



## Proverbs Translation Techniques in *Anak Na Dangol Ni Andung*, a Mandailing Folklore

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### **Abstract**

#### **Purpose**

*A text with many cultural terms was a complicated source text to translate into the target text because it contained different references as perceived by both language users. This research aimed to find out translation techniques applied by the translator in translating proverbs of Mandailing Folklore Anak Na Dangol Ni Andung into English and to explain its translation quality.*

#### **Method**

*This study made uses of a qualitative approach with a descriptive method. The data of the research were the text in Mandailingnese language as the source language and the English text as the target language; and were enriched by the key informants as the primary data. The data obtained were qualitatively analyzed using the theory of translation techniques.*

#### **Results/Findings**

*The research result showed that in translating proverbs there were four translation techniques namely single translation technique, couplet technique, triplet technique and quartet technique. It also showed that 45% of data were accurate and 55% translation were less accurate, 58,3% of data were acceptable and 41.7% translation was less acceptable, and 68.3% of data was high readable and 31.7% translation were medium readable.*

#### **Conclusion**

*Finally, the study concluded the quality of the translation products depended on the translation techniques by considering the accuracy, acceptability, and the readability of the target language.*

#### **Keywords**

*Accuracy, Acceptability, Folklore, Readability, Technique*

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## Abstrak

### Tujuan

Teks terjemahan, khususnya teks yang memiliki banyak istilah budaya, memiliki cara yang rumit untuk menerjemahkan teks sumber menjadi teks sasaran. Hal ini dikarenakan teks yang berbeda, tentunya memiliki teknik dan kualitas yang berbeda dalam menerjemahkan teks tersebut. Tujuan Penelitian adalah untuk (1) mengetahui teknik penerjemahan yang digunakan penerjemah dalam menerjemahkan peribahasa folk-lore Mandailing Anak Na Dangol Ni Andung ke dalam bahasa Inggris, (2) menjelaskan kualitas terjemahan dalam menerjemahkan peribahasa folk-lore Mandailing Anak Na Dangol Ni Andung ke dalam bahasa Inggris.

### Metode

Penelitian ini menggunakan pendekatan deskriptif untuk menilai data dengan dokumen dan informan kunci sebagai sumber datanya.

### Hasil/Temuan

Hasil penelitian mengidentifikasi bahwa dalam menerjemahkan peribahasa sebagai ruang lingkup penelitian terdapat empat teknik penerjemahan yaitu teknik penerjemahan tunggal, teknik kuplet, teknik triplet dan teknik kuartet. Hal ini juga menunjukkan bahwa 45% data akurat dan 55% terjemahan kurang akurat, 58,3% data dapat diterima dan 41,7% terjemahan kurang dapat diterima, dan 68,3% data terbaca tinggi dan 31,7% terjemahan redabilitas sedang.

### Kesimpulan

Akhirnya, teridentifikasi bahwa kualitas terjemahan kurang akurat, dapat diterima, dan memiliki tingkat keterbacaan yang tinggi

### Kata kunci

Foklor; ketepatan; keberterimaan; keterbacaan; teknik

## المخلص

### الهدف

كان النص الذي يحتوي على العديد من المصطلحات الثقافية نصاً مصدرًا معقدًا ليتم ترجمته إلى النص الهدف لأنه يحتوي على مراجع مختلفة كما يراها مستخدمو اللغتين. يهدف هذا البحث إلى معرفة تقنيات الترجمة التي يطبقها المترجم في ترجمة أمثال Anak Na Dangol Ni Andung، التراث الشعبي لماندانيلج إلى اللغة الإنجليزية و شرح جودة الترجمة.

### الطريقة

استخدمت هذه الدراسة المنهج الكيفي الوصفي. وكانت البيانات نصا بلغة ماندانيلج كلغة المصدر والنص الإنجليزي كلغة الهدف؛ وتم إثرائهم من قبل المخبرين الرئيسيين كبيانات أولية. وتم تحليل البيانات التي تم الحصول عليها كفيها باستخدام نظرية تقنيات الترجمة.

### النتائج

في ترجمة الأمثال أربع تقنيات ترجمة، منها تقنية الترجمة المنفردة، وتقنية المقاطع الثنائية، وتقنية الثلاثية، والتقنية الرباعية. كما أظهرت أن 45% من البيانات كانت دقيقة و 55% ترجمة أقل دقة، و 58.3% من البيانات كانت مقبولة و 41.7% ترجمة أقل قبولاً، و 68.3% من البيانات كانت قراءة عالية و 31.7% ترجمة متوسطة.

### الخاتمة

خلصت الدراسة إلى أن جودة منتجات الترجمة تعتمد على تقنيات الترجمة من خلال مراعاة دقة اللغة الهدف ومقبوليتها وقابليتها للقراءة.

### الكلمات الرئيسية

الدقة؛ القبول؛ التراث الشعبي؛ المقروئية؛ الأسلوب.

## INTRODUCTION

People are travelling from one location to another with desire to learn about and understand each other's cultures and customs as the world becomes a global village as a result of globalization. According to UNWTO (2022), the number of tourists is increasing every day after pandemic Covid-19. Thanks to new tourism organizations that are bridging the gap between them and their destination. This prompts governments to promote local cultures, historical monuments, and natural wonders in order to entice visitors from other countries to visit their country. As a result, they can profit from the visits of these tourists. This is exactly what Indonesia is doing now to promote tourism spots to both domestic and international visitors.

Indonesia is a culturally diverse country with countless places and villages offering a diverse range of tourism attractions. It draws visitors from all over the world to marvel at its beauty and charm, which are distributed across the country's various regions and towns. Mandailing is one of Indonesia's culturally distinct and rich places. It requires a specific introduction to the world audience because it is unfamiliar to them. This is a place that still follows its traditions in various traditional activities and has not yet been colonized by global cultural colonialism. The Mandailingnese have a tradition of narrating their culture and values in the form of folklores to pass down from generation to generation, as well as instilling excellent manners and behaviors in younger generations (Hasibuan, 2020). However, as a result of globalization, the tradition of folklore narration is under threat, and it is no longer practiced as it once was. Furthermore, due to a variety of factors, including linguistic difficulties, such distinctive cultural, diversified, and attractive characteristics of Indonesian communities have yet to be found by the rest of the world. Due to globalization era, countries become more reliant on one another, necessitating the need for global communication to keep them connected. Translation is critical in this demand for global communication because not everyone knows and speaks each other's languages, relying on translation.

Translation is the process of conveying information from one language to another (Yarahmadzahi & Moghadam, 2017). According to Al-Nakhalah (2013), translating is also a means of knowing others and their cultures. Newmark (1988) defines Because it has to reach readers whose cultural and educational level is different from, and often lower or earlier than, that of the original readers, translation is used as a tool of instruction as well as truth. According to Basnet (1980), translation is the process of rendering a source language (SL) text into a target language (TL) in such a way that (1) the surface meaning of the two languages is roughly similar and (2) the structures of the SL are preserved as closely as possible without seriously distorting the TL structure. Translation, on the other hand, might be characterized by Steiner (1994) as the (co)generation of texts under particular constraints in a change of language and (setting of) culture. As a result, translation may be defined as the act of transferring meaning from one text to another, mostly via the use of suitable procedures and approaches.

To produce a good translation product, a translator should understand and apply relevant techniques which are appropriate with the text being translated, like a text containing cultural terms or legal texts. It is because different source language texts need different techniques to produce quality translation. One of efforts a translator can use is comparing message and meaning of the source of language with that of the target of language whether both convey similar meaning or not, for example:

SL: *Santabi sampulu, sampulu noli marsantabi di tua sahala ni anak ni raja dohot anak ni namora. Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage, maradu koum sisolkot sasudena.*

TL: Firstly, I do apologize to the king's son and namora's son, *Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage*, next to all the close family and relatives.

English as a target language does not convey the similar message to source language text because it fails to render some of cultural words of Mandailingnese language. As the

phrase of *Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage* was not translated into English so that readers could not get the message clearly. That is why a source language text which has many cultural terms become a complicated and hard to translate into the target language text. Therefore, this research was intended to find out techniques in translating proverbs of Mandailing Folklore *Anak Na Dangol Ni Andung* into English and explained the translation quality. A text which has many cultural terms especially Mandailingnese language tends to have a relation with cultural values and contexts. Mandailingnese language is a Mandailingnese identity that is preserved and cultivated as a carrier of culture and social governance. Mandailingnese language refers to the Proto-Malayo-Polynesian and is classified into sub Malayo Polynesian (Western Malayo-Polynesian). To translate Mandailingnese language, translators need to identify linguistic features and cultural setting underlying how it was used in everyday communication interaction. Therefore, such topic is still interesting to investigate qualitatively to help cope with inappropriate translation.

About this topic, there are some relevant previous studies that have relevance to this study. A study done by Lubis (2009) found out the most appropriate translation techniques to solve problems related linguistically and culturally distinct from the ST to the TT; and to discover the impact of translation techniques to the quality of translation in terms of its accuracy, readability and acceptability. This descriptive qualitative research used a content analysis of translation techniques producing the quality translation in terms of its accuracy, readability and acceptability. His research also analyzed the product of translation by simply reviewing the translation at the lexical and syntactical level. While, Sari (2010) in her study found out that the techniques used in translating tourism brochure of Tanah Datar Regency influenced the quality of translation. This study aimed to find the type of translation techniques used by translators in translating the text from Indonesian to English in tourism brochures located in the district of Tanah Datar. As the study used tourism text from Indonesian into English, it encouraged the researchers to conduct the similar study using different source language, that was Mandailing proverbs. Another study done by Silalahi (2009) focused on examining the techniques, methods and ideology in the translation of Medical - surgical Nursing by analyzing the meaning at the level of word, phrase, clause, and sentence. Differently, the current study examined the procedures applied by the translator to produce the quality translation of Mandailing folklore into English at the level of its accuracy, acceptability and readability. In addition, Al-Nakhlah (2013) in his study investigated the difficulties faced by the students of English language department of the Al Quds Open University in Gaza region of Palestine. It found out that in legal translation, students had difficulties in translation idiomatic expressions, and made grammatical errors in their target language text. However, as the study focused on the legal text, it differed from the current research that made use of traditional folklore as the unit of analysis. Different from the previous studies, the current research focused on the techniques used in translating proverbs of Mandailing folklore *Anak Na Dangol Ni Andung* (Ritonga, 1986) as a source language into English as a target language. It also examined the quality of translation seen from its accuracy, acceptability, and readability.

## METHOD

This study used a qualitative approach with a descriptive design. It investigates forms, activities, characteristics, changes, relationship, similarities and differences with another phenomenon (Sukmadinata, 2009, p. 72). The research depends on verbal data of both source and target language in the form of proverbs of Mandailingnese language and their English translation. Therefore, words, phrases, clauses and sentences became the primary data which were collected using document analysis (Miles, et al., 2014). The data sourced from Ritonga's book (1986) entitled *Anak Na Dangol Ni Andung* which contained proverbs derived from the Mandailing folklore. It consisted of 115 pages divided into four subtitles; however, the research only chose 60 proverbs randomly. The data

were then analyzed descriptively using a technique covering three steps as illustrated in Figure 1.

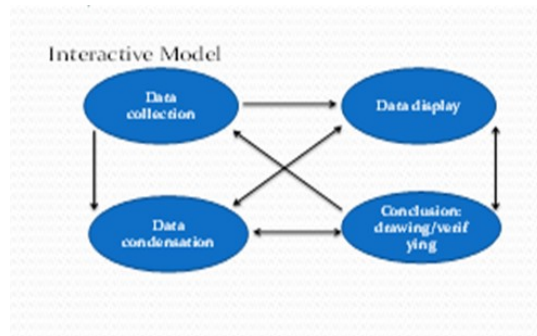


Figure: 1 Miles, Huberman and Saldana's steps of data analysis

Figure 1 explains how the data must be analyzed. Data collection was done by reading both source and target language to identify proverbs as the main data. Data display meant elaborating the translation process of Mandailingnese proverbs into English ones. In displaying the data, of course it consisted of: displaying the total frequency and percentage all of data in the form of proverbs in Mandailingnese and English language by using table; describing the result of finding based on the translation technique in the form of proverbs; displaying the finding of translation techniques of Mandailingnese proverbs of the folklore *Anak Na Dangol Ni Andung* based on Newmark's translation technique. Data condensation contained four steps: selecting the data as a focus of this research by reading the whole chapter and underline the words, phrases, clauses and sentences that contained proverbs; focusing proverbs available in the unit of analysis; simplifying the data finding in the translation technique by using the special code; and abstracting and transforming the result of finding. The last step was drawing conclusion based on the data findings and analysis. While, to determine the quality of translation, the study used evaluation procedure focusing on knowing the degree of accuracy, acceptance and the degree of readability with a scale of 1-3 (Nababan et al., 2012).

## FINDINGS AND DISCUSSION

The research found out 60 proverbs which were decoded by number 001 up to 060, C stands for Chapter, P stands for Page, and PR stands for proverbs. The discussion of the research findings covered translation techniques, translation accuracy, acceptability, and readability.

### *Translation Techniques*

Mandailing folklore *Anak Na Dangol Ni Andung* contained 60 proverbs which referred to a simple traditional expression of perceived truth based on people's common sense and experiences in a community (Tadjievich, 2021). In this study, they referred to cultural values implemented by Mandailingnese people in their everyday lives. They were translated into English using different techniques: six proverbs using single translation technique, 28 proverbs using couplet translation technique, 21 proverbs using triplet translation technique, and five proverbs using quartet translation technique. Here are the translation techniques used by the translator as available in Table 1.

#### *Single Translation Technique*

Single translation technique consisted of two variant techniques, literal translation and modulation. The translator used literal translation once by rendering word by word in

which each word of the SL sentence was contrasted one by one to the TL sentence as there were no grammatical deviation in the TL that occurred (Newmark, 1988, p. 46; Machali, 2000, p.51; Nababan, 2003, p. 33; Moentaha, 2006, p. 48). While modulation is a translation technique emphasizing on how the translator provided a semantically equivalent point of view of message or meaning with different phrases or sentences of both SL and TL text (Newmark, 1988, pp. 81-93). In this study, the researchers found out that modulation was used once; while literal translation was four times. So, single translation technique was applied in five data as available in Table 2.

Table 1. Translating Techniques

No	Translating Technique	Frequency	Percentage
1	Single Technique	6	10%
2	Couplet Technique	28	46.7%
3	Triplet Technique	21	35%
4	Quartet Technique	5	8.3%
	Total	60	100%

Table 2. Single Translation Technique

Technique	Variants	Chapter/Page	Frequency
Single	Modulation	001/C1-P27/PR	1
	Literal Translation	002/C2-P49/PR; 120/C4-P76/PR; 132/C4-P99/PR; 138/C4-P104/PR	4

As seen in Table 2, modulation technique appeared once in data 001/C1-P27/PR.

Data 001/C1-P27/PR

SL: *Nada tarsuhat ginjang, tarlilit godang, i ma di haroromunu tu bagas ta on, na mangalo-alo pahompunta on.*

TL: There is no word to say how happy we are for your coming. We are happy to see you coming, my grandson.

In the SL sentence, two metaphors were used in expressing happiness. The word 'tarsuhat' which literally meant measuring the height, and the word 'tarlilit' which meant measuring the weight were used in symbolizing one's happiness of one's coming due to great love. However, the translator did not translate both 'tarsuhat' and 'tarlilit' into English, but he only used 'word' to symbolize the happiness in the TL sentence. Semantically, both sentences have a different meaning but they have a similar message to inform. As the TL sentence used different words and syntactical construction than that of the TL sentence, such translation technique referred to modulation (Farkhan, 2017). The translator used modulation because he wanted to convey the similar message of the TL sentence as the SL sentence means.

Data 002/C2-P49/PR

SL: *Saulak do pisang sampur  
 Saulak muse tula sabulan  
 Haru pe parjolo ia tu kubur  
 Angkon hupartahankon huta Sadabuan*

TL: Only once the banana is fruitful  
 Only once also the moon is brightly  
 Although he firstly buried  
 I will defend Sadabuan village

In the SL text, there are two proverbs that narrate how to cope with problems and the

proverb *Saulak do pisang sampur, Saulak muse tula sabulan*, means how one should be strong and patient to survive although there are problems and difficulties to face and to cope with, like the spouse death. While, the proverb *Haru pe parjolo ia tu kubur, Angkon hupartahankon huta Sadabuan* explains how a mother called Rosmaida and her son Pardamean were strong and patient to live everyday although her spouse Mukhlis had passed away. It seems that there are no differences between The SL dan TL construction. Both TS and TL text used similar syntactical construction, that was simple sentence. All the SL sentence's elements was transferred into the TL sentence's elements word by word. However, both SL and SL text convey the similar message because the TL text does not contain any grammatical deviation (Farkhan, 2014).

Data 120/C4-P76/PR

SL: *Burangir ni Saba Tolang*

*Tolu ranting karakona*

*Ise na jais tu na tobang*

*Tolu ribu tilakona*

TL: The betel in Tolang rice field

With three branches

Who is not good to the old?

Three thousand crimes

The proverb *Ise na jais tu na tobang, Tolu ribu tilakona* taught people to respect others, especially the older men because they were role model that guided and taught anything to live, like parents and grandparents. If one does not respect them, he cannot get safety and success in his life. It means that their blessing is very necessary for others to live in this world. If the TL text is compared to the SL text, it seems that the TL text was a product of literal translation technique. All the SL text elements were transferred to the TL text elements word by word entirely. Such translation technique presents message of the TL text as similar as that of the original text (Farkhan, Naimah, & Suriadi, 2020).

Another use of literal translation technique was found in other two proverbs of sadness and love.

Data 132/C4-P99/PR

SL: *Manuk ni pealangge*

*Kotek – kotek laho marpira*

*Na sirang marale – ale*

*Lobian na matean ina*

TL: Chicken of *pealangge*

Cackle wants to lay egg

that divorced singing out

More than like death of mother

Data 138/C4-P104/PR

SL : *Indu Gunungkulabu*

*Panatapan tu Barumun*

*Rohamu nada tarlabu*

*Pangkulingmu maroban lungun*

TL : It's a mountain of Kulabu

Views on to Barumun

Your feelings can not be harbored

Your words carry missing

Data 132/C4-P99/PR was a proverb of sadness experienced by a son. The sentence *Na sirang marale –ale, Lobian na matean ina* states that the sadness of son who has been left by his beloved mother. However, it also conveys that being left by the beloved mother is more sadness than being left by the beloved father because the mother was closer and always present in one's life. The translation of the SL text into the TL text was a product

of literal technique. All the SL text elements were transferred directly into the TL text word by word which did not distort the grammatical elements of the original. While, Data 138/C4-P104/PR was a proverb of love. The proverb *Rohamu nada tarlabu, Pangkulingmu maroban lungun* tells a romantic way to deliver someone's feeling to her beloved heart. He misses his lover much, but she does not understand how much he loves her. Like the previous proverb translation, this proverb of love was translated into English as the TL through word by word exchanging procedure.

### **Couplet Translation Technique**

Couplet translation technique is the combination of two techniques in transferring the meaning or message of the SL text into the TL text. The study found out 14 variant techniques used in translating proverbs contained in the folklore *Anak Na Dangol Ni Andung* into English. Deletion + modulation has two data, literal translation + addition has three data, transposition + addition has one data, literal translation + deletion has one data, pure borrowing + addition has one data, literal translation + transposition has two data, pure borrowing + literal translation has one data, modulation + literal translation has one data, pure borrowing + modulation has three data, literal translation + modulation has eight data, literal translation + pure borrowing has two data, phonological + composition has one data, transposition + modulation has one data, and transposition + literal translation has only one data. So, the total data of couplet translation technique is 28 data. However, all data were not discussed, the study only used six data as sample to explain how couplet translation technique was implemented.

Data 007/C1-P28/PR

SL: *Sai na malo marroha ma nian, na talu mangalo dongan, na monang mangalo musu.*

TL: Being friendly, humble and perceptive to defend from the enemy.

The proverb is about how to defend from the enemy without attacking. The English version of the proverb is a product of a couplet translation technique, namely deletion + modulation technique. The word *sai na* and *mangalo dongan* in the SL sentence is deleted as there was no equivalence in English as the TL. Besides, there is also a change of translation background made by the translator. The meaning of the word *marroha* is related to 'heart' but it is changed to the word 'friendly' in the TL sentence. Although it has a different semantic background, it has a similar message to the original version.

Data 077/C1-P23/PR

SL: *Ampot sai targompang  
Targompang manjama sere ho nian  
Ancogot on hita padumpang  
Sai dao gora madonok parsaulian*

TL: Suddenly being stumble  
Hopefully stumbled by holding gold  
Tomorrow we'll meet  
May be far away for bad condition and get nearly lucky

The proverb is about a hope to get lucky and prosperity. The TL proverb was produced by a couplet translation technique, that was word by word translation and addition. All the TL text elements were transferred into the SL text components; and the phrase of 'may be' was also added. However, the translation became inaccurate because there was still a distortion of meaning which disrupted the integrity of the message. The phrases 'bad condition' could not replace the word *gora* because it meant 'prohibition' or 'disputes. The phrases 'get nearly lucky' could not ether replace the phrase *madonok parsaulian* because it meant 'close with prosperity or happiness.'

Data 104/C2-P50/PR

SL: *Pantun hangoluan*



*Teas hamatean*  
*Hadengganan hadomuan*  
*Hajatan hasirangan*  
TL: Poem of life  
Symbol of dies  
Goodness makes togetherness  
Badness will end in divorce

This proverb is about that one should do goodness that he can take safety and profit in his life. Otherwise, if he does a crime, harms, or disappoints other, he will take something bad in his life. Beside the translator translates the text word by word, the word 'make' and 'will end' is also added in the target of the text. The TL text was a product of a couplet translation technique, namely literal translation + addition technique. All technical terms, phrases, clauses or sentences from the source language have been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The word 'dies' in the TL text that has a function as a verb is not equal to the word *hamatean* because it has a function as a noun.

Data 118/C4-P72/PR  
SL: *Manuk na saina*  
*Pitu-pitu kehe tu bara*  
*Ise na pantun tu ama ina*  
*Pitun sundut suada mara*  
TL: Some chickens have a same mother  
Seven by seven go into the cage  
Who is obedient to his/her parents?  
The seven of spring no harm

This proverb teaches that if one always respects and helps his parents, he will get safety in this world even in the doomsday. The TL text was a result of a couplet translation technique, that is literal translation + addition technique. All technical terms, phrases, clauses or sentences of the SL have been transferred accurately into the TL text. However, there is still a distortion of meaning which disrupts the integrity of the message. The TL text 'the seven of spring no harm' does not replace the SL sentence *Pitun sundut suada mara* because it has inappropriate equivalence. The word *sundut* in the SL text that means 'bind' was translated into 'spring'.

Data 080/C1-P27/PR  
SL: *Tor Simagomago*  
*Donokkon ni Tor Sibohi*  
*Na toat nian marugamo*  
*Boti na torang pangarohai*  
TL: The Simagomago's mountain  
Closely with Sibohi's mountain  
Being obedient you can  
Being brightly heart and friendly

This proverb states that one should act based on the rule of religion to get happiness in his life. The TL text is also product of a couplet translation technique, namely Transposition + addition technique. It is categorized as accurate translation because the meaning of the SL text is accurately transferred into the TL text. It was done by changing the structure of phrases *Tor Simagomago* into 'The Simagomago's mountain' and by adding the subject 'you' and modal 'can' in English as the TL text. It shows that the translation produces the accurate message.

Data 087/C1-P33/PR  
SL: *Muda di bagasan na suada*

*Ngalian boto ho di arian raya  
Tu dia so puluk mangalangka  
Angke hum lanok so tarayak iba*

TL: If we are a poor man/woman  
It will be cold in Mubarak day  
Where do not brave to step  
I cannot get rid of the fly

The proverb is about how a poor woman can celebrate a Mubarak day if she feels her life is full of sadness. She cannot anything happily on this good moment. The TL text is a product of a couplet translation technique, namely Literal translation + transposition technique. All SL sentence's elements were transferred into the TL word by word. It also experienced structural change. The SL syntactical construction of Modal + O + P + S in *Angke hum lanok so tarayak iba* was translated into the TL syntactical construction of S + Modal + P + O in 'I cannot get rid of the fly'. The structure of sentences Modal + O + P + S becomes S + Modal + P + O. However, the TL text does not convey the same message as the original because the phrase 'get rid' is equivalent with the SL word *tarayak*. It is more appropriately translated into 'expelled.'

Data 110/C3-P66/PR

SL: *Huambungkon dehe luai  
Indahan na marrihit on  
Huandungkon dehe luai  
Panaonan na hancit on*

TL: Should I throw it out  
The rice is like sand  
Should I cry it out  
The hurt's feeling broken

This proverb says that if someone experiences the problem in his life, usually he has irregular mind to think, and even he cries to lessen his disappointment. The TL text is a result of a couplet translation, that is transposition + modulation technique. Some changes occurred in the structural elements the TL and its lexical choice. The SL word *panaonan* meaning 'experienced' was translated into the TL word 'heart's feeling'; while the SL word *hancit* meaning 'very poor' was translated into the TL word 'broken.' However, both SL and TL text still have the same message to convey.

### Triplet Translation Technique

Triplet translation technique is a technique which combines three techniques in translating the SL text into the TL text (Newmark, 1988). Translators use such technique because they want to produce more equivalent message between that of the SL text and of the TL which a singlet and couplet translation technique can reach. These techniques found in this research which consist of 15 triplet translation technique with 21 data. However, the paper does not discuss all data, it focuses its discussion on three data as a sample.

Data 035/C1-P25/PR

SL: *Poken di Batangtoru  
Ihan sale na ummura  
Lolot ho nian mangolu  
Dapot lomo ni roha*

TL: A market in Batangtoru  
Baked cheap fish  
Long live get you  
Can make be happy

The proverb is about that someone should have a hope or dream to reach in his future

life. It can trigger him to do many things as well as possible; and cope with any burdens to reach his dream soon. The TL text was produced by a triplet translation technique, that is transposition + modulation + deletion. The SL sentence *Lolot ho nian mangolu* becomes 'Long live get you' in the TL with different structure from its original. The SL word *ho* is translated into 'you' and *mangolu* becomes 'live' in the TL. The SL word *sale* is deleted and not translated into the TL. In addition, the *lomo* in SL phrase *Dapot lomo ni roha* is transferred into the word 'happy,' and the word *roha* is not transferred into the TL. This makes the message of the TL text is less equivalent.

Data 036/C1-P34/PR

SL: *Manuba halak si gala-gala*  
*Dibaen batu panukuhina*  
*Muda suada ambat na mangangkala*  
*Tolun tuhu pangihutina*

TL: *Si gala-gala* men poisoning  
 Made stone to hit it  
 If there is no big problem  
 Three chapter to follow them

The proverb talks about that one must have obstacles or barriers and cope with them to live happily. The TL text was a product of a triplet translation in which the translator applied pure borrowing + literal translation + modulation. The TL sentence uses the word *sigala-gala* of the SL text purely without any changes. It refers to a fruit plant in Mandailing. The translation also uses the phrase 'big problem' to translate the SL word *ambat*, which means 'obstacle.' As a result, the message that TL conveyed was less accurate than that of the SL text. The SL sentence *Muda suada ambat na mangangkala* is not same as the TL sentence 'If there is no big problem'. It has a different background in meaning but it has a similar aim to understand. The word *ambat* means 'to block' translated becomes 'big problem.' There is a meaning distortion due to nonequivalent translation of the word *ambat*.

Data 125/C4-P89/PR

SL: *Nitampul ma sanduduk*  
*Binoto mumbang ma gotana*  
*Anggo dung pahuduk – huduk*  
*Binoto muba ma rohana*

TL: Cut the *sanduduk*  
 Know the sap floating  
 If it's hidden  
 Will know be changed his heart

The proverb means that if one has not been engaged in communication interaction, he may change or find himself a stranger in his community. It seems that the TL text was a product of a triplet translation technique using pure borrowing + literal translation + modulation. In the TL text, the *sanduduk* was purely borrowed from the SL text; and was also transferred literally. The phrases *pahuduk-huduk* is not equivalent with the word 'back' because the SL phrase means 'hide.'

Data 130/C4-P98/PR

ST: *Indalu pangitean*  
*Pangitean tu Lumbanlobu*  
*Mabalu so matean*  
*Paninggalkon ni na marrosu*

TT: *Indalu* to bridge  
 Bridge to Lumbanlobu  
 Widow but did not die  
 Leaving that is not good

The proverb means that a person must be sad if he is left by his beloved one. The TL text was a product of a triplet translation technique in which the translator applied Pure Borrowing + Literal Translation + Modulation. The TL text borrows the word *indalu* from the SL text because there is no equivalence found. It refers to a cultural term that means a kind of tool to bridge. The translator also used the TL phrase 'not good' to translate the original word of *marrosu* meaning 'friendship.' Therefore, the TL text has different meaning but has a similar message to convey.

### Quartet Translation Technique

Quartet translation technique is a process of transferring messages from the SL text into the TL text by making uses of four translation techniques (Newmark, 1988). A translator applied such technique because he wants to produce a similar message of the TL text to that of the SL text. In this study, there are five data of quartet translation technique.

Data 056/C1-P23/PR

ST: *Habang ninna untung-untung*  
*Na songgop tu bulung kopi*  
*Anggo dung saulak on ho maruntung*  
*Dohot do hami dapotan rasoki*

TT: Flying the big flies  
Perching in the coffee leaves  
If tomorrow you are rich  
We'll also reach the happiness

This proverb talks a close relation among people indicated by that one's happiness is another's happiness. If one reaches his dream successfully, others will be happy to see his achievement. The TL text of the SL text was resulted from a quartet translation technique in which the translator applied description + literal translation + modulation + transposition. Description occurs in translating the SL phrase *untung-untung* into the TL phrase 'the big flies' as a description of the original. [Literal translation occurs in more of the SL text into the TL text.](#) Modulation occurs in translating the SL clause *Anggo dung saulak on ho maruntung* into the SL clause 'If tomorrow you are rich' which has different meaning but similar message. Modulation also occurs in translating the SL word *saulak* meaning 'next time' with the TL word 'tomorrow'; and the SL word *maruntung* meaning 'get lucky' translated becomes 'rich' with the TL word 'rich.' Transposition occurs in translating the SL sentence *Dohot do hami dapotan rasoki* into the SL sentence 'We'll also reach the happiness' with different subject position. The word *hami* becomes 'we' at the beginning of the target of text.

Data 057/C1-P30/PR

ST: *Roba-roba do on*  
*Panyuanan ni simarata*  
*Doa do on*  
*Hara ni na nibaen do tu saro hita*

TT: This is a field  
The place to plant cassava leaves  
This is prayer  
We make it by ourselves

This proverb talks about a cultural tradition transfer. All good cultural tradition should be kept and transferred to the generation. The TL text is a product of quartet translation technique in which the translator applied modulation + addition + literal translation + transposition. Modulation occurs in translating the SL sentence into the TL sentence 'this is a field' which has different meaning but the same message. The word *Roba-roba* that refers to 'the name of plants' becomes 'field' in the SL. Addition occurs in the use of the phrase 'the place' in the target of text which cannot be found in the source of text. Lit-

eral translation occurs in more of the SL words into the TL words. Modulation occurs in the translation of the SL sentence *Hara ni na nibaen do tu saro hita* into the TL sentence 'We make it by ourselves' which experiences the structural change of the subject.

### Translation Quality

In a potential translation, the TL text's message or content is the same as the SL text's message or content, but the way the message or information is disclosed does not conform to the TL's standards, conventions, or cultures. However, it is possible that a translation has a high level of acceptability, but the message or content does not always match the SL text's meaning or content. It is common for a translation to be easily understood by the reader, but the accuracy of the message or substance, as well as the level of acceptability, are both low.

The quality of translation is determined by three aspects: accuracy, acceptability, and readability. Of course, the best is the translation with high accuracy, acceptability and readability. The study found out the accurate translation with 27 data and less accurate translation with 33 data; the acceptable translation with 35 data and less acceptable with 25 data; and the high readable translation with 41 data while medium readable translation with 19 data. The translation quality of proverbs from the SL text into the TL are available in Table.

Table 3. Translation Accuracy

No	Element of Quality	Number	Percentage %
1	Accurate	27	45
2	Less Accurate	33	55
	Total	60	100

Table 4. Translation Acceptability

No	Element of Quality	Number	Percentage %
1	Acceptable	35	58.3
2	Less Acceptable	25	41.7
	Total	60	100

Table 5. Translation Readability

No	Element of Quality	Number	Percentage %
1	High Readability	41	68.3
2	Medium Readability	19	31.7
	Total	60	100

### Translation Accuracy

Seen from the translation accuracy, the study found out different quality, accurate and less accurate translation. The study took data 103/C2-P49/PR and data 080/C1-P27/PR as a sample to show the accuracy of the TL text. While, to elaborate the less accurate translation the study used data 031/C1-P27/PR and data 102/C2-P49/PR as a sample. Here is the discussion.

Data 103/C2-P49/PR

SL: *Saulak do pisang sampur*  
*Saulak muse tula sabulan*  
*Haru pe parjolo ia tu kubur*  
*Angkon hupartahankon huta Sadabuan*

TL: Only once the banana is fruitful  
 Only once also the moon brightly  
 Although he firstly buried  
 I will defend Sadabuan village

The TL text produced by a literal translation technique (single translation) falls into as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from the SL. The TL text can convey the meaning as what the SL text contains without any distortion. All lexical and syntactical elements of the TL functions equivalently as those that of the SL.

Data 080/C1-P27/PR

ST: *Tor Simagomago*

*Donokkon ni Tor Sibohi*

*Na toat nian marugamo*

*Boti na torang pangarohai*

TT: The Simagomago's mountain

Closely with Sibohi's mountain

Being obedient you can

Being brightly heart and friendly

The TL text that resulted from the couplet translation technique without any meaning distortion. The TL text contains accurately the meaning of word, phrase, clauses, and sentences of the SL by changing some of the SL structural element, and adding some necessary words. So, the TL readers can get the similar message as what the SL readers get. While, for the less accurate translation the study makes use of data 031/C1-P27/PR and data 102/C2-P49/PR to explain how both reach the degree of less accurate translation.

Data 031/C1-P27/PR

SL: *Nada tarsuhat ginjang, tarlilit godang, i ma di haroromunu tu bagas ta on, na mangalo-alo pahompunta on.*

TL: There is no word to say how happy we are for your coming. We are happy to see you coming, my grandson.

The TL text is a product of the translation process using modulation technique (a single technique). All SL elements including words, phrases, and clauses were transferred into the TL text literally, but the TL text cannot convey the similar message as what the SL contains due to the wrong transfer of the SL word *tarsuhat* and *tarlilit* into the TL phrase 'word to say.' It falls into less accurate translation, although it still conveys the similar message.

Data 102/C2-P49/PR

SL: *"Dada popot!" ning roha ni Boru Angin*

*Mangido mahap nongan mangido isin*

*Sai horas ma tondi madingin*

*Madao begu dohot jihin*

TL: "Bye-bye!" said by Harahap ladies

Get permission, get apologize

May body and soul healthy

The ghost will go away

The TL text contains the meaning of technical terms, phrases, clauses or sentences as well as the SL text. However, there is still a meaning distortion which disrupts the integrity of the message. The SL sentence *"Dada popot!" ning roha ni Boru Angin* became "Bye-bye!" said by Harahap ladies in the TL sentence which has a contrast meaning. *"Dada popot!"* has a similar punctuation with "Bye-bye!" but they have a different meaning. *"Dada popot!"* followed by *ning roha* is not said directly by using wave of hand but only said by heart. However, "Bye-bye!" pronounced directly and followed by using wave of hand. Therefore, the translation is categorized as less accurate although it can convey the same message.

The analysis of previous four data reveal that techniques applied by the translator in transferring meaning or message of the proverbs that contain cultural items determine the

translation accuracy. Among four translation techniques with their variants, the translator can use a single technique in isolation or combine two or more techniques simultaneously to reach the accurate translation product. In addition, the translator should also take into consideration the criteria of translation accuracy. If all the SL text elements of lexical and structural contents are transferred into the TL text without any meaning distortion, the translation must fall into accurate degree. Whereas, if the transfer causes meaning distortion the translation reach the less accurate degree. This is consistent with the previous research finding out that translation was considered accurate if techniques used did bring about any meaning distortion; and less accurate if there was a meaning distortion in the TL text (Nababan et al., 2012).

### Translation Acceptability

Translation acceptability concerns mostly with the naturalness of the TL text as perceived by its readers. Related this quality of translation the study makes uses of data 108/C3-P62/PR and data 031/C1-P27/PR to explain how the TL text reaches the degree of accurate and less accurate translation. Here is the discussion.

Data 108/C3-P62/PR

SL: *Tagonan noma langge*  
*Umpado langgoyu*  
*Tagonan noma mate*  
*Umpado mangolu*

TL: It's better lettuce  
 Than salad  
 It's better dies  
 Than alive

The TL text is a result of translation process using literal translation (a single technique). All the SL elements are transferred into the TL elements word by word. It is classified as an acceptable translation because the TL text uses words, phrases, clauses and sentences that are known and constructed in accordance with the rules of English language. As readers are familiar with the lexical and syntactical content of the TL, it falls into acceptable translation.

Data 087/C1-P33/PR

SL: *Muda di bagasan na suada*  
*Ngalian boto ho di arian raya*  
*Tu dia so puluk mangalangka*  
*Angke hum lanok so tarayak iba*

TL: If we are a poor man/woman  
 It will be cold in Mubarak day  
 Where do not brave to step  
 I cannot get rid of the fly

The TL text is a product of a couplet translation technique by applying literal and transposition technique. All the SL text elements are transferred into the TL text; however, the TL text fails to transfer the SL *tarayak* equivalently using the phrase 'get rid' because the original word means 'expelled.' In addition, the TL sentence 'where do not brave to step' was grammatically incorrect. AS readers are familiar with the lexical choice and syntactical construction of the TL text, it falls into less acceptable.

Data discussion of the translation acceptability showed that beside the techniques, in transferring the SL proverbs containing the cultural items the translator needs to see whether the TL readers consider the translation as the original or not. If the readers are familiar with the TL lexical and structural contents, the translation must be acceptable. This is relevant with the previous research pointing out that acceptability of the TL text was determined by the degree of its readers familiarity with its lexical and structural con-

tents (Nababan et al., 2012).

### Translation Readability

Translation readability is about how easily readers understand the message of the TL text. The TL text can fall into three categories, high, medium, and low readability determined by the ease of syntactical construction, and word choices. The easier readers catch the message of the TL text, the higher its readability will be. About this translation quality, the study only focuses on higher and medium readability. It uses data 120/C4-P76/PR and data 132/C4-P99/PR as a sample of discussion. Here is the discussion.

Data 120/C4-P76/PR

SL: *Burangir ni Saba Tolang*

*Tolu ranting karakona*

*Ise na jais tu na tobang*

*Tolu ribu tilakona*

TL: The betel in Tolang rice field

With three branches

Who is not good to the old?

Three thousand crimes

The TL text is a result from the process literal translation in which all the SL elements are transferred into the TL text elements, except the proper name of Tolang. Readers of the TL text find it easy to read and understand the message as the SL readers. Therefore, there is no meaning distortion that occurs because both SL and TL text convey the same meaning and message. Such translation quality falls into the degree of high readability. Another sample is found in data 132/C4-P99/PR with different quality.

Data 132/C4-P99/PR.

SL: *Manuk ni pealangge*

*Kotek-kotek laho marpira*

*Na sirang marale-ale*

*Lobian na matean ina*

TT: Chicken of *pealangge*

Cackle want to lay egg

The divorced changed

More than like death of mother

The TL text is also a product of literal translation. However, it is harder for readers to understand its message as the TL text is grammatically incorrect. Readers need efforts to identify the incorrect grammar that causes the difficulty in understanding the message. Therefore, the TL text has a medium readability (Sipayung et al., 2016).

Both data discussions confirm that translation readability was necessary to take into consideration in translating the proverbs containing cultural items from the SL into the TL. There are two degrees of readability of Mandailing proverb translation: high readability and low readability. Both translation readability depended on how easily readers of the TL text understand its message. The easier the TL text, the higher its readability will be. This is similar to the previous research highlighting the contribution of the translation technique to the readability degree of the TL text (Farkhan et al., 2020).

## CONCLUSION

Armed with the findings and discussion, the study can draw some conclusions. In translating Mandailing proverbs the translator used single, couplet, triplet and quartet techniques with their variants including literal translation techniques, modulation, pure borrowing, transposition, addition, subtraction, amplification, composition, description and phonological adjustment or change. The use of such techniques determined the translation quality in terms of its accuracy, acceptability, and readability. Some translations



were considered accurate as all the SL lexical and structural contents were transferred into the TL accurately without any meaning distortion; and others were judged less accurate because there was a meaning distortion in the TL text. Seen from the accuracy, some translations were acceptable because they used the word, phrase, clause, terms, and syntactical structures readers were familiar with; and others were judged less acceptable because they were not familiar with some of TL lexical and structural contents. Related to the readability point of view, some translations were considered high readable because the readers found it easy to read them; and others were medium readable because they were not easy to read. This research is hopefully used as a reference and comparison material for other researchers who want to do research on translation of the of proverbs containing cultural items related to the social life of the wider community.

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