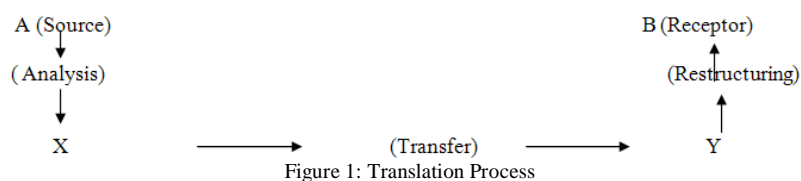X   ⟶   (Transfer)   ⟶   Y

Figure 1: Translation Process

Besides that, the researcher applied Newmark's methods of translation. Newmark (1988: 45) divides the translation process into eight methods, four oriented to the SL, and the other four oriented to the TL. The eight methods are illustrated in the form of a flattened V diagram (Fig. 2).

SL emphasis   TL emphasis

Word-for-word translation   Adaptation
Literal translation   Free translation
Faithful translation   Idiomatic translation
Semantic translation   Communicative translation

Figure 2: The Flattened V Diagram

Bell (1991: 13) adds that the aim of translation is to reproduce as accurately as possible all the grammatical and lexical features of the SL original by finding equivalents in the TL. This can be a difficult problem, which the researcher thinks is caused by the linguistic and cultural differences between the SL and the TL.

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. Ricoeur (2006) reveals that untranslatability occurs because of diversity and it 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;
• the verbal meanings within a lexicon consisting of a network of differences and synonyms; and
• the syntactic division affecting   linguistic untranslatability.
Linguistics theory and translation theory are interrelated in analysing the message in both the SL and the TL. Linguistics theory develops the translation   theory in the process of translation.

The researcher as translator is not familiar with the specific cultural terms in English, because they are only found in the Karonese language.   In his opinion, it is more difficult for him to translate his mother tongue language into English than translating English into his mother tongue language. It is not enough for him to recognise and understand a different language, social and cultural source context, but he should also be able to reproduce the meaning in the TL. To overcome these situations he needs to understand how the source text (ST) is translated into the target text (TT).

Therefore, the description and the explanation of specific cultural and kinship terms are essential elements in translation.

Furthermore, to enable the translation to be well-accepted by readers the researcher as translator applied some particular translation procedures in translating the SL into the TL.

Newmark's (1988) translation procedures were applied in discussing the process of the translation of the *tutur si waloh* of Karonese society.

Descriptive equivalent is the procedure of translation which needs additional explanation in the TT. So the meaning of the *tutur si waloh* in the ST is explained in several words in the TT. Shifts or transpositions are also applied in the process of translating a culture-bound term (CBT) from the ST to the TT.

In the process of translation, the message cannot be separated from the culture and context of the language. Newmark (1988:9) defines what translation theory does:

1. It identifies a translation problem (no problem – no translation theory);
2. indicates all the factors that have to be taken into account in solving the problem;
3. lists all the possible translation procedures or methods; and
4. recommends the most suitable procedures, plus the appropriate translation.

Methods and Procedures of Translation

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

a. Word-for-word translation is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context.

b. Literal translation occurs when 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. It transfers cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation.

d. Semantic translation occurs when a translator translates less important cultural words by culturally neutral third or functional terms but not by cultural equivalents.

e. Adaptation is the freest form of translation, and it 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 reproduces the matter without the manner, or the content without the form 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.

h. 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. (1988: 45-47).

Newmark (1988) differs between translation methods and translation procedures: the translation methods relate to whole texts, while translation procedures are used for sentences and the smaller units of language.

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

Translation procedures focused on sentences and smaller units of language within the text. They were applied by the researcher in an effort to formulate an equivalence for the purposes of transferring elements of meaning from the ST to the TT.

Sembiring (2015) applied six of Newmark's procedures, in translating *Daliken si Telu Texts in Karonese Society into English*. They were descriptive equivalent, transference, paraphrase, couplets, notes and transposition. In this current study, the researcher applied five of Newmark's procedures of translation. They were cultural equivalent, descriptive equivalent, paraphrase, couplets and transference. The reasons for choosing these procedures are that many specific CBTs are found in *tutur si waloh* texts and they are hard to translate into English. Newmark (1988) describes some translation procedures as follows:

a. Transference (emprunt, loan word, transcription) is the process of transferring a SL word to a TL text.

b. Naturalization adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.

c. Cultural equivalent means a SL cultural word is translated by a TL cultural word.

d. Functional equivalent is applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralises or generalises the SL word; and sometimes adds a particular word.

e. Descriptive equivalent occurs when description and function are essential elements in explanation and therefore in translation.

f. Componential analysis in translation means the basic process is to compare a 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. Normally the SL word has a more specific meaning than the TL word, and the translator

has to add one or two TL sense components to the corresponding TL word in order to produce a closer approximation of meaning.

g. Synonymy is in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for a SL word 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.

h. Through-translation is the literal translation of common collocations, names of organisations, the components of compounds and perhaps phrases is known as *caique* or loan translation.

i Shifts or transpositions is a translation procedure involving a change in the grammar from SL to TL.

j. Modulation is a variation through a change of viewpoint, of perspective and very often of category of thought.

k. Recognized translation occurs when a translator should normally use the official or the generally accepted translation of any institutional term.

l. Compensation occurs when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence.

m. Paraphrase is an amplification or explanation of the meaning of a segment of the text. It is used in an 'anonymous' text when it is poorly written, or has important implications and omissions.

n. Couplets occur when a translator combines two translation procedures respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent.

o. Notes are additional information in a translation. The additional information a translator may have to add to his version is normally cultural, technical or linguistic and is dependent on the requirement of his, as opposed to the original, readership.

The researcher used only five procedures, which are cultural equivalent, descriptive equivalent, paraphrase, couplets and transference.

Some kinship terms in Karonese society were transferred in detail by applying *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 c*ouplets* 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 the use of notes or additional information in the process of translation. The best translation procedures applied to resolve the research questions in this study were paraphrase, notes and descriptive equivalent. Employing notes in this study could benefit the TT readers as much as the ST readers.

III. METHODOLOGY

In this study the researcher used qualitative research as an umbrella for the study and a cultural approach to seek the equivalence of transferring the *tutur si waloh* of Karonese society into English. In the process of data analysis, Miles and Huberman (1984: 21) maintain the steps in qualitative analysis include: (1) data collection (2) data reduction; (3) data displays; and (4) conclusion drawing/ verification.
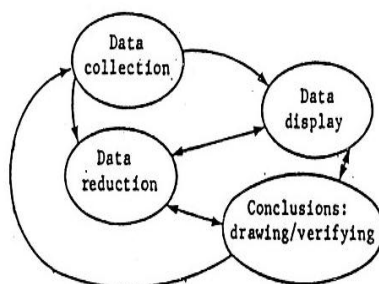

Figure 3: Components of Data Analysis: Interactive Model

Miles and Huberman (1984: 21) emphasise that qualitative data can be reduced and transformed in many ways, including: through sheer selection, through summary or paraphrase, or through being subsumed in a larger pattern.

IV. DATA ANALYSIS

Tutur si waluh 'eight kinship terms'

The eight kinship terms in Karonese society, known as *tutur si waloh,* consist of *kalimbubu, puang kalimbubu, sembuyak, senina, senina sipemeren, senina siparibanen, anakberu* and *anakberu menteri*. They are untranslatable because they do not have any equivalences in the TL, English. Therefore, they were translated with lengthy explanations in the TL.

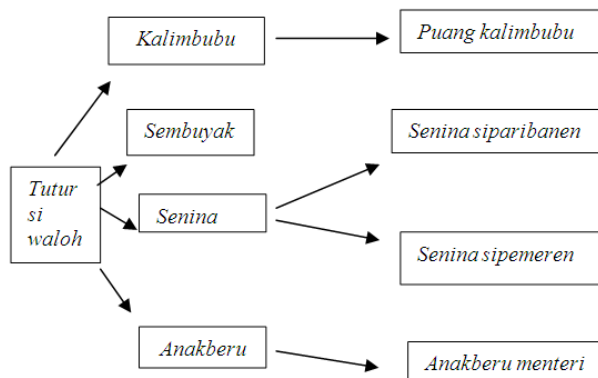*Tutur si waloh* can be depicted as follows:

Figure 4.: *Tutur si waloh*

(1) SL: *Kalimbubu.*

TL: Wife givers

Kalimbubu in SL means members of a man's mother's lineage; they are parents and brothers and other agnatic kin of the wives of the men of the ruling lineage. The term *kalimbubu* is not found in the TL, but it means 'wife givers'. The function of the wife givers in the SL is not the same as in the TL. *Kalimbubu* are the men of the clans which are wife givers and involve the wife's mother's brothers. They are usually respected. Grandfathers, fathers and sons who are wife givers are called *kalimbubu*. So *kalimbubu* is explained in the TL. And all the wife givers are referred to as *kalimbubu*. For the first data, *descriptive equivalent* was applied. Newmark's translation procedure of *descriptive equivalent* was reasonable to explain the meaning of the CBT in several words in the TL.

Sembiring (2014:2) emphasizes that *kalimbubu* follows the principle of *metami man anakberu* which means to 'understand and encourage the wife takers'. So *kalimbubu* should persuade and forgive their *anakberu* or 'new children'. There is no equivalence of *kalimbubu* in the TL and it is translated by the procedure of *descriptive equivalent*.

(2) SL: *Puang kalimbubu*

TL: *Kalimbubu* of *kalimbubu*

Puang kalimbubu are the members of a man's grandmother's brothers' lineage; they are the fathers and brothers. So *puang kalimbubu* are *kalimbubu* of *kalimbubu*. The *puang kalimbubu* are usually seated on the right of their *anakberu*. The data for number 2 is absent in the TL, so it needs a lengthy explanation. Therefore, the procedure of translation for this data was *paraphrase.*

(3) SL: *Sembuyak*

TL: Brother

Sembuyak in the SL is 'brother' in the TL. It means men from the same clan as the mother. A father's brothers are also called 'father' and they are also *sembuyak* in Karonese society. In translating *sembuyak* in the SL into the TL, the researcher applied the translation procedure of *cultural equivalent.*

The equivalence of *sembuyak* in the TL is not accurate because the function of *sembuyak* in the SL and brother in the TL is not the same culturally. *Se* means one and *mbuyak* is a part of stomach.

(4) SL: *Senina*

TL: Brothers who have the same grandfather

Senina are the sons of a father's brothers. They are men of another lineage of the same clan, but they do not belong to the same subclan as the ruling lineage. *Senina* can be classified with general and specific meanings. It is difficult to transfer *senina* in the SL into the TL. It relates to social life in Karonese society.

Senina generally means those who belong to the same clan but have a different lineage. *Senina* in the SL was transfered into the TL with a detailed and lengthy explanation. Therefore, the *paraphrase* procedure of translation for this data was applied. *Senina* is for being in the same clan and having the same parents. *Senina* has three categories; they are *senina siparibanen, senina sipemeren* and *senina sipengalon.*

(5) SL: *Senina sipemeren*

TL: Sisters' children

Senina sipemeren are from the lineage of mother. If the mother and her sisters have children, their children are *senina sipemeren.*

(6) SL: *Senina siparibanen*

TL: Sisters' husbands

If the husbands' wives are sisters, the husbands are culturally *senina siparibanen* and sisters' children is *senina sipemeren*.

For the data of numbers 5 and 6 the procedure of *descriptive equivalent* was applied to explain the SL in the TL.

(7) SL: *Anakberu*

TL: Father's sisters's families

Anakberu is used for brothers-in-law, married women of the ruling lineage, plus their husbands and their husband's agnatic kin or descendants. Father's sisters' families are also called *anakberu*. *Paraphrase* translation procedure was applied to translate data number 7, with the meaning of the CBT in the SL being explained in the TL. In this case the explanation of *anakberu* is in much more detail   than that of *descriptive equivalent*.

(8) SL: *Anakberu menteri*

TL: *Anakberu* of *anakberu*

Anakberu menteri are wife takers of *anakberu*. It also means   fathers' sisters' daughters' husbands, sisters' daughters' husbands, sisters' husbands' sisters' husbands and grandfathers' sisters' sons. *Anakberu menteri* in the SL was transfered as it is in the TL. The *couplets* translation procedure was applied to provide a clear understanding in the TL. The researcher combined *transference* and *paraphrase* in translating *anakberu menteri* in the SL into the TL. The cultural term of *anakberu menteri* in the SL was borrowed and this CBT was explained in detail   in the TL.

Anakberu menteri are usually asked to prepare food and to serve their *kalimbubu*.

Karonese society has specific relationships among people of the wife-taking (*anakberu*) and the wife-giving (*kalimbubu*) clans.

The eight kinship terms in Karonese society have no equivalences in English. They are untranslatable and they are absent in the TL. Instead, they require a lengthy explanation in the TL. The kinship in the SL is still used and explained to convey its meaning. None of the eight kinship terms in Karonese society has its equivalence in the TL because   the cultures are different.

Categories of *kalimbubu*

a. *Kalimbubu tua* means 'wife givers of grandfathers'.

b. *Kalimbubu benabena* means 'grandmothers' brothers'.

c. *Kalimbubu simupus* means 'mother's brothers', members of a man's mother's lineage by birth.

d. *Kalimbubu iperdemui* means 'wife's brothers'.

e. *Puang kalimbubu* means *'kalimbubu* of *kalimbubu'*.

Categories of *senina / sembuyak*

a. *Senina langsung ku sukut* consists of *sembuyak*, men who have the same parents, and *gamet* or *senina kuranan*, men who have the same clan, but they have a different subclan. The role of *senina kuranan* is usually practised in a wedding ceremony. He facilitates the message of the groom's party for his *senina*.

b. *Senina sierkelang ku sukut* consists of *sipemeren*, people whose mothers are sisters or whose grandmothers are sisters, and s*iparibanen*, people whose wives are sisters.

c. *Sipengalon* means groups who are *senina* because a parent's male cousin married a woman, and the woman's parents would be named *senina sipengalon*.

d. *Sembuyak* means those who have their origin in one abdomen or uterus, and forms the basis of their mutual obligation.

Categories of *anakberu*

a. *Anakberu* means the men who are 'wife takers', including their brothers and their fathers.

b. *Anakberu menteri* are *'anakberu* of *anakberu'*.

c. *Anakberu singikuri* are *'anakberu* of *anakberu menteri'*.

Anakberu singikuri   do not have a role in Karonese *adat* (traditional) cermonies and are, therefore, not included in *tutur si waloh*.

V. FINDINGS

Of all the terms of tutur si waloh in Karonese society, only one of them has an equivalence in English. It is *sembuyak* which translates as 'brother'. It was moved from the SL into the TL by the translation procedure of cultural equivalent. But, there are no equivalences for *kalimbubu, puang kalimbubu, senina, anakberu* or *anakberu menteri* in the TL. Instead, they were transfered using Newmark's translation procedures. The reseacher applied *paraphrase, cultural equivalent, descriptive equivalent, transference* and c*ouplets* translation procedures.

Kalimbubu means clans of wife givers. There is usually more than one clan.

Puang kalimbubu means *kalimbubu* of *kalimbubu*.

Senina are grandfathers, father's brothers, brothers, brother's sons and are men of another lineage of the same clan, but not the same subclan, as the ruling lineage. *Senina sipemeren,* and *senina siparibanen* are from the lineage of the mother. They were translated using the procedures of *descriptive equivalent* and *paraphrase*.

Anakberu are wife takers and *anakberu menteri* are wife takers of *anakberu*. *Anak beru menteri* was borrowed in the TL and this CBT was explained in detail in the TL using the translation procedure of *couplets*.

Anakberu singukuri are wife takers of *anakberu menteri*.

VI. CONCLUSION

Newmark's translation procedures were applied in this study.The central problems of translating *tutur si waloh* in Karonese society into English were to find   their equivalences in the TL. However, the equivalences of *tutur si waloh*

are not all found in English. The terms *kalimbubu, puang kalimbubu, senina, senina* s*ipemeren, senina siparibanen, anakberu* and *anakberu menteri* are absent in the TL. Therefore, they need to be transfered with lengthy explanations in the TL. The only *tutur si waloh* which has equivalence in English is *sembuyak*, which was translated by the cultural equivalent procedure to be 'brother'.

The reseacher applied the translation procedures of *cultural equivalent*, *paraphrase, descriptive equivalent, transference* and c*ouplets* to translate the SL into the TL. Paraphrase and descriptive translation procedures were mostly used in this process because the ST consists of culture-bound terms.

For the further research, translating Karo cultural texts into English using the relevant translation methods and procedures would be very interesting and worthwhile work.

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