

CULTURAL WORDS TRANSLATION STRATEGIES IN MARY HIGGINS CLARK'S NOVEL *THE ANASTASIA SYNDROME AND OTHER STORIES*

Fitriyah Fitriyah

Universitas Bina Sarana Informatika, Jakarta, Indonesia
E-mail: fitriyah.fit@bsi.ac.id

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Abstract

The translation of cultural words needs some consideration and recognition of the cultural achievements referred to in the Source Language (SL) text, and respect for all foreign countries and their cultures. Therefore, translating cultural words is quite difficult, because their structures cannot always be translated literally and, even tend to form new meanings. The aims of this research are to describe the cultural words and analyze the translation strategies used in Mary Higgins Clark's novel *The Anastasia Syndrome and Other Stories*, already translated into Indonesian entitled *Sindrom Anastasia dan Kisah-kisah lainnya* by Ade Dina Sigarlaki. This research is a qualitative descriptive study. The data are the cultural words in English (SL) and their translation in Indonesian (TL). Those are analyzed based on Newmark's cultural categories and Baker's translation strategies. The results show that there are 74 cultural words and four translation strategies in Mary Higgins Clark's novel *The Anastasia Syndrome and other stories*: 1) Translation by a more general word (superordinate), 2) Translation by a more neutral/less expressive word, 3) Translation by cultural substitution, 4) Translation using a loan word or loan word plus explanation.

Keywords: Cultural words, cultural category, translation Strategy, Source Language (SL), Target Language (TL)

1. Introduction

Recently, literary works are increasingly popular, and one of them is a novel. Novel is a form of literary work that reveals a fictional story by using elements of character, plot, setting and style of language to reveal certain themes. Novels are attractive by many readers because of their interesting stories, straightforward language, and realistic content (they reveal things that are very close to the reality of life). As an imaginative work, the writer uses the novel to express his thoughts and feelings. The increasing number of works and increasingly varied fans demand the need for the development and dissemination of these literary works in order to meet the expectations of their readers. One of the efforts to disseminate international literary works is done by translating these works into other languages in various parts of the world.

Translating novels is not an easy job. A translator can be carried away in a situation of translating sentence by sentence. One of the difficulties faced by translators is translating words or groups of words related to culture. The translation of cultural words needs some

consideration and recognition of the cultural achievements referred to in the source language (SL) text, and respect for all foreign countries and their cultures (Newmark, 1998). It can be said that when we are communicating with people from different cultures, it is best to know what is appropriate in their culture and act with regard to that, so as to avoid misunderstandings caused by culture differences (Fitriyah, Emzir, & Ridwan, 2019).

The translation process cannot be separated from the surrounding social and cultural context (Hatim & Munday, 2004). When reading a translated text, various problems are found in understanding the contents of the text. This is due to various factors, such as differences in the culture of the author of the text and the readers, which can significantly result in the interpretation or insight of the concept of words or terms used by the author (Fitriyah, 2020). This is closely related to differences in meaning that arise due to differences in cultural concepts between the source language and the target language. Boje adds that the translation problem arises from the fact that sometimes the words were in conflict with the cultural context of the source text (2021). Brashi also finds that style shifting in an Arabic translation is related to Arabic language system and culture (2021). A translator must be able to choose the strategy used in finding the right equivalent of meaning in the target language, especially in translating a novel.

One of the bestseller novels is *The Anastasia Syndrome and Other Stories* by Mary Higgins Clark. She is one of the #1 *New York Times* bestselling author who wrote forty suspense novels, four collections of short stories, a historical novel, a memoir, and two children's books. This novel was published in Pocket Books for 1st edition in 1989. (Clark, 1989). This novel was later translated into Indonesian by Ade Dina Sigarlaki and published by Gramedia Pustaka Utama in 2002 with the title *Sindrom Anastasia dan Kisah-kisah lainnya* (Clark, 2002). This novel tells the story of a novelist who lives in London and named Judith Chase. Judith who is orphaned during the Second World War wants to trace her origins. She contacts a well-known psychoanalyst to hypnotize her so that her memories can go back in time. It turns out that Judith is not just going back to her childhood. She is caught in the vortex of history, which is the theme of his books. Judith has Anastasia Syndrome because of the hypnosis.

This study focuses on two things; *first*, the cultural words, which are found in Mary Higgins Clark's novel *The Anastasia Syndrome* and its translation, and *second*, the strategies used in translating cultural words from English to Indonesian. The cultural words are classified based on Newmark's cultural category (1998) and the translation strategies analyzed based on Baker's theory (Baker, 2011).

2. Literature Review

Translation is a process of transforming messages or transferring written messages from the source language into the target language by reconstructing the sentence containing the message. According to Nida and Taber (1982), translation is the re-disclosure of messages from the source language into the target language with the closest and reasonable equivalent, first, in terms of meaning and second, in terms of language style. Another opinion is stated by Wills (2001) that translation is a procedure carried out to guide the realization of the transfer of a written source language text to a target language text with an optimal level of equivalence and requires an understanding of the syntax, semantics, style, and pragmatics of the text from the translator of the original text. Catford, in Hatim and Munday (2004) adds that writing a text into another language can be the same through

several different elements (wholly or only partially the same), at different levels (contextual, semantic, grammatical, lexical, etc.).

The main purpose of translation is to re-express a message. However, translation is often seen as only a process of transforming words from one language to another. This is not quite right. The assumption that, when translating every word has the same value and is only translated into the target language and not a single word can be lost, it is not true. Translation must prioritize the equivalence of the meaning of the message conveyed by the source language to the target language. Translation includes the activity of translating the source language into the recipient language, starting from the first language form to the second language form using a semantic structure. In this case, it is the meaning that is transferred and must be adhered to. Only the shape has changed. This opinion implies the importance of equivalence of meaning in translation.

Nida (1982) classifies two types of equivalence in translation, namely Formal Equivalence and Dynamic Equivalence. Dynamic equivalence refers to the equivalence of the effect obtained by the recipient or the equivalence of the expected response. Nida implies the importance of understanding the culture of the target language user. The form may change because of the very different linguistic and social systems between the source language and the target language, but the commensurate effect or the level of naturalness of the source language message is the main goal. Dynamic equivalent translation is described as the closest natural equivalent to the source language message.

Culture is revealed in the form of explicit culture in the form of artifacts produced by the community such as clothing, food, technology and others and implicit culture such as beliefs, attitudes, perceptions of values and norms in society (Liliweri, 2001). Understanding other cultures is not an easy thing because culture cannot be directly observed. The step of understanding a culture can be done by first understanding the situation, view of life and cultural values because the three core cultures will be actualized in the behavior of the supporting human beings. This behavior can be observed because humans interact and communicate with people within one culture and from outside their culture.

Nida (1966) argues that the obstacles in translation are differences in four things, namely language, social culture, religious culture and material culture. In view of the importance of the essence of cross-cultural understanding in translation, various experts in the field of translation have attempted to examine the cultural differences between various languages. One of the concepts based on the results of these studies is the Newmark concept which reveals that in a text all aspects of culture are revealed through culturally charged terminology called cultural category.

Newmark (1998) classifies the cultural words into five categories, namely: (1) Ecology, which is everything that is already available in nature such as plants, animals and geographical conditions, (2) Material Culture (artifacts), everything that is produced by humans such as food, clothes, houses and means of transportation, (3) Social Culture, work and leisures, (4) Organizations, traditions, activities, procedures, concepts, (5) Gesture and habits.

In relation to translation problems that arise because of cultural words, Baker (2011) suggests several strategies as follows: a) Translation by a more general word (superordinate), b) Translation by a more neutral/less expressive word, c) Translation by cultural substitution, d) Translation using a loan word or loan word plus explanation, e) Translation by paraphrase using a related word, f) Translation by paraphrase using unrelated words, g) Translation by omission, h) Translation by illustration.

3. Research Methods

This research is qualitative descriptive research with content analysis method or content analysis. The data used in this study are in the form of cultural words in English version *The Anastasia Syndrom and other stories* and in Indonesian which was translated by Ade Dina Sigarlaki with the title *Sindrom Anastasia dan Kisah-kisah lainnya*. This research is basic research. It means that the aims is only to understand a problem without leading to finding ways to solve problems with actions that are practical applications (Sutopo, 1996) .

The researcher used Newmark's cultural category (1998) to classified the cultural words into five categories, namely: (1) Ecology, which is everything that is already available in nature such as plants, animals and geographical conditions, (2) Material Culture (artifacts), everything that is produced by humans such as food, clothes, houses and means of transportation, (3) Social Culture, work and leisures, (4) Organizations, traditions, activities, procedures, concepts, (5) Gesture and habits.

For techniques of data collection, the researcher analyzed the novel of English version then compared it with the Indonesian version. After that, the researcher identified all words or phrases in the novel to find the cultural words in both of English version and Indonesian version novel by several activities, such as; reading both novels, finding the cultural words in both of the novels. To justify identification of the words, the researcher used encyclopedias, and dictionaries and finally, classified the words based on the source language and target language.

4. Results and Discussion

In this study, the researcher analyzed the data based on the original text (*The Anastasia Syndrome and Other Stories* by Mary Higgins Clark), called SL (source language) and the translated text (*Sindrom Anastasia dan Kisah-kisah lainnya* that was translated by Ade Dian Sigarlaki), called TL (target language). There are 74 cultural categories and translation strategies found in this novel. The findings are shown below:

No	Cultural Words	Translation Strategies	Amount
1	Ecology	- by cultural substitution	2
2	Material Culture (artefacts):		
	a. Food	- by a more general word (superordinate)	3
		- by cultural substitution	9
		- using a loan or loan word plus explanation	8
	b. Clothes	- by a more general word (superordinate)	5
		- by cultural substitution	12
		- using a loan or loan word plus explanation	2
	c. Houses	- by a more neutral/less expressive word	2
		- by cultural substitution	3
		- using a loan or loan word plus explanation	2
	d. Transportation	- by cultural substitution	5
		- using a loan or loan word plus explanation	2
3	Social Culture (work and leisure)	- by a more neutral/less expressive word	5
4	Organization, customs,	- by a more neutral/less expressive word	1

	activities, procedures, concepts	- by cultural substitution - using a loan or loan word plus explanation	3 7
5	Gestures and Habits	- by cultural substitution	3
		Total Amount	74

Table 1. Cultural Words and Translation Strategies used in *The Anastasia Syndrome and Other Stories*

Based on the findings in table 1, the cultural phrases translation is divided into several strategies. Here are the examples of the Source Language (SL) text and Target Language (TL) text.

1) Translation by using a more general word (superordinate), or common words.

SL: "No need. I sent out for all the makings. Very simple. Chops and salad and a wonderfully large baked potato for carbohydrate energy. Will that do?"

TL: "Tak perlu. Aku sudah membeli semua bahan. Sederhana sekali. Daging dan salad serta kentang bakar besar untuk member tenaga. Cukup tidak?". (h.132)

The word "chops" has a special meaning, namely meat that has been cut into pieces to make it easier to cook. However, this word translates to "daging" with reference to a more general word. The word "chops" belongs to the second category of food-material cultural expressions. The examples illustrate the use of a general word (superordinate) to overcome a relative lack of specificity in the target language compared to the source language (Baker, 2011).

For English, other food terms are in a different category. As Newmark (1998) said that food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures.

Other example of this strategy can be found in the example below.

SL: *Although the warmth of the sun flooded the handsome room, she was wearing a heavy cardigan, and the vital energy that had always characterized her was somehow missing.*

TL: *Walaupun ruang yang megah itu hangat oleh siraman sinar matahari, wanita itu mengenakan mantel tebal, dan semangat berapi-api yang biasanya menjadi ciri khasnya sekarang tak tampak. (h.47)*

The word "cardigan" is a type of women's clothing in the form of a jacket made of a thin t-shirt or cotton, usually without buttons that is worn over a t-shirt or upper garment. The word "cardigan" translates to "mantel" with reference to its function as a top cover or sweater. "Cardigan" belongs to the second category of clothing-material cultural expressions. Clothes as cultural terms may be sufficiently explained for TL general readers if the generic noun or classifier is added (Newmark, 1998).

2) Translation by using a more neutral/less expressive word

SL: *When they stopped in front of the imposing mansion, Carpenter got out of the car and saluted him as Rory held open the car door.*

TL: *Ketika mereka tiba di depan kediaman megah itu, Carpenter turun dari mobil dan memberi salam hormat pada Stephen saat Rory membuka pintu mobil. (h.47)*

The word "mansion" has the meaning of a large and luxurious residence or house located on a large area of land. Mansions were usually owned by the British nobility in the Middle Ages. This word translates to "kediaman megah", referring to the more neutral use of the word. "Mansion" belongs to the second category of material-house cultural phrases. Many language communities have a typical house which for general purposes remains untranslated; *hotel, bungalow*, etc. (Newmark, 1998).

Other example of this strategy can be found in the example below.

SL: *And that night Stephen had escorted her home and come up for a nightcap.*

TL: *Dan malam itu Stephen mengantarnya pulang, lalu naik sebentar untuk minum-minum. (h.15)*

The source-language word may express a concept which is totally unknown in the target culture. (Baker, 2011). The word "nightcap" is an alcoholic drink that is usually drunk before going to bed. In British culture, it is customary to continue after dinner with an alcoholic drink while conversing. Drinks that are drunk can be *brandy, scotch* which is generally called *nightcap*. The word "nightcap" is translated using a more neutral word, namely "minum-minum". In considering social culture one has to distinguish between denotative and connotative problems of translation. (Newmark, 1998).

3) Translation by using cultural substitution.

SL: *Not bothering with the menu the waitress offered, she ordered tea and toast.*

TL: *Tanpa memedulikan buku menu yang disodorkan pramusaji, ia memesan teh dan roti bakar. (h.132)*

Indonesian is familiar with tea drinks and baked bread, so the word "tea and toast" can be matched with "teh dan roti bakar". This expression belongs to the second category of food-material cultural phrases. food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures (Newmark, 1998).

Other example of this strategy can be found in the example below.

SL: *Ninety years old when she finally gave up her flat to go to a retirement home.*

TL: *Umurnya sudah sembilan puluh ketika akhirnya dia mau meninggalkan apartemen dan masuk ke rumah jompo. (h.152).*

The word "retirement home" is a place devoted to caring for people who are old and need the help of others in their daily activities. The word "retirement home" is translated with the same concept as the culture in Indonesia, namely "rumah jompo". This word belongs to the second category of house-material cultural expressions.

4) Translation by using loan words or loan words with explanations

SL: *Her first stop the next morning was the Public Records Office at Chancery Lane.*

TL: *Keesokan paginya tempat pertama yang dikunjungi Judith adalah The Public Records Office di Chancery Lane. (h. 28)*

The word "the Public Records Office" is the office that maintains records relating to the births and deaths of residents. In Indonesia, this place has the same function as *Dinas Kependudukan dan Catatan Sipil (Dukcapil)*. However, there are broader functional

differences from The Public Records Office that prevent translators from translating this group of words. Newmark (1998) added that the political and social life of a country is reflected in its institutional terms. This includes the expression of organizational culture.

Another example can be found as follows.

SL: *They went to Brown's Hotel for dinner. Over salad and sole Veronique, Stephen told her about his day.*

TL: *Mereka makan malam di Brown's Hotel. Sambil menikmati salad dan ikan Veronique, Stephen menceritakan kesibukannya hari itu. (h. 22)*

The word "sole veronique" is the most French famous cooking, fillet of sole poached in white wine, covered with a white sauce and garnished with white grapes. In this case, the translator using a loan word with explanation (*ikan Veronique*), because in our culture, we don't have the same food like them.

From the examples and the translation strategies above, what the translators have done is go up a level in a given semantic field, to find a more general word that covers the core propositional meaning of the missing hyponym in the target language.

Non-equivalence in Translating Cultural Words

There are some non-equivalence translations that are found in the translation of cultural words in this novel. The researcher tried to provide alternative translations as described below.

SL: *Lady Margaret stepped from the carriage.*

TL: *Lady Margaret turun dari kereta. (h.64)*

Alternative of TL:

Lady Margaret turun dari kereta kuda.

The word "carriage" translates to "kereta". This translation is not correct. The story is plotted in a flashback to the Middle Ages where (modern) trains did not yet exist. The reader will misinterpret the meaning of the translation of the sentence above. It is better if "carriage" is translated into "kereta kuda" to clarify the difference between the meaning of "train" (modern) and "kereta kuda" (horse carriage used in medieval times).

Another example can be found as follows.

SL: *They had prepared an apartment for John in the hidden rooms that were once known as priest holes*

TL: *Mereka sudah menyiapkan apartemen bagi John dalam ruangan-ruangan tersembunyi yang pernah dikenal dengan nama lubang pastor. (h.64)*

Alternative of TL:

Mereka sudah menyiapkan kamar bagi John dalam ruangan-ruangan tersembunyi yang pernah dikenal dengan nama lubang pastor.

In the sentences above, the word "apartment" is not appropriate if it is translated into "apartemen". The definition of an apartment in Indonesian is a tall and big building that functions as a residence. Meanwhile, what is meant by the sentence above is a place provided for hiding. The suggested alternative translation is the word "kamar".

Another example can be seen as follows.

SL: *At nine, she laid out a plate of cheese and crackers and the brandy snifters, then went back to her desk.*

TL: *Pada pukul 21.00 ia menyiapkan sepiring kue kering dan keju serta gelas brendi, lalu kembali ke mejanya. (h.117)*

Alternative of TL:

Pada pukul 21.00 ia menyiapkan sepiring biskuit tawar dan keju serta gelas brendi, lalu kembali ke mejanya.

In the sentence above, the word "crackers" is not appropriate when translated into "kue kering". The definition of *kue kering* in Indonesian is a cake made from flour, eggs and sugar, usually a home-made cake. Meanwhile, what is meant by "crackers" in the sentence above is a kind of factory-made snacks in the form of biscuits. There are crackers that taste bland, sweet and salty. In the sentence above ... *a plate of cheese and crackers...* implies *plain crackers* because they are eaten with cheese. The suggested translation alternative is to replace the phrase "kue kering" with the phrase "biskuit tawar".

The above are some of the more common examples of non-equivalence among languages and the problems they pose for translators. In dealing with any kind of non-equivalence, it is important first of all to assess its significance and implications in a given context.

5. Conclusion

Based on the research, there are 74 cultural words that are found in this novel. They are divided into the following categories; 1) Ecology, 2) Material Culture (food, clothes, houses, transportation), 3) Social-Culture, 4) organizations, customs, activities, procedures, concepts. There are four strategies that used in translating the cultural phrases in this novel, namely: a) Translation by a more general word (superordinate), b) Translation by a more neutral/less expressive word, c) Translation by cultural substitution, d) Translation using a loan word or loan word plus explanation. There are three non-equivalence in translating the cultural words.

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