

**FOREIGNIZATION AND DOMESTICATION OF CULTURALLY-  
BOUND EXPRESSIONS IN PRAMOEDYA ANANTA TOER'S *RUMAH  
KACA* AND THEIR TRANSLATED EXPRESSIONS IN MAX LANE'S  
*HOUSE OF GLASS***

**A THESIS**

**Presented in Partial Fulfillment of the Requirements for the Attainment of a  
*Sarjana Sastra* Degree in English Literature**



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**A THESIS**



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### FOREIGNIZATION AND DOMESTICATION OF CULTURALLY- BOUND EXPRESSIONS IN PRAMOEDYA ANANTA TOER'S *RUMAH KACA* AND THEIR TRANSLATED EXPRESSIONS IN MAX LANE'S *HOUSE OF GLASS*

#### A THESIS

By:

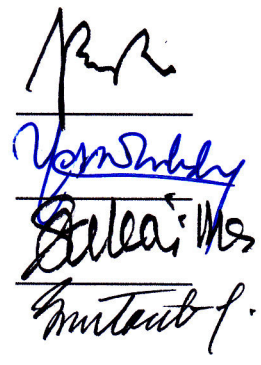
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menyatakan bahwa karya ilmiah ini merupakan hasil pekerjaan saya sendiri dan sepanjang pengetahuan saya, karya ini tidak memuat materi yang dipublikasikan atau ditulis oleh orang lain, atau telah digunakan sebagai persyaratan pada penyelesaian studi akhir di perguruan tinggi lain, kecuali pada bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang benar.

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Yogyakarta, 20 Juni 2016

Penulis,



Rachmad Wijanarko

## **MOTTOS**

**A lesson without pain is meaningless. For you cannot gain something without sacrificing something else in return.**

(Edward Elrich)

**It's fine. Everyone makes mistakes. You just need to make an effort not to make the same mistake again.**

(Ainz Ooal Gown)

**How can you move forward if you keep regretting the past?**

(Edward Elrich)

## DEDICATION

This thesis is dedicated to:

*Bpk. Sandi and Ibu Rahayu*

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Finally, I realize that this thesis is far from being perfect. Therefore, any suggestions and criticism are kindly welcomed to improve my thesis. However, I hope this thesis can give some contribution to the readers, especially those who study translation.

Yogyakarta, 20 June 2016



Rachmad Wijanarko

## TABLE OF CONTENTS

TITLE.....	i
APPROVAL SHEET .....	ii
RATIFICATION SHEET .....	iii
SURAT PERNYATAAN.....	iv
MOTTOS .....	v
DEDICATION .....	vi
ACKNOWLEDGEMENTS .....	vii
TABLE OF CONTENTS.....	viii
LIST OF TABLES .....	xi
LIST OF FIGURES .....	xii
ABSTRACT .....	xiii
 CHAPTER I. INTRODUCTION .....	 1
A. Background of the Research .....	1
B. Focus of the Research .....	3
C. Objectives of the Research.....	4
D. Significance of the Research .....	5
 CHAPTER II. LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK.....	 6
A. Theoretical Review .....	6
1. Translation.....	6
a. Definitions of Translation .....	6
b. Types of Translation .....	8
c. Process of Translation .....	9
2. Culture.....	10
a. Definitions of Culture .....	10
b. Culturally-Bound Expressions .....	11
c. Cultural Categories.....	12
3. Foreignization and Domestication .....	15



a. Definitions of Foreignization and Domestication .....	15
b. Categories of Foreignization and Domestication .....	16
4. Meaning.....	18
5. Equivalence in Meaning.....	19
6. <i>Rumah Kaca</i> and <i>House of Glass</i> Novels .....	21
B. Previous Studies .....	22
C. Conceptual Framework .....	23
1. Culturally-Bound Expressions Adopted in this Study .....	24
2. Foreignization and Domestication Strategies Adopted in this Study.....	26
3. Concept of Meaning Equivalence Adopted in this Study .....	29
D. Analytical Construct.....	33
CHAPTER III. RESEARCH METHOD .....	34
A. Type of the Research.....	34
B. Data and Data Sources .....	35
C. Instruments of the Research .....	35
D. Techniques of Data Collection .....	36
E. Data Analysis .....	38
F. Trustworthiness .....	38
CHAPTER IV. FINDINGS AND DISCUSSION .....	40
A. Findings.....	40
1. The Types of Culturally-Bound Expressions occurring in the Novels .....	40
2. The Foreignization and Domestication Strategies used in the Novels .....	42
3. The Degree of Meaning Equivalence of Culturally-Bound Expressions in the Novels .....	43
B. Discussion .....	45
1. Description of the Types of Culturally-Bound Expressions Occurring in the Novels .....	46

2. Description of Foreignization and Domestication Strategies used in the Novels .....	53
3. Description of the Degree of Meaning Equivalence of Culturally- Bound Expressions in the Novels .....	64
CHAPTER V. CONCLUSIONS AND SUGGESTIONS.....	70
A. Conclusions .....	70
B. Suggestions.....	71
REFERENCES.....	73
APPENDICES .....	76

## LIST OF TABLES

Table 1. Table of Analysis .....	36
Table 2. Data Finding of Culturally-bound Expressions .....	41
Table 3. Data Finding of Foreignization and Domestication Strategies .....	42
Table 4. Degree of Meaning Equivalence of Culturally-bound Expressions in <i>Rumah Kaca</i> .....	44

## **LIST OF FIGURES**

Figure 1. Process of Translation by Nida and Taber.....	10
Figure 2. Analytical Construct .....	33
Figure 3. Diagram of Kinds of Guard Dog .....	59



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**ABSTRACT**

This research aims to describe the way *Rumah Kaca* has been realized in *House of Glass* in terms of Indonesian culturally-bound expressions. The objectives of this research are to describe the types of culturally-bound expressions, the foreignization and domestication strategies to translate the culturally-bound expressions, and the degree of meaning equivalence of the translation of the culturally-bound expressions.

This research uses a descriptive qualitative approach. The data of this research are the culturally-bound expressions in *Rumah Kaca* and their translated expressions in *House of Glass*. The primary instrument of this research is the researcher himself. Meanwhile, the secondary instrument is the data sheets. The procedures in analyzing the data are collecting, classifying, analyzing, discussing and reporting the data. To achieve trustworthiness of the data, triangulation method is applied.

This research reveals three findings. First, there are five types of culturally-bound expressions found in the data; they are ecology, material culture, social culture, social organizations, and gesture and habits. Material culture has the highest frequency with 34.56%, since material culture expressions such as, food, clothes, houses, transportation, etc. are the most common things a culture can create. Second, in terms of foreignization and domestication strategies, there are three foreignization strategies: retention, addition, and direct translation. Meanwhile, there are four domestication strategies: generalization, cultural substitution, paraphrase, and omission. The finding shows that the number of domestication strategies is higher than foreignization strategies, it indicates that the translator inclines to bring the ST closer to the TT culture. Third, in terms of meaning equivalence, 85.23% of the culturally-bound expressions found in *Rumah Kaca* are equivalently translated in *House of Glass*. It means that the translator successfully delivers the meaning of the culturally-bound expressions into the TT.

**Keywords:** foreignization, domestication, culturally-bound expressions, *Rumah Kaca*, *House of Glass*

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

In this modern era, translation plays an important role in communication. People need to communicate to each other, share information, technologies, ideas and many more across countries. Translation plays as the bridge of communication which connects between individuals, communities, and countries of different languages. Translation also acts as a medium to transfer information easily.

Along with the development of technology, the need of communication among people is increasing and undeniable. However, in such a condition, sometimes language becomes an obstacle among the ones who speak different languages. For example, many Indonesians are still unable to speak English. So they cannot comprehend any information which is delivered in English. Therefore, translation is the best way to solve the problem. This kind of translation is called interlingual translation.

Interlingual translation is the translation which occurs between two or more different languages. In the process of translation, the result of translation may be different. It happens to make the translation result become acceptable for people in other countries with different languages. Translation should consider the

context. If not, different interpretation causes different meaning. In other words, contexts have an important role in determining the messages.

Meanings of the source text are really significant to give the readers impressions. That is why the meaning of the source text should be transferred and translated as well as possible to avoid any different understanding caused by the different meaning delivered from the translator. Some equalizations, substitution, and deletion can be used to get the equivalence in translation between source text and target text.

Translation also involves a transfer of a cultural aspect. The reason why people turn to translated literary works is because they seek to understand more about other culture and society. Society has the biggest influence in literature development. Literary works are often a representation or a description of the social situation and culture where the literature comes from. Related to this case, translation should be able to present a translated version of a literary work such as novel, which contains messages and information of the source language and it is also expected to convey the cultural aspect closely to the source language.

In accordance to the matter above, as a developing country with so many culture varieties, Indonesia needs to introduce its culture to the world. One of the ways is translating Indonesian novel into different languages. *Rumah Kaca*, a novel by Pramoedya Ananta Toer, is one of many novels that have been translated into many different languages such as English. The English version of this novel is entitled *House of Glass*, which is translated by Max Lane. There are some expressions in the novel that cannot be easily translated into English. Related to

this, the researcher is interested to make a research towards the novel. This research is aimed at analyzing how the translator translated the culturally-bound expressions in the novel. This research is also aimed at analyzing how equivalent the culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* are compared to their translated expressions in Max Lane's *House of Glass*.

## **B. Focus of The Research**

When translating literary works, such as novel, translators deal with two different languages from two different nations. Since every nation has its own culture, culture differences are unavoidable. Some words or expressions in the Source Language (SL) may have no equivalent terms in the Target Language (TL). Culturally-bound expression is a difficult challenge for translator to solve in translating literary works. They need to learn both cultures to be able to create a good translation. They also need to figure out what translation strategies to use to solve the problems of translating culturally-bound expressions. Foreignization and domestication are ones of the strategies to deal with culturally-bound expressions.

In this study, the researcher focuses on identifying the culturally-bound expressions of Pramoedya Ananta Toer's *Rumah Kaca* and analysing the translation strategies used by the translator to translate culturally-bound expression which tend to be foreignization or domestication. This study also analyzes the degree of meaning equivalence of the translation of culturally-bound expressions. Therefore based on the research focus, the formulations of the problem are as follows,



1. What types of culturally-bound expressions occur in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*?
2. What are the foreignization and domestication strategies used in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*?
3. What is the degree of meaning equivalence of culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*?

### **C. Objectives of the Research**

Based on the formulation of the problem, the objectives of this research are:

1. to describe the types of culturally-bound expressions occurring in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*,
2. to describe the foreignization and domestication strategies used in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*, and
3. to analyze the degree of meaning equivalence of culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*.

#### **D. Significance of the Research**

The results of the research are expected to give both theoretical and practical significances. Theoretically, it is expected that the results of this research could enrich the specific knowledge of the researcher in the translation field, especially in the analysis of culturally bound expression in a translated Indonesian novel. Practically, it is expected that the results of this research can be useful to the following parties.

1. Students of English Language and Literature Study Program

This research hopefully can enrich the knowledge about translation evaluation especially to those whose major is translation.

2. Other Researchers

The research hopefully can encourage other researchers to conduct similar study. Moreover, this research can become a reference of culturally-bound expressions and foreignization and domestication analysis for their study.

3. Readers in general

This research hopefully can be beneficial to give them information about translation, especially about culturally-bound expressions, foreignization and domestication strategies, and degree of meaning equivalence.

## **CHAPTER II**

### **LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK**

#### **A. Theoretical Review**

##### **1. Translation**

###### **a. Definitions of Translation**

Catford (1965:20) defines translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). This definition implies that translation employs at least two languages, one is as the source language and the other is as the target language. Catford's definition also emphasizes the equivalence of translating text of the source language into the target language.

Nida and Taber (1982:12) explains that translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, firstly in terms of meaning, and secondly in terms of style. This definition is in line with the notions expressed by Bell (1991:3). He states that translation is the expression in another language (or target language) on what has been expressed in another, source language, preserving semantics and stylistic equivalents. Bell (1991:20) also states that translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language.

On the other hand, McGuire (1980:2) describes that translation is related to two things, meaning and structure. He then describes that translation involves the rendering of a source language text into the target language so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structure of the source language will be preserved as closely as possible, but not so closely that the target language structure will be seriously distorted.

Related to the use of translation theory, Newmark (1988:19) stresses that translation theory attempts to give same insight into the relation between thought, meaning, and language; understand the universal, cultural, and individual aspects of language and behavior, the understanding of cultures; and then the interpretation of texts that may be classified and supplemented by way of translation.

According to Moentaha (2006:11), translation is a text replacement process from the source language into the text in the target language without changing the science language's text level. Moentaha also explains that "text level" has to be understood extensively. It is not only about meaning but also all information which exists in the source language such as culture and norm.

From the definitions stated by some experts above, it can be concluded that translation is a process which is aimed to find meaning equivalence in the target text by considering not only the meaning but also the style, form, culture, and norm in both languages.



## **b. Types of Translation**

Jakobson (1959: 234) distinguishes translation into three categories, they are:

- 1) Intralingual translation. It is an interpretation of verbal signs by means of other signs of the same language.
- 2) Interlingual translation. It is defined as an interpretation of verbal signs by means of some of other language. It consists of the bilingual translation and multilingual translation. Bilingual translation is the translation that involves two languages, for example, the translation from English into Indonesia. While, multilingual translation involves more than two languages.
- 3) Intersemiotic translation. It is an interpretation of verbal signs by means of other signs of nonverbal signs systems.

Larson (1984:15) divides two types of translation, literal and idiomatic translation. Literal translation is the form-based translation that attempts to follow the form of the source language. The idiomatic translation is the meaning-based translation that tries to communicate the meaning of source language text in the natural forms of the receptor language.

Catford (1965:21-25) divides translation into three different categories. Those are:

- 1) In terms of extent.
  - a) Full translation, it is a type of translation in which the entire SL text is reproduced by the TL text materials.

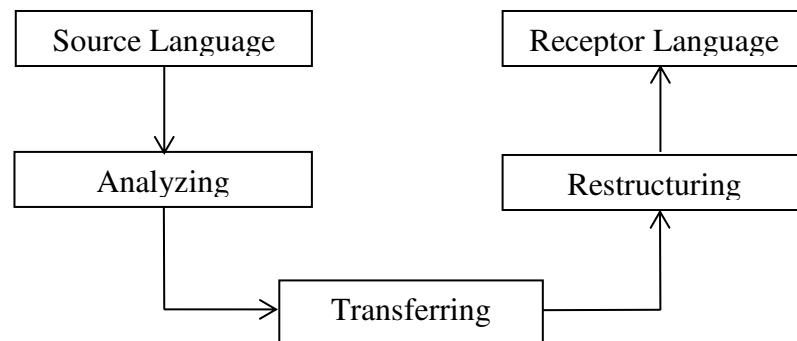
- b) Partial translation, there are only some parts of the SL text to be translated into the TL text.
- 2) In terms of level.
  - a) Total translation, the TL material replaces all levels of the SL text.
  - b) Restricted translation, it is the replacement of SL textual material with equivalent TL material at only one level; whether at the phonological level, graphological level, or at the level of grammar and lexis.
- 3) In terms of rank.
  - a) Rank-bound translation, in which an attempt is made always to select TL equivalent at the same rank.
  - b) Free translation, in which always an unbounded translation-equivalence shunt up and down the rank scale, but tends to be at the higher ranks.
  - c) Literal translation, which lies between the two extremes, the rank-bound, and the free translation. It may start, as it were, from word-for-word translation, but make changes in conformity with the TL grammar.

### **c. Process of Translation**

Nida and Taber (1982:17) explains that there are three steps of translation; i.e. analyzing, transferring, and restructuring.

- 1) Analyzing: it is used to identify the target message and contents. It includes the grammatical and semantic analysis.
- 2) Transferring: it deals about how analysis result to be transferred from source language into target language with someone applying of meaning and connotation, but the reaction is equivalent.

- 3) Restructuring: it is used to make certain in the re-establishing text which had been translated.



**Figure 1. Process of Translation by Nida and Taber**

Bell (1991: 13) distinguishes a “process” from a “result”. There are three distinguishable meanings of translation that is translating, a translation, and translation.

- 1) Translating is the process of translation.
- 2) A translation is the product of process.
- 3) Translation is an abstract concept which encompasses both process and product.

## **2. Culture**

### **a. Definitions of Culture**

Newmark (1988:94) defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”, therefore he acknowledges that each language group has its own culturally specific features. Hoed (2006:79) also states that culture is the

way of life that can be seen in the form of behavior and its products materially (artifact) through habituating and learning process in a society by generations. Crowther (1995:285) describes culture as the customs, arts, social, institutions, etc of a particular group or nation.

Kroeber & Kluckhohn (1952:181) state that culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.

#### **b. Culturally-Bound Expressions**

Newmark (1988:94) distinguished culture into two, universal and personal language. The words '*die*', '*live*', '*stay*', '*eat*', etc are universal language. Meanwhile, the words '*dokar*', '*andong*', etc are personal words. There will be a problem in translating cultural words since there is cultural gap or distance between the source and target languages. Further, Newmark (1988:95) says that most cultural words are easy to detect, since they are associated with a peculiar language and cannot be literally translated where literal translation would distort the meaning.

From Newmark's explanation it is clear that cultural word is a word in particular language that brings cultural value which does not exist or differ from



other languages. When a cultural word is translated, it is possible that the cultural value will change.

Baker (1992:21) provides another term to mention cultural words. She uses cultural specific concepts instead of cultural words.

The source language words may express a concept which is totally unknown in the target language. The concept in question may be abstract or concrete, it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often offered to as culture specific.

According to Simatupang (2000:62) a cultural word is a word that reflects the cultural pattern of its native speaker which is not owned by other languages.

From the explanation above, it can be concluded that cultural word is an expression whose meaning is tied strongly to its culture. It is almost impossible to transfer its cultural meaning into other languages by defending its original meaning. Due to the dissimilarity of culture among countries, this cultural meaning is hard to be translated.

### **c. Cultural Categories**

Newmark (1988:95-103) categorizes foreign cultural words by adapting Nida's theory into five divisions. The divisions are ecology, material culture, social culture, social organization, and gestures.

#### **1) Ecology**

According to *Cambridge Advance Learner's Dictionary*, the term ecology means the relationships between the air, land, water, animals, plants, etc., usually of a particular area, or the scientific study of this. The extremity of ecological variation from territory to territory is seldom anticipated, and there

is often considerable difficulty in finding same equivalence for terms which designate ecological features (Nida, 1975:68).

2) Material Culture

Material culture is things made by people that reflect the society's cultural value. The cultural importance of this material culture is the essential issues in translation.

3) Social culture

Social culture is a culture possessed by a particular society which is different from another. It is not easy to find equivalent term for social culture.

4) Social Organizations

Every country has its own social organization to organize every business related to the country. Political and social lives of a country are reflected in its institutional terms.

5) Gestures and Habits

Another problem is related to gestures and habits. There is a distinction between description and function which can be made necessary in ambiguous cases (Newmark, 1988:102).

Espindola & Vasconcellos (2006:49-50) mention twelve categories of culturally-bound expressions.

- 1) Toponyms, a place name, a geographical name, a proper name of locality, region, or some other part of earth's surface or its natural or artificial feature
- 2) Anthroponym, ordinary and famous people's name and nicknames and names referring to regional background which acquire identification status.

- 3) Forms of entertainment, amusement or diversion includes public performance or shows, it also encompasses hospitality provided, such as dinners, parties, business, lunch, etc.
- 4) Means of transformation, the facilities used for the movement of people and goods from one place to another. The term is derived from the Latin *trans* meaning across and *portare* meaning to carry, such facilities are associated with specific cultures.
- 5) Fictional character, a person in novel, play, or a film that is related to fiction works of imagination.
- 6) Legal system, rules of conduct inherent in human nature and essential to or binding upon human society.
- 7) Local institution, an organization that helps or serves people in certain area – health, education, work, political, administrative, religious, artistic.
- 8) Measuring system, units used in determination of the size, height, weight, speed, length, etc. of something in different cultures.
- 9) Food & drinks, any solid or liquid substance that is used by human beings as a source of nourishment.
- 10) Scholastic reference, related to school or studying.
- 11) Religious celebration, to do something special to mark a religious occasion.
- 12) Dialect, user-related variation which determine speaker's status as regards to social class, age, sex, education, etc.

### **3. Foreignization and Domestication**

#### **a. Definitions of Foreignization and Domestication**

Schleiermacher in Venuti (1995:20) states that there are two options for a translator to choose either leaves the author in peace as much as possible and moves the reader toward him; or leaves the reader in peace as much as possible and moves the author toward him. Schleiermacher lets a translator to apply between a domesticating strategy, "an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home", or a foreignizing strategy, "an ethnocentric pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (Venuti, 1995:20).

In his book *The Translator's Invisibility: A History of Translation* (1995), Venuti describes foreignization and domestication as two different strategies. He (1995:20) states that foreignization signifies "the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language". Foreignization strategy retains the meaning of cultural items in the SL. As the opposition of foreignization strategy, domestication strategy is "an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home" (Venuti, 1995:20). It makes translation products domesticated in the TL. The translator replaces cultural terms in the SL into different terms in the TL which have similar meaning, so that the cultural terms are easy to understand by the TL readers.

## **b. Categories of Foreignization and Domestication**

Pederson (2005:3-9) employs the word 'rendering' instead of 'translating' and also the term Extralinguistic Culture-bound Reference (ECR) instead of Culture Specific Item (CSI). Based on Pederson's statement, strategies for rendering extralinguistic CSIs are distinguished into source language oriented (foreignization) and target language oriented (domestication).

### **1) Source language oriented**

#### **a) Retention**

Pedersen states that retention is the most SL-oriented strategy. It is because the CSI of the SL is allowed to enter the TT. In some cases the CSI is distinguished from other parts by the employment of some symbols like quotation marks and italics.

#### **b) Specification**

The translator adds some extra information in the target text and makes the target CSI more specific than the CSI in the ST. Specification consists of two subgroups, explicitation and addition. Explicitation involves the expansion of the text or spelling out anything that is implicit in ST, and addition adds material that is not obvious in the ST as part of the sense or connotations of the term.

#### **c) Direct translation**

In this technique the semantic load of cultural specific item of the ST doesn't change and nothing is added, or subtracted.

## 2) Target language oriented

### a) Generalization

This technique involves replacing a CSI by something more general.

### b) Substitution

It is the removal of CSIs of the SL and replacing them with either a different term or some sort of paraphrase. This strategy consists of two subgroups: cultural substitution and paraphrase. Cultural substitution means that the CSI of the ST is replaced by a different CSI in target text which is completely known by the readers. Meanwhile, paraphrase involves rephrasing the source CSI to which fits the context.

### c) Omission

It means replacing the source text with nothing or simply omitting the CSI in the ST.

Meanwhile, Georges L. Bastin in Baker (1998:7) categorizes foreignization into two techniques and domestication into five techniques.

## 1) Foreignization

### a) Transcription of the original

This technique involves word-for-word re-production of part of the text in the source language; it is usually accompanied by a literal translation.

### b) Expansion

The translator makes explicit information that is implicit in the ST, either in the main body or in the footnotes or a glossary.

## 2) Domestication

### a) Omission

It involves the elimination or reduction of part of the text.

### b) Exoticism

In this technique, the translator substitutes slang, dialect, nonsense words, etc., in the original text by rough equivalents in the target language (sometimes marked by italics or underlining).

### c) Updating

The translator replaces outdated or obscure information by modern equivalents.

### d) Situational Equivalence

It means the insertion of a more familiar context than the one used in the original.

### e) Creation

It is a more global replacement of the original text with a text that preserves only the essential message/ideas/functions of the original.

## 4. Meaning

In their book *The Theory and Practice of Translation* (1982), Nida and Taber state.

...meaning must be given priority, for it is the context of the message, which is of prime importance... Since words cover areas of meaning and are not mere point of meaning, and since in different languages the semantic areas of corresponding words are not identical, it is inevitable that the choice of the right word in the receptor language to translate word

in the source language text depends more on the context than upon a fixed system of verbal consistency.

Moreover, Nida and Taber (1982: 56), also state that there are two kinds of meaning; they are referential meaning and connotative meaning. Referential meaning considers words as symbols which refer to objects, events, and abstract relations. Connotative meaning covers words as prompters of reactions of the participants in communication.

Meanwhile Baker (1992:10) describes that translation is primarily concerned with communicating the overall meaning of a stretch of language. It is the meaning which is being transferred and must be held constant since meaning is a variable of great importance in a process of translation.

Halliday (1994: xiii) says that fundamental components of meaning in language are functional components, which are interpersonal, textual, and ideational meanings. Then, he further explains that interpersonal meaning is meaning as a form of action. Textual meaning is the putting of referential information into a coherent whole. Ideational meaning is the meaning in the senses of content. It is the representation of the outer and the inner world of experience. Ideational meaning is then divided into two sub functions. They are experiential meaning and logical meaning. Experiential meaning deals with the content or ideas and logical meaning deals with the relationship between ideas.

## **5. Equivalence in Meaning**

Catford (1965:50) states that translation equivalence occurs when a source language (SL) and a target language (TL) text or item are relatable at least some



of the same features of substance. Meanwhile, Hatim (2001:28) states that translation equivalence may be achieved at any or all of the following levels:

- a. SL and TL words having similar orthographic or phonological features (formal equivalence);
- b. SL and TL words referring to the same thing in the real world (referential and denotative equivalence);
- c. SL and TL words triggering the same or similar associations in the minds of speakers of the two languages (connotative equivalence);
- d. SL and TL words being used in the same or similar contexts in their respective languages (text-formative equivalence);
- e. SL and TL words having the same effect on their respective readers (pragmatic or dynamic equivalence).

Beside, Bell (1991:6) says that an ideal of total equivalence is a chimera. There is no absolute synonymy. Something will always be 'lost' or 'gained' in translating process and translators find themselves being accused of reproducing only part of the original and so 'betraying' the authors' intentions. He also says that a source text that is transferred in to a target language can be equivalent in different degrees. It can be fully equivalent or partly equivalent. Based on Bell's theory, meaning equivalence can be expanded into four terms. They are fully equivalent meaning, partly equivalent meaning, different meaning and no meaning.

## 6. *Rumah Kaca* and *House of Glass* Novels

*Rumah Kaca* is the last novel from the *Buru Quartet* written by Pramoedya Ananta Toer. The *Buru Quartet* consists of *Bumi Manusia* (*This Earth of Mankind*), *Anak Semua Bangsa* (*Child of All Nations*), *Jejak Langkah* (*Footsteps*), and *Rumah Kaca* (*House of Glass*). The novel first published by Hasta Mitra in 1988. Meanwhile, *House of Glass* is the English version of *Rumah Kaca*, translated by Max Lane. *House of Glass* was first published in 1992 by Penguin Books Australia Ltd.

*Rumah Kaca* sets in the early 20<sup>th</sup> century. Different from the first three novels, the major character of this novel has turned to Jacques Pangemanann, a former policeman, who has the task from the government to spy and report those who seek for freedom and independence.

Jacques Pangemanann was an Indo Menadonese that devoted himself to Dutch Indies police. His first assignment was considered successful in putting down the rebellion lead by Pitung in Cibinong, Bogor. After that, the Dutch Indies government gave him a more challenging mission, do whatever it takes to stop the development of Minke's *Medan* and *Syarikat Dagang Islam*.

This novel tells a flashback in *Jejak Langkah* in Pangemanann's perspective. After successfully banishing Minke to Ambon, with his dirty tricks, he designed a riot between Native Javanese and Chinese. It started in the city of Sukabumi, and then spread across cities in Java. This mission effectively discredited *Syarikat Dagang Islam* which later transforms into *Syarikat Islam*.

However, the wind of change cannot be resisted. The awareness to group social organizations kept growing. Lead by E.F.E. Douwes Dekker, Dr. Tjipto Mangunkusumo and Raden Mas Suwardi Suryaningrat, the first political party in Dutch Indies, *Indische Partij* was established. In 1914, when the First World War erupted, Governor General Idenburg's reign came to an ends.

His successor started to tolerate the dissidents. Minke was released from his exile in Ambon. He returned to Batavia only to find out that his assets had been seized by the government. And in the end, Minke died suffering.

## **B. Previous Studies**

There have been some studies conducted that deal with the foreignization and domestication. One of the researches that deal with the foreignization and domestication is a journal entitled *Foreignization and Domestication in the Croatian Translations of Oscar Wilde's The Picture of Dorian Gray* conducted by Goran Schmidt (2013). In this study, he uses one ST in English and three TT in Croatian, translated by three different translators in three different periods. His research aims at identifying the translation strategies and procedures in the Croatian translations of *Dorian Gray* that may be termed as foreignizing or domesticating. He adopts the translation procedures proposed by Aixela (1996: 61–64) and Newmark (1988: 75–77). There are 6 foreignization procedures (transference, orthographic adaptation, pre-established translation, through-translation, extratextual gloss, and intratextual gloss) and 5 domestication procedures (limited universalization, absolute universalization, naturalization,

deletion, and synonymy). The finding of the study shows that foreignization prevails in all three TTs.

The second relevant study is entitled *Foreignization and Domestication of Indonesian Cultural Terms in Pramoedya Ananta Toer's Anak Semua Bangsa as Represented in Max Lane's Child of All Nations* by Isneni Nursiah (2014). She describes the Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*, the foreignization and domestication categories used in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*, and the degree of meaning equivalence in the Indonesian cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*.

Both studies focus on analyzing foreignization and domestication used in translating culturally-bound expressions. It also gives the researcher a lot of understanding of foreignization and domestication in cultural terms that is useful for the researcher to accomplish the goal of this research.

### **C. Conceptual Framework**

This study adapts the theory of translation from Jakobson (1959:234) which states that there are three types of translation i.e. intralingual translation, interlingual translation, and intersemiotic translation. Intralingual translation is translation of verbal signs in the same language. Then, interlingual translation means the translation of verbal signs into different languages. Meanwhile,

intersemiotic translation is the translation of verbal signs into non-verbal signs (symbols) and vice versa.

Basically, the concept of interlingual translation is applied in this study, which has two major branches; bilingual translation and multilingual translation. Bilingual translation involves two different languages. Multilingual translation involves more than two different languages. Since there are two different languages are analyzed, Bahasa Indonesia and English, it is categorized into bilingual translation. This study analyzes the Bahasa Indonesia novel entitled *Rumah Kaca* by Pramoedya Ananta Toer and its English translation *House of Glass* by Max Lane.

This research is aimed at describing the culturally bound-expressions in terms of their cultural categories, foreignization and domestication strategies in translating the culturally-bound expressions, and meaning equivalence in the English translation of Pramoedya Ananta Toer's *Rumah Kaca*. Firstly the Bahasa Indonesia text is identified to find the culturally-bound expressions. Then the English translation text is analyzed to find their translation. The findings are considered as the research data. After that, the data are recorded in the table of analysis. Then the data are compared and analyzed in term of the kind of culturally-bound expressions, foreignization and domestication strategies, and meaning equivalence.

### **1. Culturally Bound Expressions Adopted in this Study**

The researcher adopts the theory of culturally-bound expressions by Newmark. Following are the categories of culturally-bound expressions.

### **a. Ecology**

Ecology includes ecological and geographical features such as flora, fauna, winds, plain, and hills. These ecological and geographical features are different between countries. For example, many words with strong elements of local color, such as local words for plains; '*sawah*', '*prairies*', '*steppes*', '*tundras*', '*pampas*', '*savannahs*', '*ilanos*', '*bush*', '*veld*'.

### **b. Material Culture**

Problem involving material culture is more complex than ecological features. Material culture consists of many kind of food, clothes, houses and towns, transportations, etc (Newmark, 1988:97-98). The examples of this material culture that cannot be translated are '*wheat*' and '*delman*'. In many places in the new world wheat is unknown (Nida, 1975:70). Furthermore '*delman*' is a traditional transportation in Indonesia which of course others countries do not have its equivalence form.

### **c. Social Culture**

Social culture consists of two things, work and leisure (Newmark, 1988:98). Social culture is a culture possessed by a particular society which is different from another society. For example, the word '*kusir*' in Bahasa Indonesia is translated into '*driver*' in English. Another example is the word '*lurah*', it is often translated into '*chief village*'.

### **d. Social Organizations**

Social organizations include political, administrative, religious, artistic, historical terms. For example, the terms '*pedukuhan*' in Bahasa Indonesia, it is a

problem to translate it into English since it is an unknown concept in the target language.

#### **e. Gestures and Habits**

As mentioned before, another problem faced by some translators is cultural word related to gestures and habits. It is described as symbolic actions of a country that have function and meaning to express ideas or feelings. For example, in Bahasa Indonesia, the term '*bersila*', is a gesture of Indonesian people, which is done by sitting with both legs crossed each other. It is often translated into '*cross-legged*'.

## **2. Foreignization and Domestication Strategies Adopted in this Study**

As stated before, culturally bound expressions are difficult to be translated because of the unknown concept of the source language in the target language. In this study, the researcher adopted foreignization and domestication strategies proposed by Jan Pedersen. There are three foreignization strategies and four domestication strategies.

### **a. Foreignization Strategies**

#### **1) Retention**

Retention has the same concept of borrowing. It allows the element from the SL to enter the TL. This strategy can be spotted by the presence of some symbols like quotation marks and italics. Following is the example of retention in *Rumah Kaca*:

ST: Kulit agak **langsar**, kumis terpelihara baik, hitam lebat dan terpinil meruncing ke atas pada ujung-ujungnya. (RK.P11.L16)

TT: He had smooth creamy skin like the *langsar* fruit and a well-kept mustache, very thick and black and twirled up sharply at each end. (HG.P7.L12)

## 2) Addition

In this strategy, the translator adds some extra information in the TT and makes the target cultural terms more specific than the cultural terms in the ST. Following is the example of addition in *Rumah Kaca*:

ST: Tapi aku duga, Pitung modern, dialah **dalang** Marko. (RK.P316.L24)

TT: But, Modern Pitung, I think it is Sandiman who is Marko's *dalang*. (HG.P175.L26)

**Glossary:** The puppet master who recites the stories and manipulates the puppets at wayang shows. (HG.P361.L12)

## 3) Direct Translation

In this strategy the semantic load of the cultural term is unchanged, nothing is added or subtracted. Furthermore, below is the example of direct translation:

ST: **Pengadilan putih** terpaksa diadakan oleh kegigihannya. (RK.P36.L27)

TT: His resolute struggle meant the matter was dealt with by the **White Court**. (HG.P21.L26)



## b. Domestication Strategies

### 1) Generalization

Pederson states that generalization is an upward movement on a hyponym scale, producing a cultural term in the TT that is less specific than the cultural term in the ST. the example of generalization is as follows:

ST: **Opas** itu meletakkan gelas di hadapanku. (RK.P114.L27)

TT: The **servant** put the glass down on my table. (HG.P64.L10)

### 2) Cultural Substitution

It is the removal of cultural term in the ST and replacing them with a different cultural term that is completely known by the TT readers hoping that the substitution will have the same impact with the ST readers. Following is the example of cultural substitution:

ST: "**Gundikmu** berapa, Kek?" (RK.P172.L28)

TT: "How many **mistresses** do you have, Grandfather?" (HG.P95.L14)

### 3) Paraphrase

Paraphrase involves rephrasing the cultural term in ST to which fits the context. This strategy is done by either through reduction to sense or by completely removing all trace of the cultural term and instead using a paraphrase that fits the context. The example is as follows:

ST: "Belum berubah pendirian Tuan?" ia berbisik **mencanguki** aku.  
(RK.P18.L10)

TT: "You haven't changed your mind yet, Tuan?" he whispered, **bending down and peering into my face.** (HG.P11.L1)

#### 4) Omission

It means replacing the source text with nothing or simply omitting the cultural term in the ST. Here is the example of omission:

ST: Sampai-sampai aku tak perhatikan pohon apa, mungkin **sengon.**  
(RK.P25.L15)

TT: I didn't even notice what kind of tree it was. (HG.P15.L7)

### 3. Concept of Meaning Equivalence Adopted in this Study

In this study the researcher applies the theory of meaning equivalence by Roger T. Bell. Bell (1991:6) states an ideal of total equivalence is a chimera. There is no absolute synonymy. Something will always be 'lost' or 'gained' in translating process and translators find themselves being accused of reproducing only part of the original and so 'betraying' the authors intentions. Bell also states:

Text in different languages can be equivalent in different degree (fully or partially equivalent), in respect of different levels of presentations (equivalent in respect of context, of semantic, of grammar, of lexis, etc.) and at different ranks (word-for-word, phrase-for-phrase, sentence-for-sentence) (Bell, 1991:6).

Based on Bell's theory, meaning equivalence can be expanded into four terms. They are fully equivalent meaning, partly equivalent meaning, different meaning and no meaning.

### a. Equivalent Meaning

#### 1) Fully Equivalent Meaning

The meaning of SL text is completely transferred in TL text, in other words, the message of STs have to be transferred into TTs where the target readers will catch the same understanding as the source readers do. The example from Isneni (2014: 96) is as follows:

ST: “Ndoro *Priyayi* Pabrik?”

TT: “Is Ndoro a *priyayi* from the mill?”

**Glossary** (CAN.p349)

**Priyayi:** members of the Javanese aristocracy who often became the salaried administrators of the Dutch.

In this case, the ST *priyayi* is translated into the same expression and added information of *priyayi* by writing it down in the glossary. The target readers who are not familiar with this expression will get the specific information of what *priyayi* is in the glossary. The expression above is classified as fully equivalent since the target readers get the message clearly in the glossary.

#### 2) Partly Equivalent Meaning

The meaning of SL is partly transferred in TL text. Sometimes, there is lost information in the translating process. In this case, the target readers will not get the complete message. The example of partly equivalent from Isneni (2009: 99) is as follows:

ST: Seorang perempuan terdengar mengingatkan suaminya supaya menyembunyikan **kopiah hajinya** yang putih.

TT: A woman could be heard reminding her husband that he should hide his white **haji cap**, which signified he had been to Mecca.

In the ST's culture, *kopiah* is a specific hat worn by the Moslem when they pray for their God. Meanwhile, *cap* is a soft head cover without a brim but often with a peak. Both of the ST and TT bring the same message of a hat, but the shape and the function are different. In this case, the target readers will only get the general information, without understanding what *kopiah* is.

## b. Non-equivalent Meaning

### 1) Different Meaning

Different meaning occurs on translation where it does not reflect the same message as the ST does. Therefore the target readers get the different information about the ST. The example from Isneni (2009: 100) is as follows:

ST: Nampaknya keluarga ini bisa hidup dengan ladangnya sendiri, kecuali pakaian dan **garam**.

TT: It seemed that this family could live off their own field-except for clothing and **sugar**.

In English, *garam* is translated into 'salt', which means the common white substance found in sea water and in the ground, which is used especially to add flavor to food or to preserve it (*Cambridge Advanced Learner's Dictionary Third Edition*, 2008). Meanwhile, in the TT, *garam* is translated into 'sugar' which means a sweet substance especially from the plants sugar

cane and sugar beet, used to make food and drinks sweet (Cambridge Advanced Learner's Dictionary Third Edition, 2008). It is clear that the two expressions *garam* and *sugar* are totally different. Therefore it is categorized into different meaning.

## 2) No Meaning

No meaning occurs when the TL text totally loses all message contained in the SL text. On other words, the expressions in the SL are not realized in the TL. The example from Isneni (2009: 102) is as follows:

ST: **Sanggul** telah lepas dan rambut terurai.

TT: Her hair had fallen loose and was now tangled.

In this case, the translator simply omits the ST expressions. Therefore, the expression is not equivalence in term of no meaning since the word *sanggul* in the SL is not realized into TT.

#### D. Analytical Construct

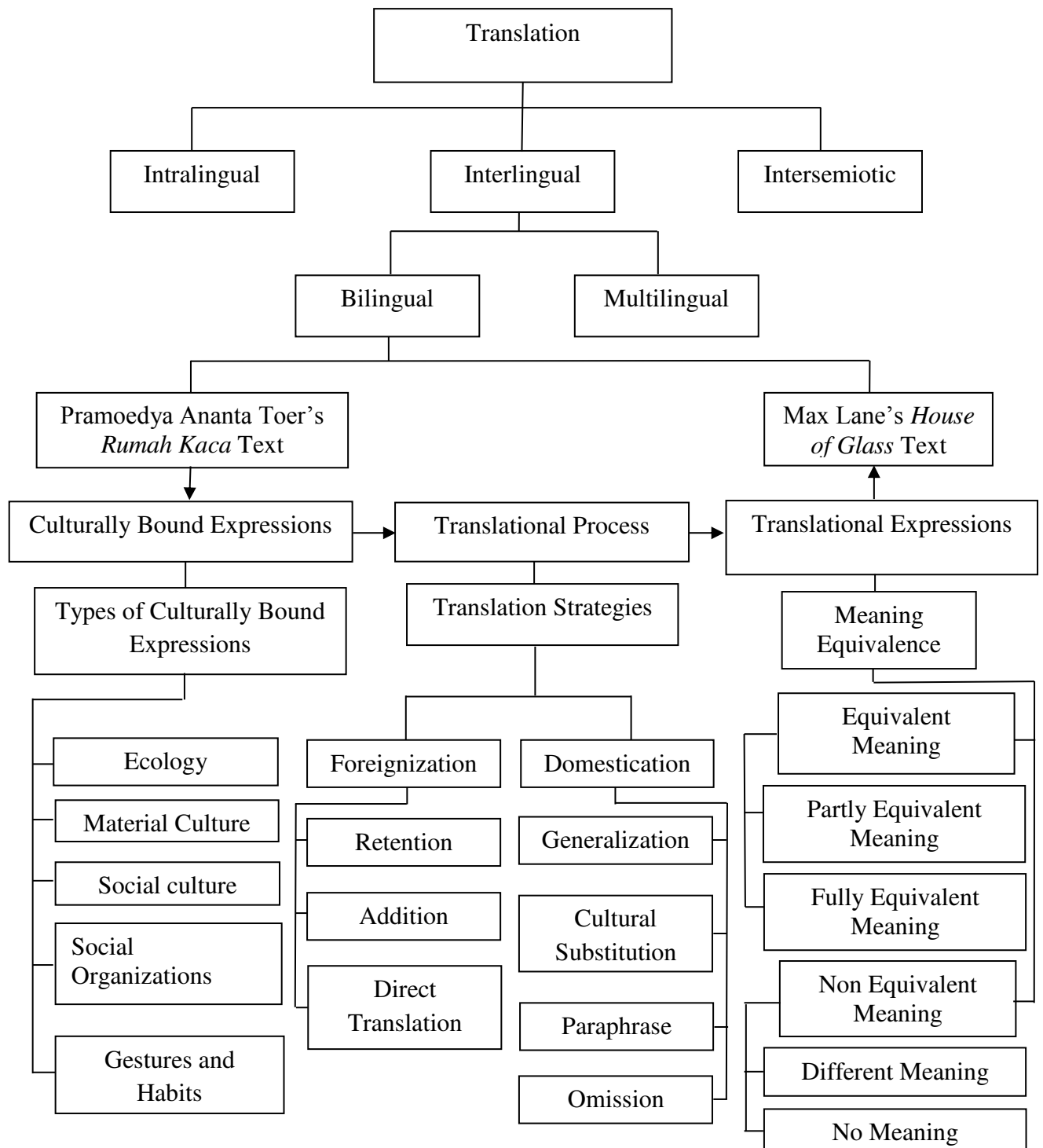


Figure 2. Analytical Construct

## CHAPTER III

### RESEARCH METHOD

#### A. Type of the Research

This study employs descriptive-qualitative research. According to Seliger and Shohamy (1989:116) descriptive qualitative research are concerned with providing description of phenomena that occur naturally without any intervention of an experiment or an artificially contrived treatment. The phenomena that are being studied in this study are the types of culturally-bound expressions, the foreignization and domestication strategies to translate the culturally-bound expressions, and the degree of meaning equivalence of the translated culturally-bound expressions found in *House of Glass*. However, quantitative data might present in this research, it is because this research also employs a little bit number to support the analysis of the data.

This study aims at analyzing the types of culturally-bound expressions found in Pramoedya Ananta Toer's *Rumah Kaca*, the foreignization and domestication strategies used by the translator to translate the culturally-bound expressions, and the degree of meaning equivalence of the culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*.

## **B. Data and Data Sources**

The sources of the data are the novel *Rumah Kaca* by Pramoedya Ananta Toer and its English translation *House of Glass* translated by Max Lane. *Rumah Kaca* was first published in 1988 by Hasta Mitra publisher. However, the researcher used the novel which is published by Lentera Dipantara publisher in 2006. The novel consists of 14 chapters in 646 pages. Meanwhile, the English translation which is entitled *House of Glass* was published in 1996 by Penguin Books. It contains 14 chapters in 365 pages. This novel was first published in 1992 by Penguin Books Australia Ltd.

In this study, the data were the culturally-bound expressions found in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*. The unit of data was in the form of words, phrases, and clauses. The expressions which are repeatedly mentioned with the same meaning in TT were only taken one time. However, it was relisted when the expressions have different meaning.

## **C. Instruments of the Research**

According to Moleong (2014:168) the researcher plays an important role, so, the main instrument of the research is the researcher himself as the planner, the data collector, the data analyst, and the reporter of the result. The second instrument is the table of analysis which is used to record and classify the data. Following is the example of the table of analysis



Table 1. **Table of Analysis**

N o	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies								Meaning Equivalence			
								Foreigniza tion			Domestication								
			E c	M c	S c	S o	G h	R e	A d	D t	G e	C s	P a	O m	F e	P e	D m	N m	
1																			
2																			

#### D. Techniques of Data Collection

The techniques of data collection of this research will be reading and note-taking. The researcher read the novels to find the phenomena of the research which is the data that contains culturally-bound expression. In collecting the data, the researcher encoded the data to make the analysis of each datum easier. Then, the researcher classified the data in the table of analysis. Below are the data classification and data encoding used by the researcher.

##### 1. The Classification of cultural categories

Ec : Ecology

Mc : Material Culture

Sc : Social Culture

So : Organizations, Customs, Ideas

Gh : Gestures and Habits

##### 2. The Classification of foreignization and domestication categories

###### a. Foreignization

Re : Retention

Ad : Addition

Dt :Direct Translation

b. Domestication

Ge : Generalization

Cs : Cultural Substitution

Pa : Paraphrase

Om : Omission

3. The Classification of cultural meaning equivalence

Fe : Fully Equivalent Meaning

Pe : Partly Equivalent Meaning

Dm : Different Meaning

Nm : No Meaning

4. The data encoding can be explained as follows:

a. Data code in appendixes

Example:	RK.P1.L16	- <i>Rumah Kaca</i> ; page 1; line 16
	HG.P13.L13	- <i>House of Glass</i> ; page 13; line 13

b. Data code in the chapter IV

Example:	D1/RK.P1.L16/HG.P13.L13/Sc.Re.Pe	
	D1	: Data Number 1
	RK.P1.L16	: <i>Rumah Kaca</i> ; page 1; line 16
	HG.P13.L13	: <i>House of Glass</i> ; page 13; line 13
	Sc	: Social Culture
	Re	: Retention
	Pe	: Partly Equivalent Meaning

### **E. Data Analysis**

The technique of content analysis was applied in this research to examine the data. Then, to produce data analysis, the data comparison was organized. To collect the data, the researcher read and took the data from the two data sources, *Rumah Kaca* and *House of Glass*. The researcher only collected the data which concerns with culturally-bound expressions. After that, the researcher classified the data into relevant categories provided. The data were classified into categories that employ the theory of culturally-bound expression, foreignization and domestication categories, and meaning equivalence. Then the data were counted according to the categorization system to get the fixed number of each phenomenon in the tables. Those fixed numbers became the findings of this research. The researcher also conducted the data triangulation by discussing with the consultants and his friends. The last step, the researcher took the conclusions based on the result of the research.

### **F. Trustworthiness**

According to Lincoln and Guba in Suharso (2006:18), trustworthiness in a qualitative inquiry is aimed to support the argument that the research findings are worth paying attention to. In order to gain trustworthiness, the data must be checked against four criteria, they are credibility, transferability, dependability, and conformability.

Credibility deals with the degree of validity of the data so the findings remain relevant. To achieve credibility, the researcher re-read the novels carefully

to collect the data and have deep and detailed understanding. Meanwhile, dependability deals with the concept of reliability. To fulfill the goal of dependability, the researcher read and analyzed the data carefully to comprehend the content of the data.

Transferability deals with the way the researcher conveys the findings of the research to the readers. To achieve transferability, the researcher arranged the data in order, so that the readers easily understand the findings of the research. Conformability aims at measuring the accuracy of the data and the research findings involving some experienced people. To gain conformability, the researcher discussed the data and the findings with the researcher's consultants. The researcher also conducted triangulation with the researcher's colleagues, who study the same major program translation.

## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter consists of two categories, the findings of the research and the discussion of the data analysis. The findings of the research show the findings of the three objectives: types of culturally-bound expressions occur in Pramoedya Ananta Toer's *Rumah Kaca*, foreignization and domestication strategies, and the degree of meaning equivalence of each culturally-bound expression in Pramoedya Ananta Toer's *Rumah Kaca*. The findings of the research are shown in the form of numbers in two different ways: frequency and percentage. Meanwhile, the discussion of the data analysis shows detail explanation of the data findings by presenting some examples according to the three research objectives.

#### A. Findings

There are three findings in this sub-chapter. The findings are presented in the form of tables which contain number and percentage.

##### 1. The Types of Culturally-Bound Expressions occurring in the Novels

As mentioned in Chapter II, the process of identification of culturally-bound expression in this research adapts the theory proposed by Newmark (1988: 95-103). There are five types of culturally-bound expressions: *ecology*, *material culture*, *social culture*, *social organization*, and *gesture and habit*.

The following table shows the frequency and percentage of the findings of types of culturally-bound expressions occurring in *Rumah Kaca*.

**Table 2. Data Finding of Culturally-Bound Expressions**

No	Types of Culturally-Bound Expression	Frequency	Percentage
1	Ecology	30	10.10%
2	Material Culture	103	34.68%
3	Social Culture	99	33.33%
4	Social Organization	52	17.51%
5	Gesture and Habit	13	4.38%
<b>Total</b>		<b>297</b>	<b>100%</b>

From the table above, it is shown that the researcher finds 297 data of Indonesian culturally-bound expressions in *Rumah Kaca*. Material culture category has the highest frequency with 103 expressions out of 297 expressions or 34.68%, followed by social culture category with 99 expressions or 33.33%, social organization with 52 expressions or 17.51%, ecology with 30 data or 10.10%, and gesture and habit with 13 expressions or 4.38%.

This result shows that there are a lot of Indonesian culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca*. Since the novel is set in the early 20<sup>th</sup> century when Indonesia was still under the Dutch colonization, there are lots of traditional and local expressions of Indonesia at that time found in the novel. Moreover, the translator is success to translate 254 expressions out of 297 expressions equivalently into the TL. However, the translator fails to translate the other 44 expressions into the TL which means they are not equivalently translated.

These findings are presented in the following sub-chapter in the discussion of degree of meaning equivalence.

## 2. The Foreignization and Domestication Strategies used in the Novels

The concept of foreignization and domestication strategies adapted in this research is based on the theory proposed by Jan Pedersen (2005: 3-9). There are three foreignization strategies: retention, addition, and direct translation. Meanwhile there are four domestication strategies: generalization, cultural substitution, paraphrase, and omission. The table below shows the finding of the foreignization and domestication strategies used in translating the culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca*.

**Table 3. Data Finding of Foreignization and Domestication Strategies**

No	Translation Strategies	Frequency	Percentage
<b>Foreignization</b>			
1	Retention	46	15.49%
2	Addition	51	17.17%
3	Direct Translation	14	4.71%
<b>Total of Foreignization Strategy</b>		<b>111</b>	<b>37.37%</b>
<b>Domestication</b>			
1	Generalization	42	14.14%
2	Cultural Substitution	83	27.95%
3	Paraphrase	53	17.85%

4	Omission	8	2.69%
<b>Total of Domestication Strategy</b>		<b>186</b>	<b>62.63%</b>
<b>Total</b>		<b>297</b>	<b>100%</b>

The table above shows that the frequency of domestication strategies is higher than the foreignization strategies. There are 186 expressions out of 297 expressions or 62.63% using domestication strategies. Cultural substitution strategy has the highest frequency of domestication strategies with 83 expressions out of 298 expressions or 27.95%, followed by paraphrase strategy with 53 expressions or 17.85%, generalization with 42 expressions or 14.14%, and omission with 8 expressions or 2.69%.

Meanwhile, the foreignization strategies have 111 expressions out of 297 expressions or 37.37%. In the foreignization strategies, addition has highest frequency with 51 expressions or 17.17%, followed by retention with 46 expressions or 15.49%, and direct translation with 14 expression or 4.71%. Based on the findings above, both foreignization and domestication strategies are identified in this research. However, the domestication strategies has higher number than the foreignization strategies. It can be implied that the translator tends to transfer the source text closer to the TT.

### **3. The Degree of Meaning Equivalence of Culturally-Bound Expressions in the Novels**

In this research, the concept of meaning equivalence adapts the theory proposed by Roger. T. Bell (1996: 6). There are four meaning equivalence: fully



equivalent meaning, partly equivalent meaning, different meaning, and no meaning. The following table shows the frequencies and percentages of the degree of meaning equivalence of culturally-bound expressions in *Rumah Kaca* and their translated expressions in *House of Glass*.

**Table 4. Degree of Meaning Equivalence of Culturally-Bound Expression in *Rumah Kaca***

No	Degree of Meaning Equivalence	Frequency	Percentage
<b>Equivalent Meaning</b>			
1	Fully Equivalent Meaning	169	56.90%
2	Partly Equivalent Meaning	85	28.62%
<b>Total of Equivalent Meaning</b>		<b>254</b>	<b>85.52%</b>
<b>Non-Equivalent Meaning</b>			
1	Different Meaning	35	11.78%
2	No Meaning	8	2.69%
<b>Total of Non-Equivalent Meaning</b>		<b>43</b>	<b>14.48%</b>
<b>Total</b>		<b>297</b>	<b>100%</b>

According to the table above, the equivalent meaning has higher frequency than non-equivalent meaning. There are 254 expressions out of 297 expressions or 85.52% which translated equivalently into the target text. It means that the translator successfully transfers the messages of the source text in term of Indonesian culturally-bound expressions into the target text. Furthermore, the equivalent meaning has two sub-categories: fully equivalent meaning and partly

equivalent meaning. There are 169 expressions out of 297 expressions (56.90%) are completely translated and categorized into fully equivalent meaning. In the meantime, 85 expressions or 28.62% are categorized into partly equivalent meaning, since the messages of the Indonesian culturally-bound expressions in the source text are not completely delivered into the target text.

Meanwhile, there are 43 expressions or 14.48% are categorized into non-equivalent meaning. It consists of two sub-categories: different meaning and no meaning. There are 35 expressions (11.78%) which categorized into different meaning. It means those 35 expressions in the target text do not have the same messages as in the source text. In other words, the target readers will get different information with the source text's readers. On the other hands, there are 8 expressions (2.69%) which categorized into no meaning. It implies that 8 expressions in the source text are not realized in the target text. Those 8 expressions totally lose their messages which should be transferred in to the target text.

## **B. Discussion**

This sub-chapter presents deep explanation of the data findings of the research. It consists of three parts based on the three objectives of the research as previously mentioned in the first chapter, they are the types of culturally-bound expressions, the foreignization and domestication strategies, and the degree of meaning equivalence of culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translation in Max Lane's *House of Glass*.

## 1. Description of the Types of Culturally-Bound Expressions Occurring in the Novels

As seen in the research findings, the types of culturally-bound expressions occurred in *Rumah Kaca* are ecology, material culture, social culture, social organization, and gesture and habit. Further explanations of each type are described below.

### a. Ecology

This category includes geographical and ecological features that unique to their origin cultures. Newmark (1988: 95) mentions some examples of ecology such as flora, fauna, local winds, mountains, plains, ice, etc. The researcher identifies 30 expressions or 10,10% which are categorized into ecology. The elaboration of the example is as follow.

**(D.20/RK.P11.L16/HG.P7.L12/Ec.Re.Fe)**

ST : Kulit agak **langsat**, kumis terpelihara baik, hitam lebat dan terpilin meruncing ke atas pada ujung-ujungnya.

TT : He had smooth creamy skin like the **langsat** fruit and a well-kept mustache, very thick and black and twirled up sharply at each end.

According to *Kamus Besar Bahasa Indonesia Edisi Ketiga* or KBBI (2001:636), *langsat* is *pohon yang tingginya mencapai 10—20 m, batang pokoknya lurus, bunganya berwarna putih atau kuning, buahnya menyerupai duku, bergerombol dalam tandan, rasanya asam-asam manis (lebih asam daripada duku), berkulit tipis, bergetah; Lansium domesticum; buah langsung*. In other words, *langsat* is a kind of tropical tree which its fruit is round and covered

with yellowish smooth skin. The *langsar* fruit is originated in South East Asia, especially Indonesia. Therefore *langsar* fruit is categorized into ecology in term of flora. Another example of ecology is shown below.

**(D162/RK.P234.L29/HG.P131.L1/Ec.Cs.Fe)**

ST : Sedang di rumah istriku masih juga belum selesai dengan persiapannya:  
mencari **rempah-rempah**, akar-akaran, kulit-kulitan kayu dan dedaunan.

TT : Meanwhile, my wife was still making all the preparations—collecting **herbs**, roots, bark, and leaves.

In KBBI (2001:945), *rempah* is *berbagai jenis hasil tanaman yang beraroma, seperti pala, cengkih, lada untuk memberikan bau dan rasa khusus pada makanan*. In plain English, *rempah-rempah* is any kind of plants which is used to give special flavor and scent to food. Therefore rempah-rempah is categorized into ecology.

#### **b. Material Culture**

Material culture basically refers to any products produced by human to fulfill their needs. Newmark (1988: 97) gives the examples of material culture; there are foods, drinks, clothes, houses, transportations, etc. In this research, there are 103 expressions which are categorized into material culture. The example is as follows.

**(D23/RK.P12.L10/HG.P7.L31/Mc.Ad.Fe)**

ST : Belum pernah dalam seratus tahun ini seorang Pribumi karena kepribadiannya, kemauan baik dan pengetahuannya, dapat mempersatukan

ribuan orang tanpa mengatasnamakan raja, nabi, wali, tokoh **wayang** atau iblis.

TT : Never in the last hundred years had there been a Native who, as a result of his personality, his good intentions, and his knowledge and understanding, had been able to unite thousands of Natives without reference to a raja, prophet, saint, **wayang** hero or a devil.

*Wayang is boneka tiruan orang yangg terbuat dari pahatan kulit atau kayu dan sebagainya yang dapat dimanfaatkan untuk memerankan tokoh dalam pertunjukan drama tradisional (Bali, Jawa, Sunda, dan sebagainya), biasanya dimainkan oleh seseorang yang disebut dalang; pertunjukan wayang (KBBI, 2001:1272).* In other words, *wayang* is a traditional puppet from Indonesia which is made from leather or wood. There is no identical term of *wayang* in other countries. Therefore, *wayang* is classified into material culture. Another example of material culture is as follow.

**(D280/RK.P543.L26/HG.P303.L34/Mc.Cs.Pe)**

ST : "Kalau dulu Tuan lewati jalan ini dengan **andong** atau dokar, seluruh badan terasa gemetar karena roda besi beradu dengan batu jalanan."

TT : "If you traveled along this road in the past in a **buggy** or horse cart, your whole body would shake as the wheels fought with the street stones."

*Andong is kereta kuda sewaan seperti dokar atau sado beroda empat di Yogyakarta dan Surakarta (KBBI, 2001:46).* In other words, *andong* is a traditional vehicle with four wheels which is pulled by horse that exists in Indonesia, especially in Yogyakarta and Surakarta. However, different country

has different name to represent a vehicle that pulled by a horse and also with different function and shape. Since this kind of traditional vehicle only exists in Indonesia, it is categorized into material culture.

### c. Social Culture

The researcher identifies 99 expressions which are categorized into social culture. Social culture is related to term in the work and leisure (Newmark, 1988:98). The example is described below.

**(D47/RK.P35.L19/HG.P20.L39/Sc.Ge.Pe)**

ST : Bawahanku boleh jadi mendamprat bininya, bininya mendamprat anaknya, dan anaknya mendamprat **babunya**.

TT : He no doubt went home and took it out on his wife, who in turn took it out on the children, and the children took it out on the **servant**.

*Babu is perempuan yang bekerja sebagai pembantu (pelayan) di rumah tangga orang; pembantu rumah tangga (KBBI, 2001:83).* In other words, *babu* is a woman who is employed in another person's house, doing jobs such as cooking and cleaning. Since, the term *babu* is only used for woman; it differs from *servant* which can be used for both man and woman, although it contains the same meaning. Therefore, *babu* is categorized into social culture. Another example is as follows.

**(D125/RK.P190.L28/HG.P105.L11/Sc.Ge.Pe)**

ST : Kadang-kadang lewat delman dengan **kusir** terkantuk-kantuk.

TT : Except occasionally a carriage rolling past, its **driver** nodding of as he went.

*Kusir* is *orang yang menjalankan kereta kuda (dokar, andong, dan sebagainya)*; *sais* (KBBI, 2001:618). It means *kusir* is the one who drives carriage, buggy, or horse cart. The translator translate it into ‘driver’, it is because there is no particular name for a person who drives carriage, buggy, or horse cart in the target language. Therefore, *kusir* is categorized into social culture.

#### d. Social Organization

This category includes various terms or references that refer to customs/activities/organization related to political, administrative, religious, and etc (Newmark, 99-102). There are 52 expressions which are categorized into social organization. The example of social organization is as follows.

**(D11/RK.P6.L17/HG.P4.L17/So.Cs.Dm)**

ST : Di setiap **kabupaten**, Gubernur hanya mendirikan satu Sekolah Dasar Umum dengan dua bagian.

TT : In each **regency**, under the control of a Dutch assistant resident, assisted by a Native bupati, the government established only one public primary school, which had two curricula—Grade 1 and Grade 2.

In *Kamus Besar Bahasa Indonesia Edisi Ketiga* (2001:485), *kabupaten* is *daerah swatantra tingkat II yang dikepalai oleh bupati, setingkat dengan kota madya, merupakan bagian langsung dari provinsi yang terdiri atas beberapa kecamatan*. In short, *kabupaten* is a political subdivision of a province in Indonesia. Though there must be similar concept of *kabupaten* in other countries, still its concept may be very difficult to be interpreted by the target readers.

Therefore *kabupaten* is categorized into social organization. Another example of social organization is as follows.

**(D92/RK.P127.L5/HG.P70.L30/So.Re.Fe)**

ST : Juga di Jawa, raja yang satu digulingkan oleh raja yang lain karena kelainan agama, yang satu pengikut **Vishnu**, yang lain Shiva dan seterusnya.

TT : One worshiped **Vishnu**, another Shiva, and so on.

*Visnhu* or *Wisnu* is *salah satu dewa Trimurti (Brahma, Syiwa, Wisnu)* yang berperan sebagai dewa pemelihara (KBBI, 2001:1274). In other words, *Visnhu* is one of the Gods in the Hinduism religion. There are three main gods in Hinduism (the Trimurthis); they are *Brahma, Vishnu, and Shiva*. Brahma is the creator, *Vishnu* is the protector, and *Shiva* is the destroyer. Therefore the word *Visnhu* is categorized into social organization in term of religious term.

#### **e. Gesture and Habit**

Gesture and habit sometimes have different meaning in many different countries. According Newmark (1988: 102), for gestures and habits, there is a distinction between description and function which can be made where necessary in ambiguous cases. There are 13 expressions which are categorized as gesture and habit in this research. The example is as follows.

**(D100/RK.P156.L22/HG.P86.L21/Gh.Pa.Fe)**

ST : Dengan sendirinya **tanganku membuat salib**, "Lindungilah aku. Pimpinlah aku."

TT : My hand seemed to move by itself, as **I crossed myself**: "Protect me. Guide me."



In KBBI (2001:984), what is meant by *tanganku membuat salib* is *isyarat dengan tangan yang menggambarkan tanda silang sebagai pengungkapan doa*. It is a gesture that usually done by the Christians before they pray for their God. They move their hand down from their head and across their face and their chest and moving it to their left shoulder then their right shoulder, making the shape of a cross. Therefore it is categorized as gesture. Another example is as follows.

**(D220/RK.P364.L27/HG.P201.L41/Gh.Pa.Fe)**

ST : Melihat aku masuk mereka berjongkok menghadap padaku dan **mengangkat sembah.**

TT : On seeing me enter the room, they **knelt down before me and made their obeisance.**

According to KBBI (2001:1026), *sembah* or *mengangkat sembah* is *pernyataan hormat dan khidmat (dinyatakan dengan cara menangkupkan kedua belah tangan atau menyusun jari sepuluh, lalu mengangkatnya hingga ke bawah dagu atau dengan menyentuhkan ibu jari ke hidung) mengangkat -- , menghormat dengan sembah*. In other words, *sembah* or *mengangkat sembah* is a gesture for showing high esteem to the upper class in Javanese aristocracy system. This is done with holding the hands before the face, palms together, thumbs approaching the chin or the nose (Robson & Wibisono, 2002:663). Therefore, *mengangkat sembah* is categorized as gesture.

## 2. Description of Foreignization and Domestication Strategies used in the Novels

### a. Foreignization

There are three strategies that are categorized as foreignization in this research. They are retention, addition, and direct translation. According to the data findings, there are 46 occurrences of retention, 51 occurrences of addition, and 14 occurrences of direct translation. Further explanation of each foreignization strategy is described below.

#### 1) Retention

Retention has the same concept borrowing. This strategy allows the translator to transfer directly the element from the SL to enter the TL. Sometimes this strategy can be spotted by the presence of some symbols like quotation marks and italics. There are 46 expressions which are identified using retention strategy. Following is the example of retention found in *House of Glass*.

**(D16/RK.P11.L11/HG.P7.L10/Mc.Re.Fe)**

ST : Dia selalu berpakaian Jawa: destar, baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain **batik** dengan wiron agak lebar dan berselop kulit.

TT : He always wore Javanese clothes: a destar on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely pleated **batik** sarong and leather slipper.

In KBBI (2001:112), *batik* is *kain bergambar yang pembuatannya secara khusus dengan menuliskan atau menerakan malam pada kain itu, kemudian*

*pengolahannya diproses dengan cara tertentu; kain batik*. In other words, *batik* is a kind of cloth which is made with a technique of printing patterns on cloth, in which wax is put on the cloth before the process of dyeing. *Batik* is Indonesian heritage. In 2009, UNESCO gave the title as *Masterpiece of the Oral and Intangible Heritage of Humanity* to Indonesian *Batik*. The expression *batik* is kept in the TT. The translator does this since there is no similar cloth which is specifically expressed *batik* in the TT. Another example is as follows.

**(D175/RK.P293.L6/HG.P163.L1/So.Re.Fe)**

ST : Aku teringat pada kemenakan **Patih** Meester Cornelis dalam tulisan Raden Mas Minke yang tertangkap basah sedang Membacai kertas Algemeene Secretarie.

TT : I was reminded of how Raden Mas Minke wrote in one of his books about the **Patih** of Meester Cornelius's nephew being caught reading papers in the Algemeene Secretariat.

*Patih* is *wazir; bendahara; mangkubumi; wakil bupati; sebutan orang besar berarti tuan* (KBBI, 2001:836). In other words, *patih* is the chief executive assistant and secretary of a *bupati* when Indonesia was still under the Dutch colonization. It means *patih* is a kind of position in the Dutch Indies government. Since there is no position like *patih* in the western countries especially in the TT, the translator preserves the expression *patih*.

## **2) Addition**

Addition strategy keeps the ST's term in its original form and adds some additional information in the TT. This is done to clarify the meaning of the term

and to give explanation to the TT readers. This additional information can be given inside the text, notes at the bottom of a text, notes at the end of a chapter, and notes or glossary at the end of the book. There are 51 expressions which are identified using addition strategy. The example of addition is presented below.

**(D5/RK.P4.L19/HG.P3.L17/Sc.Ad.Fe)**

ST : Seorang terpelajar Pribumi, bukan saja dipengaruhi, malah jadi pengagum revolusi Tiongkok, seorang **Raden Mas**, siswa STOVIA, sekolah dokter Jawa.

TT : He was a *raden mas*, a former student of the STOVIA medical school for Natives.

**Glossary: P363**

***Raden Mas*** : *Raden* and *mas* titles held by the mass of the middle-ranking member of the Javanese aristocracy; *raden mas* is the highest.

In KBBI (2001:918), *raden mas* refers to *gelar anak laki-laki bangsawan; sapaan atau panggilan kepada (anak) laki-laki bangsawan*. In the Javanese aristocracy, *raden mas* is the title given to the male descendants of the king until his fourth descendants. In this novel, the expression *raden mas* is explained in the glossary as this expression is unfamiliar to the western countries since it is a specific expression which is only found in Javanese society. The translator gives an explanation in the glossary to make it easy for the TT readers to understand the expression *raden mas*. Another example is shown below.

**(D186/RK.P316.L24/HG.P175.L26/Sc.Ad.Fe)**

ST : Tapi aku duga, Pitung modern, dialah **dalang** Marko.

TT : But, Modern Pitung, I think it is Sandiman who is Marko's ***dalang***.

**Glossary:** P361

***Dalang*** : The puppet master who recites the stories and manipulates the puppets at wayang shows.

In Bahasa Indonesia, *dalang* means *orang yang memainkan wayang*: -- *wayang kulit*; -- *wayang golek* (KBBI, 2001:233). In other words, *dalang* is the one who plays *wayang* at *wayang* shows. In the TL, there is no similar term of *dalang*, since *wayang* itself is a traditional puppet from Java. Thus, the translator adds further explanation of *dalang* in the glossary, in order to transfer full message of *dalang* which does not exist in the TT and to introduce this cultural concept to the TT readers.

### 3) Direct Translation

Direct translation means the semantic load of the cultural term is unchanged, nothing is added or subtracted. In this research, the researcher identified 14 expressions which use direct translation strategy. The example of direct translation is described below.

**(D63/RK.P76.L23/HG.P43.L29/So.Dt.Fe)**

ST : "Mengapa tidak ada yang lapor pada **kepala desa** atau polisi?"

TT : "Why didn't you report it to the **village head** or the police?"

In KBBI (2001:545), *kepala desa* means *orang yang mengepalai desa; lurah*. Meanwhile *lurah* means *kepala pemerintahan tingkat terendah* (KBBI, 2001:691). Therefore, *kepala desa* means someone who is in charge of a certain village. The translator literally translates the term *kepala desa* into 'village head',

which is *kepala* for ‘head’ and *desa* for ‘village’. In this context, the word *kepala* in Bahasa Indonesia means *pemimpin; ketua (kantor, pekerjaan, perkumpulan, dsb)* (KBBI, 2001:545), it equals with the term ‘head’ which means the person in charge of a group or organization, etc (Hornby, 1995:549). The next word *desa* means *kesatuan wilayah yang dihuni oleh sejumlah keluarga yang mempunyai sistem pemerintahan sendiri (dikepalai oleh seorang kepala desa)* (KBBI, 2001:256), generally it equals with the word ‘village’ which means a group of houses, shops, etc., usually with a church and situated in a country district (Hornby, 1995:1328). However, in the western countries there is no such position as *kepala desa*, hence the translator literally translates it into ‘village head’ to make the meaning of the ST is delivered. Another example of direct translation is as follows.

**(D78/RK.P96.L4/HG.P54.L3/Ec.Dt.Fe)**

ST : Aku menjadi seekor merak di tengah-tengah **ayam-hutan**.

TT : I became a peacock among **jungle chickens**.

*Ayam hutan* is *ayam liar yang hidup di hutan (biasanya lebih gesit daripada ayam kampung)* (KBBI, 2001:80). The translator directly translates *ayam hutan* into ‘jungle chicken’, which is *ayam* for ‘chicken’ and *hutan* for ‘jungle’. ‘Chicken’ means a large domestic bird commonly kept for its eggs or meat (Hornby, 1995:192) and ‘jungle’ means an area of land, usually in a tropical country, where trees and plants grow very thickly (Hornby, 1995:644). It is clear that *ayam hutan* is a kind of chicken that lives in the jungle, especially in tropical

countries such as Indonesia. Therefore the translator translates it using direct translation strategy.

## **b. Domestication**

There are four strategies which are categorized as domestication in this research. They are generalization, cultural substitution, paraphrase, and omission. According to the research findings, there are 186 occurrences of domestication strategy. It consists of 42 occurrences of generalization, 83 occurrences of cultural substitution, 53 occurrences of paraphrase, and 8 occurrences of omission.

### **1) Generalization**

Generalization means replacing culturally-bound expressions by something more general. There are 42 expressions which are identified using generalization strategy. The example is as follows.

**(D24/RK.P12.L13/HG.P7.L33/So.Ge.Pe)**

ST : Beribu-ribu pengikutnya, terdiri dari muslim putih dan terutama **abangan** dari golongan mardika.

TT : He had thousands of followers from among the Moslems, and especially from among **the Moslems** of the Independent classes.

*Abangan* is *golongan masyarakat yang menganut agama Islam, tetapi tidak melaksanakan ajaran secara keseluruhan* (KBBI, 2001:1). In other words, *abangan* refers to Moslems who do not follow all the precepts of Islam. In this case, *abangan* is translated into *the Moslems*. The translator applies generalization strategy as he translates *abangan*, a specific group of the Moslems, with *the Moslems*, a more general term. The translator does this due to the unfamiliarity of

the term *abangan* for most TT readers. This strategy is applied to make it easy for the TT readers, since the term the Moslems is more universal and understandable.

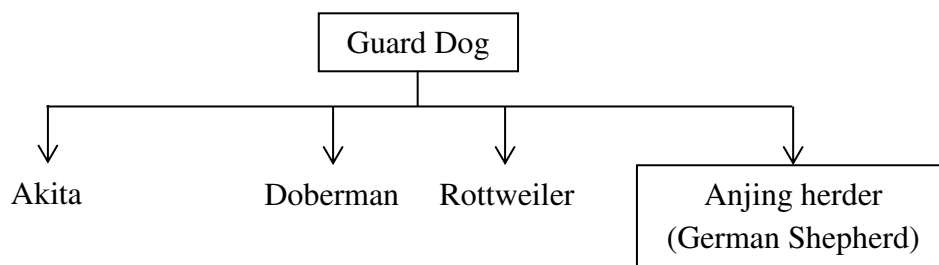
Another example of generalization is as follows.

**(D178/RK.P295.L21/HG.P164.L11/Ec.Ge.Pe)**

ST : Tidak, Tuan Mike, sekarang aku bukan lagi **anjing herder** untukmu.

TT : No, Meneer Minke, I am no longer your **guard dog**.

In this case, *anjing herder* is translated into *guard dog*. *Anjing herder* (German Shepherd) is a kind of dog, especially guard dog. It is clear that the translator uses generalization strategy. The translator replaces the specific kind of guard dog, *anjing herder* (German Shepherd), into guard dog as a general. There are a lot of guard dog breeds, such as Akita, Doberman, Rottweiler, etc, and *anjing herder* (German Shepherd) is one of them. Following is the diagram of expression.



**Figure 3. Diagram of Kinds of Guard Dog**

## **2) Cultural Substitution**

Cultural substitution means replacing the cultural term with a different cultural term that is from the TL hoping that the substitution will have the same impact with the SL. There are 83 expressions which use cultural substitution. The example is as follows.



**(D18/RK.P11.L12/HG.P7.L10/Mc.Cs.Pe)**

ST : Dia selalu berpakaian Jawa: destar, baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain batik dengan wiron agak lebar dan **berselop** kulit.

TT : He always wore Javanese clothes: a destar on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely pleated batik sarong and leather **slippers**.

In this case, *selop* is translated into ‘slippers’. In KBBI (2001:1022), *selop* is *lapik kaki yang dibuat dari kulit, dan sebagainya*. Typically, *selop* is a kind of sandals that cover the fingers up to the mid foot but open at the heel and the ankle. Usually *selop* is made from leather. It is used by people to protect their feet, but it is very different from shoes. Meanwhile, ‘slipper’ is a loose light soft shoe worn in the house (Hornby, 1995:1115). Based on the definition, ‘slipper’ is a kind of shoe that the usage is inside the house, otherwise in Indonesia *selop* is a kind of sandal that can be used outdoors, in daily activities or to attend formal events. It is clear that the translator uses cultural substitution strategy, since he replaces the cultural term *selop* that is unfamiliar in the TT with the cultural term from the TT ‘slippers’ which is totally known by the target readers. Furthermore, ‘slipper’ is the closest term represents *selop* in the TT. Another example of cultural substitution is as follows.

**(D90/RK.P135.L7/HG.74.L32/Mc.Cs.Pe)**

ST : Sabuk-sabuk kulit ia lepas dari pakaian, kemudian seperti biasa menyangkutkan pada **kapstok**.

TT: She took out the leather belt and, as she always did, hung it on the **hat stand**.

In KBBI (2001:505), *kapstok* means *barang yang digunakan untuk menyangkutkan atau menggantungkan pakaian (topi dan sebagainya); sangkutan; gantungan*. In other words, *kapstok* is a piece of wooden or metal stick with hooks which is used for hanging clothes or hats. In this case, the translator translates it into 'hat stand'. According to Cambridge Advanced Learner's Dictionary Second Edition (2005:586), 'hat stand' is a vertical pole with hooks at the top for hanging hats and coats on. It is clear that the translator uses cultural substitution strategy, since he replaces expression *kapstok*, which the TT readers are not familiar with, with the expression 'hat stand' which is totally acceptable by the TT readers. Furthermore, both expressions have the same function, but have different shape.

### 3) Paraphrase

Paraphrase involves rephrasing the cultural term in ST to which fits the context. There are 53 expressions which are identified by the researcher using paraphrase strategy. The example of paraphrase is as follows.

**(D34/RK.P18.28/HG.P11.L19/Sc.Pa.Fe)**

ST: Tanpa pakaian dinas dan seperti **pelancong** begini rasanya memang lebih senang, sekiranya tak ada Surhoof.

TT: Walking along like this in civvies, out of uniform, made me feel like **an ordinary person out for a pleasant stroll**—if only Surhoof wasn't there too.

*Pelancong* refers to *orang yang pergi melancong; wisatawan; turis*, and *melancong* refers to *berpergian untuk bersenang-senang; bertamasya; pesiar* (KBBI, 2001:633). In other words, *pelancong* means the one who goes out for a vacation, or having fun. In this case, the translator translates the expression *pelancong* into ‘an ordinary person out for a pleasant stroll’. It is clear that the translator uses paraphrase strategy, since he rephrases *pelancong* into ‘an ordinary person out for a pleasant stroll’ instead of using the equivalent term of *pelancong* which is ‘tourist’. Another example is as follows.

**(D52/RK.P54.L12/HG.P31.L14/Mc.Pa.Fe)**

ST : Rumah itu sebuah **paviliun**, di daerah Kwitang yang tenang.

TT : She lived in a **small flat attached to another house** in a quiet part of Kwitang.

*Paviliun* is *rumah (bangunan) tambahan di samping rumah induk* (KBBI, 2001:838). In other words, *paviliun* means additional house next to the main house. The translator translates *paviliun* into ‘small flat attached to another house’, which has the same message as what *paviliun* is. It is clear that the translator uses paraphrase strategy.

#### **4) Omission**

Omission is a valid strategy which simply means replacing the ST words with nothing (Pedersen, 2005:9). The translators can and often simply omit or eliminate element of the ST that has no equivalent in the TT. There are 8 expressions which identified using omission strategy. The example is as follows.

**(D38/RK.P25.L15/HG.P15.L7/Ec.Om.Nm)**

ST : Sampai-sampai aku tak perhatikan pohon apa, mungkin **sengon**.

TT : I didn't even notice what kind of tree it was.

In KBBI (2001:1037), *sengon* is *pohon yang kayunya lunak, gubalnya putih, terasnya cokelat, umumnya tidak tahan lama, biasanya digunakan untuk tangkai korek api; Albizzia chinensis*. According to its Latin name, *Albizzia chinensis*, the more precise term for *sengon* in the TT is silk tree. However, the translator decides to omit the term *sengon* since it is not vital enough to the development of the story. Another example of omission is presented below.

**(D166/RK.P264.L26/HG.P146.L41/Mc.Om.Nm)**

ST : Dan mengapa kebebasan Nederland dan naiknya kembali Triwarna harus menyebabkan setiap kepala keluarga membiayai pesta yang bukan pestanya dengan iuran **sepicis**?

TT : And why should the liberation of the Netherlands and the raising up once again of the tricolor mean that every family must pay the contribution that the authorities demand for a celebration that is not its celebration?

*Sepicis* or *picis* as described in KBBI (2001:870) means *uang yang bernilai sepuluh sen; ketip*. In other words, *sepicis* is a unit of money equals to 10 cents. The datum shows that the translator omits the expression *sepicis* in the TT. The translator finds it is not necessary to translate *sepicis* into the TT since the main messages of the ST remains delivered to the TT.

### **3. Description of the Degree of Meaning Equivalence of Culturally-Bound Expressions in the Novels**

The purpose of translation is to deliver the messages of the ST into the TT equivalently, in order to make the TT readers understand the messages of the TT. However, there are some problems in translating that can make the messages of the ST are not equivalently delivered into the TT, such as culturally-bound expression. This research applies the theory of meaning equivalence proposed by Bell (1991:6). There are two categories of meaning equivalence, they are equivalent meaning and non-equivalent meaning. Each category is divided into two sub-categories; equivalent meaning is divided into fully equivalent meaning and partly equivalent meaning, and non-equivalent meaning is divided into different meaning and no meaning.

#### **a. Equivalent Meaning**

##### **1) Fully Equivalent Meaning**

Fully equivalent means the meaning of the expression in the ST is completely transferred in the TT. According to the data findings, there are 169 data which are considered as fully equivalent. Following is the example of fully equivalent.

**(D20/RK.P12.L10/HG.P7.L30/So.Ad.Fe)**

ST: Belum pernah dalam seratus tahun ini seorang Pribumi karena kepribadiannya, kemauan baik dan pengetahuannya, dapat mempersatukan ribuan orang tanpa mengatasnamakan **raja**, nabi, wali, tokoh wayang atau iblis.

TT : Never in the last hundred years had there been a Native who, as a result of his personality, his good intentions, and his knowledge and understanding, had been able to unite thousands of Natives without reference to a *raja*, prophet, saint, wayang hero or a devil.

**Glossary:** p.363

**raja :** King.

In KBBI (2001:922), *raja* refers to *penguasa tertinggi pada suatu kerajaan (biasanya diperoleh sebagai warisan); orang yang mengepalai dan memerintah suatu bangsa atau negara*. In this case, the translator preserves the expression *raja*, and adds additional information about *raja*, which is ‘king’ in the glossary to keep the local color of the original expression. According to Hornby (1995:651), ‘king’ is (the title of) the male ruler of an independent state, usually inheriting the position by right of birth. Since both expressions have the same messages, it is classified into fully equivalent. Following is another discussion of fully equivalent.

**(D75/RK.P96.L22/HG.P54.L16/Ec.Cs.Fe)**

ST : Di kepolisian aku bukan saja seekor merak, malahan seekor **kelinci percobaan**, sebagai Katolik dan sebagai Pribumi yang dipersamakan.

TT : Here in the police force, I was not just a peacock, but also a **guinea pig**, a Catholic and a Native who had been given equal status as European.

*Kelinci percobaan* refers to *kelinci yang dipelihara untuk mencobakan obat-obat, bahan kimia, dan sebagainya, yang masih dalam penyelidikan; orang yang pertama-tama dimanfaatkan sebagai percobaan* (KBBI, 2001:533). In other

words, *kelinci percobaan* is a person or an animal used in a scientific experiment to test the effect of a drug. Meanwhile, ‘guinea pig’ is a person or thing used in medical or other experiments (Hornby, 1995:530). Based on the definitions above, the two terms shares equal meanings. Therefore, it is classified into fully equivalent.

## 2) Partly Equivalent Meaning

Partly equivalent means that the meaning of the culturally-bound expression in the ST is partly transferred into the TT. In this case the TT readers may get the incomplete message. According to the data findings, there are 85 data that are classified as partly equivalent. Following is the example of partly equivalent.

(D65/RK.P65.L9/HG.P46.L27/Sc.Ge.Pe)

ST : Jadilah dia seorang **jongos** yang kerjanya hanya membersihkan kotoran-kotoran mereka.

TT : He had become a **kind of servant** cleaning out their mess.

According to KBBI (2001:477), *jongos* is *pembantu rumah tangga (laki-laki); pelayan; bujang*. In other words, *jongos* is a male servant. In this case, the translator translates the term *jongos* into ‘a kind of servant’, which is less specific since it could be male or female. Therefore, the meaning of *jongos* is not fully transferred into the TT and classified as partly equivalent. Another example of partly equivalent is described below.

(D70/RK.P90.L12/HG.P51.L1/Mc.Cs.Pe)

ST : Dengan cekatan istriku pergi ke lemari minuman dan kembali lagi membawa satu **sloki** wiski.

TT : She moved smoothly across the room to the drinks cabinet and brought me back a **tumbler** of whiskey.

*Sloki* or *seloki* is *gelas kecil untuk minum minuman keras* (KBBI, 2001:1022). In plain English, *sloki* means a small glass to drink alcoholic drink. In the TT, this expression is substituted with the expression ‘tumbler’. According to Hornby (1995:1283), ‘tumbler’ is a drinking glass with a flat bottom, straight sides and no handle or stem. Both expressions share the equal meaning of kinds of glassware. However, the expression ‘tumbler’ is less specific in term of function. *Sloki* is used for drinking alcoholic drink, meanwhile ‘tumbler’ can be used for drinking any kind of drinks. Therefore, this occurrence is categorized into partly equivalent.

## **b. Non-equivalent Meaning**

### **1) Different Meaning**

Different meaning means the translation of the culturally-bound expression in the TT does not reflect the same meaning as the ST does. It causes the TT readers get different information about the ST. There are 35 occurrences which are categorized into different meaning. The example of different meaning is shown below.

**(D71/RK.P90.L20/HG.P51.L7/Mc.Cs.Dm)**



ST : Di dalam **kelambu** itu Madame Pangemanann memeluk aku dan bertanya:

"Mengapa belakangan ini sering kudengar kau menyebut zihhh tanpa sebab?

Ngeri aku mendengarnya."

TT : Under the **sheets**, Madame Pangemanann embraced me and asked: "Why are you always saying zihhh? It scares me."

The expression *kelambu* is translated into 'sheets'. In KBBI (2001:529), *kelambu* means *tirai (tempat tidur dan sebagainya) dari kain kasa untuk mencegah nyamuk*. In other words, *kelambu* means a kind of bed curtain (net) which is used for keeping mosquito away. The translator translates it into 'sheets' which means a rectangular piece of thin cloth used on a bed (Hornby, 1995:1064). From the definitions above, it is clear that the two expressions are totally different, therefore it is categorized into different meaning. Another example of different meaning is explained below.

**(D161/RK.P250.L15/HG.139.L21/Ec.Pa.Dm)**

ST : Akibatnya mereka jadi unsur sumbang di tengah-tengah masyarakatnya sendiri, menjadi seekor **kuntul** di tengah-tengah masyarakatnya sendiri, menjadi seekor kuntul di tengah-tengah gagak.

TT : The result would be that they ended up out of place among their own people, a **white cock** among a flock of crows.

*Kuntul* in KBBI (2001:614) means *burung bangau berbulu putih, pemangsa ikan, katak, dan sebagainya*. In other words, *kuntul* is a kind of heron (a large bird with long legs, a long neck and white feathers). The expression *kuntul* is translated into 'white cock', which is completely different kind of animal

with *kuntul* in the ST. ‘White cock’ means an adult male chicken with white feathers. Both expressions may have the same meaning in term of color, but in fact they are totally different animal. Therefore, this occurrence is classified into different meaning.

## 2) No Meaning

No meaning occurs when the meaning of the culturally-bound expressions of the ST are omitted and not realized in the TT. There are 8 occurrences of no meaning in this research. The example is discussed below.

**(D167/RK.P264.L28/HG.P147.L4/Mc.Om.Nm)**

ST : Bukankah penghasilan pribumi hanya **sebenggol** sehari, sehingga untuk meriahnya pesta itu mereka harus serahkan tenaga selama empat hari, dan pada anak-bininya kelaparan berpesta sendiri dalam perut dan rumahnya?

TT : Native laborers must work for four days to pay their festival dues, while hunger has its own festival in the stomachs of his wife and children?

The meaning of the expression *sebenggol* is not realized in the TT. *Sebenggol* or *benggol* is *mata uang tembaga bernilai 2 1/2 sen (dipakai pada zaman penjajahan Belanda); gobang* (KBBI, 2001:132). In other words, *sebenggol* or *benggol* means a standard unit of money equals to 2.5 cents used when Indonesia was still under the Dutch colonization. The translator omits the expression *sebenggol* since the expression is less necessary for the detail of the development of the story. Therefore, it is categorized into no meaning.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

According to the data findings and research discussions, there are some conclusions that can be formulated from the research related to the objectives of the research. The conclusions are as follows.

1. Related to the first objective of the research, there are five types of culturally-bound expressions occurred in Pramoedya Ananta Toer's *Rumah Kaca*. They are ecology (10.10%), material culture (34.68%), social culture (33.33%), social organizations (17.51%), and gestures and habits (4.38%). Material culture has the highest frequency with 103 expressions out of 297 expressions or 34.68%. It is because material culture expressions such as, food, clothes, houses, transportation, etc. are the most common things a culture can create. Meanwhile, gestures and habits category has the lowest frequency with 13 expressions or 4.38%. It is probably because gestures and habits terms are rarely used in any written stories, such as novel.
2. Related to the second objective of the research, there are 3 strategies which represent foreignization category and 4 strategies which represent domestication category used for translating the culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*. The foreignization category consists of retention

(15.49%), addition (17.17%), and direct translation (4.71%). Meanwhile the domestication category consists of generalization (14.14%), cultural substitution (27.95%), paraphrase (17.85%), and omission (2.69%). The findings show that the domestication strategies have higher frequency than the foreignization strategies. The domestication strategies are employed 186 times or 62.63% and the foreignization strategies are employed 111 times or 37.37%. This result indicates that the translator inclines to bring the ST closer to the TT culture, so that the culturally-bound expressions can be easily understood by the TT readers.

3. Related to the third objective of the research which is the degree of meaning equivalence of culturally-bound expressions in Pramoedya Ananta Toer's *Rumah Kaca* and their translated expressions in Max Lane's *House of Glass*, 254 expressions out of 297 expressions or 85.52% are equivalent. It consists of fully equivalent meaning with 169 expressions (56.90%) and partly equivalent meaning with 85 expressions (28.62%). Meanwhile, the rest 43 expressions (14.48%) are categorized as non-equivalent; 35 expressions (11.78%) are different meaning and 8 expressions (2.69%) are no meaning. Overall, it can be concluded that the translator successfully delivers the meaning of the culturally-bound expressions into the TT.

## **B. Suggestions**

Based on the analysis and the conclusion of the research, there are several suggestions which are described as follows.

### **1. To the Translator**

A Culturally-bound expression is one of the obstacles in translation. In order to have a good translation, the translator should have deep understanding not only both the source language and the target language but also the culture of the source language and the target language. The translator should also consider the best strategies to translate culturally-bound expressions, to maintain the messages and the values of the ST in the TT.

### **2. To other Researchers**

This research analyzes the types of culturally-bound expressions, the foreignization and domestication strategies, and the degree of meaning equivalence. This research is far from being perfect. It is because the lack of knowledge and limited theories of the researcher. Therefore, it is suggested to other researchers to examine further studies, especially in analyzing culturally-bound expressions.

### **3. To the Translation Students**

Culturally-bound expressions are not easy to translate. Considering this, it is suggested to the translation students to conduct practices dealing with culturally-bound expression. With sustainable practices, it can increase students' translating skills and cultural knowledge.

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# APPENDICES

## Appendix 1

### Data Findings of the Culturally-Bound Expressions, Foreignization and Domestication Strategies, and Degree of Meaning Equivalence

**NOTE.**

<u>Code</u>	<u>Culturally-Bound Expressions</u>	<u>Foreignization and Domestication Strategies</u>	<u>Meaning Equivalence</u>
<u>Code 1</u>	Ec: Ecology	<u>Foreignization Strategies</u>	Fe: Fully Equivalent Meaning
RK.P1.L2	Mc: Material Culture	Re: Retention	Pe: Partly Equivalent Meaning
RK: Rumah Kaca	Sc: Social Culture	Ad: Addition	Dm: Different Meaning
P1: Page 1	So: Social Organizations	Dt: Direct Translation	Nm: No Meaning
L2: Line2	Gh: Gesture and Habit		
<u>Code 2</u>		<u>Domestication Strategies</u>	
HG.P1.L2		Ge: Generalization	
HG: House of Glass		Cs: Cultural Substitution	
P1: Page 1		Pa: Paraphrase	
L2: Line 2		Om: Omission	

No	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies							Meaning Equivalence			
								Foreignization			Domestication							
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm
1	RK.P1.L2	Tahun terberat untuk pribadi <b>Gubernur Jendral</b> Idenburg.			√					√					√			
	HG.P1.L2	This was the year that brought the greatest burdens for <b>Governor-General</b> Idenburg.																
2	RK.P3.L3	Dalam menghimpun dana, Thong makin gairah menyelundupkan <b>candu Birma</b> .	√								√				√			
	HG.P2.L22	As a way to add thir funds, the Tong were smuggling <b>Burmese opium</b> .																
3	RK.P3.L10	Dengan <b>tongkang, jung, pinisi</b> , sang candu muncul dari Laut Cina Selatan, memudiki sungai-sungai besar pulau-pulau Hindia, juga pulau-pulau kecil seperti Bangka dan Belitung.		√							√					√		
	HG.P2.L27	By <b>junk and every other type of boat</b> , the opium emerged from the South China Sea to find its way along the rivers of the great islands of the Indies, and the smaller islands, too, like Bangka and Belitung.																
4	RK.P3.L11	Dengan tongkang, jung, pinisi, sang candu muncul dari <b>Laut Cina Selatan</b> , memudiki sungai-sungai besar pulau-pulau Hindia, juga pulau-pulau kecil seperti Bangka dan Belitung.	√							√					√			
	HG.P2.L28	By junk and every other type of boat, the opium emerged from <b>the South China Sea</b> to find its way along the rivers of the great islands of the Indies, and the smaller islands, too, like Bangka and Belitung.																
5	RK.P4.L19	Seorang terpelajar Pribumi, bukan saja dipengaruhi, malah jadi pengagum revolusi Tiongkok, seorang <b>Raden Mas</b> , siswa STOVIA, sekolah dokter Jawa.			√					√					√			
	HG.P3.L17	He was a <b>raden mas</b> , a former student of the STOVIA medical school for Natives. <b>Glossary:</b> <i>Raden</i> and <i>mas</i> titles held by the mass of the middle-ranking member of the Javanese aristocracy; <i>raden mas</i> is the highest.																

No	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies								Meaning Equivalence			
								Foreignization			Domestication								
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
6	RK.P4.L25	Dia gandrung menggunakan senjata ampuh golongan lemah terhadap golongan kuat yang bernama <i>boycott</i> .				√		√							√				
	HG.P3.L21	He was very much interested in using that weapon of the weak against the strong—the <b>boycott</b> .																	
7	RK.P5.L6	Dengan <b>S.D.I.</b> dan dengan ajarannya tentang boycott, ia memasang ranjau-ranjau waktu hampir di setiap kota besar di Jawa.				√		√							√				
	HG.P3.L28	With the formation of the <i>Sarekat Dagang Islam (SDI)</i> , and with his teachings about the boycott, he had planted time bombs in almost every town in Java. <b>Glossary:</b> Islamic Trade Union.																	
8	RK.P5.L15	Gubernur dianggap berada di tengah-tengah dua gelombang kebangkitan <b>burjuasi</b> Pribumi, kekuatan tak bersenjata api tapi lebih halus daripada ujung tombak, anak panah ataupun peluru.			√			√							√				
	HG.P3.L35	The official view was that the government was caught between the rising up of the Native and Chinese <b>bourgeoisie</b> , both becoming a force sharper than a point of a spear, or an arrow or a bullet.																	
9	RK.P6.L16	Bagi mereka hanya tersedia sekolah khusus untuk anak-anak <b>Inlander</b> .			√			√							√				
	HG.P4.L16	For their children there were only the special schools for the <i>Inlanders</i> , the Natives. <b>Glossary:</b> Dutch word for "Native"; a derogatory term																	
10	RK.P6.L17	Di setiap <b>kabupaten</b> , Gubermen hanya mendirikan satu Sekolah Dasar Umum dengan dua bagian.				√					√						√		

No	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies							Meaning Equivalence			
								Foreignization			Domestication							
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm
	HG.P4.L17	In each <b>regency</b> , under the control of a Dutch assistant resident, assisted by a Native bupati, the government established only one public primary school, which had two curricula—Grade 1 and Grade 2.																
11	RK.P6.L17	Di setiap kabupaten, <b>Gubermen</b> hanya mendirikan satu Sekolah Dasar Umum dengan dua bagian.																
	HG.P4.L18	In each regency, under the control of a Dutch assistant resident, assisted by a Native bupati, the <b>government</b> established only one public primary school, which had two curricula—Grade 1 and Grade 2.				√		√							√			
12	RK.P6.L22	Di beberapa tempat dindingnya dilapis dengan adonan <b>kapur</b> , dari kejauhan nampak seperti tembok batu.	√															
	HG.P4.L22	In a few places, the walls would be covered with <b>plaster</b> , so that from afar they looked like stone walls.										√				√		
13	RK.P11.L4	Urusan kemunafikan masyarakat <b>priyayi</b> dan orang-orang bermuka alim tak perlu aku berikan perhatian disini.																
	HG.P7.L4	I don't need to discuss here the hipocrisy of the <b>priyayi</b> , those members of the Javanese aristocracy who became minor officials working for he Dutch, and others who go about parading their piety. <b>Glossary:</b> Members of the Javanese aristocracy who often became the salaried administration of the Dutch.				√				√					√			
14	RK.P11.L9	Dia selalu berpakaian Jawa: <b>destar</b> , baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain batik dengan wiron agak lebar dan berselop kulit.		√						√					√			

No	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies								Meaning Equivalence			
								Foreignization			Domestication								
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
	HG.P7.L8	He always wore Javanese clothes: a <b>destar</b> on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely pleated batik sarong and leather slipper. <b>Glossary:</b> A Javanese form of headdress; a kind of headband.																	
15	RK.P11.L9	Dia selalu berpakaian Jawa: destar, <b>baju tutup</b> putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain batik dengan wiron agak lebar dan berselop kulit.		√															
	HG.P7.L8	He always wore Javanese clothes: a destar on his head, a white <b>vest-shirt</b> , with a gold watch-chain hanging from his top pocket, widely pleated batik sarong and leather slipper.																	
16	RK.P11.11	Dia selalu berpakaian Jawa: destar, baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain <b>batik</b> dengan wiron agak lebar dan berselop kulit.		√					√						√				
	HG.P7.L10	He always wore Javanese clothes: a destar on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely pleated <b>batik</b> sarong and leather slipper.																	
17	RK.P11.11	Dia selalu berpakaian Jawa: destar, baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain batik dengan <b>wiron</b> agak lebar dan berselop kulit.		√															
	HG.P7.L9	He always wore Javanese clothes: a destar on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely <b>pleated</b> batik sarong and leather slipper.										√				√			
18	RK.P11.12	Dia selalu berpakaian Jawa: destar, baju tutup putih dengan rantai emas arloji tergantung pada saku atas bajunya, berkain batik dengan wiron agak lebar dan <b>berselop</b> kulit.		√								√				√			

No	Code	Culturally-Bound Expressions in Text I and Their Translated Expressions in Text II	Cultural Categories					Translation Strategies							Meaning Equivalence			
								Foreignization			Domestication							
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm
	HG.P7.L10	He always wore Javanese clothes: a destar on his head, a white vest-shirt, with a gold watch-chain hanging from his top pocket, widely pleated batik sarong and leather <b>slippers</b> .																
19	RK.P11.L16	Kulit agak <b>langsat</b> , kumis terpelihara baik, hitam lebat dan terpilin meruncing ke atas pada ujung-ujungnya.	√					√							√			
	HG.P7.L12	He had smooth creamy skin like the <i>langsat</i> fruit and a well-kept mustache, very thick and black and twirled up sharply at each end.																
20	RK.P12.L10	Belum pernah dalam seratus tahun ini seorang Pribumi karena kepribadiannya, kemauan baik dan pengetahuannya, dapat mempersatukan ribuan orang tanpa mengatasnamakan <b>raja</b> , nabi, wali, tokoh wayang atau iblis.													√			
	HG.P7.L30	Never in the last hundred years had there been a Native who, as a result of his personality, his good intentions, and his knowledge and understanding, had been able to unite thousands of Natives without reference to a <i>raja</i> , prophet, saint, wayang hero or a devil. <b>Glossary:</b> King.				√		√										
21	RK.P12.L10	Belum pernah dalam seratus tahun ini seorang Pribumi karena kepribadiannya, kemauan baik dan pengetahuannya, dapat mempersatukan ribuan orang tanpa mengatasnamakan raja, nabi, <b>wali</b> , tokoh wayang atau iblis.																
	HG.P7.L30	Never in the last hundred years had there been a Native who, as a result of his personality, his good intentions, and his knowledge and understanding, had been able to unite thousands of Natives without reference to a raja, prophet, <b>saint</b> , wayang hero or a devil.				√					√						√	

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22	RK.P12.L10	Belum pernah dalam seratus tahun ini seorang Pribumi karena kepribadiannya, kemauan baik dan pengetahuannya, dapat mempersatukan ribuan orang tanpa mengatasnamakan raja, nabi, wali, tokoh <b>wayang</b> atau iblis.																	
	HG.P7.L31	Never in the last hundred years had there been a Native who, as a result of his personality, his good intentions, and his knowledge and understanding, had been able to unite thousands of Natives without reference to a raja, prophet, saint, <b>wayang</b> hero or a devil. <b>Glossary:</b> Shadow puppets or the shadow-theaters.		√					√						√				
23	RK.P12.L12	Beribu-ribu pengikutnya, terdiri dari <b>muslim putih</b> dan terutama abangan dari golongan mardika.				√					√					√			
	HG.P7.L32	He had thousands of followers from among <b>the Moslems</b> , and especially from among the Moslems of the Independent classes.																	
24	RK.P12.L13	Beribu-ribu pengikutnya, terdiri dari muslim putih dan terutama <b>abangan</b> dari golongan mardika.				√					√					√			
	HG.P7.L33	He had thousands of followers from among the Moslems, and especially from among <b>the Moslems</b> of the Independent classes.																	
25	RK.P14.L21	Di sini tidak ada <b>Dewan Perwakilan</b> yang menjadi penyalur pemusatan-pemusatan kekuatan yang ada.				√						√			√				
	HG.P9.L4	There was no <b>House of Representatives</b> here that could contain the power groups that existed.																	
26	RK.P16.L7	Kalau tidak rasa-rasanya tidak mungkin aku berhadapan dengan orang seperti Surhoof ini, kepala gerombolan <b>centeng</b> Ondernemersbonds.			√							√			√				
	HG.P9.L40	If not, I don't think I would have ever found myself face-to-face with this Surhoof, head of the private <b>henchman</b> of the association.																	



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27	RK.P16.L12	Orang ini telah disediakan untukku—tenaga <b>bajingan</b> ini—untuk menghadapi sasaranku di luar hukum.			√							√			√			
	HG.P10.L2	This person was being made available to me—this <b>scum</b> —so that I could deal with my target outside the law.																
28	RK.P17.L3	"Memang tak ada pembicaraan apa-apa, <b>Meneer</b> Pengemanann.			√			√							√			
	HG.P10.L14	"He didn't tell me anything, <i>Meneer</i> Pangemanann. <b>Glossary:</b> Dutch for "sir" or "Mr."																
29	RK.P17.L12	Aku berpakaian <b>preman</b> .		√									√		√			
	HG.P10.L20	I was wearing <b>civilian clothes</b> .																
30	RK.P17.L13	Topinya sebuah <b>polkah</b> sewarna dengan bajunya: hijau tanah.		√										√				√
	HG.P10.L21	He wore a hat the same color as his uniform—khaki.																
31	RK.P17.L20	"Nampaknya <b>Tuan</b> belum siap."			√				√						√			
	HG.P10.L27	"It seems <i>Tuan</i> is not ready yet." <b>Glossary:</b> Malay word meaning "master", "sir", or "Mr".																
32	RK.P17.L25	Gigi <b>gingsulnya</b> pada bagian kiri begitu putih gemerlapan seperti mutiara.			√									√				√
	HG.P10.L31	His left tooth shone like a pearl.																
33	RK.P18.L10	"Belum berubah pendirian Tuan?" ia berbisik <b>mencanguki</b> aku.					√								√			
	HG.P11.L1	"You haven't changed your mind yet, Tuan?" he whispered, <b>bending down and peering into my face</b> .											√		√			
34	RK.P18.L28	Tanpa pakaian dinas dan seperti <b>pelancong</b> begini rasanye memang lebih senang, sekiranya tak ada Surhoof.			√									√				
	HG.P11.L19	Walking along like this in civvies, out of uniform, made me feel like <b>an ordinary person out for a pleasant stroll</b> —if only Surhoof wasn't there too.													√			

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35	RK.P21.L6	Dua buah <b>sampán</b> sedang berpapasan dengan muatan sekira satu kwintal, dalam karung, entah apa isinya.		√				√							√			
	HG.P12.L32	Two <b>sampans</b> were passing each other, each carrying a <i>kwintal</i> or so of cargo, packed in sacks.																
36	RK.P21.L7	Dua buah sampán sedang berpapasan dengan muatan sekira satu <b>kwintal</b> , dalam karung, entah apa isinya.			√				√						√			
	HG.P12.L33	Two sampans were passing each other, each carrying a <i>kwintal</i> or so of cargo, packed in sacks. <b>Glossary:</b> 100 kilograms,																
37	RK.P23.L1	<b>Persetan!</b>					√				√						√	
	HG.P13.L37	<b>Damn it!</b>																
38	RK.P25.L15	Sampai-sampai aku tak perhatikan pohon apa, mungkin <b>sengon</b> .	√										√					√
	HG.P15.L7	I didn't even notice what kind of tree it was.																
39	RK.P27.L12	" <b>Pendekar</b> , empat jagoan tunggang-langgang lintang-pukang .... huh!			√					√						√		
	HG.P16.L11	" <b>Fighter</b> , four of them, all running head over heels, falling over each other ... huh!																
40	RK.P27.L25	Dan di hadapan seorang perempuan bersenjata api luluh seperti <b>bubur kacang hijau</b> .		√						√					√			
	HG.P16.L22	And faced with a woman with a revolver, he went to water, like a bowl of <b>green-pea porridge</b> .																
41	RK.P28.L1	Dia masih juga membuntuti, seperti <b>anjing buduk</b> , membikin risi semua orang.	√									√			√			
	HG.P16.L26	He still followed me, like a <b>diseased, sore-covered dog</b> , revolting to everyone.																
42	RK.P32.L22	Aku memberi <b>tabik</b> dan meninggalkan ruangnya.			√							√		√				
	HG.P19.L14	I <b>saluted</b> and left the room.																

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43	RK.P35.L12	Suatu pertukaran <b>telegram</b> antara Nederland dengan Betawi, antara pabrik-pabrik gula di Jawa dengan Nederland, ramai berlangsung selama dua kali duapuluh empat jam.		√							√						√		
	HG.P20.L33	There was a massive exchange of <b>letters</b> between the Netherlands and Betawi, between the sugar mills of Java and the Netherlands, that lasted forty-eight hours.																	
44	RK.P35.L19	Bawahanku boleh jadi mendamprat bininya, bininya mendamprat anaknya, dan anaknya mendamprat <b>babunya</b> .			√						√						√		
	HG.P20.L39	He no doubt went home and took it out on his wife, who in turn took it out on the children, and the children took it out on the <b>servant</b> .																	
45	RK.P35.L23	Dia akan menyerahkan airmata dan pengaduannya kepada <b>Gusti Allah</b> , mengingatkan padaNya akan haknya atas suatu sudut di surga bagi dirinya dan neraka buat semua majikan.				√		√								√			
	HG.P21.L1	She wiil surrender her tears and her supplications to <b>Allah</b> , reminding Him of her right to some little corner of heaven and the punishment of hell for all employers.																	
46	RK.P36.L27	<b>Pengadilan putih</b> terpaksa diadakan oleh kegigihannya.				√				√						√			
	HG,P21,L26	His resolute struggle meant the matter was dealt with by the <b>White Court</b> .																	
47	RK.P37.L10	Ada yang bau <b>minuman keras</b> , ada yang bau jeruk nipis, ada yang bau petai pula—dan semua tetap atasanku.		√								√				√			
	HG.P21.L35	There were those who smelled of <b>alcohol</b> , others or lime juice; there were even those who smelled of petai beans—and they were all my superiors.																	

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48	RK.P37.L11	Ada yang bau minuman keras, ada yang bau jeruk nipis, ada yang bau <b>petai</b> pula—dan semua tetap atasanku.	√					√							√				
	HG.P21.36	There were those who smelled of alcohol, others or lime juice; there were even those who smelled of <b>petai beans</b> —and they were all my superiors.																	
49	RK.P39.L25	Sekiranya dahulu aku kawin dengan wanita Pribumi, tentu perhatianku tidak akan tertuntut terhadap segala <b>tetek-bengek</b> begini.			√						√					√			
	HG,P23.L11	Had I married a Native woman, I would never have had to worry about any of these <b>nonsense</b> .																	
50	RK.P42.L11	"Tuan boleh ambil <b>trekpen</b> ."		√							√					√			
	HG.P24.L32	"You can take that <b>fountain pen</b> ."																	
51	RK.P45.L9	Dalam <b>suasana lembayung</b> seperti itu kubacakan surat-surat Andre dan Henry pada anak-anak dan Ibu mereka.			√							√					√		
	HG.P26.L12	While <b>lost in thought</b> like this, I read Andre and Henry's letters to the rest of the family and their mother.																	
52	RK.P54.L12	Rumah itu sebuah <b>paviliun</b> , di daerah Kwitang yang tenang.		√								√			√				
	HG.P31.L14	She lived in a <b>small flat attached to another house</b> in a quiet part of Kwitang.																	
53	RK.P54.L14	Rientje de Roo mempersilakan langsung masuk, nampaknya <b>pendoponya</b> yang tak seberapa besar sengaja tidak diperaboti.		√					√						√				
	HG.P31.L16	It seemed the rather small <b>pendopo</b> was deliberately unfurnished. <b>Glossary:</b> A roofed veranda or reception area often situated at the front of a Javanese dignitary's residence.																	
54	RK.P59.L3	Surhoof berdiri, menuju ke pojokan, memutar per <b>phonograf</b> , memasang tabung musik.		√				√							√				
	HG.P34.L7	Surhoof stood, went over to the corner, and put soe music on the <b>phonograph</b> .																	

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55	RK.P60.L27	Aku mendahului duduk di atas pagar tembok rendah sebuah gedung, di bawah sebatang <b>pohon kamboja</b> .	√						√						√				
	HG.P35.L7	I took the initiative and sat down on a low concrete fence outside some building, under a <b>kamboja tree</b> .																	
56	RK.P65.L3	Pada <b>Prinses</b> Kasiruta aku kirim surat palsu pada waktu suaminya baru meninggalkan Buitenzorg menuju Bandung.				√		√						√					
	HG.P37.L14	I sent <b>Princess</b> Kasiruta an anonymous letter just after her husband left Buitenzorg for Bandung.																	
57	RK.P67.L4	Juga beberapa orang yang jadi <b>hermandad</b> mereka,			√					√				√					
	HG.P38.L17	Piah, her servant, confirmed her alibi, as did several of their <b>watchmen</b> .																	
58	RK.P69.L2	Dan Piah itu—ya Tuhan, perempuan <b>kampung</b> itu justru besar jiwanya.			√					√				√					
	HG.P39.L19	And Piah—ya, my God, that <b>village</b> girl, what a great heart she had!																	
59	RK.P70.L23	Lihatlah, <b>Asisten-Residen</b> Maluku dalam seragam putih menerima orang buangan yang kecewa ini dan menyatakan tugasku dengan itu telah selesai,			√					√				√					
	HG.P40.L15	Look now, the <b>assistant resident</b> of Maluku in his white uniform is here to receive this disapointed exile and to tell me that my duties in regard to him are now finished. <b>Glossary:</b> For each regency there was a Dutch assistant resident in whose hands power over local affairs ultimately resided.																	
60	RK.P74.L8	Tiap kali seorang anggota gerombolan roboh, diikuti dengan puji syukur pada <b>Tuhan Bapak</b> , bersyukur aku diberi kesempatan melakukan sesuatu yang dikehendakiNya.			√					√				√					

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	HG.P42.L9	Every time we got ride of a member of the gang I would praise the <b>Heavenly Father</b> , and give thanks that I had the opportunity to carry out His will.																	
61	RK.P75.L6	Salah seorang di antaranya adalah <b>Nyi Juju</b> .			√			√							√				
	HG.P42.L30	One of them was called <b>Nyi Juju</b> .																	
62	RK.P76.L23	"Mengapa tidak ada yang lapor pada <b>kepala desa</b> atau polisi?"				√			√						√				
	HG.P43.L29	"Why didn't you report it to the <b>village head</b> or the police?"																	
63	RKP80.L3	Sekarang <b>kamarbola Harmonie</b> terbuka bagiku.		√							√				√				
	HG.P45.L18	Now even the Harmoni <b>Club</b> was open to me.																	
64	RK.P82.L9	Jadilah dia seorang <b>jongos</b> yang kerjanya hanya membersihkan kotoran-kotoran mereka.			√					√						√			
	HG.P46.L27	He had become a <b>kind of servant</b> cleaning out their mess.																	
65	RK.P83.L2	Belum lagi sempat aku menata kembali kepribadian yang porak-poranda timbul lagi huru-hara di tanah partikelir Inggris di Curug di bawah pimpinan <b>Bang Komeng</b> .			√			√							√				
	HG.P47.L5	And before I had a chance to put some order into my confused and topsy-turvy psyche, another disturbance occurred in the English private estate in Curuk. The leader was <b>Bang Komeng</b> .																	
66	RK.P84.L26	Semua sedang duduk melingkari seorang Eropa, yang hanya kelihatan botaknya saja dengan <b>rambut jagung</b> beberapa lembar yang membentuk cambang.	√									√			√				
	HG.P48.L4	All I could see was the bald top of his head and a few strands of <b>yellow hair</b> that formed side-whiskers.																	
67	RK.P86.L8	Dari kejauhan nampak <b>delman-delman</b> mencari peneduh untuk menyelamatkan kuda masing-masing.		√							√					√			

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	HG.P48.L34	I could see <b>the carriages</b> in the distance looking for places to shelter their horses out of the rain.																
68	RK.P89.L4	Dia mulai menuangkan air panas dari termos ke dalam <b>waskom</b> dan menaruhnya di bawah depan kursi, tempat aku akan duduk.		√														
	HG.P50.L12	She began to pour some hot water from a thermos into <b>washbasin</b> , which she put under the chair where I sat.																
69	RK.P90.L12	Dengan cekatan istriku pergi ke lemari minuman dan kembali lagi membawa satu <b>sloki</b> wiski.		√														
	HG.P51.L1	She moved smoothly across the room to the drinks cabinet and brought me back a <b>tumbler</b> of whiskey.																
70	RK.P90.L20	Di dalam <b>kelambu</b> itu Madame Pangemanann memeluk aku dan bertanya: "Mengapa belakangan ini sering kudengar kau menyebut zihhhh tanpa sebab? Ngeri aku mendengarnya."		√														
	HG.P51.L7	Under the <b>sheets</b> , Madame Pangemanann embraced me and asked: "Why are you always saying zihhhh? It scares me."																
71	RK.P92.L15	Memang Pitung <b>biangkeladi</b> gugatan ini.			√													
	HG.P52.L5	It was Pitung who was <b>the cause</b> of it all.																
72	RK.P95.L26	Juga tidak pada <b>Pater</b> .				√												
	HG.P53.L39	I could take my grievances, not even to a <b>priest</b> .																
73	RK.P96.L4	Aku menjadi seekor merak di tengah-tengah <b>ayam-hutan</b> .	√							√						√		
	HG.P54.L3	I became a peacock among <b>jungle chickens</b> .																
74	RK.P96.L22	Di kepolisian aku bukan saja seekor merak, malahan seekor <b>kelinci percobaan</b> , sebagai Katolik dan sebagai Pribumi yang dipersamakan.	√													√		
	HG.P54.L16	Here in the police force, I was not just a peacock, but also a <b>guinea pig</b> , a Catholic and a Native who had been given equal status as																

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		European.																
75	RK.P97.L27	Sejak hari ini aku menjadi <b>tukang cat</b> , yang membikin penulis-penulis itu menjadi berwarna di mata Gubernur.			√						√					√		
	HG.P55.L2	From that day I became a <b>painter</b> who would show to the government the true colors of these writers.																
76	RK.P103.L11	Ia seorang Belanda totok, muda, seorang arsararis yang tak banyak diketahui oleh umum, bernama L., lebih suka mengenakan <b>lornyet</b> yang terikat dengan rantai emas tipis dan halus.		√				√							√			
	HG.P58.L4	He liked to wear a <b>lorgnette</b> with a thin gold chain.																
77	RK.P104.L10	Tuan L. menyambut aku di pendopo, yang dahulu menjadi tempat resepsi dan berdansa dalam buaian lagu-lagu <b>wals</b> .		√				√							√			
	HG.P58.L28	And people had danced to the music of the <b>waltz</b> there too.																
78	RK.P105.L12	Langit-langitnya yang tinggi dan perabot-perabot dari jaman <b>kompeni</b> dulu, dengan jendela-jendelanya sebesar pintu, dengan angin bebas keluar-masuk ruangan, tanpa ada orang lain kecuali aku dan De Man, terkesan olehku seperti ruangan mausoleum.				√		√						√				
	HG.P59.L12	The great high ceilings and all the furniture from the days of the <b>Company</b> , the large windows as big as doors, with the wind blowing freely in and out, with nobody there except De Man and me, all reminded me of a mausoleum.																
79	RK.P105.L16	Langit-langitnya yang tinggi dan perabot-perabot dari jaman kompeni dulu, dengan jendela-jendelanya sebesar pintu, dengan angin bebas keluar-masuk ruangan, tanpa ada orang lain kecuali aku dan De Man, terkesan olehku seperti ruangan <b>mausoleum</b> .		√				√							√			



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	HG.P59.L14	The great high ceilings and all the furniture from the days of the Company, the large windows as big as doors, with the wind blowing freely in and out, with nobody there except De Man and me, all reminded me of a <b>mausoleum</b> .																
80	RK.P105.L24	<b>Bulu kudukku</b> berdiri.			√							√		√				
	HG.P59.L20	<b>The hairs on the back of my neck</b> stood on end.																
81	RK.P114.L27	<b>Opas</b> itu meletakkan gelas di hadapanku.			√					√					√			
	HG.P64.L10	The <b>servant</b> put the glass down on my table.																
82	RK.P121.L10	Rupa-rupanya negeri jajahan yang menarik adalah yang banyak penduduknya, tetapi lebih-lebih lagi kalau subur dan kaya akan <b>pelikan</b> .	√								√				√			
	HG.P67.L29	It appears that the most sought-over colonies are those with big populations, but even more so if they are also fertile and rich in <b>minerals</b> .																
83	RK.P124.L15	"Apa puji-pujian Tuan termasuk juga <b>tari serimpi</b> yang di besar-besarkan itu?"			√			√							√			
	HG.P69.L14	"Do you include among the Javanese things you find so worthy of praise the <b>serimpi dance</b> that everybody is talking about?"																
84	RK.P126.L12	<b>Buddha</b> yang dimuliakan tiada berbeda dengan Shiva, yang tertinggi di antara dewa-dewa.				√		√							√			
	HG.P70.L15	<b>Buddha</b> whom we honor, is no different from Shiva, the greatest of the gods.																
85	RK.P126.L13	Buddha yang dimuliakan tiada berbeda dengan <b>Shiva</b> , yang tertinggi di antara dewa-dewa.				√		√							√			
	HG.P70.L15	Buddha whom we honor, is no different from <b>Shiva</b> , the greatest of the gods.																
86	RK.P126.L16	Wujud <b>Jina</b> dan wujud Shiva adalah satu.				√		√							√			
	HG.P70.L17	The essence of <b>Jina</b> and the essence of Shiva are one.																
87	RK.P127.L5	Juga di Jawa, raja yang satu digulingkan oleh raja yang lain karena kelainan agama, yang satu pengikut <b>Visnhu</b> , yang lain Shiva dan				√		√							√			

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		seterusnya.																
	HG.P70.L30	One worshiped <b>Vishnu</b> , another Shiva, and so on.																
88	RK.P127.L16	Dalam abad itu bangsa Belanda baru berkenalan dengan agama Nasrani, baru mengenal tulisan dari kejauhan, belum lagi dapat membaca, malahan mereka membunuh penyebar <b>injil</b> golongan termula, Bonafacius.				√						√			√			
	HG.P70.L38	They even murdered the first <b>Bible</b> propagandist, Boniface.																
89	RK.P135.L7	Sabuk-sabuk kulit ia lepas dari pakaian, kemudian seperti biasa menyangkutkan pada <b>kapstok</b> .		√								√				√		
	HG.P74.L32	She took out the leather belt and, as she always did, hung it on the <b>hat stand</b> .																
90	RK.P136.L7	Aku akan menerima pensiun sebesar duaratus <b>gulden</b> .		√				√							√			
	HG.P75.L14	I would receive a pension of 200 <b>guilders</b> .																
91	RK.P138.L2	Kalau tidak ditarik istriku, mungkin aku masih <b>termangu-mangu</b> di depan tempat tinggal baru itu di Buitenzorg.					√						√		√			
	HG.P76.L2	If my wife had not pull me along, perhaps I would still be <b>standing openmouthed</b> in front of our new house in Buitenzorg.																
92	RK.P139.L11	Semua tingkah laku mereka, malahan juga kata-katanya, berhati-hati dan bercadang, dan terutama mengawasi aku seperti sedang menonton seekor <b>cicak</b> yang tersasar di antara kadal.	√								√					√		
	HG.P77.L7	They all studied me as if they were watching a <b>gecko</b> lost among real lizards.																
93	RK.P143.L18	Di balik pagar sana, pagar tembok rendah, bagian atasnya bilah-bilah kayu bercat, dan bagian dalamnya ditanami <b>kembang sepatu</b> , aku lihat dua sosok tubuh berdiri beriring.	√								√					√		

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	HG.P79.L21	Outside the fence, which was made of painted palings on top of a low cement wall, with <b>hibiscus flowers</b> planted inside, I saw two figures standing one behind the other.																	
94	RK.P153.L29	Raja-raja Eropa <b>sujud</b> menyembah pemenang-pemenang sipit, dan meninggalkan becak-becak Mongol pada pantat bayi-bayi Eropa sampai sekarang.					√												
	HG.P85.L4	The kings of Europe <b>bowed down</b> in obeisance to the narrowed-eyed victors, who left behind Mongol birthmarks on the behinds of European babies, even until today.											√				√		
95	RK.P154.L26	Dinding ruangan itu seluruhnya tertutup dengan papan kayu yang <b>dipolitur</b> coklat tua.		√															
	HG.P85.L23	The whole room was surrounded by <b>polished</b> brown timber walls.												√					
96	RK.P155.L29	Paru-paruku <b>jempolan</b> .			√														
	HG.P87.L5	My lungs were <b>in first-class condition</b> .												√					
97	RK.P156.L2	Pingganku sama baiknya dengan seorang <b>perjaka</b> .			√														
	HG.P86.L7	I had a waist as good as any <b>young man</b> .															√		
98	RK.P156.L22	Dengan sendirinya <b>tanganku membuat salib</b> , "Lindungilah aku. Pimpinlah aku."					√												
	HG.P86.L21	My hand seemed to move by itself, as <b>I crossed my self</b> : "Protect me. Guide me."													√				
99	RK.P157.L29	Ia bangkit berdiri, pergi ke lemari dan mengeluarkan berkas masih terikat dengan pita dan dengan simpul dimatikan dengan <b>lak</b> .		√															
	HG.P87.L8	He went off across to a cabinet and took out a big file tied up in a tape and the knot sealed with <b>wax</b> .													√				
100	RK.P159.L3	Di depanku berdiri orang <b>berjubah</b> putih dan bersorban putih itu.		√															
	HG.P87.L29	Before me stood that man in his white <b>robes</b> and white turban.										√					√		

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101	RK.P159.L3	Di depanku berdiri orang berjubah putih dan <b>bersorban</b> putih itu.		√					√						√			
	HG.P87.L30	Before me stood that man in his white robes and white <b>turban</b> .																
102	RK.P159.L4	Giginya meringis, dua di antaranya <b>ompong</b> di samping.			√									√				
	HG.P87.L31	His teeth grimaced at me. Two of one side of his mouth <b>were missing</b> .																
103	RK.P159.L24	Bulukuduk dan <b>buluromaku</b> berdiri.			√									√				
	HG.P88.L5	<b>The hairs</b> on the back of my neck and up and <b>down my body</b> stood up end.																
104	RK.P160.L3	Aku melihat matanya tak berkedip, tanpa cahaya, seperti mata <b>peda</b> .	√													√		
	HG.P88.L11	His eyes didn’t blink. They were dull, like those of <b>a dead fish</b>																
105	RK.P161.L14	Ia hanya <b>mendehem</b> da membuang muka ke jendela.						√							√			
	HG.P88.L41	He just <b>cleared his throat</b> and glanced across at te open window.																
106	RK.P161.L26	Sudah hidup setengah abad mulai percaya pada <b>tahyul</b> ?			√						√					√		
	HG.P89.L10	Fifty years old and I was beginning to believe in <b>ghosts</b> ?																
107	RK.P162.L15	"Di sini, Tuan, dengan <b>sublimat</b> ", katanya perlahan, kemudian menuding pada pintu,		√								√				√		
	HG.P89.L25	"Yes, here, Meneer, with <b>poisons</b> ," he said slowly, then pointed to the door.																
108	RK.P166.L18	Aku terjatuh pada renungan, tak habis-habis pikir bagaimana mungkin bangsa Eropa dengan perasaan hukum begitu tinggi berbuat seperti <b>pembegal</b> di tengah hutan?			√							√				√		
	HG.P91.L35	I couldn't stop thinking, how could Europeans, whose sense of law is so deep, behave like forest <b>outlaws</b> ?																
109	RK.P167.L27	Panjanglah usia <b>Sri Ratu</b> !				√						√			√			

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	HG.P92.L23	Long life to <b>Her Majesty!</b>																
110	RK.P170.L23	Taksi langsung menuju ke Panggung, sebuah rumah loteng kayu luas di Tanah Abang Bukit, <b>rumah plesiran</b> seorang letnan Tionghoa.																
	HG.P94.L8	The taxi headed straight to Panggung, a huge timber two-storied house in Tanah Abang Heights, the <b>pleasure house</b> of a Chinese lieutenant.		√						√					√			
111	RK.P170.L29	"Beres <b>Babah</b> Swie," jawabku kering.																
	HG.P94.L14	"All under control, <b>Babah</b> Swie," I answered drily.			√			√							√			
112	RK.P171.L6	"Sepuluh <b>cit</b> dari setengah gulden, Bah!"																
	HG.P94.L18	"Ten half-guilders <b>chits</b> , Bah!"		√				√							√			
113	RK.P172.L3	Pergilah aku meninggalkan ruangan roulette, memapasi dan melalui banyak orang Tionghoa berkuncir dan Tionghoa muda berpakaian Eropa berambut pendek, <b>berminyak rambut</b> dan bersisir rapi.																
	HG.P94.L35	So I left the roulette area, passing by and weaving my way through many old pigtailed Chinese as well as young ones, with their hair cut short, slick with <b>hair oil</b> and neatly combed.		√						√					√			
114	RK.P172.L25	Apakah sudah memerlukan <b>arak widungan</b> , Tuan Komisaris?																
	HG.P95.L11	Do you need a drink of <b>arak</b> ? <b>Glossary:</b> Javanese liquor		√						√					√			
115	RK.P172.L28	" <b>Gundikmu</b> berapa, Kek?"																
	HG.P95.L14	"How many <b>mistresses</b> do you have, Grandfather?"			√							√				√		
116	RK.P173.L11	Ia pergi dan membawa <b>cangkir tembikar</b> kecil di atas nampan kayu lak merah bergambar timbul seekor naga.																
	HG.P95.L24	He went away and brought back a small <b>glass</b> on a tray with a raised red dragon painted on it, as if from wax.		√								√				√		

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117	RK.P174.L5	Orang-orang yang duduk bermain kartu, <b>mahyong</b> , pelacur kalangan atas Tionghoa, peranan Eropa dan Pribumi.		√						√					√				
	HG.P95.L40	The men playing cards or <i>mahjong</i> , the upper class's prostitutes—Chinese, Eurasians, and Native. <b>Glossary:</b> A Chinese gambling game.																	
118	RK.P187.L25	Siapakah yang telah menghapuskan <b>rodi</b> ?			√							√		√					
	HG.P103.L19	Who was it that abolished <b>forced labor</b> ?																	
119	RK.P190.L28	Kadang-kadang lewat delman dengan <b>kusir</b> terkantuk-kantuk.			√						√				√				
	HG.P105.L11	Except occasionally a carriage rolling past, its <b>driver</b> nodding of as he went.																	
120	RK.P191.L11	Tak ada mereka membawa <b>kantong tikar</b> .		√								√				√			
	HG.P105.L21	They weren't carrying any <b>bamboo box</b> .																	
121	RK.P191.L11	Tak ada mereka membawa <b>tempurung</b> .		√									√		√				
	HG.P105.L21	No <b>coconut shell</b> either.																	
122	RK.P198.L7	Dalam salah satu dokumen yang dibuat oleh pembesar-pembesar tertentu di <b>Kasunanan</b> dikatakan dua orang itu—Minke dan Hadji Samadi—telah bersepakat memindahkan pusat organisasi ke Sala, karena hanya Sala-lah satu-satunya daerah di Jawa di mana penduduknya masih mengukuh kepribadiannya sendiri sebagaimana dinyatakan dalam kehidupan sosial-ekonominya.				√		√							√				
	HG.P110.L5	There was one document prepared by certain officials in <b>Kasunanan</b> that said that these two men—Minke and Haji Samadi—had agreed to transfer SDI headquarters to Solo because it was only on Solo that the Native had retained their independence, as was reflected in the social and economic life of the town.																	

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123	RK.P198.L7	Dalam salah satu dokumen yang dibuat oleh pembesar-pembesar tertentu di Kasunanan dikatakan dua orang itu—Minke dan <b>Hadji</b> Samadi—telah bersepakat memindahkan pusat organisasi ke Sala, karena hanya Sala-lah satu-satunya daerah di Jawa di mana penduduknya masih mengukuh kepribadiannya sendiri sebagaimana dinyatakan dalam kehidupan sosial-ekonominya.				√		√						√				
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124	RK.P198.L19	Dokumen terakhir menyatakan, <b>Susuhunan</b> Sala akan bersikat netral terhadap Syarikat.				√		√						√				
	HG.P110.L12	The last document said that the <b>Susuhunan</b> of Solo would take a neutral stance toward the Sarekat.																
125	RK.P199.L8	Mengurusinya berarti perusahaannya sendiri akan <b>kapiran</b> .			√								√			√		
	HG.P110.L25	If he were to work on that problem, his own business would <b>fall into ruins</b> .																
126	RK.P201.L22	Sekarang kau seperti seekor <b>kuda genteng</b> yang harus turun-naik gunung mengangkuti genteng yang bukan milikmu sendiri, juga tidak untuk dirimu sendiri.	√								√				√			
	HG.P112.L3	Now you've become a <b>workhorse</b> climbing up and down mountains, carting things about which don't even belong to you, and are not for your use either.																

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127	RK.P201.L23	Sekarang kau seperti seekor kuda genteng yang harus turun-naik gunung mengangkuti <b>genteng</b> yang bukan milikmu sendiri, juga tidak untuk dirimu sendiri.		√							√								
	HG.P112.L3	Now you've become a workhorse climbing up and down mountains, carting <b>things</b> about which don't even belong to you, and are not for your use either.																	
128	RK.P205.L23	"Bagaimana dengan <b>penduduk Keling</b> ?" tanyaku.			√						√					√			
	HG.P114.L11	"What about the <b>Indians</b> ?" I asked.																	
129	RK.P207.L7	Keruntuhan yang mambikin bangsa ini memunggungi kenyataan .... lebih percaya pada impian, ramalan, <b>jampi-jampi</b> , puja-mantra sebagai warisan Tantrayanan .... Tuan Pangemanann, pada waktu Kompeni terus menelan Jawa, daerah demi daerah, menggunakan taktik dan strategi yang tidak dikenal dalam sejarah kemilitireran Pribumi, apa yang terjadi dalam pusat kehidupan Jawa di sekitar raja-rajanya?			√						√					√			
	HG.P115.L3	Their decline made them turn their back on reality ... they turned to dreams, predictions, <b>magic formulas</b> , mantras, all the heritage of Tantrayana ... Meneer Pangemanann, when the Company began grobbling up Java, region after region, using military tactics unknown in the Native military history, what was happening in the centers of Javanese life, in the courts of the raja?																	



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131	RK.P209.L29	Dalam berjalan kaki menuju ke kantor tak dapat aku menindas kekagumanku pada padangan-jauh Hindu yang melihat umat manusia terbagi-bagi dalam <b>kasta-kasta</b> , Brahmana, Satria, Waisya, dan Sudra.																	
	HG.P116.L26	As I walked into the office the next day I could not get rid of the great admiration I had for the foresight of the Hindus when they divided humankind into <b>castes</b> : brahman, ksatria, waisya, and sudra.			√			√							√				
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133	RK.P209.L29	Dalam berjalan kaki menuju ke kantor tak dapat aku menindas kekagumanku pada padangan-jauh Hindu yang melihat umat manusia terbagi-bagi dalam kasta-kasta, Brahmana, <b>Satria</b> , Waisya, dan Sudra.																	
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134	RK.P209.L29	Dalam berjalan kaki menuju ke kantor tak dapat aku menindas kekagumanku pada padangan-jauh Hindu yang melihat umat manusia terbagi-bagi dalam kasta-kasta, Brahmana, Satria, <b>Waisya</b> , dan Sudra.																	
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135	RK.P209.L29	Dalam berjalan kaki menuju ke kantor tak dapat aku menindas kekagumanku pada padangan-jauh Hindu yang melihat umat manusia terbagi-bagi dalam kasta-kasta, Brahmana, Satria, Waisya, dan <b>Sudra</b> .				√			√						√				

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136	RK.P212.L29	Setidak-tidaknya menjadi jelas <b>sasmita-sasmita</b> dari Tuan Gr. tentang peristiwa tahun 1740 di Betawi dulu.																
	HG.P118.L11	At the very least, I can say that the purpose behind Meneer Gr—'s <b>hints and comments</b> about the 1740 incident in Betawi were becoming clearer.			√							√		√				
137	RK.P213.L10	Nicolaas Knor <b>mondar-mandir</b> entah apa saja dilakukannya.					√						√		√			
	HG.P118.L19	Nicolaas Knor was <b>running about, back and forth</b> , doing I don't know what.										√		√				
138	RK.P213.19	Aku mengambil kursi dan memesan <b>air jeruk</b> .		√								√			√			
	HG.P118.L26	I sat down and ordered <b>lime juice</b> .																
139	RK.P213.L22	Dia sendiri memesan <b>minuman kering</b> .		√								√			√			
	HG.P118.L29	He ordered <b>liquor</b> .																
140	RK.P221.L1	Ketika itu aku berkemeja dengan lengan panjang putih dan bercelana kaki <b>dril</b> .		√				√							√			
	HG.P122.L22	I was wearing a white long-sleeved shirt and white <b>drill</b> trousers.																
141	RK.P222.L27	Dan kau, guruku dalam pembuangan, kau hanya dapat menangisi dan menyesali anak bungsumu yang jadi <b>binal</b> .																
	HG.P123.L22	And you, my teacher in exile, you will be able to do nothing except weep and fill yourself with remorse because of your youngest child, who <b>has now lost its way</b> .			√							√				√		
142	RK.P223.L26	Dan berita-berita pers akan terus-menerus mengunjungi <b>kamar-bacamu</b> , mengikuti betapa benggol-benggol Syarikat masuk		√									√				√	

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								Foreignization			Domestication								
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
		perangkap seperti tikus.																	
	HG.P124.L2	And the newspaper will keep visiting you in your <b>study</b> , reporting how the Sarekat ringleaders entered the trap like rats.																	
143	RK.P223.L27	Dan berita-berita pers akan terus-menerus mengunjungi kamar-bacamu, mengikuti betapa <b>benggol-benggol</b> Syarikat masuk perangkap seperti tikus.			√						√						√		
	HG.P124.L3	And the newspaper will keep visiting you in your study, reporting how the Sarekat <b>ringleaders</b> entered the trap like rats.																	
144	RK.P224.L19	Tetapi <b>nasi telah menjadi bubur</b> .			√			√							√				
	HG.P124.L19	But <b>it was too late—the rice had already become porridge</b> .																	
145	RK.P225.L13	Katanya: ahli-ahli Eropa tentang Jawa banyak cenderung untuk menilai tinggi kehidupan demokratis di <b>desa-des</b> a di Jawa.				√			√							√			
	HG.P124.38	He said there were many European experts on Java who tended to think highly of the level of democracy achieved in Java's <b>villages</b> .																	
146	RK.P225.L18	Kalau Yunani juga pada jamannya mempunyai republik dan negara-negara kota, di Jawa mempunyai republik-republik desa, yang sepenuhnya demokratis, sebagaimana masih dibuktikan di desa-desa di Jawa, sampai-sampai pada pemilihan <b>lurah</b> .				√				√						√			
	HG.P124.L41	If ancient Greece in its time could boast of its democracy and its city-states, then Java could be seen today in the fact the villages still held elections for their <b>chiefs</b> .																	
147	RK.P227.L8	Wanita-wanita mengisi jalanan umum dengan <b>berselendang</b> batik, menggendong anak, atau bakul atau tas.		√					√						√				

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	HG.P125.L38	The roads were full of women, all wearing batik <i>selendangs</i> , carrying children, or a basket or a bag. <b>Glossary:</b> A sash worn by Javanese women as part of traditional Javanese costume.																
148	RK.P227.L9	Wanita-wanita mengisi jalanan umum dengan berselendang batik, menggendong anak, atau <b>bakul</b> atau tas.		√														
	HG.P125.L39	The roads were full of women, all wearing batik selendangs, carrying children, or a <b>basket</b> or a bag.										√				√		
149	RK.P227.L18	Kawin dengan dua wanita berarti mendapat sandang-pangan dan biaya perjudian dan <b>persabungan</b> .			√										√			
	HG.P126.L5	If you married two women, then you were guaranteed food and clothing as well as money for gambling and <b>cock-fighting</b> .																
150	RK.P229.L15	Syarikatmu tak akan ikut-ikut menjadi partai, dia, kalau tidak <b>gulung tikar</b> , akan tetap menjadi organisasi sosial, dan harus tidak bisa berbuat apa-apa ....			√											√		
	HG.P127.L4	No, if in fact it doesn't just <b>close up shop</b> , it will never be anything more than just a social organization, and indeed, it must never be able to become anything more than that.																
151	RK.P231.L18	Semestinya dia sudah mengetahui (atau pura-pura tidak takut?), bahwa di Hinda yang hijau dengan hutan, <b>sawah</b> , dan ladangnya ini, dia sebenarnya hidup di dalam rumah kaca.	√															√
	HG.P129.L9	He should have known (or was he just pretending he didn't know?) that in this Indies, so green with jungle, <b>paddy</b> , and fields, he was really living inside a house of glass.										√						

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152	RK.P231.L18	Semestinya dia sudah mengetahui (atau pura-pura tidak takut?), bahwa di Hinda yang hijau dengan hutan, sawah, dan <b>ladangnya</b> ini, dia sebenarnya hidup di dalam rumah kaca.	√								√					√		
	HG.P129.L9	He should have known (or was he just pretending he didn't know?) that in this Indies, so green with jungle, paddy, and <b>fields</b> , he was really living inside a house of glass.																
153	RK.P232.L27	Dan Tjokro mulai disebut-sebut sebagai <b>Ratu Adil</b> , itu messiasnya orang Jawa.				√		√							√			
	HG.P129.L38	And people speak of Tjokro as the <b>Ratu Adil, the "just prince,"</b> the messiah of the Javanese.																
154	RK.P234.L29	Sedang di rumah istriku masih juga belum selesai dengan persiapannya: mencari <b>rempah-rempah</b> , akar-akaran, kulit-kulitan kayu dan dedaunan.	√									√			√			
	HG.P131.L1	Meanwhile, my wife was still making all the preparations—collecting <b>herbs</b> , roots, bark, and leaves.																
155	RK.P237.L3	Kalau ada untuk dijual-beli, jadi <b>makelar</b> .			√							√			√			
	HG.P132.L7	Sometimes I act as a <b>middleman</b> if somebody's got something to sell.																
156	RK.P239.L20	Cerita-cerita, bahwa keadilan bisa jatuh <b>gedebuk</b> dari langit tanpa daya manusia, tidak pernah terjadi lagi.			√							√			√			
	HG.P133.L25	The old stories about justice suddenly falling with a <b>bang</b> from the sky, well, that doesn't happen anymore.																
157	RK.P243.L17	Mereka seperti bongkahan <b>batu alam</b> .	√									√			√			
	HG.P135.L32	Very rough <b>nuggets</b> indeed.																
158	RK.P249.L24	Di <b>kedai</b> minum aku coba pikirkan, semua ini bukan terjadi karena aku tidak menguasai persoalan?		√								√				√		

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	HG.P139.L7	Resting in a drink <b>stall</b> , I asked myself whether or not I had properly understood what lay behind this new task.																
159	RK.P250.L15	Akibatnya mereka jadi unsur sumbang di tengah-tengah masyarakatnya sendiri, menjadi seekor <b>kuntul</b> di tengah-tengah masyarakatnya sendiri, menjadi seekor kuntul di tengah-tengah gagak.	√										√				√	
	HG.P139.L21	The result would be that they ended up out of place among their own people, a <b>white cock</b> among a flock of crows.																
160	RK.P252.L6	"Ya, pabrik omongan, pabrik <b>abab</b> ."	√										√			√		
	HG.P140.L16	"Yes, a talk factory, a <b>hot air</b> factory."																
161	RK.P258.L21	Tanpa <b>ridonya</b> takkan berdiri Republik Afrika Selatan.			√							√			√			
	HG.P143.L34	Without God's <b>blessing</b> there could never have been a Republic of South Africa.																
162	RK.P259.L16	Dan otaknya dengan endapan <b>sagu?</b>		√				√							√			
	HG.P144.L10	And the brain with <b>sago</b> porridge?																
163	RK.P260.L28	Pribumi di Jawa hanya mengenal beberapa pesta kelahiran, perkawinan, dan <b>Idul Fitri</b> .				√		√							√			
	HG.P145.L1	The Natives in Java had celebrations only for births, marriages, and <b>Idul Fitri</b> , at the end of the fasting season.																
164	RK.P264.L26	Dan mengapa kebebasan Nederland dan naiknya kembali Triwarna harus menyebabkan setiap kepala keluarga membiayai pesta yang bukan pestanya dengan iuran <b>sepicis</b> ?		√														
	HG.P146.L41.	And why should the liberation of the Netherlands and the raising up once again of the tricolor mean that every family must pay the contribution that the authorities demand for a celebration that is not its celebration?											√				√	

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165	RK.P264.L28	Bukankah penghasilan pribumi hanya <b>sebenggol</b> sehari, sehingga untuk meriahnya pesta itu mereka harus serahkan tenaga selama empat hari, dan pada anak-bininya kelaparan berpesta sendiri dalam perut dan rumahnya?		√										√				√	
	HG.P147.L4.	Native laborers must work for four days to pay their festival dues, while hunger has its own festival in the stomachs of his wife and children?																	
166	RK.P273.L3	Tulisan-tulisan itu wajar dari nasionalis-nasionalis muda, kalau dapat dinamai demikian, yang sedang <b>mabok kepayang</b> dengan kebebasan yang masih dapat dinikmati.			√							√			√				
	HG.P151.L22	What they had written was to be expected from young nationalists, if we can call them that, a <b>little intoxicated</b> by the freedom that they were still able to enjoy.																	
167	RK.P279.L15	Kumasuki <b>losmen</b> yang pertama aku dapatkan.		√								√				√			
	HG.P154.L36	I went into the first <b>inn</b> I found and I threw myself down onto the bed still wearing my shoes.																	
168	RK.P280.L15	Begitu kubuka, di hadapanku sudah berdiri <b>taoke</b> pemilik losmen.			√								√			√			
	HG.P155.L20	Standing before me was the <b>Chinese man</b> who owned the inn.																	
169	RK.P280.L28	Dengan membawa <b>aktentas</b> aku masuk ke dalam mobil dengan nomor khusus istana Tuan Besar Gubernur Jenderal.		√								√			√				
	HG.P155.L28	Carrying my <b>briefcase</b> , I climbed aboard the car which bore the special number plates belonging to vehicles of the governor-general's palace.																	
170	RK.P281.L5	Sopi itu seorang Totok Eropa berpakaian seragam putih dengan <b>pet</b> putih pula.		√								√				√			
	HG.P155.L33	The driver was Pure European,, wearing a white uniform and white <b>cap</b> too.																	



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171	RK.P281.L27	Kutenggelamkan diriku di dalam <b>feautenil</b> besar.		√								√				√		
	HG.P156.L9	I sank into a big <b>divan</b> .																
172	RK.P282.L7	Sebentar kemudian datang seorang pelayan membawakan <b>kopi susu</b> dan roti panggang.		√								√				√		
	HG.P156.L16	A little while later an attendant brought some <b>white coffee</b> and toast.																
173	RK.P293.L6	Aku teringat pada kemenakan <b>Patih</b> Meester Cornelis dalam tulisan Raden Mas Minke yang tertangkap basah sedang Membacai kertas Algemeene Secretarie.													√			
	HG.P163.L1	I was reminded of how Raden Mas Minke wrote in one of his books about the <b>Patih</b> of Meester Cornelius's nephew being caught reading papers in the Algemeene Secretariat.				√		√										
174	RK.P294.L18	Keadaan akan menjadi sulit dengan tertumpuknya bahan <b>gubal</b> .																
	HG.P163.L31	Our situation here in the Indies is going to become more difficult as all our <b>mineral products</b> pile up.	√										√				√	
175	RK.P294.L27	Ia tertawa, mungkin mentertawakan perkembangan Eropa yang <b>babak-belur</b> , tak mendapatkan keuntungan dari saling gontokannya.			√									√				√
	-	-																
176	RK.P295.L21	Tidak, Tuan Mike, sekarang aku bukan lagi <b>anjing herder</b> untukmu.	√									√				√		
	HG.P164.L11	No, Meneer Minke, I am no longer your <b>guard dog</b> .																
177	RK.P299.L7	Rasa-rasanya tak perlu menggunakan kata Arab <b>Syarikat</b> itu.				√			√						√			
	HG.P166.L5	I don't think we should use an Arab word like <b>sarekat</b> . <b>Glossary:</b> Of Arabic/Islamic derivation, meaning "union" or "association"																

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178	RK.P311.L13	Dan sekarang, bahkan istriku sendiri telah mulai <b>memunggungi</b> aku.					√							√				√
	-	-																
179	RK.P312.L8	Rumah ini kosong, lenggang, seakan-akan aku seorang lelaki yang dikutuki oleh <b>kemandulan</b> .			√							√					√	
	HG.P173.L5	This house is empty, still, as if I were a man who had been cursed with <b>impotence</b> .																
180	RK.P314.L14	Sampai <b>jambulmu</b> berubah kau takkan dapatkan.			√								√				√	
	HG.P174.L11	You can look until your <b>every hair</b> has turned gray, and you will not find one.																
181	RK.P315.L11	Aku dan kalian hanya meributkan <b>pete hampa</b> !			√								√				√	
	HG.P174.L32	Both they and myself only caused <b>quite a small commotion</b> !																
182	RK.P316.L22	Tahu bahwa Gubernur tak meletakkan tangan atas dirinya Marko sekarang mencoba mendirikan kerajaan yang <b>subur-loh-jinawi</b> , sudah lengkap dengan kuala—di Sala!			√								√		√			
	HG.P175.L24	Realizing that the government was about to move against him, Marko set out to establish a new, <b>fertile kingdom elsewhere</b> , complete with subjects, in Solo of course!																
183	RK.P316.L23	Tahu bahwa Gubernur tak meletakkan tangan atas dirinya Marko sekarang mencoba mendirikan kerajaan yang subur-loh-jinawi, sudah lengkap dengan <b>kuala</b> —di Sala!			√							√					√	
	HG.P175.L24	Realizing that the government was about to move against him, Marko set out to establish a new, fertile kingdom elsewhere, complete with <b>subjects</b> , in Solo of course!																
184	RK.P316.L24	Tapi aku duga, Pitung modern, dialah <b>dalang</b> Marko.			√				√						√			
	HG.P175.L26	But, Modern Pitung, I think it is Sandiman who is Marko's <b>dalang</b> . <b>Glossary:</b> The puppet master																

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		who recites the stories and manipulates the puppets at wayang shows.																	
185	RK.P329.L10	Dalam menyatakan simpatinya pada rakyat jelata sengaja ia berdemonstrasi mengenakan celana dan baju hitam tanpa alas kaki dan berkalung <b>sarung</b> , seakan-akan membuang pakaian priyayi dan pakaian Eropa.		√				√							√				
	HG.P183.L16	To show his sympathy for the poor masses he deliberately wore black shirt and trousers, no shoes and a <b>sarong</b> , as if, I said as if, he had given up priyayi and European clothes forever.																	
186	RK.P329.L17	Ia selalu bercelana <b>pantolan</b> putih dan berbaju putih.		√				√							√				
	HG.P183.L23	He always wore a white shirt and white <b>pantaloons</b> .																	
187	RK.P330.L15	Bukan hanya karena lapar, kakinya disarangi <b>bubul</b> , dan petak meruyak sepenuh badan.			√						√					√			
	HG.P184.L4	Not just because of hunger—the sole of his feet were covered with <b>ulcers</b> and yaws had spread throughout her body.																	
188	RK.P330.L15	Bukan hanya karena lapar, kakinya disarangi bubul, dan <b>petak</b> meruyak sepenuh badan.			√							√				√			
	HG.P184.L4	Not just because of hunger—the sole of his feet were covered with ulcers and <b>yaws</b> had spread throughout her body.																	
189	RK.P330.L19	Dalam iring-iringan yang berjalan lambat-lambat itu terdapat perempuan kurus yang sedang bunting tua, kakek-kakek yang bertongkat dan terbatuk-batuk, seorang lelaki yang menggendong <b>anak-susuan</b> karena emaknya baru saja mati kelaparan.			√								√		√				
	HG.P184.L7	Among the crowd trudging along the track, there was an emiciated woman heavy with child, old people coughing and walking with canes, a man carrying <b>a baby a few months old</b>																	

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		whose mother had just died of hunger.																
190	RK.P330.L22	Ke kebun <b>nila</b> Gubermen.	√															
	HG.P184.L9	To the government <b>indigo</b> plantation.										√				√		
191	RK.P330.L23	Tanam-paksa! Tanpa upah. <b>Cultuurstelsel</b> .														√		
	HG.P184.L10	Forced cultivation! No pay. <b>Cultuurstelsel</b> . <b>Glossary:</b> The system of forced cultivation of certain crops enforced by the colonial authorities; under this system, Javanese peasants had to grow export crops such as coffee and sell them to the Dutch authorities at extremely low prices.																
192	RK.P331.L18	<b>Tungku</b> dingin.		√								√					√	
	HG.P184.L26	A cold <b>hearth</b> .																
193	RK.P331.L23	Menjelang <b>subuh</b> bapaknya pulang bergandengan tangan dengan orang-orang lain yang sama kehabisan tenaga, tunjang-menunjang agar tak roboh dan tak tersasar dalam kegelapan.										√				√		
	HG.P184.L30	As <b>dawn</b> approached his father returned, linked arm in arm with others so that they would not fall, or lose their way in the dark.																
194	RK.P335.L22	Bukan itu saja, dari petani bebas berbahagia mereka mulai berubah jadi <b>kuli-kuli</b> bekas-bekas tamunya.			√			√							√			
	HG.P186.L24	From being free farmers thay had been turned into the <b>coolies</b> of their former guests.																
195	RK.P337.L26	Setidak-tidaknya bukan seorang <b>bendoro</b> seperti priyayi-priyayi lainnya.			√							√				√		
	HG.P187.L26	He was not a <b>lord</b> like the other priyayi, I was told.																
196	RK.P337.L27	Ia adalah seorang <b>pandita</b> , katanya.				√						√				√		
	HG.P187.L26	He was <b>a priest, a teacher</b> , they said.																
197	RK.P338.L23	Berdua kami pernah bergontok dengan serombongan <b>sinyo</b> putih dan hitam, yang sedang mengganggu wanita penjual kacang.			√				√						√			

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	HG.P188.L2	The two of us fought once with a group of black and white <i>sinyos</i> who were harassing some girls selling peanuts. <b>Glossary:</b> A form of address for young Dutch and Eurasian men or Europeanized Native young men, from the Portuguese <i>senhor</i>																
198	RK.P341.L14	Dia samasekali tak pernah menyebut asal alam dan dunianya yang telah penuh dengan hantu dan <b>dedemit</b> .			√						√					√		
	HG.P189.L9	He no longer talks about the world he left behind, with its ghosts and <b>spirits</b> .																
199	RK.P341.L21	Beberapa belas tahun jadi <b>nyai</b> telah sanggup mengendalikan perusahaan besar secara Eropa, dan menurut tulisan itu, kemudian memilih kewarganegaraan Prancis, daripada jadi kawula Hindia Belanda yang tak menentu kepastian hukumnya.																
	HG.P189.L16	After just thirteen or sixteen years as a <i>nyai</i> , she was able to manage a large European-style business, and according to what Minke wrote, then chose to become a French citizen rather than a subject of the Netherlands Indies with only uncertain legal rights. <b>Glossary:</b> "Mistress"; generally a term used to refer to the indigenous mistresses of Europeans in the Dutch East Indies.			√				√						√			
200	RK.P345.L8	Dan Mas Tjokro tetap tenang-tenang saja dengan adanya <b>benalu</b> dalam organisasinya.			√							√			√			
	HG.P191.L18	And Mas Tjokro went on happily as ever ignorant of the <b>cancer</b> in his organization.																
201	RK.P345.L16	Nampaknya ia sedang mabok dengan mobilnya yang baru, mungkin satu-satunya Pribumi bukan raja, bukan <b>sultan</b> , bukan susuhunan yang punya mobil.				√		√							√			

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	HG.P191.L24	He was perhaps the only Native who was not a raja, not a <b>sultan</b> , and not a prince who owned a car.																
202	RK.P349.L14	Dalam kertas-kertas pada s'Landscharchief dapat dikatakan tak ada keterangan tentang masamudanya, kecuali, bahwa ia salah seorang anak <b>Bupati</b> Bojonegoro.																
	HG.P193.L26	There was nothing revealing about his younger life among the papers in the State archives, except the information that he was a son of a <b>Bupati</b> of Bojonegoro. <b>Glossary:</b> The title of the Native Javanese official appointed by the Dutch to assist the Dutch assistant resident to administer a region; most bupati could lay some claim to noble blood.				√			√					√				
203	RK.P350.L17	aku turun dari gerbong kelas satu dan mendapatinya pada pintu <b>bordes</b> .		√									√				√	
	HG.P194.L10	I descended from the first-class carriage and found him at the <b>ticket gate</b> .																
204	RK.P351.L2	Telegram itu berasal dari sepku, yang memberi instruksi dalam sandi, untuk membikin interpiu dengan Mas Tjokro sesuai dengan tulisanku sendiri, untuk mengukur sampai dimana pengetahuannya tentang gerak-gerik Marco dalam garis lintang Semarang-Sala-Yogya, dan sekaligus mempelajari permunculan tokoh baru yang mengherankan: Siti Soendari, seorang <b>perawan</b> .			√							√			√			
	HG.P194.L19	I was also to investigate the emergence of a surprising new figure—Siti Soendari, a <b>young woman</b> .																
205	RK.P351.L25	Diantarkan aku naik ke keretaku, minta diri dengan memberi <b>saluir</b> yang manis, kemudian mengucapkan selamat dalam perjalanan dan turun.					√				√			√				

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	HG.P194.L34	He escorted me back to the carriage, excuse himself with a polite <b>salute</b> , wished me a safe journey, and alighted.																	
206	RK.P352.L6	Apakah kemudian harus menjejak juga seorang penjual <b>soto</b> di pinggir jalan, karena dia bisa menulis dengan baik di koran atau majalah?		√								√					√		
	HG.P194.L41	The next I'll be chasing after some street corner <b>soup</b> seller because he could write well in the newspapers and magazines!																	
207	RK.P352.L27	"Benar, <b>Mevrouw</b> ."			√				√						√				
	HG.P195.L16	"It is true, <b>Mevrouw</b> ." <b>Glossary:</b> Dutch for "madam" or "miss"																	
208	RK.P354.L24	Kami duduk pada <b>sice</b> buatan Eropa.		√							√						√		
	HG.P196.L18	We sat down on a European-made <b>divan</b> .																	
209	RK.P355.L11	"Sebaliknya juga terhadap kami ia suka berspekulasi dengan ayat-ayat <b>Qur'an</b> , mungkin ia menganggap tak ada orang Eropa yang tahu tentang Islam," kata Tuan Gubernur.				√		√							√				
	HG.P196.L28	On the contrary, when he speaks to us he often likes to speculate about the meaning of different verses from the <b>Quran</b> .																	
210	RK.P359.L5	"Yang sering didatangi yang ada <b>pesantrennya</b> ."				√		√							√				
	HG.P198.L30	"He goes most often to chose town where there is a <b>Moslem boarding school—a pesantren</b> ."																	
211	RK.P359.L8	Pada umumnya <b>santri</b> tidak jadi anggota.				√		√							√				
	HG.P198.L33	Most <b>santri</b> do not join. <b>Glossary:</b> Student of Islam; pious Moslem																	
212	RK.P359.L9	Mereka lebih percaya kepada <b>kyai</b> mereka, masing-masing daripada orang luar.				√		√							√				
	HG.P198.L34	They believe only in their own <b>kyai</b> , rather than in any outsider. <b>Glossary:</b> An Islamic teacher or leader																	

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213	RK.P361.L6	Di kota ini pula aku terima kawat, bahwa Mas Tjokro masih ada di Pacitan dan ia telah membuka <b>tablig</b> umum.																	
	HG.P199.L39	While in that town I received another telegram informing me that Mas Tjokro was still in Pacitan and that he had opened a <b>tablig</b> , a religious consultation. <b>Glossary:</b> An open Islamic religious consultation				√			√						√				
214	RK.P363.L20	Tuan Bupati, seorang terpelajar yang dapat menggunakan beberapa bahasa modern, menempatkan aku di <b>pesanggrahannya</b> di luar kota.		√								√				√			
	HG.P201.L12	The bupati, an educated man who spoke several modern languages, put me up in his <b>bungalow</b> outside the town.																	
215	RK.P364.L24	Di pojokan sana, di atas selembar <b>tikar mending</b> yang tergelar, duduk tiga orang wanita.		√							√						√		
	HG.P201.L40	Over in the corner, on a <b>grass mat</b> , sat three women.																	
216	RK.P364.L27	Melihat aku masuk mereka <b>berjongkok menghadap padaku</b> dan mengangkat sembah.					√			√					√				
	HG.P201.L41	On seeing me enter the room, they <b>knelt down before me</b> and made their obeisance.																	
217	RK.P364.L27	Melihat aku masuk mereka berjongkok menghadap padaku dan <b>mengangkat sembah</b> .					√						√			√			
	HG.P201.L41	On seeing me enter the room, they knelt down before me and <b>made their obeisance</b> .																	
218	RK.P365.L11	" <b>Ndoro</b> Wedana Kota," jawab salah seorang di antaranya.																	
	HG.P202.L10	" <b>Ndoro Wedana</b> ," one of them answered. <b>Glossary:</b> A term of address used by a lower-class person when speaking to a superior in the feudal class or of similar status.			√				√						√				



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219	RK.P365.L11	"Ndoro <b>Wedana</b> Kota," jawab salah seorang di antaranya.																	
	HG.P202.L10	" <i>Ndoro <b>Wedana</b></i> ," one of them answered. <b>Glossary:</b> The head of a municipality, one of the lower administrative positions.				√			√						√				
220	RK.P366.L17	Di sini aku akan tahu siapa kau, <b>Noni</b> !																	
	HG.P202.L38	Now I will find out who you are, <i><b>Noni</b></i> ! <b>Glossary:</b> "Miss"; used for Eurasians girls.			√				√						√				
221	RK.P367.L28	Sepantasnya dia jadi <b>Raden Ayu</b> seorang Bupati di kabupaten yang kaya.																	
	HG.P203.L29	She should be the <i><b>raden ayu</b></i> of a bupati in one of the very rich district. <b>Glossary:</b> Title for aristocratic Javanese women, especially the first wife of a bupati			√				√						√				
222	RK.P368.L7	"Pertama kali aku melihatnya," sambung Komandan Polisi, "ia <b>berkain</b> batik tanpa wiru."																	
	HG.P203.L34	"The first time I saw her she was wearing an unpleated batik <i><b>kain</b></i> ." <b>Glossary:</b> Traditional dress worn by Javanese women; a kind of sarong wrapped tightly around the waist and legs.		√					√						√				
223	RK.P372.L25	"Belum lagi orang lupa pada pesta besar-besaran seratus tahun Nederland bebas dari Prancis, sekarang Nederland telah terancam lagi dalam <b>bharatayuda</b> modern.																	
	HG.P206.L4	Now the Netherlands is treathened again, this time by a modern <i><b>bharatayuddha</b></i> . <b>Glossary:</b> A famous Hindu epic, depicting a great war between two families of nobles		√					√						√				
224	RK.P375.L6	Kalau maksud, hanya maksud, sudah boleh jadi alasan bagi yang lain untuk menindak, paling tidak, paling tidak setengah juta orang Islam yang sedang berdoa sehabis <b>sembahyangnya</b> boleh ditangkap, karena sembahyang mereka				√					√					√			

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		mencurigakan, dan paling tidak dalam doa mereka pada Tuhannya agar dihancurkan kiranya kekuasaan kolonial ini.																	
	HG.P207.L15	If intent, just intent, was sufficient for others to take action against people with such intent, then at the very least half a million Moslems would have to be arrested every time they finish their <b>prayers</b> , because their praying is suspicious and almost certainly they are asking their God to destroy colonial power.																	
225	RK.P379.L25	Bagaimana bisa, kau lulusan H.B.S., bisa jatuh di bawah sayap <b>garuda</b> desa?	√												√				
	HG.P209.L32	How was it that you, a graduate of the HBS, could end up under the wing of that village <b>garuda</b> ? <b>Glossary:</b> The mythical magical bird upon whom the gods rode.																	
226	RK.P381.L5	Ayah Soendari mempunyai seorang anak laki-laki, <b>abang</b> Soendari.			√								√		√				
	HG.P210.L21	Soendari's father also had a son, Soendari's <b>older brother</b> .																	
227	RK.P404.L5	Beda halnya dengan pegawai-pegawai korup, yang lebih suka gantung-diri daripada menjalani <b>hukuman krakal</b> orang-orang yang rakus akan segala-galanya dan takut kehilangan kehormatan palsu.			√								√		√				
	HG.P224.L16	And this was a different attitude from that of the corrupt officials who preferred to hang themselves rather than <b>suffer the humiliation of being sentenced to do public community work</b> .																	
228	RK.P405.L1	Ia selalu berpakaian rapi, berkain, dan <b>berkebaya</b> , berselop beledu hitam, yang disulam berbunga-bunga.		√					√						√				

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	HG.P224.L31	She was always dressed neatly, in a kain and <i>kebaya</i> , with black velvet slippers, embroidered with flowers. <b>Glossary:</b> A Javanese woman's traditional blouse used always in combination with a sarong																	
229	RK.P405.L4	<b>Sanggulnya</b> dihias dengan tusuk sanggul dari tanduk, dihiasi dengan keris kecil dari perak.		√															
	HG.P224.L33	She <b>wore her hair in a traditional bun</b> , decorated by an ivory hairpin, as well as a silver keris-shaped pin.										√			√				
230	RK.P405.L5	Sanggulnya dihias dengan tusuk sanggul dari tanduk, dihiasi dengan <b>keris</b> kecil dari perak.		√															
	HG.P224.L34	She wore her hair in a traditional bun, decorated by an ivory hairpin, as well as a silver <i>keris</i> -shaped pin. <b>Glossary:</b> Traditional curved-bladed Javanese dagger							√						√				
231	RK.P414.L19	Rupa-rupanya para administratur Inggris di sana berhasil menjinakkan mereka dengan cara mendatangkan untuk mereka: judi, <b>tayub</b> , dan pelacur.			√														
	HG.P229.L38	It seemed the English administrators had succeeded in domesticating them by bringing in gambling, <i>tayub</i> , and prostitutes. <b>Glossary:</b> A semi-erotic dance in which the male partner is normally chosen by the professional female dancer from among the audience								√					√				
232	RK.P415.L13	Guru, tuan, penindas .... apa dikatakan oleh orang Jawa? <b>Durna!</b>			√														
	HG.P230.L15	Teacher, master, oppressor ... how did the Javanese call them? Yes, <b>Durna!</b> <b>Glossary:</b> One of the Kurawa brothers from the Mahabarata epic, told in wayang; a vacillating, deceitful character									√				√				

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233	RK.P420.L8	Marco sebaliknya, dari tiada suatu gelar menggunakan <b>Mas</b> , gelar terendah dalam tata-susun keningratan Pribumi.																	
	HG.P233.L5	Marco, on the other hand, who previously had no title at all, adopted the title of <b>mas</b> , the lowest rank in the Javanese nobility. <b>Glossary:</b> Javanese term of address literally meaning "older brother"; used by a young woman toward a man, it indicates an especially close, respectful affection; it can also be used between men, indicating respectful friendship; by a sister to her older brother; and also by a wife to her husband.			√				√					√					
234	RKP424.L15	Turun dari keretaapi ia naik <b>dokar</b> mencari losmen.		√							√					√			
	HG.P234.L19	After alighting from the train, he hired a <b>horse cart</b> to take him to an inn.																	
235	RK.P425.L27	Katanya tubuhnya seakan tertindih karung <b>beras</b> seratus limapuluh kati.		√							√					√			
	HG.P236.L15	He said later that he felt as if there were a hundred-kilogram sack of <b>rice</b> weighing him down.																	
236	RK.P425.L27	Katanya tubuhnya seakan tertindih karung beras seratus limapuluh <b>kati</b> .			√							√				√			
	HG.P236.L15	He said later that he felt as if there were a hundred- <b>kilogram</b> sack of rice weighing him down.																	
237	RK.P426.L22	Sang ayah melihat putrinya memasuki gedung <b>wayang orang</b> yang sudah ramai dikunjungi orang pada jam sore itu.			√					√					√				
	HG.P236.L33	The father saw his daughter enter a <b>wayang orang</b> theater that was filling up, perhaps for the evening performance. <b>Glossary:</b> Traditional Javanese ballet																	
238	RK.P426.L24	Tak ada terdengar <b>gamelan</b> dari dalam gedung.		√						√					√				

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	HG.P236.L34	But there was no sound of a <i>gamelan</i> inside. <b>Glossary:</b> Traditional Javanese percussion orchestra																	
239	RK.P427.L9	Dengan gelisah ia ikuti seorang pembicara naik ke <b>mimbar</b> , bicara, sampai turun lagi.		√												√			
	HG.P237.L5	The father anxiously watched a man ascend the <b>stage</b> , give a speech, and then come down again.								√									
240	RK.P430.L12	Mendengar orang begitu hormat terhadap putrinya, ia merasa sangat, sangat malu, ia taj tahu bagaimana kelak harus melaporkan pada <b>Kanjeng</b> Bupati Pemalang.			√										√				
	HG.P238.L35	Hearing that people so respected his daughter, he felt very, very much ashamed and he didn't know what he would say now to <b>His Honour</b> the Bupati of Pemalang.																	
241	RK.P434.L18	Kebetulan Tuan <b>kontrolir</b> ada pula di sana.			√										√				
	HG.P241.L7	By coincidence Meneer <i>Kontrolir</i> was also present. <b>Glossary:</b> The junior Dutch administrative officer in charge of a subdistrict, one level below an assistant resident; being close to the grass roots, they often wielded much power on a day-to-day basis.							√										
242	RK.P435.L3	"Wah, <b>Jeng</b> , begitu lama baru kelihatan."			√										√				
	HG.P241.L18	"Wah, <i>Jeng</i> Soendari, it's been so long since we've seen you." <b>Glossary:</b> Short for Ajeng; term of address used among Javanese women contemporaries.							√										
243	RK.P435.L5	"Ya, <b>Ibu</b> , beratnya orang cari penghidupan."			√										√				
	HG.P241.L20	"Yes, there are many difficulties in finding ways to make a living, <i>Ibu</i> ." <b>Glossary:</b> Literally "mother"; used like Mrs. Or Madame							√										
244	RK.P438.L12	"Dua di antaranya sudah kawin, tapi mati, Ibu, seorang waktu melahirkan dan seorang lagi mati karena <b>dimadu</b> !"			√								√		√				

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	HG.P243.L17	One in childbirth, and another died of a broken heart when her <b>husband took a second, younger wife!</b>																	
245	RK.P440.L7	Tetapi residen Jawa Tengah menganggapnya tidak bernilai, hanya omongan kampung seorang <b>Mak Comblang</b> dengan calon kurbannya.			√							√					√		
	HG.P244.L20	But the resident of Central Java didn’t think the meeting amounted to anything, just stupid village talk between a <b>pimp</b> and the next victim.																	
246	RK.P442.L17	Jalan-jalan sunyi, karena dokar-dokar pun ikut serta belot kerja, juga <b>gerobak</b> , apalagi kendaraan umum bermotor.																	
	HG.P245.L35	The streets were silent, because even the horse carts refuse to work, and the <b>buffalo carts</b> as well, not to mention, of course, the motorized public transport.		√							√					√			
247	RK.P442.L26	Untuk pertama kali kebun <b>tebu</b> terbakar.	√								√					√			
	HG.P246.L2	The <b>sugar</b> fields are burned down.																	
248	RK.P444.L18	<b>Mantri Polisi</b> yang ditugaskan mengawasi Soendari telah kehilangan jejak.			√					√						√			
	HG.P247.L2	<b>The police agents</b> given the task of following Soendari lost her tracks.																	
249	RK.P453.L18	Ia didakwa <b>membanting-tulang</b> untuk mencapai kebalikan daripada cita-citanya sendiri.			√								√		√				
	HG.P253.L5	They have been accused of <b>working with all their might</b> only to achieve the opposite of their own ideals.																	
250	RK.P479.L15	" <b>Sambar gledek!</b> "					√					√					√		
	HG.P268.L26	" <b>Jesus Christ!</b> "																	
251	RK.P479.L18	Seorang agen polisi klas satu Sarimin duduk <b>mencangkung</b> pada bangku rendah jauh dari sice.					√					√			√				

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	HG.P268.L29	A police agent first class was <b>squatting</b> on a low bench some distance away from the divan.																
252	RK.P479.L20	Kakinya <b>bersetiwai</b> tanpa bersepatu.		√								√					√	
	HG.P268.L31	He was <b>wearing leggings</b> but no shoes.																
253	RK.P488.L3	Kami memasuki <b>warung</b> sate di pinggir jalan dan memesan.																
	HG.P273.L25	We went into a satay <b>warung</b> on the side of the road and ordered something to eat. <b>Glossary:</b> Small shop, booth, or stall		√						√					√			
254	RK.P488.L3	Kami memasuki warung <b>sate</b> di pinggir jalan dan memesan.							√						√			
	HG.P273.L25	We went into a <b>satay</b> warung on the side of the road and ordered something to eat.		√														
255	RK.P488.L24	Ia mengeluarkan buku merah dari sebuah kantong <b>kain blacu</b> .										√			√			
	HG.P273.L39	He took out a red book from a <b>calico</b> bag.		√														
256	RK.P495.L3	Keterangan yang secara terburu-buru aku pinta memberitakan, ia seorang pemuda peranakan Tionghoa miskin, hidup di sebuah <b>klenteng</b> di Betawi kota.																
	HG.P277.L20	It turned out he was a young, poor, local Chinese who lived in a <b>Chinese temple</b> in old Betawi.		√									√		√			
257	RK.P496.L22	" <b>Bupet</b> sahaya kunci, Tuan."										√				√		
	HG.P278.L13	"I have locked the <b>sideboard</b> , Tuan."		√														
258	RK.P500.L21	"Waktu masih ada juragan perempuan—dua <b>rupiah</b> , Tuan."																
	HG.P280.L27	"When the mistress was here—two <b>rupiah</b> , Tuan." <b>Glossary:</b> Basic unit of currency (100 cents)		√						√					√			
259	RK.P500.L28	"Pergi ke toko. <b>Bon!</b> Ambilkan kertas dan pena dan tinta."										√				√		
	HG.P280.L33	"Go to the shop! A <b>note!</b> Fetch pen and paper."		√														
260	RK.P501.L3	"Boleh saya bikinkan <b>param</b> ?"		√								√					√	

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	HG.P280.L36	"Will I make you some <b>herbal balm</b> ?"																	
261	RK.P501.L21	Hanya <b>nasi</b> dan dedaunan.		√							√					√			
	HG.P281.L11	Just <b>rice</b> and a few greens.																	
262	RK.P503.L25	Tapi orang-orang yang percaya menganggap mati justru satu permulaan, kelahiran baru di <b>akhirat</b> .				√						√			√				
	HG.P282.L16	But believers thought that death was in fact the beginning, the beginning of a new life in the <b>hereafter</b> .																	
263	RK.P504.L24	<b>Ular sanca</b> piaraannya telah melibatnya sampai tulang punggung dan lengannya patah.	√								√					√			
	HG.P282.36	<b>One of the snakes</b> that he kept had wrapped itself around him and crushed his arm and his backbone.																	
264	RK.P511.L6	Beberapa tahun belakangan ini tak ada darah di teteskan baik di sawah atau di ladang, di lembah atau di <b>ngarai</b> , di darat atau di air.	√									√					√		
	HG.P286.L5	But during these past few years, not a single drop of blood had been spilled upon the rice paddies or the fields, the valleys or the <b>tundra</b> , upon land or water.																	
265	RK.P521.L8	Akibatnya orang-orang kecil semakin tertutup untuk mendapatkan bantuan sekedarnya dengan bunga rendah, dan keadaan ini mendorong mereka ke dalam pelukan <b>lintah darat</b> .			√						√					√			
	HG.P291.L32	This closed off the opportunity for the people to obtain a little credit with low interest and so they were forced more and more into the hands of the <b>moneylenders</b> .																	
266	RK.P528.L29	Raden Mas Minke nampak duduk di atas <b>ambinnya</b> sambil merokok tenang-tenang.		√							√					√			
	HG.P296.L1	Raden Mas Minke was sitting on the <b>couch</b> smoking calmly.																	
267	RK.P531.L4	"Sudah berubah menjadi <b>periuk</b> hangat."		√							√			√					
	HG.P297.L5	"The Indies is a smoldering <b>cauldron</b> now."																	



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								Foreignization			Domestication								
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
268	RK.P538.L15	Kalau ia kubawa ke <b>alun-alun</b> Contong, aku beri ia kesempatan untuk turun, sebentar ia akan dikerumuni orang banyak dan dielu-elukan.	√									√					√		
	HG.P300.L39	If I took him to Contong <b>Square</b> and let him get out, people would be swarming about him in no time and he would be welcomed as a hero.																	
269	RK.P539.L29	"Aku perlu <b>minyak kayu putih</b> ," katanya, dan tanpa mengindahkan aku ia membuka pintu taksi dan turun.		√								√						√	
	HG.P301.L32	"I need some <b>eucalyptus oil</b> ," he said and, paying me no head, opened the door and climbed out.																	
270	RK.P543.L26	"Kalau dulu Tuan lewati jalan ini dengan <b>andong</b> atau dokar, seluruh badan terasa gemetar karena roda besi beradu dengan batu jalanan."		√								√					√		
	HG.P303.L34	"If you traveled along this road in the past in a <b>buggy</b> or horse cart, your whole body would shake as the wheels fought with the street stones."																	
271	RK.P544.L22	Itulah <b>dukuh-dukuh</b> para petani.				√						√			√				
	HG.P304.L11	It was in among those trees that you would find the farmers' <b>hamlets</b> .																	
272	RK.P544.L27	Kadang-kadang muncul sebuah <b>pondok</b> atau gubuk kecil dari bambu.		√								√						√	
	HG.P304.L14	Sometimes we would see a bamboo hut or <b>humpy</b> .																	
273	RK.P544.L27	Kadang-kadang muncul sebuah pondok atau <b>gubuk kecil dari bambu</b> .		√								√			√				
	HG.P304.L14	Sometimes we would see a <b>bamboo hut</b> or humpy.																	
274	RK.P547.L23	Kalau ia <b>bercelana komprang</b> hitam, berbaju kalong dan berkalung sarong, ia takkan ubahnya dengan Pribumi selebihnya.		√								√				√			

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			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
	HG.P305.L36	If he were wearing <b>baggy black pants</b> , an old singlet, and had a sarong hanging around his neck, he would seem no different from any other Native.																	
275	RK.P547.L24	Kalau ia bercelana komprang hitam, <b>berbaju kalong</b> dan berkalung sarong, ia takkan ubahnya dengan Pribumi selebihnya.		√															
	HG.P305.L37	If he were wearing baggy black pants, an <b>old singlet</b> , and had a sarong hanging around his neck, he would seem no different from any other Native.										√				√			
276	RK.P549.L29	Begitu ia menghadapi ujian, integritasnya buyar, dia pasti kehilangan kepercayaan pada diri sendiri, menyerahkan diri pada ilusi dan menyedot kekuatan-keuatan dari dunia khayal, dari pohon-pohon, dari iblis, <b>jinn</b> , setan, gandarwa, dari leluhur, dari binatang .... dan yang terakhir ini memaksa aku membenarkan lukisan Minke sendiri tentang ulah Sastro Kassier waktu mendapat tekanan dari Plikemboh.			√														
	HG.P307.L1	But as soon as these people have been tested in life, their integrity collapses, they lose all faith in themselves, surrender themselves into illusion, and try to suck power from the supernatural world, from trees, devils, <b>spirits</b> , demons, ogres, from their ancestors, from animals ... and when I heard this I recognized the truth in what Minke had written about the behavior of Sastro Kassier when he was being pressed by Plikemboh.										√				√			

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								Foreignization			Domestication								
			Ec	Mc	Sc	So	Gh	Re	Ad	Dt	Ge	Cs	Pa	Om	Fe	Pe	Dm	Nm	
277	RK.P550.L1	Begitu ia menghadapi ujian, integritasnya buyar, dia pasti kehilangan kepercayaan pada diri sendiri, menyerahkan diri pada ilusi dan menyedot kekuatan-keuatan dari dunia khayal, dari pohon-pohon, dari iblis, jin, setan, <b>gandarwa</b> , dari leluhur, dari binatang .... dan yang terakhir ini memaksa aku membenarkan lukisan Minke sendiri tentang ulah Sastro Kassier waktu mendapat tekanan dari Plikemboh.																	
	HG.P307.L2	But as soon as these people have been tested in life, their integrity collapses, they lose all faith in themselves, surrender themselves into illusion, and try to suck power from the supernatural world, from trees, devils, spirits, demons, <b>ogres</b> , from their ancestors, from animals ... and when I heard this I recognized the truth in what Minke had written about the behavior of Sastro Kassier when he was being pressed by Plikemboh.			√												√		
278	RK.P552.L1	" <b>Kembang Jepun</b> ," katanya pada sopir, kemudian menutup mata lagi.																	
	HG.P308.L7	"The <b>Japanese Garden</b> ," he said to the driver, then closed his eyes again.			√						√						√		
279	RK.P552.L22	Tanpa minta ijin padaku ia turun dan mendekati pintu sebuah perusahaan dengan jendela etalase kecil dari kaca tebal di mana dipajang di situ <b>umbi-umbian</b> , kayu-kayuan dan dedaunan kering.																	
	HG.P308.L22	Without asking my permission first, he jumped out of the car and went over to a shop that had just a small thick glass display window. There were <b>roots</b> , various kinds of medicinal barks, and dried leaves on display.		√								√					√		

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280	RK.P575.L6	Begitu mendapat surat pembebasan dari Gubernur Jendral dan mendapat perintah pulang ke Jawa, semua miliknya di Ambon dihadiahkan pada pembantu rumahtangganya, termasuk yang disimpannya sebanyak <b>seringgit</b> x 12 x 5 tahun.		√											√				
	HG.P321.L2	As soon as he had received the letter from the governor-general ending his exile, he had handed over all his possessions in Ambon to his maid, even the allowance that he had saved, one <b>ringgit</b> per month for five years. <b>Glossary:</b> 21/2 rupiah																	
281	RK.P576.L6	Seperti burung patah sayap ia berjalan merasuk, memasuki sebuah <b>dangau</b> kosong di pinggir jalan ....		√											√				
	HG.P321.L23	Like a bird with a broken wing, he wandered along in a daze until he found an empty <b>bamboo night watchman's shelter</b> on the side of the road and went inside....																	
282	RK.P580.L3	Barangkali ia sudah menduga-duga Goenawan tak lain dari <b>begundal</b> Gubernur.			√					√						√			
	HG.P323.L28	Perhaps he even thought that Gunawan was another government <b>agent</b> .																	
283	RK.P591.L26	Cambuk itu ia selitkan pada ikat pinggang dan dikeluarkannya sebilah <b>belati</b> dan mengamankan pada dokter itu.		√						√						√			
	HG.P329.L39	He put the whip away and took out a <b>knife</b> and thrust it at the doctor.																	
284	RK.P597.L28	Juga tidak main di panggung <b>ketoprak</b> .			√			√							√				
	HG.P333.14	Neither did he appear in any <b>ketoprak</b> performance.																	
285	RK.P600.L7	Di kantorku sudah ada desas-desus untuk tidak akan meremajakan Legiun, biar mereka semua akan jadi kakek-kakek yang mengangkat <b>bedil</b> pun takkan kuasa lagi.		√							√					√			

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	HG.P334.L30	Gradually the legion would become a batallion of grandfathers incapable of even carrying a <b>rifle</b> .																	
286	RK.P601.L4	Ia bahkan tidak datang ke Betawi untuk <b>menziarahi</b> kuburan gurunya.			√														
	HG.P335.L7	He didn't even come to Betawi to <b>pay homage</b> at the grave.																	
287	RK.P604.L6	Aku tahu, janji itu tidak lain daripada hasil <b>jerih-payah</b> dan solah-bawa organisai-organisasi di Hindia sejak 1906 sampai 1917 sekarang, sedang dasar dari janji itu tidak lain daripada tulisanku yang pernah kupinta kembali dari sepku dulu untuk kuperbaiki.			√														
	HG.P226.L35	I knew that this promise was <b>the fruit of the hard work and striving</b> of the Indies organizations between 1906 and 1917, while the basis of this proposal was the report I myself had written and which I had later asked my boss to return to me for revision.																	
288	RK.P604.L7	Aku tahu, janji itu tidak lain daripada hasil jerih-payah dan <b>solah-bawa</b> organisasi-organisasi di Hindia sejak 1906 sampai 1917 sekarang, sedang dasar dari janji itu tidak lain daripada tulisanku yang pernah kupinta kembali dari sepku dulu untuk kuperbaiki.			√														
	HG.P226.L35	I knew that this promise was the fruit of the hard work and striving of the Indies organizations between 1906 and 1917, while the basis of this proposal was the report I myself had written and which I had later asked my boss to return to me for revision.																	
289	RK.P605.L1	Apakah nasibku bakal terlempar seperti gombal yang sudah berlumuran <b>najis</b> ?				√							√		√				

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	HG.P337.L12	Would my fate be no better than some rag discarded because it was covered in <b>unholy filth</b> ?																	
290	RK.P607.L6	Hanya orang sebagai aku tidak akan ikut berputar seperti roda <b>pedati</b> .		√							√					√			
	HG.P338.L14	I was the only one who did not turn like the wheel of a <b>cart</b> .																	
291	RK.P620.L14	Sudah sering bibir hendak mengucapkan Patre Noster dan Ave sebagaimana dulu aku dan istriku sering mengucapkan bersama dalam doa <b>rosari</b> .		√					√						√				
	HG.P345.L19	Often now my lips pronounced the Patrenoster and Ave just as I and my wife used to do together when we prayed with the <b>rosary</b> .																	
292	RK.P620.L21	"Maksud Tuan <b>tasbih</b> ?"		√					√						√				
	HG.P345.L25	"You mean a <b>tasbih</b> ?"																	
293	RK.P639.L19	<b>Jurukunci</b> , penunggu kuburan itu, menyambut kami.			√						√					√			
	HG.P355.L26	The cemetery <b>caretaker</b> greeted us.																	
294	RK.P643.L14	Kuberikan <b>setalen</b> pada jurukunci dan berpesan dalam Melayu: "Hapuskan sebersih-bersihnya ter itu."		√									√			√			
	HG.P357.L28	I gave the caretaker <b>some money</b> and instructed him in Malay: "Get rid of that tar, get rid of it."																	
295	RK.P643.L21	Taksi membawa kami ke sebuah <b>pension</b> , karena di sana mereka tinggal.		√								√			√				
	HG.P357.L34	The taxi brought us to a <b>guest house</b> , because that was where they were staying.																	
296	RK.P643.L25	Kaki sudah terasa berat seperti <b>teratai</b> .		√									√				√		
	HG.P357.L38	My legs felt heavy, as if they were <b>wrapped in chains</b> .																	
297	RK.P645.L12	" <b>Tjeu</b> ," panggilku, "lebih baik kawinlah dengan lelaki baik-baik."			√				√						√				
	HG.P358.L30	" <b>Tjeu</b> ," I said, "you should marry a good man."																	

## **Appendix 2**

### **Surat Pernyataan Triangulasi**

## SURAT PERNYATAAN TRIANGULASI

Yang bertanda tangan di bawah ini, saya:

Nama : Editya Eka Novridian

NIM : 10211141042

Program Studi : Sastra Inggris

Fakultas : Bahasa dan Seni

Menyatakan bahwa saya telah melakukan triangulasi data pada karya tulis ilmiah (skripsi) dari mahasiswa:

Nama : Rachmad Wijanarko

NIM : 10211141033

Program Studi : Sastra Inggris

Fakultas : Bahasa dan Seni

Judul : Foreignization and Domestication Of Culturally-Bound Expressions in Pramoedya Ananta Toer's *Rumah Kaca* and Their Translated Expressions in Max Lane's *House of Glass*

Demikian surat pernyataan ini saya buat. Semoga dapat dipergunakan sebagaimana mestinya.

Yogyakarta, 20 Juni 2016

Triangulator



Editya Eka Novridian



## **SURAT PERNYATAAN TRIANGULASI**

Yang bertanda tangan di bawah ini, saya:

Nama : Rizal Rustoni Maulana

NIM : 10211144031

Program Studi : Sastra Inggris

Fakultas : Bahasa dan Seni

Menyatakan bahwa saya telah melakukan triangulasi data pada karya tulis ilmiah (skripsi) dari mahasiswa:

Nama : Rachmad Wijanarko

NIM : 10211141033

Program Studi : Sastra Inggris

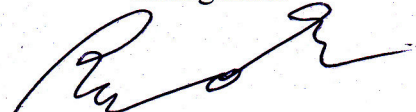
Fakultas : Bahasa dan Seni

Judul : Foreignization and Domestication of Culturally-Bound Expressions in Pramoedya Ananta Toer's *Rumah Kaca* and Their Translated Expressions in Max Lane's *House of Glass*

Demikian surat pernyataan ini saya buat. Semoga dapat dipergunakan sebagaimana mestinya.

Yogyakarta, 20 Juni 2016

Triangulator



Rizal Rustoni Maulana