Balinese Folktales and Their Translations Equivalence with Reference to *Rare Angon*

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Abstract

This study entitled Balinese Folktales and Their Translations Equivalence with Reference to Rare Angon is intended to find out the types of folktale and the methods applied in the Balinese Folktales Book Rare Angon. This study used descriptive qualitative method and the data collection was done by reading the data source and identifying the relevant data in the data source to be analyzed further. Specifically, the data were taken from ten folktales in the translation book Rare Angon written by Made Taro (2015) and translated by Alit Ida (2015). Finally, the data were classified in accordance with their types and purpose of analysis. The theory used to analyze the types of folktale was proposed by Norton (1987) and Meaning-Based Translation: A Guide to Cross-Language Equivalence was proposed by Larson (1984). The findings obtained from this study show that: (A) There were 5 out of 6 types of folktale found in the translation book Rare Angon namely cumulative tales (12 data), beast tales (4 data), magic tales (3 data), pourquoi tales (3 data), and realistic tales (6 data); (B) There were 5 methods of translation equivalence when the concepts shared namely translation equivalence by using non-literal lexical equivalence (2 data), descriptive phrases (4 data), by using related words (2 data), generic-specific words (3 data) and secondary or figurative senses (2 data); (C) There were one method of translation equivalence when the concepts unknown named equivalence by loan word (1 data).

Key words: *Balinese Folktale, Concepts Shared, Concepts Unknown, Translation Equivalence*

Abstrak

Penelitian ini yang berjudul Cerita Rakyat Bali dan Terjemahannya dengan Referensi Rare Angon bertujuan untuk mengetahui jenis cerita rakyat dan metode terjemahan yang diterapkan pada buku cerita rakyat Rare Angon. Penelitian ini menggunakan metode deskriptif kualitatif dan pengumpulan data dilakukan dengan membaca sumber data dan mengidentifikasi data yang relevan yang kemudin dianalisis. Secara spesifik, data penelitian ini diambil dari buku terjemahan yang berjudul Rare Angon yang ditulis oleh Made Taro (2015) dan diterjemahkan oleh Alit Ida (2015). Selanjutnya, data diklasifikasikan sesuai dengan jenis dan tujuan analisis. Teori yang digunakan untuk menganalisa jenis cerita rakyat adalah teori dari Norton (1987) dan Meaning-Based Translation: A Guide to Cross-Language Equivalence oleh Larson (1984). Hasil penelitian ini menunjukkan bahwa: (A) Terdapat 5 dari 6 jenis cerita rakyat yang ditemukan di buku Rare Angon yaitu cumulative tales (12 data), beast tales (4 data), pourquoi tales (3 data), realistic tales (6 data), dan magic tales (3 data); (B) Terdapat 5

metode penerjemahan dengan konsep yang diketahui yang meliputi non-literal lexical equivalence (2 data), descriptive phrases (4 data), by using related words (2 data), generic-specific words (3 data) dan secondary or figurative senses (2 data); (C) Terdapat 1 metode penerjemahan dengan konsep yang tidak diketahui yang bernama equivalence by loan word (1 data).

Kata kunci: *Cerita Rakyat Bali, Konsep Diketahui, Konsep Tidak Diketahui,* Cumulative Tales*, Penerjemahan*

1. Background of the Study

Translation plays an important role in communication to transfer the Source Language (SL) message to the Target Language (TL) since most people cannot learn more than one language at the same time. Translation is not an easy work since the translators have to convert a message in the SL into the TL. In other words, the translators should have enough knowledge of the SL and TL. Since the message has to be translated accurately, thus the translators have to be careful to avoid misunderstanding of both source language and target language.

Larson (1998:3) states that translation consists of studying the lexicon, grammatical structure, communication situation and cultural context of the SL text, analyzing it in order to determine its meaning and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the TL and its cultural context. He also stated that the best translation is the one which uses the normal language forms of the receptor language, and maintains the dynamics of the original SL text. Therefore, the translator should reproduce in the receptor language a text which communicates the same message as the SL but using the natural grammatical and lexical choices of the receptor language.

The most common problems that may occur in the process of translating a SL into TL are their role in translation equivalences. The concepts shared and unknown in the receptor language are the main concern in this research since they are worth to be analyzed further. Meanwhile, the main object in this research is the translation of folktale book entitled *Rare Angon*. The book consists of several types of folktales; the SL is in Bahasa Indonesia and the TL is in English. The book is rich in translation equivalences so that it becomes the main object of this research.

2. Problems of the Study

The problems raised in this study are formulated as follows.

2.1 What types of folktales are found in the translation book of *Rare Angon*?

2.2 What methods are applied in translating the folktales of *Rare Angon?*

3. Aims of the Study

The aims of this study are specifically listed as follows:

3.1 To identify the types of folktales in the translation book of *Rare Angon.*

3.2 To find out the method applied in translating the folktales in the book of *Rare Angon.*

4. Research Method

The research method employed in this study is the descriptive qualitative method. The qualitative method supports the validity of the research since it is concerned with developing the explanation of social phenomena such as retelling stories as folktales. The data of

this study were taken from the folktales book entitled *Rare Angon* written by Made Taro (2015) and translated by Alit Ida (2015). It is observed frequently in order to get the relevant data of types of folktales and the method of translation equivalence.

In collecting the data, the data were collected through observation method. Observation was done in order to gain the primary data. There were some steps in collecting the data. First, the data were collected by reading and observing the data source. The second step was identifying the relevant data in the data source. Finally, the data were classified in accordance with their types and methodology applied by the translator to analyze the translation equivalence.

After all data collected, the data were analyzed based on the Norton's theory in the book *Through the Eyes of a Child: an Introduction to Children's Literature* (2003) and the translation theory entitled *Meaning-Based Translation: A Guide to Cross-Language Equivalence* by Larson (1984). Data analysis includes the types of folktales and the method of translation equivalence applied in translating the folktales. All of the collected data were analyzed qualitatively. The selected words, phrases, clauses and sentences were analyzed by comparing the Indonesian version to the English translation to see the translation equivalence of information. In presenting the analysis, the data were explained descriptively in words supported by tables. After the data were displayed, a conclusion was drawn. Drawing conclusion was the last procedure of analyzing the data of this research. The conclusion was drawn from the proposed research problems.

5. Research Findings and Discussion

5.1 Types of Folktales Found in the Book *Rare Angon*

In this study, there are only five out of six types of folktales found in the translation folktales book *Rare Angon*. They are cumulative tales, beast tales, magic tales, *pourquoi* tales, and realistic tales.

According to Norton (1987: 203-203), cumulative tales are tales that repeat the action, characters or speeches in the story until a climax is reached. The stories that belong to the cumulative tales in the translation book *Rare Angon* are entitled *Rare Angon, Ketimun Mas, Kuda Oncesrawa, Ular Selan Bukit, Pembalasan Ancruk, Upacara Membasmi Hama, Tawuran Semut Merah dan Semut Hitam.* There are so many repetitions in the stories, both repetitions of actions and dialogues.

Then, there are several stories that also belong to beast tales. Beast tales are the tales whose characters are mostly the beasts and animals. In this story, all animals and inanimate characters acted as human being such as talking, arranging plans, discussing, and even taking revenge. The stories are entitled *Ketimun Mas, Pembalasan Ancruk, Jero Ketut,* and *Tawuran Semut Merah dan Semut Hitam.*

Another type of folktales found in the book *Rare Angon* is the magic tales. Magic tales are the tales which consist of some or several elements of magic. The findings of this study show that several stories that belong to magic tales are entitled *Ular Selan Bukit* and *Upacara Membasmi Hama.*

Afterwards, a story that tells about the origin of something is called *pourquoi* tale. In the book *Rare Angon*, there are three stories that belong to *pourquoi* tales namely *Kisah Bambu Tultul, Ular Selan Bukit,* and *Jero Ketut.*

However, the people may and may not believe this story since there was no exact evidence that prove the existence of the characters of the stories mentioned.

The other types of folktales found in the book *Rare Angon* is realistic tales. Not only the plot of the stories are realistic, but also the setting of the stories. The realistic tales in the book *Rare Angon* are entitled *Dalang Buricek, Kuda Oncesrawa,Upacara Membasmi Hama* dan *Ular Selan Bukit.*

5.2 The Methods Applied in Translating the Folktales Book *Rare Angon*

In this study, the methods of translation equivalence are divided into two methods, namely when the concepts are shared in the receptor language culture and when the concepts are unknown in the receptor language culture.

When the concepts are shared, there are 5 more sub-methods that explain several translations in the book *Rare Angon* such as translation equivalence by non literal equivalents, translation equivalence by descriptive phrases, translation equivalence by using related words as equivalents, translation equivalence by generic-specific words and translation equivalence by secondary and figurative senses.

When the concepts are unknown in the receptor language culture, there is only one method applied by the translator of the book *Rare Angon* so-called translation equivalence by modifying a loan word.

6. Conclusions

Based on the analysis of this study, it can be concluded that the other type of folktale, namely the humorous tales were not found in this study due to the lack of data that are relevant to the characteristics of humorous folktales.

Furthermore, the discussion about the five types of folktales would be significant to the readers to gain the moral value of the stories.

In addition, most of the methods of translation equivalence are used by the translator of the folktale book *Rare Angon* so that the audiences, in this case, children, will easily understand the meaning of the story in the target language.

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