

Penelitian Dasar Interdisipliner

**Translation Quality and Techniques of Proverbs in *Anak Na Dangol Ni Andung A*
Mandailing Folklore**

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KATA PENGANTAR

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Ketua Tim Peneliti,



Dr. Zainuddin Hasibuan, S.S., M.S.

ABSTRACT

The purposes this study are to (1) find out translation techniques applied by the translator in translating proverbs of Mandailing Folklore Anak Na Dangol Ni Andung into English, (2) explain the quality of translation in translating proverbs of Mandailing Folklore Anak Na Dangol Ni Andung into English. This research is oriented on the analysis of translation by using Newmark's theory (1988) to analyze the translation techniques and to explain how the translation techniques used in the quality of the translation as applied by Nababan (2012). This study applies descriptive approach to assess data with documents and key informants as source of data. The research findings identifies that in translating proverbs as a scope of research have four translation techniques namely single translation technique, couplet technique, triplet technique and quartet technique. It was identified that single technique consists of 6 data (10%), couplet technique 28 data (46.7%), triplet technique 21 data (35%) and quartet 5 data (8.3%). Translator translated folklore more used couplet and triplet technique than single and quartet technique. Proverbs as the research scope has 10 variants of translation techniques: literal translation techniques which consists of 25 data, 21 data for modulation, pure borrowing and transposition each of them 12 data, addition 7 data, subtraction 6 data, amplification and composition 2 data respectively, description and phonological both of them has 1 data. It also indicates that 45% of data was accurate and 55% translation was less accurate, 58,3% of data was accpactable and 41.7% translation was less accpactable, and 68.3% of data was high readability and 31.7% translation was medium redability. Finally, It was identified that the quality of the translation is less accurate, accpactable and has a high degree of readability.

TABLE OF CONTENTS

| | |
|---|-----------|
| ABSTRACT | i |
| TABLE OF CONTENTS | ii |
| TABLE LIST | iv |
| DIAGRAM LIST | v |
| APPENDIX LIST | vi |
| | |
| CHAPTER ONE: INTRODUCTION | 1 |
| 1. Background Of the Research | 1 |
| 2. Problem of the Research | 1 |
| 3. Objective of the Research | 1 |
| 4. The Relevant Previous Researches | 2 |
| CHAPTER TWO: LITERATURE REVIEW | 4 |
| 2. Review of the Related Literature | 4 |
| 2.1 Mandailing Language | 4 |
| 2.2 Notion of Translation | 4 |
| 2.3 Translation Techniques for Cultural Texts | 4 |
| 2.4 Folklore | 5 |
| CHAPTER THREE: RESEARCH METHODOLOGY | 11 |
| 3. Methodology | 6 |
| 3.1 Data Sources | 6 |
| 3.2 Data Collection Technique | 6 |
| 3.3 Data Analysis | 6 |
| 3.4. Discussion Planning | 7 |
| CHAPTER FOUR: CULTURE AND LANGUAGE OF MANDAILING AND ENGLISH COMMUNITY | 8 |
| 4.1 Culture | 8 |
| 4.1.1 Mandailing: Geographical Location And Area | 8 |
| 4.1.9 Geographical Location and English Area | 15 |
| CHAPTER FIVE: DATA ANALYSIS AND RESEARCH RESULTS | 22 |
| 5.2 Data Analysis | 22 |
| 5.2.1 Translation Technique | 22 |
| 5.2.1.1 Single Translation Technique | 22 |
| 5.2.1.2 Couplet Translation Technique | 25 |

| | |
|---|-----------|
| 5.2.1.3 Triplet Translation Technique | 36 |
| 5.2.1.4 Quartet Translation Technique | 44 |
| 5.2.2 Translation Quality | 47 |
| 5.3 Research Result | 61 |
| 5.3.1 Translation Techniques | 61 |
| 5.3.2 Translation Quality | 62 |
| CHAPTER SIX: CONCLUSION AND SUGGESTION | 63 |
| 6.1 Conclusion | 63 |
| 6.2 Recommendation | 63 |
| REFERENCES | 64 |

TABLE LIST

| | |
|---|----|
| Tabel 5.1 Percentage of Recapitulation in Translating Technique | 22 |
| Tabel 5.2 Single Translation Technique | 23 |
| Tabel 5.3 Couplet Translation Technique | 25 |
| Tabel 5.4 Triplet Translation Technique | 36 |
| Tabel 5.5 Quartet Translation Technique | 44 |
| Table 5.6 Comparison of Single and Double Technique | 61 |
| Table 5.7 The Accuracy of Transaltion Quality | 62 |
| Table 5.8 The Acceptability of Transaltion Quality | 62 |
| Table 5.9 The Readability of Transaltion Quality | 62 |

CHAPTER ONE

INTRODUCTION

1. Background Of the Research

Hundreds of ethnic communities make Indonesia a multicultural and multilingual country. Indonesia is famous for its distinctive richness and cultural diversity that hardly any other nations possess. However, these distinctive cultural, diverse and beautiful aspects of Indonesian communities are not yet discovered by the larger world due to different reasons including linguistic barriers. However, as the winds of globalization blow around, they make countries dependent on one another and necessitate the need for global communication to under each other. In this need of global communication, the role of translation takes central stage as not all people know and speak each other's languages thereby depending on the translation.

As the world becomes global village due to globalisation, people are moving from one place to another with curiosity to know and understand each other's cultures and customs. Number of tourists is going up every day with different tourist companies popping up and even governments trying to attract people from different countries to visit their country in order to exhibit the local cultures, historical and natural places to the wider world as well as to earn revenue through these tourists' visits. Indonesia is also such culturally rich country with infinite places and communities of vast tourist attractions. It attracts tourist from all over the world to explore its beauties and charms spread over different regions and communities in the country. One of such culturally distinct and rich place in Indonesia is *Mandailing* which needs special introduction to the world audience as it has not yet been known to the world audience. This is the place which still adheres to its customs in different traditional events and has not been yet exposed to global cultural colonization. The *Mandailingnese*, people of the region, has a tradition to narrate their culture and morals in the form of folklores to transfer their culture from one generation to another and inculcate good manners and habits in younger ones. However, due to the globalisation, the habit of folklore narration is coming under threat and it is not practiced the way it used to be.

A good translator should understand a relevant techniques to translate a translated text especially a text which have many cultural terms. It is because of different texts, of course having different techniques to translate the texts. Additionally, a translator may compare the form of meaning in the source of language with the form of meaning in the target of language whether they have a relevant of meaning or not. For example in the following paragraph.

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.

2. Problem of the Research

Problem of the research was formulated as follows:

1. What translation techniques are used by the translator in translating *Anak Na Dangol Ni Andung* into English?
2. How is the quality of translation in translating *Anak Na Dangol Ni Andung* into English?

3. Objective of the Research

Objective of the research formulated as follows:

1. To find out translation techniques are used by the translator in translating *Anak Na Dangol Ni Andung* into English.
2. To explain how the quality of translation in translating *Anak Na Dangol Ni Andung* into English.

4. The Relevant Previous Researches

Here are some relevant previous studies that have been done and have relevance to this study are:

Lubis (2009) in his dissertation entitled "*Translating Text Mangupa From Mandailing Language Into English*". The purpose of this study is (1) To find out the most appropriate translation techniques to solve problems related linguistically and culturally distinct from ST to the TT. (2) To discover the impact of translation techniques are used to the quality of translation in terms of accuracy, readability and acceptability.

The contribution of Lubis's research on this research is descriptive qualitative research method that focus content analysis (content) of object studied, translation techniques to are used to the quality of translation in terms of accuracy , readability and acceptability. His research is also analyzing the product of translation by simply reviewing the translation at the level of words. Then the same source language research are wearing Mandailing language and the target language is the same, namely English.

Silalahi (2009) in her dissertation entitled "*Dampak Teknik, Metode dan Ideologi penerjemahan Pada Kualitas Terjemahan Teks Medical Surgical Nursing Dalam Bahasa Indonesia*". This study aims to: 1) formulate techniques of translation applied in translating the word, phrase, clause, and sentence contained in the text of Medical - Surgical Nursing into Indonesian, 2) express translation methods specified in translating words, phrases, clauses, and the sentence contained in the text Medical surgical Nursing into Indonesian, 3) expressing the ideology of translation held by the translator in translating a word, phrase, clause, and sentence contained in the text Medical - surgical Nursing into Indonesian, and 4) assessing the impact of translation techniques, methods of translation, and the translation of ideology on the quality of the translation.

The contribution of Silalahi's research to this research, it's relevant to the study conducted by researchers in this study. She examines the techniques, methods and ideology in the text translation Medical - surgical Nursing in Indonesian by analyzing the meaning at the level of words, phrases, clauses, and sentences. While the researchers analyzed the meaning of translation at the level of words, phrases, clauses, and sentences. Then she sought an impact on the quality of the translation on the level of accuracy, acceptability and readability translation. In this study, researchers examined the procedures applied by the translator to look for the impact on the quality of the translation on the level of accuracy, acceptability and readability at the level of the sentences in translating Mandailing Folklore into English. The author selects techniques to analyze the data and parameters of judging the quality of the translation.

Havid (2010) in his thesis entitled *Analisis Teknik Penerjemahan dan Kualitas terjemahan Buku "Asal Usul Elite Minangkabau Modern: Respons Terhadap Kolonial Belanda Abad ke XIX/XX"*. The purpose of this study: 1) To identify and describe the techniques, methods and ideologies that are used by translators and 2) to know the impact of techniques, methods and ideology of translation on the quality of the translation, the accuracy, the level of acceptability, and the level of readability.

Havid's research gives contribution to this research to sharpen their understanding of the translation techniques in translation quality on the level of accuracy, acceptability, and legibility.

Sari (2010) in the journal entitled “*Translation Technique and Translation Accuracy of English Translated text of Tourism Brochure in Tanah Datar Regency*”. This study aims 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.

The contribution of Sari’s research to this study is the study analyzes the translation products by looking for the type of technique used by translators in translating a translated text into English. Then look for how the impact of the techniques used by translators on translation quality in the accuracy of the translation.

Sinde (2012) in his thesis entitled *Analysis Teknik, Metode dan Ideologi Penerjemahan Terhadap Buku Cerita Anak Bilingual “Four Funny Animal Stories”*. This study aims to 1) identify translation techniques used by translators in translating children's literature, 2) To analyze the methods and ideology of translation in translating children's literature.

The Contribution of research Sinde (2012) to this research is research method that is used to analyze the vocabulary of language that is descriptive that is used to analyze and describe words, phrases, clauses and sentences.

Nduru (2013) apraismans in his thesis entitled *Novel Translation Term Culture in Negeri 5 Menara into English the Land of five Towers*. This study aims to: 1) describe the term culture in *Novel Negeri 5 Menara into English the Land of Five Towers*, 2) describe the technique of translating what is used by translators in translating the novel *Negeri 5 Menara into English the Land of Five Towers*.

The Contribution of Nduru’s research to this research is to describe cultural term and translation techniques that is used by the translator.

Al-Nakhalah (2013) in ELTS International Journal, the study aimed at investigating the difficulties faced by the students of English language department of the Al Quds Open University in Gaza region of Palestine in legal translation process.

The contribution of Ahmed’s research on this research is the method of data analysis of translated results to describe idiomatic difficulties and grammatical difficulties.

Sipayung (2016) in her disertation entitled “*The Translation of Makhoui Text of Simalungun Wedding Ceremony in Indonesia Language*”. The purposes of this study to (1) formulate the translation procedure applied in translating Makhoui text at Simalungun wedding party in Indonesia, and (2) asses the impact of translation procedure used for translation quality in terms of accuracy, readability and acceptability in the process of translating Makhoui text at Simalungun wedding party in Indonesian.

The contribution of Sipayung’s research on this research is to formulate translation technique that is related to the process of translation by Newmark (1988), and the impact of translation procedure used for translation quality in terms of accuracy, readability and acceptability.

CHAPTER TWO LITERATURE REVIEW

2. Review of the Related Literature

2.1 Mandailing Language

Language is a reflection and identity of a culture. *Mandailing* language is the identity of the *Mandailingnese* which is maintained and developed as bearer of culture and social governance. *Mandailing* is development of the Proto-Malayo-Polynesian and is classified into sub Malayo Polynesian (Western Malayo-Polynesian). Based on the use of situation, Nasution (2005:14) has classified ML into the following varieties-

1. *Hata Somal*: namely Mandailings variety of language used by people Mandailing in daily conversations at this time. For example: *mangan jolo au* (first I meal).
2. *Hata Andung*-is a kind of literary language, which was used in the old days by the people during different ceremonies. It was also used by a girl while facing her parents at the time of beginning of her new family life. For example: *Mangido doa selamat-salamat berkeluarga* (prayer for asking, prayer for the survival of the family).
3. *Hata Teas Dohot Jampolak*- it's a variety of language used in vulgarities. For example: *Sip babamu!* (Shut your mouth!).
4. *Hata Sibaso*- a variety of language used exclusively by prominent *Sibaso* in a state of spell.
5. *Hata parkapur*- It's a variety of language- *sirkomlokasi*- specifically used when the person is in the jungle.

2.2 Notion of Translation

Translation is a way of communicating meaning from one language into another Yarahmadzahi & Moghadam (2017). According to Al-Nakhalah (2013) translation is also the gateway for understanding others and their civilizations. Newmark (1988:6) defined translation as an instrument of education as well as of truth precisely because it has to reach readers whose cultural and educational level is different from, and often 'lower' or earlier, than, that of the readers of the original. According to Basnet (1980:2) translation is the rendering of a source language (SL) text into target language (TL) so as to ensure that (1) the surface meaning of two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted. However, Steiner (1994:103) believes that translation can be seen as (co) generation of texts under specific constraints into change of language and (context of) culture. Owen (1998:5) defined translation as the transfer of meaning of a text (which may be a word or a book) from one language to another for a new readership.

2.3 Translation Techniques for Cultural Texts

In order to overcome obstacles posed by the cultural gap between SL and TL, Newmark (1988) suggested the use of seven of the following techniques to translate cultural content and terminology. These include- 1) naturalization (literal), 2) 'couplet' or 'triplets' and 'quadruplet', 3) neutralization or generalizations, 4) descriptive translation, 5) an explanation with annotations, 6) cultural equalization and 7) compensation. These techniques are briefly described below-

2.3.1 Naturalization (literal)

This includes mechanical naturalization by absorbing 'cultural words' of SL while doing adaptation of sound or spelling. This is done when the word does not find its equivalent in TL but the message or author's intended meaning in SL needs to be

maintained. For example, the term "Mapia" in Russian and "Pikir" in Arabic remain a "Mapia" and "Pikir" in Indonesian.

2.3.2 'Couplet' or 'triplet' and 'quadruplet'

This is done by combining several different techniques at once: 'couplet' combines two techniques (e.g, naturalized with descriptive translation); 'Triplet', three techniques; and 'quadruplet', four techniques to translate a term that is problematic.

2.3.3. Neutralization or Generalization

This technique is done by replacing the word in SL with TL word with a broader meaning. In other words, the neutralization is the paraphrase technique at the word level. For example, the word "shot" in the phrase "when shot, my grandfather was apparently taking a nap" can be paraphrased into "killed" in Indonesian.

2.3.4 Descriptive and Functional Translation

This technique is used to describe cultural aspects with how we describe the size, color, and composition (descriptive) or the beneficial aspects of the cultural elements (functional). For example, the term "*salak*" in Indonesian language can be translated into English as "a name of fruit with skins like a snake, it usually tastes sweet and sour"

2.3.5 Explanation with Annotations

Explanation with annotation technique is done by giving an additional explanation about the specific cultural aspects for a terminology of footnote.

2.3.6 Cultural Equalization

Cultural equalization technique is done by translating a 'cultural word' into appropriate term in the TL. For example, the term "*selamatan*" in Javanese and Batak community in the sentence when a woman or wife is pregnant. As tradition needs, *selamatan* can be translated into 'traditional fest' in English.

2.3.7 Compensation

It occurs when loss of meaning in one part of a sentence is compensated in another part.

According to Molina and Albir (2002: 509) translation techniques are procedures for analyzing and classifying how the correspondence of translation takes place and can be applied to various lingual units. Translation techniques include techniques such as literal translation, pure borrowing, addition, transposition, description, deletion, amplification and reduction. These are also employed while analysing cultural terms in the texts like the one selected in this paper.

2.4 Folklore

The primary purpose of folklore is to describe an experience, event, or sequence of events in the form of a story. Folklore is used to tell a story, to explain a process, or to explain cause and effect. Folklore can also be called as narration where it is telling of stories whether real or imagined. Narration has two writing form, these are autobiographical writing and short story writing. Autobiographical writing is stories the learners tell about themselves or our experiences. Richard (1985:420) refers to it as sequence of event to arrange as to take the reader a beginning to an end.

CHAPTER THREE RESEARCH METHODOLOGY

3. Methodology

This study used descriptive qualitative approach. Descriptive qualitative is a research used to describe a natural phenomenon. This research is based on the work of translation. Translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study.

3.1 Data Sources

Data of this research is in the form of word, phrase, clause and sentence which contains proverbs derived from the *Mandailing* folklore. It consisted of 115 pages and is divided into four sub titles. The total amount of 60 proverbs were selected as a scope of the research.

3.2 Data Collection Technique

This research uses data collection technique proposed by Miles, Huberman & Saldana (2014) in the form of words, phrases, clauses and sentences based on the scope of research. It's clearly Miles, Huberman & Saldana (2014:30) stated that: *The words we collect and analyze are based on observations, interviews, documents, and artifacts.*

3.3 Data Analysis

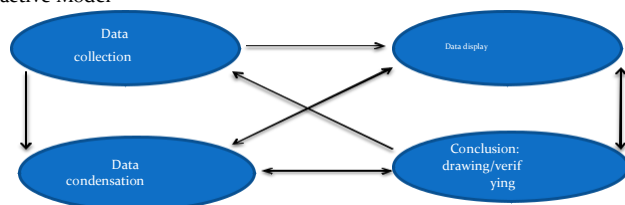
After collecting the data, the data was analyzed descriptively by using technique used by Miles, Huberman and Saldana (2014) which consisted of three steps.

Figure: 1 Miles, Huberman and Saldana's (2014) steps of data analysis



Diagram of data analysis (sources: Miles, Huberman & Saldana, 2014)

Interactive Model



3.3.1 Data Condensation

In the steps of *data condensation*, there are many steps that should be followed based on the theory of Miles, Huberman dan Saldana (2014) which mentions as the instruction below:

1. **Selecting** are the process of selecting the data which can be as a main focus of this research by reading the whole chapter and underline the words, phrases, clauses and sentences that contains proverbs.
2. **Focusing** is the process to focus analysing the data in the form of proverbs.
3. **Simplifying**, that is a process to simplify the data analysis of finding in the translation technique by using the special code.
4. **Abstracting** and **transforming** that is to summary, explain and conclude the result of finding „Translation Techniques of Cultural Elements in *Anak Na Dangol Ni Andung: a Mandailing Folklore*“.

3.3.2 Data Display

In displaying the data, of course it consist of many steps to follow:

- a. Displaying the total frequency and percentage all of data in the form of proverbs in Mandailing and English language by using table.
- b. Describing the result of finding based on the translation technique in the form of proverbs.
- c. Displaying the finding of translation technique of *Anak Na Dangol Ni Andung* a mandailing folklore in the form of proverbs based on translation technique of Newmark (1988).

3.3.3 Conclusion Drawing/Verification

Conclusion is arranged as the final step, after all of data have been analysed, explained detail, and displayed in the simple quantification as frequency and percentage. Then the technique to determine the quality of translation proposed by Nababan (2012) was used to know the degree of accuracy, acceptance and the degree of readability with a scale of 1-3.

3.4. Discussion Planning

3.4.1 Culture And Language Of Mandailing And English Community

In the following sections a number of cultural aspects of the two societies will be described which cover the geography and the territories, populations and lives of people, religions and beliefs, family and marriage, society, gender, language and courtesy prevailing in both societies.

3.4.2 Data Analysis and Research Results

The following part consists of two main parts. The first part is the analysis of data on translation techniques and quality applied to translate proverbs in the form of words, phrases, sentences, and clauses which is contained in Mandailing folklore *Anak Na Dangol Ni Andung* into English. The second section discusses the research result for the translation techniques applied in this way in translating proverbs in the text of *Anak Dangol Ni Andung* a Mandailing folklore in Mandailing language. The application of translation techniques to the quality of translation that include the aspects of message accuracy, acceptability, and readability of translation.

The discussion of data on translation techniques is done firstly with the purpose of applying translation techniques generally intended to produce quality translations. Quality translations require accurate transfer of messages, disclosure of translations that conform to the rules, norms and cultures that apply to the target language, and the use of a language aspect that is readily understood by the reader. Easily the difficulty of a text translation understood by the reader is not related to the easy difficulty of a field of knowledge being studied, but related to the use of linguistic aspects, such as the use of words, terms, and sentences constructions.

The data as the product which studied in this study comes from the documents or textbooks *Mandailing* folklore *Anak Na Dangol Ni Andung* in the form of proverbs as the data sources in the Mandailing language translated into English as the target data.

3.4.3 Discussion

This section will be discussed about the research finding based on the problem of the research. The first discussion is explaining about the research finding which is related to translation technique used by the translator in translating *Mandailing* folklore *Anak Na Dangol Ni Andung* into English. The second describing about the research finding which is talking about the quality of translation which is used by the translator in translating *Mandailing* folklore *Anak Na Dangol Ni Andung* into English.

CHAPTER FOUR

CULTURE AND LANGUAGE OF MANDAILING AND ENGLISH COMMUNITY

4.1 Culture

In the following sections a number of cultural aspects of the two societies will be described which cover the geography and the territories, populations and lives of people, religions and beliefs, family and marriage, society, gender, language and courtesy prevailing in both societies.

4.1.1 Mandailing: Geographical Location And Area

Mandailing which after the expansion of South Tapanuli Regency, is in the government area of Mandailing Natal Regency (Madina) consisting of 17 districts. Mandailing which is part of Mandailing Natal District, most of its area stretches along the highway of Sumatra approximately 40 km from Padangsidempuan to the south and approximately 150 km from Bukittinggi to the north. Mandailing is bordered by the ethnic area of Angkola in the south and with the Padanglawas ethnic area to the east. *Wilayah Mandailing dikenal dengan perbedaan menjadi Mandailing Godang (Mandailing Besar) dan Mandailing Julu/Ulu (Mandailing Hulu/Kecil)* (Nasution, 2005:5)

Based on geographical features and flora, the two areas of Mandailing are different. Mandailing godang consists of extensive lowland and is used primarily as an agricultural area of rice, coconut, palawija, and fish ponds. While Mandailing Julu has a higher area and generally mountainous. Rubber, cinnamon coffee, rice and palawija are the main agricultural crops in this area.

4.1.2 Population and The life of the population

The Mandailing Natal District is inhabited by four ethnic groups namely Mandailing (majority) inhabiting all districts/sub-districts in the district, coastal ethnic groups inhabiting several sub-districts in coastal areas, especially Batang Natal sub-district, Lubu ethnic groups inhabiting the Panyabungan mountain range and Ulu ethnic group inhabits a subdistrict of Muarasipongi.

Mandailing ethnic groups that adheres to father's lineage (patrilineal) consist of a number of kinship/clan groups namely Nasution, Lubis, Pulungan, Rangkuti, Batubara, Daulay, Matondang, Parinduri, Hasibuan and others. These clans did not come simultaneously to the Mandailing area. Some came later and mingled with the clans that had first inhabited the area such as Nasution, Lubis and Hasibuan. *Nasution dan Lubis adalah dua marga besar yang berkuasa. Nasution menduduki wilayah Mandailing Godang dan Lubis menduduki wilayah Mandailing Julu* (Abdullah, 1996:287). *Para pendatang baru berbaur dan menikah dengan putri – putri pemilik kampung dan mereka menjadi kerabat pemilik kampung (anakboru) dan menjadi orang Mandailing* (Nasution, 2005:13).

The majority of Mandailing residents live on rice, coffee, rubber, cloves and others work as traders of forest products and other services.

4.1.3 Religion and Trust

Masyarakat Mandailing (hampir 100%) adalah penganut agama Islam yang taat (Nasution, 2005:13). *Agama Islam masuk ke Mandailing pada tahun 1830 yang dibawa oleh kaum Padri yang berasal dari Minangkabau* (Abdullah, 1996:302).

As devout Muslims, Mandailing people perform mandatory five time a day to do prayers at mosques or *langgar* that can be found in every village. In the month of Ramadan the atmosphere in every village looks much different from the usual months. During the day people do fasting and almost no stalls are opened to sell food, before approaching breaking time. In the evening they flock to mosques to perform *tarawih* prayers. The opportunity to perform the pilgrimage is the desire of every Muslim in Mandailing. Many

people are ultimately able to perform the pilgrimage after saving for years. Until now the status of a person as a pilgrim still received high honors in the community.

Another religion shared by some of the Mandailing peoples is Christianity. Adherents of this religion are very few in number. It is rare to see churches in villages. The Church is usually located in the subdistrict capital as a place of worship of Christian and immigrant people (mostly government employees on duty in the area) who are also Christians.

4.1.4 Family and Marriage

The stereotype of a Mandailing family consists of a father and a mother and a number of children (male and female) and sometimes accompanied by grandparents (father's parents). Mandailing family type belongs to extended family as in English society.

Mandailing people adheres to patrilineal principles, following the father's lineage. Dad becomes a leader in the family. The number of children (especially in traditional Mandailing families) is not restricted. Not infrequently in the Mandailing family found dozens or even dozens of children. The famous proverb that reads *maranak sapulu pitu marboru sapulu onom* (literally: a boy has seventeen and has sixteen daughters) suggests how large the number of children is a dream. Perhaps the large number of children is expected as a human resource to work on agricultural work that in the past was large enough agricultural land to be cultivated. Today in the marriage ceremonies, especially in the proverbial cities have been changed into *maranak na bisuk - bisuk, marboru na pohom - pohom* (has smart son and has polite daughter). This may be due to Mandailing's view of the number of children has begun to change. Perhaps the concept of family planning programs that continue to be intensified government can be accepted by the Mandailing community.

A good father has fully responsible for his family. A child from the birth until the child is married becoming responsible of his/her father/mother.

Although it is not physically outwardly distinguished boys from daughters in the family, but a father of mandailingnese strongly expects the presence of a son as the successor of the lineage and heir to the treasure. *Kadang – kadang ketiadaan anak laki – laki menjadi alasan bagi si ayah untuk menikahi perempuan lain yang diharapkan dapat memberinya anak laki – laki* (Khairuddin, 1997:89).

In a patrilineal and hierarchical of mandailing family the 'power' is in the hands of the father. If the father is absent, for example in a traditional ceremony that requires the act of making decision, 'power' is passed on to the eldest son, and if there is no son, 'power' is transferred to the father's sibling and it is the siblings of the father's siblings who carry out the responsibility. The duty of duty is never left to women.

A marriage is an official and spiritual bond between a woman and a man to form a family. Bagi masyarakat Mandailing sebuah perkawinan bukan hanya sebatas terbentuknya ikatan dua orang individu yang berbeda jenis kelamin, tetapi juga terbentuknya ikatan orangtua kedua belah pihak bahkan lebih luas lagi, yakni terbentuknya ikatan keluarga kedua belah pihak (Nasution, 2005:273). In Mandailing society marriage is an important and big event involving many people in addition to two other great events namely birth and death.

Sebuah perkawinan yang ideal bagi orang Mandailing termasuk juga suku – suku lainnya yang dianggap berasal dari etnis Batak adalah perkawinan antara seorang laki – laki dengan boru tulangnya (putri saudara laki – laki kandung ibunya) (Khairuddin, 1997:90). If her mother's siblings do not have daughters or are old enough to marry, her mother's cousin's daughter becomes the next choice. Although not a necessity to marry *boru tulang* (cousin), it is seen as odd if a man does not reach firstly (appeal) his cousin *boru tulangnya* before he married with another woman.

Marriage in the Mandailing community is a major and sacred event in the course of life. Customary marriage calls for the involvement of many people, ie *kahanggi* (the side of the family with the married man), *mora* (the same clan with his mother) and *anakboru* (the same clan with her husband younger sister/sister of his husband), *raja panusunan*, *raja pamusuk*, *raja – raja torbing balok* (the kings of neighboring regions) and others by following a series of quite complicated custom events, require relatively large amounts of time and of course not less funds.

Of course it is not uncommon in Mandailing society if a marriage is done without following a complicated and expensive customary ceremony that is *boru buat* (customary marriage with advance notice to his/her parents of the bride), thus is requiring considerable funding. Marriage under Islamic law (it is not based on the tradition) is simpler and cheaper. Even to avoid the complexity of tradition it is not uncommon people do *marlojong* (eloped) either without the permission of the parents of the woman or man with their parents' permission (*tangkobinoto*).

4.1.5 Mandailing Community

The Mandailing community belongs to a paternalistic, hierarchical type of communal society. As a communal society Mandailing people always put togetherness, living with others is not aloof and always more concerned with the interests of the people than personal interests. As a paternalistic and hierarchical society the pattern of relationships between one person and another is based on a hierarchy. For example in a family, parents are in the highest position followed by the eldest child and so on up to the youngest child. For example in decision making in the parents' family who act to take decisions. If a parent has no right to fall to the eldest son and if the eldest child is absent, the right falls to the boy directly below him and do continuously. The position of the elderly (the elderly men or women) is not equivalent to the position of young people. Parents are people who are respected and occupy a higher position than young people. As a paternalistic society a junior always depends on a senior. For example, a child in important matters always depends on the parents for example in determining the choice of a person as a potential wife or husband.

A society is a combination of a number of families. In other words, a society originally came from a family. This family then continues to develop until a community is formed. *Sebuah masyarakat di Mandailing pun pada awalnya berasal dari sebuah keluarga* (Nasution, 2005; Lubis, 2007). This family first opened a village (*manuak banua*). Suppose a family surnamed Hasibuan opened a village (*huta*) and the oldest member of the family (the oldest father or brother, if the village was opened by a number of brothers) would become king. Then after the number of family members more and more (of course the marriage of male family members with women from other clans) other villages need to be opened. *Anak ni raja* (king's son) or *adik ni raja* (king's younger) will be the king of the new village (we call it *anak ni hutu*). The first village opened was *induk ni hutu* (the village of origin) and the king in the first village was the status of a king of *panusunan* (Literally: the king who arranges) and the new king in the *anakni hutu* has a status as a king of *Pamusuk*. The position of *induk ni hutu* and king of *panusunan* is higher than *anak ni hutu* as the king of *pamusuk*. In other words the king of *pamusuk* submits to the king of the *panusunan*. When this *anak ni hutu* develops, of course also formed small settlement which is called *banjar* (4-6 head of family). The main village (*induk ni hutu*), the new village (*anak ni hutu*), along with *pagaran*, *lumban* and *banjar* form a customary government territory led by a head of customary government (*raja panusunan*) is called *janjian*. The Dutch, the prisoners then turned *janjian* into *kekuriaan*, *raja panusunan* became the head of the *kuria*, *raja pamusuk* became the head of the village, *anak ni hutu* became the village.

The model of society that has been formed earlier is a homogeneous society, a society whose members all come from one clan, such as say *Hasibuan* clan. As biological and social beings, humans certainly want to marry to continue and develop offspring. A man from the *Hasibuan* family for example, married a woman surnamed Pulungan, and then the daughter of the marriage was married also by another surnamed man, say Lubis then formed a bond of kinship triangle which is very popular with the term *dalihan na tolu* (literally: three furnaces). Parents, together with *kahanggi* (brothers and sisters in a similar clan) the wife who surnamed Pulungan was a *mora* (from the wife) to the man, the husband surnamed Hasibuan with his *kahanggi*. The man who married the daughter of the Hasibuan family with his *kahanggi* became *anak boru* (who took the wife) for the Hasibuan family. In other Batak communities these three-tier kinship ties are also present in different terms.

The social relations of the Mandailing community based on this system of *dalihan na tolu* of course each of these components have certain status, obligations, duties and rights in relation to other components. A person's status as *mora*, *kahanggi*, or *anak boru* is not static, but is circular depending on the situation. For example, at one time *Hasibuan* family held a traditional ceremony, such as a marriage, *Hasibuan* family who directly held the ceremony with the status of *suhut sihabolonan* (the immediate family holding the work/host) and with other people surnamed Hasibuan called *kahanggi*. *Pulungan* family became *mora* as the origin/place of taking a wife for Hasibuan, and Lubis family became *anak boru* for Hasibuan. On another occasion, for example Pulungan held a traditional event, then Pulungan is as *suhut*, and with other peoples as *kahanggi*, Hasibuan become *anak boru*, and say the girl who became the wife of the men surnamed *Nasution* is *Hasibuan* surnamed, then *Hasibuan* become *mora*. So *mora* is not always be a *mora* status but it can be *anak boru* and *anak boru* can also be a *mora* depending on the circumstances. We often hear the jokes of outsiders who say that all Bataks are kings. Although a joke of course this is true because everyone can occupy the position of *mora* (*mora* is seen as "king").

The status and position of each of these elements are different. The relationship between fellow *kahanggi* is a symmetrical relationship, a balanced relationship, along the line, the same fate. They can not be separated, like water in a jar. When separated will be reunited (Nasution, 2005: 96).

Mora is a respected components, *mora* has a *marwah*, a source of blessing and a place of asking, *mora* likened to *mata ni ari sogakgahan* (Sun that should not be opposed).

Anak boru is a component who gives contribution physically, morally and materially *anak boru* is like a torch in the dark, stick on the slippery road, may take the excess by permitting to *suhut* but also must be ready to add if there is a shortage. This social relationship based on the *dalihan na tolu* system which is expected to do in last a long time by maintaining the attitude:

Rosu markahanggi (familiar brothers)

Laok maranak boru (love to *anak boru*)

sangap namarmora (respect to *mora*)

This symmetrical triangle relationship affects to the attitude patterns, behavior and speech of language between someone and with another.

Although the application of interaction based on the *dalihan na tolu* is most clearly seen in traditional ceremonies such as marriage or death, in everyday life the pattern of this relationship remains valid, for example a son-in-law (*anak boru*) wherever located will not behave and speak to his father-in-law (*mora*) is similar to the way he behaves and speaks to his own brother (*kahanggi*).

In the Mandailing community is also known class or social layer (Abdullah, 1996: 296) namely:

1. *Namora - mora* (generally royal family or king's family)
2. *Halak na bahat* (common people, commoners) and
3. *Slaves*.

Namora - mora is the family of kings as the founder of the village (king of *Panusunan*, king of *Pamusuk*). They are an elite group in the society. They have some characteristics such as larger *bagas* (house) ownership, have *sopo godang* (big cottage), as a village hall, a courtroom etc. The marriage and death of a *namora - mora* is a great event that is luxurious and expensive. In the cemetery those only who are allowed to wear specific stretches, clothing, tools and equipment only these groups are allowed to wear them (Abdullah, 1996: 297).

Beyond this group there is a broad layer of *halak na bahat*. This layer may consist of people who are as having similar surname with *namora - mora* or those of another who have been staying in a long time with king's family in the village. according to their status as the common people, of course they are characterized by simple features. On the bottom layer there is a group of slaves (*hatoban*).

In this modern era of course there have been many changes. The author himself has never seen the existence of this type of *hatoban* in the society although he often heard the term. But the upper layer symbols (*na mora - mora*) and the middle layer (*halak na bahat*) are still visible today. In the past, *horja adat* (customary marriage feast) was only done by the *na mora-mora* family but today it has been done "ordinary people" as long as the customary requirements can be fulfilled.

4.1.6 Gender in Mandailing community

As a patrilineal lineage, in a Mandailing society when a boy is born, he will be named, usually the name of his grandfather and the clan of his ancestors. The boy is expected to be the successor and heir of the family. While the girl, although named with relatives, usually the name *naboru* his father (sister grandfather's daughter) is not a successor/heir to the family. While the girl, although named with relatives, usually his father's *naboru* name (sister's grandfather's sister) is not the successor/heir of the family. The girl will be picked (*dialap*) by another clan and will become a member of her husband's family. *Seorang anak laki - laki juga diharapkan sebagai tempat berlindung bagi kedua, orangtua di hari tua mereka* (Khairuddin, 1997:89).

Working in the house such as cooking food, washing clothes, cleaning the house is usually done by women even though work outside the home such as working on rice fields and fields can be done both men and women.

Working in the forest such as rubber tapping and harvesting of forest products are mostly done by men. In the field of education, the education of boys is preferred even though today there are many women who have reached the level of higher education.

In the families, daughters without fathers and mothers (eg their parents have died) are denied the right to make important decisions. When a real brother is absent, a male cousin is entitled to make a decision.

Another striking thing about this gender difference is the position of women who are not taken into account in traditional ceremonies. Women's opinions and suggestions are hardly needed. They are also not given seats in respectable parts of the house (*di tonga*) but they sit on *di talaga* (the house near the entrance) or in the room near the kitchen and the women get a chance to eat after the men finish eating.

The men visited the coffee shop while "chatting" for many hours while the women did not have a coffee shop. They spend their free time at home or "chat" with neighbors while doing house work such as pounding rice, coffee or weaving mats.

4.1.7 Language of Mandailing Society

The Mandailing community has its own language, an ethnic language commonly known as Mandailing language (ML) originating from the Austronesian family.

ML which historically is a geographical dialect of the mother tongue, Batak which still has many similarities with other "dialects" such as Angkola, Toba, Simalungun, Pakpak and Karo in all languages: sounds, vocabulary, phrases and sentences.

ML is used in the Mandailing area and by Mandailing immigrants in overseas areas. The main function of ML is as an intra-ethnic communication tool in the realm of homes by all family members, shops, traditional ceremonies, outside the home such as markets, workplaces and others as a means of oral interaction. In formal activities such as teaching in schools both Government schools and private schools, sermons in mosques, discussions or lectures/speeches related to Government affairs, the language used is spoken or written Indonesian.

ML which is generally used as an oral communication tool (ML actually has a writing system called the letters *Tulak - tulak*) has a vocabulary that is much influenced by languages outside the Mandailing region such as Minang language, Indonesian/Malay and Arabic (the latter through Islamic religious teaching). Words such as 'big' *godang*, *kecek* 'story', *lomang* 'lemang', *tape* 'tapai', *joring* 'jengkol', *sirit* 'dirt', *etek* 'aunt', *mamak* 'uncle', and others are believed to originate from the Minang language. Words such as *ari* 'day', *tano* 'land', *poken* 'weekend', *hata* 'words', *sikola* 'school', *sonang* 'happy', 'soft', *paet* 'bitter' and others are thought to come from Indonesia. The words derived from the Arabic language are also quite dominant in the vocabulary of ML as the words greeting *assalamualaikum*, thanksgiving *alhamdulillah*, the names of time to pray five times a day: *subuh*, *zuhur*, *asar*, *magrib*, and *isya*; vocabulary about the practice of worship prayer such as *takbir*, *rukuk*, *sujud*, *zikr*, *saf* 'line worshipers', *kopiah*, *sajadah* „prayer mat“, *imam* and others.

As it has become a universal feature of language, ML also has many variations related to the situation. Menurut situasi pemakaian (Nasution, 2005:14). BM dapat di bedakan menjadi:

1. *Bahasa adat* (the variety used in traditional ceremonies)
2. *Bahasa andung* (the variety used in mourning situations such as death)
3. *Bahasa Parkapur* (the variety used when the user is in the forest)
4. *Bahasa na Biaso* (everyday variety) and
5. *Bahasa Bura* (rough variety).

However, in today's modern era, the variety that is still used is the daily variety and customary/formal variety. *Andung* language is rarely heard because it is equal to the lament while wailing in the moment of death is not justified by the teachings of Islam (mostly Mandailing residents are Muslims). *Parkapur* language was rarely used because at this time the forest is no longer a scary place as before there are still many wild animals on the loose, and rough varieties are rarely used openly because they are contrary to social norms except among those who are very familiar and it is not for the purpose of humiliation or abuse instead to show intimacy between them.

The following (Nasution, 2005:14) are many example of words related to situation.

| <i>Bahasa Adat</i> | <i>Bahasa Andung</i> | <i>Bahasa Biasa</i> | <i>Bahasa Kasar</i> | <i>Bahasa Parkapur</i> |
|--------------------|----------------------|---------------------|---------------------|------------------------|
| <i>Napuran</i> | <i>Simanggurak</i> | <i>burangir</i> | - | <i>Siroan „sirih“</i> |
| <i>balemun</i> | - | <i>babiat</i> | <i>simorjut</i> | <i>Ompui „harimau“</i> |

| | | | | |
|---------------------|----------------|---------------|--------------------------|---|
| <i>marpanyongon</i> | - | <i>mangan</i> | <i>mandursik „makan”</i> | - |
| - | <i>Siubeon</i> | <i>boltok</i> | <i>rojan „perut”</i> | - |

Many of the ML words that have become archaic and replaced with words that most come from the Indonesian language such as *hauma* replaced with *kobun*, *jailan* replaced with *rambutan*, *poda* replaced with *sipaingot* 'advice', *mian* replaced with *tinggal* 'stay', *tong* replaced with *totop* 'fixed', *tabi* replaced with *mohop* 'sorry', *tahi* replaced with *pokat* 'pakat' which all come from the Indonesian language.

In all aspects, Mandailing language is certainly not comparable to English which is the world language with the richest number of vocabulary and has many functions.

4.1.8 Courteous in a Mandailing Society

The courtesy in Mandailing society is different from the British society due to cultural differences and the mobility of its people. British society is a society that not only interacts with fellow members of society but also interact with many people/ visitors from outside because the UK is one of the most visited countries by immigrants/ tourists from abroad while the Mandailing community more interaction with fellow members of the community and barely had a chance to interact with fellow members of the community and barely had an opportunity to interact with outside communities. Thus there are no patterns of speech that have become standard for foreigners and people who have been known.

The hierarchical paternalistic type of community directly reflects the Mandailing-speaking patterns of society. As previously discussed, the social relations of the Mandailing community are based on *dalihan na tolu* system of transcendence, the relation of the three elements of society that are not symmetrically customary. In other words *mora* is in a higher stratum than *anak boru*. A symmetrical relation exists only in fellow *kahanggi* members. Thus every member of the child must have (if he does not want to be deemed dyed) to act and speak politely to his *mora* regardless of the age whether *mora* is older or younger than he/she himself, such as his wife's younger brother. Instead *mora* must do the same to *anak boru*. One must always put himself in the position required by *dalihan na tolu* system for example as a member of *anak boru* he must remain in the position of *anak boru* and it is not apply like *mora*. While among *kahanggi* deeds and speeches do not have to be polite and respectful but nuanced intimate. For example *ho* greetings (you) may be mutually used, but it will be taboo when used for *mora*.

The hierarchical Mandailing pattern of society creates a distance between seniority and juniority. The more senior people (especially in age) should be respected by the more junior people. In speaking, it is considered rude to call a junior name or have a senior do something. For example, calling his brother/sister name. While calling the name of a sister by a brother/brother is not considered to violate the courtesy, but it would be more polite when a brother/sister called his sister with the term kinship, namely *anggi*. *Cara sopan untuk menyapa seseorang dalam masyarakat Mandailing adalah dengan menggunakan istilah yang menunjukkan hubungan kekerabatan yang disebut partuturan* (Nasution, 2005:98). Of course everyone has a name, but a polite and courteous way of greeting or calling someone is to use the term that shows the kinship. Hymn or complete the available term of kinship enables everyone to be addressed and called in kinship terms without mentioning his name. People who are good at using the term kinship are seen as polite and courteous people and conversely people who are not good at using the term kinship are considered as people who do not know custom and politeness.

If there is the event of *siluluton* (grief events such as death) each person is expected to be present to show grief/sympathy even if it is not told directly by the bereaved family.

It is usually routine jobs must be abandoned before the funeral event is over. Conversely, if there is a *siriaon* event (an event of joy like marriage) one does not need to be present if it is not invited. In the proverb *tangi di siluluton bege di siriaon* the word *tangi* and *bege* though they have synonymy but *tangi* means listening with more attention than the word *bege*. This shows that Mandailing people should be more sensitive to other people's grief than joy. People who do not want to attend the misfortune of others are considered people who do not want to do a social action.

When British society strongly prioritizes freedom in many aspects of life including sex life, Mandailing people see the sex issue of something is very taboo. The traditional community of Mandailing always avoids situations that could allow forbidden sexual activity. For example, although in fact the young Mandailing are familiar with dating but in the traditional Mandailing community two young people do not date openly like people living in the city. Communication between them is done by mail or through a very popular way first ie *marhusip* (communicating with a whisper through the gap/hole in the wall that was done in the middle of the night).

A teenage boy is considered rude even taboo when too familiar with his younger sister adolescent. Boys choose to sleep at night together in a separate house (*bagas podoman*) rather than sleeping in their parents' homes. Similarly adolescent girls, but it is usually adolescent girls sleep together in the house of a mother who has been widowed.

Talking about sexuality and sexual organs is very taboo. Giving and receiving with the left hand is a disrespectful act, and do not offering something to other people (food or drink) while we are eating/drinking even if it is just a "preamble" is also considered to be less ethical.

This situation is different from that of the British people where one can only eat or drink without offering a meal/drink to his friend or the person sitting next to him. In the Mandailing community, the men are generally smoke when sitting together, and they are equally put their cigarettes on the floor as a sign that he offers his cigarette to others as a harbinger of togetherness.

4.1.9 Geographical Location and English Area

The UK's official and complete name is The United Kingdom of Great Britain and Northern Ireland, but is more popular and often people call it The United Kingdom or shortened to the UK (McDowall, 1993: 10).

The English country consists of four regions each with distinct cultural characteristics: England, Scotland, Wales and Northern Ireland. Of the four regions that make up the British, English, or Indonesian empire called England is a more popular and wider name known to outsiders. Not infrequently outsiders call it England alone which refers to all areas of England and do not know that the English consist of four nationalities and different identities and languages. Why England is more popular and better known than the other three areas is of course due to various reasons such as historical, political, economic and also language.

UK is one of Europe's neighboring France. The total area of the UK is 243,460 km² with a population of about 56 million, using English and London as its capital (Encyclopedia International, 1980, vol 18, 377 - 401).

In addition to the assumption that many Britons are England, the name of England itself reminds people of the famous symbols in the monarchy itself that it entraps people to the famous symbols of the monarchy itself such as queens, parliament, Westminster Abbey, Buckingham Palace, , London, London, Oxford, Cambridge, the BBC and a quarter of Britain's population is 25 miles from Trafalgor Square, England (McDowall, 1993: 10). England is also seen as a core area while Scotland, Wales and Northern Ireland are peripheries.

4.1.10 Population and the Life of the Population

The native English nation consists of four tribes namely English inhabiting the territory of England, Scots who inhabit the territory of Scotland, Wels who inhabit the territory of Wales and Irish inhabiting the territory of Northern Ireland. The English name (by many people in Indonesia is called English) is often used improperly because in the knowledge the wearer of the name has covered all the inhabitants of that country.

The origins of these four tribes are also different; have different cultures and languages. Just as if Indonesians were abroad, he was called an Indonesian, not a Javanese or Batak. Of course the title is no longer appropriate when he was in Indonesia because he felt members of a particular ethnic group.

Although it is called a minority, today a number of ethnic groups from different origins have immigrated and settled in the British state. The greatest number who leave their country and settle in the UK are Irish because of political and religious issues. Then the second largest number is the Jews (Jewish). Between the 1950s and 1960s, Asian people, especially Indians, began to come to England to look for work. Then between the 1970s and 1980s refugees from countries such as Uganda, Latin America, Sri Lanka, Vietnam entered Britain and settled in the country. so with the diversity of today's ethnic groups in the UK, Britain is a multi-ethnic country.

Although the number is decreasing year by year, some residents still live from agriculture and fishing. Almost half of all workers live in industry and mining and the rest are engaged in trade and services (Encyclopedia International, 1980, vol 18, 377 - 401).

4.1.11 Religion and Belief

The majority of Britains are adherents of two major religions: Christian and Catholic. The state founded two state churches namely the Church of England or the Anglican Church and the Church of Scotland as a means of worship. In addition to the two churches of the country there are still other Christian churches such as Methodist Union, Baptists, United Church and Salvation Amry.

In addition to Christianity and Catholicism, there are at least five other religions whose adherents are mainly immigrants and their descendants. The eldest is a Jewish religion professed by Jewish community since the seventeenth century.

Islam is the second most important immigrant religion after the Jews. There are more than 1000 mosques scattered throughout the country and the London Central Mosque is the most important of them. Adherents of Islam who settled in England were about 1.5 million people.

Hinduism is also an important religion in England with adherents of approximately 1 million people. In addition, there are also Sikh and Buddhist religions embraced by migrants from Asian countries.

Today freedom for religion is omitted greatly in the country; something that was not justified until the mid-nineteenth century. Now religion is seen as a very personal thing.

The number of church worshipers in the country according to data by Mc DoWall (1993) varies from one region to another region. In England the church congregation amounts to 13% of the adult population. The further away from London the number of pilgrims is getting more and more. In Wales there are 23%, in Scotland 37% and in Northern Ireland not less than 80%.

The role of the church (McDoWall, 1993) declines. Each census held about the number of church worshipers, found a decrease in the number. In 1970 there were an estimated 8.6 million church members. In 1985 that figure fell to 6.9 million people. On Christmas celebrations churchgoers can reach 5 million people but on weekdays, the number of supporters is no more than half. As Greely (1991), a professor of social science

at the University of Chicago, said, British society is a less religious society but not a non-religious society. According to survey results of attitudes toward religion conducted by the International Social Survey Program (ISSP) only 69% of respondents believe in the existence of God and 55% who believe in life in the future and only 20% believe that human life is governed by God.

4.1.12 Family and Marriage

The family is a small social group consisting mostly of fathers, mothers and children. This bond between family members is based on blood relations, marriage and / or adoption and is imbued with an atmosphere of affection and a sense of responsibility for caring for, preserving and protecting family members (Khairuddin 1997: 3)

The typical form of the traditional family of England is the nuclear family, a family which consist of husband and wife couples with two children (ideally a boy and a girl) and sometimes accompanied by a grandmother.

From time to time the British society's views on family and marriage are constantly changing. Many Britons, for the sake of pursuing careers and afraid of losing freedom, and the attitude that prefers a lonely life prefer to live together.

Before marriage or living together without marriage forever (*cohabit*) is a natural thing in England. In 2000 it was estimated that most couples lived together before marriage (McDoWell, 1993: 92). In a survey of attitudes toward living before marriage conducted by British Social Attitudes (BSA) in 1993 found that 43% of respondents expected to live together first before marriage (Scott et al., 1993). The high number of couples who live together without marriage does not mean that marriage is no longer popular or not interested in British society. In the same survey found that only 4% of respondents wanted a life of their own (Scott, et al). According to Mc Do Wall many marriage couples end up with a divorce. In 1988 just went Mc Do Wall based on the results of a survey, divorce rate is 12.9% in a thousand pairs. The highest divorce rate is in low-income couples and couples who are very young.

As a consequence of this increasingly popular common lifestyle is the birth of children called non-martial (child out of wedlock). As a result of this high divorce rate is an increase in the number of families called single parent, usually children who are cared for and cared for by their mothers alone without father's presence, or assisted with social security funds or local government social services (Bromhead 1991: 109).

Some people ask; whether the British society is experiencing a moral downturn? Some Britons want to the need for British society to return to the traditional value of marriage and according to others it is more appropriate to state that the moral values of British society are undergoing change, especially the younger generation.

4.1.13 British society

Society can be defined as a combination or collection of a number of families. In the beginning a community came from a family, then other families emerged so that the family group became larger and formed what we called as community (Khairuddin, 1997: 25).

The British society is known as a highly individualistic society (Mc Dowell, 1993: 93). The general notion of an individualistic society is a society that views that freedom is the right of each individual and is a right that should not be controlled by others or the state.

In the UK society is known as *class* term, community classification (not a formal made by government in classification, but more based on similarities in some indicators such as education, occupation and wealth). The class of British society is divided into many classes: the *blue-collar* workers, the *white-collar* workers and the *upper* classes. The lower class usually consists of people who is doing manual labor such as factory workers,

laborers, construction workers, drivers, fishermen and others. Such a group of workers is called *blue-collar* workers or *blue-collar* workers because they do the work manually or by using their own power. The middle class consists of white collar-workers or white-collar workers such as professionals such as judges, doctors, bankers, government officials, seniors, university lecturers and others. They live by not relying on physical energy. Upper class, although relatively small, is a group that lives from one generation to another. This upper class consists of wealthy people who have a lot of inheritance, and control a quarter of the country's wealth. They control the national economy and their children go to famous schools.

In the case of social intercourse, a member of a particular class of society will associate with other members of the community of the same class. In other words the lower class members will mix with each other and the members of middle society mingle among themselves, not with other members of the community.

4.1.14 Gender in British Society

Although the British state is inhabited by an individualistic, modern society, which places great emphasis on personal freedom and equality between men and women, when we look at important positions both in government and outside the government, women's positions are still relatively far under the position of men. In other words, men's equality with a position in position and employment has not been achieved. Women are still significantly disadvantaged (McDowell, 1993: 96).

The following facts (McDowell, 1993) may justify the above statement. Although the percentage of female labor force continues to rise from year to year but their position in office is still relatively far below the men's position. All the important positions in the country are held by men. No woman ever served as a police chief, less than 3% of female professors in the university, only 25% of women became doctors, almost no women became trade union leaders and few women succeeded in business and industry. Women are also paid less than men.

There are several reasons why women workers can not be equal to male workers, for example, women are subject to career sanctions because they give birth to babies and take care of them and companies or countries do not provide many places of care and care for infants and children so that mothers can work. In addition to these reasons, the classical reasons (Kiernan, 1992) are still valid that the husband's duty is still believed to be making money while the wife's job is to take care of the household and family. Although female students tend to be smarter in school, they are not encouraged to continue their studies in the field of humanities such as modern languages.

4.1.15 English Society Language

Spectacular English growth is an unparalleled historical phenomenon of language growth (Katzner, 1986: 43). English is growing (in fact, it is reasonable to say that it is a world language, not just an international language) to achieve status as a world language. English is the most widely spoken language in the world. English is used as a native language by approximately 350 million people (below the number of Chinese speakers) living in countries such as the United States, Britain, Australia, New Zealand, Canada and a number of newly independent countries such as the Bahamas, Jamaica, Barbados, Grenada, Trinidad, Tobago, St. Lucia, Belize and Guyana. English is also the official language in dozens of African, Hongkong, Caribbean and Pacific countries (Katzner, 1986: 43).

As a second language English is used in about 25 countries such as India, Malaysia, Brunei Darussalam and Singapore. Almost all of these countries are ex-British colonies (Quirk et al., 1985: 4)

As a foreign language English is used in all countries other than countries where English is the native language and the second language used as the language of print media (books, magazines, newspapers), electronic media (radio, TV, internet), trade and travel media. English is also a prerequisite for getting a good job, becoming access to no less than half the world's scientific literature and leading scientific journals. English is also the language of instruction in technology, economics and international aid, automation and computer technology, language of flight, sailing, sport and language of world diplomacy. Although with different status English is now used in all corners of the world. In Indonesia alone English is the first foreign language that should be studied almost in all levels of school from kindergarten to college.

English, as the home country of English, does not use English as its only language. Although all residents can speak English, some residents of Wales, Scotland and Northern Ireland use their local language. In Wales the population use the Wels language, in Scottish and Northern Ireland use Gaelic languages, all of which are from the Celtic language, although its function is only a second language.

The ability of all English citizens to use English has become a unifying and uniform tool for the people of the country. Although there are differences in the use of English from one area to another, the difference is only in the form of accents and idiomatic phrases. In the written English language there is no difference from one area to another.

Like other languages, English also has dialect or language variations. The language variant used by the British Broadcasting Corporation (BBC) is the variety of English that many English speak of as the best and most varied variety and variety that is taught in schools, written in textbooks exported out state, used in newspapers, and used in parliamentary sessions. In London, the capital city of the country is used in Cockney variety, a distinct variety of English that is different from the kind foreigners normally study.

4.1.16 Courtesy in British society

The Indonesian proverb says „*lain ladang lain belalang, lain lubuk lain ikannya*“ it indicates that each country has its own customs. It is the customs that govern how an individual or a society should act, behave, act and speak. The customs of a society are characteristic of society itself. Such characteristics are usually not owned by other communities, experiencing *culture shock*, feelings of discomfort when dealing with cultures that are foreign to their own culture. Visitors are always reminded to understand the customs of a community that he visits or adjusts to the customs/ traditions prevailing in the community he visits in order not to experience the *culture-shock* as mentioned in the English adage 'When in Rome, do as the romans do'.

In everyday life the Englishman/woman do, act and speak according to their etiquette. When they meet a stranger in a first time (an unknown person), the Englishman assumes the impoliteness of starting a conversation with a personal question such as *who are you?* or *where are you going?* It is usually a British will comment on other things like the weather when outside or comment on the state of food and music when at a party or other social events. Shaking hands is not common at every meeting but enough at the first meeting. Introducing yourself or others is often done by the English people at the first meeting with each mentioning the full name and can be supplemented by a job like *I am Michael Smith. I am a doctor* but not followed by other things such as mentioning of the offspring as do people in certain cultures. Although British society is known for its individualistic society, it is considered rude to be alone (not socializing) with others in a social event.

In English society there is a General English man's proverb „*an English man's home is his castle*“ which means how great their appreciation of their property or the owner of things. If we are going to or are visiting an Englishman's home we must apply with great care. For example, if we are invited, come on time. If we are unable to attend on time or can not attend at all, it is considered rude without notice to the previous host. It is natural to bring something simple even like a piece of chocolate or a bottle of water and help with homework such as arranging a table or helping with washing dishes. As a guest it is not unusual to be in an Englishman's house for too long because it can make the host feel annoyed.

The British people appreciate highly value their privacy. They do not like to have their private problems interfered with by others. For example, the English will feel offended if asked about personal matters such as age, income, marriage (marriage or unmarried), religion and even when asked where to go unless a friend asks.

A British teenager would prefer to live alone (if she/he has a good financial) rather than live with his parents. Young people prefer to stay away from his/her parents and other relatives after they get married, it is often in other cities so many children do not know their uncles, aunts or cousins (Broomhead, 1991: 109). Likewise a grandmother or grandfather feels more free to live in a nursing home than to 'ride' with a child; it may be due to economic dependence on very few children because the British state since 1984 has organized a national program called *welfare state* which one of its programs is to sponsor retired old people (Mackenzie and Westwood, 1978: 135). The English also greatly appreciate the rights of others. They do not like to '*snatch*' the rights of others. For example the queue is something that has been entrenched in British society. The first person on the queue will get the first service. This corresponds to their proverb: *first come, first served*.

British society is well aware of time constraints. For them time is the same as other commodities that can be reduced, depleted, and useless when it is not in use. Many metaphorical expressions that show how time is something very valuable like *Time is money, Do not waste time, Time flies, It takes much time, Time is up, Do not wait till tomorrow what you can do today*. The English generally start and end an event on time and can not tolerate a time-wasting act. They feel they are wasting their time sitting around doing nothing when, for example, waiting or in the train. They usually take advantage of the free time by reading.

The hierarchical relationship between seniority and juniority in any culture can be seen by how someone behaves, acts and speaks to the other such as between a parent as a senior and a child as a junior. In a British family a child ask his/her senior like father (daddy), mother (mom), uncle, aunt, grandfather (granpa) and grandmother (grandma, granny), but usually does not greet a brother or sister with *brothers* or *sisters* but she/he calls by his/her name firstly (*first name*). So there is no hierarchical relationship between brother and sister.

The situation (formal or informal) determines the choice of the greeting used. In a formal situation, such as an official meeting, someone will greet the other officially by calling the title (Mr, Mrs, Miss) before the full name of the person addressed or before his or her family name, eg Mr. (John) Terry even though the person who is addressed is father or mother alone. No politeness greeted someone in a formal situation by mentioning his first name let alone by adding a title in front of the name. Generally the English name consists of at least two words (first name and surname). First name for use in unofficial/familial situations and surname in official situation.

British society, especially those who are older, love to spend their free time in the *pub* (*public house*), where they meet and chat with friends. The pub provides a wide range of drinks including liquor and a variety of foods as well as various forms of indoor games.

Fondness gathered indoors not in the open like beach or field due to the uncertainly British weather conditions (Machenzie and Westwood, 1987: 33).

English courtesy in speech is characterized by the use of a number of words that show politeness such as *please, thank you, excuse me, sorry* and *I am afraid*. The negligence of using these words (of course must be contextual) can disappoint our interlocutors (Hill and Lewis, 1990: 5). These words are used almost in every direct oral interaction. The word please is used at the beginning of the request eg *please stand up* and end a request to do something like *could you turn on the television please?* Or in asking something for example in a coffee shop like *A cup of coffee please*. *Excuse me* is used before we interrupt or disturb the tranquility, for example when we pass in front of people, ask something to stranger or when interrupting people who are talking for example *Excuse me I have to go now, Excuse me can you tell me the way to the bus station? Excuse me may I ask something about that? Excuse me* is also used after we sneeze and cough especially when we are talking. In certain cultures people do not usually say *sorry words* even if sneezing or coughing sound which has interrupted his speech.

The word of *sorry* said that one of the meanings is '*apologize*' is used if we have been a bit disappointing people such as encouraging people even if it is not intentionally or come late as *sorry I did not mean that, I am sorry for being late*. *Sorry* also used to respond complaints and sorrow news for example *sorry I did not realize I was so noisy, I am so sorry to hear that*. The word *sorry* can also be used if we ask someone to repeat the utterance because we can not hear it clearly eg *sorry would you repeat it please ?*.

Thank you used after people do good things and give something to us, it is also a polite way to decline the offer, eg *thank you for the nice trip; thank you I have just had dinner*.

The expression *I am afraid* is used in front of a sentence that shows doubt, uncertainty or polite rejection of the invitation, for example:

A: *Do you know the way, to the airport?*

B: *I'm afraid I don't*

C: *Could you go traveling with me this weekend?*

D: *I'm afraid I can't. I've got a previous appointment*

Giving and receiving something from others with the left hand is seen as something natural that for many other people including the Mandailing community is considered rude. The affection for others is pointed out by sweeping the heads of loved ones not only for children but also for adults. In some societies, touching people's heads is considered as harassment.

CHAPTER FIVE DATA ANALYSIS AND RESEARCH RESULTS

5.1 Introduction

Chapter V consists of three main parts. The first part is the analysis of data on translation techniques applied to translate proverbs in the form of words, phrases, sentences, and clauses which is contained in Mandailing folklore *Anak Na Dangol Ni Andung* into English. The second section discusses the research result for the translation techniques applied in this way in translating the word proverbs in the text of *Anak Dangol Ni Andung* a Mandailing folklore in Mandailing language. The third section discusses the application of translation techniques to the quality of translation that include the aspects of message accuracy, acceptability, and readability of translation.

The discussion of data on translation techniques is done firstly with the purpose of applying translation techniques generally intended to produce quality translations. Quality translations require accurate transfer of messages, disclosure of translations that conform to the rules, norms and cultures that apply to the target language, and the use of a language aspect that is readily understood by the reader. Easily the difficulty of a text translation understood by the reader is not related to the easy difficulty of a field of knowledge being studied, but related to the use of linguistic aspects, such as the use of words, terms, and sentences constructions.

The data as the product which studied in this study comes from the documents or textbooks *Mandailing folklore Anak Na Dangol Ni Andung* in the form of proverbs as the data sources in the Mandailing language translated into English as the target data.

5.2 Data Analysis

Data analysis analyzed about translation technique applied by the translator in translating Mandailing folklore *Anak Na Dangol Ni Andung* into English. This analysis categorizes the scope of research that are proverbs. All of data consists of 60 proverbs. These data are decoded by number 001 up to 060, C stands for Chapter, P stands for Page and Proverb as PR.

5.2.1 Translation Technique

The scope of research is proverb which consists of 60 data found by the researcher in this Mandailing folklore *Anak Na Dangol Ni Andung*. The 60 data divided into 4 data: 6 data is single translation technique, 28 data is couplet translation technique, 21 data is triplet translation technique, and 5 data is quartet translation technique. This is the most scope data than the others.

Tabel 5.1 Percentage of Recapitulation in Translating Technique.

| No | Translating Technique | Number | 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 |

Based on the table 5.1 above makes surely that couplet technique 46.7% is the most dominately translation technique used by the translator in translating proverb on Mandailing folklore *Anak Na Dangol Ni Andung* into English.

5.2.1.1 Single Translation Technique

Single translation technique is consist of 2 variant technique, modulation and literal translation technique. Modulation has only 1 data and literal translation has 5 data. So, the total data of single translation technique is 6 data.

Tabel 5.2 Single Translation Technique

| Technique | Variant of Single Technique | Chapter/Page | Number |
|-----------|-----------------------------|------------------------|--------|
| Single | Modulation | C1/P27 | 1 |
| | Literal Translation | 2C3C4/P49P62,99P76,104 | 5 |
| Total | | | 6 |

Data 001/C1-P27/PR

ST: *Nada tarsuhat ginjang, tarlilit godang, i ma di haroromunu*

not measure tall, roaping big, that is come you
tu bagas ta on, na mangalo – alo pahompunta on.
to house us, that welcoming grandson us the.

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

The data above uses modulation technique where the source of text modulate measurement by using words *tarsuhat* for measuring „tall“ and *tarlilit* for measuring „big“ to symbolize their happiness. However, the translator only uses „word“ to symbolize their happiness in the target of text. These two sentences have a different background in meaning semantically but they have a similar message to inform. This proverb shows someone’s happy to see his/her family to come for giving his/her help sincerely.

The 5 data below are translated by the translator word by word or literally by using literal translation technique.

Data 002/C2-P49/PR

ST: *Saulak do pisang sampur*

Once only banana fruitful

Saulak muse tula sabulan

Once also moon brightly

Haru pe parjolo ia tu kubur

although previously he buried

Angkon hupartahankon huta Sadabuan

Will I defend village Sadabuan

TT: Only once the banana is fruitful

Only once also the moon brightly

Although he firstly buried

I will defend Sadabuan village

Saulak do pisang sampur, Saulak muse tula sabulan, this proverb means to keep someone’s consistently although he/she gets many trouble in his/her life but he/she always be patient to face it. he/she tries to solve his problem slowly but surely as the source of text *Haru pe parjolo ia tu kubur, Angkon hupartahankon huta Sadabuan*. Pardamean’s mother Rosmaida have a good consistent to survive his life with his son although his husband Mukhlis has passed away before.

Data 003/C3-P62/PR

ST: *Tagonan noma langge*

It’s better lettuce

Umpado langgoyu

than salad

Tagonan noma mate

It’s better dies

Umpado mangolu

than alive

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

The statement *Tagonan noma mate, Umpado mangolu* shows that someone's sadness because he/she get the deep suffering accidentally. He/she does not know how to say his/her sadness very much so he/she likes a crazy man/woman or frustration. Data 004/C4-P76/PR

betel in Saba Tolang
Tolu ranting karakona
three branches placed
Ise na jais tu na tobang
who that bad to the old
Tolu ribu tilakona
three thousand crimes

TT: The betel in Tolang ricefield
With three branches
Who is not good to the old
Three thousand crimes

This proverb *Ise na jais tu na tobang, Tolu ribu tilakona* teach us to respect the old men because they have guided and taught us anything. If we do not respect them we can not get safety and success in our life. It means that their blessing is very necessary for us. Data 005/C4-P99/PR

ST: *Manuk ni pealangge*
chicken of pealangge
Kotek – kotek laho marpira
cackle walk lay egg
Na sirang marale – ale
that divorced singing out
Lobian na matean ina
more than that dead mother

TT: Chicken of *pealangge*
Cackle want to lay egg
that divorced singing out
More than like death of mother

The sentence *Na sirang marale – ale, Lobian na matean ina* states that the sadness of son who has been left by his beloved mother. This statement tells us that left by our beloved mother is more sadness than left by our beloved father because our mother is maybe more closely and always present in our life than our father at all. Data 006/C4-P104/PR

ST: *Indu Gunungkulabu*
there Gunungkulabu
Panatapan tu Barumun
views on to Barumun
Rohamu nada tarlabu
heart you not to harbour
Pangkulingmu maroban lungun
words you carry missing

TT: It's a mountain of Kulabu

Views on to Barumun
 Your feelings can not be harboured
 Your words carry missing

Rohamu nada tarlabu, Pangkulingmu maroban lungun this proverb tells a romantic way to deliver someone's feeling to his/her beloved heart. He/she miss someone but someone's heart that he/she miss has not be understood.

5.2.1.2 Couplet Translation Technique

Couplet translation technique is the combination between two technique. It consist of 14 variant technique, deletion + modulation has 2 data, literal translation + addition has 3 data, transposition + addition has 1 data, literal translation + deletion has 1 data, pure borrowing + addition has 1 data, literal translation + transposition has 2 data, pure borrowing + literal translation has 1 data, modulation + literal translation has 1 data, pure borrowing + modulation has 3 data, literal translation + modulation has 8 data, literal translation + pure borrowing has 2 data, fonological + komposition has 1 data, transposition + modulation has 1 data, and transposition + literal translation has only 1 data. So, the total data of couplet translation technique is 28 data. Tabel 5.3 Couplet Translation Technique

| Technique | Variant of Couplet Technique | Chapter/Page | Number |
|-------------------------------------|----------------------------------|---|--------|
| Couplet | Deletion + Modulation | C1C2/P28P49 | 2 |
| | Literal Translation | | |
| | + Addition | C1C2C4/P23P50P72 | 3 |
| | Transposition + Addition | C1/P27 | 1 |
| | Literal Translation + Deletion | C1/P31 | 1 |
| | Pure Borrowing + Addition | C1/P32 | 1 |
| | Literal Translation | | |
| | + Transposition | C1C3/P33P69 | 2 |
| | Pure Borrowing + | | |
| | Literal Translation | C1/P34 | 1 |
| | Modulation + Literal Translation | C1/P35 | 1 |
| | Pure Borrowing + Modulation | C1C2/P34-35 P41,41 | 3 |
| | Literal Translation | | |
| | + Modulation | C1C2C3C4/27P48 P63P71-72,79,86,89,98 | 8 |
| Literal Translation | | | |
| + Pure Borrowing | C4/P104,98 | 2 | |
| Fonological + Komposition | C2/P50 | 1 | |
| Transposition + Modulation | C3/P66 | 1 | |
| Transposition + Literal Translation | C4/P103 | 1 | |
| Total | | | 28 |

The data below is the combination between deletion + modulation which consist of two data.

Data 007/C1-P28/PR

ST: *Sai na malo marroha ma nian, na talu mangalo dongan,*
may good heart of you, that not win to defense friend
na monang mangalo musu.

That win to defense enemy

TT: Being friendly, humble and perceplive to defense enemy.

The data above is deleted by the translator the word *sai na* in the source of text which can not be foud its equivalence in the target of text. There is also a change of

translation background made by the translator semantically *marroha* related to „heart“ but it was changed becomes „friendly“. Although it has a different background in meaning semantically but they have a similar message to inform. Data 008/C2-P49/PR

ST: *“Dada popot!” ning roha ni Boru Angin*
“bye -bye!” said heart of ladies wind
Mangido mahap nongan mangido isin
get appologize friend get permission
Sai horas ma tondi madingin
may well that heart of soul
Madao begu dohot jihin
go away some ghosts

TT: “Bye -bye!” said by *Harahap* ladies
 Get permission, get apologize May
 body and soul healthy
 The ghost will go away

This data also uses two technique in translating the source of text into the target of text. The word *nongan* is deleted by the translator in the target of text to make the meaning be easily to understand. Beside that, the word *boru angin* moduliced by the translator become *Harahap* ladies. This satetment talks about someone begs permission and apologize because he/she will get blessing his/her way of life in getting success.

Literal translation + addition technic as a couplet translation technique found in the book *Anak Na Dangol Ni Anding*. It is devided by 3 data. Data 009/C1-P23/PR

stumble holding gold you may
Ancogot on hita padumpang
tomorrow will we meet
Sai dao gora madonokparsaulian
may far away for bad condition and get nearly lucky

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

The data is translated word by word or literally and also found that word „may be“ is added by the translator in the target of text. *Ampot sai targompang, targompang manjama sere ho nian* This proverb is hopefully we can get lucky and prosperity in our future.

Data 010/C2-P50/PR

ST: *Pantun hangoluan*
poem of life
Teas hamatean
symbol of dies
Hadenggan hadomuan
goodness togetherness
Hajatan hasirangan
Badness in divorce

TT: Poem of life

Symbol of dies
Goodness make togetherness
Badness will end in divorce

Beside the translator translates the text word by word, the word „make“ and „will end“ is also added in the target of the text. This proverb tells us that we should do goodness so we can take safety and profit in our life or if we do a crime of course we can take something bad in our life or we will be disappointed by many people includes our family.
Data 011/C4-P72/PR

ST: *Manuk na saina*
chicken that same mother
Pitu – pitu kehe tu bara
seven by seven go to cage
Ise na pantun tu ama ina
who that obedient to father mother
Pitun sundut suada mara
seven of spring no harm

TT: 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

Literal translation technique is used by the translator in translating the above verse. This verse is also added by word „some“ and „have“ in the target of text to complete the information of the statement. This proverb teaches us that if we always respect and help our parents we can get safety in this world even in the doomsday. Data 012/C1-P27/PR

ST: *Tor Simagomago*
mountain Simagomago
Donokkon ni Tor Sibohi
closely with mountain Sibohi
Na toat nian marugamo
being obedient you can
Boti na torang pangarohai
also that brightly heart of you

TT: The Simagomago“s mountain
Closely with Sibohi“s mountain
Being obedient you can
Being brightly heart and friendly

Phrases *Tor Simagomago* becomes The Simagomago“s mountain and also phrases *Tor Sibohi* becomes Sibohi“s mountain show the change of phrases structure in a sentence. There is also the additional of word „friendly“ in the target of text which is not found in the source of text. *Na toat nian marugamo* this proverb stated that we should act based on the rule of our religion, so our heart always get something good in our life *Boti na torang pangarohai*.

Data 013/C1-P31/PR

ST: *Aek ni Nabundong*
river in Nabundong
Na marmuara tu saromatinggi
that flow to Saromatinggi
Bahat sibutong – butong
being much stomach

Otik sipili ni tondi
a little choosen in heart

TT: River in Nabundong
Flow to Saromatinggi
Being much stomach
Being a little in the heart

The data is decoded by the combination of two technique literal translation + deletion. The verse is translated by the translator word by word literally and the word *sipili* means „choosen“ is deleted in the target of text.

Data 014/C1-P32/PR

ST: *Salaklak sasingkoru*
the name of plants
Sasanggar saria – ria
The name of plants
Angkon saanak saboru
should son same daughter same
Suang na marsada ina
as if that single mother

TT: *Salaklak sasingkoru*
Sasanggar saria-ria
Should son same with daughter
As if they were borned from the same mother

The words *Salaklak sasingkoru* and *Sasanggar saria – ria* is borrowed by the target of text purely because these terms is not found in the target of text at all. Beside that there is also the additional word „as if“ to complete the meaning of the sentences. This proverb remind us that be sad and be happy must be felt together and together to pass them.

Literal translation + transposition is the technique used by the translator. It can be divided into two data.

Data 015/C1-P33/PR

ST: *Muda di bagasan na suada*
If we are that a poor man/woman
Ngalian boto ho di arian raya
be cold it will in day Mubarak
Tu dia so puluk mangalangka
where do not brave to step
Angke hum lanok so tarayak iba
even the fly can not get rid of me

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

The data is translated word by word literally and the sentence *Angke hum lanok so tarayak iba* is translated becomes „I can not get rid of the fly“. The change of structure happened in this sentence. The structure of sentences Modal + O + P + S becomes S + Modal + P + O. This proverb says that if we are a poor man/woman feels that this life is full of sadness. It is very difficult for us to do something.

Modal O P S
I can not get rid of the fly
S Modal P O

Data 016/C3-P69/PR

ST: *Habang borong – borong*
flying beetles
Na songgop tu tandiang
that settled on wood
Sai malum ma na morong – orong
may recover the that complainer
Mamokmok na marniang
to be fat that skinny

TT: Flying the beetles
Settled on wood
May recover the complainer
The skinny to be fat

The change of structure happened in the sentence *Mamokmok na marniang* translated becomes „The skinny to be fat“. It is clearly that the underline word change his structure in the sentence. This proverb advice that pleasure can be changed becomes suffering or vice versa.

Data 017/C1-P34/PR

ST: *Nitampul ma siala*
cut the name of plants
Mangka burkat mali – mali
uprooted the name of plants
Muda adong hata na sala
If there words that mistake
Ulang dongan diincahi
don't friend be said

TT: Cut the *siala*
Uprooted the *mali-mali* If
there is a mistake word

The data above is literal translation and the word *siala* and *mali – mali* is borrowed by the target of text purely. The proverb *Muda adong hata na sala, Ulang dongan diincahi* begs us that if there is a mistake word in speaking please forgive him/her. Data 018/C1-P35/PR

the name of small fish in river Sosa

Obanon tu Aek Suhat
brought to river Suhat
Horas nian sipamasa
health hopefully the reader
Horas muse sipanyurat
health also the writer

TT: Haporas fish in Sosa river
Brought to Suhat river Hopefully
you are health forever Being
health also the writer

The data above is literal translation in which the sentence is translated word by word literally. The sentence *Horas nian sipamasa* translated becomes „Hopefully you are health forever“. This data have a different background in meaning but they have a similar aim to inform. The word *horas* means „greeting of bataknese“ becomes „health forever“ in

the target of text. This proverb hopefully the writer and the reader of book is in a good condition and can meet in another time.

Data 019/C1-P34-35/PR

ST: *Pauk – pauk hudali*
The name of plants
Pago – pago tarugi
the name of plants
Na tading niulahi
that left reviewed
Na sego nipauli
that broken repaired

TT: *Pauk – pauk hudali*
Pago – pago tarugi
We should finish the job
We should repair if it's broken

The words *Pauk – pauk hudali*, *Pago – pago tarugi* translated in the similar form in the target of text because they do not have an equivalent of word in the source of text. The sentence *Na tading niulahi* translated becomes „We should finish the job“ is having different background in meaning but they have a similar aim to inform. The word *niulahi* means „repeat“ becomes „finish“. This proverb teaches us that we should learn from our experience so we can get successfull in our life. Data 020/C2-P38-39/PR

ST: *Isang – isang ni baung*
Fiil of the name of fish
Na sangkot di badoar
that hook in the name of plants
Ina – ina na bau
mothers that bad smell
Boti ama – ama na hodar
together fathers that dirty

TT: Baung fish's fiil
Hook in badoar
The bad smell of mothers
Together with the dirty fathers

The words *baung* and *badoar* is borrowed by the target of text purely. The sentence *Boti ama – ama na hodar* translated becomes „Together with the dirty fathers“ is modulize in the different meaning but they have a similar message to inform. The word *hodar* means „stupid“ translated becomes „dirty“. This proverb says that if parents is stupid or poolish of course they will usually generate the stupid or poolish children. Data 021/C2-P41/PR

ST: *Ia hayu gabus*
this wood the name of wood
Dos do i dohot luti
followed by hard wood
Ia hata ni gabus
that words really lie

TT: that often it make dissappointed
This is *gabus* wood
Followed by hard wood

That is really lie words
Making people dissappointed

The word *gabus* is borrowed by the target of text purely and the sentence *Na dodas i mambaen losi* becomes „Making people dissappointed“. This sentences is translated in moudulation technique where the word *losi* means „will not do it again“ translated becomes „dissappointed“. This proverb remind us that if we are a liar surely no body will believe us apparently.

The 8 data is translated by using the combination of literal translation + modulation (couplet translation technique). The translator translates the sentences word by word literally and modulizes them.

Data 022/C1-P27/PR

ST: *Martinjak di Angkola*
crapping up in Angkola
Ganop bingkas mangonai
every releasing gets it
Na ringgas nian on sikola
being diligent may going to school
Tu dongan na pogos marpanaili
to friend that poor paid attention

TT: Crapping up in Angkola
Every releasing it gets Being
diligent going to school
Being friendly for every poor people

The data above is translated by using literal translation and the sentence *Tu dongan na pogos marpanaili* translated becomes „Being friendly for every poor people“ having different in meaning but they have a similar aim to inform. The word *marpanaili* means „full of attention“ becomes „friendly“. This proverb means if we have a good education we will usually be friendly and good for everyone.

of course many grasshoppers caught
Muda kehe au marbagas
If go I get married
Tontu mulak marambit marompa
of course back carrying

TT: If I'll go to the garden
Will be many grasshopper
If I'll get married
Of course I'll get many children

The data above is translated word by word literally and the sentences *Tontu mulak marambit marompa* is translated with different background in meaning but they have a similar focus to state their aim. The word *marambit* means „carrying“ translated becomes „get many children“. This proverb shows someone's consistently to keep his idea although there are many praises to attract him /her.

Data 024/C3-P63/PR

ST: *Na dangol ma da na dungilon*
that sad very that the Boneng
Singkat bibir lobi ipon

up lips more teetch
Aha suada na tatap ligion
nothing to see
Apalagi na giot hopkopon
even nothhing to take

TT: how sad the Boneng
The lips up more
Nothing to see
Nothhing to take

The statement *Aha suada na tatap ligion* is translator with different background in meaning with „Nothing to see“ but they have a similar aim to inform. This proverb says that if we do a crime or bad action we will be hated everyone includes our family. Data 025/C4-P71-72/PR

ST: *Bia ma he so landit*
how it become slippery
Bustak di belek – belek
mud in the cans
Bia ma he so hancit
how it become sick
Danak na tinggal menek
child that left behind

TT: How it become slippery
Mud in the cans
How it become sick

The sentence *Bia ma he so hancit* is translated into the target of text by using modulation technique becomes „How it become not sick“. The word *hancit* means „sad“ becomes „sick“. This proverb tells someone“s sadness because suffering he experienced came repetedly.

ST: *Ulang ho halut andomang*
don“t you too think everything so
Dompak poso do game – game
when youth should happy
Ulang ho halut matobang
don“t be too think old
Dompak poso do na gumabe
in this youth be happy time

TT: Don“t be to think everything so
When youth you should happy
Don“t be too old
In this youth happy time

The sentence *Ulang ho halut andomang* translated becomes „Don“t be to think everything so“. This sentence has different background in meaning but it has a similar focus to understand. The word *halut andomang* means „full of imagination“ becomes „everything“. This proverb teaches us that we should enjoy our life although many obstacle we experienced because life is beauty and full of happiness. Data 027/C4-P86/PR

ST: *Poken ni Simangambat*
market at Simangambat

Dao donok tu Sidempuan
far close to Sidempuan
Nada i na tarambat
no it that hindered
Anggo panggorak sian Tuhan
if decision from God

TT: Market at Simangambat
Far and close to
Sidempuan No hindered

The sentence *Anggo panggorak sian Tuhan* translated becomes „If it is a decision from God“. The source of text modulized into the target of text and the word *panggorak* means „fate“ becomes a decision. This proverb means that everything we may get if our God want it happened in whatever our condition.

ST: *Tangan do botohon*
hands are strongness
Na marujungkon jari – jari
that tipped of fingers
Hata baya sidohonon
words are spoken
Ujungna i nipasari – sari
tipped it be understood

TT: The hands are strongness
That tipped of fingers
The good words spoken

The sentences *Tangan do botohon* translated becomes „The hands are strengtness“ and *Ujungna i nipasari – sari* translated becomes „Finally should be understood“ use modulation technique because they have different background in meaning but they have a similar aim to inform. The words *botohon* means „part of hand“ translated „strongness“ and *ujungna* means „the tipping“ becomes „finally“. This proverb advices us not only to understand good words but also to do it well.

ST: *Rongit ni saba Julu*
mosquitoes in rice field Julu
Dorong – dorong tu saba Jae
crowded to rice field Jae
Sian hancit ni na malungun
from pain in that longs
Morong – orong so marnyae
complaining but not sick

TT: Mosquitoes in Julu’s rice field
Crowded to the Jae’s rice field
From the pain that longs
Complaining but not sick

The sentence *Sian hancit ni na malungun* translated becomes „from the pain that longs“ includes to modulize the source of text into the target of text. The words *hancit* means „very sad“ translated becomes „pain“ and *malungun* means „missing“ becomes

„longs“. This proverb says that if we remember someone in along distance will be make us like a grazy one.

Data 030/C4-P104/PR

ST: *O sinondang ni bulan!*
O... light of moon!
Suang na di arian raya
as that in day Mubarak
O abang Bayo Enggan!
O... brother the special nick name!
Ulang halupahon au da
don't forget me ok

TT: O... moonlight
As during the Mubarak day
O... my brother *Bayo Enggan!*
Don't forget me

The data above is translated by using literal translation, the translator translates the data word by word literally. The word *Bayo Enggan* borrowed by the target of text purely because it does not have an equivalent of word in the target of text anymore. This proverb illustrates someone's missing to his/her beloved one and hopefully he/she can met him/her again and again.

Data 031/C4-P98/PR

ST: *Landit marpangir unte*
slippery to grate oranges
Lumanditan marpangir ampolu
more slippery to grate the name of grate
Hancit na sirang mate
ill that divorce dies
Humancitan na sirang mangolu
more ill living divorce

TT: slippery to grate oranges More
slippery to grate ampolu
Ill divorce dies
More ill living divorce

The word ampolu is also borrowed by the target of text purely. This proverb says that if our beloved one passed away we experiences a very sad things but the fact more sadly we saporated with our beloved one but he/she is still alive. Data 032/C2-P50/PR

ST: *Toktok marsitok – tohan*
Tok..tok knock - knocked
Tektek marsitektehan
Tek..tek...knecked - knecked
Dok marsidongkonan
talking each other
Elek – marsielekan
persuasion to each other

TT: Tok..tok knock - knocked
Tek..tek...knecked -
knecked Talking each other
Persuasion to each other

The words *Toktok marsitok – tohan* translated becomes „Tok..tok knock – knocked“ and *Tektek marsitektehan* becomes „Tek..tek...knecked – knecked“ use fonological translation technique because the translator was not found the equivalences of word to translate so she made a new word based on the sound of words in the target of text grafologically. The statement *Elek – marsielekan* means „praising“ composed becomes „Persuasion to each other“. This proverb means we have to cooperate each other to get successful and happiness live together in our life. Data 033/C3-P66/PR

ST: *Huambungkun dehe luai*
I throw should it out
Indahan na marrihit on
rice that sand it
Huandungkon dehe luai
I cry should it out
Panaonan na hancit on
The hurt's feelling that broken it

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

The sentence *Huambungkun dehe luai* translated becomes „Should I throw it out“. The position subject *Hu* in the source of text translated becomes „I“ in the target of text changes its position in the target of text and also the verb *ambungkun* in the source of text becomes throw in the target of text. The sentence *Panaonan na hancit on* means „suffering of life“ have a different background in meaning with „The hurt's feelling broken“ but they have a similar aim to inform. This proverb says that if someone experiences the problem in his/her life usually he/she has irregular of mind to think even he/she cries it out to loss his/her dissappointed.

Data 034/C4-P103/PR

ST: *Mago – mago bulan*
disappeared moon
Ulang mago mataniari
do not lose sun
Haru mago marbulan – bulan
although missing many months
Ulang mago sian pangarohai
don't disappear from the heart

TT: The moon become disappeared
 Do not lose the sun
 Although missing many months
 Don't disappear from the heart

The words *Mago = mago bulan* translated becomes „The moon become „disappeared“. The word *bulan* translated becomes „moon“ changes its position (structure) as a subject of sentence in the target of text and also the word *Mago = mago* translated becomes „disappeared“ the object of the sentence in the target of text. The data above also translated word by word literally. This proverb expresses someone's missing for his/her beloved heart.

5.2.1.3 Triplet Translation Technique

Triplet translation technique is a technique which combines between three technique. These techniques found in this research which consist of 15 triplet translation technique and the total data is 21 data.

Tabel 5.4 Triplet Translation Technique

| Technique | Variant of Triplet Technique | Chapter/Page | Number |
|-----------|---|----------------|--------|
| Triplet | Transposition + Modulation + Deletion | C1/P25 | 1 |
| | Pure Borrowing + Literal Translation + Modulation | C1C4/P34P89,98 | 3 |
| | Pure Borrowing + Literal Translation + Deletion | C2/P41-42 | 1 |
| | Modulation + Literal Translation + Transposition | C1/P34 | 1 |
| | Literal Translation + Addition + Modulation | C2/P41 | 1 |
| | Pure Borrowing + Modulation + Literal Translation | C2C3/P42P57,69 | 3 |
| | Composition + Deletion + Literal Translation | C2/P48 | 1 |
| | Literal Translation + Deletion + Modulation | C2/P50 | 1 |
| | Modulation + Deletion + Literal Translation | C2C3/P49P66 | 2 |
| | Literal Translation + Modulation + Addition | C3/P66 | 1 |
| | Addition + Transposition + Amplification | C4/P72 | 1 |
| | Addition + Literal Translation + Amplification | C4/P76,76 | 2 |
| | Pure Borrowing + Description + Modulation | C4/P86 | 1 |
| | Literal Translation + Pure Borrowing + Addition | C4/P90 | 1 |
| | Literal Translation + Modulation + Transposition | C4/P91 | 1 |
| Total | | | 21 |

Data 035/C1-P25/PR

ST: *Poken di Batangtoru*
market in Batangtoru
Ihan sale na ummura
baked fish that cheap
Lolot ho nian mangolu
long you get to live
Dapot lomo ni roha
can happy of heart

TT: A market in Batangtoru
 Baked cheap fish Long
 live get you

Can make be happy

The data above is decoded by triplet translation technique, transposition + modulation + deletion. The sentence *Lolot ho nian mangolu* is changed its structure becomes „Long live get you“. The word *ho* translated becomes „you“ and *mangolu* becomes „live“. The word *sale* is deleted by the translator in the source of text. The statement *Dapot lomo ni roha* has a different background in meaning with „Can make be happy“ where *lomo* means get pleasure translated becomes „happy“. This proverb tells us about someone’s hope for his/her future.

Data 036/C1-P34/PR

ST: *Manuba halak si gala – gala*
poisoning the name of a group of people
Dibaen batu panuktuhina
made stone to hit it
Muda suada ambat na mangangkala
if there is no obstacle that block
Tolun tuhu pangihutina
three chapter to follow them

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

The word *si gala – gala* means „the name of fruit plant“ which is borrowed by the target of text purely. The data above also translated word by word literally and the sentence *Muda suada ambat na mangangkala* does not same with „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“.

Data 037/C4-P89/PR

ST: *Nitampul ma sanduduk*
cut the name of plants
Binoto mumbang ma gotana
know floating the sap
Anggo dung pahuduk – huduk
if it’s hidden
Binoto muba ma rohana
will know changed heart his

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

The word *sanduduk* is borrowed by the target of text purely and it is also translated by the translator literally. Beside that, the statement *Anggo dung pahuduk – huduk* has different background with the statement „When it’s back“. The word *pahuduk – huduk* means „hide“ translated becomes „back“. This proverb signs that if someone has never seen again it means that he/she has changed.

Data 038/C4-P98/PR

ST: *Indalu pangitean*
The name of tools to bridge
Pangitean tu Lumbanlobu
bridge to Lumbanlobu

Mabalu so matean
widow but did not die
Paninggalkon ni na marrosu
leaving of that togetherness

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

The statement above is translated word by word literally in which the word *Indalu* is borrowed by the target of text purely because there is no an equivalent of word found in the target of text. The statement *Paninggalkon ni na marrosu* translated becomes „Leaving that is not good“. It has a different background in meaning but has a similar aim to inform. The word *marrosu* means „friendship“ translated becomes „not good“. This proverb shows someone’s sadness after he/she had left by his/her beloved one.

the name of mud in rice field in the chasm

O..... ale parbungkak!
O the liar men
Na dodas au dibaen ho poning!
that always me make dizzy

TT: *O.....ale andulpak*
Andulpak in the chasm
O the liar men
always makes me dizzy

The words *O.....ale andulpak* is borrowed by the target of text purely and the verse is translated word by word literally. Beside that, the word *na dodas* means „often“ is deleted in the target of text. This proverb means that the men who always lie to everyone usually be hated and make them dizzy.

Data 040/C1-P34/PR

ST: *Sarindan ma i jolo*
parasites that in of front
Sangolting lailai
belting tails
Maradian ma i jolo
take a rest that now
Santongkin nai taulahi
later on continue

TT: Parasites in front
of Belting tails
Take a rest now
We’ll continue later on

The sentence *Sarindan ma i jolo* has a different background in meaning with the sentence „Parasites in front of“ as the target of language. The word *sarindan* means „the name of plants“ meanwhile „parasites“ means something/someone who depends on another things/another one. This proverb teaches us that we have to take a rest to keep our power so we can do it again for the next season.

Data 041/C2-P41/PR

ST: *Hobar i tonggi songon gulo*
lipseruice the sweet like sugar
Ning roha sude peto
think heart all correct
Hape maroban hamamago
actually brings lose
Diumbang ia lalu tado
floating it then silent

TT: The lipseruice is sweet like a sugar
 They think all the words are correct
 Actually it brings lose anymore
 Everybody knows and be silent

The data above is translated by the translator word by word literally and the words „they think“ and „actually“ is added in the target of text to make the sentence be easily to understand. However, it can not be found in the source of text. Beside that, the sentence *Diumbang ia lalu tado* does not have a similar background in meaning with the sentences „Everybody knows and be silent“ but they have a similar aim to inform. This proverb means that if someone is clever to say something or talkative, all things is good but the fact not all things is correct.

Data 042/C2-P42/PR

ST: *Na landit dalam tu Silogologo*
that slippery walk to Silogologo
Na tubuan andor halahante
that grow rope the name of plants
Na hancit na nipaoto – oto
that really hurt being lied to
Taru so mago sian ateate
it won't lose from the heart

TT: Slippery to Silogologo
 Grow the rope of halahante
 It's really hurt being lied to

The word *halahante* is borrowed by the target of text because there is no an equivalent of word in the target of text at all. Beside that, the sentence *Na hancit na nipaoto – oto* has a different background in meaning with the sentences „It's really hurt being lied to“ but they have a similar message to inform. Then, all of words are translated word by word literally. This proverb means that we are really very sad if we are deceived by someone even with our family or our beloved one.

Data 043/C3-P57/PR

ST: *Baliga do na hubaligahon*
The name of wood that the name of wood
Ulang nidok hayu gabus
don't say the name of wood
Barita do na hubaritahon
news that I informed
Ulang nidok au pargabuas
don't say I a liar

TT: This is *baliga* that *hubaligahon*
 Don't say gabus wood
 The news I've Informed

Don't say I am a liar

The words *baliga*, *hubaligahon* and *gabus* is borrowed into the target of text purely. Beside that, the sentence *Barita do na hubaritahon* is modulize with the sentence „The news I've Informed“. They do not have a similar background in meaning but they have a same aim to inform. The data above is translated word by word literally. This proverb means that someone is only to inform the news it does not mean he/she has been seen the fact directly.

Data 044/C3-P69/PR

ST: *Mayup lambe – lambe*
drifting part of animals body
Na sangkot di sibaguri
which involved in the name of plants
Mayup ma na so magabe
drifting that not get pleasure
Sai ro ma na denggan na uli
may come good condition and prosperity

TT: Drifting *lambe - lambe*
Which involved in Sibaguri
Drifting to bring pleasure
May come good condition and prosperity

The word *lambe – lambe* is borrowed by the target of text purely and the sentence *Mayup ma na so magabe* is different background in meaning with the sentence „Drifting to bring pleasure“ but they have a similar aim to understand. The word *na so magabe* means „not happy“ translated becomes „bring pleasure“. The data above is also translated word by word literally. This proverb states that the suffering can be changed by the happiness. It means that there is no happiness without suffering or vice versa. Data 045/C2-P48/PR

ST: *Pateret ni na tu gasgas*
don't wanna go to garden
Hodong dohot laklak marjunggarean
The name of skin wood
Pateret ni na marbagas
don't wanna get merried
Adong do anak si Pardamean
there of son Pardamean

TT: Don't wanna go to garden
The broken wood
Don't wanna get merried
There is my son Pardamean

The sentence *Pateret ni na tu gasgas* composed by the target of text becomes „Don't wanna go to field“ and also the sentence *Pateret ni na marbagas* becomes „Don't wanna get merried“. The word *pateret* means „don't care“ translated becomes „don't wanna“. The word *hodong* means „twig“ is deleted in the source of text and the data is translated word by word literally. This proverb shows someone's consistently to face many problems of his/her life.

Data 046/C2-P50/PR

ST: *Muda iba marhombar bagas*
if we become neighborhood
Angkon marsisalungan roha
should ingragiate heart

Jago ulang haruar hata na pirngas
keep don't out words that bad
Angkon nipalapang do andora
must be relieved of hearts

TT: If we become a neighborhood
Should be ingragiate each other
Don't say bad words
Must be relieved our hearts

The data above is translated word by word literally and the word *jago* means „keep“ is deleted in the source of text because it is not necessary to write to complete the sentence. Beside that, the sentence *Angkon nipalapang do andora* has a different background in meaning with the sentence „Must be relieved our hearts“ but they have a same aim to inform. The word *nipalapang* means „to enlarge“ translated becomes „releived“. This proverb attracts us to keep respectfull and help each other, don't say bad words to each other but say soft words.

Data 047/C2-P49/PR

ST: *Leso – lesu Baginda Mangompot*
guards king jumped
Pangarasoan aha ma na lampot
feeling very get down
Uban pe baya murmanyosot
white hair become very much
Sora on martorot – torot
voice of changes

TT: King's guards jumped
The feeling get down
The black hairs become white
The voice also changes

The sentence *Uban pe baya murmanyosot* is translated by using modulation technique because the word *murmanyosot* means „so many“ translated becomes „become“ and also the word *martorot – torot* becomes „changes“. They have a different background in meaning but they have a similar understanding to inform. The word *aha ma* means „very“ is deleted in the source of text and the data above is translated word by word literally. This proverb means that the change of our body will be followed by decreasing of our age.

Data 048/C3-P66/PR

ST: *Soban baya di parapi*
wood makes a fire
Muda nitutung melus – elus
if it burned
Sobar do baya na jadi
patient should be it
Muda mandele nada tulus
if sulking not good

TT: The wood makes a fire
If it burned
It should be patient
If sulking is not good

The sentence *Soban baya di parapi* has a different in meaning with the sentence „The wood makes a fire“ but it has a similar aim to inform. Beside that, the word *melus –*

elus is deleted in the source of text but it does not release its meaning anymore. The data above also translated word by word literally. This proverb means we have to be patient to face trouble of life so we can get safety and success in the future. Data 049/C3-P66/PR

ST: *Bia ma he so marrihit*
how does become sand
Dahanon na so nisege
rice without taking paddy
Bia ma he so hancit
how can be sadness
Damang dainang madung kehe
father mother have gone

TT: How does the rice become sand
The rice without taking the paddy
How can it's heart sadness
My parents have passed away

The data above is translated word by word literally and the sentence *Dahanon na so nisege* is different background in meaning with the sentence „The rice without taking the paddy“ but they have a similar aim to inform. The word *nisege* means „cleaned“ translated becomes „taking the paddy“. Beside that, the word „heart“ is added in the source of text to complete the meaning of the sentence. This proverb shows someones“s sadness because he/she had left by his beloved father and mother.

ST: *Madung langge di gariang*
has lettuce at garden
Mangkatalpok dope bulungna
fall down of leaves
Madung mate damang – dainang
have passed away father mother
Mago muse dohot ompungna
lose also with grandmother his

TT: Has been taken lettuce at the
garden Its leaves fall down
His parents have passed away
And also his grandmother

The word „taken“ is added in the source of the text and the sentence *Mangkatalpok dope bulungna* translated becomes „Its leaves fall down“ and also the sentence *Madung mate damang – dainang* becomes „His parents have passed away“. Translator changes the structure of sentence to get a correct meaning in the target of text. The word *bulungna* translated becomes „its leaves“ appeared at the beginning of the sentence in the target of the text and followed by the word *Mangkatalpok* becomes „fall“ and *dope* becomes „down“, and also the word *damang – dainang* becomes „his parents“ appeared at the beginning of the sentence and followed by the word *madung* becomes „have“ and *mate* „passes away“. Beside that, the word *damang – dainang* is amplified becomes „parents“ in the source of text. This proverb shows someones“ suffering where he/she experienced came repeatedly. Data 051/C4-P76/PR

ST: *Manuk na saina*
chickens have a same mother
Pitu – pitu kehe tu bara
seven by seven go to cage

Ise na marholong tu ama ina
who loves to father mother
Angkon dumenggan do ngoluna
will be good in life

TT: Some chickens have a same mother
Seven by seven go to the cage Who
loves to his/her parents
Will be good in his/her life

The word „some“ and „have“ is added in the target of text to complete the sentence. The data above is also translated word by word literally. Beside that, the word *ama ina* is amplified becomes „parents“. This proverb advises us that if we love and help our parents we can usually get success in our life.

Data 052/C4-P76/PR

ST: *Burangir ni saba Tolang*
betel in ricefield Tolang
Tolu ranting karakona
three branches with
Ise na jais tu na tobang
who not good to old
Tolu ribu tilakona
three thousand crimes

TT: The betel in Tolang ricefield
With three branches
Who is not good character to the old

The word „the“ and „with“ is added in the target of text to complete the sentence and the data is translated literally. Beside that the word *jais* amplified becomes „not good character“ in the target of text. This proverb advises us that we should respect to the old so every one says that we are a good boy.

ST: *Togu pe hotang pulogos*
strong the rattan pulogos
Nada songon togu ni hotang sasa
not as strong as the rattan sasa
Bope ia anak ni na pogos
though he son of a poor man
Nada i sundat gabe sarjana
not hindered as bachelor

TT: Strong the *pulogos* rattan
Not as strong as the sasa rattan
Though he is a poor man“s son
Not hindered as a bachelor

The word *pulogos* and *sasa* is borrowed by the target of text and the word *pogos* is described in the target of text to make its meaning more detailed. The sentence *Nada i sundat gabe sarjana* has a different background in meaning with the sentence „Not hindered as a bachelor“ but they have a same focus to inform. The word *sundat* means „not working“ translated becomes „hindered“. This proverb means if our God bless us to get something of course we may reach it easily.

Data 054/C4-P90/PR

ST: *Nangkon au tu gasgas*

do not I go garden
Anggo so tubu do singkoru
if not grow the name of plants
Nangkon au marbagas
do not I marry
Anggo so tu anak ni namboru
if not with son in low

TT: I do not go to the garden
 If *singkoru* not grow
 I do not have to marry
 If not with my son in low

The verse above is translated word by word literally and the word *singkoru* is borrowed by the target of text because there is no an equivalent of word in the target of text. Beside that, the word „have to“ is added in the target of text to strengthen its meaning. This proverb states someone’s consistence to keep his/her ambition.

ST: *Ulang ho gumba di pahu*
don’t be lost in ferns
Sikulilit manaru asar
a bird takes rubbish
Ulang ho lupa di au
do not you forget to me
Sian dunia on tu padang Mahasar
from world the to field Mahasar

TT: Don’t be lost in ferns
 A bird takes rubbish

The data above is translated word by word literally and the sentence *Sikulilit manaru asar* has a different background in meaning with the sentence „A bird takes rubbish“ but they have a similar aim to understand. The word *sikulilit* refers to „skin“ but translated becomes „a bird“. The sentence *Ulang ho lupa di au* changed by the translator its structure becomes „You don not forget to me“. The word *au* at the end of sentence translated becomes „you“ as the subject in the target of text. This proverb warns somone to keep his/her promise.

Quartet translation technique is a technique decoded by the combination between four translation technique. There are 5 data of quartet translation technique found in this study.

Tabel 5.5 Quartet Translation Technique

| Technique | Variant of Quartet Technique | Chapter/Page | Number |
|-----------|--|--------------|--------|
| Quartet | Description + Literal Translation + Modulation + Transposition | C1/P23 | 1 |
| | Modulation + Addition + Literal Translation + Transposition | C1.P30 | 1 |
| | Pure Borrowing + Modulation + Literal Translation + | | |

| | | |
|---|--------|---|
| Transposition | C1/P33 | 1 |
| Literal Transposition + Pure Borrowing + Transposition + Modulation | C3/P66 | 1 |
| Addition + Pure Borrowing + Modulation + Literal Translation | C3/P98 | 1 |
| Total | | 5 |

Data 056/C1-P23/PR

ST: *Habang ninna untung – untung*
flying the big flies
Na songgop tu bulung kopi
that perching in leaves coffee
Anggo dung saulak on ho maruntung
if tomorrow you get lucky
Dohot do hami dapotan rasoki
also shall we reach lucky

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

The word *untung – untung* described by the translator becomes „the big flies“ in the target of text. The data above is also translated word by word literally. The sentence *Anggo dung saulak on ho maruntung* has a different background in meaning with the sentence „If tomorrow you are rich“. The word *saulak* means „next time“ translated becomes „tomorrow“ and the word *maruntung* „get lucky“ translated becomes „rich“. The sentence *Dohot do hami dapotan rasoki* changed by the translator its structure becomes „We'll also reach the happiness“. The word *hami* translated becomes „we“ at the beginning of the target of text. This proverb shows someone's happiness if he/she saw another one getting happiness.

ST: *Roba – roba do on*
field this
Panyuanan ni simarata
to plant of cassava leaves
Doa do on
prayer this
Hara ni na nibaen do tu saro hita
because that made based on way us

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

The sentence *Roba – roba do on* is not similar in meaning with the sentence „This is a field“. The word *Roba – roba* means „the name of plants“ translated becomes „field“. There is also the additional word of „the place“ in the target of text which can not be found in the source of text. Beside that, the data is translated literally and the sentence *Hara ni na nibaen do tu saro hita* experienced the structure of change becomes „We make it by ourselves“. The word *hita* translated becomes „we“ appeared at the beginning of the target of

text. This proverb states that cultural tradition determines beauty that should be kept by us, so it will be continued by our generation.

Data 058/C1-P33/PR

ST: *Na landit boto ho gala – gala*
that slippery this the name of plants
Na malamun so ra matonggi
that turn yellow but not sweet
Na hancit boto ho na suada
that very sick to be poor
Lolosan mata manaili
lost eye to see

TT: Slippery this *gala-gala*

The word *gala-gala* is borrowed by the target of text purely and the sentence *Na malamun so ra matonggi* is different background in meaning with the sentence „Turn yellow but not sweet“ but they have a similar message to inform. The word *malamun* means „ripe“ translated becomes „turn yellow“. The sentence *Na hancit boto ho na suada* translated word by word literally becomes It’s very sick to be poor. The sentence *Lolosan mata manaili* changed by the translator its structure in the target of text becomes „The eye is very tired to see“. The word *lolosan* translated becomes „tired“ changes its structure in the target of text and also the word *mata* translated becomes „eye“ appeared at the beginning of the target of text. This proverb says that poorness can make us always be sad and very hard to do something perfectly.

if the name of plants at the name of place

Nada husalong bulung ni simiak

didn’t I pick leaf of the name of leaves

Gari mangolu damang dainang

if alive father mother

Nada hutaon boltok na manyiak

not I feel stomach that sore

TT: If taken sitopu at gariang

I didn’t pick a *simiak* leaf

If my parents are alive

I will not feel a sore stomach

The data above is translated word by word literally and the word *simiak* is borrowed in the target of text purely. The sentence *Gari mangolu damang dainang* change its structure becomes „If my parents are alive“. The word *mangolu* translated becomes „alive“ changes its structure in the target of text. Beside that, the sentence *Nada hutaon boltok na manyiak* has a different background in meaning with the sentence „I will not feel a sore stomach“ but they have a same message to understand. The word *hutaon* means „to keep“ translated becomes „feel“. This proverb states someone’s sadness because he/she had left be his/her beloved parents.

Data 060/C4-P98/PR

ST: *Mandurung Ja Tulila*
looking for the name of place
Simarata urat ni padang

leaves of yam roots of weeds

Malungun di naso niida

missing to invisible

Manongos di unggas na habang

sending to the birds flying

TT: Looking for fishes to *Ja tulila*

Leaves of yam, roots of weeds

Missing to the invisible

Sending to the flying birds

The word „fishes“ is added in the target of text in which it is not found in the source of text. The word *Ja Tulila* is borrowed in the target of text because there is no an equivalent of word in the target of text. Beside that, the sentence *Simarata urat ni padang* has a different in meaning with the sentence „Leaves of yam, roots of weeds“. The word *Simarata* means „cassava leaves“ translated becomes „leaves“. The last, the next sentence is translated word by word by the translator literally. This proverb states someone’s hopefully to reach something special for him/her.

5.2.2 Translation Quality

The quality of translation is determined by three aspects: accuracy, acceptability, and readability. Of course, the best is the translation with a high degree of accuracy, acceptability and readability. However, with a variety of considerations in practice it is sometimes difficult to produce perfect translations. Translators are often confronted with the choice to be more concerned with an aspect and slightly sacrifice another aspect.

In a potential translation the message or the content of the target language text is the same as the message or content contained in the source language text but the way in which the message or content disclosure does not conform to the rules, norms or cultures prevailing in the target language. However, there is also the possibility that a translation has a high level of acceptability but the message or content sometimes does not match the message or content of the source language text. Not infrequently also sometimes happens that a translation can be understood very easily by the reader but the accuracy of the message or content and the level of acceptability is very low. A. The Accuracy Level of Message

Data source in this accuracy level of message is 60. Of these, 27 data are an accurate translation and 33 data are including less accurate translation. The data can be illustrated as the following description.

A.1 Accurate Translation

Data 002/C2-P49/PR

ST: *Saulak do pisang sampur*

Saulak muse tula sabulan

Haru pe parjolo ia tu kubur

Angkon hupartahankon huta Sadabuan

TT: Only once the banana is fruitful

Only once also the moon brightly

TT: It’s better lettuce

Than salad
It's better dies
Than alive

Data 004/C4-P76/PR

ST: *Burangir ni Saba Tolang*
Tolu ranting karakona
Ise na jais tu na tobang
Tolu ribu tilakona

TT: The betel in Tolang ricefield
With three branches
Who is not good to the old
Three thousand crimes

The data above is translated by using literal translation technique (single translation). The data is included as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language.

Data 012/C1-P27/PR

ST: *Tor Simagomago*

TT: The Simagomago's mountain
Closely with Sibohi's mountain
Being obedient you can
Being brightly heart and friendly

Transposition + addition technique is a technique to translate the data above (couplet translation). The data is also categorized as accurate translation because the meaning of the text is accurately transferred from source language into the target language. By changing the structure of phrases *Tor Simagomago* translated becomes „The Simagomago's mountain“ and also by adding the subject „you“ and modal „can“ in English as the target of text shows that the data above is more accurately to get. Data 022/C1-P27/PR

TT: Crapping up in Angkola
Every releasing it gets
Being diligent going to school
Being friendly for every poor people

Literal translation + modulation technique (couplet translation) is a technique that's used in translating the data above. The data is classified as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language. Although the sentence *Tu dongan na pogos marpanaili* has a different background in meaning with the target of text „Being friendly for every poor people“ but the message of target text can be easily to understand.

Data 034/C4-P103/PR

ST: *Mago – mago bulan*
Ulang mago mataniari
Haru mago marbulan – bulan

Ulang mago sian pangarohai
ST: The moon become disappeared
 Do not lose the sun
 Although missing many months
 Don't disappear from the heart

The data above is translated with technique transposition + literal translation (couplet translation). The data is also classified as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language. The change of sturture *Mago – mago bulan* becomes „The moon become disappeared“ creates the message of sentences more accurately.

Data 050/C4-P72/PR

ST: *Madung langge di gariang*
Mangkatalpok dope bulungna
Madung mate damang – dainang
Mago muse dohot ompungna

TT: Has been taken lettuce at the
 garden Its leaves fall down
 His parents have passed away
 And also his grandmother

TT: Some chickens have a same mother
 Seven by seven go to the cage Who
 loves to his/her parents
 Will be good in his/her life

The two data above is translated by using technique addition + literal translation + amplification (triplet translation). The two data is also categorized as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language. The additional word of „some“ in the target of text to show plural form and by amplifying *ama ina* becomes „parents“ make surely that the data above is more accurately. Data 053/C4-P86/PR

TT: Strong the *pulogos* rattan
 Not as strong as the *sasa* rattan
 Though he is a poor man's son
 Not hindered as a bachelor

Pure borrowing + description + modulation (triplet translation) are techniques used in translating the data. The data is also categorized as accurate translation because the meaning of the text is accurately transferred from source language into the target language. The word *pogos* is described becomes phrases „a poor man's son“ adds the meaning of the text more accurately.

Data 058/C1-P33/PR

ST: *Na landit boto ho gala – gala*
Na malamun so ra matonggi
Na hancit boto ho na suada
Lolosan mata manaili

TT: Slippery this *gala-gala*
Turn yellow but not sweet
It's very sick to be poor
The eye is very tired to see

The data above is translated by techniques pure borrowing + modulation + literal translation + transposition (quartet translation). The two data is also categorized as accurate translation because the meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language. The change structure of sentences make the information of message well.

A.2 Less Accurate Translation

Data 001/C1-P27/PR

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

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

The above data are decoded by using modulation technique (a single technique).

The above data is classified as less accurate because there is a distorted meaning of phrases *Nada tarsuhat ginjang, tarlilit godang* translated becomes „There is no word to say how happy we are“. Inappropriate equivalent of meaning happened when translate these phrases from the source of text into the target of text. Phrases *tarsuhat* and *tarlilit* refer to „measurement“ translated becomes „word to say“.

TT: Chicken of *pealangge*
Cackle want to lay egg
The divorced changed
More than like death of mother

Literal Translation is used to translate the data above (a single technique). The data is categorized as less accurate translation because Most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The word *marale – ale* is not equivalent with „changed“ because *marale – ale* may mean „singing followed by sadness“.

Data 006/C4-P104/PR

TT: It's a mountain of Kulabu
Views on to Barumun
Your feelings cannot be harboured
Your words carry missing

Literal Translation is used to translate the data above (a single technique). The data is categorized as less accurate translation because Most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The word *rohamu* is not equivalent with „feelings“ because *rohamu* may refer to „your heart“.

Data 007/C1-P28/PR

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

TT: Being friendly, humble and perceptive to defense enemy.

The data above is decoded by two translation, deletion + modulation technique (a couplet translation technique). The data is categorized as less accurate translation because Most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. Phrases *sai na ma nian* is eliminated its meaning and also phrases *mangalo dongan* in the target of text.

Data 008/C2-P49/PR

TT: “Bye -bye!” said by Harahap ladies

Get permission, get apologize

May body and soul healthy

The ghost will go away

The data above is decoded by two translation, deletion + modulation technique (a couplet translation technique). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The sentence “*Dada popot!*” *ning roha ni Boru Angin* translated becomes “Bye -bye!” said by Harahap ladies have a contrast meaning or meaning is eliminated. “*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!” followed by „said“ is pronounced directly by using wave of hand.

Data 009/C1-P23/PR

TT: Suddenly being stumble

Hopefully stumbled by holding gold

Tomorrow we’ll meet

May be far for bad condition and get nearly lucky

The data above is decoded by two translation, literal translation + addition technique (a couplet translation technique). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target

language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *gora* is not enough relevant with phrases „bad condition“ because *gora* may mean „prohibition“ or „disputes“. Phrases *madonok parsaulian* is also not relevant with phrases „get nearly lucky“ because *madonok parsaulian* may mean „close with prosperity or happiness“.

Data 010/C2-P50/PR

ST: *Pantun hangoluan*
Teas hamatean
Hadegganan hadomuan
Hajatan hasirangan

TT: Poem of life
Symbol of dies
Goodness make togetherness
Badness will end in divorce

The data above is decoded by two translation, literal translation + addition technique (a couplet translation technique). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The word *hamatean* is not suitable with „dies“ becomes its translation because *hamatean* has a function as a noun while „dies“ has a function as a verb in the sentence. Therefore, they have a different meaning to inform. Data 011/C4-P72/PR

ST: *Manuk na saina*

TT: 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

The data above is translated by using literal translation + addition technique (a couplet translation technique). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The sentence *Pitun sundut suada mara* have inappropriate equivalent with the sentences The seven of spring no harm because *sundut* may mean „bind“ translated becomes „spring“ in the target of text. Beside that, rhymes of verse is not similar because it is very difficult to match its rhyme in different culture between the two languages. So, the translator translates the data literally or word by word which caused less accurate translation. Data 013/C1-P31/PR

ST: *Aek ni Nabundong*

TT: River in Nabundong
Flow to Saromatinggi
Being much stomach
Being a little in the heart

Literal translation + deletion is used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. Unnesessary removal of word happened in the data above when translated the source of text into the target of text. So meaning is eliminated which disrupts the integrity of the message. The word *sipili* is eliminated in the target of text beside that, the word *tondi* is not relevant with „heart“ to translate because *tondi* refers to „soul“. Different cultur between the two languages make different rhyme and meaning of verse. So, the translator translates the data literally or word by word. Data 014/C1-P32/PR

ST: *Salaklak sasingkoru*
Sasanggar saria – ria
Angkon saanak saboru
Suang na marsada ina

TT: *Salaklak sasingkoru*
Sasanggar saria-ria
 So that son same with the daughter
 As if they were borned from the same mother

The data above is decoded by two translation, pure borrowing + addition (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The words *angkon* is not equivalent with „so that“ because *angkon* means „should“ or affirmative sentence. Pure borrowing (cultural meaning) used by the target of text from the source of text make difficult to match the rhyme of verse. So, only the third and fourth lines can be translated by the translator.

Data 015/C1-P33/PR

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

Literal translation + transposition technique is used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The words *tarayak* is not equivalent with „get rid“ because *tarayak* means „expelled“.

Data 016/C3-P69/PR

TT: Flying the beetle
 Settled on the wood
 May recover the complainer
 The skinny to be fat

The data above is translated by using literal translation + deletion technique (a couplet translation). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. Unnecessary removal of word happened in the data above when translated the source of text into the target of text. So meaning is eliminated which disrupts the integrity of the message. The word *tandiang* is eliminated in the target of text and changed becomes „wood“. Beside that, phrases *morong - orong* is not relevant with „complainer“ to translate because *morong - orong* refers to „sick“.

Data 019/C1-P34-35/PR

ST: *Pauk – pauk hudali*
Pago – pago tarugi
Na tading niulahi
Na sego nipauli
TT: *Pauk – pauk hudali*

Pure borrowing + modulation technique is used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The words *tading* is not equivalent with „finish“ because *tading* means „left“. Pure borrowing (cultural meaning) used by the target of text from the source of text also make difficult to match the rhyme of verse. So, only the third and fourth lines can be translated by the translator. Data 020/C2-P38-39/PR

TT: *Baung fish“s fiil*
Hook in *badaor*
The bad smell of mothers
Together with the dirty fathers

Pure borrowing + modulation technique is used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *boti* is not equivalent with phrases „together with“ because *boti* has a function as conjunction becomes „and“.

Data 023/C2-P48/PR

TT: If I“ll go to the garden
Will be many grasshopper
If I“ll get married
Of course I“ll get many children

The data above is translated by using literal translation + modulation technique (a couplet translation). The data is categorized as less accurate translation because most of the

meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. Unnesessary removal of word happened in the data above when translated the source of text into the target of text. So meaning is eliminated which disrupts the integrity of the message. The words *marambit marompa* is eliminated in the target of text and changed becomes phrases „many children“.

Data 024/C3-P63/PR

ST: *Na dangol ma da na dungilon*
Singkat bibir lobi ipon
Aha suada na tatap ligion
Apalagi na giot hopkopon

TT: How sad the
boneng The lips up
more Nothing to see
Nothhing to take

The data above is also translated by using literal translation + modulation technique (a couplet translation). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. Unnesessary removal of word happened in the data above when translated the source of text into the target of text. So meaning is eliminated which disrupts the integrity of the message. The words *ipon* and *tatap* is eliminated in the target of text which disrupts the integrity of the message.

Data 025/C4-P71-72/PR

ST: *Bia ma he so landit*

TT: How it become not slippery
Mud in the cans
How it become not sick
A Child left behind

Literal translation + modulation technique is used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *menek* is not equivalent with „behind“ because *menek* has a function as an adjective to describe a noun „*danak*“ translated becomes „child“ in English language.

Data 026/C4-P79/PR

TT: Don“t be to think everything so
When youth you should happy
Don“t be too old
In this youth happy time

Literal translation + modulation technique is also used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because

there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *halut* may mean „to think“ is eliminated in the target of text or unnecessary removal.

Data 028/C4-P89/PR

ST: *Tangan do botohon*
Na marujungkon jari – jari
Hata baya sidohonon
Ujungna i nipasari – sari

TT: The hands are strongness
That tipped of fingers The
good words spoken Finally
should be understood

Literal translation + modulation technique is also used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message.

Demonstrative pronoun „the“ and an adjective „good“ is added in the target of text, so unnecessary addition happened in the target of text. Data 029/C4-P98/PR

TT: Mosquitoes in Julu’s rice field
Crowded to the Jae’s rice field
From the pain that longs
Complaining but not sick

The data above is translated by using two technique literal translation + modulation technique (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *malungun* is not equivalent with „longs“ as its translation because *malungun* may refer to „missing“.

Data 030/C4-P104/PR

TT: O... moonlight
As during the Mubarak day
O... my brother *Bayo Enggan!*
Don’t forget me

Literal translation + pure borrowing technique is also used to translate the data above (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *sinondang* may mean „brightly“ is eliminated in the target of text or unnecessary removal happened in the target of text. Data 032/C2-P50/PR

ST: *Toktok marsitok – tohan*
Tektek marsitektehan
Dok marsidongkonan
Elek – marsielekan

TT: Tok..tok knock - knocked
Tek..tek...kneched -
kneched Talking each other
Persuasion to each other

The data above is translated by using two technique fonological + composition technique (a couplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. Phrases *elek - marsielekan* is not equivalent or relevant with phrases „persuasion to each other“ as its translation because *elek - marsielekan* may refer to „praise each other“. Data 033/C3-P66/PR

TT: Should I throw it out
The rice is like sand

The data above is translated by using transposition + modulation technique (a couplet translation). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The sentence *Panaonan na hancit on* is not equivalent with the sentence „The heart“s feelling broken“ because *panaonan* may mean „experienced“ translated become „heart“s feeling“ and also *hancit* may mean „very poor“ translated becomes „broken“. Data 035/C1-P25/PR

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

The data above is decoded by three translation technique transposition + modulation + deletion (a triplet translation technique). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *roha* may mean „heart“ is eliminated in the target of text or unnecessary removal happened in the target of text. Data 036/C1-P34/PR

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

The data above is translated by using pure borrowing + literal translation + modulation (a triplet translation). The data is categorized as less accurate translation because most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. However, there is still a distortion of meaning which disrupts the integrity of the message. The sentence *Muda suada ambat na mangangkala* is not equivalent with the sentence „If there is no big problem“ because the word *ambat* may mean „obstacle“ and *mangangkala* may mean „to walk“ translated become „big problem“.

Data 037/C4-P89/PR

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

TT: Cut the wood of *sanduduk*
Know the sap floating
When it’s back
Will know his heart changed

The data above is translated by using pure borrowing + literal translation + modulation (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. Phrases *pahuduk – huduk* is not equivalent with the word „back“ because the word *pahuduk – huduk* may mean „hide“ translated become „back“.

Data 040/C1-P34/PR

ST: *Sarindan ma i jolo*
Sangolting lailai
Maradian ma i jolo

TT: Parasites in front
of Belting tails
Take a rest now
We’ll continue later on

The data above is translated by using modulation + literal translation + transposition (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *sarindan* is not equivalent with the word „parasites“ because the word *sarindan* may mean „the name of plant“ translated become „parasites“.

Data 041/C2-P41/PR

TT: The lips is sweet like a sugar
They think all the words are correct
Actually it brings lose anymore
Everybody knows and be silent

Literal translation + addition + modulation is used to translate the data above (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *hobar* is not equivalent with the word „lips“ because the word *hobar* may mean „words“ translated become „lips“.

Data 043/C3-P57/PR

ST: *Baliga do na hubaligahon*
Ulang nidok hayu gabus
Barita do na hubaritahon
Ulang nidok au pargabuas

TT: This is *baliga* that *hubaligahon*
Don't say *gabus* wood
The news I've Informed
Don't say I am a liar

Pure borrowing + modulation + literal translation is used to translate the data above (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning which disrupts the integrity of the message. The word *baliga* and *hubaligahon* as a specific cultural terms is not found its equivalent of meaning in the target of text.

Data 044/C3-P69/PR

TT: Drifting *lambe - lambe*
Which involved in *sibaguri*
Drifting to bring pleasure
May come good condition and prosperity

Pure borrowing + modulation + literal translation is used to translate the data above (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *sangkot* translated becomes „involved“ is not equivalent because *sangkot* may mean „stuck“ in the source of language. Beside that, the word *na so* is eliminated in the target of text. So, the negative form in the source of language is changed becomes positive form in the target of text.

Data 045/C2-P48/PR

TT: Don't wanna go to field
The broken wood
Don't wanna get merried
There is my son Pardamean

The data above is translated by using composition + deletion + literal translation technique (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The sentence *hodong dohot laklak marjunggarean* translated becomes phrases „the broken wood“ is not equivalent because *hodong dohot laklak* may mean „part of wood“ is only translated becomes „wood“. So, the information is not detailed to inform at all. Beside that, the word *marjunggarean* translated becomes „broken“ is also not equivalent because *marjunggarean* may mean „scattered“. Data 048/C3-P66/PR

ST: *Soban baya di parapi*
Muda nitutung melus – elus

Sobar do baya na jadi
Muda mandele nada tulus

TT: The wood makes a fire
If it burned
It should be patient
If sulking is not good

Modulation + deletion + literal translation is used to translate the data above (a triplet translation). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *melus - elus* is eliminated in the target of text. So, the message of sentences can not be informed perfectly from the source of text. Data 057/C1-P30/PR

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

The data above is translated by using three translation technique modulation + addition + literal translation + transposition (a quartet translation). The data is categorized as less accurate translation because there is still a distortion of meaning or meaning is eliminated, which disrupts the integrity of the message. The word *roba - roba* translated becomes „garden“ is not equivalent because *roba - roba* may mean „the soil being bulged“. So, the information is not detailed to inform at all. B. The level of the acceptability of translation

35 data are the acceptability of translation and 25 data are including less acceptable of translation. The data will be described below.

B.1 The Acceptability of Translation

Data 003/C3-P62/PR

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

The above data are decoded by using literal translation (a single technique). The above data is classified as acceptable because Phrases, clauses and sentences used are in accordance with the rules of English language..

B.2 Less Acceptable of translation

Data 001/C1-P27/PR

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

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

The data is using modulation technique (a single technique) as less acceptable of the translation, because there is grammatical errors occurred slightly.

C. Readability of Translation

Readability of translation is consist of 41 data for high readability of translation and 19 data for medium high readability of translation.

C.1 High Readability of Translation

Data 004/C4-P76/PR

ST: *Burangir ni Saba Tolang*
Tolu ranting karakona
Ise na jais tu na tobang
Tolu ribu tilakona

TT: The betel in Tolang ricefield
With three branches
Who is not good to the old
Three thousand crimes

The verse above is used literal translation which is categorized as high readability. The text, a technical term, phrase, clause, and sentence translation can be easily understood by the reader. There are many data which is classified with high readability of translation.

C.2 Medium Readability of Translation

Data 005/C4-P99/PR

TT: Chicken of *pealangge*
Cackle want to lay egg
The divorced changed
More than like death of mother

The technique of the above statements is literal translation (a single translation).

They categorize as medium readability as the translation can be understood by the reader.

5.3 Research Result

Result of the research can be found based on the description of scope of data that is proverb. It can be divided into two research result. They are translation technique and translation quality.

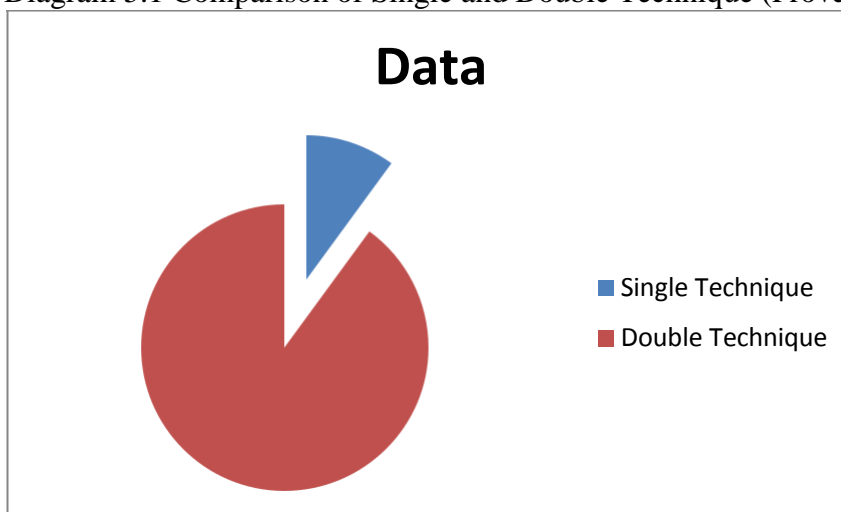
5.3.1 Translation Techniques

All data analyzed in proverb as the scope of research are 60 data. The researcher identifies that there are 6 data using single technique, 28 data using couplet technique, 21 data using triplet technique and 5 data using quartet technique. In this research proverb as the scope of research identified that single technique 10%, couplet technique 46.7%, triplet technique 35% and quartet 8.3%.

From the results mentioned above, it can be understood that the technique used by the translator to translate the text of *Anak Na Dangol Ni Andung* in Mandailing language consist of 4 translation technique that is 1) single technique, 2) couplet technique, 3) triplet technique and 3) quartet technique. The results show that a double technique is more compared with other technique. The comparison can be seen in the following table. Table 5.6 Comparison of Single and Double Technique.

| No | Translating Technique | Number | Percentage % |
|----|-----------------------|--------|--------------|
| 1 | Single Technique | 6 | 10 |
| 2 | Double Technique | 54 | 90 |
| | Total | 60 | 100 |

Diagram 5.1 Comparison of Single and Double Technique (Proverb)



The result of the research above showed that percentage of double translation technique 90% was bigger than single translation technique 10%.

5.3.2 Translation Quality

The amount of data in proverb as the scope of research is consist of 60 data. The accurate translation is 27 data and less accurate translation is 33 data. The acceptable translation is 35 data and less acceptable is 25 data. The high readability translation is 41 data while medium readability translation is consist of 19 data. The translation quality in proverb can be seen in the table below.

Table 5.7 The Accuracy of Translation Quality

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

Table 5.8 The Acceptability of Translation Quality

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

Table 5.9 The Readability of Translation Quality

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

CHAPTER SIX CONCLUSION AND SUGGESTION

6.1 Conclusion

Based on the objectives of the research the result of data analysis can be concluded as follow.

- (1) Among the 60 sources data analyzed, it was identified that proverbs have four translation techniques namely single translation techniques, couplet techniques, triplet techniques and quartet techniques. It was identified that single technique consists of 6 data (10%), couplet technique 28 data (46.7%), triplet technique 21 data (35%) and quartet 5 data (8.3%). Translator translated folklore more used couplet and triplet technique than single and quartet technique. The total number of translation technique variants from the total data consists of 10 variants of technique, literal translation techniques consists of 25 data, 21 data for modulation, pure borrowing and transposition each of them 12 data, addition 7 data, subtraction 6 data, amplification and composition respectively each of them 2 data, description and phonological both of them has 1 data.
- (2) In translating proverb indicates that 45% of data was accurate and 55% translation was less accurate. The results of research in translating proverb as the scope indicates that 58,3% of data was acceptable and 41.7% translation was less acceptable. The results of research in translating proverb as the scope indicates that 68.3% of data was high readability and 31.7% translation was medium redability. It was identified that the quality of the translation is less accurate, acceptable and has a high degree of readability.

6.2 Suggestions

Concluding with the above research conclusions, suggestions can be put forward as follows.

- 1) Translators of cultural texts should use a single translation technique, couplet translation techniques, triplet translation techniques, and quartet translation techniques to translate cultural texts in which there are cultural terms, proverbs, and idioms. This is important to make it easier for readers to understand the contents of the translated text.
- 2) Translated researchers may utilize the information provided in this dissertation as a reference for research on the quality of a translation in cultural texts or another texts.
- 3) To stimulate the interest of the younger generation so that Mandailing language needs to be incorporated into the local curriculum so it can be acceptable to speakers and to have a high meaning to maintain their language and the government should be more proactive in organizing cultural activities to attract the attention of foreign tourists visiting northern Sumatra which can increase government's income.
- 4) Educators and researchers make the results of this dissertation research to develop advanced research on translation quality in cultural texts and other texts.

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Appendix I Cultural Terms of Mandailing Folklore *Anak Na Dangol Ni Andung Into* Indonesia

abang lobe taat sebutan nama gelar kerajaan

ama orang tua laki – laki

amantua saudara ayah yang lebih tua

anak boha baju anak kecil

anak hasian anak yang bisa jadi kawan

anak lomo – lomo Anak kesayangan

anak panjolongan Anak yang diharapkan kehadirannya

anak sangkibung Anak satu - satunya

babere Dengan panggilan *bere* Anak dari saudara perempuan baik anak laki – laki atau perempuan atau suami dari anak perempuan kalau sudah berumah tangga. ***baginda Balebas*** Sebutan nama gelar kerajaan

boru Anak perempuan

boru panggoaran Anak perempuan yang sudah lama ditunggu kelahirannya sehingga di beri nama melalui sebuah adat sebagai tanda syukur ***burangir*** Daun sirih

dalihan natolu Secara harfiah berarti „tungku yang tiga“, merupakan tiga komponen yang membentuk sistem kemasyarakatan Mandailing. Sistem sosial ini terbentuk dari hubungan perkawinan. Komponen pertama yang disebut *kahanggi* (beraudara, semarga) pada dasarnya adalah orang – orang yang berasal dari satu nenek moyang, misalnya semua orang yang bermarga yang berasal dari nenek moyang Hasibuan, komponen kedua yang disebut *mora* „mulia, terhormat“ adalah pihak pemberi istri (asal istri). *Mora* tidak hanya terdiri dari orang – orang yang berasal dari satu marga saja. Misalnya Lubis bisa bermora kepada Nasution dan Rangkuti karena kedua marga ini telah memberi istri kepada Lubis. *Anakboru* sebagai pihak ketiga adalah pihak penerima istri. Misalnya seorang putri Lubis „diberikan“ (dinikahi) oleh seorang pria Pulungan, maka pihak pulungan menjadi *anakboru* Lubis. Sama halnya dengan *mora*, *anakboru* bisa berasal dari berbagai marga. Orang bermarga lainpun bisa digolongkan menjadi *kahanggi* disebabkan asal isteri. Misalnya isteri seorang bermarga Daulae adalah adik/kakak isteri seorang bermarga Lubis, maka orang yang bermarga Daulae tersebut menjadi *kahanggi pareban* Lubis (bersaudara karena isteri berasal dari sumber yang sama, bukan bersaudara karena berasal dari nenek moyang yang sama).

Peran *dalihan na tolu* akan lebih jelas terlihat pada upacara – upacara tradisional seperti perkawinan, kematian dan lain – lain. Dalam suatu upacara perkawinan yang diselenggarakan oleh sebuah keluarga Hasibuan, misalnya keluarga Hasibuan, pembuat acara berperan sebagai *suhut sihabolonan* (tuan rumah) dan bersama orang – orang lain yang semarga disebut *kahanggi*. Pihak pemberi istri kepada Hasibuan sebutlah Nasution berstatus *mora*, dan pihak penerima istri dari Hasibuan sebutlah Pulungan berstatus *anakboru*. Pada suatu ketika lain Nasution mengadakan pesta yang sama, maka Hasibuan menjadi *anakboru*, Pulungan menjadi *pisang raut* (*anak boru ni anak boru*) dan katakanlah asal istri Nasution adalah Lubis maka Hasibuan berstatus *mora*. Dan ketika Pulungan mengadakan pesta, Hasibuan menjadi *mora* dan Hasibuan menjadi *mora ni mora* (*mora* dari *mora*)

dipadondonkon Disewakan kepada orang lain supaya mendapat upah sewa dari penyewa

gordang sambilan Gendang tradisional Mandailing yang terdiri dari 9 unit dengan ukuran yang berbeda – beda dan ditabuh oleh 3-4 orang.

haporas Jenis Ikan kecil yang suka hidup dalam air tenang

harajaon Kumpulan para raja
hatobangon kumpulan para orang tua yang dituakan
hombar suhut Anak laki-laki dari kahanggi sepengambilan atau *Pareban Pamore*.
ina Orang tua perempuan
Kahanggi Kawan satu marga
mangaraja habincaran Raja adat
marripe Menikah (berkeluarga)
matalpok diharapotan Mendapat kemalangan karena ditinggalkan oleh orang yang dicintai untuk selamanya.
mora Pihak pemberi istri (asal istri)
mora ni mora adalah *mora* dari *mora*. Lihat uraian dari *dalihan na tolu*.
nanguda Istri dari *uda* (paman)
namboru Saudara ayah saya yang lebih tua (perempuan) atau saudara ayah saya yang lebih muda (perempuan).
naposo – poso Pemuda - pemudi
nantua Saudara ayah yang lebih tua usianya
nantulang Orang tua dari isteri saya yang perempuan atau isteri dari tulang (saudara ibu) disebut dengan *inang tulang* (*nantulang*).
Nauli Cantik, indah, sejahtera
ompung Kakek/nenek
paebat Berkeluarga
Pahompu Anak dari anak (laki – laki/perempuan): Laki – laki/perempuan disebut dengan *pahompu* atau *dipanggil anggi*. *Pahompu* disebut *anggi* karena sejalan dengan tutur orangtua kepada anaknya *amang*, sedangkan anak „anak dari anak“ (*pahompu*) itu juga bertutur *amang*. Mereka satu *amang*. Itulah sebabnya dia menyebut cucunya *anggi*.
pargarutan nama perkampungan di Mandailing Natal Tapanuli Selatan
pisang raut boru dari saudara perempuan, atau iboto. **pitu**
sundut suada mara No perils for seven generation. **Poda** nasehat yang bermanfaat baik untuk pribadi atau umum
raja ni huta raja kampung yaitu orang yang pertama sekali membuka perkampungan atau orang yang pertama kali tinggal di kampung
salumpat saindege Secara harfiah bermakna serentak melompat sedangkan makna konotatifnya „keharmonisan dalam rumah tangga“
santabi sapulu Ungkapan permintaan maaf
sayur matua bulung Panjang umur/lanjut usia
siala Buah kincung yang terdiri dari puluhan buah kecil, menyatu dan membentuk sebuah bulatan. Biasanya buah ini digunakan sebagai asam.
singkoru Tanaman/buah yang tergolong pada jenis biji - bijian
sinuan boyu Anak perempuan
sinuan tunas Anak laki - laki
simanjujung Kepala
simatobang Ayah/ibu Kandung
simomosan Tabungan
sipanjala Anak laki - laki
sipareon Mata
sisuan bulu Anak laki - laki
suhut Tuan rumah
tahi musyawarah untuk mufakat
tongku hasian Sebutan nama gelar kerajaan
tortor pangalo – alo Tarian selamat datang

tortor na poso bulung Tarian muda - mudi

tulang saudara laki – laki ibu baik abangnya atau adeknya, dan anak dari saudara laki – laki isteri anak laki – laki disebut *tulang na poso (dipanggil tulang)*.

uda Paman

umak Ibu kandung

Appendix II Cultural Terms of Mandailing Folklore *Anak Na Dangol Ni Andung* Into English

abang lobe taat Nick name given by a king

ama Father

Amantua Father's brother the elder one

anak boha baju Small Child

anak hasian A child that can be a friend

anak lomo – lomo Beloved child

anak panjolongan A child hopefully be borned

anak sangkibung Only one child

babere Can be called as *bere* Sister's son/daughter or son in law

baginda balebas Nick name given by a king **boru** Daughter

boru panggoaran A daughter hopefully be borned after waiting for a long time

burangir Betel leaves

dalihan natolu the term *dalihan na tolu* literally means „a fireplace made of three stones“. The metaphorical term symbolizes a triangle relationship among *kahanggi*, *mora*, and *anak boru*. *Kahanggi* consists of people who were descended from the same ancestor (*marga*); *mora* is one (group of people) to whom a wife is given. Schematically the relationship can be shown as follows. If A got a wife from B, B and his brothers were the *mora* of A and his brothers and A was the *anak boru* of B. If A gave a wife to C, C and his brothers were the *anak boru* of A and A and his brothers were the *mora* of C. B was the *mora* of *mora* of C (*mora ni mora*) and C was the *anak boru* of *anak boru* of B (*pisang raut*). This triangle relationship becomes the foundation of social interaction in Mandailing society.

Dalihan na tolu on which Mandailing social relationship is based serves to unite the three groups of people in every day life and when a social ceremony is held such as a ceremony of baby birth, of house building, of occupying a new house, of marriage and death.

One may hold the three positions (*kahanggi*, *mora*, and *anak boru*) since the positions are formed by marriage relation. An A with all of his brothers (descended from the same ancestor) is *kahanggi* (brothers), a B from whom A got his wife is his *mora* and C to whom A gave a wife is his *anak boru* and at the same A is the *anak boru* of B, and A is the *mora* of C. Suppose B got a wife from D, D becomes the *mora* of B, and suppose also C gave a wife to E, E is the *anak boru* of C and C is the *mora* of E.

The way the three groups of people interact and behave is based on the three strictly obeyed norms of behaviour: 1. *sangap marmora* (*anak boru* should respect his *mora*), 2. *laok maranak boru* (*mora* should be thoughtful of his *anak boru*), and 3. *rosu markahanggi* (all the members of *kahanggi* should be intimate) (Lubis, 2009:313)

dipadondonkon leased to others in order to get the rent

gordang sambilan Set of Mandailing traditional drums which consists of nine units of different size. When they are beaten with sticks they will produce melodious sounds. *Gordang sambilan* is played by four to five players and it is played generally on special occasions such as a wedding ceremony, death ceremony, or on lebaran days.

haporas Kind of small fish usually live in still water

harajaon Kings

hatobangon Old men

hombar suhut Son of *kahanggi* to take a wife

ina Mother

kahanggi consists of people who were descended from the same ancestor (*marga*)

mangaraja habincaran King of custom
marripe Married
matalpok diharapotan Get suffering left by beloved one forever
mora one (group of people) to whom a wife is given.
mora ni mora Mora from *mora*. See description of *dalihan na tolu nanguda*
nanguda Aunt
namboru sister's father the elder one or the younger one
naposo – poso The younger boys/girls
nantua Father's brother the elder one
nantulang Wife's mother
nauli Beautiful, nice, glowing
ompung Grand father/mother
paebat Get Married
Pahompu Grand son/daughter
pargarutan The name of the village in Mandailing Natal South Tapanuli
pisang raut Sister's daughter or see description *dalihan na tolu*
pitu sundut suada mara No perils for seven generation.
Poda Good advice
raja ni huta king of village the first person who opens the village or the person who first lived in the village.
salumpat saindege The condition of a harmonious marriage life in Mandailing society is symbolized by a number of metaphorical expression such as *salumpat saindege* „to jump up and to fall on the ground simultaneously“, *sapangambe sapanaili* „to swing arms and to look at something simultaneously“, *satumtum sapangambe* „be equal in form and to swing arms simultaneously“, *sabara sabustak* „to be at the same ranch and to be at the same pond (for buffaloes)“, *songon siala na sampagul rap tu ginjang rap tu toru, muda malamun saulak lalu, muda magulang rap margulu* „like a lump of *siala* fruits which erect and droop simultaneously, which ripen simultaneously; when rolling down all get muddy“.
santabi sapulu Expression of applology
sayur matua bulung to live to a ripe old age
siala A kind of plant growing in the bush. Its fruits are as big as thumb but shorter than a thumb growing closely together on a stem forming a lump. When they are a ripe, they are brownish and taste sour. *Siala* is a symbol of unity and strength in Mandailing society.
singkoru A kind of grain
sinuan boyu A daughter
sinuan tunas A son
simanjujung Head
simatobang Father/mother
simomosan Save money for future
sipanjala A son
sipareon eye
sisuan bulu A son
suhut Host
tahi musyawarah untuk mufakat
tongku hasian Nick name given by a king
tortor pangalo – alo Dance for welcoming
tortor na poso bulung Dance for boys/girls
tulang Mother's brothers
uda Uncle
umak mother

Appendix III: Data and techniques used by translator in translating “Anak Na Dangol Ni Andung” a Mandailing Folklore into English.

PROVERBS (PR)

| Data | Varian of Singular Technique | Source of Language (Mandailing Language) | Target of Language (English Language) | Total | Percentage (%) |
|--------------------|-------------------------------------|--|--|--------------|-----------------------|
| Data 001/C1-P27/PR | Modulation | <i>Nada tarsuhat ginjang, tarlilit godang, i ma di haroromunu tu bagas ta on, na mangalo – alo pahompunta on.</i> | There is no word to say how happy we are for your coming. We are happy to see you coming, my grandson. | 1 | 16,66% |
| Data 002/C2-P49/PR | Literal Translation | <i>Saulak do pisang sampur Saulak muse tula sabulan Haru pe parjolo ia tu kubur Angkon hupartahankon huta Sadabuan</i> | Only once the banana is fruitful Only once also the moon brightly Although he firstly buried I will defend Sadabuan village | 5 | 83,33% |
| Data 003/C3-P62/PR | | <i>Tagonan noma langge Umpado langgoyu Tagonan noma mate Umpado mangolu</i> | It's better lettuce Than salad It's better dies Than alive | | |
| Data 004/C4-P76/PR | | <i>Burangir ni Saba Tolang Tolu ranting karakona Ise na jais tu na tobang Tolu ribu tilakona</i> | The betel in Tolang ricefield With three branches Who is not good to the old Three thousand crimes | | |
| Data 005/C4-P99/PR | | <i>Manuk ni pealangge Kotek – kotek laho marpira Na sirang marale – ale Lobian na matean ina</i> | Chicken of pealangge Cackle want to lay egg The divorced changed More than like death of mother | | |
| Data 006/C4- | | <i>Indu Gunungkulabu</i> | It's a mountain of Kulabu | | |

| | | | | | |
|---------|--|---|--|---|------|
| P104/PR | | <i>Panatapan tu Barumun Rohamu nada tarlabu Pangkulingmu maroban lungun</i> | Views on to Barumun Your feelings cannot be harboured Your words carry missing | | |
| Total | | | | 6 | 100% |

| Data | Varian of Kuplet Technique | Source of Language (Mandailing Language) | Target of Language (English Language) | Total | Percentage (%) |
|--------------------|--------------------------------|---|--|-------|----------------|
| Data 007/C1-P28/PR | Deletion + Modulation | <i>Sai na malo marroha ma nian, na talu mangalo dongan, na monang mangalo musu.</i> | Being friendly, humble and perceptive to defense enemy. | 2 | 7,14% |
| Data 008/C2-P49/PR | | <i>“Dada popot!” ning roha ni Boru Angin Mangido mahap nongan mangido isin Sai horas ma tondi madingin Madao begu dohot jihin</i> | “Bye -bye!” said by Harahap ladies Get permission, get apologize May body and soul healthy The ghost will go away | | |
| Data 009/C1-P23/PR | Literal Translation + Addition | <i>Ampot sai targompang Targompang manjama sere ho nian Ancogot on hita padumpang Sai dao gora madonok parsaulian</i> | Suddenly being stumble Hopefully stumbled by holding gold Tomorrow we’ll meet May be far for bad condition and get nearly lucky | 3 | 10,71% |
| Data 010/C2-P50/PR | | <i>Pantun hangoluan Teas hamatean Hadegganan hadomuan Hajatan hasirangan</i> | Poem of life Symbol of dies Goodness make togetherness Badness will end in divorce | | |
| Data 011/C4- | | <i>Manuk na saina</i> | Some chickens have a same mother | | |

| | | | | | |
|------------------------|---|--|--|---|-------|
| P72/PR | | <i>Pitu – pitu kehe tu bara Ise na pantun tu ama ina Pitun sundut suada mara</i> | Seven by seven go into the cage Who is obedient to his/her parents The seven of spring no harm | | |
| Data 012/C1- P27/PR | Transposition + Addition | <i>Tor Simagomago Donokkon ni Tor Sibohi Na toat nian marugamo Boti na torang pangarohai</i> | The Simagomago's mountain Closely with Sibohi's mountain Being obedient you can Being brightly heart and friendly | 1 | 3,57% |
| Data 013/C1- P31/PR | Literal Translation + Deletion | <i>Aek ni Nabundong Na marmuara tu saromatinggi Bahat sibutong – butong Otik sipili ni tondi</i> | River in Nabundong Flow to Saromatinggi Being much stomach Being a little in the heart | 1 | 3,57% |
| Data 014/C1- P32/PR | Pure Borrowing + Addition | <i>Salaklak sasingkoru Sasanggar saria – ria Angkon saanak saboru Suang na marsada ina</i> | Salaklak sasingkoru Sasanggar saria-ria So that son same with the daughter As if they were borned from the same mother | 1 | 3,57% |
| Data 015/C1- P33/PR | Literal Translation + Transposition | <i>Muda di bagasan na suada Ngalian boto ho di arian raya Tu dia so puluk mangalangka Angke hum lanok so tarayak iba</i> | If we are a poor man/woman It will be cold in Mubarak day Where do not brave to step I can not get rid of the fly | 2 | 7,14% |
| Data 016/C3- P69/PR | | <i>Habang borong – borong Na songgop tu tandiang Sai malum ma na morong – orong Mamokmok na marniang</i> | Flying the beetle Settled on the wood May recover the complainer The skinny to be fat | | |
| Data 017/C1- P34/PR | Pure Borrowing + Literal Translation | <i>Nitampul ma siala Mangka burkat mali – mali</i> | Cut by Siala wood Uprooted by Simali-mali wood | | |

| | | | | | |
|---------------------------|-------------------------------------|--|---|---|--------|
| | | <i>Muda adong hata na sala</i> <i>Ulang dongan diincahi</i> | If there is a mistake word Please don't be said | 1 | 3,57% |
| Data 018/C1- P35/PR | Modulation + Literal Translation | <i>Haporas ni Aek Sosa</i> <i>Obanon tu Aeksuhat</i> <i>Horas nian sipamasa</i> <i>Horas muse sipanyurat</i> | Haporas fish in Sosa river Brought to Suhat river Hopefully you are health forever Being health also to the writer | 1 | 3,57% |
| Data 019/C1- P34-35/PR | Pure Borrowing + Modulation | <i>Pauk – pauk hudali</i> <i>Pago – pago tarugi</i> <i>Na tading niulahi</i> <i>Na sego nipauli</i> | Pauk – pauk hudali Pago – pago tarugi We should finish the job We should repair if it's broken | 3 | 10,71% |
| Data 020/C2- P38-39/PR | | <i>Isang – isang ni baung</i> <i>Na sangkot di badoar</i> <i>Ina – ina na bau</i> <i>Boti ama – ama na hodar</i> | Baung fish's fiil Hook in Badoar The bad smell of mothers Together with the dirty fathers | | |
| Data 021/C2- P41/PR | | <i>Ia hayu gabus</i> <i>Dos do i dohot luti</i> <i>Ia hata ni gabus</i> <i>Na dodas i mambaen losi</i> | This is Gabus wood Followed by hard wood That is really lie words Making people dissappointed | | |
| Data 022/C1- P27/PR | Literal Translation + Modulation | <i>Martinjak di Angkola</i> <i>Ganop bingkas mangonai</i> <i>Na ringgas nian on sikola</i> <i>Tu dongan na pogos marpanaili</i> | Crapping up in Angkola Every releasing it gets Being diligent going to school Being friendly for every poor people | | |
| Data 023/C2- P48/PR | | <i>Muda kehe au tu gasgas</i> <i>Tontu bahat siapor tagompa</i> | If I'll go to the garden Will be many grasshopper | | |

| | | | | | |
|---------------------------|--|---|--|---|--------|
| | | <i>Muda kehe au marbagas</i> <i>Tontu mulak marambit marompa</i> | If I'll get married Of course I'll get many children | | |
| Data 024/C3- P63/PR | | <i>Na dangol ma da na dungilon</i> <i>Singkat bibir lobi ipon</i> | how sad the Boneng The lips up more | | |
| | | <i>Aha suada na tatap ligion</i> <i>Apalagi na giot hopkopon</i> | Nothing to see Nothhing to take | | |
| Data 025/C4- P71-72/PR | | <i>Bia ma he so landit</i> <i>Bustak di belek – belek</i> <i>Bia ma he so hancit</i> <i>Danak na tinggal menek</i> | How it become not slippery Mud in the cans How it become not sick A Child left behind | 8 | 28,57% |
| Data 026/C4- P79/PR | | <i>Ulang ho halut andomang</i> <i>Dompok poso do game – game</i> <i>Ulang ho halut matobang</i> <i>Dompok poso do na gumabe</i> | Don't be to think everything so When youth you should happy Don't be too old In this youth happy time | | |
| Data 027/C4- P86/PR | | <i>Poken ni Simangambat</i> <i>Dao donok tu Sidempuan</i> <i>Nada i na tarambat</i> <i>Anggo panggorak sian Tuhan</i> | Market at Simangambat Far and close to Sidempuan No hindered If it is a dication from God | | |
| Data 028/C4- P89/PR | | <i>Tangan do botohon</i> <i>Na marujungkon jari – jari</i> <i>Hata baya sidohonon</i> <i>Ujungna i nipasari – sari</i> | The hands are strongness That tipped of fingers The good words spoken Finally should be understood | | |
| Data 029/C4- P98/PR | | <i>Rongit ni saba Julu</i> <i>Dorong – dorong tu saba Jae</i> <i>Sian hancit ni na malungun</i> <i>Morong – orong so marnyae</i> | Mosquitoes in Julu's rice field Crowded to the Jae's rice field From the pain that longs Complaining but not sick | | |

| | | | | | |
|---------------------|---|---|--|----|-------|
| | | | | | |
| Data 030/C4-P104/PR | Literal Translation + Pure Borrowing | <i>O sinondang ni bulan!</i> <i>Suang na di arian raya</i> <i>O abang Bayo Enggan!</i> <i>Ulang halupahon au da</i> | O... moonlight As during the Mubarak day O... my brother Bayo Enggan! Don't forget me | 2 | 7,14% |
| Data 031/C4-P98/PR | | <i>Landit marpangir unte</i> <i>Lumanditan marpangir ampolu</i> <i>Hancit na sirang mate</i> <i>Humancitan na sirang mangolu</i> | Slippery to grate oranges More slippery to grate <i>ampolu</i> Ill divorce dies More ill living divorce | | |
| Data 032/C2-P50/PR | Fonological + Komposition | <i>Toktok marsitok – tohan</i> <i>Tektek marsitektehan</i> <i>Dok marsidongkonan</i> <i>Elek – marsielekan</i> | Tok..tok knock - knocked Tek..tek...knecked - knecked Talking each other Persuasion to each other | 1 | 3,57% |
| Data 033/C3-P66/PR | Transposition + Modulation | <i>Huambungkon dehe luai</i> <i>Indahan na marrihit on</i> <i>Huandungkon dehe luai</i> <i>Panaonan na hancit on</i> | Should I throw it out The rice is like sand Should I cry it out The hurt's feelling broken | 1 | 3,57% |
| Data 034/C4-P103/PR | Transposition + Literal Translation | <i>Mago – mago bulan</i> <i>Ulang mago mataniari</i> <i>Haru mago marbulan – bulan</i> <i>Ulang mago sian pangarohai</i> | The moon become disappeared Do not lose the sun Although missing many months Don't disappear from the heart | 1 | 3,57% |
| Total | | | | 28 | 100% |

| Data | Varian of Triplet Technique | Source of Language (Mandailing Language) | Target of Language (English Language) | Total | Percentage (%) |
|-----------------------|---|---|---|-------|----------------|
| Data 035/C1-P25/PR | Transposition + Modulation + Deletion | <i>Poken di Batangtoru Ihan sale na ummura Lolot ho nian mangolu Dapot lomo ni roha</i> | A market in Batangtoru Baked cheap fish Long live get you Can make be happy | 1 | 4,76% |
| Data 036/C1-P34/PR | Pure Borrowing + Literal Translation + Modulation | <i>Manuba halak si gala – gala Dibaen batu panuktuhina Muda suada ambat na mangangkala Tolun tuhu pangihutina</i> | Sigala-gala men poisoning Made stone to hit it If there is no big problem Three chapter to follow them | 3 | 14,28% |
| Data 037/C4-P89/PR | | <i>Nitampul ma sanduduk Binoto mumbang ma gotana Anggo dung pahuduk – huduk Binoto muba ma rohana</i> | Cut the wood of sanduduk Know the sap floating When it's back Will know be changed his heart | | |
| Data 038/C4-P98/PR | | <i>Indalu pangitean Pangitean tu Lumbanlobu Mabalu so matean Paninggalkon ni na marrosu</i> | Indalu to bridge Bridge to Lumbanlobu Widow but did not die Leaving that is not good | | |
| Data 039/C2-P41-42/PR | Pure Borrowing + Literal Translation + Deletion | <i>O..... ale andulpak! Andulpak na di tobing! O..... ale parbungkak! Na dodas au dibaen ho poning!</i> | O.....ale andulpak Andulpak in the chasm O the liar men Who makes me dizzy | 1 | 4,76% |
| Data 040/C1-P34/PR | Modulation + Literal Translation + Transposition | <i>Sarindan ma i jolo Sangolting lailai Maradian ma i jolo Santongkin nai taulahi</i> | Parasites in front of Belting tails Take a rest now We'll continue later on | 1 | 4,76% |

| | | | | | |
|--------------------|---|---|--|---|--------|
| Data 041/C2-P41/PR | Literal Translation + Addition + Modulation | <i>Hobar i tonggi songon gulo Ning roha sude peto Hape maroban hamamago Diumbang ia lalu tado</i> | The lips is sweet like a sugar They think all the words are correct Actually it brings lose anymore Everybody knows and be silent | 1 | 4,76% |
| Data 042/C2-P42/PR | Pure Borrowing + Modulation + Literal Translation | <i>Na landit dalam tu silogologo Na tubuan andor halahante Na hancit na nipaoto – oto Taru so mago sian ateate</i> | Slippery to Silogologo Grow the rope of halahante It's really hurt being lied to It won't lose from the heart | 3 | 14,28% |
| Data 043/C3-P57/PR | | <i>Baliga do na hubaligahon Ulang nidok hayu gabus Barita do na hubaritahon Ulang nidok au pargabuas</i> | This is baliga that hubaligahon Don't say gabus wood The news I've Informed Don't say I am a liar | | |
| Data 044/C3-P69/PR | | <i>Mayup lambe – lambe Na sangkot di sibaguri Mayup ma na so magabe Sai ro ma na denggan na uli</i> | Drifting lambe - lambe Which involved in Sibaguri Drifting to bring pleasure May come good condition and prosperity | | |
| Data 045/C2-P48/PR | Komposition + Deletion + Literal Translation | <i>Pateret ni na tu gasgas Hodong dohot laklak marjunggarean Pateret ni na marbagas Adong do anak si Pardamean</i> | Don't wanna go to field The broken wood Don't wanna get merried There is my son Pardamean | 1 | 4,76% |
| Data 046/C2-P50/PR | Literal Translation + Deletion + Modulation | <i>Muda iba marhombar bagas Angkon marsisalungan roha Jago ulang haruar hata na pirngas Angkon nipalapang do andora</i> | If we become a neighborhood Should be ingratiated each other Don't say bad words Must be relieved our hearts | 1 | 4,76% |
| Data 047/C2- | Modulation + | <i>Leso – leso Baginda Mangompot</i> | King's guards jumped | | |

| | | | | | |
|--|--|--|--|---|-------|
| P49/PR Data 048/C3- P66/PR | Deletion + Literal Translation | <i>Pangarasoan aha ma na lampot</i> <i>Uban pe baya murmanyosot</i> <i>Sora on martorot – torot</i> <i>Soban baya di parapi</i> <i>Muda nitutung melus – elus</i> <i>Sobar do baya na jadi</i> <i>Muda mandele nada tulus</i> | The feeling get down The black hairs become white The voice also changes The wood makes a fire If it burned It should be patient If sulking is not good | 2 | 9,52% |
| Data 049/C3- P66/PR | Literal Translation + Modulation + Addition | <i>Bia ma he so marrihit</i> <i>Dahanon na so nisege</i> <i>Bia ma he so hancit</i> <i>Damang dainang madung kehe</i> | How does the rice become sand The rice without taking the paddy How can it's hurt sadness My parents have passed away | 1 | 4,76% |
| Data 050/C4- P72/PR | Addition + Transposition + Amplification | <i>Madung langge di gariang</i> <i>Mangkatalpok dope bulungna</i> <i>Madung mate damang – dainang</i> <i>Mago muse dohot ompungna</i> | Has been taken lettuce at the garden Its leaves fall down His parents have passed away And also his grandmother | 1 | 4,76% |
| Data 051/C4- P76/PR Data 052/C4- P76/PR | Addition + Literal Translation + Amplification | <i>Manuk na saina</i> <i>Pitu – pitu kehe tu bara</i> <i>Ise na marholong tu ama ina</i> <i>Angkon dumenggan do ngoluna</i> <i>Burangir ni Saba Tolang</i> <i>Tolu ranting karakona</i> <i>Ise na jais tu na tobang</i> <i>Tolu ribu tilakona</i> | Some chickens have a same mother Seven by seven go to the cage Who loves to his/her parents Will be good in his/her life The betel in Tolang ricefield With three branches Who is not good character to the old Three thousand crimes | 2 | 9,52% |
| Data 053/C4- P86/PR | Pure Borrowing + Description + Modulation | <i>Togu pe hotang pulogos</i> <i>Nada songon togu ni hotang sasa</i> <i>Bope ia anak ni na pogos</i> | Strong the <i>pulogos</i> rattan Not as strong as the <i>sasa</i> rattan Though he is a poor man's son | 1 | 4,76% |

| | | | | | |
|--------------------|--|---|---|----|-------|
| | | <i>Nada i sundat gabe sarjana</i> | Not hindered as a bachelor | | |
| Data 054/C4-P90/PR | Literal Translation + Pure Borrowing + Addition | <i>Nangkon au tu gasgas</i> <i>Anggo so tubu do singkoru</i> <i>Nangkon au marbagas</i> <i>Anggo so tu anak ni namboru</i> | I do not go to the garden If <i>singkoru</i> not grow I do not have to marry If not with my son in low | 1 | 4,76% |
| Data 055/C4-P91/PR | Literal Translation + Modulation + Transposition | <i>Ulang ho gumba di pahu</i> <i>Sikulilit manaru asar</i> <i>Ulang ho lupa di au</i> <i>Sian dunia on tu padang Mahasar</i> | Don't be lost in ferns A bird takes rubbish You don not forget to me From the world to the Mahasar field | 1 | 4,76% |
| Total | | | | 21 | 100% |

| Data | Varian of Kwartet Technique | Source of Language (Mandailing Language) | Target of Language (English Language) | Total | Percentage (%) |
|--------------------|---|--|---|-------|----------------|
| Data 056/C1-P23/PR | Description + Literal Translation + Modulation + Transposition | <i>Habang ninna untung – untung</i> <i>Na songgop tu bulung kopi</i> <i>Anggo dung saulak on ho maruntung</i> <i>Dohot do hami dapotan rasoki</i> | Flying the big flies Perching in the coffee leaves If tomorrow you are rich We'll also reach the happiness | 1 | 20% |
| Data 057/C1-P30/PR | Modulation + Addition + Literal Translation + Transposition | <i>Roba – roba do on</i> <i>Panyuanan ni simarata</i> <i>Doa do on</i> <i>Hara ni na nibaen do tu saro hita</i> | This is a field The place to plant cassava leaves This is prayer We make it by ourselves | 1 | 20% |
| Data 058/C1-P33/PR | Pure Borrowing + Modulation + Literal Translation + Transposition | <i>Na landit boto ho gala – gala</i> <i>Na malamun so ra matonggi</i> <i>Na hancit boto ho na suada</i> <i>Lolosan mata manaili</i> | Slippery this gala-gala Turn yellow but not sweet It's very sick to be poor The eye is very tired to see | 1 | 20% |

| | | | | | |
|------------------------|--|--|---|---|------|
| Data 059/C3- P66/PR | Literal Transposition + Pure Borrowing + Transposition + Modulation | <i>Gari sitopu di gariang</i> <i>Nada husalong bulung ni simiak</i> <i>Gari mangolu damang dainang</i> <i>Nada hutaon boltok na manyiak</i> | If taken sitopu at gariang I didn't pick a simiak leaf If my parents are alive I will not feel a sore stomach | 1 | 20% |
| Data 060/C4- P98/PR | Addition + Pure Borrowing + Modulation + Literal Translation | <i>Mandurung Ja Tulila</i> <i>Simarata urat ni padang</i> <i>Malungun di naso niida</i> <i>Manongos di unggas na habang</i> | looking for fishes to <i>Ja tulila</i> Leaves of yam, roots of weeds Miss to the invisible Sending to the flying birds | 1 | 20% |
| Total | | | | 5 | 100% |