

TRANSLATING ENGLISH NOUN PHRASES INTO INDONESIAN: TRANSLATION STRATEGIES FOR NON-EQUIVALENCE

Novi Santa Monika
Susie Chrismalia Garnida

Abstrak. Makalah ini membahas penelitian tentang masalah ketaksepadian dalam penerjemahan frasa nomina berbahasa Inggris ke dalam bahasa Indonesia, dan strategi penerjemahan untuk mengatasi ketaksepadian. Penelitian difokuskan kepada tiga jenis konstruksi frasa nomina berbahasa Inggris: *pre-headed modifier + head*, *head + post-headed modifier*, and *pre-headed modifier + head + post-headed modifier*. Data penelitian diambil dari novel dwibahasa karangan Sophie Kinsella yang berjudul *I've Got Your Number*. Penelitian menggunakan ancangan kualitatif deskriptif terhadap 30 frasa nomina yang diseleksi dari 30 kalimat dari novel tersebut. Hasil penelitian menunjukkan ada tujuh (7) strategi penerjemahan yang digunakan untuk mengatasi masalah ketaksepadian: (1) penerjemahan dengan kata yang lebih netral (translation by more neutral/less expressive words), (2) dengan substitusi budaya (by cultural substitution), (3) dengan parafrasa menggunakan kata yang berhubungan (by paraphrase using both related) atau (4) tak berhubungan (unrelated words), (5) dengan penghapusan (by omission), (6) dengan penjelasan tambahan (by adding explanation), dan (7) penerjemahan idiom dengan parafrasa (translating idioms by paraphrase). Juga ditemukan bahwa strategi keempat yang terbanyak digunakan, yang mungkin terjadi karena banyak frasa nomina berbahasa Inggris tidak memiliki pengungkapan yang serupa dalam bahasa Indonesia, baik secara leksikal maupun struktural.

Keywords: *non-equivalence, translation strategies, translation of noun phrases*

INTRODUCTION

Studies on translation have been devoted to identifying equivalence (and non-equivalence) and finding strategies for solving problems of non-equivalence. The process of translation involves interpreting the meaning of the text as same as the author means. It means that translators must know the norms, culture, setting and tradition of the source language and have related the knowledge of those data to the target language's norms, culture, and setting. Newmark (1988:5) points put that translation cannot simply reproduce, or be, the original. Thus, transferring a message in a text from one source language to another or target language is a great challenge for the translators. Furthermore, translating a literary work may involve more than just transferring the meaning of the words or

sentences in the novel. More importantly, it also involves transferring some styles and specific language choices that build the creative style used in the source text.

One important aspect in translation is the notion of equivalence (As-Safi, 2011), and this aspect will determine whether or not a translation product is accurate and thus the transfer process is successful. However, considering even only the different language features of the source and target languages, one can assume the possibility of non-equivalence is great. Non-equivalence may be identified or felt by readers of the target texts. They may feel the language expressions used are not common or natural in the target language.

When comparing the source and target texts, it may be common to see that some words in the source text are

* Novi Santa Monik, S.S., alumni Prodi Sastra Inggris, Fakultas Sastra, Universitas 17 Agustus 1945 Surabaya

** Dra. Susie Chrismalia Garnida, M.Pd., dosen Prodi Sastra Inggris, Fakultas Sastra, Universitas 17 Agustus 1945 Surabaya

deliberately omitted. There may be also some additional words, and even some changes in the structure of the source text. Such differences are common for some reasons. First, the translation may not be equivalent because there are differences in the culture of the two languages, so the translators will translate a text with the view of culture that they know. Then, some differences may be motivated by the deliberate omission of some words when they are translated into a target language because the translator feels that the words are not needed and will make the sentences become long and winded. Also, there may be addition of new words when the words in source language are translated into target language because the meaning of the words will become ambiguous when they are translated into Indonesian, so the translator may add some new words to make the meaning of the sentences clearer.

The focus of this study is to analyze non-equivalence translation of English noun phrases into Indonesian. The choice of noun phrases as the subject of the study is because noun phrases contain the information of things or concrete and abstract objects and ideas in a sentence. For the purpose of the study, the data are taken from an English novel by Sophie Kinsella entitled *I've Got Your Number* (2012) and its Indonesian translation, *I've Got Your Number* (translated by SiskaYuanita, 2012). Problems of the study are: (1) What is non-equivalent Indonesian translation of the English noun phrases used in Sophie Kinsella's *I've Got Your Number*?, (2) What strategies are used to solve the problems of non-equivalence in the Indonesian translation of the English noun phrases used in Sophie Kinsella's *I've Got Your Number*? The study is expected to contribute to better understanding of the translation of English noun phrases into Indonesian and strategies to overcome

problems of non-equivalence in the translation of English noun phrases.

Equivalence in Translation

Equivalence means that the original text and translated text are in a one to one correspondence. (Anca, 2010:2). Equivalence may occur at the word level and above the word level (Haralambie, 2011:3). On the other hand, non-equivalence in translation means that the target language has no direct equivalence for a word or a phrase in the source language (Anca, 2010:3). According to Baker, there are some typologies of non-equivalence, including non-equivalence at word level, and above the word level. Non-equivalence at word level includes problems related to culture-specific concepts, it involves to the source language word which is related to culture, religious belief, and type of food, that is totally unknown in target language. For example, *Speaker of the House of Commons* which has no equivalent in Russian is translated into *Chairman* (Haralambie, 2011:5, 9-10). Other problems include the source language concept is not lexicalized in the target language, differences in expressive meaning, and differences in form.

As the solution to non-equivalence problems, several strategies are proposed (Baker, 1991; Owji, 2013) which have been used by professional translators. These strategies include, first, translation by a more neutral/less expressive word. this strategy is particular useful when a translator encounters an expressive word (Pham Thanh Binh, 2010:39). In cases where a source word may have different expressive meaning in the target language, using a less expressive correspondence in the target language is the best way to avoid the risk and to sound neutral.

The second strategy is translation by cultural substitution, which involves

replacing a culture-specific item or expression with a target language item considering its impact on the target reader. This strategy makes the translated text more natural, more understandable and more familiar to the target reader. The translator's decision to use this strategy will depend on the degree to which the translator is given license by those who commission the translation and the purpose of the translation.

The third strategy is translation by paraphrase using a related word. This strategy is used when the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is obviously higher than it would be natural in the target language.

The fourth strategy is translation by paraphrase using an unrelated word. The paraphrase strategy can be used when the concept in the source item is not lexicalized in the target language. When the meaning of the source item is complex in the target language, the paraphrase strategy may be used instead of using related words; it may be based on modifying a super-ordinate or simply on making clear the meaning of the source item.

The last strategy is translation by omission. This may be a drastic kind of strategy, but in fact it may be even useful to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not necessary to mention in the understanding of the translation, translators use this strategy to avoid lengthy explanations.

In addition, there is another translation strategy, translation by adding explanation. According to Suh (2005:134), this strategy is used when simple preservation of the original culture-specific item may lead to obscurity, the translator may decide to keep the original item but

supplement the text with whatever information is judged necessary. Such information may be inserted directly into the text in the form of a gloss or elsewhere in the text in the form of a footnote.

As to strategies above the word level, especially for translating idioms, a common strategy of translation of idioms may be translation by paraphrase.

METHOD

The study adopts qualitative research design. This method investigates the why, what, and how the analysis made (http://www.sagepub.com/upm-data/43144_12.pdf). The data of this research are taken from literature works. The source data is Sophie Kinsella's novel entitled *I've Got Your Number* (2012) and its Indonesian translation with the same title (translated by Siska Yuanita, 2012). There are 30 English noun phrases are selected from 30 sentences in the source text and their Indonesian translation. The method of data coding is page and line. For example, page 1, line 8 will be written as 1:8.

RESULT AND DISCUSSION

From the total 30 English noun phrases that are analyzed in this study, the translation strategies that are found include: (1) translation by a more neutral/less expressive word, (2) by cultural substitution, (3) by paraphrase using a related word and (4) an unrelated word, (5) by omission, (6) translation by adding explanation, and (7) translating idioms by paraphrase.

Strategy 1: Translation by a More Neutral/Less Expressive Word

This strategy is particular useful when a translator encounters an expressive word, which if carelessly handled, he might fail to convey the true meaning or even cause misunderstanding.

- (1) SL: “Have you tried *the ladies’ room*?”
 The woman tries to get past me. (9:20)
 TL: “Sudah coba mencari *di penitipan mantel*?”Wanita itu melipir melewatiku. (11:5-6)

According to the translation, the headword *room* was translated into *penitipan* that has different meaning and the determiner or pre-headed modifier *the ladies’* is translated into *mantel* that acts as a modifier. These two expressions have different meaning. The *ladies’ room* refers to “a toilet for women in a public or institutional building”, which may be closely related in meaning with *kamar mandi wanita* (toilet for women). However, in four season countries such as US and UK, the ladies’ room function is not just limited to the lavatory, but there are several other facilities inside, including cloakroom, disabled room, and nursery room which are attended by several hotel staffs. In this situation, the vocal point of the translation is the cloak room which is an unfamiliar term in Indonesian. It means the problem of this non-equivalent translation is the non-existent of lexical item in target language that has the same expressive meaning with the lexical item of the source language. So, the translator rendered *the ladies’ room* into more neutral words or specific term according to its context that is *penitipan mantel* to avoid misunderstanding in meaning of the source language.

Strategy 2: Translation by Cultural Substitution

This strategy involves replacing a culture-specific item or expression of the source language with a target language item considering its impact on the target reader.

- (2) SL: I sit there patiently for twenty minutes, drinking *weak black tea*, wishing I’d canceled, and feeling sicker and sicker at the thought of

seeing Magnus’s parents. (39:30-32)

TL: Sudah dua puluh menit aku duduk di sini dengan sabar, minum *the hitam vans tidak nendang*, berharap aku membatalkan saja janji kam, sementara aku semakin mual membayangkan akan bertemu dengan orang tua Magnus. (90:15-18)

In this data, the head word *tea* is equivalently translated into *teh*. The pre-headed modifier *weak* is translated into *yang kurang nendang*, an Indonesian slang which is used by young people in conversation nowadays, and it also has equivalent meaning with the source language. On the other hand, the noun phrase *the weak black tea* is *teh hitam yang encer* (‘the light black tea’) which is a formal translation and also has the same literal meaning. The choice of slang phrase *teh hitam yang kurang nendang* may be due to the fact that the novel is a chick lit which is telling about the issue of modern womanhood. Besides that, most of the reader of this novel is young women. So, the translator rendered it using cultural item. It also aims to make the target readers especially the young target readers being more understood to the meaning of source language.

Strategy 3: Translation by Paraphrase Using a Related Word

This strategy is used when the source item is lexicalized in the target language in a different form, and when the frequency with which a certain form is used in the source text is obviously higher than it would be natural in the target language.

- (3) SL: It was my old school friend Natasha’s idea to get tickets for the Marie Curie Champagne Tea. (9:32)

TL: *Natasha, teman sekolahku dulu, mendapat gagasan untuk membeli tiket jamuan Marie Curie Champagne Tea.* (11:28-29)

The construction of English noun phrase above is: *idea* as head, *my* as determiner (pre-headed modifier), *old school friend Natasha's* as modifier (pre-headed modifier) and *to get tickets for the Marie Curie Champagne Tea* as modifier (post-headed modifier) while the structure of its translation is *Natasha, teman sekolahku dulu* as the subject, *mendapat* as the predicate, and *gagasan untuk membeli tiket jamuan Marie Curie Champagne Tea* as the object. In the translation, the English noun phrase is changed to a sentence where the head word *idea* has shifted into an object of the sentence (*gagasan*). The cause of this transformation is the non-existent of mechanism in target language to produce such similar form. The mechanism here is Indonesian has no a form of sentence started by equivalent form of *it* as subject. So the translator rendered the noun phrase, a main point of the sentence, into an active sentence where its meaning is equivalent with the source language. It also purposes to adjust the translation's form with the form of source language sentence.

Strategy 4: Translation by Paraphrase Using an Unrelated Word

This strategy seems to be used when the concept in the source item is not lexicalized in the target language.

(4) SL: There were eight of us at the table, all merrily swigging champagne and stuffing down cupcakes, and it was right before the raffle started that someone said, "Come on, Poppy, let's have *a go with your ring*." (9:33-36)

TL: *Kami duduk berdelapan, dengan riang gembira menenggak*

sampanye dan melahap cupcake, lalu sebelum pengundian hadiah, seseorang berkata, "Ayo, Poppy, pamerkan cincinmu itu." (12:2-5)

The construction of the noun phrase is *go* as head, *a* as determiner (pre-headed modifier), and *with your ring* as modifier (post-headed modifier) while the structure of its translation is *pamerkan* as head and *cincinmu* as modifier. In the translation, the noun phrase changes into a verb phrase where the head noun phrase *go* shift is modified into *pamerkan*. This transformation arises because the concept of the source noun phrase *go* is not lexicalized into target language even though the target culture knows it. Moreover, the transformation occurs because the construction of verb phrase have + noun phrase is always translated into a verb where the main vocal translation is taken only from the meaning of noun phrase. Because of those reasons, the translator replaced it using a set of different word or verb phrase *pamerkan cincinmu* which has closer equivalent meaning with the source language. This transformation also making the meaning of source language appears more clearly, understandable and familiar for the target reader.

(5) SL: Oh, bloody hell. (18:5)

TL: Oh, *sialan*. (34:22)

The construction of the English noun phrase is *hell* as head and *bloody* as modifier (pre-headed modifier). Meanwhile, the construction of its translation is *sialan* as head. In the translation the two-word noun phrase shifts into a single word noun phrase where the head word *hell* was omitted and the whole phrase is translated into a word *sialan*. It happens because the SL term is not lexicalized in target language although the

target culture knows it as one kind of swear words. Hence, the translator rendered it into an Indonesian swear word *sialan* to make the meaning of source language more clearly and familiar to the target readers.

Strategy 5: "Translation by Omission"

It refers to "omission of a lexical item due to grammatical or semantic patterns of the receptor language" (Binh, 2010:47).

(6) SL: So what happened was, Clare won *Wimbledon tickets in the raffle*. (10:29)

TL: Jadi kejadiannya begini: Clare memenangkan *hadiah tiket Wimbledon*.(14:22- 23)

The construction of this noun phrase is *tickets* as head, *Wimbledon* as modifier (pre-headed modifier), and *in the raffle* as post-headed modifier. Meanwhile, the construction of its translation is *hadiah* as head and *tiket Wimbledon* as modifier.

In this translation, the word raffle is deliberately omitted by the translator and is an unknown term in Indonesian. Therefore, the translator adds a word *hadiah* (prize) to replace the omitted word. In the Oxford dictionaries, this term refers to "a means of raising money by selling numbered tickets, one or some of which are subsequently drawn at random, the holder or holders of such tickets winning a prize". The meaning of word *raffle* wasn't illustrated by the translator because she would like to avoid the lengthy explanation. Moreover, the translator also deleted the plural form of expression *tickets*. It's occurs because the expressions *raffle* and plural form *tickets* is unimportant information.

Strategy 6: Translation by Adding Explanation

This strategy is used when simple preservation of the original culture-specific

item may lead to obscurity, the translator may decide to keep the original item but supplement the text with whatever information is judged necessary. Such information may be inserted directly into the text in the form of a gloss or elsewhere in the text in the form of a footnote.

(7) SL: It's not an earthquake or a *crazed gunman* or a nuclear meltdown, is it? (8:1-2)

TL: Ini kan bukan gempa bumi atau *orang sinting bersenjata yang melakukan penembakan*, bukan pula serangan nuklir. (7:1-4)

The construction of the noun phrase is *gunman* as head, *a* as determiner, and *crazed* as modifier while the construction of its translation is *orang* as head, *sinting bersenjata* as post-modifier, *yang melakukan penembakan* as a relative clause functioning as post-modifier.

In the translation, the translator adds explanation *yang melakukan penembakan* to the TL text that may itself be rendered into *orang sinting bersenjata*. However, in this situation, this explanation isn't a redundancy. The translator added this explanation to make the meaning of the source language become more clearly. In English-speaking culture, every person has permission to bring a gun because the gun is sold freely there. There are also many crime cases about some crazy people who shoot everything including the people. Hence this term, in English, refers to a crazy man who has a gun and this person will shoot immediately. Meanwhile, in Indonesian culture, people can't possess a gun at all or bringing it, so if there is a crazy person bringing a gun, this person perhaps will not shoot. Because of this different culture, the translator render it not only into *orang sinting bersenjata* but with some addition into *orang sinting bersenjata yang melakukan penembakan* purposing to

express the real meaning of source language.

Strategy 7: Translating Idioms by Paraphrase

This strategy means when there is no equivalent to the SL idiom, the target language will replace the idiom with a proper paraphrase which is close in meaning.

(8) SL: “Finders keepers.” (20:2)

TL: “*Sekarang jadi milik yang menemukannya.*” (39:19-20)

The construction of the noun phrase above is *finders* as head and *keepers* as modifier (pre-headed modifier). Meanwhile, the construction of its translation is *yang menemukan* as head, *sekarang jadi* and *milik* as modifiers. In the translation, this idiom is translated into an appropriate paraphrase which has similar meaning with the idiom of source language. It occurs because there is no equivalent Indonesian idiom that can be allocated that English idiom. A possible analysis of such a construction in the SL may be the structure of verbless clauses, in which the SL text may be reconstructed into (*The finders (of an object are its) keepers*). In this structure, the SL seems to be more equivalently translated into the above TL text.

CONCLUSION

The study found seven (7) strategies in solving problems of non-equivalence in the Indonesian translation of English noun phrases found in Sophie Kinsella’s *I’ve Got Your Number* (2012). These strategies are: (1) translation by a more neutral word/less expressive word, that is used when the translator rendered a source language word into a target language word that seems equivalence but has different expressive meaning. (2) translation by cultural substitution, that

involves replacing a culture-specific item with a target language item considering its impact on the target reader, (3) translation by paraphrase using a related word, that is used when the source item is lexicalized in the target language but in a different form (4) translation by paraphrase using an unrelated word, that is used when the concept in the source item is not lexicalized in the target language even though the concept is understood in the target culture, (5) translation by omission, that is used when the meaning conveyed by a particular item or expression is not necessary to mention in the understanding of the translation, (6) translation by adding explanation that is used when simple preservation of the original culture-specific item may lead to obscurity, and (7) translating idioms by paraphrase that is used when there is no idiom in target language allocated an idiom of source language. Of the seven strategies, translation by paraphrase using an unrelated word seems to be most frequently used. Moreover, this study suggests that equivalence theory in translation is an adjustable relative theory considering that many differences occur in two different languages.

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