CULTURAL UNTRANSLATABILITY WORDS IN THE NOVEL AND THE MOUNTAINS ECHOED BY KHALED HOSSEINI

A Thesis

Submitted to the Faculty of Adab and Humanities in Partial Fulfillment of the Requirements for the Strata One Degree

BY

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ABSTRACT


In the research, the researcher focuses on the analysis of method, that is, the translation method in translating cultural untranslatability words on the novel *And The Mountains Echoed* by Khaled Hosseini: novel translated by Berliani Mantili Nugrahani. The objective of this research is to know what kinds of translation method used in translating cultural untranslatability words of the novel.

The researcher uses the qualitative method. The researcher describes translation method used by translator to translate the selected cultural untranslatability words. He analyses the translation by reading the source language and target language, marking the cultural untranslatability words, selecting and analyzing them based on Benny Hoed’s theory about translation method, then classified them into cultural words categories.

The research reveals that there are 19 selected cultural untranslatability words in the novel. It can be concluded that as follow: first, ten cultural words translated by using exotic method (this method choose to let element of source language culture into target language), second, four cultural untranslatability words translated by loan cultural method. (loan cultural if there is no word in indonesia culture, sometimes loan also is conducted with giving the additional information about word. The borrowing a whole concept and culture from source language is the core of loan cultural words. From the analysis, it is found that the exotic method is the most dominant in translation of cultural untranslatability words. In culture word catagories, it can be concluded as follows: nine material culture, six social culture, two social organization, and two ecology.
APPROVAL SHEET

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on February 12, 2016. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, February 12, 2016

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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 or written by another person nor material which to 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 the text.

Jakarta, February 12, 2016

Ahmad Wahyudi
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First of all, the researcher would like to thank you to Allah SWT, The Lord of the universe for his help, generosity and affection in completing his study in the State Islamic University Syarif Hidayatullah, Jakarta. then peace and blessing are upon to our beloved prophet Muhammad SAW and all of his family, his disciplines, and his followers.

The thesis is submitted in partial accomplishment of the requirement for the Strata 1 Degree to the faculty of Adab and Humanities, English Letters Department, State Islamic University Syarif Hidayatullah, Jakarta.

The researcher would like to express his gratitude to his beloved parents (Tarmiji, and Siti Masitoh), His younger brother (Muhammad Harish Fadillah) and the younger sister (Khalisah Maharani), for their love, their patients, all of contribution. Honestly I cannot describe my love to you with any of words in this planet.

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The Researcher
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CHAPTER I

INTRODUCTION

A. Background of the Study

Language is communication tool. People deliver a message through language. Language is not merely about text, moreover language could have the shape of vocal, sign and body language. Catfrod defines language as type of pattern human behaviour that is way in which human being interact each other in social situation\(^1\). As Catford defines that Communication that happened in a social situation produce a language. Many people live in different place, it results many different language, both written and oral. Therefore, translation is needed to correlate cross language.

Object of translation is language, it is not only about text but also it is about message the source language. Most people think that translation process merely transform source language (SL) to target language (TL). However, a translator has to convey purpose of the sentence. If only transferring the words literally, it will produce many errors because there is distinction between grammar source language and target language. Moreover, many objects from articles, literary works, scientific books, movie to the other information texts is provided in English which have to be translated into Indonesian language. Peter Newmark said “Translating is rendering the meaning of a text into another language in the way that the

It means that translation is not merely transfers word to word, but how we deliver the meaning to reader.

There are many problems in translating a word or a sentences, the problems usually appear from different social, politic, and culture. All of problems result no equivalence words between source language and target language. Moreover, language is always evolving. It could encourage new words in each community such as daily activity and technology language. Nida and Taber declare that “Translating consists 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 can be concluded that translation need knowledge from the translator itself and comprehension about concept source language which will be translated.

Knowledge of translator is needed in translation process such as in translating poem, advertisement, movies, and novel, especially in translation of novel. Novel is a story that shaped long prosa and contained somebody life story with other people surround him with accentuate of the characters. In the novel stories contains elements from a location, beyond cultures, politic and history which is needed erudition about background about that place. Frans Sayogie in translation of novel declare, “There is one criteria that must be considered is reader of translation version have to get same

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experiences with experiences that got by reader original version." Thus a translator should know about background of the story so it can obtain accuracy of translation.

One of translation problems are some words could not be translated from source language into target language, because there is lexical gap between source language and target language, it is called “Untranslatability”. Catford declares, “Untranslatability occurs when there is no lexical or syntactical substitute in the TL for an SL item.” The Untranslatability words are found on cultures case. There is no same lexical words between source language and target language. Therefore a translator has to make reader understand about message of source language with give explanation about that cultural words.

In translation of cultural words, the translator usually determines their pressing to translate the word whether it tends to source language or target language. According to Benny Hoed, he makes simplification from Peter Newmark theory. The methods are:

[Culture] SL--M1--M2--M3--M4--M5--M6--TL [Culture]

Information :

M1 : Exotic Method  
M2 : Loan Cultural Method  
M3 : Calque Method

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4 Frans Sayogie, Teori dan Praktek Penerjemahan Bahasa inggris kedalam bahasa indonesia (Tangerang : Pustaka anak negeri, 2009), p. 204  
M4 : Communicatif Method
M5 : Idiomatic Method
M6 : Adaptaion Methode

Figure 1 : The Method of Translation by Prof. Benny Hoed

In these methods, they prefer orientation to source language and the other is target language. Approaching to source language describes form M1 until M3, while approaching to target language from M4 until M6. Method 1 (M1) is the closest with source language culture. This method purpose to give impression “Exotic” in target language. This method is let element of source language culture into target language certainly. Method 2 (M2) is Loan Cultural. This method is used in special term translation, such as in psychology and philosophy, for example, Gestalt term that is defended in source language, so it is reputed as loan. Sometimes, loan is conducted by giving the translation, such as in Weltanschauung that is translated into pandangan hidup or way of life become cara hidup. In this case, They did loan cultural words, because they took a concept through a term from German language and English language for adopted in Indonesian language. Sometimes the way to adoption is through phonology technique translation.

Many theories could be used in solving cultural untranslatability. Translator could use method, procedure, strategy and more. The method that the researcher chooses is one of the ways. This method is simpler. This

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6Benny Hoedoro Hoed, Penerjemahan dan Kebudayaan (Jakarta : Dunia Pustaka Jaya 2006), p. 59
method is used in word to word so that it suitable on cultural untranslatability words.

At this time, researcher will analysis about translation method of source language in the view of translating cultural untranslatability words in *And the mountains Echoed* novel by Khaled Hosseini and it had been translated by Berliani Mantili Nugrahani.

Khaled Hosseini is researcher of *The Kite Runner* and *The Thousand Splendid suns* that sold more over ten thousands million copies in America and the book was spread around the world. The novel tells about poor family in Afganistan who live underprivledged, so the father sold her daughter to sufficient family life for winter and the happiness of her daughter itself because she will be adopted by rich people. In this novel, many difficult words to be translated, because gaps between source and target language such as Pakistan culture, Afganistan, France, Greece, and America.

The following below which are example of cultural untranslatability word in *And the Mountains Echoed* by Khaled Hosseini :

Hashish (SL = 203, TL 258)

SL : “Well I have been thinking about it. Going back there. I mean. I don’t care about the hashish

TL : “Ya, aku sering memikirkanya. Kembali kesana, maksudku aku tak peduli pada hashish ya
In the word *Hashish* cannot straightly be translated into cigarette. The words *Hashish* conceive illustration to reader about situation. The word *Hashish* above is a culture of Afghanistan. The word hashish is product of plant Camabis. The way to used with suction as smoking, make drunk but this word cannot be translated as cigarette. The researcher puts the addition explanation below of the page. There is no same vocabulary and culture between source language and target language.

B. **Focus of the Study**

The Thesis will be focused on translation method used in translating cultural untranslatability words in *And the Mountains Echoed* by Khaled Hosseini.

C. **Researches Question**

According to focus of the study above, then the research question is formulated as follows: How are the cultural untranslatability words in the novel *And The Mountains Echoed* by Khaled Hosseini translated into Indonesian?

D. **Significance of the Study**

The researcher hopes this researches would help who are interested in translation and can give advantages to researcher himself too, especially ones who intend to learn futher about translation procedures. The researcher also wants to know the solution of translating cultural untranslatability words which used by translator. In addition, the researcher expects the
research can be one of references for translation to translate text and can give contribution in the development of translation theory.

E. Research Methodology

1. The Objective of the Research

This Researches intends to know deeply about translation method of source language emphasis that has gap lexical word between source language and target language in *And the Mountains Echoed* by Khaled Hosseini.

2. The Method of the Research

This research uses qualitative method which tries to find word has lexical gap between source language and target language by explaining the translation method used translator.

3. Technique of Data Analysis

The researcher analyzes the data by using descriptive analysis technique. The researcher collects the data from novel english version and indonesian version. The data will be analyzed by the following steps:

a) Selecting the data of cultural untranslatability words using Catford’s theory.

b) Analyzing the selecting data according to Benny Hoed’s theory of translation method of source language emphasis. The researcher analyzing the untranslatability words if it puts in the exotic method or loan cultural method.
c) The researcher divided them into cultural words categories by Peter Newmark’s theory.

d) Writing the result the analyzing the data.

4. **Instrument of the Research**

Instrument of the study, the researcher as a subject, they will read, select and analyze the cultural untranslatability words in *And The Mountains Echoed* and its translation, *Dan Gunung – gunung pun Bergema*.

5. **Unit of analysis**

Unit of analysis in this research is *And the Mountains Echoed* a novel by Khaled Hosseini Published in 2013 (Pinguin Group, New York) and its translation which is translated by Berliani Mantili Nugrahani and published by Penerbit Qanita.

**Table of Novel Description**

<table>
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<th>English</th>
<th>Indonesia</th>
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<tbody>
<tr>
<td><strong>Title</strong></td>
<td><em>And The Mountains Echoed</em></td>
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</table>
|                              | *Dan Gunung – gunung pun Bergema*
| **Researcher/Translator**    | Khaled Hosseini             |
|                              | Berliani Mantili Nugrahani |
| **Year of Publication**      | February 2012               |
|                              | Juli 2013                   |
| **Publisher**                | Riverhead Books             |
|                              | Qanita                      |
| **Number of pages**          | 402                         |
|                              | 512                         |
6. **Time and Place of the Research**

The Researcher start doing the research from March 2015 up to Oktober 2015 in English Letter Departement, Adab and Humaniora Faculty, State Islamic University Syarif Hidayatullah Jakarta. All materials are taken from Main Library of State Islamic University and some of university libraries in Jakarta.
CHAPTER II
THEORETICAL FRAMEWORK

A. Previous Research

This research is not the only one that discusses Cultural Untranslatability Words, because the researcher found another research by Siti Ayu Srirahayu with title “An Analysis of Cultural Untranslatability Words in the Novel EAT PRAY LOVE by Silamurti Nugroho”. The present paper focuses on equivalence of meaning between source language and target language. It was found that few words in the novel have lexical gap between source language and target language.

Therefore, the researcher is interested in analyzing cultural untranslatability words used equivalence theory. Based on the previous research above, the researcher focuses in method of translation using Prof Benny Hoed theory.

B. Translation

1. The Definition of Translation

In translating activities, theory of language and general linguistic is always being used. It will be helpful in translating process so it can produce good translation. According to Newmark’s theory “Translation is a craft consisting in attempt to replace a written message and or statement in another language.” This statement warns us to understand deeply about translation before translating. When doing translation activities, reproducing

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the message in the text is important. Another explains more detail, “The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL).”

Based on Jeremy Munday Statement, Translation activities involve two aspects, first is written translation and message in the text.

Benny Hoendoro Hoed said “Translation is activities to divert a message from source language to target language.” Translation does not merely changing text from the structure because every language has their pattern. Therefore message is important to be conveyed so it can be understood by reader. Annie Brisset also agree with it. “Translation is a dual act of communication. It presupposes the existence, not of a single code, but of two distinct codes, the “source language” and the “target language.” In Annie Brisset’s statement, there is a word communicatin. she emphasizes that translation must be understood by reader. It is important, if you translate text but your reader is not understand so you are in trouble.

Thus the translation does not only change the original language into another language, but also conveying the message of the source language (SL) into the target language (TL). These statements also imply that

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9 Benny Hoedoro Hoed (2006), *op.cit.*, p.51
translating is a process of transferring the information from source language into target language.

2. Translation of Novel

Novel is a fiction prose creation that is written narratively, usually in story line form. Novel tells about a certain place, background of culture beyond many languages around the world. It is needed a knowledge to understand. From the aspect, may translator often find out a trouble.

In his book, Frans Sayogie said “any several things that a translator have to get that for translating a fiction” such as *rasa bahasa* (literary sense), *penguasaan bahasa sumber* (mastery of source language), *penguasaan bahasa sasaran* (mastery of target language), *keakraban dengan budaya yang melingkupi bahasa sumber* (familiar with the culture of source language), *keakraban dengan budaya yang melingkupi bahasa sasaran* (familiar with the culture of receptor language), *pengetahuan umum yang luas* (good knowledge), and *sumber referensi yang mendukung* (supporting reference). These abilities have important role in translation, because translators cannot deliver meaning and plot without understanding both source language and target language.

Hilaire Belloc laid down six general rules for the translator of prose texts:

1) The translator should not ‘plod on’, word by word or sentence by sentence, but should ‘always “block out” his work’.
2) The translator should render idiom by idiom ‘and idioms of their nature demand translation into another form from that of the

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31 Frans Sayogie, *op. cit.*, p.204
original. The translator must render ‘intention by intention’, bearing in mind that ‘the intention of a phrase in one language may be less emphatic than the form of the phrase, or it may be more emphatic’.

3) Belloc warns against les faux amis, those words or structures that may appear to correspond in both SL and TL but actually do not.
4) The translator is advised to ‘transmute boldly’ and Belloc suggests that the essence of translating is ‘the resurrection of an alien thing in a native body’.
5) The translator should never embellish.\textsuperscript{12}

According to the items, translator cannot transfer word by word, because meaning of prose text can be covered in phrase or idiom. The translator should find a way to adjusting text on target language.

C. Untranslatability

1. The Definition of Untranslatability

When translating, the thing that must be concerned is the message from source language into target language. Now, when meeting the word that have not relevant meaning with target language, what should be done. This problem will be encountered by translator and it is called Untranslatability. Catford said that “\textit{Translation fails or untranslatability occurs – when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text.}” \textsuperscript{13} Every language has their pattern and different culture. Translator has hard duty to convey the message of the the text. In this case, translator does not need to transfer into new language because it can decrease the concept of that word.

\textsuperscript{12}Susan Bassnett, \textit{op.cit.}, p. 120
\textsuperscript{13}J.C Catford, \textit{op.cit.}, p. 94
The Untranslatable words could be found in cultural and linguistic context. The distinction happen between source and target language. Such as art work, beliefs, religious, and customs. The Diversity of culture, the way of life, territorial, and environment also affect some people speaking, and language. Different place, different language, culture and the way of life. It makes a gap of among language. As translator, this problem has to be solved by giving additional information of text like endnote, footnote, bodynote and bracket in getting the equivalence expression.

2. Kind of Untranslatability

Catford declare that untranslatability is distinguished into two catagories. They are linguistic untranslatability and cultural untranslatablity. 

a) Linguistic Untranslatability

In linguistic untranslatability the functionally relevant features include some which are in fact formal features of the language of SL text. If the TL has no formally corresponding features, the text, or the item, is (relatively) untranslatable. Linguistic untranslatability is caused by the ambiguity that comes two main course, they are polysemy and shared exponence of two or more SL grammatical or lexical items.\(^\text{14}\) As the explanation above, the linguistic untranslatability occurs is caused by the structural differences.

In his book, Catford describes the circumstance of the linguistic untranslatability, as follow:

\(^{14}\) J. C. Catford (1965), \textit{op. cit.}, p. 94
“A lexical example might be bank, which is graphological exponent of two distinct lexical item in English. This normally presents no problem in translation; the co-test normally shows whether, for example, for French translation equivalent should be bounque or rive but bank is untranslatable when ambiguity is itself a functionally relevant feature. Here is clear that the reader is expected to relate the graphonological from bank to both the lexical items is expounds. This is impossible in French, where translation equivalent must be either bounque or rive and not both at once; and other untranslatable ambiguities are equally obvious in this text.”

It happens when the target language has no corresponding words, tenses, phonetic or grammatical entities that occur in the source language.

b) Cultural Untranslatability

Besides untranslatability occurs is caused by the structural differences, there is other situation that could be untranslatability. It is cultural untranslatability. Catford said “The cultural untranslatability happens when the situational feature, functionally relevant for the SL text, is completely absent from the culture of which the TL is a part.”

So The cultural untranslatability happens when target language does not has any lexical item of source language term because of their cultural differences.

Catford describes the circumstances of cultural untranslatability;

“We have already reffered in passing to a Finnish lexical item which may be untranslatable into English. There may texts in which bath or bathouse would be an adequate translation equivalent. But the Finnish and English institutions are certainly different, and a sauna is not always a separate building – it may be a room in house, hotel, or ship for instance. In this latter case, the obvious English equivalent

\[\text{Ibid. p. 95}\]
bathroom would probably be evaluated by any translator in appropriate.”

The statement proved that when the target language and its culture lack a relevant situational feature for the source language text.

Certain words have strong concept to explain their shape.

D. Translation Method

Method is the way used to do something to reach the object. According to Rochayah Machali, we can summarize two important things, First, Method is the way to something, that is “the way to do translation”, second, Method is about with certain plan, that is “the plan in realization of translation”17Translation process has same the way if we want to build something. We should know the step and plan in realization so that our translation could be more effective.

Benny Hoed in his book, he makes simplication from Peter Newmark theory so that choose method that appropriate with target group and purpose translation. The methods are:

[Culture] SL--M1--M2--M3--M4--M5--M6--TL [Culture]

Information:

M1 : Exotic Method
M2 : Loan Cultural Method
M3 : Calque Method
M4 : Communicatif Method
M5 : Idiomatic Method
M6 : Adaptaion Methode 18

16Ibid. p. 99
17 Rochayah Machali, Pedoman bagi penerjemah, (Bandung : Kaifa, 2009), p. 76
18 Benny Hoedoro Hoed, op.cit., p. 59
These methods, they prefer orientation to source language and the other is target language. Approaching to source language describe form M1 until M3, while approaching to target language from M4 until M6. This research concern about source language. Therefore, the explanation about theory only at exotic method, loan cultural method and calque method.

A. Exotic Method (M1)

Method 1 (M1) is the closest with source language culture, this method purpose to give impression “Exotic” in target language. Certainly, this method is let element of source language culture into target language. Let’s take a look at the example (7a) and (7b) below:

(7a) “May be some bacon and eggs?” Mrs Henry Rice said coaxingly.
(7b) “Mau bacon dan telur?” Kata Nyonya Henry Rice lemah lembut.\textsuperscript{19}

Bacon and egg is the special dish for breakfast in England. Although the menu is made from egg, but it is so different based on taste, shape and concept. In this case was reveal “exoticsme” if it was being translated.

Nyonya are exotic word. The purpose is to reveal the element of culture. Therefore the reader could imagine the situation. The concept Nyonya has different description, this word usually describes about luxury or women with a gorgeous dress in stately home. Exotic

\textsuperscript{19}Ibid. p. 60
method could be found in food, drink, clothes and greeting words, such as Kang and Neng, kebaya and bajigur.

Based on previous paragraphs could be conclude that exotic method could be found in greeting words in social culture life such as food clothes, moreover exotic method explain that those words have strong character although it is called the same as with other.

B. Loan Cultural Method (M2)

Method 2 (M2) is Loan Cultural. This method is used in special term translation, such as in psychology and philosophy, for example, *Gestalt* term that is defended in source language. So it is reputed as loan. Sometimes, loan is conducted with giving the translation, such as in Weltanschauung that it is translated into *pandangan hidup* or *way of life* become *cara hidup*. In this case, they did loan cultural because they took a concept through a term from German language and English language for adopted in Indonesian language. Sometimes the way to adoption is through phonology technique translation.  

The statements above explain clearly that a word could be called as loan cultural if there is no word in indonesian culture. sometimes loan also is conducted with giving the additional information about word. The core of loan cultural words is borrowing a whole concept and culture.

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20 *Ibid. p. 61*
C. Calque (M3)

Method 3 is *calque*, it is translating idiomatic phrase from SL into TL although the product feels as “strange”. *Calque* could be said as loan cultural. The calque method could be seen in phrase or sentence, so the appearance in TL is stronger. The structure aspect could be saw more clear.\(^{21}\)

The lack this method is “strange”. It mean awkward in target language. Calque is used to translate idiomatic phrase. This method equivalent with faithful translation in Newmark Theory.

E. Cultural Words

According Oxford Learner’s Pocket Dictionary, Culture is custom, belief, art, way of life, etc of a particular country or group.\(^{22}\) This issue often makes a translator in a trouble, because cultural differences between source and target language. Moreover many source language have no equivalent with target language.

1. The Definition of Cultural Words

Cultural words are the word has cultural overlap between the source and the target language.\(^{23}\) It is hard to be understood by readership. Newmark distinguishes cultural from universal and personal language. Die, live, star, swim and even almost virtually ubiquitous artefacts like mirror

\(^{21}\)Ibid. P.62


and table are universals - usually there is no translation problem there. Monsoon, steppe, dacha, tagliatelle are cultural words.

Cultural is something produced by human and always do every certain time. Culture produce new words as their identity. The distinction of culture born gap between languages. The challenge for translators to bridge the source language message with the target language.

2. The Categories of Cultural Words

Nida was classified culture words in many aspect, as Nida stated in Newmark:

1. Ecology:
   Flora, fauna, winds, plains, hills: honeysuckle, downs, sirocco, rundra, pampas, tabuleiros (low plateau), plateau, selva (tropical rain forest), savanna, paddy field.

2. Material culture (artefacts)
   a) Food: zabaglione, sake, Kaiserschmarren
   b) Clothes: anorak, kanga (Africa), sarong (South Seas), dhoti (India)
   c) Houses and towns: kampong, bourg, bourgade, chalet, low-rise, tower
   d) Transport: bike, rickshaw, 'Moulton', cabriolett, tilbury, caliche

3. Social culture - work and leisure:
   Ajaki amah, condottiere, biwa, sithar, raga, reggae, rock

4. Organisations, customs, activities, procedures, concepts:
   (a) Political and administrative
   (b) Religious: dharma, karma, temple
   (c) Artistic

5. Gestures and habits: Cock a snook, spitting

In translating process, besides translating cultural word, the translator also describes the meaning of word for the reader. Therefore the translator has to concern about SL terms which have particular meaning related to their culture. However, the language contain all kinds of cultural deposits, in
the grammar (genders of inanimate nouns), forms of address as well as the lexis which are not taken account of in universal either in consciousness or translation. Language and culture have connection each other. Language function as tool to explain about the culture although not all culture have same lexical to describe it. Language can explain with simplification words.

According to Newmark, A few general considerations govern the translation of all cultural words:

1. Your ultimate consideration should be recognition of the cultural achievements referred to in the SL text, and respect for all foreign countries and their cultures.
2. There is componential analysis, the most accurate translation procedure, which excludes the culture and highlights the message. Componential analysis is based on a component common to the SL and the TL, say in the case of dacha, house, dom to which you add the extra contextual distinguishing components (for the wealthy, summer residence; cf. maison secondaire).
3. The translator of a cultural word, which is always less context-bound than ordinary language, has to bear in mind both the motivation and the cultural specialist (in relation to the text's topic) and linguistic level of the readership.

Three general considerations by Newmark clearly told us to translate the cultural word. These consideration have to be used in cultural translation so the translator get convey the closest meaning in translation culture.

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*Ibid.*, p. 95
CHAPTER III
RESEARCH FINDINGS

A. Data Description

In data description, the researcher compiles the data by signing the cultural untranslatability words in the novel ‘And The Mountain Echoed’ by Khaled Hosseini using Catford’s theory, classifies them what are the method translations of source language used in this case using Benny Hoed theory and grouping them into cultural category using Nida’s theory.

In process of collecting data, the researcher reads carefully both the novels to find out the cultural untranslatability words occurred from source text into target language. He finds out twenty one words, classifies them into category of cultural words and analysis the method of translation used in translate them.

From the total number of cultural untranslatability words in all data, the researcher found that the cultural untranslatability words were mostly used exotic method it is analyzed from translation method by Benny Hoed’s theory and material culture if we catagories used Nida’s theory. There are fifteen exotic method, four loan cultural method and nine material culture, two ecology, six social culture, two social organization. The complete data, meaning and picture of the data included in appendix.

Here is the list of selected which are found in the novel, their catagories and their method. The researcher tabulates them as below:
Table 2:
The Classification Cultural Untranslatability Words

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language (SL)</th>
<th>Target Language (TL)</th>
<th>Page</th>
<th>Translation method</th>
<th>Cultural Words</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>SL</td>
<td>TL</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Pistachio</td>
<td>Pistachio</td>
<td>1</td>
<td>1</td>
<td>V</td>
</tr>
<tr>
<td>2</td>
<td>Kurta</td>
<td>Kurta</td>
<td>273</td>
<td>345</td>
<td>V</td>
</tr>
<tr>
<td>3</td>
<td>Hookahs</td>
<td>Hookahs</td>
<td>64</td>
<td>88</td>
<td>V</td>
</tr>
<tr>
<td>4</td>
<td>Kaffiyeh</td>
<td>Kaffiyeh</td>
<td>142</td>
<td>185</td>
<td>V</td>
</tr>
<tr>
<td>5</td>
<td>Stiletto</td>
<td>Stiletto</td>
<td>186</td>
<td>237</td>
<td>V</td>
</tr>
<tr>
<td>6</td>
<td>Fedora</td>
<td>Fedora</td>
<td>196</td>
<td>250</td>
<td>V</td>
</tr>
<tr>
<td>7</td>
<td>Hakapik</td>
<td>Hakapik</td>
<td>200</td>
<td>255</td>
<td>V</td>
</tr>
<tr>
<td>8</td>
<td>Hashish</td>
<td>Hashish</td>
<td>203</td>
<td>258</td>
<td>V</td>
</tr>
<tr>
<td>9</td>
<td>Terrier</td>
<td>Terrier</td>
<td>221</td>
<td>280</td>
<td>V</td>
</tr>
<tr>
<td>10</td>
<td>Meltemi</td>
<td>Meltemi</td>
<td>282</td>
<td>356</td>
<td>V</td>
</tr>
<tr>
<td>11</td>
<td>Malik</td>
<td>Malik</td>
<td>58</td>
<td>82</td>
<td>V</td>
</tr>
<tr>
<td>12</td>
<td>Mazdoor</td>
<td>Mazdoor</td>
<td>154</td>
<td>200</td>
<td>V</td>
</tr>
<tr>
<td>13</td>
<td>Mullah</td>
<td>Mullah</td>
<td>82</td>
<td>111</td>
<td>V</td>
</tr>
<tr>
<td>14</td>
<td>Huaso</td>
<td>Huaso</td>
<td>311</td>
<td>593</td>
<td>V</td>
</tr>
<tr>
<td>15</td>
<td>Burqa</td>
<td>Burqa</td>
<td>181</td>
<td>231</td>
<td>V</td>
</tr>
<tr>
<td>16</td>
<td>Divs</td>
<td>Divs</td>
<td>1</td>
<td>1</td>
<td>V</td>
</tr>
<tr>
<td>17</td>
<td>Tavli</td>
<td>Tavli</td>
<td>319</td>
<td>403</td>
<td>V</td>
</tr>
<tr>
<td>18</td>
<td>Doppelgangers</td>
<td>Doppelgangers</td>
<td>391</td>
<td>495</td>
<td>V</td>
</tr>
<tr>
<td>19</td>
<td>Sikh</td>
<td>Sikh</td>
<td>151</td>
<td>196</td>
<td>V</td>
</tr>
</tbody>
</table>

B. Data Analysis

The tabulated data above that contain 19 examples as representative of cultural untranslatability words. The researcher tries to observing the translation method used in translated cultural untranslatability word using relevance theories and analyzes the selected data by grouping them into categories of cultural words. Benny Hoed’s Theory used in analyzing
translation method of source language emphahsis, that are exotic method, loan cultural method. The fundamental difference between exotic and loan are exotic choose to let element of source language culture into target language. In exotic method is not merely the same thing have same concept example: sunflower and rose. Although both are catagorized as flower, yet they have different concept based in their shape and colour. It affects the reader in imagine the situation and could decrease relieve in the story. Loan cultural words is a method which not only requires loan a culture from other, because there is culture gap between source language and target language, but also aim to not reduce meaning of that word so the meaning delivery to reader remains intact. The data can be analyzed as follows:

1. Exotic Method

Based on the definition of exotic method that choose to let element of source language culture into target language by Benny Hoed in his book.

The words below are found as Exotic Method:

<table>
<thead>
<tr>
<th>No</th>
<th>Page</th>
<th>SL</th>
<th>TL</th>
<th>Sentences</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>‘... And tending to his meager pistachio tree.’</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>‘... dan merawat pohon – pohon kacang pistachio kerdilnya.’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>273</td>
<td>345</td>
<td></td>
<td>‘dressed in long Kurta shirts and knit caps....’</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>‘Mengenakan Kurta panjang dan kopiah....’</td>
<td></td>
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<tr>
<td>3</td>
<td>64</td>
<td>88</td>
<td></td>
<td>‘Parwana fills the Hookah’s vase with water’</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>‘Parwana mengisi vas Hookahs dengan air.’</td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>142</td>
<td>185</td>
<td></td>
<td>‘he wears grey Afgan garments and a black-and-white-checkered Kaffiyeh...’</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>‘dia mengenakan pakaian khas Afgan berwarna abu – abu dan Kaffiyeh...’</td>
<td></td>
<td></td>
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<tr>
<td>No</td>
<td>SL</td>
<td>ML</td>
<td>Translation</td>
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<td></td>
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</tr>
<tr>
<td>5</td>
<td>196</td>
<td>250</td>
<td>“Perfectly tailored, sharp creases. A <strong>fedora</strong> too.”</td>
<td>“...disetrika hingga kaku. Juga topi <strong>Fedora</strong>”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>186</td>
<td>237</td>
<td>“Sharp-pointed <strong>Stiletto</strong> shoes.”</td>
<td>“<strong>Stiletto</strong> berujung lancip”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>200</td>
<td>255</td>
<td>“Have you seen what they use to club them over head? Those <strong>Hakapik</strong>?”</td>
<td>“Pernahkah kau melihat palu <strong>Hakapik</strong>.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>203</td>
<td>258</td>
<td>“...I don’t care about the <strong>hashish</strong>.”</td>
<td>“... maksudku aku tak peduli pada <strong>hashish</strong>nya.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>221</td>
<td>280</td>
<td>“...Trailed by a small tan <strong>terrier</strong>.”</td>
<td>“Memegangi tali anjing <strong>Terrier</strong>.....”</td>
<td></td>
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<tr>
<td>10</td>
<td>282</td>
<td>356</td>
<td>“When the <strong>Meltemi</strong> winds blew in from the north.”</td>
<td>“kетika angin <strong>Meltemi</strong>bertiup dari utara.”</td>
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<tr>
<td>11</td>
<td>58</td>
<td>82</td>
<td>“Shadbagh was fortunate to have such a wise man for a <strong>Malik</strong>.”</td>
<td>“Shadbagh beruntung memiliki pria sebijaksana itu sebagai <strong>Malik</strong>.”</td>
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<tr>
<td>12</td>
<td>154</td>
<td>200</td>
<td>“I am <strong>Mazdoor</strong>, a simple laborer.”</td>
<td>“saya <strong>Mazdoor</strong>, buruh biasa.”</td>
<td></td>
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<tr>
<td>13</td>
<td>82</td>
<td>111</td>
<td>“but with a brief visit by a <strong>Mullah</strong>.”</td>
<td>“melainkan hanya sebuah kunjungan singkat oleh seorang <strong>Mullah</strong>.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>311</td>
<td>393</td>
<td>“tight-lipped <strong>Huaso</strong> who is tagging along as our informal Chilean guide.”</td>
<td>“seorang <strong>Huaso</strong>(semacam koboi di Chili) kerempeng berwajah cemberut.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>181</td>
<td>231</td>
<td>“a woman in Afghanistan arrested for wearing a <strong>Burqa</strong>.”</td>
<td>“seorang wanita Afghanistan ditangkap karena memakai <strong>Burqa</strong>.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The translation above is classified as cultural untranslatability word used exotic method. The Translation above defending the concept of that word itself. Let’s take a look the examples above:

1. **Pistachio**

   SL : “... And tending to his meager **pistachio** tree.”
TL: “... dan merawat pohon–pohon kacang pistachio kerdilnya.”

This word catagorized as exotic word because the word *Pistachio* is defended in SL is product from “exotic”, that is purpose to reveal element of culture and foreign condition in TL. *Pistachio* actually are the seed color ranges from light yellow to deep green throughout, and the leathery husk different shade of yellow, red and purple.\(^{26}\) The translator could not replace it into nut, because it has their pattern and concept. It could reduce the meaning of the word and feeling culture inside that word. Material culture is something describing the culture itself. Material culture consist of food, clothes, house and town, and transportation based Nida’s theory. Thus the translator aims at bringing source language concept into target language. Moreover the translator wants to give a real situation to reader.

2. **Kurta**

SL: “dressed in long*Kurta* shirts and knit caps....”

TL: “Mengenakan *Kurta* panjang dan kopiah....”

*Kurta* is a long shirt.\(^{27}\) *Kurta* comes from Indian culture. *Kurtas* usually used in celebration day. Kurta has long size. It has unique pattern


and susing syal to complete this dress. In this case, the word *kurta* is not translated by translator, because Indonesia has no kind of custom like *kurta* in Indonesian culture. Therefore, the Indonesian people are unfamiliar with this term. Translator could change that word into *shirt* but it will decrease the understanding of the situation. This circumstance is called cultural untranslatability. The method used by translator is exotic method for surviving the real concept of the word. *Kurta* is also material culture because material culture consists of food, clothes, house and town, and transportation.

3. **Hookah**

TL: “Parwana fills the *Hookah*’s vase with water”

SL: “Parwana mengisi vas *Hookah* dengan air.”

*Hookah* is a pipe smoker. It is different from pipe for smoking or cigarette. Hookah has a unique shape. It has a flexible tube which draws the smoke through water contained in a bowl. It is usually found in Arabic countries. The reader will imagine the concept in this word so that hookah could not be translated into pipe. It reduces the feeling of the story and reader vision. Therefore, the translator uses exotic method to defending the source language and aims at giving knowledge to reader and bringing them into the

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27
story. Hookah also include in material culture because hookah comes from arabic culture, it shows characteristics of culture.

4. Kaffiyeh

SL : “he wears grey Afgan garments and a black-and-white-checkered Kaffiyeh…”

TL : “dia mengenakan pakaian khas Afgan berwarna abu – abu dan Kaffiyeh…”

Kaffiyeh is an Arab headdress for men made from a diagonally folded square of cloth held in place by an agal wound around the head.\(^\text{29}\) Translator tries to appearing culture element and middle eastern situation in target language. As function, kaffiyeh could be translated with serban but it is not enough to explain the concept of kaffiyeh. Thus translator chooses to defend the source language. Kaffiyeh classified as material culture because Kaffiyeh explains about clothes.

5. Fedora


TL: “...disetrika hingga kaku. Juga topi *fedora*”

*Fedora* is a low soft felt hat with the crown creased lengthwise. It is typically creased lengthwise down the crown and “pinched” near the front on both sides. Fedoras can also be creased with teardrop crowns, diamond crowns, center dents, and others, and the positioning of pinches can vary. *Fedora* is not only synonymous with casual style, but also it is describing about sense of music someone. Every hat have their own shape. It affects to reader imagination. In the culture word theory by Nida, Fedora classified in material culture, because Fedora includes in kind of clothes.

6. Stiletto

SL: “Sharp-pointed *Stiletto* shoes.”

TL: “Sepatu *Stiletto* berujung lancip”

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*Stiletto* is a long narrow stem made of wood, but more often of aluminium. Around steel plate, one – quarter to five – sixteenths of an inch (6.5 – 8 mm.) in diameter, is screwed into the distal end of the heel, which is of the same diameter. After shoe has been worn a little, the edge of the plate becomes serrated and in parts of razor sharpness.\(^{31}\) Based the shape was describing that *stiletto* is different with other shoes. The translator tries to appear the exotic concept in this word with pretend source language in target language. *Stiletto* include in material culture, because *stiletto* shoes classified as clothes.

7. **Hakapik**

![Image of Hakapik](image)

SL : "Have you seen what they use to club them over head? Those *Hakapik*?"

TL : “Pernahkah kau melihat palu Hakapik." 

*Hakapik* is an implement used in seal hunting, consisting of an iron or steel hook, sometimes with a hammer opposite, mounted on a long wooden pole.\(^{32}\) *Hakapik* come from Norwegian. Based from the shape, it is very different with common hammer. *Hakapik* has taper side and common

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hummer has shape for pull out nails. *Hakapik* is also classified as material culture as artefact of culture because it describes the culture and situation.

8. **Hashish**

![Hashish](image)

SL: “...I don’t care about the *hashish*.”

TL: “... maksudku aku tak peduli pada *hashish*nya.”

*Hashish* is the equivalent in the East of alcohol in the West. But when some people in the Americas and Europe started a fashion of taking marihuana ("reefers" or "pot") differences became apparent. *Hashish* is practically always taken in company, alcohol is not necessarily so. On the other hand, they share the quality of being drugs of habituation rather than addiction in that their consumption does not usually lead to physical dependence. But they both present social problems, and hashish perhaps more than alcohol. Hashish diverge with marijuana based on their shape, culture and utilizing. *Hashish* is used with hookah. Hookah is a tool to used hashish. This way famous in middle eastern. *Hashish* is classified in material culture because it is consumed like food and drink. Consuming hashish by sucking the smoke.

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9. Terrier

SL: “...Trailed by a small tan terrier.”

TL: “Memegangi tali anjing Terrier.....”

*Terriers* are the rascals of the dog world. Their name comes from the Latin word terra, meaning earth, and references their love of digging for such prey as foxes, moles, badgers, and rats. Terriers come in a wide range of sizes and shapes, but they all share a feisty, mischievous personality and an energetic nature. They're highly intelligent and trainable. Many kind of dog which have different diverivication by size, shape, feather and character. There are as bloodhounds, wild, and friendly. It can help reader to understand the situation in the story. This word classified as ecology, because ecology is about flora and fauna.

10. Meltemi

SL: “When the *Meltemi*winds blew in from the north.”

TL: “ketika angin *Meltemi*bertiup dari utara.”

Meltemi is The summer wind in the area is well-known Meltemi, called Etesian by the ancients, because of its regularity, in the north Aegean it

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blows from the north and north-east and increases in force during the day.\textsuperscript{35} When this wind come, it sign danger to sail for sailor in greece. Translator describes about Meltemi in the story. Many of wind, but translator pretend this word to pretend imagination in the story. This word classified as ecology in cultural words. Ecology consist of flora, fauna, winds, plains and hills.

11. Malik

\begin{figure}
\centering
\includegraphics[width=0.2\textwidth]{malik.png}
\caption{Malik}
\end{figure}

SL : “Shadbagh was fortunate to have such a wise man for a \textit{Malik}.”

TL : “Shadbagh beruntung memiliki pria sebijaksana itu sebagai \textit{Malik}.”

\textit{Malik} is king.\textsuperscript{36} He has good knowledge, wisdom and good attitude. Therefore he was chosen as leader. He is not governor, but he likes tribal chief. Malik is represented by Arabic culture. It is different with king in England. Translator maintains cultural elements in this story. That is also to avoid the degradation of cultural meaning in source language.


12. **Mazdoor**

SL: “I am *Mazdoor*, a simple laborer.”

TL: “saya *Mazdoor*, buruh biasa.”

*Mazdoor* is an Indian Labourer. This case is same with the distinction between bathup, sauna and finnish. India labourer, we can imagine by long dress and head band like sorban on their head. Indonesia labourer has different concept. Labourer in Indonesia used to uniform from his company, more inclined into casual style. Mazdoor is classified as social culture, because in social culture consists of work and leisure. Mazdoor is a job. Therefore it is classified as social culture.

13. **Mullah**

SL: “but with a brief visit by a *Mullah.*”

TL: “melainkan hanya sebuah kunjungan singkat oleh seorang *Mullah.*”

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Mullah (a man who leads congregational prayer in the local mosque). The Mullah himself may only have received religious education of the same rudimentary kind. The majority of these parents have not had the chance to get first hand knowledge of Islam, but they strongly believe that they are under a religious obligation to impart Islamic education to their children. To absolve themselves of their religious obligation they rely on knowledge achieved in the traditional manner and start teaching children various things which they perceive, or were wrongly encouraged to believe, to be Islamic.38 When imaging about figure of Mullah, the image that will appear is someone who has good knowledge about islamic religion, with islamic headdress and he is become a stakeholder in society. It is different when heard or read about clergyman word. Both are same as stakeholder, but the clergyman prefers into Christians. Mullah is classified as social organization in cultural word theory. In social organization consists of religious, politic and artistic. Mullah is found on the religious.

14. Huaso

SL : “tight-lipped Huaso who is tagging along as our informal Chilean guide.”
TL : “seorang Huaso (semacam koboi di Chili) kerempeng berwajah cemberut.”

Huaso figure was extolled as a cultural icon, and came to constitute an archetype of chilenidad by the late parliamentary years. The heralded huaso is who today stands among a collection of figures and symbols tied to Chilean national identity, is an imagined hero - a Latin American cowboy legend born and nurtured in the pages of print culture between 1900 and the 1940.\textsuperscript{39} Huaso is classified as social culture because it is a job in chile.

15. **Burqa**

SL: “a woman in Afghanistan arrested for wearing a Burqa.”

TL: “seorang wanita afganistan ditangkap karena memakai Burqa.”

*Burqa* is a robe like covering of the face and body worn by females.\textsuperscript{40} Burqa covers all the face, but Jilbab covers all head except the face. There is different culture in using Jilbab or Burqa that aim to cover muslims body. Burqa is classified as material culture. In material culture consist of clothes.


2. Loan Cultural Method

The Loan cultural method is loan cultural because there is no word in Indonesia culture. This method is conducted in scientific text translation, technology, culture and politic. This theory not merely loan the word but whole the concept inside it. This theory could add information about word.

Table 4: Loan Cultural Method

<table>
<thead>
<tr>
<th>No</th>
<th>Page</th>
<th>Sentence</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>“In the day when <em>Div</em> and jinns and giants roamed the land”</td>
<td>“In the day when <em>Div</em> and jinns and giants roamed the land”</td>
<td>“ketika para <em>Div</em>, jin dan raksasa masih merajalela.”</td>
</tr>
<tr>
<td>2</td>
<td>319</td>
<td>“while Thalia and I were upstairs, playing a game of <em>Tavli</em>.”</td>
<td>“while Thalia and I were upstairs, playing a game of <em>Tavli</em>.”</td>
<td>“sementara aku dan thalia di atas, bermain <em>Tavli</em>.”</td>
</tr>
<tr>
<td>3</td>
<td>391</td>
<td>“like we were <em>Doppelgangers</em>. Do you know that word?”</td>
<td>“like we were <em>Doppelgangers</em>. Do you know that word?”</td>
<td>“kita seperti <em>Doppelgangers</em>. Kau tahu kata itu?”</td>
</tr>
<tr>
<td>4</td>
<td>151</td>
<td>“sitting on her head like knot of a <em>Sikh</em>’s turban.”</td>
<td>“sitting on her head like knot of a <em>Sikh</em>’s turban.”</td>
<td>“dari dalam kepalanya, menonjol seperti simpul serban seorang <em>Sikh</em>.”</td>
</tr>
</tbody>
</table>

1. Divs

SL: “In the day when *Div* and jinns and giants roamed the land”

TL: “ketika para *Div*, jin dan raksasa masih merajalela.”

---

41 Benny Hoedoro Hoed (2006), *op.cit.*, p.62
Div is a hill of darkness or black mountain and having a dark face and white hair. It in this novel arise a giant satan or jinn. In Iran mythology is called div. He is not merely satan but he has giant body. Translator does not change “div” into “satan” or something else, because their have unique concept in that words. It is same in Indonesia such as “Pocong”. Div is classified as social culture, because it becomes folklore in society.

2. Tavli

SL: “while Thalia and I were upstairs, playing a game of Tavli.”

TL: “sementara aku dan thalia di atas, bermain Tavli.”

Tavli was as popular in the seventh century as it is in kapheneia today. Ornate hinges from chests or the doors of cupboards. (Backgammon) is a game played by two players. Each player has 15 checkers of his own color. The checkers move around a board divided into four quadrants. Each quadrant has six triangular positions called points or pips and the roll of the dice indicates how many points, or pips, the player is to move his checkers. The object of the game is to move all your checkers into your own home.

---


board and then bear them off. The first player to bear off all of their
checkers wins the game. Backgammon is played usually in matches, but
someone may play only one game. The number of won games that define
the winner is odd and determined at the beginning and while starting at one,
it can reach any number the players want, more usually a match ends when a
player wins five or seven games. Tavli is classified as social culture. This
word become social culture because this game included in leisure in social
culture. This game is played to fill free time.

3. Doppelgangers

Doppelganger, a term invented by Jean Paul in his 1797 novel
Siebenkäs. The appearance of a man's double (I have not come across a
single instance of a woman being haunted by a doppel- gänger) added a
layer of deep anxiety and psychological disturbance to the portrait of the
individual, reflecting the sense of a world in turmoil. What's more, the copy,
both mysterious and mechanical, seemed to be a kind of super-human that
inspired dread. With its extraordinary, 'uncanny' talents, it was certainly
superior to the ‘original’, who was forever limited by his human frailties.\textsuperscript{44}

This word is classified as social culture. The story that spreads in society and describing the culture of a place.

4. **Sikh**

![Sikh Image]

SL : “sitting on her head like knot of a *Sikh’s* turban.”

TL : “dari dalam kepalanya, menonjol seperti simpul serban seorang *Sikh.*”

Sikhism is a monotheistic religion. Sikhs believe that there is one single, all-powerful, and loving God who has no gender or form. Historically, Sikhs were renowned for being fierce and proud warriors. Guru Nanak Dev (1469-1539) was the founder of the Sikh religion.\textsuperscript{45} He has their god and their doctrine. They have their concept of religion so translator could no change it with everything. This word is classified as social organization in religious field.


CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

Untranslatability word is a theory by J.C Catford. The research is concerned on translation method of cultural untranslatability word. The researcher uses translation method theory of Benny Hoed to observe translation of the cultural untranslatability word. The researcher’s intention is to find out the cultural untranslatability words then analysis translation method used by translator in English – Indonesia translation. Based on the data finding and analyzing which is found in *And The Mountain Echoed*.

After analyzing the data, the researcher concludes some points. First, from 19 selected data of cultural words, the researcher divides them into two categories: 15 cultural untranslatability words as exotic method. 4 cultural untranslatability words as loan cultural method. As a result, the most frequently translation method in *And the Mountains Echoed* of cultural untranslatability words are translated using Exotic Method.

In this case, if finding the cultural untranslatability words, the translator has to choose whether will be oriented on source language or target language. If the translator chooses to source language emphasis, he just lets the real word into target language to reveal concept of source language culture and create real situation in the books. If the translator chooses to target language
emphasis, he changes the real word into target language culture to make easier
the reader understand the message in the book.

The translation method of source language emphasis aim to give a
vision of the word concept, so that the reader could be imagined more clearly,
moreover also give a new knowledge to readers. The readers not only find out
the meaning, but also the history and culture of the word and whole concept
based shape, colour size etc.

B. Suggestions

After finding, analyzing and understanding the data, the researcher
would like to offer suggestions aimed to next researcher. Based on the result
of the research, the researcher addresses some suggestion as follow:

1. For general translator should improve his knowledge about culture
   between source language and target language because it is very useful in
   translating text.
2. For general translator should understand about the theory deeply so that he
   could take right data.

Finally, the researcher hopes that this study will be useful for the
future improvement in studying the cultural untranslatability words in English
Letters Department also for the reader who want to do further research of
cultural untranslatability.
BIBLIOGRAPHY

Books:


Journal Online:


Appendix 1: Profile Hosseini

Khaled Hosseini (Persian: خالد حسینی /ˈhɑːlɛd hoʊˈsejni/; born March 4, 1965) is an Afghan-born American novelist and physician. After graduating from college, he worked as a doctor in California, an occupation that he likened to "an arranged marriage". He has published three novels, most notably his 2003 debut *The Kite Runner*, all of which are at least partially set in Afghanistan and feature an Afghan as the protagonist. Following the success of *The Kite Runner* he retired from medicine to write full-time.

Hosseini was born in Kabul, Afghanistan. His father worked as a diplomat, and when Hosseini was 11 years old, the family moved to France; four years later, they applied for asylum in the United States, where he later became a citizen. Hosseini did not return to Afghanistan until 2001 at the age of 38, where he “felt like a tourist in [his] own country”. In interviews about the experience, he admitted to sometimes feeling survivor's guilt for having been able to leave the country before the Soviet invasion and subsequent wars.
All three of his novels became bestsellers: *The Kite Runner* spent 101 weeks on the *The New York Times* Best Seller list, four of them at number one. *A Thousand Splendid Suns* (2007) was a *Times* Best Seller for 103 weeks, 15 at number one. *And the Mountains Echoed* (2013) debuted near the top of the *Times* list and remained on it for 33 weeks until January 2014.

Hosseini was born on March 4, 1965 in Kabul, Afghanistan, the oldest of five children. His father, Nasser, was a moderate Muslim who worked as a diplomat for the Ministry of Foreign Affairs in Kabul while his mother worked as a Persian language teacher at a girls high school, both originate from Herat. Regarding his ethnicity, Hosseini stated, "I'm not pure anything ... There's a Pashtun part of me, a Tajik part of me." His mother's family is believed to be from the Mohammadzai tribe of Pashtuns. Hosseini describes his upbringing as privileged. He spent eight years of his childhood in the middle class of Wazir Akbar Khan neighborhood in Kabul. Hosseini does not recall his sister, Raya, ever suffering discrimination for being female. Kabul itself was "a growing, thriving, cosmopolitan city" where he regularly flew kites with a number of cousins.
## Appendix 2

**Exotic Method in *And The Mountains Echoed***

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language</th>
<th>Target Language</th>
<th>Meaning</th>
<th>Picture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>“... And tending to his meager <em>pistachio</em> tree.” (Page 1, line)</td>
<td>“... dan merawat pohon – pohon <em>pistachio</em> kerdilnya.” (Page 1, line)</td>
<td>the seed color ranges from light yellow to deep green throughout, and the leathery husk different shade of yellow, red and purple.</td>
<td><img src="image1.png" alt="Pistachio Tree" /></td>
</tr>
<tr>
<td>2</td>
<td>“dressed in long <em>Kurta</em> shirts and knit caps....” (Page 273, line)</td>
<td>“Mengenakan <em>Kurta</em> panjang dan kopiah....” (Page 345, line)</td>
<td>a long shirt</td>
<td><img src="image2.png" alt="Kurta" /></td>
</tr>
<tr>
<td>3</td>
<td>“Parwana fills the <em>Hookah</em>’s vase with water” (Page 63, line)</td>
<td>“Parwana mengisi vas <em>Hookah</em> dengan air.” (Page 88, line)</td>
<td>Pipe smoker</td>
<td><img src="image3.png" alt="Hookah" /></td>
</tr>
<tr>
<td>4</td>
<td>“he wears grey Afgan garments and a black-and-white-checkered <em>Kaffiye h</em>...” (Page 142, line)</td>
<td>“dia mengenakan pakaian khas Afgan berwarna abu – abu dan <em>Kaffiyeh</em>...” (Page 185, line)</td>
<td>an Arab headdress for men made from a diagonally folded square of cloth held in place by an agal wound around the head.</td>
<td><img src="image4.png" alt="Kaffiyeh" /></td>
</tr>
<tr>
<td>5</td>
<td>“Sharp-pointed <em>Stiletto</em> shoes.” (Page 186, line)</td>
<td>“<em>Stiletto</em> berujung lancip” (Page 237, line)</td>
<td>a long narrow stem made of wood, but more often of aluminium. Around steel plate, one – quarter to five – sixteenths of an inch (6.5 – 8 mm.) in diameter.</td>
<td><img src="image5.png" alt="Stiletto Shoes" /></td>
</tr>
<tr>
<td>6</td>
<td>“Perfectly tailored, sharp creases. A <strong>fedora</strong> too.” (Page 196, line)</td>
<td>“...disetrika hingga kaku. Juga topi <strong>Fedora</strong>” (Page 250, line)</td>
<td><strong>Fedora</strong> is a low soft felt hat with the crown creased lengthwise</td>
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<tr>
<td>---</td>
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<td></td>
</tr>
<tr>
<td>7</td>
<td>Have you seen what they use to club them over head? Those <strong>Hakapik</strong>? (Page 200, line)</td>
<td>“Pernahkan kau melihat palu <strong>Hakapik</strong>.” (Page 255, line)</td>
<td><strong>Hakapik</strong> is an implement used in seal hunting, consisting of an iron or steel hook, sometimes with a hammer opposite, mounted on a long wooden pole</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>“...Trailed by a small tan <strong>terrier</strong>. ” (Page 221, line)</td>
<td>“Memegangi tali anjing <strong>Terrier</strong>...” (Page 280, line)</td>
<td><strong>Terriers</strong> are the rascals of the dog world. Their name comes from the Latin word terra, meaning earth, and references their love of digging for such prey as foxes, moles, badgers, and rats</td>
<td></td>
</tr>
</tbody>
</table>
| 9 | “...I don’t care about the **hashish**.” | “... maksudku aku tak peduli pada **hashishnya**.” | is the equivalent in the East of alcohol in the West. But when some people in the Americas and Europe started a fashion of taking marihuana ("
### Differences between Hashish and Alcohol

Table:

<table>
<thead>
<tr>
<th>reefers &quot; or &quot; pot &quot;</th>
<th>differences became apparent. Hashish is practically always taken in company, alcohol is not necessarily so. On the other hand, they share the quality of being drugs of habituation rather than addiction in that their consumption does not usually lead to physical dependence. But they both present social problems, and hashish perhaps more than alcohol.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Differences between Hashish and Alcohol.</td>
<td>reefers &quot; or &quot; pot &quot;</td>
</tr>
</tbody>
</table>

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| “When the Meltemi winds blew in from the north.” (Page 282, line) | “ketika angin Meltemi bertiup dari utara.” (Page 356, line) | The summer wind in the area is well-known Meltemi, called Etesian by the ancients because of its regularity, in the north Aegen it blows from the north and north-east and increases in force during the day. |
| 11 | “Shadbagh was fortunate to have such a wise man for a **Malik**.” (Page 58) | “Shadbagh beruntung memiliki pria sebijaksana itu sebagai **Malik**.” (Page 82) | King |
| 12 | “but with a brief visit by a **Mullah**.” (Page 82) | “melainkan hanya sebuah kunjungan singkat oleh sebuah **Mullah**.” (Page 111) | Mullah (a man who leads congregational prayer in the local mosque). The Mullah himself may only have received religious education of the same rudimentary kind. The majority of these parents have not had the chance to get first hand knowledge of Islam, but they strongly believe that they are under a religious obligation to impart Islamic education to their children. To absolve themselves of their religious obligation they rely on knowledge achieved in the traditional manner and start teaching children various things which they perceive, or were wrongly
<p>| 13 | “tight-lipped Huaso who is tagging along as our informal Chilean guide.” (Page 311) | “seorang Huaso (semacam koboi di Chili) kerempeng berwajah cemberut.” (Page 393) | Huaso figure was extolled as a cultural icon, and came to constitute an archetype of chilenidad by the late parliamentary years. The heralded huaso tzpico,2 who today stands among a collection of figures and symbols tied to Chilean national identity, is an imagined hero - a Latin American cowboy legend born and nurtured in the pages of print culture between 1900 and the 1940. |
| 14 | “a woman in Afganistan arrested for wearing a Burqa.” (Page 181) | “seorang wanita afghanistan ditangkap karena memakai Burqa.” (Page 231) | Burqa is a robe like covering of the face and body worn by females |
| 15 | Parwana, outside the hut, hunched before Tandoor (Page 20, line 28) | Parwana, diluar pondok, membungkuk di depan Tandoor (Page 36, line 26) | a variety of ovens, the most commonly known is a cylindrical clay or metal oven used in cooking and baking. The tandoor is used for cooking in Southern, Central and Western Asia, as well as in the Caucasus |</p>
<table>
<thead>
<tr>
<th>16</th>
<th>Making the daily <strong>Naan</strong> (Page 20, line 28)</th>
<th>Membuat <strong>Naan</strong> untuk untuk mereka makan hari ini (Page 36, line 27)</th>
<th>Naan is Traditional Indian flatbread and one of the real treats of Indian Cuisine</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>A few <strong>Poplar</strong> trees (Page 24, line 20)</td>
<td>Beberapa batang pohon <strong>Poplar</strong> (Page 41, line 16)</td>
<td>Poplar is genus of some 35 species of trees in the willow family (Salicaceae), native to the Northern Hemisphere. The poplar species native to North America are divided into three loose groups: the cottonwoods, the aspens, and the balsam poplars. The name <em>Populus</em> refers to the fact that the trees were often planted around public meeting places in Roman times. The wood of poplars is relatively soft and hence is mostly used to make cardboard boxes, crates, paper, and veneer</td>
</tr>
<tr>
<td>18</td>
<td>...and <strong>Shorwa</strong> soup with potatoes (Page 47, line 4)</td>
<td>Sup <strong>Shorwa</strong> dengan kentang akan disajikan (Page 69, line)</td>
<td>Traditional soup from Afgan</td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>... carrying henna baskets overflowing with flowers, trailed by <em>Shahnai</em>... <em>(Page 66, line 24)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>....Menjinjing keranjang henna berisi bunga, diikuti oleh para pemain <em>Shahnai</em>.... <em>(Page 92, line 19)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>is a musical instrument similar to the oboe, common in India, Pakistan, Bangladesh and Iran. It is made out of wood, with a double reed at one end and metal or wooden flared bell at the other end.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>... carrying henna baskets overflowing with flowers, trailed by <em>Shahnai</em> and <em>Dohol</em> players. <em>(Page 66, line 25)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>....Menjinjing keranjang henna berisi bunga, diikuti oleh para pemain <em>Shahnai</em> dan <em>Dohol</em>. <em>(Page 92, line 19)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>is a large cylindrical drum with two skin heads. It is generally struck on one side with a wooden stick bowed at the end, and with a large thin stick on the other side, though it is also played by the bare hands. It is the principal accompaniment for the sorna (Persian oboe). It is used in both Iran and Afghanistan. Dohol is largely performed in Kurdistan also along with a Zurna.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>All of them chewing <em>Naswarta</em> tobacco. <em>(Page 91, line 21)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Semuanya mengunyah tembakau <em>Naswar</em>. <em>(Page 122, line 18)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>is a moist, powdered tobacco snuff consumed mostly in Afghanistan, Pakistan, India, Iran, Kazakhstan, Kyrgyzstan, Russia, Tajikistan,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Turkmenistan, and Uzbekistan and Ireland. Naswar is stuffed in the floor of the mouth under the lower lip, or inside the cheek, for extended periods of time. It is similar to dipping tobacco and snus.

| 19 | I carried small small patters of **Bolani** (Page 97, line 11) | saya mengedarkan baki kecil berisi **Bolani** (Page 129, line 21) | is a vegan flat-bread from Afghanistan, baked or fried with a vegetable filling. It has a thin crust and can be stuffed with a variety of ingredients, such as potatoes, spinach, lentils, pumpkin, or leeks. It can be served with plain yogurt or mint yogurt. |
| 20 | I carried small small patters of **Bolani** and **Lola kabob** (Page 97, line 11) | saya mengedarkan baki kecil berisi **Bolani** dan **Lola kabob** (Page 129, line 21) | A kind of rolled meat ball, are originated in Kandahar, Afghanistan |
| 21 | Where I had served him lunch of lentil soup **Lentil** (Page 98, line 28) | Tempat saya menghidangkan makan siang berupa sup **Lentil** (Page 131, line 24) | an edible pulse. It is a bushy annual plant of the legume family, known for its lens-shaped seeds. It is about 40 cm (16 in) tall, and the seeds grow in pods, usually with two seeds in each. |
| 22 | As pureed lentil *Daal* dripped from his chin onto the bib tied around his neck (Page 108, line 29) | Sementara bubur *Daal* lentil menetes dari dagu suaminya ke cukin yang diikatkan lehernya (Page 144, line 13) | a dried pulse which has been split. It is called bele in Kannada and pappu, paripu or paruppu in Telugu and Tamil. |
| 23 | Where we sat in the shade of the *Elms* and watched the traffic (Page 117, line 3) | Tempat kami duduk dibawah pohon *Elms* dan menonton keramaian lalu lintas (Page 154, line 21) | Elms are deciduous and semi-deciduous trees comprising the genus Ulmus in the plant family Ulmaceae. The genus first appeared in the Miocene geological period about 20 million years ago, originating in what is now central Asia. |
Appendix 3

Loan Cultural Method in *And The Mountains Echoed*

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language</th>
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<td>“<em>ketika para Div</em>, jin dan raksasa masih merajalela.” (Page 1)</td>
<td>is a hill of darkness or black mountain and having a dark face and white hair.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>“while Thalia and I were upstairs, playing a game of <em>Tavli.</em>” (Page 319)</td>
<td>“<em>sementara aku dan thalia di atas, bermain Tavli.</em>” (Page 403)</td>
<td><em>Tavli</em> was as popular in the seventh century as it is in kapheneta today. Ornate hinges from chests or the doors of cupboards.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>“like we were <em>Doppelgangers</em>. Do you know that word?” (Page 391)</td>
<td>“<em>kita seperti Doppelgangerska tu tahu kata itu?</em>” (Page 495)</td>
<td>Doppelgänger, a term invented by Jean Paul in his 1797 novel <em>Siebenkäs</em>. The appearance of a man's double (I have not come across a single instance of a woman being haunted by a doppel- gänger) added a layer of deep anxiety and psychological disturbance to the portrait of the individual, reflecting the sense of a world in turmoil. What's</td>
<td></td>
</tr>
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</table>
more, the copy, both mysterious and mechanical, seemed to be a kind of super-human that inspired dread. With its extraordinary, 'uncanny' talents, it was certainly superior to the 'original', who was forever limited by his human frailties.

4 “sitting on her head like knot of a Sikh’s turban.” (Page 151) “dari dalam kepalanya, menonjol seperti simpul serban seorang Sikh.” (Page 196)

Sikhism is a monotheistic religion. Sikhs believe that there is one single, all-powerful, and loving God who has no gender or form. Historically, Sikhs were renowned for being fierce and proud warriors. Guru Nanak Dev (1469-1539) was the founder of the Sikh religion.