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Translation Methods of Mangupa Text from Mandailing Language into Indonesian

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Abstract--Mangupa text can be regarded as a cultural text because the text is a text or written material that reflects a way of life that group of people owns. This research is qualitative, and the method is document (text) analysis; data analysis uses translation theory by Newmark. This theory divides translation into eight methods: Word for Word Translation, Literal Translation, Free Translation, Adaptation Translation, Idiomatic Translation, Faithful Translation, Semantic Translation, and Communicative Translation. The research findings showed 23 texts in a Mangupa Text from Mandailing Language Into Indonesian that is exactly divisible by the use of Newmark's theory that the translation method, which is the most frequently used by the translator,r is semantic translation word-for-word translation.

Keywords: *Culture, mandailingnese, translation methods, mangupa*

Abstrak--Teks mangupa dapat dikatakan sebagai teks budaya karena teks merupakan teks atau bahan tertulis yang mencerminkan suatu pandangan hidup yang dimiliki oleh sekelompok orang. Penelitian ini merupakan penelitian kualitatif dengan metode analisis dokumen (teks), analisis data menggunakan teori penerjemahan oleh Newmark. Teori ini membagi penerjemahan menjadi delapan metode: Penerjemahan Kata demi Kata, Penerjemahan Literal, Penerjemahan Bebas, Penerjemahan Adaptasi, Penerjemahan Idiomatik, Penerjemahan Setia, Penerjemahan Semantik, dan Penerjemahan Komunikatif. Hasil penelitian menunjukkan 23 teks dalam Teks Mangupa Berbahasa Mandailing Ke Bahasa Indonesia yang tepat dapat dibagi berdasarkan penggunaan teori Newmark bahwa metode penerjemahan yang paling sering digunakan oleh penerjemah adalah penerjemahan semantik dan penerjemahan kata demi kata.

Kata Kunci**: *budaya, suku mandailing, metode terjemahan, mangupa***

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1. Introduction

Indonesia is culturally rich. Indonesia art and culture are intertwined with religion and age-old traditions from early migrants with Western thoughts brought by Portuguese traders and Dutch colonists. The basic principles which guide life include the concept of mutual assistance or ***"Gotong royong"*** and consultations or ***"musyawarah"*** to arrive at a consensus or ***"mufakat"*** derived from rural life; this system is still very much in use in community life throughout the country.

Though the legal system is based on the old Dutch penal code, social life, and the rites of passage, are founded on customary or ***"adat"*** law, which differs from area to area. ***"Adat"*** law has a binding impact on Indonesian life, and it may be concluded that this law has been instrumental in maintaining equal rights for women in the community. Religious influences on the community are variously evident from island to island.

Mangupa text needs to be translated because it contains the elements of Mandailingnese culture that are not found in a foreign culture, and the translation of this text into Indonesian is badly needed so that Mandailingnese culture will be well known to the Indonesian residents.

Brown (in Nasution, 2011:15) asserts, "A language is part of a culture, and a culture is part of a language; the two are intricately interwoven such that one can not separate the two without losing the significances of either language or culture".

Language is the main topic of any discussion about translation. It is a way to able to do an interaction with other people. The Oxford Dictionary (2008:247) defines "language as a system of communication in speech and writing used by people of a particular country". It means that every country has its language. Since every country has its language, translation is a very important thing needed in interaction.

Generally, translation transfer an idea, knowledge or purpose from Source Language (SL) to Target Language (TL). Catford defines translation as an operation performed on languages: substituting a text in one language for another. Newmark (1988:7) states, "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language."

In his theory, Newmark argues that "a general" theory cannot propose a single method but must be concerned with the full range of text types and their corresponding translation criteria as well as major variables involved". While translation methods, according to Newmark in A Textbook of Translation explain "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language".

Newmark distinguishes eight methods of translation. The method can be classified into two: four of them are oriented in the source language (SL emphasis), and the other four are oriented in the target language (TL emphasis); there are eight types of translation methods: word-for-word literal, faithful, semantic, adaptation, free, idiomatic, and communicative."). Newmark puts them in the form of flattened V diagram bellows:

SL emphasis	TL emphasis
Word for word	Adaptation
Literal	Free
Faithful	Idiomatic
Semantic	Communicative

According to Nababan (2003: 86), the main points are: 1) the accuracy of transferring the message. It means the original message cannot be changed, added or dedicated. 2) The accuracy of expressing the message in the target language. It concerns how the original message is composed in the target language structurally. 3) The naturalness of translating the source language into the target language. In transferring the original message, the translation should give attention intensively to the naturalness of the target language. From the statement above, it can be concluded that the accuracy of a translation is related to the accuracy of the transfer original message or meaning

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contained in the source language text into the target language text.

Communicative Translation
Attempts to render the exact contextual meaning of the original so that both content and language are readily acceptable and understandable to the readership.
For Example : SL : Beware of dog!
TL : *Awas ada anjing!*

2. Research Method

This research will be conducted by using descriptive qualitative. Qualitative research is understanding people from their frames of reference and experiencing reality as they experience it (Corbin & Strauss, 2008). Descriptive research describes and interprets something, such as existing conditions or relationships, developing opinions, ongoing processes, consequences or effects, or ongoing trends. "That is a research approach where the data collected are words, pictures and numbers. These data can be obtained from interviews, field notes, photos, video tapes, and other documentation. (Moleong, 2000:6).

This research is achieved by collecting, rewriting, categorizing, and analyzing data concluding an understanding of the translation methods used in Mangupa texts by finding out the translation methods used. This means that the data comes from Mandailing and Indonesian texts.

In collecting the data, there are assorted steps to take. Firstly, the researcher meets the native speaker to ask about the "Mangupa Text" contents. Secondly, the researcher watches several videos as a reference and in addition to the contents of "Mangupa Text". Then thirdly, the researcher read and found related data from books, journals and articles related to the theory of translation methods. Then the researcher will inventory all the utterances in the Mandailing and Indonesian text of "Mangupa Text" and group them to the types of translation methods. Finally, all the collected data will be selected and organized according to its use to carry on with further analysis.

3. Result and Discussion

3.1 Result

This research uses content analysis of the translation method because all the data comes from Mangupa Text from Mandailing Language and Indonesian. All of the utterances in the Mandailing and Indonesian texts are analyzed in this research.

3.1.1 Word-for-word Translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL text. In which source language word is translated singly by their most common meanings, which can also be out of context. Usually, a translator just transfers the meaning of each word based on the word order and part of the source language's speech unless the SL structure has the same structure as TL.

For Example: SL : I like noodles
TL : Saya suka mie

Data (3-1):
SL : Di jolo ni hita adong i baen upah-upah
TL : *Di depan kita ada dibuat sebuah Upah-upah*

The data (3-1) include as word for word method of translation because it follows the sequence of sentences in the source language. Because this method is commonly used to translate problematic words, it is often used to improve the structure of the language that wants to be discussed with the structure of language or the translation of sources text containing single words.

Data (3-2):
SL : Dohot i lehen ma ia kesehatan
TL : *Dengan diberi juga kesehatan*
The data (3-2) included a word-for-word translation because the utterance "Dohot i lehen ma ia Kesehatan" when it is translating in TL "Dengan diberi juga kesehatan" This method applied perfectly to improve the structure of the language or the translation of the sources of text containing single words so that this method is generally used to translate the difficult word.

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Data (3-3) :
SL : On pe napola ginjang hata na be
TL : *Mungkin cukup sampai disini perkataan ini*
The utterance" On pe napola ginjang hata na be" is considered when using this method word for word because it maintains the order of sentences in the source language, so when it is translated in TL is "Mungkin cukup sampai disini perkataan ini" because this method applied perfectly to improve the structure of the language or the translation of the sources of text containing single words so that this method is generally used to translate the difficult word.

Data (3-4) :
SL : Nadong udang na bengkok
TL : *Tidak ada udang yang tak bengkok*
The data (3-4) include as word for word method of translation because it follows the sequence of sentences in the source language. Because this method is commonly used to translate problematic words, it is often used to improve the structure of the language that wants to be discussed with the structure of language or the translation of sources text containing single words.

Data (3-5) :
SL : Poken di panyambungan ara mian na Dikoto luhur. Rapmangido ita Tutuhan Sai salamat panjang umur
TL : *Pekan di panyambungan ramai-ramaina di waktu dzuhur. Bersama kita berdoa kepada Tuhan semoga selamat panjang umur*
The data (3-5) include as word for word method of translation because it follows the sequence of sentences in the source language. Because this method is commonly used to translate problematic words, it is often used to improve the structure of the language that wants to be discussed with the structure of language or the translation of sources text containing single words.

3.1.2 Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context. In which the SL grammatical constructions are converted to their nearest TL equivalence, but the lexical words are translated singly, out of context. A literal translation is between translating word for word translation and free translation.

For Example : SL : The thief was sent to the prison
TL : *Pencuri itu dikirim ke penjara*

Data (3-6) :
SL : Nadia mai na giot pa gogohon asa mulak tondi tu badan
TL : *Yang mana bertujuan untuk menguatkan agar jiwa diberi kekuatan kembali*
The data (3-6) includes the literal translation approach. Because the utterance translates as well as word for word only to better adapt the order of words in language translation. The utterance "Nadia mai na giot pa gogohon asa mulak tondi tu badan" is translated "Yang mana bertujuan untuk menguatkan agar jiwa diberi kekuatan kembali". The researcher has changed the structure of the source language into a target language. However, the words and style of text in the SL are still delivered in the TL.

Data (3-7) :
SL : Adong pe hita baen upah-upah on asso bormat tu hita na dison
TL : *Adapun kita buat upah-upah ini agar kiranya kita juga yang berada disini mendapatkan doa terbaik juga*
This data include literal translation because grammatical constructs are changed as close as possible to their equivalent in TL. The utterance " Adong pe hita baen upah-upah on asso bormat tu hita na dison" is translated "Adapun kita buat upah-upah ini agar kiranya kita juga yang berada disini mendapatkan doa terbaik juga" the reseacher has changed the structure of SL into a TL structure. This is done at the beginning of the translation process to indicate the problem to be solved.

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3.1.3 Faithful Translation

Attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structure.

For Example : SL : Born without drims, he sent to special school

TL : *Lahir tanpa lengan lengan, dia dikirim ke sekolah khusus*

Data (3-8) :

SL : Napolang ginjang hatana be tai doa dohot usaho akkon do ginjang saginjang ni ngolu on.

TL : *Mungkin kalimat ini tak sepanjang apa yang di harapkan akan tetapi doa dan usah haruslah panjang sampai sepanjang kehidupan yang ada*

The data (3-8) include as faithful translation, in the utterance "Napolang ginjang hatana be tai doa dohot usaho akkon do ginjang saginjang ni ngolu on" is translated "Mungkin kalimat ini tak sepanjang apa yang diharapkan akan tetapi doa dan usaha haruslah panjang sampai sepanjang kehidupan". This method tries to produce the right contextual meaning in SL with limited TL grammatical structure. The translation is endeavored to be truly faithful to the intent and realization of the SL text.

Data (3-9) :

SL : Horas, Horas, Horas

TL : *Horas, Horas, Horas*

The data (3-9) include a faithful translation; "Horas, Horas, Horas" is translated as "Horas, Horas, Horas". This method tries to produce the right contextual meaning in SL with limited TL grammatical structure—the translation endeavours to be truly faithful to the intent and realization of the SL text.

3.1.4 Semantic Translation

Differ from faithful translation only as far as it must take more account of the aesthetic value of the SL, compromising on meaning where appropriate so that no assonance, wordplay or repetition jars in the finished version. Tries to transfer the contextual meaning of the SL to the nearest semantic and syntactical construction of the TL.

For Example, SL : She is Shopaholic.

TL : *Dia adalah orang yang gemar belanja.*

Data (3-10) :

SL : Keselamatan dohot i pamura rasoki sian Tuhan ta na markuasoi

TL : *keselamatan dan semoga di murahkan rezeki dari Tuhan yang Maha Esa*

From the data (3-10), the researcher has changed the meaning from SL to TL. The utterance "Tuhan ta na markuasoi" with the real meaning "Tuhan yang Berkuasa" has changed into "Tuhan yang Maha Esa". This method is more flexible because this method considers the aesthetic value of SL text that adjusts the meaning; there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

Data (3-11) :

SL : Sahata mahita sude semoga nian hata-hata on menjadi doa dohot I Kabul kon Tuhan ta i

TL : *Satu perkataan lah kita semua dan menjadi Doa serta di kabulkan oleh Tuhan yang Maha Esa*

The utterance "sahata mahita sude semoga nian hata-hata on menjadi doa dohot i kabul kon Tuhan ta i" is considered when using this method semantic translation, so when is translating in TL is "Satu perkataan lah kita semua dan menjadi doa seta di kabulkan oleh Tuhan yang Maha Esa". Because this method is more flexible than the faithful translation method, this method considers the aesthetic value of SL text that adjusts the meaning, and there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

Data (3-12) :

SL : Salumpat sapa daili, sapangambil saendege Sapinggan sapanganan

TL : *Satu tempat pengambilan satu injakan, Satu piring bersama*

The utterance "salumpat sapa daili, sapangambil saendege, sapinggan sapanganan" has literal

meaning "satu tempat berlindung yang sama, satu tujuan dan satu piring makan berdua" but is translated "Satu tempat pengambilan satu injakan satu piring bersama" the researcher has to changed the meaning to follow the TL grammatical. This method considers the aesthetic value of SL text that adjust the meaning, and there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

Analysis data 13 :
SL : Tinggalkon ma amang adat na poso Madung sandang adat matobang
TL : *Anakku! Tinggalkan kebisaan muda Dipundak mu sekarang kamu pria yang sudah menikah*
The data (3-13) include as semantic translaion. Because the utterance "Tinggalkon ma amang adat na poso. Madung sandang adat matobang" is translated "Amang, tinggalkan kebiasaan muda dipundak mu sekarang kamu pria yang sudah menikah" the literal mening is " Amang, tinggalkan perilaku muda, dipundak mu sekarang kamu membawa adat pria yang sudah menikah" the researcher has to changed the meaning to follow the TL grammatical. This method consider the aesthetic value of SL text that adjust the meaning, there are adjustments to the readers. This method allows creativity does not follow 100% fidelity to SL text.

Data (3-14) :
SL : Tinggalkon ma inang adat ma bujing Madung jujung adat matobang
TL : Anakku! Tinggalkan kebiasaan muda Dikepala mu sekarang kamu wanita yang sudah menikah
The data (3-14) include as semantic translaion. Because the utterance "Tinggalkon ma inang adat ma bujing. Madung jujung adat matobang" is translated "Inang, tinggalkan kebiasaan muda dikepala mu sekarang kamu wanita yang sudah menikah" the literal mening is "Inang, tinggalkan perilaku muda yang menggembirakan, dikepala mu sekarang kamu membawa kepribadian yang sudah menikah" the researcher has to changed the meaning to follow the TL grammatical. This method consider the aesthetic value of SL text that adjust the meaning, there are adjustments to the readers. This method allows creativity does not follow 100% fidelity to SL text.

Analysis data 15 :
SL : Sira nasasumbiga inganan nadi bulung salungsung. Tuhan tai namarnida arane pangalaho Muyu madung marunjung
TL : *Garam harga nya murah namun begitu Banyak kegunaan nya. Perjalanan kalian Sudah berakhir dari masa muda ke masa tua*
The data above include a semantic translation. Because the utterance "Sira nasasumbiga inganan nadi bulung salungsung, Tuhan tai namarnida arane pangalaho muyu madung" is translated "Garam harga nya murah namun begitu banyak kegunaannya. Perjalanan kalian sudah berakhir dari masa muda ke masa tua" the researcher has to changed the meaning to follow the TL grammatical. This method consider the aesthetic value of SL text that adjust the meaning, and there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

Data (3-16) :
SL : Hambeng dimandurana, namaranak kon andurian. Baendenggan do namo dimulana saidenggan musema tuhapudian
TL : *Karena sepasang pengantin yang baik dimulainya mudah-mudahan baik pula dibelakang hari*
The data (3-16) include a semantic translation. Because the utterance "Hambeng dimandurana, namaranak kon andurian.Baendenggan do namo dimulana saidenggan musema tuhapudian" is translated "Karena sepasang pengantin yang baik dimulainya mudah-mudahan baik pula dibelakang hari" the researcher has to changed the meaning to follow the TL grammatical. This method consider the aesthetic value of SL text that adjust the meaning, and there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

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Data (3-17) :
SL : Malos dingin dingin o banon tu sipogu Horagnian tondi mandingin saipir tondi matohu
TL : *Mudah mudahan setiap pelaksanaan tadi Rukun damai dan bersatu antara dua bela pihak*
The data (3-17) include semantic translation. Because the utterance "Malos dingin dingin o banon tu sipogu horagnian tondi mandingin saipir tondi matohu" is translated "Mudah mudahan setiap pelaksanaan tadi rukun damai dan bersatu antara dua bela pihak" the researcher has to changed the meaning to follow the TL grammatical. This method consider the aesthetic value of SL text that adjust the meaning, and there are adjustments to the readers. This method allows creativity that does not follow 100% fidelity to SL text.

3.1.5 Adaptation Translation
This is the freest form of translation. It is used mainly for plays (comedies) and poetry; themes, characters, and plots are usually preserved in the SL cultures converted to the TL culture and the text written.

For Example : SL : the rising sun is found not to be rising sun. It is the world which goes around.
TL : *Matahari terbit ternyata bukan matahari terbit. Dunialah yang sebenarnya mengorbit.*

Data (3-18) :
SL : Mohon maaf ma tu akka hita na dison
TL : *Mohon maaf kepada kita semua yang ada disini*
The utterance "Mohon maaf" is adapted to the TL language. So the data include adaptation methods because this method is the freest and closest form of translation to TL. The background and social content are adapted to TL culture. This method emphasizes the content of the message while the form is adjusted to the needs of the TL reader.

3.1.6 Free Translation
Reproduces the matter without the manner or content without the original form. This translation produces the translated text without the original text's style, form, or content. Also, this translation preserves the meaning of the source language but uses natural forms in the target language.

For Example, SL : Killing two birds with one stone.
TL : *Sambil menyelam minum air.*

Data (3-19) :
SL : Molo adong adong hata na salah dohot perlakuan na tarbaen
TL : Jika ada perlakuan yang tidak baik dan salah Serta kelakuan yang terbuat
The data (3-19) include as free translation, in the utterance "Molo adong adong hata na salah dohot perlakuan na tarbaen" is translated "Jika ada perlakuan yang tidak baik dan salah serta kelakuan yang terbuat" because free translation reproduces the matter, without manner or content without the original form. Usually, this translation is a much longer paraphrase than the original, which is often verbose, redundant, and not even a meaning at all.

Data (3-20) :
SL : Ibaen namartoba libung ulang nian Marumbak tupaya, malo-malo amu Sumambut lidung ulangon sugari Maluntak magaya
TL : *Pandailah memasukan diri jangan Sampai terjadinya pertengkaran, Agar keluarga menjadi harmonis sampai ke belakang hari*
The data (3-20) include free translaion. Because the utterance has the literal meaning "pandai diri dalam menarik hati jangan sampai salah berujar dan juga bergaya, dikarenakan meminta keluarga rukun damai" because free translation reproduces the matter, without manner or content without the original form. Usually, this translation is a much longer paraphrase than the original, which is often verbose, redundant, and not even a meaning at all.

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3.1.7 Idiomatic Translation

Reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

For Example : SL : Feeling blue
TL : *Merasa sedih*

Data (3-21) :
SL : Dijujar horambir poso Mangihut saludang natobang
TL : *Buah kelapa muda jatuh Batang tua dirobohkan*
The data (3-21) include an idiomatic translation. Because the utterance "Dijujar horambir poso" is translated as "Buah kelapa muda jatuh", a word buah kelapa muda describes a young personality that must be left behind. The utterance "Mangihut saludang natobang" is translated as "Batang tua dirobohkan"; it means to describe an old personality. This translation reproduces the original message but tends to change the nuances of meaning by using more colloquial language and idioms not in the SL text.

Data (3-22) :
SL : Tal duskom ma giring-giring Laho mamasukkon golang-golang
TL : *Lepaskan gelang gemerincing mu Ketika memakai gelang emas mu*
The data (3-22) include an idiomatic translation. Because the utterance "Tal duskom ma giring-giring" is translated as "lepaskan gelang gemerincing mu", this word describes a young habit which is relaxed and playful. The utterance "Laho mamasukkon goalng-golang" is translated "ketika memakai gelang emas mu" it means to describe an old habits. This translation reproduces the original message but tends to change the nuances of meaning by using more colloquial language and idioms that are not in the SL text.

3.1.8 Communicative Translation

Attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

For Example : SL : Beware of dog!
TL : *Awas ada anjing!*

Analysis data 23 :
SL : Songoni hu sudahi hata-hata kon
TL : *Beginilah maka akan saya sudahi perkataan ini*
The data above include a communicative translation. The utterance "Songoni hu sudahi hata-hata kon" is translated as "Beginilah maka akan saya sudahi perkataan ini" The only translation that fulfils the purpose of translation above is semantic and communicative translation. Semantic translation is used for "expressive" text, and communicative translation for "informative" and "vocative" text. "Hu sudahi" is translated as "saya sudahi" to inform the audience the opening remarks of the customary holder have been completed.

3.2 Discussion

No	Translation methods	Quantity
1.	Semantic Translation	8
2.	Word-for-word translation	5
3	Idiom translation	2
4	Literal translation	2
5	Free translation	2
6	Adaptation translation	1
7	Communicative translation	1
8	Faithful translation	1

Table 1. Translation methods used in the Mangupa texts

The researcher found that the translation method most frequently used by the translator is semantic translation and word-for-word translation. Many reasons are behind that, first, because it is an applicable method and easy to conduct. Added the audience were mostly students, making them understand the text easily using translation is important.

The literal translation method is more frequently used because the translator tries to keep the meaning in the source language coverts construction of the source language into the intended construction of the target language.

Adaptation, communicative and faithful translation is less frequently used because the researcher tries to understand the mechanics and find the equivalent word from the source language or to construe a difficult text as a pre-translation process.

Free translation method reproduces the matter or the context without the original form. Compared to literal translation, due preserving mainly the message of the source language, not the construction or style.

The idiomatic translation method is used to reproduce the message of the source language but tends to distort nuances of meaning by preferring colloquialisms and idioms.

4. Conclusion

After analyzing all the data above, the research's conclusion related to the mangupa text's translation methods. To identify implicitly, the writer uses the translation methods based on Peter Newmark's theory. Of all the studies and this one found 23 texts in a Mangupa Text from Mandailing Language Into Indonesian that is exactly divisible for by the use of Newmark's theory that has eight translations, and from translation word for word, faithful translation adaptation translation, free translation, idiomatic translation, literal translation, semantic translation, and communicative translation the researcher discovered that it has a translation in the text different Newmark's theory that every word and sentence contained in the Mangupa text has its translation. The studies that the researcher does, especially for other researchers, this Adat text can help the other researcher translation to understand the translation methods that are used in Adat text.

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