THE TRANSLATION PROCEDURE OF CULTURAL WORDS IN THE NOVEL PERCY JACKSON THE BATTLE OF THE LABYRINTH

BY RICK RIORDAN

A Thesis
Submitted to the Faculty of Adab and Humanities
In Partial Fulfillment of the Requirements for
The Degree of strata One

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ABSTRACT


In this research, the writer concerns with translation study, that is, the translation procedure in the translation of cultural words in *Percy Jackson* novel by Rick Riordan. The objectives of the research is aimed to know the translation procedure are used by the translator in translating of cultural words and to know the procedure that mostly used in translating them. The writer uses qualitative descriptive method in order to find the objectives of the research that is describing of cultural words in *Percy Jackson* novel and analyzing them based on Newmark's theory. The writer employs herself to collect data; by reading the novel and its translation, finding and marking the cultural words from both novels and classifying them based on the theory of cultural category proposed by Peter Newmark (1988), selecting the data by considering the most specific cultural words and then analyzing the selected data with explains them that is with looking for the definition of cultural words which found as the research by using the appropriate dictionary (Oxford Dictionary, English-Indonesia Dictionary, Indonesia-English Dictionary and KBBI) or it derived from resource person, it aimed to know the meaning of the cultural words. After that, it identified based on the theory of translation procedure proposed by Peter Newmark (1988).

According to result of research findings, first, there are four categories of cultural words that used in this novel such as material culture, ecology, social culture and social organization-political and administrative; second, seven procedures are used to render the selected English cultural words into Indonesia include transference, naturalization, descriptive equivalent, synonymy, paraphrase, literal translation and notes (in parentheses and at the bottom of page). Finally, the writer concludes that the translator only uses seven procedures to analyze eighteen data, they are: (1) *Transference* used to analyze the cultural words of denim, granola, cracker, smoothie, root beer, drachma, hippie, harpy and tap dance (50%); (2) *Naturalization* used to analyze the cultural words of tunic, pyjamas and nectar (17%); (3) *Descriptive equivalent* used to analyze the cultural words of himation, moose and sand dollar (17%); (4) *Synonymy* used to analyze the cultural words of cheerios (5%); (5) *Paraphrase* used to analyze the cultural words of cheerios (5%); (6) *Literal translation* used to analyze the cultural words of sand dollar (5%); and (7) *notes in parentheses* used to analyze the cultural words of chiton (5%); *notes at the bottom of page* used to analyze the cultural words of Sacagawea. So it can be summarized that *transference* is the mostly procedure used by translator in translating of cultural words in Percy Jackson translation novel (50%)
APPROVEMENT

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on November 24th, 2014. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, November 24th, 2014

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously publish or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in text.

Jakarta, November 2014

Kurniasih Nurrohmah
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The writer
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CHAPTER I

INTRODUCTION

A. Background of Study

Language as a means of communication and exchange of information has a very important role in human activity. This statement is in accordance with the understanding of language in Oxford Advanced Learner’s Dictionary of Current English “Language is the system of communication in speech and writing that is used by people of a particular country.”\(^1\) In KDBI (Kamus Besar Bahasa Indonesia):

"Bahasa adalah alat yang digunakan seseorang untuk melahirkan pikiran-pikiran atau gagasan-gagasan dalam perasaan, ia berfungsi sebagai alat komunikasi antara anggota masyarakat sebagai pemakai bahasa, sehingga saling menginformasikan gagasan dan perasaannya dari informasi tersebut” (language is a tool that people use to express thoughts or ideas in a sense, it works as a communication tool between people as users of language, as a result they inform both ideas and feelings to each other from the information).\(^2\)

Besides, language is one communication media among nations whose different languages and cultures as a rendering of science and culture. The rendering of science, culture and other social activities can be done through translation.

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Language is part of the culture as well as a cultural component, therefore language will not be separated from the culture. In Oxford Dictionary, “culture is the customs and beliefs, art, way of life and social organization of a particular country or group.”\(^3\) And according to Peter Newmark, in his book ‘A Textbook of Translation’ that “culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.”\(^4\) So, it can be concluded that the language is a verbal culture of a society. Or it can be said that culture is the idea, while language is the expression.

The translation is one of the most important things in the ability to understand a language, beside reading, writing and speaking. It is the important things because everyone will have problems or difficulties in understanding other languages to communicate when they can not understand or translate the mean or message other language from what they hear and they see into their language. So, in here, the role of translation is used, because the translation is one of very important way in the ability to understand a language.

According to J.C. Catford in his book ‘A linguistic theory of translation,’ he explains about the definition of the translation that “translation may be defined as follow, the replacement of textual material

\(^3\) A.S. Hornby (2005), \textit{op.cit.} p. 373.

in one language (SL) by equivalent textual material in another language (TL).”\(^5\) While, Larson says:

“Translation is transferring of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant.”\(^6\)

In another definition, translation is an effort to divert message from one language to another language. Therefore, we can not see translation as only an effort to replace the text in one language into text of another language.\(^7\) However, the translation conveys also a message and a culture of the source language into the receptor language. Therefore, translation from one language to another language can not be done without the sufficient knowledge about the culture and the language structure. Properly, the translator must know about a topic that is translated. And also, the translator must know the cultural background of the source language text and the cultural background of the target language text. Because, without these all, the translation text will not be able to convey the meaning accurately.

Essentially, translating is inter-cultural communication. When a translator translates the text from the specific culture into the different

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culture, he must consider any information that enables to be delivered into the target language text. So that, the target reader can understand it and then any information which must be adapted to the culture of the target language. Because, the translation of specific cultural terms is really sensitive process because it is bring along the problem of cultural. If it is omitted, it causes misunderstanding and distortion of culture. Therefore, a translator must understand the culture of the source language and the target language, so that he gets result the equivalent meaning matching, for instance: In English culture, the word of rice only meant or known as the rice is ready to eat. However, in Indonesian culture, the rice means *padi*, *gabah* and *beras*. While, the rice is *beras yang telah dimasak hingga matang dan menjadi makanan utama yang menemani lauk-pauk, sayur-sayuran dan sebagainya*. The differences in KBBI are as follow:

- **Padi** yaitu tumbuhan yang menghasilkan beras (KBBI : 996).
- **Gabah** yaitu butir padi yang sudah lepas dari tangkainya dan masih berkuit (KBBI : 402).
- **Beras** yaitu padi yang telah terkelupas kulitnya yang menjadi nasi setelah dimasak (KBBI : 176).
- **Nasi** yaitu beras yang sudah dimasak dengan cara yang ditanak atau dikukus (KBBI : 983).

So, the concept of rice in English culture is not distinguished, but in Indonesian culture especially in the realm of culture or the agriculture
has several meanings that are *padi, gabah, beras* and *nasi* (which has been processed into food or field of food), and so on.

The background of different cultures sometimes to cause there are some words or phrases that are difficult to translate from the source language into the target language, for example: phrase of *midodareni* (*Javanese*) or *nujuh bulan* (*Sundanese*) are difficult to find the equivalent in English language. So, it is better to give explanation to realize the meaning, and so on. Therefore, a translator must know or master about the procedure of translation with good and true, so that he can get the result of translation which is appropriate with the target language. Beside that, a translator must have a broad knowledge, so that he can understand about the content or the message and the details (language to be translated) from the source language into the target language. It aims to get a good responses from the reader, which is the result of translation (the content or the message) granted to the reader, so the reader can understand the message or the content from that translation without any confusion.

In this study, the writer is interested to use the novel *Percy Jackson ‘The Battle of the Labyrinth’* by *Rick Riordan* as an object of research. Because, *firstly*, Percy Jackson is the best seller novel which more than 20 million copies of the books have been sold in more than 35 countries. This novel is known for the story about the myth of Greek is full with the curious creatures and the gods and goddesses. The series has been on “The New York Times” Best Seller list for children's book series for 223 weeks.
This novel was made into a film which was released in the United States and Canada on February 12, 2010. It is from the first book was adapted into a film titled *Percy Jackson & the Olympians: The Lightning Thief* which was commercially successful, but received mixed reviews and an adaptation of the second book which titled *Percy Jackson: Sea of Monsters*, it was released in 2013; *secondly*, This novel contains the culture content especially which comes from Greece and America, so there are found the cultural words that can be used as data of research by the writer. The example of cultural words which derived from this novel, that is:

- **The example:**
  - **SL** : “…, but once everyone woke up and had a fabulous breakfast of granola bars and juice boxes, ….” (Page 126)
  - **TL** : “…, tapi setelah semua bangun dan Menikmati sarapan luar biasa berupa *granola* batangan dan jus kotak, ….” (Page 167)

- **Analysis**:

  According to data shows, *granola* as the cultural words that refers to *food (material culture)* is translated into *granola*. According to Oxford dictionary, *granola is a type of breakfast cereal made of*
grains, nuts and others that have been toasted, this is especially food in America. In Kamus Inggris-Indonesia, granule is biji or butir; granular is terjadi dari atau berisi butiran-butiran yang kecil. And also the definition in KBBI, granula is bulatan kecil-kecil seperti butir padi. So it can be concluded, granola is a food for breakfast in the form of cereal, it is usually made from toasted grains, nuts and others.

In translating the word of granola, the translator still preserves the word of granola into the target language. In this case, writing the word of granola using italic form, but the translator does not give an additional explanation about the meaning of the word of granola. According the writer, properly, the translator gives an additional explanation of the word, because granola is not a common word known to many people. Granola is a foreign word that the form of typical food in America. In here, the translator does not use other words that approach, such as sereal, sereal granola, sereal panggang or the others. Maybe, it is feared, if the word of granola is translated to other words, it can not represent the meaning of the desired the source language to the target language. Based on the Oxford dictionary, cereal is food made from the grain or cereals, often eaten

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8 A.S. Hornby (2005), op.cit. p. 676.
for breakfast with milk. In Kamus Inggris-Indonesia, **cereal** is tanaman sejenis rumput yang menghasilkan biji-bijian untuk dimakan; **cereal product** is hasil dari biji-bijian yang terbuat dari beras, gandum dan sebagainya. While, in KBBI, **serelia** is tanaman rumput-rumputan yang buijinya digunakan sebagai makaanan manusia, seperti padi dan gandum. But in Indonesia, cereal is usually eaten with milk in a bowl not toast, so the texture is moist not dry, it may be called with the cereal porridge (**bubur sereal**). Then, it can be concluded, there is no meaning that approach the word of **granola**. Therefore, this word is preserved in the target language without any change, so it can be said that the translator uses the procedure of transference.

Based on the background and the sample of analysis has been explained by the writer, it can be seen the cultural words in the novel **Percy Jackson ‘The Battle of the Labyrinth’** by Rick Riordan. Therefore, the writer is interested to conduct a research on the translation of cultural words in this novel. And the writer wants to know the translation procedure which is used on translation of cultural words in this novel.

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B. **Focus of Study**

Based on the background of study above, the writer will limit this study to make it more specific and clear. In this research, the writer will focus on finding cultural words in Percy Jackson novel and the translation procedures that used by translator to translate cultural words into the target language (Indonesian language).

C. **Research Questions**

Based on the background and focus on the study above, the writer formulates the research question as follow: *How the translation procedures are used by the translator to translate the cultural words in Percy Jackson novel?*

D. **Objectives of Study**

Based on the research question above the objective of this research is:

1. To know translation procedures are used by the translator to translate the cultural words of *Percy Jackson* novel in Indonesian version.

2. To know the procedure that mostly used in translating of the cultural words in *Percy Jackson* translation novel.
E. **Significance of Study**

The writer hopes the research will be useful, generally to readers and especially to the writer. The writer expects that this study can enrich her knowledge and ability of the translation study, especially about the translation of cultural words. And the writer hopes also, this research can give the contribution to other students and reader in the developing knowledge especially in translation.

F. **Research Methodology**

1. **Method of Research**

   The method used in the research is descriptive qualitative method to find the cultural words contained in Percy Jackson Novel and its translation novel, and then to describe translation procedures that are used by the translator to translate the cultural words in the novel into Indonesia version.

2. **Technique of Data Analysis**

   The writer uses descriptive analysis technique which is supported by the relevant theories. To analyze the data, the researcher uses the following steps:

   a. **Reading and understanding of The Percy Jackson “The Battle of Labyrinth” novel and its translation;**

   b. **Finding and marking all cultural words in both versions as the data, then making notes about them in a piece of paper;**
c. Classifying the data based on Newmark’s category of cultural word that is with to determine the cultural words including categories of ecology, material culture, social culture, social organization-political and administrative or gesture and habits;

d. Selecting the data by considering the most specific cultural words;

e. And then analyzing the selected data with explains them that is with looking for the definition of cultural words which found as the research by using the appropriate dictionary, such as: Oxford Dictionary, English-Indonesia Dictionary, Indonesia-English Dictionary and KBBI or it derived from resource person, it aimed to know the meaning of the cultural words. After that, it identified based on the theory of translation procedure proposed by Peter Newmark;

f. Concluding it in a report.

3. Instrument of the Research

The instrument of the research is the writer herself as the subject by reading the novel and its translation, finding and marking, classifying, selecting and analyzing the selected data that are related to the subject of the research.
4. **Unit of Analysis**

The unit of analysis in this research is *Percy Jackson “The Battle of the Labyrinth”* novel by Rick Riordan that was published in 2008 and its translation novel published in 2009 by Mizan.
CHAPTER II
THEORETICAL FRAMEWORK

A. Translation

1. Definition of Translation

Translation has many definitions coming from many sources. Based on Oxford Advanced Learner’s Dictionary, translation is the process of changing something that is written or spoken into another language. While in KBBI, terjemah atau menerjemahkan adalah menyalin atau memindahkan suatu bahasa ke bahasa lain (translation is transferring from one language to another language). According to Eugene A. Nida and Charles R. Taber defines translation as “Translating Consist in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.” It means, translation is to move a message from the source language into the target language with to reveal the meaning and the linguistic style. So in essence, translation is an effort to reveal again about the content of message from one language (source language) into another language (target language).

14 A.S Hornby (2005), op.cit. p. 1632.
According to Peter Newmark, as quoted Rochayah Machali, translation is “rendering the meaning of a text into another language in the way that the author intended the text.” ¹⁷ There is found the sentence the author intended the text. This concept involves understanding that the purpose of the author of the original text is the main element that must be considered by a translator when he read the source language text. At the time reading of the source language text, a translator automatically is a reader of the source language text, so he must understand the purpose of the author of the original text. So, the translator is a bridge that connects between the original author and the message recipient that the target language.

Then, according to J.C. Catford in his book A linguistic theory of translation, to explain about the definition of translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” ¹⁸ The phrase of equivalent textual material can be understood that in-replace (replaced or placed back) it is information. So, the purpose of this concept that a translator must be able to replace or to put back the information of source text with commensurate information in the target language.

Pinchuck also provides a definition of translation as “a process of finding a TL (target language) equivalent for an SL (source language)


¹⁸ J.C. Catford (1965), op.cit. p. 20.
“utterance” which is a process to find the equivalent of an utterance from the source language into the target language.\(^{19}\)

While, according to Larson says:

“Translation is transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant.”\(^{20}\)

So, Larson is emphasize of translation on the transfer of meaning from the source language into the target language. This transfer was done from the form of first language into the form of second language through semantic structure. So, the meaning that must be transferred and maintained, while the form of the language should be changed.\(^{21}\) In his book “Penerjemahan Berdasar Makna: Pedoman untuk Pemadanan Antarbahasa” that translated by Kencanawati, Larson is explain that is the activity of translation means to study the lexicon, the grammatical structure, the communication situation and the cultural context of the source language text; analyzing the source language text to determine the meaning and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context.\(^{22}\)

\(^{19}\) Frans Sayogie (2009), *op.cit.* p. 8.


According to Salihen Moentaha, MA, Ph.D, the definition of translation is the process of replacing the text in the source language (SL) or language provider (LP) with the text in the target language (TL) without change to level of content of the text language provider (LP). 23

And according to Maurits D.S. Simatupang, the definition of translation is to shift the meaning contained in the source language into the target language and to actualize again in the target language with the forms which is naturally in the rules of applicable in the target language. So, that transferred is the meaning not the form. Naturalness that intended is in to divert of meaning from the source language into the target language. It should also be noted, so the meaning that diverted to remain of the same, should not be reduced or increased. 24

So, translation can to say as reading activity the author’s will and purpose in the form of massage which contains both denotative and connotative meanings that exist in the source text that must be reproduced by translators into the receptor’s language. This process runs in a simultaneous cycle.25

From the definition above, the writer concludes that translation is a process of transferring message from source language to target language. Translation involves two different languages in which there is a relation

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between them. Translation is an effort to divert the source language text with the equivalent text in the target language. In translation seems that there are two important elements that are related to each other, namely the function and the form. The function of a translation is meaning or message, and the form is a language unit. In this case, it is emphasized on meaning and its message, though the realization of retelling the message obviously influenced by the language form.

2. The Process of Translation

Process is a series of things that are done in order to achieve a particular result in natural changes.\textsuperscript{26} In context of translation, the process of translation is a step that is used in getting the best result of translation. The process is started by a translator to understand source language text, and then he conveys it to reader of receptor language.

According to Larson that process of translation consist of three steps, namely: (1) studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text; (2) analyzing the source language text to determine the meaning; and (3) reconstructing the same meaning using the lexicon and grammatical

\textsuperscript{26}A.S. Hornby (2005), \textit{op.cit.} p. 1202.
structure which are appropriate in the receptor language and its cultural context.²⁷

He presents the diagram as follow:²⁸

![Diagram of the process of translation by Larson](image-url)

There is another opinion about that concept, Nida and Taber propose the process of translation and its illustration as follows:²⁹

1) **Analysis**, in this step, a translator explores the meaning and the grammatical relationship of source language word or compound word;
2) **Transfer**, the transfer of the sense which is in the mind of translator from language A to language B;


3) **Restructuring**, the sense that has been transferred is restructured in order to make the final message fully acceptable in the receptor language.

![Figure 2: The Process of Translation by Nida & Taber](image)

Essentially, both of those theories have the aim and the step which is same in translate. The aim of them is to produce the good translation. The Larson's steps are begun with discovering the meaning, meaning and re-expressing the meaning which is same with the step of analysis, transfer, and restructuring by Nida.

Nevertheless, the writer thinks that both of models are not clear and not complete. In fact, in doing translation, we should back to the first step when the translation is still unnatural. And then, go to the next step. Go back again if there is still mistakes and ambiguous. The good process one is like a cycle. Therefore, the writer agrees with Machali concept as she explained in her book as follow: ³⁰

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B. Cultural Words

1. Definition

Translation is a process which involves two languages, namely source language and receptor language. It can also be said that translation involving two different cultures. In other word, translation is the process of finding meaning and conveys the meaning of a culture into another culture. Therefore, cultural differences between source language and receptor language makes translator difficult in producing translation well, because it needs to know and learn the culture of both languages.

According to Koentjaraningrat, the word of culture is derived from the Sanskrit that is “buddayah,” it is the plural form of the word of “budhi” means “sense or reason.” From the word of buddhi, culture can be defined as “the things that concerned with sense.” Culture includes also “ideas which obtained through the learning process, also patterns of human behavior.” Meanwhile, according to Danandjaya, culture includes some of elements such as belief, custom, way of life, religion, music, literature, history, and so on. And also according to Peter Newmark, the definition of culture is “the way of life of manifestations that are peculiar to a

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community that uses a particular language as its means of expressions."³²

This definition indicates that every community has its own language certainly has its own culture as well.

Culture is a way of life embodied in a particular group and expressed in a particular language. Then, Culture may be defined as the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time. But, culture is more than the sum of its parts.³³ Meanwhile according to Abdul Chaer and Leony Agustina in his book Sosiolinguistik Perkenalan Awal that culture is everything which concerns of human life, including the rule or the law applicable in society, the results of man-made, custom, and common tradition, and also including interaction or communication tool is also used, they are language and tools of communication other nonverbal.³⁴ Related the words bounded by culture, Newmark says, “most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.”³⁵

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³² Peter Newmark (1988), loc.cit.


³⁵ Peter Newmark (1988), op.cit. p. 95.
Thus, it can be concluded that “culture is the whole way of life of a society, the human way of thinking and behaving.” In other words “culture is the human life itself, which includes the mind, the creation and the result of his work.”36 Or it can also concluded that ‘culture is a way of life that manifestations seen in the form of behavior and the results are seen in the material (*artefacts*) which is obtained through a process of habituation and learning in a community and then passed on from generation to generation.’ Culture is typical for a society, then no two the same culture.

So, the cultural words can be defined as a particular words living embodiment of how a group of people interact or communicate each other in a community and a given period time which comprises ideas, customs, skill, arts, tools and so on.

2. The Types of Cultural Words

Nida said that constraint in translation is the difference in four cases, namely: 1) language, 2) social culture, 3) religious culture and 4) cultural material.37 From the opinion, it can be concluded that the difference in the language and the culture is a constraint of fundamental in translation. In this case, the reader (SL and TL) come from different cultural background so that the translator must understand both the culture,

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so the resulting translation is accurate, it can be understood and accepted by the reader (TL).

In his book, Peter Newmark offers a concept of cultural words. This concept reveals that in a text all aspects of culture are expressed in cultural words. These aspects can be interpreted in variety of way according to their role in the text and translation purpose. For make easier of understanding, these aspects are divided into categories and sub-categories, namely:

a. *Ecology*. It is a geographical feature that can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. It which includes flora, fauna, mountains, rivers, plains, natural conditions and so on, for example: *wedus gembel* (The fog in Merapi Mountain), *burung cendrawasih* (bird of paradise), etc;

b. *Material culture (artefacts)*. It is the culture specific element that includes clothes, foods, housing, transportation, tools and equipments, etc. For example: *getuk* (snack made from yams or cassava which have been crushed and to which sugar and coconut have been added), *kebaya* (a long-sleeved blouse worn over the kain or skirt-wrapping), etc;

c. *Social culture*: work and leisure such as the names of music, games or dance that is typical in certain areas such as *tari jaipong* (kinds

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38 Peter Newmark (1988), *loc.cit.*
of Sundanese dance), *malam takbiran* (the night of the last day of Ramadhan) etc;

d. **Social organization – political and administrative** (*Organization, customs, ideas, activities, procedures, concepts*). Institutional terms, historical terms, international terms, religious terms, artistic terms. The linguistic manifestations of this concept cannot be translated into a language where the audience is unfamiliar with it, for example: *SLB* (the Special Needs School), *kepala desa* (head of village) and so on;

e. **Gestures and habits** (often described in non-cultural language), which are activities or actions carried out from generation to generation, such as *kerja bakti, menggotong, sila, nujuh bulan, aben, lamaran*, etc.

C. **Procedure of Translation**

1. **Definition**

According to The Macquarie Dictionary, *a procedure is the act or manner of proceeding in any action or process*. And Based on Oxford Advanced Learner’s Dictionary, procedure is “a way of doing something, especially the usual or correct way”. While, in KBBI, *prosedur* as an equivalent of procedure refers to “tahap kegiatan untuk menyelesaikan suatu masalah; metode langkah demi langkah secara

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pasti dalam memecahkan suatu masalah".\textsuperscript{41} (a step of activity to solve problem or a step by step method exactly in solving the problem).

The procedure of translation is the step of activity to complete of translation. The difference between the method and the procedure are located to the unit its application. The method of translation refers the whole of text, while the procedure of translation applies to the sentences and the smaller units of language, such as clauses, phrases, words and others.\textsuperscript{42} As Peter Newmark says, the translation procedures are used for sentences and the smaller units of language.\textsuperscript{43}

Some of translation professional use different terms to mention translation procedure. According to the writer knows Lawrence Venuti and Mona Baker mention “strategy,” Machali mentions “procedure.” Hoed and Moentaha mention “technique.” While, Molina and Albir say that procedure same with strategy which used by the translator to solve the problems in the translation process, based on the purpose of the translation itself. And also according to Peter Newmark, he says translation procedure or translation strategy used to overcome the problem of translation at the level of word, phrase and sentence. Such as, when we translate the word ‘rice’ into Indonesian. In the dictionary, we find some equivalent. Rice can refer to four different things in Indonesian, they are: padi, gabah, beras and nasi. So, in here,

\textsuperscript{41}Departemen Pendidikan Nasional (2008), \textit{op.cit.} p. 1106.

\textsuperscript{42} Rudi Hartono (2009), \textit{op.cit.} p. 27.

\textsuperscript{43} Peter Newmark (1988), \textit{op.cit.} p. 81.
translator will try to use his knowledge to decide which one best equivalent right to divert the intended meaning by considering the components of the meaning of the word references; phrase of Nujuh Bulan (Sundanese) are difficult to find the equivalent in English language. So, the manner is better with to give an additional explanation or note in the word to realize the meaning and the others. In his book “A Textbook of Translation,” Peter Newmark neutralizes nineteen of translation procedure. Translation procedure that neutralized by Peter Newmark can be a reference for the translator to concepts unknown in recipient language.

Based on the translation of cultural words context, something that is needed is a right way in solving the problem, such as non-equivalence or hard in finding the equivalence. Therefore, “procedure” is the best term of all. In this case, procedure is a correct way to cope the problem which is non-equivalence or hard to find the equivalence between source language and target language. So, in this research, the writer will discuss about the procedure of translation that was taken from the concept Peter Newmark in translating cultural words.

2. Kinds of Translation Procedure

Translation procedures are used for sentences and the smaller units of language, they are sentence, clause, phrase and
And also, According to Peter Newmark, the procedure of translation are used to overcome the problem of translation in the level of word, phrase and sentence. The kinds of translation procedures were explained by Peter Newmark theory, from his statement there were nineteen kind the translation procedures are used to solve the problem of translation, they are.\textsuperscript{45}

1. \textit{Literal Translation}

Just as word for word translation, is a method of translation in which the text in SL is translated into TL one by one, out of the context, but the grammatical constructions in SL are converted into their nearest equivalents in TL.\textsuperscript{46} For example:

\textit{driving school} is translated into \textit{sekolah menyetir}.

2. Transference or borrowing

Transference or borrowing is the process of transferring a SL word to a TL text as a translation procedure. It is the same as Catford’s transference, and includes transliteration, which relates to the conversion of different alphabets: e.g. Russian (Cyrillic), Greek, Arabic, Chinese, etc. into English. The word then becomes

\textsuperscript{44} Frans Sayogie (2009), \textit{op.cit.} p. 69.

\textsuperscript{45} Peter Newmark (1988), \textit{op.cit.} p. 75 & p. 81-92.

\textsuperscript{46} \textit{Ibid.} p. 75.
a “loan word.” For example: Football is translated into Football also.

3. Naturalization

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL. For example: dynamite is translated into dinamit.

4. Cultural Equivalent

Cultural equivalent is approximate translation where a SL cultural word is translated by a TL cultural word. Usually a source cultural word is translated by target language cultural word. Cultural equivalent or adaptation is a translation technique that involves modifying a cultural reference for the target text readership, stated by Vinay and Darbelnet in Hatim and Munday.

Regarding this, Newmark says that their translation uses are limited, since they are not accurate, but they can be used in general texts, publicity and propaganda. For example: prince of unknown is translated into pangeran dari negeri antah berantah.

47 Ibid. p. 81.

48 Ibid. p. 82.

49 Ibid.


51 Peter Newmark (1988), op.cit. p. 83.
5. **Functional Equivalent**

Newmark states, “this common procedure, applied to cultural words requires the use of a culture free word, sometimes with a new specific terms.”\(^{52}\) This procedure uses the general word in the TL if there is no specific word in the SL which has closest meaning to the TL. For example: *samurai* is translated into *a Japanese traditional weapon to fight*.

6. **Descriptive equivalent**

It is quite similar to the functional equivalent; the difference is that the descriptive equivalent does not describe the function of SL word. According to Newmark, “description and function are essential elements in explanation and therefore in translation.”\(^{53}\) The translator explains the word from its description and function, if the word in the SL has no equivalence in the TL. And also, according to Hoed in his book ‘Penerjemahan dan Kebudayaan,’ *descriptive equivalent* is the translation techniques with matching of terms in the source language by using a clearer description of the target language. This is done because the translator has not or could not find equivalent of the source language to the target language.\(^{54}\) For example: *samurai* is translated by its description

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\(^{52}\) *Ibid.*


into the Japanese aristocracy from the eleventh to the nineteenth century; its function was to provide officers and administrations.

7. Synonymy

This procedure is used for a SL word where there is no clear one to one equivalent, when literal translation is not possible, and the word is not important in the text, in particular for adjectives or adverbs of quality.55 For example: *Saturday night* is translated into *malam Minggu*.

8. Through translation or calque

This is the literal of common collocations, names of organizations, the components of compounds and perhaps phrases that are known as calque or loan translation.56 For example: *UNESCO* is translated into *UNESCO*, *honeymoon* is translated into *bulan madu*, *formal education* is translated into *pendidikan formal*.

9. Shifts or transposition

“A ‘shift’ (Catford’s term) or transposition (Vinay’s and Darbelnet’s term) is a translation procedure involving a change in the grammar from SL to TL.” There are several types in shifts, such as the change from singular to plural (and vice versa), the

55 Ibid. p. 84.

56 Ibid.
change in the position of adjective, etc. For example: the plural rocks is translated into singular form batu.

10. Modulation

This procedure is a variation through a change of viewpoint, of perspective and very often of category of thought. There are two kinds of modulation, the duty modulation and free modulation. The duty modulation occurs when word, phrase or structure have no equivalence into target language. On the other hand, free modulation is the translation procedure that is done by nonlinguistic reason, for example to clear meaning, to look for the natural equivalent in target language. Moreover, modulations are divided into several categories such as negated contrary, part for the whole, abstract for concrete, intervals and limits, etc. For example: I cut my finger is translated into Jariku tersayat not saya memotong jariku.

11. Recognized translation

This procedure is normally used in the official or the generally accepted translation of any institutional term. For example: red rose is translated into mawar merah, the word of

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57 Ibid. p. 85.
58 Ibid. p. 88.
60 Peter Newmark (1988), op.cit. p. 89.
61 Ibid.
efisien and efektive are more common used than the word of sangkil and mangkus.

12. Translation Label

This procedure is a provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn. It could be done through literal translation. For example: ‘Heritage language’ is translated into ‘bahasa adat.’

13. Compensation

This procedure occurs when the translation loss of meaning, sound effect, metaphor or pragmatic effect on one part of a sentence is compensated in another part, or in a contiguous sentence. For example: Never did she visit her aunt is translated into wanita itu benar-benar tega tidak menemui bibinya.

14. Componential analysis

This procedure is the splitting up of a lexical unit into its sense components, often one to two, three of four translations.

15. Reduction and Expansion

Reduction is the procedure of translation from SL text to TL text by eliminating some words, for example: the month of

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62 Ibid. p. 90.
63 Ibid.
64 Ibid.
*fasting* is translated into *ramadhan*; and expansion is the procedure of translation from SL to TL text by adding more words.  

16. Paraphrase

This procedure is an amplification or explanation of the meaning of a segment of the text by replacing a word from the ST with a group of words that has the equivalent sense. It is used in an anonymous text when it has important implications and omissions. For example: *Ramadhan* in paraphrase into *Bulan puasa kaum Muslim*.

17. Other Procedures

Vinay and Darbelnet also give:

1.) *Equivalence*, an unfortunately named term implying approximate equivalence, accounting for the same situation in different terms. For example: *Sandwich* is translated into *‘roti isi’.*

2.) *Adaptation*, use of a recognized equivalent between two situations. This is a matter of cultural equivalence. For example: *Sincerely yours* is translated into *hormat saya,* as *white as snow* is translated into *seputih kapas* not *seputih salju* because salju is not known in the target language.

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18. Couplets

This procedure is used by combining two procedures for dealing with a single problem. They are particularly common for cultural words. For example: Sand dollar is translated into Dolar pasir—hewan laut lunak berbentuk seperti koin logam yang sering terhanyut ke tepi pantai—, these are used two procedures that is first, the procedure of literal translation and second, the procedure of descriptive equivalent.

19. Notes, Additions, Glosses

This procedure is used when the translator supplies a brief explanation by giving additional information within the text at bottom of page at the end of the chapter or glossary at the end of the book.

1) Notes within text, includes:
   a. As an alternative to the translated word: rendang – rendang, or dish made of beef cooked chili, numerous spices and coconut milk.
   b. As an adjectival clause: selendang → selendang, which was the scarf for the woman;
   c. As a noun in apposition: pantheon, ancient temple;
   d. As a participial group (using present or past participle):
      dukun → dukun, a man knowing the magic;

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68 Ibid.
e. In brackets, often for a literal translation of a transferred: 

*Minangkabau → Minangkabau* (an Indonesian ethnic). This way is similar with Duff solutions above; however, he differentiates “notes within text and in brackets” into two kinds: a literal translation in brackets and an official or accepted translation;

f. In parentheses: *angklung → an angklung* – traditional musical instrument of Indonesian.

2) Notes at the bottom page. This solution is equal with Duff’s “an explanatory footnote” above;

3) Notes at the end of chapter;

4) Notes or glossary at the end of book.\(^6^9\)

The procedure of translation becomes very important in the stages of restructuring the process of translation to complete of the translation results. Therefore, knowledge about the procedure of translation becomes very important for a translator. The procedure of translation is useful in the process of translation, in order to the translator can always adapts the changes in grammatical forms in accordance with the meaning in the target language. So, based on the translation of cultural word context, the procedures which is proposed by Peter Newmark, it can becomes solution in translating the cultural words.

D. Translation of Novel

Suryawinata and Hariyanto states that the translation of novel must be focused on the rendition of the wholly story, it is not the rendition of sentence for sentence.\textsuperscript{70} It aims to make the translation which is enjoyable to read and make the reader keep going on to read the next page. Meanwhile, Hoed states that a translator of novel has two task, first he must be a good receiver, that is wiling understand what the author mean, secondly he acts as sender in which he must be able to render the sense what he had got accurately to readers.\textsuperscript{71} Hendarto cited in Ganesha says that a translator of novel should attempt to produce a translation that makes receptor language readers feel the same experience with source language readers.\textsuperscript{72} Similarly, Sayogie says that the good novel translation occurs when the impression of receptor language readers is same with the impression of source language readers.\textsuperscript{73} It may be concluded that the translation of novel should be pay attention in the rendition of wholly story and must gives the same experience/impression between SL readers and RL readers.


\textsuperscript{73} Frans Sayogie (2009), \textit{op.cit.} p. 204.
Sayogie\textsuperscript{74} suggests some abilities that a translator of novel has, namely: (1) Literary Sense; (2) Mastery of Source Language; (3) Mastery of Receptor Language; (4) Familiar with the Culture of Source Language; (5) Familiar with the Culture of Receptor Language; (6) Good Knowledge, (7) Supporting Reference.

Then he proposes some steps to translate the novel. The first step is a translator must read the original novel fully to obtain the information about the character, plot, setting, utterance style, and implicit meaning in the novel. The second is finding the other information or the extrinsic elements of novel such as the background and the author of novel. The third is deciding the utterance style will be used in the translation. The fourth is marking the problem and something hard to translate, such as in translate of the cultural words like the word salad is translated into lalap in the target language (Indonesian language), because the form of both are almost the same although the meaning of culture is difference, if salad as appetizer while lalap as food of complement; the expression as white as snow is translated into seputih kapas not seputih salju because salju is not known in the target language; the word pizza is translated into pizza, this word is preserved in the translation without any change, because there is no meaning that approach to the word of pizza in the target language (Indonesian language); the phrase of midodareni (Javanese) or nujuh bulan (Sundanese) are difficult to find the equivalent in English language.

\textsuperscript{74}Ibid. p. 204-206.
So, it is better to give an additional explanation or note to realize the meaning and the others. The last is solving it by finding the appropriate equivalent cyclically.\footnote{Ibid. p. 206-207.}
CHAPTER III
RESEARCH FINDINGS

A. Data Description

In data description, the writer tabulates the selected data of cultural words which are taken from *Percy Jackson ‘The Battle of The Labyrinth’* novel and its translation, including the types of cultural words, the procedure of translation that are used by the translator. The selected data can be tabulated as follows.

<table>
<thead>
<tr>
<th>No.</th>
<th>Cultural Word</th>
<th>The Types of Cultural Words</th>
<th>The Procedure of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tunic (p. 60)</td>
<td>Clothes</td>
<td>Naturalization</td>
</tr>
<tr>
<td></td>
<td>Tunik (p. 78)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Denim (p. 1)</td>
<td>Clothes</td>
<td>Transference</td>
</tr>
<tr>
<td></td>
<td>Denim (p. 2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Himation (p. 78)</td>
<td>Bimation,</td>
<td>Descriptive equivalent</td>
</tr>
<tr>
<td></td>
<td></td>
<td>semacam jubah</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>yang melambai</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ke bawah</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>bahunnya (p. 102)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Chiton (p. 27)</td>
<td>Chiton --pakaian terusan ala</td>
<td>Notes (in parentheses)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Clothes</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>SL</td>
<td>TL</td>
<td>Cultural Words</td>
</tr>
<tr>
<td>-----</td>
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<td>---------------------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Moose (p. 233)</td>
<td><em>Moose</em> – <em>semacam rusa</em> (p. 302)</td>
<td>Fauna</td>
</tr>
<tr>
<td>2.</td>
<td>Sand dollar (p. 338)</td>
<td><em>Dolar pasir</em> – <em>hewan laut lunak</em></td>
<td>Fauna</td>
</tr>
<tr>
<td>No.</td>
<td>Culture Word</td>
<td>The Types of Cultural Words</td>
<td>The Procedure of Translation</td>
</tr>
<tr>
<td>-----</td>
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<td>-------------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Sacagawea (p. 257)</td>
<td>Work activities</td>
<td>Notes (at the bottom of page)</td>
</tr>
<tr>
<td></td>
<td>Sacagawea – wanita Indian yang menjadi pemandu dalam salah satu ekspedisi ke wilayah Barat Amerika Serikat pada awal abad ke-19—(p. 333)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Tap dance (p. 29)</td>
<td>Dance</td>
<td>Transference</td>
</tr>
</tbody>
</table>
Table 4
The Data of Cultural Words of Social Organization-Political and Administrative (Organizations, Customs, Ideas, Activities, Procedures, Concepts), Their Classification and the Procedure of Translation

<table>
<thead>
<tr>
<th>No.</th>
<th>Cultural Word</th>
<th>The Types of Cultural Words</th>
<th>The Procedure of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>SL</td>
<td>TL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Hippie (p. 67)</td>
<td>Hippie (p. 87)</td>
<td>Activities (a social community)</td>
</tr>
<tr>
<td>2.</td>
<td>Harpies (plural of harpy) (p. 30)</td>
<td>Para harpy (p. 40)</td>
<td>Trust (Greece mythology)</td>
</tr>
</tbody>
</table>

B. Data Analysis

From the tabulated data above that contains 18 cultural words which are chosen by consideration whether it is culture-specific item or not, the writer tries to classify and analyze the selected cultural words by using the relevant theories. The data can be analyzed as follows:
1. Material Culture

A. Clothes

1. Tunic

“I saw a boy in a Greek tunic and sandals crouching alone in a massive stone room.” (Page 60)

“Aku melihat seorang anak laki-laki yang memakai tunik Yunani dan sandal sedang berjongkok sendirian dalam sebuah ruangan batu yang sangat besar.” (Page 78)

According to data above, tunic which is a cultural word that refers to clothes (material culture) is translated into tunik. Based on Oxford dictionary, tunic is a loose piece of clothing covering the body down to the knees, usually without sleeves, as worn in ancient Greece and Rome.\(^{76}\) In Kamus Inggris-Indonesia, tunic is baju or jubah.\(^{77}\) While, in KBBI (Kamus Besar Bahasa Indonesia), tunik is jubah gaun pendek.\(^{78}\) Based on the definition above, tunic is a jumpsuit that length to the knees. Tunic in Greek is shaped loose and without sleeves, usually it is used by men and women. While now, tunic can be shaped loose or tight, without sleeves or with sleeves and the length until the knees or ankles. Perhaps now, tunic can be said robe or gown or dress. According to Oxford dictionary, gown

\(^{76}\) A.S. Hornby (2005), op.cit. p. 1649.

\(^{77}\) John M. Echols and Hassan Shadily (1975), op.cit. p. 760.

\(^{78}\) Departemen Pendidikan Nasional (2008), op. cit. p. 1505.
is a woman’s dress, especially a long one for special occasions; or a long loose piece of clothing that is worn over other clothes by judges and (in Britain) by other lawyers and by members of universities (at special ceremonies). dress is a piece of women’s clothing that is made in one piece and covers the body down to the legs, sometimes reaching to below the knees or to the ankles. While in Kamus Inggris-Indonesia, gown is pakaian wanita, gaun or jubah (academic, judicial, religious); dress is gaun; robe is Jubah. And also, according to KBBI, Jubah adalah baju panjang (sampai dibawah lutut), berlengan panjang, seperti yang dipakai oleh orang Arab, Padri atau hakim. While, gaun dikhususkan hanya untuk dikenakan oleh wanita.

In this case, the word tunik adapted from the normal pronunciation of SL word tunic, then to the normal phonology (word-forms) of receptor language, for instance: the word of ‘estat’ in Indonesian is the result of the naturalization from the word of ‘estate’ in English, and so on. As Newmark says, naturalization is procedure succeeds transference and

80 Ibid. p. 404.
81 John M. Echols and Hassan Shadily (1975), op.cit. p. 346.
82 Ibid. p. 249.
83 Ibid. p. 612.
84 Padri adalah Pendeta Katolik; Pastor; Pendeta Kristen. (KBBI : 997)
85 Ibid. p. 590.
86 Ibid. p. 422.
adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL. So also here, the word of ‘tunic’ naturalized into ‘tunik.’ It can be seen that any a little change in writing of letter from ‘tunic’ is the letter of end using the letter of ‘c’ translated into ‘tunik’ is the letter of end using the letter of ‘k.’ Nevertheless, although any a little difference, it does not change the meaning. Therefore, it can be said that the translator uses the procedure of naturalization.

In here, the translator does not give an additional explanation about the meaning of the word of tunic. And also, the translator does not give a mark in the word of tunic with using Italic writing form. Perhaps, according to the translator, the reader is able to know the meaning of the word tunic. But, according the writer, properly, the translator gives a mark to the word of tunic with italic writing form and an additional explanation or note of the word. Because, tunic is not a common word known to many people. And it makes the readers confused. Because, tunic in Greek with tunic nowadays have the differences. And here, the translator also does not translate into the target language in other words that approach, such as jubah, gaun or the others. Maybe, it is feared, if the word of tunic is translated to other words, it can not represent the meaning of the desired the source language to the target language. So, it can be summarized, there is no meaning that approach to the word of tunic. Therefore, the translator still preserves the cultural words into the source language while making

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87 Peter Newmark (1988), op. cit. p.82.
adaptation to the normal pronunciation and then to the formation of the normal morphology that suitable to the target language, so that it does not change the meaning of the word.

2. Denim

…. With his salt-and-pepper hair, denim clothes and leather jacket, he reminded me of a TV actor, …. Dengan rambut kelabu denim clothes and leather jacket, keperakan, pakaian denim, dan jaket kulit, dia mengingatkanku pada seorang aktor TV, …. (Page 1)

According to data above, denim clothes which is cultural word that refers to clothes (material culture) is translated into pakaian denim. As Newmark says, cultural words consist of ecology, material culture, social culture, organization-custom-idea and gesture-habits.88 According to Oxford dictionary, denim is a type of strong cotton cloth that is usually blue and is used for making clothes especially jeans. It’s from the French that called serge de Nimes, meaning serge (a type of cloth) from the town of Nimes. 89 In Kamus Inggris-Indonesia, denim is semacam kain kepar or drill; jins.90 While, according to KBBI, denim is kain katun kasar yang tahan lasak dan berlarik-larik, mudah dicuci, biasa dipakai untuk pakaian kerja.91

88 Ibid. p. 95.


90 John M. Echols and Hassan Shadily (1975), op.cit. p. 219.

91 Departemen Pendidikan Nasional (2008), op.cit. p. 313.
In this case, the translator does not give an additional explanation or note about the meaning of the word of *denim*. And also, the translator does not mark the word of *denim* with using Italic writing form. According to the writer, properly, the translator gives a mark to the word of *denim* with italic writing form and an additional explanation or note of the word. Because, if it is looked from the purpose of the text (both SL and TL) is a little confusing, this *denim* is the name of clothing or the name of a type of cloth. It makes the readers confused. Then properly to clearer of the word, it should be given an additional explanation or note and using italic writing form, this is because *denim* is not a common word known to many people. However, based on the definition above, *denim* is the name of a type of cloth.

In here, the translator preserves the word of *denim* that translated into *denim*. The translator does not translate into the target language in other words that approach, such as *pakaian jeans* or the others. Perhaps, this is because, there is no meaning that approach to the word of *denim*. Then, it is feared, if the word of *denim* is translated to other words, it can not represent the meaning of the desired the target language to the target language. Therefore, translator takes the manner to preserve the word of *denim* without any change, this manner is called by procedure of transference.
3. Himation

<table>
<thead>
<tr>
<th>English</th>
<th>Indonesian</th>
</tr>
</thead>
<tbody>
<tr>
<td>“He wore an Ancient Greek chiton and a white <em>himation</em>, a kind of cape</td>
<td>“Dia mengenakan chiton Yunani dan <em>bimation</em> putih, <em>semacam jubah yang melambai ke bawah bahunya</em>.”</td>
</tr>
<tr>
<td>that flowed down his shoulders.” (Page 78)</td>
<td></td>
</tr>
<tr>
<td>“Dia mengenakan chiton Yunani dan <em>bimation</em> putih, <em>semacam jubah yang melambai ke bawah bahunya</em>.” (Page 102)</td>
<td></td>
</tr>
</tbody>
</table>

The data above shows, *himation* as the cultural words that refers to clothes (*material culture*) is translated into *bimation*, *semacam jubah yang melambai ke bawah bahunya*. According to The Free Dictionary, *himation* is a rectangular woolen or linen cloak worn by men and women in ancient Greece or a garment composed of a rectangular piece of cloth, thrown over the left shoulder and draped around the body, as worn in ancient Greece. And based on Wikipedia, *himation* was a big cloth that was used as a cloak. It was worn by both men and women. It was usually put from the back over the left shoulder; the other part of the himation was put under the right arm, and then around the front of the body. Himation was so long that it went down to the knees, or it could also be longer. It was usually made from a lighter cloth, so that it was used as a cloak against warm weather.

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In this case, translator adds additional explanation after word of *bimation* that is *semacam jubah yang melambai ke bawah bahunya* to describe the clothes of the *bimation*. This manner is done in order to the reader understands the word of *bimation*, so the translator describes that the form of *bimation* like *jubah*. This procedure is used because there is no exact equivalent of the target language in the word of *bimation*. It can be assumed, this is the procedure of descriptive equivalent.

In here, the translator gives an additional explanation or note about the meaning of the word of *bimation* is *semacam jubah yang melambai ke bawah bahunya*. And also, the translator gives a mark in the word of *bimation* with using Italic writing form. This is because, *bimation* is not a common word known to many people. Perhaps, according to the translator, not all the readers are understand the meaning of the word of *bimation*. Therefore, the word of *bimation* is preserved to the target language with marked by italic writing form and an additional explanation or note, in order to it does not confuse the readers.

According to the writer, the manner is chosen by the translator is right. if there is no meaning that approach to the word of *bimation* in the target language, properly, the word of *bimation* is preserved in the target language with using italic writing form and an additional explanation or note in the word. This manner is done, so that it does not make the reader confused. Because, *bimation* is a foreign word that is the cultural words that comes from the Greek culture in the form of clothes. Certainly, in
Indonesia, not all people know of the word. And it can be said, this manner is done to introduce a culture that derived from the Greek to the public. So, it can be concluded, there is no exactly word of *bimation* in the target language, so the translator still preserves the word into the target language and she adds explanation to describe that the form of *bimation* like a *jubah*.

4. Chiton

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“She wore a green *chiton* and laced sandals, and she was dabbing her eyes with a handkerchief."  
(Page 27)
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“Dia mengenakan *chiton*—pakaian terusan ala Yunani kuno—berwarna hijau serta sandal berenda, dan dia menotol-notol matanya dengan saputangan.”  
(Page 35)
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The data above shows, *chiton* as the cultural words that refers to clothes (*material culture*) is translated into *chiton*—*pakaian ala Yunani kuno*—. According to The Free Dictionary, *chiton* is a tunic worn by men and women in ancient Greece; or a loose woollen tunic worn knee length by men and full length by women in ancient Greece and Rome; or a gown or tunic, with or without sleeves, worn by both sexes in ancient Greece.\(^{94}\)

Based on Wikipedia, *chiton* was made from a large square piece of cloth.

*It was worn by both women and men. The doric chiton was very simple. It*

was made with a large piece of cloth (usually wool). The cloth was folded and put around the body. It was fastened on the shoulders using brooches and then allowed to fall into folds. A belt, often called a gurdle, was worn around the waist to hold the dress in place. The ionic chiton was sewn like a tube. The material, usually linen, was folded and sewn with holes left for the head and arms. A belt was also worn on the Ionic style to keep it in position and to make it fall into folds from the waist down.\(^\text{95}\) So, according to the definition above, chiton is the main clothing nation of ancient Greece used by men and women.

According to the meaning, chiton is a special jumpsuit\(^\text{96}\) in ancient Greece, if in Indonesia may be called baju terusan, baju jubah or baju gaun (in English called dress). Based on the definition in KBBI, baju terusan adalah pakaian yang terdiri atas satu bagian yaitu bagian atas dan bagian bawah menjadi satu.\(^\text{97}\) Then, Jubah adalah baju panjang (sampai dibawah lutut), berlengan panjang, seperti yang dipakai oleh orang Arab, Padri\(^\text{98}\) atau hakim.\(^\text{99}\) While, baju gaun dikhususkan hanya


\(^{96}\) Jumpsuit is a garment incorporating trousers and a sleeved top in one piece, worn as a fashion item, protective garment, or uniform. Accessed on October 31\(^{\text{st}}\), 2014. https://translate.google.com/#auto/id/jumpsuit.

\(^{97}\) Departemen Pendidikan Nasional (2008), op cit. p. 121.

\(^{98}\) Padri adalah Pendeta Katolik; Pastor; Pendeta Kristen. \((\text{KBBI} : 997)\)

\(^{99}\) Ibid. p. 590.
untuk dikenakan oleh wanita. And in Oxford dictionary, *dress is a piece of women’s clothing that is made in one piece and covers the body down to the legs, sometimes reaching to below the knees or to the ankles*.

In this case, the translator preserves the word of *chiton* that translated into *chiton* –pakaian terusan ala Yunani kuno-- to the target language. The translator does not translate into the target language in other words that approach, such as *baju terusan, baju jubah, baju gaun* (dress) or the others. Perhaps, this is because, there is no meaning that approach to the word of *chiton*. Because, *chiton* is a special thing that is owned by the nation of Ancient Greece in the form of clothing, or it can be summarized that *chiton* is the hallmark of culture from the nation of Ancient Greece in the form of clothing. In here, the translator gives an additional explanation or note about the meaning of the word of *chiton* is *pakaian terusan ala Yunani kuno*. And also, the translator gives a mark in the word of *chiton* with using Italic writing form. This is because, *chiton* is not a common word known to many people. If the translator translates word of *chiton* becomes *baju terusan, baju jubah, or baju gaun* (dress), perhaps the meaning will be different, it does not be a hallmark of culture from nation of Ancient Greece again. Although, if it is looked from the definition or the form almost the same with *baju terusan, baju jubah or baju gaun* (dress).

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100 *Ibid. p. 422.*

According to the writer, the manner is chosen by the translator is right. If there is no meaning that approach to the word of *chiton* in the target language, properly, the word of *chiton* is preserved in the target language with using italic writing form and an additional explanation or note in the word. This manner is done, so that it does not make the reader confused. Because, *chiton* is a foreign word that is the cultural words that comes from the Greek culture in the form of clothes. Certainly, in Indonesia, not all people know of the word. And it can be said, this manner is done to introduce a culture that derived from the Greek to the public. So, it can be summarized, there is no meaning that approach to the word of *chiton*. Therefore, the translator takes the manner to preserve the word of *chiton* in the target language. And it is identified that the translator uses notes as the way to translate this culture word. The word *chiton* is borrowed first, and then the translator gives the explanation *pakaian terusan ala Yunani kuno*. It can be assumed, this is the procedure of notes in parentheses. The parentheses means the long form in addition that is *pakaian terusan ala Yunani kuno*.

5. Pyjamas

“I grabbed for my pockets, but I was wearing *pyjamas*.” (Page 40)

“Aku merogoh sakuku, tapi aku sedang memakai *pijama*.” (Page 53)
As the data above, it can be identified that the noun **pyjamas** is rendered into **piyama**. This word is a cultural word that refers to the name of clothes (*material culture*). According to Oxford dictionary, **pyjamas** is *a loose jacket and trousers or pants worn in bed.*\(^{102}\) In Kamus Inggris-Indonesia, **pyjamas** is **piama or piyama**.\(^{103}\) Whereas, according to KBBI, *piyama or piama* is pakaian yang biasanya terdiri atas dua potong, longgar dan digunakan dirumah atau untuk tidur.\(^{104}\) Based on the definition above, Pyjamas is clothes which is consisting of two pieces that are a loose jacket and trousers or pants, it has a loose form and it used to sleep or at home.

In this case, the word **piyama** adapted from the normal pronunciation of SL word **pyjamas**, then to the normal phonology (word-forms) of receptor language. As Newmark says, *naturalization is procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.*\(^{105}\) So also here, the word of *pyjamas* naturalized into ‘piyama.’ It can be seen that any a little change in writing of letter from ‘pyjamas’ is translated into ‘piyama,’ where the word of piyama has adapted with the normal pronunciation and the normal morphology in the target language.

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\(^{103}\) John M. Echols and Hassan Shadily (1975), *op.cit.* p. 575.

\(^{104}\) Departemen Pendidikan Nasional (2008), *op.cit.* p. 1070.

\(^{105}\) Peter Newmark (1988), *loc.cit.*
Nevertheless, although any a little difference, it does not change the meaning. Therefore, it can be said that the translator uses the procedure of naturalization.

In here, the translator does not give an additional explanation or note about the meaning of the word of *pyjamas*. And also, the translator does not give a mark in the word of *pyjamas* with using Italic writing form. Perhaps, according to the translator, the readers are able to know the meaning of the word *pyjamas* itself that means the clothes which is used to sleep or at home. Actually, a lot of people are already know the meaning of the word without to see from the definition of pyjamas. This is because, *pyjamas* is a common word. And here, the translator also does not translate into the target language in other words that approach, such as *baju tidur* or the others. According to KBBI, *baju tidur baju yang dirancang secara khusus untuk dipakai pada waktu tidur*. Nevertheless, the translator still preserves the cultural words in the source language while making adaptation to the normal pronunciation and then to the formation of the normal morphology that suitable to the target language, so that it does not change the meaning of the word.

But, according to the writer, the manner is chosen by the translator does not right. Properly, the word of *pyjamas* that still preserved in the target language, it adds with using italic writing form and an additional explanation or note in the word. This manner is done, so that it is more

clarify the meaning of the word. Because, the word of *pyjamas* does not come from Indonesia but British English. So, this is a British culture that is form of clothes, if in Indonesia, it is called *baju tidur*. And it can be said, this manner is done to introduce a culture that derived from the English to the public.

**B. Food**

1. **Granola**

<table>
<thead>
<tr>
<th>“..., but once everyone woke up and had a fabulous breakfast of granola bars and juice boxes, ....” (Page 126)</th>
<th>“..., tapi setelah semua bangun dan menikmati sarapan luar biasa berupa granola batangan dan jus kotak, ....” (Page 167)</th>
</tr>
</thead>
</table>

According to data above shows, *granola* as the cultural words that refers to *food (material culture)* is translated into *granola*. According to Oxford dictionary, *granola* is a type of breakfast cereal made of grains, nuts and others that have been toasted, this is especially food in America.\(^\text{107}\) In Kamus Inggris-Indonesia, *granule* is biji or butir; *granular* is terjadi dari atau berisi butiran-butiran yang kecil.\(^\text{108}\) And also the definition in KBBI, *granula* is bulatan kecil-kecil seperti butir padi.\(^\text{109}\) So it can be concluded, granola is a food for breakfast in the form of cereal, it is usually made from toasted grains, nuts and others.


In translating the word of granola, the translator still preserves the word of granola into the target language. In this case, writing the word of granola using italic form, but the translator does not give an additional explanation or note about the meaning of the word of granola. According the writer, properly, the translator gives an additional explanation or note of the word, because granola is not a common word known to many people. Granola is a foreign word that the form of typical food in America. In here, the translator does not use other words that approach, such as sereal, sereal granola, sereal panggang or the others. Maybe, it is feared, if the word of granola is translated to other words, it can not represent the meaning of the desired the source language to the target language. Based on the Oxford dictionary, cereal is food made from the grain or cereals, often eaten for breakfast with milk.\footnote{A. S. Hornby (2005), \textit{op.cit.} p. 238.} In Kamus Inggris-Indonesia, cereal is tanaman sejenis rumput yang menghasilkan biji-bijian untuk dimakan; cereal product is hasil dari biji-bijian yang terbuat dari beras, gandum dan sebagainya.\footnote{John M. Echols and Hassan Shadily (1975), \textit{op.cit.} p. 131.} While, in KBBI, serelia is tanaman rumput-rumputan yang buijinya digunakan sebagai makanan manusia, seperti padi dan gandum.\footnote{Departemen Pendidikan Nasional (2008), \textit{op.cit.} p. 1285.} But in Indonesia, cereal is usually eaten with milk in a bowl not toast, so the texture is moist not dry, it may be called with the cereal porridge (bubur sereal). Then, it can be concluded, there is no meaning that approach the word of granola. Therefore, this word is
preserved in the target language without any change, so it can be said that the translator uses the *procedure of transference*.

2. **Cracker**

"He snapped his fingers and a satyr hurried forward with a plate of cheese and crackers...." (Page 321)

"Dia menjentikkan jarinya dan seorang satir buru-buru maju sambil membawa sepiring keju dan cracker...." (Page 418)

The data above shows, crackers as the cultural words that refers to food (material culture) is translated into cracker. According to Oxford dictionary, cracker is a thin dry biscuit that is often salty and usually eaten with cheese.\(^{113}\) Whereas, biscuit is a small flat dry cake for one person, usually sweet, and baked until crisp\(^{114}\). And cookie is a small flat sweet cake for one person usually baked until crisp.\(^{115}\) In Kamus Inggris-Indonesia, cracker is semacam biscuit yang tidak manis.\(^{116}\) While, according to KBBI, biskuit is makanan kering yang dibuat dari adonan tepung (terigu dan sebagainya), telur dan gula (bisa juga tanpa gula) biasanya dibuat di pabrik dan dijual dalam bentuk kalengan.\(^{117}\) And also, the definition of Kue kering is kue yang dipanggang atau dimasukkan ke dalam ruang berudara panas atau kue yang tidak mengandung zat cair


\(^{114}\) Ibid. p. 143.

\(^{115}\) Ibid. p. 337.

\(^{116}\) John M. Echols and Hassan Shadily (1975), *op.cit.* p. 192.

\(^{117}\) Departemen Pendidikan Nasional (2008), *op.cit.* p. 199.
And, according to Kamus Indonesia-Inggris, *Biskuit is cracker or Dutch rusk or cookie.* If it is seen from various of definition above, actually *cracker* has a salty taste while *biscuit or cookie* has a sweet taste. Although both of the form almost have the same shape, but any difference of meaning.

In this case, the translator still preserves the word of *cracker* into the target language. In here, the translator gives a mark to the word of *cracker* with using Italic writing form, but she does not give an additional explanation or note about the meaning of the word. Perhaps, according to the translator, the readers are able to know about the meaning of *cracker*, although *cracker* is not from Indonesia but it has been known to the public now. So, the readers already understand without any an additional explanation or note.

But, according to the writer, the manner is chosen by the translator does not right. Properly, the word of *cracker* that still preserved in the target language, it adds with an additional explanation or note in the word. This manner is done, so that it is more clarify the meaning of the word. Because, the word of *cracker* does not come from Indonesia but western. So, this is a western culture that is form of food, if in Indonesia, it is called *biskuit*. Although, their form are almost the same but their taste any difference (cracker has a salty taste while biscuit or cookie has a sweet

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taste). And it can be said, this manner is done to introduce a culture that derived from the western to the public. In here, the translator does not also translate the word of *cracker* to other word that approach, such as *biskuit, kue, kue kering* or the others. Maybe, it is feared, if the word of *cracker* is translated to other words, it can not represent the meaning of the desired the source language to the target language. So, it can be summarized, there is no meaning that approach the word of *cracker*. Therefore, the translator takes the manner to preserve the word of *cracker* into the target language without any change, this manner is called by *procedure of transference*.

3. Cheerios

| “I hoped the gods liked raisin toast and cheerios.” (Page 42) | “Kuharap para dewa menyukai roti panggang kismis dan *sereal Froot Loops.*” (Page 55) |

The data above shows, *cheerios* as the cultural words that refers to food (*material culture*) is translated into *sereal Froot Loops*. According to Encyclopedia-The Free Dictionary, *cheerios* is an *American brand of breakfast cereals manufactured by General Mills introduced on May 1, 1941 originally named Cheerioats, then the name was changed the cheerios in 1945 because of a trade name dispute with Quaker Oats. The name fit the ‘O’ shape of the cereal pieces.*

Encyclopedia-The Free Dictionary, **Froot Loops** is a brand of sweetened, fruit-flavored breakfast cereal produced by Kellogg's and sold in many countries. The cereal pieces are ring-shaped (loops) and come in a variety of bright colors and a blend of fruit flavors (froot). Kellogg's introduced Froot Loops in September 1962. Originally, there were red, orange, and yellow loops, but green, purple, and blue were added during the 1990s.\(^{121}\)

In Oxford dictionary, **cereal** is food made from the grain or cereals, often eaten for breakfast with milk.\(^{122}\)

So, based on the definition above, **cheerios** and **froot loops** have the similarity that are both of breakfast cereal, the round shape like the letter 'O' or ring. They are also made of the same ingredient that is whole grain. However, there are differences in the color, **cheerios** has one color while **froot loops** has a variety of colors. Then too, **cheerios** was introduced in America while **froot loops** in UK.

In this case, the translator uses two procedures that are the procedure of paraphrase and the procedure of synonymy as the way to translate this culture word. First, the word of **cheerios** is translated to **sereal Froot Loops** into the target language. There is any addition of the word which is **sereal** in the target language. So, it becomes **sereal Froot Loops**. This manner is called the procedure of paraphrase. Second, the translator uses procedure of synonymy as the way to translate this culture word that is the word of **cheerios** translated to **sereal Froot Loops** into the

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\(^{122}\) A. S. Hornby (2005), *op.cit.* p. 238.
target language. Because, cheerios and froot loops are both the type of breakfast cereal. The form of them is also round, and both made from whole grain. So, both have the same of the meaning although they have different name. So, the word of *sereal Froot Loops* is the word that near or similar of the meaning with the word of *cheerios*. it is called as *the procedure of synonymy*. As Newmark say, *in using the word 'synonymy' 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, when literal translation is not possible, and the word is not important in the text, in particular for adjectives or adverbs of quality.*\(^{123}\)

In here, the translator translates the word of *cheerios* into *sereal froot loops* to the target language. There is any addition of the word which is *sereal* in the target language. So, it becomes *sereal Froot Loops*. And the translator also uses the word of *froot loops* in the target language. Perhaps, according to the translator the other word that approach *cheerios* is *froot loops* that both of breakfast cereal, the round shape and made of whole grain. Actually, *cheerios* could be translated into *sereal cheerios*, but because there is the other word that has similar meaning, it is *sereal froot loops*, then this word is used without change the meaning intended to the source language. But, according to writer, properly, the translator gives an additional explanation or note of the word, because not all the readers

\(^{123}\) Peter Newmark (1988), *op.cit.* p. 84.
know about the meaning of the word. This manner is done, so that it does not make the reader confused. Although when they read, they know that froot loops is the form of cereal. Because, the word of froot loops does not come from Indonesia but western. So, this is a western culture that is form of food. So, it can be concluded, in here, the translator uses two procedures that are the procedure of paraphrase and the procedure of synonymy.

C. Drink

1. Nectar

“.. Chris in a sad pleading voice, trying to get him to drink the nectar.” (Page 70)

“… Chris dengan suara memohon yang lembut, mencoba membujuknya agar meminum nektar.” (Page 91)

As the data above, it can be identified that the noun nectar is rendered into nektar. This word is a cultural word that refers to the name of drink (material culture). According to Oxford dictionary, nectar is a sweet liquid that is produced by flowers and collected by bees for making honey.\(^{124}\) While, the definition in Kamus Inggris-Indonesia, nectar is minuman yang lezat atau minuman para dewa.\(^{125}\) And in KBBI, nektar is minuman para dewa Yunani dan Romawi, adapun penjelasan lain nektar is cairan manis yang terdapat pada bunga yang biasa diserap lebah dan

\(^{124}\) A.S. Hornby (2005), \textit{op.cit.} p. 1019.

\(^{125}\) John M. Echols and Hasaan Shadily (1975), \textit{op.cit.} p. 490.
Based on the definition above, it can be concluded, nectar is sweet liquid which is derived by flowers, it usually absorbed by bees for making honey. While, according to Greece mythology, it is a delicious drink of the gods.

In this case, the word *nektar* adapted from the normal pronunciation of SL word *nectar*, then to the normal phonology (word-forms) of receptor language, for instance: the word of ‘amputasi’ in Indonesian is the result of the naturalization from the word of ‘amputation’ in English, and so on. As Newmark says, *naturalization is procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.*

So also here, the word of ‘*nectar*’ naturalized into ‘*nektar*.’ It can be seen that any a little change in writing of letter from ‘*nectar*’ is the letter of middle using the letter of ‘c’ translated into ‘*nektar*’ is the letter of middle using the letter of ‘k.’ Nevertheless, although any a little difference, it does not change the meaning. Therefore, it can be said that the translator uses the procedure of naturalization.

In here, the translator does not give an additional explanation or note about the meaning of the word of *nectar*. The translator also does not mark the word of *nectar* with using Italic writing form. According to the writer, properly, the translator gives a mark to the word of *nectar* with

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italic writing form and an additional explanation or note of the word. Because, *nectar* is not a common word known to many people. So, it makes the readers confuse. Then properly to clearer of the word, it should be given an additional explanation or note and using italic writing form. In here, the translator also does not translate into the target language in other words that approach, such as *cairan manis, minuman yang manis dan lezat, madu* or the others. Perhaps, this is because, there is no meaning that approach to the word of *nectar*. Then, it is feared, if the word of *nectar* is translated to other words, it can not represent the meaning of the desired the target language. Therefore, the translator still preserves the cultural words in the source language while making adaptation to the normal pronunciation and then to the formation of the normal morphology accordance with spelling in the target language, so that it does not change the meaning of the word. And, this manner is called by *procedure of naturalization.*

2. Smoothie

<table>
<thead>
<tr>
<th>English</th>
<th>Indonesian</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Annabeth and I got fruit smoothies and we sat at a table….” (Page 233)</td>
<td>“Annabeth dan aku memesan smoothie buah dan kami duduk di sebuah meja….” (Page 302)</td>
</tr>
</tbody>
</table>

The data above shows, *smoothies* as the cultural words that refers to *drink (material culture)* is translated into *smoothie*. In Oxford dictionary, *Smoothie is a drink made of fruit or fruit juice mixed with milk*
or ice cream. It is drink that found in America and Australia.\textsuperscript{128} And according to The Free Dictionary, \textit{Smoothie is a thick smooth drink consisting of fresh fruit pureed with ice cream or yoghurt or milk or juice.}\textsuperscript{129} Based on the literal meaning, smoothie means “subtlety” or “mashed.” Smoothie is fruits or vegetables which mashed with a blender,\textsuperscript{130} then added water, syrup or sugar, milk, ice cube, yogurt, chocolate and other ingredients, so the texture of smoothie is more condense than juice.\textsuperscript{131} Smoothies can also be said to be porridge of fruit or porridge of vegetable, because all the ingredients put in a blender then it is processed until smooth without any waste.\textsuperscript{132} Thus, it can be concluded, smoothie is a drink made from fresh fruits or fresh vegetables usually mixed with water, syrup or sugar, milk, ice cream, yogurt, ice cube, chocolate or honey, then all the ingredients are in a blender until smooth without any waste. If it is seen from the composition of ingredients, definitely this drink is very filling, healthy and contain lot of fiber. Therefore, smoothie can also be a substitute for food or breakfast, usually it consumed for people who are on diet.
If it is seen from the definition and the form, smoothie is almost the same with juice that are both made from fresh fruits or fresh vegetables, but juice more specified made from fruit juice. According to Oxford dictionary, **Juice** is *the liquid that comes from fruit or vegetables or a drink made from fruit or vegetables.*

In Kamus Inggris-Indonesia, **juice** is *air atau sari buah.* While in KBBI, **Jus** adalah sari buah. Although both are made from the same of main ingredient, but still there is a difference between smoothie and juice. Because, smoothie is usually mixed with milk, ice cream, yoghurt, ice cube, chocolate, honey and other ingredients. Whereas, juice only mixed with ice cube, sugar or syrup and water. Smoothie is also more condense and smooth than juice. Then, smoothie has no waste, it is different with juice. However, in Indonesia, the meaning of smoothie is almost the same with juice, even some people said smoothie is juice and on the contrary.

In translating the word of smoothie, the translator still preserves the word of smoothie in the target language. In here, writing the word of smoothie using italic form, but the translator does not give an additional explanation or note about the meaning of the word of smoothie. Perhaps, according to the translator, the readers are able to know about the meaning of smoothie, although smoothie does not come from Indonesia but it has

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been known to the public now. So, the readers already understand without any an additional explanation or note.

But, according to the writer, the manner is chosen by the translator does not right. Properly, the word of smoothie that still preserved in the target language, it adds with an additional explanation or note in the word. This manner is done, so that it is more clarify the meaning of the word. Because, the word of smoothie does not come from Indonesia but the cultural words that comes from the western culture in the form of drink. And it can be said, this manner is done to introduce a culture that derived from the western to the public. In this case, the translator does not translate also into the target language in other words that approach, such as jus, jus buah or the others. This is because, smoothie is a typical drink from the western which the composition of ingredient is different with juice in Indonesia. If the word of smoothie is translated in other words that approach, maybe it will change the meaning of the word of smoothie. So, it can be concluded, there is no meaning that approach to the word of smoothie in the target language. Therefore, the translator takes the manner to preserve the word of smoothie in the target language, this manner is called by procedure of transference.

3. Root beer

"I hope the dead like root beer."
(Page 153)

"Moga-moga orang mati suka root beer.” (Page 201)
The data above shows, root beer as the cultural words that refers to drink (material culture) is translated into root beer. According to Oxford dictionary, root beer is a sweet fizzy drink (with bubbles), that does not contain alcohol, made from ginger and the roots of other plants, it is drunk especially in the US. In The Free Dictionary, root beer is a carbonated soft drink made from extracts of certain plant roots and herbs, it is a non alcohol drink. While in Kamus Inggris-Indonesia, root beer is limun sarsaparila. If we hear the word of ‘beer,’ definitely this type of drink contains alcohol and intoxicate. But, root beer is a non-alcohol drink. This drink is carbonated and made from ginger, root of plant or other spices. Perhaps, in Indonesia, it known as bir pletok. Although, bir pletok uses the word of beer also, but this drink does not contain alcohol. Because, this drink made from ginger, sugar, roots and other spices. The difference, bir pletok does not contain soda. Based on Kamus Lengkap Indonesia-Inggris, bir pletok is non-alcoholic drink.

In translating the word of root beer, the translator still preserves the word of root beer into the target language. In this case, writing the word of root beer using italic form, but the translator does not give an additional explanation or note about the meaning of the word of root beer.


According to the writer, properly, the translator gives an additional explanation or note of the word, because *root beer* is not a common word known to many people. *Root beer* is a foreign word that the form of typical drink in United State, so not all readers know of the word. In here, the translator does not use other words that approach, such as *minuman jahe*, *minuman herbal bersoda* or the others. Maybe, it is feared, if the word of *root beer* is translated to other words, it can not represent the meaning of the desired the source language to the target language. So, it can be concluded, there is no meaning that approach the word of *root beer*. Therefore, the translator still preserves the word of *root beer* into the target language. This word is preserved in the translation without any change, so it can be said that the translator uses the procedure of transference.

D. Unit of Money

1. Drachma

“The then a pleasant female voice spoke from the steam: *Please deposit one drachma.*” (Page 37)

“Lalu suara menyenangkan seorang wanita berbicara dari uap tersebut: *Tolong masukkan satu drachma.*” (Page 49)

The data above shows, *drachma* as the cultural words that refers to *the unit of money* (material culture) is translated into *drachma*. According to *Oxford dictionary*, *drachma* is *the unit of money in Greece* (replaced in
2002 by the euro). And based on The Free Dictionary, **drachma is the primary unit of currency in Greece before the adoption of the euro**.

In translating the word of *drachma*, the translator still preserves the word of *drachma* into the target language. In this case, the translator gives a mark to the word of *drachma* with using Italic writing form, but she does not give an additional explanation or note about the meaning of the word. According to the writer, properly, the translator gives an additional explanation or note to the word of *drachma*, because it is a foreign word that is the unit of money in Greece in historical periods. It is intended that the readers are not confuse, because not all of them understand the meaning of the word. If we talk about the currency, certainly every country has the unit of currency and the value which are different, such as Indonesia uses *Rupiah*, Japan uses *Yen*, America uses *Dollar* and so on. Therefore, in here, the translator takes the manner to preserve the word of *drachma* in the target language without any change, so it can be said that the translator uses the *procedure of transference*.

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2. Ecology

A. Fauna

1. Moose

| “... we sat at a table right under the stuffed moose.” (Page 233) | “… kami duduk di sebuah meja tempat bawah seekor *moose — semacam rusa* — yang disumpal.” (Page 302) |

The data above shows, *moose* as the cultural words that refers to *fauna (ecology)* is translated into *moose — semacam rusa*. In this case, the translator gives an additional explanation or note about the meaning of the word of *moose is semacam rusa*. The translator gives also a mark in the word of *moose* with using Italic writing form. This is because, *moose* is not a common word known to many people. Perhaps, according to the translator, not all the readers understand the meaning of the word of *moose*. According to Oxford dictionary, *moose* is a *large deer that lives in North America, in Europe and Asia it is called and elk.*[^13] While, *Elk* is a *large deer that lives in northern Europe and Asia, in America it is called a moose.*[^14] Thus, it can be seen that the *moose* is from North America, although the shape is the same as in Europe and Asia but the name is different, namely *elk*. Any also the name is *wapiti*, but this animal is


[^14]: Ibid. p. 495.
bigger than moose and elk. **Wapiti** is a very large North America deer.\(^{145}\)

Based on the Kamus Inggris-Indonesia, **Moose**\(^{146}\) and **Elk**\(^{147}\) are rusa besar. But if in Indonesia, we call it the deer only. In KBBI, rusa is binatang menyusui, pemakan tanaman, termasuk family Cervidae, tanduknya panjang, dan bercabang-cabang, bulunya berwarna cokelat tua dan bergaris-garis (bintik-bintik putih).\(^{148}\) So, although their shape are the same but still there is any different. Therefore, the translator still uses the word of moose which is more specific, then she gives a mark writing with the italic form and an additional explanation or note that is semacam rusa. In order to the readers can understand and not confuse. So, it can be concluded, there is no exactly word of moose in the target language, so the translator still preserves of the word into the target language and she gives an additional explanation or note to describe that a moose like a deer.

About the explanation above, It is identified that the translator uses the *procedure of descriptive equivalent* as the way to translate this culture word. In here, the word of moose in the source language is still translated in the target language, because there is no exact equivalent in the target language on the word of moose. Therefore, the translator adds additional explanation or note that is semacam rusa to describe the moose animal.

\(^{145}\) Ibid. p. 1716.

\(^{146}\) John M. Echols and Hassan Shadily (1975), *op.cit.* p. 480.

\(^{147}\) Ibid. p. 263.

This manner is done, so that the reader understands the word of moose, so the translator describes that a moose like a deer. It can be assumed, this is the procedure of descriptive equivalent.

According to the writer, the manner is chosen by the translator is right. if there is no meaning that approach to the word of moose in the target language, properly, the word of moose is preserved in the target language with using italic writing form and an additional explanation or note in the word. This manner is done, so that it does not make the reader confused. Because, moose is a foreign word that is the cultural words that comes from the American culture in the form of animal. Certainly, in Indonesia, not all people know of the word. And it can be said, this manner is done to introduce a culture that derived from the America to the public.

2. Sand dollar

“He brought out a sand dollar and pressed it into my hand.” (Page 338)

“Dia mengeluarkan dolar pasir – hewan laut lunak berbentuk seperti koin logam yang sering terhanyut ke tepi pantai—dan menekannya ke tanganku.” (Page 440)

The data above shows, sand dollar as the cultural words that refers to fauna (ecology) is translated into dolar pasir – hewan laut lunak.
berbentuk seperti koin logam yang sering terhanyut ke tepi pantai---.

It is identified that the translator uses two procedures that is *the procedure of literal translation* and *the procedure of descriptive equivalent* as the way to translate this culture word. First, the word *sand dollar* is translated into *dolar pasir*. This translation is done from word to word, so it is called as *procedure of literal translation*. Second, the translator gives the explanation with describing the shape of that animal *hewan laut lunak berbentuk seperti koin logam yang sering terhanyut ke tepi pantai*. It can be assumed, this is *the procedure of descriptive equivalent*.

According to The Free Dictionary, *Sand dollar* is *the type of sea animal, any of various flattened disclike echinoderms of the order Clypeasteroida, of shallow North American coastal waters: class Echinoidea (sea urchins); or any flat, disklike echinoderm of the order Clypeasteroidea, of the same class as sea urchins, living on sandy bottoms*. 149 Another definition from Encyclopedia-The Free Dictionary that the term *sand dollar* is called *sea cookie* or *snapper biscuit* in New Zealand, or *pansy shell* in South Africa. It refers to species of extremely flattened, burrowing sea urchins belonging to the order *Clypeasteroida*. Some species within the order, not quite as flat, are known as *sea biscuits*. Related animals include the *sea urchins*, sea cucumbers and starfish. 150

Based on resource person, Aya Fadhila, *Sand dollar* is also called sea cookie, sea sand, urchin cookie and sea biscuit. That is because, the shape

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of *sand dollar* is flat, like a cookie or a biscuit. Actually, *sand dollar* including sea animal Echinodermata. It was a family with starfish, urchin, sea cucumber and so on. The diameter of the body of sand dollar is around 5-10 cm. The thick of the body is around 1 cm. Sand dollar lives in the sea level of shallow which is sandy. At the sea, *sand dollar* lives clustered together. *Sand dollar* is most found in the sea of Caribbean archipelago, Jamaica, Puerto Rico, America, Brazil, Mexico and so on.\(^\text{151}\) If it is seen from definition above, *sand dollar* is a sea animal which shaped of flat, it lives the sea level of shallow which is sandy with clustered together.

In this case, the translator gives an additional explanation or note about the meaning of the word of *dolar pasir* is *hewan laut lunak* *berbentuk seperti koin logam yang sering terhanyut ke tepi pantai* which describes the shape of that animal. But, the translator does not give a mark with using Italic writing form. Although the translator does not use italic form, but it does not confuse the readers. Because, the translator has provided an explanation which describes about that animal. So, it can be concluded, there is no exactly word of *sand dollar* in the target language. Therefore, in here, the translator translates of the word with using *procedure of literal translation* which is *sand dollar* becomes *dolar pasir*, so there is nothing the meaning that change. Then, she adds an explanation which describes the shape of that animal. This is called the *procedure of*

**descriptive equivalent.** The both of these procedures are used in the word of *sand dollar*, because there is no exactly word in the target language.

According to the writer, the manner is chosen by the translator is right. if there is no meaning that approach to the word of *sand dollar* in the target language, properly, the word of *sand dollar* is preserved in the target language with an additional explanation or note in the word. This manner is done, so that it does not make the reader confused. Nevertheless, in here, the translator does not use italic writing form. Necessarily, it is used, because, *sand dollar* is a foreign word that is the cultural words that comes from the western culture in the form of animal. Certainly, in Indonesia, not all people know of the word. And it can be said, this manner is done to introduce a culture that derived from the western to the public.

3. **Social Culture**

A. **Work activities**

1. Sacagawea

“So which way now, Sacagawea?.”

“Jadi, kearah mana sekarang, Sacagawea*?.”

(Pages 257, 333)

*Notes : Wanita Indian yang menjadi pemnadu dalam salah satu ekspedisi ke wilayah Barat Amerika Serikat pada awal abad ke-19. ---*penerj.*
The data above shows, **Sacagawea** as the cultural words that refers work activities (social culture) is translated into **Sacagawea, Notes:**

Wanita Indian yang menjadi pemnadu dalam salah satu ekspedisi ke wilayah Barat Amerika Serikat pada awal abad ke-19. It is identified that the translator uses notes as the way to translate this culture word. The word *Sacagawea* is borrowed first, and then the translator gives the explanation *Wanita Indian yang menjadi pemnadu dalam salah satu ekspedisi ke wilayah Barat Amerika Serikat pada awal abad ke-19* at the bottom page. It can be assumed, this is the procedure of notes at the bottom page.

Based on Wikipedia, *Sacagawea* is called also *Sakakawea* or *Sacajawea*, was a Lemhi Shoshone woman, who accompanied the Lewis and Clark Expedition, acting as an interpreter and guide, in their exploration of the Western United States. She traveled thousands of miles from North Dakota to the Pacific Ocean between 1804 and 1806. She has become an important part of the Lewis and Clark legend in the American public imagination. The National American Woman Suffrage Association of the early twentieth century adopted her as a symbol of women's worth and independence, erecting several statues and plaques in her memory, and doing much to spread the story of her accomplishments.\(^{152}\) And according to The Free Dictionary, Shoshone guide and interpreter who accompanied

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(1805-1806) the Lewis and Clark expedition part of the way.\textsuperscript{153} Sacagawea, the daughter of a Shoshone chief, was born circa 1788 in Lemhi County, Idaho. At around age 12, she was captured by an enemy tribe and sold to a French-Canadian trapper who made her his wife. In November 1804, she was invited to join the Lewis and Clark expedition as a Shoshone interpreter best known for being the only woman on the Lewis and Clark expedition into the American West. After leaving the expedition, she died at Fort Manuel in what is now Kenel, South Dakota, circa 1812.\textsuperscript{154}

In this case, the translator gives an additional explanation or note about the meaning of the word of Sacagawea is Wanita Indian yang menjadi pemandu dalam salah satu ekspedisi ke wilayah Barat Amerika Serikat pada awal abad ke-19 at the bottom page. But, the translator does not give a mark with using Italic writing form. Although the translator does not use italic form, but it does not confuse the readers. Because, the translator has provided an explanation about that word at the bottom page. So, it can be concluded, there is no exactly word of sacagawea in the target language. Therefore, in here, the translator translates that word using the procedure of notes at the bottom page with explaining about sacagawea.


According to the writer, the manner is chosen by the translator is right. If there is no meaning that approach to the word of *sacagawea* in the target language, properly, the word of *sacagawea* is preserved in the target language with an additional explanation or note in the word. This manner is done, so that it does not make the reader confused. Nevertheless, in here, the translator does not use italic writing form. Necessarily, it is used, because, *sacagawea* is a foreign word that is the cultural words that comes from the western culture in the form of work activities. Certainly, in Indonesia, not all people know of the word. And it can be said, this manner is done to introduce a culture that derived from the western to the public.

B. Dance

1. Tap dance


According to data above, *tap dancing* which is cultural word that refers to a *dance (social culture)* is translated into *tarian tap*. This word is preserved in the translation without any change, therefore it can be said that the translator uses the procedure of transference. According to Oxford dictionary, *tap dance a style of dancing in which you tap the rhythm of the music with your feet, wearing special shoes with pieces of metal on the*
heels and toes.\textsuperscript{155} Based on definition of The Free Dictionary, \textit{tap dance} is a dance in which the rhythm or rhythmical variation is audibly tapped out with the toe or heel by a dancer wearing shoes with special hard soles or with taps; or a step dance in which the performer wears shoes equipped with taps that make a rhythmic sound on the stage as he dances.\textsuperscript{156} In Kamus Inggris-Indonesia, \textit{tap dance is dansa tap}; in this dictionary the word \textit{dance} is translated into \textit{dansa not dance}, because maybe the word \textit{dansa} is more specific that is a dance of western cultural, whereas the word \textit{dance} is a common word that it can refer in all dances.\textsuperscript{157} In KBBI, \textit{dansa is tari cara Barat yang dilakukan oleh pasangan pria dan wanita dengan berpegangan tangan atau berpelukan yang ditirangi musik}.\textsuperscript{158} Another definition, \textit{Tap dance} is a kind of dance with a way the pounded of feet until to evoke the sound of tap which is follow to music. In playing a \textit{tap dance}, the dancers use special shoes. Shoes of \textit{tap dance} are metal plate in the heels and the toes. It makes a sound of aloud. Shoes of \textit{tap dance} are usually colored black, white, or beige. This dance is inspired from the three types

\textsuperscript{155} A.S. Hornby (2005), \textit{op.cit.} p. 1569.

\textsuperscript{156} Accessed on October 31\textsuperscript{st}, 2014. \url{http://www.thefreedictionary.com/tap dance}.

\textsuperscript{157} John M. Echols and Hassan Shadily (1975), \textit{op.cit.} p. 725.

\textsuperscript{158} Departemen Pendidikan Nasional (2008), \textit{op.cit.} p. 293.
of dances from different countries that is Ireland is Solo Step Dance, England is Clog Dance, and African is some of dance.  

In translating the word of tap, the translator still preserves the word of tap into the target language. In here, writing the word of tap using italic form, but the translator does not give an additional explanation or note about the meaning of the word of tap. According to the writer, properly, the translator gives an additional explanation or note of the word. Although tap dance has known by majority of people, but because this dance does not come from Indonesia then the word must be explained, so that the readers more understand about the tap dance. In here, the translator does not also translate the word of tap dance with other word that approach, such as tari ketuk or the others. Maybe, it is feared, if the word of tap dance is translated to other words, it can not represent the meaning of the desired the source language to the target language. So, it can be summarized, there is no meaning that approach the word of tap dance in the target language. Therefore, the translator takes the manner to preserve the word of tap into the target language, this manner is called by procedure of transference.

4. Social organization-political and administrative

A. Activities -- a social community

1. Hippie

"... where the spirit of Delphi slept inside the body of a mummified hippie lady." (Page 67)

"... tempat arwah Delphi tidur di dalam mayat seorang wanita hippie yang diawetkan." (Page 87)

The data above shows, hippie as the cultural words that refers to a social community (social organization-political and administrative 'activities') is translated into hippie. According to Oxford dictionary, hippie is a person who rejects the way that most people live in western society, often having long hair, wearing brightly colored clothes and taking illegal drugs. The hippie movement was most popular in the 1960s. Another definition from The Free Dictionary, hippie is person who opposes and rejects many of the conventional standards and customs of society, especially one who advocates extreme liberalism in sociopolitical attitudes and lifestyles; or a young person of the 1960s who rejected established social mores, advocated spontaneity, free expression of love and the expanding of consciousness, often wore long hair and unconventional clothes, and used psychedelic drugs, any person

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resembling a hippie of the 1960s in attitude, dress, and behavior.\textsuperscript{161} Hippie is a culture that appear in the United States in the mid-1960s. Community of hippie has a lifestyle that is not rules, they tend to freedom and not bound the rules of society. They create the own community, such as listening to psychedelic rock, to embrace the sexual revolution and some drugs used as the mushroom of marijuana. They have the characteristic feature in a frothy, such as a tight shirt with color of unobtrusively, a baggy pants and a headband.\textsuperscript{162} If it is seen from the definition above, perhaps the community of hippie same as the community of punk in Indonesia. And also the definition, punk is a person who likes punk music and dresses like a punk musician, for example by wearing metal chains, leather clothes and having brightly colored hair.\textsuperscript{163} Punk is a sub-culture that was born in London, England. Punk has a socialist ideology which is characteristic of free. Punk is known by the style of clothing like a mohawk haircut, the jacket full of spike and badge, boots, tight jeans, body tattoos, body piercing, and live on the streets. The process of modernization in Indonesia cause the presence of punk as a new lifestyle. Then, Punk is known as the rules of daily living that tend to be free, such


\textsuperscript{163} A.S. Hornby (2005), op.cit. p. 1224.
as free sex, hanging out on the street, drinking alcohol, playing music and fashion style of eccentric.\textsuperscript{164}

In translating the word of hippie, the translator still preserves the word of hippie into the target language. In here, writing the word of hippie using italic form, but the translator does not give an additional explanation or note about the meaning of the word of hippie. According to the writer, properly, the translator gives an additional explanation or note of the word, because hippie is not a common word known to many people. Hippie is a foreign word that is a community from America, so not all readers know of the word. Although, the community of hippie is almost the same with the community of punk, but any difference such as in clothing and so on, they have their characteristic feature. Then, it can be concluded, there is no meaning that approach the word of hippie in the target language. Therefore, this word is preserved in the translation without any change, therefore it can be said that the translator uses the procedure of transference.

B. Trust—a Greece mythology

1. Harpy

<table>
<thead>
<tr>
<th>“The cleaning harpies only came through on the last day of summer, ….”</th>
<th>“Para harpy pembersih baru datang pada hari terakhir musim panas, ….”</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Page 30)</td>
<td>(Page 40)</td>
</tr>
</tbody>
</table>

The data above shows, harpies (plural form of the harpy) as the cultural words that refers to a Greece mythology (Social organization-political and administrative’trust’) is translated into para harpy. This word is preserved in the translation without any change, therefore it can be said that the translator uses the procedure of transference. According to Oxford dictionary, harpy is a cruel creature with a woman’s head and body and bird’s wings and feet (in ancient Greek and Roman stories).\(^{165}\)

Based on definition from The Free Dictionary, harpy is Greek Mythology One of several loathsome, voracious monsters with the head and trunk of a woman and the tail, wings, and talons of a bird; Greek myth a ravenous creature with a woman’s head and trunk and a bird’s wings and claws.\(^{166}\)

And also, another definition, In Greek mythology, Harpies (“a snatcher (si perenggut)”, Latin: harpeia, Greek: ἅρπυια, harpuia) is one of the winged spirit that most known because she is always steal all food from Phineas or Phineus (a Phoenician King of Thrace). Harpy is described as a creature of

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\(^{165}\) A.S. Hornby (2005), op.cit. p. 711.

half woman and half bird of beautiful. According to the legend, *Harpy* likes to steal the bodies of the dead, to spread the stench and to poison the food in the villages which is passed. So, based on definition above, *harpy* is a cruel creature or a type of devil which is concrete half woman and half bird.

In translating the word of *harpy*, the translator still preserves the word of *harpy* into the target language. In here, writing the word of *harpy* using italic form, but the translator does not give an additional explanation or note about the meaning of the word of *harpy*. According to the writer, properly, the translator gives an additional explanation or note of the word, because *harpy* is not a common word known to many people. *Harpy* is a foreign word from the Greece mythology that is a cruel creature or a type of devil which is concrete half woman and half bird, so not all readers know the word. If it is seen from definition of *harpy*, there is no meaning that approach of the word of *harpy* in the target language. Although, *harpy* can be told a cruel creature or a devil, but the translator does not translate it into the target language. Because, the meaning of a cruel creature or a devil in the word of *happy* is different. So, it can be concluded, there is no meaning that approach the word of *harpy* in the target language. Therefore, the translator still preserves the word of *hippie* into the target language. This manner is called the *procedure of transference*.

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CHAPTER IV
CONCLUSION AND SUGGESTION

A. Conclusion

The writer concludes that in translating the cultural terms or the cultural words need a special attention in translation. A translator who is a mediator of intercultural must notice the aspects of cultural from the text which is being translated. Essentially, translating is convey the meaning of the source language into the target language where the meaning itself is very bound by the culture of the community of native speakers. Therefore, a translator must have the cultural competency to both of language adequately. Translator must be able to understand and to master about the translation procedure that will be used in translating the cultural words or the cultural terms. It is intended, in order to the translator can get the result of translation that is acceptable and understood by the reader.

Based on research finding, it can be concluded some result that are as follows:

1. The translator only uses 7 procedures to analyze 18 data, they are:

   (1) Transference is used to analyze the cultural words of denim, granola, cracker, smoothie, root beer, drachma, hippie, harpy and tap dance.

   Based on analysis data, it is found 9 cultural words which is translated with this procedure. So, it can be concluded with a percentage about 50% from 18 cultural words in Percy Jackson novel which is translated by procedure of transference;
(2) Naturalization is used to analyze the cultural words of *tunic, pyjamas and nectar*. Based on analysis data, it is found 3 cultural words which is translated with this procedure. So, it can be concluded with a percentage about 17% from 18 cultural words in Percy Jackson novel which is translated by *procedure of naturalization*;

(3) Descriptive equivalent is used to analyze the cultural words of *himation, moose and sand dollar*. Based on analysis data, it is found 3 cultural words which is translated with this procedure. So, it can be concluded with a percentage about 17% from 18 cultural words in Percy Jackson novel which is translated by *procedure of descriptive equivalent*;

(4) Synonymy is used to analyze the cultural words of *cheerios*. Based on analysis data, it is found 1 cultural word which is translated with this procedure. So, it can be concluded with a percentage about 5% from 18 cultural words in Percy Jackson novel which is translated by *procedure of synonymy*;

(5) Paraphrase is used to analyze the cultural words of *cheerios*. Based on analysis data, it is found 1 cultural word which is translated with this procedure. So, it can be concluded with a percentage about 5% from 18 cultural words in Percy Jackson novel which is translated by *procedure of paraphrase*;

(6) Literal translation is used to analyze the cultural words of *sand dollar*. Based on analysis data, it is found 1 cultural word which is translated with this procedure. So, it can be concluded with a percentage
about 5% from 18 cultural words in Percy Jackson novel which is translated by *procedure of literal translation*;

(7) *Notes in parentheses* is used to analyze the cultural words of *chiton*. Based on analysis data, it is found 1 cultural word which is translated with this procedure. So, it can be concluded with a percentage about 5% from 18 cultural words in Percy Jackson novel which is translated by *procedure of notes in parentheses*; and *notes at the bottom of page* is used to analyze the cultural words of Sacagawea. Based on analysis data, it is found 1 cultural word which is translated with this procedure. So, it can be concluded with a percentage about 5% from 18 cultural words in Percy Jackson novel which is translated by *procedure of notes at the bottom of page*.

2. The mostly procedure is used by translator in translating of cultural words in Percy Jackson translation novel is *procedure of transference*. Because, based on the data above, there are 9 cultural words from 18 data which is translated using by *procedure of transference*, they are *denim, granola, cracker, smoothie, root beer, drachma, hippie, harpy and tap dance*. So, can be concluded with a percentage about 50%.

B. Suggestion

The writer would like to give some suggestion that might be useful especially for the students at English Letters Department and readers.

And the writer wants to give especially suggestions to:
1. For the translator who wants to translate the information text, it should be noted that the best procedure for translating the cultural words is notes. It is a solution to solve the untranslatability and also to get the readable and understandable in the text that content some information. The important one is to get equivalent meaning that understood by the reader;

2. For the next researchers, the writer suggested to have more knowledge about the translation procedure, so that to get a result of translation which can be understood by the reader;

3. For English Letters Department, such as the books collection of translation in the library of faculty must more completed, so that to easier for the students in finding, so many references when they do their work or thesis. Often to give a special training about translation practices directly for the students, to arrange a seminar on translation, so that the students more understand about translation knowledge according to theory and practice;

4. For government, to improve the status of the translator as an important profession and equal to other professions in a institute of government, such as a teacher or a lecture. So that, progress in translation world in global competition can be well recognized. Because, history has record that the translation has been providing extraordinarily contribution in building the civilization of nations in the word. Such as, the success of the nation of Arab-Islamic is build civilization begins with the translation of the works of old Persia, Egypt, India, especially Greece and so on;
5. Finally, the writer hopes that this result of study will be useful for future improvement of translating the scientific texts, as well as will become one of reference for the students of English Department, Adab and Humanities when they are interested in doing the similar study.
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APPENDICE 1

‘Synopsis of Percy Jackson Novel the Fourth Series’

Percy Jackson & the Olympians is a series of fantasy and adventure novel written by Rick Riordan. This novel tells the story about a young man named ‘Percy Jackson’ who is the son of ‘God Poseidon.’ Percy Jackson tells about the world of deification. In this novel, the author also pours about the history of ancient Greece that is related with the life of the gods and goddesses. This novel is background in the United States in the present, and based on Greek mythology. This novel consists of five books (these are The Lightning Thief ‘2005’, The Sea of Monsters ‘2006’, The Titan’s Curse ‘2007’, The Battle of The Labyrinth ‘2008’ and The Last Olympian ‘2009’) and several additional books. The Lightning Thief (original title: The Lightning Thief), his first book was made into a film called Percy Jackson & the Olympians: The Lightning Thief, which was released in the United States and Canada on February 12, 2010.
Rick Russell ‘Rick Riordan’ was born in San Antonio, Texas, United States, June 5th 1964. Rick Riordan is the #1 New York Times bestselling author of the Percy Jackson and the Olympians series, the Kane Chronicles, and the Heroes of Olympus. He is also the author of the multi-award-winning Tres Navarre mystery series for adults. For fifteen years, Rick taught English and history at public and private middle schools in the San Francisco Bay Area and in Texas. In 2002, Saint Mary’s Hall honored him with the school’s first Master Teacher Award. While teaching full time, Riordan began writing mystery novels for grownups. His Tres Navarre series went on to win the top three national awards in the mystery genre – the Edgar, the Anthony and the Shamus. Riordan turned to children’s fiction when he started The Lightning Thief as a bedtime story for his oldest son. Today over forty million copies of his Percy Jackson, Kane Chronicles, and Heroes of Olympus books are in print in the United
States, and rights have been sold into more than 37 countries. Rick is also
the author of The 39 Clues: The Maze of Bones, another #1 New York
Times bestseller. Rick Riordan now writes full-time. He lives in Boston
with his wife and two sons.