CHAPTER I
INTRODUCTION

1.1 Background of the Study

According to Larson (1998), translation consists of changing from one state or form to another, to turn into one’s own or another’s language. The goal of translator is to keep the meaning constant. Wherever necessary, the receptor language form should be changed in order that the source language meaning is not distorted (equivalent). The role of translator in translating is to adjust the structure and the meaning due to the two different linguistic systems and cultures. The translators also need to pay attention in social phenomena of the target language, especially about the language in use. Therefore, the results of translation become accurate, readable, and acceptable. Translation is a target text written as a result of the translator’s comprehension of source text. However, as Nida states that since no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages (in Venuti, 2000). Besides, Barnwell (1983) also states that “a good translation should be accurate, clear and natural so it does not sound foreign”. Therefore, to get a good translation, translator should master both source and target language. There are competencies that should be possessed by translator, they are language competence, textual competence, subject competence, cultural competence, and transfer competence (Neubert, 2000:9)
The main objective of translation is to transfer the meaning from the source language to the target language. In transferring the meaning, a good translator should have the knowledge of source and target language, the grammar and cultures, and also the skills in translation. Skills and knowledge in translation are powerful means to produce better works. The knowledge can be gained through reading and understanding while the skills can be further gained by more practices. Besides, according to Sutjiati Beratha (2000), the genre or the materials of the source text must be considered. Halliday (1985:40), for example, stated that “written language is used for traffic signs, product label, food recipes, phone, manual books, magazines, newspaper, fiction books, poems, plays, etc. and the main purpose of spoken language is to chat with other people, debate, lecture, sing, give speech, greet someone, give orders, and pray”.

Balinese is a society that emphasizes culture as a major asset. There are lots of cultural heritage of Bali, including some local wisdom that has actually been around since the days of pioneer ancestors of the island of Bali. The culture in Bali provides impacts to the use of language. According to Granoka (1985) besides the dialect of Bali Aga and Bali Dataran, Balinese language also have strict politeness system called Anggah Ungguh Basa Bali or Sor Singgih Basa Bali, including basa alus, basa madia, and basa kasar. Arka (2005), also mentioned this strict politeness level called Sor Singgih Basa Bali. Therefore, when two Balinese begin a conversation, one of the opening questions in Balinese is Nunas antuk linggih? ‘What is (your) social position?’ (lit. ‘(I) beg your position’). The expected answer is Tiang anak jaba ‘I am a commoner’ or Tiang menak ‘I’m a menak person’. (Menak is a term for medium and
Such an answer allows the speaker to choose the appropriate register, low register or high register (Arka, 2005). This also affects the terms of address they will use in the conversation. “The intra system cohesion has allowed the equivalent of the personal pronouns I – you-he/she to vary linguistically as far as attitude is concerned, with the following dimensions: (1) affect-appreciation: icang – caĩ/ia Non Honorific “rough” and titiang – iratu/ipun Honorific “humble refined”; and(2) judgement: tiang – ragane / dane Honorific “middle”” (Brata, 2014).

The progression of interaction between the addresser and addressee in their asymmetrical and non-reciprocal relation is stated by Braun (1988) to contain the power semantic. Furthermore the reciprocal and symmetrical relation between the addresser and the addressee is stated to contain solidarity semantic. Braun also gives definition of terms of address as stated on his book “Form terms of address are words and phrases used for addressing” (Braun, 1988:5). She also said that the words or phrases chosen by the addresser (1) to address the addressee (A2), or someone spoken about (A3) in a verbal communication even reflects the norms and cultural values they adhere to.

This characteristic of Balinese language becomes a challenge for translators in finding the closest natural equivalent of Balinese terms of address in English or vice versa. English language does not use speech level like Balinese language. This strongly influences the power and solidarity semantic in the translation of terms of address. This condition also may cause shifts both in linguistic and cultural factors to make the translation equivalent. In translating the terms of address from Balinese into English which has different system and ‘sense’ in honorific – non honorific. Shifts in
translation are unavoidable because of these differences, specifically in grammatical and point of view.

This study is focused on analyzing how does the sense of power and solidarity semantic conveyed in the translation of the terms of address from Balinese into English in the text and what types of shifts occurred in translating those terms of address from Balinese into English in a puppet shadow script and its translation into English of the Lubdaka story in the book *The Invisible Mirror of Siwaratri Kalpa* (2008). This script is used because it contains many translations of terms of address from Balinese into English which is very interesting to be analyzed based on the different linguistic system and culture of Balinese and English language.

1.2 Problems of the Study

There are two problems formulated in this study:

1. How the sense of power and solidarity semantic does conveyed in the translation of the terms of address from Balinese into English in the text?

2. What types of shifts in translation occurred in the translation of the terms of address from Balinese into English in the text?

1.3 Aims of the Study

The aims of the study can be divided into two, general aims and specific aims. Generally, this study aims at studying more about shifts in translation and how to apply the appraisal theory in analyzing the power and solidarity implied in the translation text. Specifically, the aims of this study are in line with the problems composed:
1. To analyze how the sense of power and solidarity semantic conveyed in the translation of the terms of address from Balinese into English in the text.

2. To analyze types of shifts in translation occurred in the translation of the terms of address from Balinese into English in the text.

1.4 Significance of the Study

The significance of this study is divided into two, academic significance and practical significance. Academically, this study is expected to give contribution to the development of the theory by showing how to apply the theory of translations in analyzing linguistic phenomena. This study is also intended to provide insight into the translation of the terms of address in Balinese – English text or vice versa. This study can become a reference for students or researchers who want to take further study about translation of terms of address.

Practically, the result of this study can be used as a reference in translating the terms of address from two different languages by the translator, preferably Balinese – English terms of address, especially in translating novels, sacred texts, or by the interpreters in legal and social activities to avoid social issues. This study can give the comparisons and some explanations of the use of the terms of address in Balinese which is very different with English.

1.5 Scope of Discussion

To avoid broad discussion, this study needs to be limited into specific area of research. The object of this study is a puppet shadow script and its translation into English of the Lubdaka story in the book *The Invisible Mirror of Siwaratri Kalpa*. This

This study is limited into only analyzing the sense of power and solidarity semantic conveyed in the translation of the terms of address from Balinese into English in the text and what types of shifts occurred in translating those terms of address from Balinese into English in the *Lubdaka* puppet shadow script. In analyzing the power and solidarity semantic, the theory from Martin (2000) named Appraisal Theory was used. In analyzing the types of shifts in the translation of terms of address, the Theory of Shifts in Translation from Catford (1965) was used.

This study is only focused in analyzing the product of translation of the terms of address from Balinese into English without referring to the process of translation done by the translator (objective). This study does not analyze the process of the translation, even though the process can be seen from the result of the translation. This study also does not intend to correct the translation or give any advice which translation is better; it is only analyzing what is happened when a term of address in Balinese is translated into certain term of address in English, and how does the equivalence between the two terms of address work in the context.