

## The Translation of *Ngangkat Tulan-Tulan* Texts in Karonese Society into English

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**Abstract:** The aim of this article is to transfer the cultural terms of *ngangkat tulan-tulan* texts in Karonese society into English and to find out its equivalence in English. The process of *ngangkat tulan-tulan* in Karonese society and the process of transferring its cultural terms into English are the core of translation procedures. It is implemented in translation theories and culture analysis. The data were collected from Suka's book (2014) entitled *Ranan Adat: Orat Nggeluh, Rikut Bicara Kalak Karo Ope tubuh she idilo Dibata* text and the data of researchers' participation observation. The article focuses on the linguistic and cultural of *ngangkat tulan-tulan* texts in Karonese society. Newmark's cultural equivalence was applied in translating the cultural terms of *ngangkat tulan-tulan* texts in Karonese society into English. The authors applied Sembiring and Panggabean's (2018) familiar translation to transfer untranslatable cultural terms in the SL (Source Language) into the TL (Target Language).

**Keywords:** *Ngangkat tulan-tulan, Translating, Translation Procedures.*

### I. INTRODUCTION

The process of *ngangkat tulan-tulan* in Karonese society should be attended by *kalimbubu* 'wife givers' for the bones of a man or a woman. *Ngangkat tulan-tulan* in Karonese culture can be held in the morning or in the afternoon. The ceremony should be attended by *sangkep nggeluh* of the implementing party. *Sangkep nggeluh, rakut si telu, or daliken si telu* are relatives which consist of *kalimbubu, senina and anak beru*. *Kalimbubu* means are members of a man's mother's lineage, they are parents and brothers and other agnatic kin of wives of men of the ruling lineage. *Sembuyak* are brothers, brother's sons classificatory brother, are men (and their wives and children) of other lineage of the same clan, but not the same subclan, as the ruling lineage. *Anak beru* means are married women of the ruling lineage, plus their husbands and their husband's agnatic kin or descendants.

Sembiring (2015) explains *daliken si telu* is a system of relationship which preserves the honor of one group in another in Karonese society. They have the principles of *Mehamat man Kalimbubu, Metenget man Senina, ras Metami man Anak beru*. This can be translated literally as 'Honor the wife givers, respect the elders of the clan, and understand and encourage the wife takers. The party is usually presented by a few representative of the *rakut si telu* in Karonese society. Sometimes the participants of *sangkep nggeluh* live in different villages and they have to spend a lot of time to reach the graveyard. It is usually done for the corpse of a man or a woman which far from the

implementing party.

The ceremony to move the bones has a procedure and has begun to erode. One of the authors consulted with the elderly who was at the ceremony explained that it was due to the influence and economic developments. In the past, talking about the transfer of the ancestors' bones, there was a close relationship with belief. Now the old belief has shifted, but the participants for excavating the bones is still maintained and used as a form of appreciation. The bones are washed cleanly, then bathed with *lau penguras* which are made of a mixture of kaffir lime, young coconut water and several other herbs (Sembiring, 2015; Ahmad & Ahmad, 2018)

After all the relatives gathered, bones were put into small crates. At the moment, *anak beru* introduced the names of their ancestors. The relatives were asked to *ngurasi* the small crates before putting into the new grave. In addition to close relatives, other relatives are also invited, which still has a kinship with the ancestor which their bones are excavated. This culture is to unite family members. This ceremony was related to the old beliefs of the Karonese society and it is still well preserved today even though the ceremony has been changed in accordance with the development of beliefs.

In this article, the authors describe, classify, analyze the text of *ngangkat tulan-tulan* in Karonese society and translate them into English. The *Karo* are one of the so-called *Batak*, a collective name for several linguistically and culturally related peoples- the *Toba*, *Karo*, *Simalungun*, *Pak-pak*, *Angkola* and *Mandailing* of North Sumatra (Ahmad & Ahmad, 2019; Singarimbun, 1975).

Karolands stretch from northern shore of the Lake Toba through the *Bukit Barisan* Mountains and to southern boarder of Aceh, to the east *Pakpak*. The capital town of *Karo* district is *Kabanjahe*. It has 17 districts and 258 villages. The total population is about 276,763. Only a few of family practice *ngangkat tulan-tulan* in Karonese society. Sembiring, (2014, 2015) adds the existences of *kalimbubu*, *sembuyak*, and *anak beru* in the process of cultural activities are very important.

There are five *Karo* clans, they are: *Karo-Karo*, *Ginting*, *Perangin-angin*, *Sembiring* and *Tarigan*. *Karo-Karo* has 18 of sub-clans, *Ginting* has 16 of sub-clans, *Perangin-angin* has 18 of sub-clans, *Sembiring* has 19 of sub-clans and *Tarigan* has 13 of sub-clans. Marriage is not allowed with the same clans in Karonese society, accept for *Sembiring* and *Perangin-angin*.

Every family which has a different clan has a chance to be *kalimbubu*, *sembuyak* or *anak beru*. A family can be a *kalimbubu* by marriage or by blood. When a man get married, the group of relatives whose clan is the same as his wife are *kalimbubu* by marriage. A member of the man clan is named as *anak beru* or wife taker in English. The *adat* describes *kalimbubu* as 'visible gods'. They are believed to influence the healthy and economical prosperity of their *anak beru*. The *anak beru* are required to treat the *kalimbubu* in high regard. *Ngangkat tulan-tulan* is usually done for those who want to centralize the corpose of their relatives in a certain place to show the symbol of unity. *Ngangkat tulan-tulan* texts in Karonese society is specific Karonese culture to honor *kalimbubu*.

The data of this study are from the texts of *ngangkat tulan-tulan* texts in Karonese society and researchers' observation of participants. The cultural terms of *ngangkat tulan-tulan* texts in Karonese society do not have any equivalences in English and they are untranslatable. They are to be the problems in the process of translation. The authors applied translation methods and translation procedures to transfer cultural terms of *ngangkat tulan-tulan* texts in Karonese society into English.

Cultural bound terms of *ngangkat tulan-tulan* texts in Karonese society are found in this article and they are translated into English. They are the cultural issues which have no equivalent in the TL,



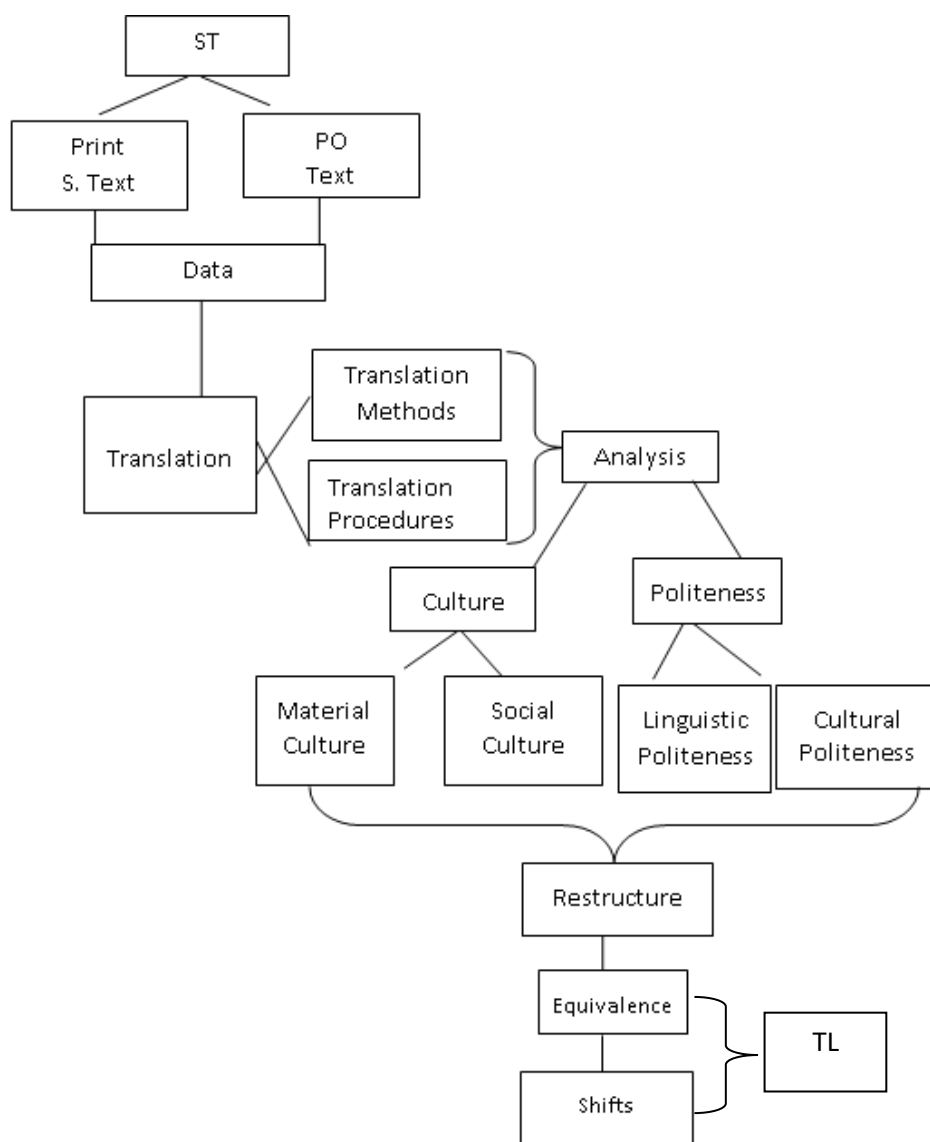
Holmes, (2000: 176-177) in Venuti divides TS into pure and applied research, then pure research is divided into theoretical and descriptive research. His diagram shows that descriptive research has three orientations, which are product oriented, process oriented and function oriented. Brown and Levinson, (1994: 62) propose the notion of positive politeness and negative politeness. Brown (1994: 61) defined face is as: the public self-image that everyone claims himself consisting of two related aspects:

- a. negative face: the basic claim to freedom of action and freedom from imposition;
- b. positive face: positive self-image and the desire that this self-image be appreciated and approved of.

For the process of the translation, the authors applied Newmark' theory. Newmark (1988: 81-91) contends some translation procedures as the follows:

- a. *Transference* is the process of transferring an SL word to a TL text. It includes transliteration and loan word.
- b. *Naturalization* adapts the SL word, first to the normal pronunciation, then to the normal morphology of the TL.
- c. *Cultural equivalent* means replacing a cultural word in the SL with a TL one. However, "they are not accurate".
- d. *Functional equivalent* requires the use of a culture-neutral word.
- e. *Componential analysis* means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components."
- f. *Synonymy* is a "near TL equivalent" to an SL word in a context.
- g. *Through-translation* is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation.
- h. *Shifts or transpositions occur in the process of translation in the point of structure of a SL in the TL.* The shifts can be found in the lexical categories or in the types of sentences.

In the process of analyzing the culture terms in *ngangkat tulan-tulan* in Karonese society texts, there are sets of processes.



**Figure 2.2** The framework of translating

**Polite linguistic and culture in Karonese society**

In analyzing the polite linguistic and culture in Karonese society, the authors applied Brown and Levinson’s (1987) theoretical aspect of politeness. Politeness strategies are used to analyze linguistic and cultural differences of ST and TL. They explain positive politeness involves closeness affiliation and being complimentary and gracious to the addressee.

Negative face, in turn, involves distance and formality and is defined as “the want of every ‘competent adult member’ that his actions be unimpeded by others” (Brown and Levinson 1994). Positive and negative politeness are thus attempts to satisfy the addressee’s positive or negative face wants.

It is *anak beru* responsibility to run the ceremony and prepare food needed. *Anak beru* work together, help each other and follow the authority of *anak beru tua* to manage the ceremony. *Anak beru tua* is a master ceremony who coordinate the work in the ceremony to honor their *kalimbubu*. To serve *kalimbubu* is to show the honor to *kalimbubu* in Karonese culture and this action is a polite culture. There is no equivalence of serving *kalimbubu* in the TL so the lengthy explanation was made to have a good sense the meaning of the SL in the TL.

They are *sembuyak*, *kalimbubu* and *anak beru* have different roles in the *ngangkat tulan-tulan* ceremony. After finishing *ngangkat tulan-tulan* ceremony *sukut* members moved to *kalimbubu* by handing cigarettes *ngisap-ngisap si dilaki* to 'the men', they were offered cigarettes and the women were offered *belo*. This occasion is done to show the polite culture in Karonese society among participants, the context, and how well the participants know one another.

The authors analyze some of the linguistic and cultural criteria of politeness which are expressed in *ngangkat tulan-tulan* texts of Karonese society. There are two kinds of politeness in Karonese society, they are linguistic and cultural politeness. Politeness is an important factor in Karonese society communication, especially the communication between *ngangkat tulan-tulan* participants.

The authors began by describing Brown and Levinson's 'politeness' theory and identifying a type of interaction and then he went on to analyze segments of casual conversation in *ngangkat tulan-tulan* of Karonese society to show how Brown and Levinson's theory was adopted and applied in the texts. Brown and Levinson's (1994) politeness theory, speakers are considered polite if they enhance or maintain addressee's face during a face threatening utterance.

Brown and Levinson (1994) propose the notion of positive politeness and negative politeness. Positive politeness is oriented toward the positive face of H, the positive self image that he claims for himself. Negative face, on the other hand, is oriented mainly toward partially satisfying (redressing) H's negative face, his basic want to maintain claims of territory and self determination.

Linguistic politeness is connected with social norms in Karonese society. Namely communication of both sides reduce differences by keeping harmony, satisfying the other side's requests, and approving the other party as much as possible. By using certain words, the words which are polite make other people satisfied. Social norms as part of culture have many words as Karonese's culture politeness tends to be little oneself and respect others and this is regarded as a phenomenon of typical characteristic of Karonese culture.

### III. METHOD

The descriptive qualitative method was applied in this article. The method used in are Multiple approaches were used in analyzing the *ngangkat tulan-tulan* texts, they are they are translation, cultural and politeness analysis.

#### Data Collection

Data were collected from the book entitled *Ranan Adat, Orat Nggeluh, Rikut Bicara Kalak Karo* written by Suka (2014) and the data of researchers' participation of observation. The observation was held in Juhar village, sub-district Juhar, Karo regency. Based on the authors' observation, the authors applied this culture when the author's wife grandfather and grandmother bones were excavated, collected, and moved to a new place.

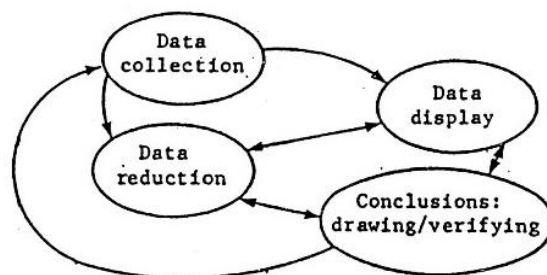
#### Data Analysis

In the process of data analysis, Miles and Huberman (1984) maintain the steps in qualitative analysis include:

1. data collection;
2. data reduction;

3. data display;

4. drawing and verifying conclusions



**Figure 3.1.** Components of data analysis: interactive model

The data were collected, selected, simplified and reduced to be the data display and it was presented as the center of analysis. The authors analyzed the *ngangkat tulan-tulan* texts. There is a *ngangkat tulan-tulan* phylosopy in Karonese culture, namely *kalimbubu simupus* should be present in this oral traditional ceremony. They should be informed that their *anak beru's tulan-tulan* are moved to another grave and there should be a ceremony for that activity. The authors found and analyzed the cultural terms of *ngangkat tulan-tulan* texts in Karonese society, as examples data as follows:

1. SL: Kalimbubu si mupus iundang ibas dahin ngangkat tulan tulan.

TL: *Kalimbubu si mupus* is invited in *ngangkat tulan-tulan* ceremony.

*Kalimbubu si mupus* in the SL is translated with members of a clan of wife giver in the TL. *Ngangkat tulan-tulan* is a cultural activity which should be presented by *kalimbubu si mupus* in Karonese society. *Kalimbubu simupus* of *ngangkat tulan-tulan* is a group of families as a clan of wige givers. The process of translation of this cultural term should be supported by the context of situation. The authors desribed that the author's father in law's younger brother was burried 20 years ago in Pematang Siantar. His clan is *Ginting*. *Ginting's* bones were moved from Pematang Siantar to Juhar village, located in *Ginting's* field and *Ginting's* parents' bones were also moved from one place to *Ginting's* field. *Kalimbubu simupus* should be informed and invited to this ceremony. By informing and inviting the *kalimbubu simupus*, it reflects the way to honor them.

2. SL: Tulan tulan si angkat iusari janah kalimbubu lebe ngurasisa.

TL: *Tulan – tulan* 'bounds' which are moved and *urasi*, they should be done by *kalimbubu*.

*Tulan-tulan* in the SL is translated with bones in the TL, it does not have any sense in the TL. It should be explained in the lengthy explanation to have good understanding of the cultural term of the SL in the TL. The process of excavating the bones of their ancestors and collecting them were an *anak beru* task. But nowadays the grave employees help *anak beru* to do this task. Many *anak beru* live far from the ancestor's village, they in big cities therefore this work was transferred to the grave employees. Karonese society appreciate what their ancestors did and the younger generation keep preserving the bones of their ancestors as proof of their appreciation. The ancestors' bounds are the symbols of their young generation unity. In the Karonese society, many cultures to honor *sangkap nggeluh*, one of them is to honor ancestors, by taking bones and joining to other bones which are put in a certain place The bones of their ancestors were collected and moved from a distance and were located at a certain place. The removal and excavation of their ancestors' bones are carried out with

a ceremony in Karonese culture, it is named *ngangkat tulan tulan*. *Tulan tulan iurasi* is translated with the bones cleaned by using young coconut water mixed with (*baja minak kapas (batang kemoning, ketang, batang rimo) rimo mungkur, rurumen, and belo cawir*). They have no equivalent in the TL, therefore they are untranslatable. Sembiring and Sitingjak (2019) face a cultural obstacle in translating the SL into the TL. One of the problems is cultural equivalent from the SL to the TL.

3. SL: Anak beru mereken isi sumpit man kalimbubu.

TL: *Anak beru* gave *isi sumpit* to *kalimbubu*.

*Anak beru* is not translated in the TL because there is no equivalent for *anak beru* in the TL. Sembiring and Panggabean (2018) explain the translators should be familiar with the culture-bound term of *anak beru*, it should be identified, classified, and explained in the TL because it is untranslatable. There are many kinds of *anak beru* which have different clans in Karonese society. It is untranslatable therefore it is borrowed and explained in the TL. Commonly *anak beru* is translated with wife takers in English. *Anak beru* in the SL has two sources, they are by marriage and by blood. *Anak beru* may have a same clan or a different clan.

*Isi sumpit* is not translated literally because it has functional and philosophical meanings. When *isi sumpit* is translated literally, it becomes the contain of a big white *pandan* basket in the TL. It is usually used as a place of a gift such as red sugar or rice. It is equipped with the amount of money. It is known in Karonese culture if *barang kalimbubu ikuit, kalimbubu* should be informed. If the bones were moved from one place to another place in the Karonese society, their *kalimbubu* should be honored.

4. SL: Ibas acara man, kalimbubu lebe ielai emaka si enterem.

TL: In having dinner, *kalimbubu* was served earlier and followed by other relatives.

*Kalimbubu* was served earlier is a cultural activity in Karonese society. There are a few kinds of *kalimbubu*. One of them is *kalimbubu simupus*. *Kalimbubu si mupus* in the SL is translated literally with wife givers in the TL, it should have a clan in Karonese society. Wife givers do not give any philosophical meaning in the TL. *Kalimbubu* is literally translated with wife givers in the TL. Sembiring, (2016) adds the cigarettes were offered to the men of *kalimbubu* ‘wife givers’ by men of *anakberu* and *belo kindapur* were offered to *kalimbubu* ‘wife givers’ by women of *anakberu* ‘wife takers’ is also the implementation of honoring *kalimbubu*. Politeness is shown in the way *anak beru* served their *kalimbubu*, it is line with what Sembiring (2018) explains that *Rakut si telu* consist of *sembuyak* as a ‘ruler, actor’, *anak beru* ‘who serve, act’ and *kalimbubu* ‘be served’.

5. SL : Acaranta ijenda enggo dung ijenda kami anak beru

ginting mergana ermomo maka kari jumpa i jambor kita berngi janah nakanta berngi enggo isikapken, emaka ula nari kari kita man

lebuhen.

TL : The ceremony in this place has been over, we are Ginting’s *anak beru* invite

you to meet at the Jambur tonight and our dinner will be well served, please be

in time.



Organizing the ceremony is the way to honor *kalimbubu*, by informing the coming agenda of *ngangkat tulan tulan* and it is done by *anak beru*. It happens in the source culture but it does not have in the target culture.

#### IV. CONCLUSION

Cultural terms in the SL are untranslatable, they should be borrowed and explained in the TL to have good understanding of the SL in the TL. There is no equivalent of a cultural term of the SL in the TL. Newmark's (1988) translation procedures were applied in translating cultural terms in the SL into the TL, but they are not workable. The authors propose to use Sembiring and Panggabean's (2018) familiar cultural procedure to overcome untranslatable cultural terms in the SL into the TL. *Utang adat* for *kalimbubu*, *adat* debt for *kalimbubu* was charced because the grandparents' bones were moved to a new grave. *Utang adat* for *kalimbubu* in the SL is translated with the debt for *kalimbubu* in the TL. The explanation for the cultural term in the SL should be done to get the close meaning of them in the TL.

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