

# Translation of Culture-Specific Collocations: An Analysis of their Techniques and Quality from English into Indonesian

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This study focuses on analysing translation techniques and quality of culture-specific collocation found in a novel entitled “The Serpent’s Shadow”. Findings of this research found that there are 119 culture-specific collocations. Those culture-specific collocations are classified based on Newmark’s five Cultural Specific Item (CSI) domains (with sub-categories in each). There are 14 techniques used in translating culture-specific collocation. Established equivalent was the most frequently used, while modulation, claque and reduction were the least frequently used. The translator has successfully translated most of the culture specific collocations in the novel. However, some collocations are less accurately or less acceptably translated because the translator used several unsuitable techniques to solve them such generalisation, literal, discursive creation and claque.

**Key words:** *Translation, Collocation, Culture-specific, Techniques, Quality.*

## Introduction

Most scholars consider the equivalence of target language (TL) results to be the same as that in the source language (SL) is one of their principal tasks in translation practice (Pedersen, 2011; El-dali, 2010; Hall, et al., 2018). The more the source and target language are similar, the better communication goals are met. However, it is actually not so easy to find equivalency in translation as to search for a word in a dictionary. With the wider cultural variability between languages various difficulties may present. Firstly by having to take into account both the meaning and the culture of the source language and the difficulty of finding this equivalent (Nida & Tabler, 1982; Hatim & Mason, 1990; Abdelhay & Daffalah, 2017) to the difficulty of determining the translation technique or strategy because the words to be

translated do not have a direct equivalent or even are not available in the TL. Secondly there are still some terms in different languages that don't have one-to-one ready counterpart in the TL. They are likely to be attributes or acts, descriptive verbs or mental words; mental-related words that don't know the TL (Newmark, 1988; Rastelli, 2019). Therefore, it may not be an easy task.

According to Baker (1992) a number of factors are responsible for the problems experienced in identifying equivalent words, two of which are: firstly, because the SL is linked to the meaning of a specific culture. The word's SL is developed into a largely unknown meaning within the TL community. This concept can be associated with religious texts, literature, customs or food, for example the words "bush patrol", "beach day" and "bag lady" are concepts that are closely related to culture of English but are unknown to Indonesian culture. Secondly, a SL word is not available in the TL, but it does not have an equivalent to express it in the TL and the SL is translated into a concept known in that TL. For example, Indonesian already knows the words "happy hour" and "food processor", but it has no one-to-one equivalent to express the concepts.

This study sets out to explore the above mentioned problems. Focusing on Baker's view (1992), on the concept of a culture-specific as well as the unavailable concept of SL in the TL. Therefore, this study will discuss more deeply culture-specific collocations, one of the most problematic features in translation, which frequently have no equivalent words in the TL. In fact, Baker and several other scholars have expressed this in their works. Baker (1992) pointed out that, "collocation patterns carry meaning and can be culture-specific. This gives to numerous pitfalls and problems in translations." In line with this, Newmark (1988) explained it technically that, "if we do not have a standard term in the target language for a collocation, then it will have to be translated by the descriptive term." Sarikas (2006) conversely stated that, "although some equivalent translations of collocations are present, to find the right equivalent needs to be more competent on both languages because in some occasion one-word collocation needs to be translated with two or three-word collocation in the target language, and to do this translation acquires the translator's competence." Furthermore, Hatim & Mason (1990) argued that collocation is a big problem faced by translators especially in the case of interference, even for those who are experienced. They asserted, "there is always a danger that, even for experienced translators, source language interference will occasionally escape unnoticed and an unnatural collocation targets will flaw the text."

Collocation translation is an issue for every translator either beginners or experienced. The complexity which present in collocations such as interference issues, arbitrariness, culture-specifics, collocation range and its equivalence unavailability, will possibly produce unacceptable or inappropriate collocation translation in the TL. To conclude all the

statements of the scholars, it is evident that the problem of collocation encompasses the two difficulties of finding equivalent words mentioned previously i.e. related to the concept of a culture-specific and and also related to the concept that they are not available in the TL. This study therefore will limit itself to the translation of culture-specific collocation.

Taking into account the significance of this issue, this paper aims to analyse the translation of culture-specific collocations in a novel entitled “The Serpent’s Shadow” and its translation. For this purpose, in order to know what happened when these culture-specific collocations are translated, their cultural categories (CSIs domain) which are proposed by Newmark (1988) and their use from the two novels were investigated. At the same time culture-specific collocations from the two sets of novel were compared to each other for the purpose of identifying the techniques, so the researcher can describe what are the least and the most dominant techniques used by translator in rendering culture-specific collocation. Later the techniques applied by the translator can contribute to determine the qualities of the translation. By analysing the technique and quality of this translation, we can throw some light on the translatability or the equivalence of culture-specific collocations and how the problems of their translation have been dealt with. The following are the supporting theories related to the topic.

## **Theoretical Underpinnings**

### ***Culture-specific Items***

CSIs are concepts that are specific for a particular culture. Translatability of the so called culture specific has always been a focus among scholars of translation and translator. They are considered as items causing problems because target readers are not familiar with the source culture. As noted by Aixela (1996), CSIs are linguistic items that cause problems for translation due to differences in cultural understanding. There is no consensus among scholar on the definition of culture specific words. Nord (1997) defines CSIs as, “a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y.” Aixela (1996) defines CSIs as, “elements of the text that are connected to certain concepts in the foreign culture (history, art, literature) which might be unknown to the readers of the TT” (Bassnett, 2002). Therefore, this concludes that CSIs create a cultural gap between the SL and the TL. Such a gap is found where an item in the SL does not exist in the TL culture, or the TL has no word for that item.

### ***CSIs Categorisation***

Different scholars present different categorisation for CSIs. Some scholars who have proposed translation strategies for translating CSIs are Aixela (1988), Newmark (1988) and

Baker (1992). According to Newmark (1988) the category “ecology” comprises animals, plants, local winds, mountains and plains among others. Concepts like food, clothes, housing, transport and communications all belong to the category “material culture”. “Social culture” refers to for example work and leisure. Political, social, legal, religious and artistic aspects all belong to the category “organisations, customs and ideas”, referring to the institutional terms of the political and social life of a country. As for the category “gestures and habits”, it refers to how people of different cultures behave differently in certain situations, as when greeting each other with a hand shake or a kiss.

According to Baker (1992) a SL may express a concept which is unknown to the target culture. It can be abstract or concrete, may be a religious belief, a social custom or even a type of food. However, this categorisation is not further specified by Baker and no examples of the two categories are provided. Aixela (1996) divided strategies for translating CSIs into two major groups: conservation and substitution. Aixela suggest two categories of CSIs: proper names and common expression. 1) Proper names include both conventional names i.e names that do not have any meaning in themselves and names that are loaded with certain historical and cultural association. 2) Common expression cover the world of objects, institution, habits and opinions restricted to each culture, which cannot be included in the field of proper names.

### ***Collocation***

Many scholars give various definitions of collocations. But this concept was first introduced by J.R. Firth with its popular slogan “you shall know a word by the company it keeps”. Here are several definitions of collocation by some scholars. Hatim (2001) defines collocation as, “the way in which words are found together conventionally.” For Larson (1984), “collocation are words joined together in phrases or sentences to form semantically unified expression.” According to the definition of Oxford Collocations Dictionary (Benson et al., 1997; Oxford Collocation, 2002), “collocation is the way words combine in a language to produce natural-sounding speech and writing.” Then Nida (1982) define it as, “a structured combination of words with compatible semantic component.” Baker (1992) defines it as, “semantically arbitrary restrictions which do not follow logically from the propositional meaning of word.”

The above definitions clearly indicate that collocation is a word or several words that frequently appear or join together in a predictable way, sounds natural and the meaning cannot be taken from its individual word. But it needs to be underlined that not all those combinations of words belong to collocation; there are also idioms, free combination and compound words. Collocations in this case belong to non-idiomatic construction.

### ***Translation of Culture-Specifics Collocation***

Collocation is a linguistic phenomenon that has long been recognised by translators as a feature to be fully concerned with in the field of translation. In everyday life every person uses collocation spontaneously in their speech and writing, either from experience, dictionaries, books, lectures or everyday conversation. Related to the above words, Hill (Dinckan, 2010) explained that “Collocations are everywhere. Collocations are found in up to 70% of everything we say, hear, read, or write”. Newmark (1988) in a “A Textbook of Translation’ said, “if grammar is the bones of a text, collocations are the nerves, more subtle and multiple and specific in denoting meaning, and lexis is the flesh.” The same description was also mentioned in the Oxford Collocation Dictionary (2002), “collocation run through the whole of English language. No piece of natural spoken or written English is totally free from collocation.”

It can be noted that collocation is an inseparable part of the text or conversation that will be encountered in everyday activities. Therefore, translators cannot possibly deny that collocation plays a vital role either as a reference for understanding the translation (comprehensive) or as guidance for assisting them to produce the translation (productive), if they are able to identify it properly.

Culture-specific collocation is in line with the concept of CSIs mentioned by Nord (1997) namely a cultural phenomenon that is present in the culture X but not found (the same thing) in the culture Y. However, the item concerned is not at the word level; collocation belongs to the classification of the items above the word level. Baker (1992) explained, "some collocations are in fact a direct reflection of the material, social, or moral environment in which they occur." She continues, “such culture-specific collocations express ideas previously unexpressed in the target language. Like culture-specific words, they point to concepts which are not easily accessible to the target reader.”

The following is an example of the translation of culture specific collocation:

SL	TL
<b>mass blackout party.</b>	<b><i>pesta pingsan massal</i></b>

The translators failed to identify the term as collocation and probably could not see the cultural element which is contained in this term. Therefore, they didn't give proper equivalent in TL and this term is wrongly translated. Based on the description in the Urban Dictionary, “mass blackout party is a party with no lights. Therefore, you cannot see whom you are dancing with. Heightening the fun of the party and your dance moves.” Thus the translation of mass blackout party into ‘*pesta pingsan massal*’ is inaccurate. The translator used a literal technique in solving the term. Lexically, “blackout” can also mean *pingsan* in TL, but

“blackout” which collocates with this word “party” has been widely known in the society of SL.

### ***The Translation Techniques used in translating Culture-Specific Collocations***

Almost every scholar has their own terms in naming their translation techniques and strategies. Hence, they would sometime overlap the techniques and strategies found by others which use different terms but have the same intention or meaning. Borrowing for example, is a technique used by Molina & Albir which means taking a word or expression straight from another language. It can be pure and it can be natural (Molina & Albir, 2002). Baker (1992) in her proposed strategy named it translation using a loan word for a similar action, while Newmark (1988) calls it transference; and Aixela (1996) prefers repetition. These scholars have the same point but use their different terms i.e. a SL word is transferred into the target text in its original form. This is certainly positive from a diversity point of view. However, this would also lead to confusion in the research, especially when one has to determine which terms belong to which scholars.

The techniques proposed by Molina & Albir have gone through a complex study by referring and comparing them with the existing techniques presented by previous scholars. They even tried to distinguish the role of strategies and techniques in translation. Molina & Albir (2002) stated that, “strategies open the way to finding a suitable solution for a translation unit. The solution will be materialised by using a particular technique. Therefore, strategies and technique occupy different places in problem solving; strategies are part of the process, techniques affect the result.” The following techniques are included in their proposal: adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalisation, linguistic amplification, linguistic compression, literal translation, modulation, particularisation, reduction, substitution, transposition and variation.

### ***Translation Quality Assessments***

Translation quality assessment is an evaluation of the translation product. Nababan (2012) states that the purpose of the assessment is to analyse the strength and weakness point of a translation product. The assessment of translation quality focuses on three things. However, the quality in this study will be viewed only from accuracy and acceptability points; the description is below.

#### ***Accuracy***

An evaluation of accuracy of the translation is intended to find out whether the content of the SL is accurately translated into TL (Nababan, 2012). It means that accuracy emerges when

there is equivalence in content between ST and TL. Thus, a translator should transfer message from ST into TL as accurately as possible.

### *Acceptability*

Acceptability is associated with naturalness of a translated text, which means that a translated text should feel natural for the target readers and acceptable based on the culture in TL. “The acceptability of the translation is determined by the faithfulness to the linguistic and the literary norm of target system” (Toury, 1995).

### **Methods**

This study is designed as descriptive qualitative and focused on a single case. It is categorised into product-oriented translation research focusing on the product of translation. The study is conducted by reviewing the culture-specific collocation in the novel of “The Serpent’s Shadow” and its translation, uncovering translation techniques used and determining the quality of the translation. The theoretical framework of this study is based on theory proposed by Newmark (1988), Molina & Albir (2002), and Nababan, et al., (2012). Newark’s categorisation of CSIs was adopted as the theoretical framework of this study (1988) that aimed at determining what terms shall be called culture-specific concepts or collocation and carrying out an analysis of the CSIs in “The Serpent’s Shadow”. However, instead of applying strategies of translation, to cope with CSIs, and to find the frequency of each collocation, this study used translation techniques proposed by Molina & Albir (2002).

The procedure technically manifested in the three following steps. 1) Reading the SL (i.e. the original text) to mark out and categorise the CSIs based on Newmark’s (1988) domain for the CSIs (ecology, material culture, social culture, organizations, customs, activities, procedure, concepts, gesture and habits). 2) Reading the TL (i.e. the translation to find the translation of the culture specific collocation in the TL, and comparing the SL culture-specific collocation contrastively with their equivalent in the TL to classify Molina & Albir (2002) proposed techniques for translating the culture-specifics collocation and then evaluated the frequency and the occurrences of techniques. 3) Determining the quality of the translation. After extracting culture-specific collocation in the original text and deciding the type of technique adopted in translating them. Three qualified persons in the field of collocation and translation were selected as raters and were asked to: validate the researcher’s selected data and techniques; and determine the qualities of collocation translation based on the framework of the study.

## Results

### *Newmark's Cultural Domain Model*

The analysis of the data revealed that from the 119 selected, most of the culture-specific collocations found in the book fell under the category of: Material Culture (56%); followed by Organisation, Tradition, Activities, Procedure, Concept (28.5%); Social Culture (11.76%); and Ecology (3.46%). The frequency and percentage of each category is represented in Table 1.

The following are the example and description of each of the categories found.

### *Ecology*

According to Newmark (1988) the category of “ecology” comprises animals, plants, local winds, mountains and plains among others.

SL	TL
“He doesn’t want me to morph him into a <b>banana slug</b> , do you, Leonid?”	“ <i>Dia tidak ingin aku mengubahnya menjadi <b>jus pisang</b>. Ya, kan, Leonid?</i> ”

Banana slug is a bright yellow slimy, shell-less mollusc commonly found on the redwood forest floor. This snail epidemic spread only in North America (Thefreedictionary.com). Due to its specificity and origin, which only exist in North America, this animal is hardly known by people in other countries. Therefore, it can be included to culture-specific in the category of ecology.

### *Material Culture*

Newmark (1988) stated that concepts like food, clothes, housing, transport and communications all belong to the category “material culture”.

SL	TL
I saw columns of white smoke outside the glass walls, rising from the <b>sculpture garden</b>	<i>Kami mencapai ruang depan museum dan melihat gumpalan-gumpalan asap putih di luar kaca, membumbung dari <b>kebun patung</b></i>

Based on the description of Collins English Dictionary (1994), sculpture garden is a garden that showcases sculptures in a landscaped surrounding. This cultural term nowadays is gaining popularity but is not yet too familiar to people in Indonesia. Referring to the word “garden” from the origin of the English word, it could bring two meanings when translated into Bahasa Indonesia i.e. “*taman*” and “*kebun*”, both have functional similarities as a place

to grow crops. However, according to KKBI, a “*taman*” is usually planted with flowers for people to enjoy its beauty, or is a place for fun, sport and recreation. Whereas “*kebun*” is usually planted with fruit in order to enjoy its product and the element is dominated by nature. Since these two collocations are not yet registered officially in KKBI (The Great Dictionary of Indonesian Language), both “*taman patung*” and “*kebun patung*” can be considered the proper equivalent to replace “sculpture garden” (KBBI, 2019).

### ***Social Culture***

Newmark (1988) stated, “in considering social culture one has to distinguish between denotative and connotative problems of translation.” Social culture can refer to work and leisure.

SL	TL
I'd saddled Zia with <b>nanny duty</b> for a sun god	<i>Aku telah membebani Zia dengan <b>pekerjaan mengasuh</b> Dewa Matahari.</i>

A nanny should work in partnership with families, taking responsibility for the safety and development of children. In Indonesia language, the term is often associated with “*pengasuh*”. According to online KKBI “*pengasuh*” is a caretaker (to care for and educate) young children (KBBI, 2019). However, the term “*pengasuh*” could also refer to a “baby sitter” in the SL, which of course has different roles and responsibilities. While in the TL, people don't differentiate the role and responsibility of this profession, “*pengasuh*”. Thus, this collocation can be considered as culture-specific because of the uniqueness of the profession in which their roles and responsibilities are not recognised in Indonesia.

### ***Organisation, Tradition, Activity, Concept and Procedure***

Political, social, legal, religious and artistic aspects all belong to the category “organisations, customs and concepts”, referring to the institutional terms of the political and social life of a country.

SL	TL
Teacher chaperones walked the perimeter on “ <b>bush patrol</b> ”.	<i>Guru-guru penjaga menyusuri sekeliling sekolah, menjalankan “<b>ronda semak-semak</b>”.</i>

Bush patrol is an imaginary search through campus shrubbery to flush out the necking couples, (The Free Dictionary, Collins, 1994). Bush patrol is certainly an unknown concept and highly unlikely to be found in the TL. The kind of “patrol”, which exists in the TL, is usually applied in a small village, to protect the security of their neighborhoods from any criminal activities, or perhaps encompasses the above goal, flushing out the necking couples.

However, both the original and the translation of this collocation use quotation marks that can indicate the type of “patrol” concerned has a figurative meaning in them.

### ***Translation Techniques***

With regard to the techniques adopted for the translation of the culture-specific collocation, the findings of the present study demonstrated that, translators used different techniques for translating collocation. Techniques that are used in dealing with collocations in the data selected for this study are discussed starting from the highest frequency to the lowest.

### **Discussion**

Based on the results of the study, culture-specific collocations that appear most frequently are in the category of material culture. In regard with culture-specific collocation, Dinckan (2010) in his research discussed several points, namely: culture-bound collocations used in bestsellers are usually related to daily life and are casual rather than historical or literary. The examples used are grouped under the cultural categories of food and beverages, special days and holidays, entertainment and leisure time, etc. If we look at them closely from the result of culture-specific collocation in Dinckan’s study, what has been found is still inconsistent with this study, considering the novel of “The Serpent’s Shadow” is also a best-seller. The majority of data are cultural concepts that have often been found in people’s daily source language. Interestingly, much of the data of this study are not only a cultural part of the SL anymore because they have been recognised by the people of the TL.

In the category of clothing for example, several collocations such as "cargo pants", "hiking boot", "high heels", "Hawaiian shirts” and "strapless dress" are already familiar concepts to people of Indonesia. Then "traveling case", "bug zapper" and "food processor “also belong to culture specific in the category of tools or types of equipment or technology of SL, but most of them also already exist in Indonesia, though the lexical or the specific name of these things are not yet available and still rarely used or mentioned. The same thing happens to the structure of the house, for example: “doggy door", "dressing room" and "underground bunker". Although not referring to the people’s SL culture, these structures have also been widely recognised and known in TL society, especially through television and movies, so the common synonym for terms of such collocation has been frequently mentioned. Lastly, a developed infrastructure from abroad as well its modern culture also causes many types of facilities adopted in Indonesia, such as "food court", "internet station" and "sculpture garden". Direct equivalence to the words that collocate has-been available in the dictionary of TL, yet sometimes has a different connotation.

### ***The Impact of Technique used on the Form of Collocation***

The use of pure borrowing, literal, generalisation and description techniques that applied in this study also shows that the translator cannot find specific correspondence to several categories in the culture of the TL. So, the following description is the answer to the previous question of what happens when culture-specific collocations are translated. Firstly, there is occurrence of so many foreign terms introduced to become new vocabulary in the translation such as “*carikan papirus*”, “steel guitar”, “*rambut spike*”, “macho nachos”, and there are also several uses of more general terms or descriptions instead of culture-specific collocation but still sounds familiar by readers of TL, like “*makan malam di meja*” (sit-down dinner), “*kain melilit pinggang*” (white loincloth) and “*celana pendek berbahan dril kuning kecokelatan*” (Khaki shorts).

Secondly, in all categories, most of the techniques used is single method. While others use a combination of two techniques (couplets) and also the application of triplet techniques. With the use of these various techniques, the result shows that much data after translation remain a collocation in the TL, although some of the translations are combination of unusual collocation, for example: “*pangkalan internet*”, “*kotak bayangan*”, “*ronda semak-semak*”, “*gigitan sayang*”, and “*kebun patung*”. However, much translated data are also no longer collocation, there are forms of long sentences and there are also those which transformed into a single word, such as “*sendal*” to replace “flip-flop” or “coffee table” which transferred into one word “*meja*”. Next, the use of the literal technique causes a wrong translation such as “blackout party” which is translated into “*pesta pingsan*” and “black kilt” into “*rok hitam*” and “*kotak bayangan*” to replace “shadow box”. Lastly, the use of description, generalisation, explicitation, transpositions and additions techniques largely change collocation structure and form. Of course, because the concept is not available in the TL. It has also been confirmed by Newmark (1988), he explained it technically that, “if we don’t have a standard term in the target language for a collocation, then it will have to be translated by descriptive term.” Therefore, what are said to be collocation in English may not necessarily be collocation in TL or vice versa even though they could be unavailable. Therefore, based on this finding, it can be argued that a collocation translation from English into Indonesian, particularly those that contain a specific culture, can be a word, collocation or even description in long sentences.

Pure borrowing techniques and generalisations are in the second rank in this study, while in some other studies these techniques are applied as the most dominant. Outratova (2013) whose findings is dominated by the generalisations technique revealed that the results of the generalisation strategy are not always accurate. The generalisation of a translation can confuse the reader in TL because the meaning and connotations tend to be different. It is proven that findings in this study also support the results of her research; there are 14 techniques of

generalisation which applied to some data in several categories, the overall uses of this technique produce less accurate translation. For example:

SL	TL
tank top	<i>kaus tanpa lengan</i>
flip-flops	<i>sandal</i>
muscle shirt	<i>kaus</i>

The translation “*kaus tanpa lengan*” can refer to several other kinds of clothes such as singlet, muscle shirt or halter top which means this translation remains too general to replace “tank top”. Flip-flops is a simple rubber sandal held to the foot by a thong, a band between the big toe and the next toe (Collins, 1994). Based on the definition given, flip flops should have been identical with “*sendal jepit*”. However the translator used more general terms “*sendal*” that made the results become inaccurate in quality.

### ***Overall Result of Translation quality***

The previous section has described the value of accuracy and acceptability of the translation. Therefore here, from the description of the quality, it is found that the average value of culture-specific collocation translation quality in overall is 2.75. This figure is obtained by dividing the amount of the average value of the accuracy (2.71) on a scale of three, then multiplied by 3 and for the acceptability the value of (2.85) on a scale of three multiplied by 2. After the results were obtained, the total value is divided by 5 and the results obtained from this calculation is the average value of the quality of the translation. The average value of this quality shows that in general, the culture-specific collocation translation of the novel “The Serpent's Shadow” is quite good. It means, not really perfect but also not too low in quality. If it is associated with translation techniques as in the table above, it can draw several conclusions. Firstly, the technique of established equivalent produces a high-value of accuracy and acceptability. It is recorded that 87 of collocation are translated using this technique. While the techniques that produce less accurate translation are generalisation, literal, discursive creation and calque.

From the total of 119, the result of raters’ assessments showed that 93 are accurate. However, more than 18 which are considered less accurate, 14 of them applied the technique of generalisation in translation and 1 used the technique of transposition. From the 18 less accurate ones, 3 were translated using couplet techniques, and the other 2 used triplet techniques. The large number of data which classified as less accurate data (18), most of them (11) fall into the category of material culture, in which 9 of them were translated using the technique of generalisation. So, it can be concluded from the findings that the translation of the category of material culture by applying the techniques of generalisation indicated that the translator could not find similar equivalent to collocation in the subcategories of clothing,

tools, houses and urban areas in the TL. By applying this technique, the general term is treated more as a priority by translators. It is indicated here that the translators tend to prioritise the aspects of its acceptability, as the whole 9 of material culture used the generalisation technique were classified as acceptable data with a high score.

It is also found that 8 were considered inaccurate. This data is dominated by the use of literal techniques with 4 times the frequency, 3 times of discursive creations, as well as the use of calque for 1 time. The use of the discursive creation technique tends to produce inaccurate translation as the equivalent of translations produced are only temporary. While the use of the literal technique applied to collocation indicates that the translator failed to recognise the collocation as a single unit. The application of these two techniques produce equivalent words which are certainly different in meaning. Examples of this case is "mass blackout party" is transferred literally into "*pesta pingsan massal*", then "banana slug" which is translated by using discursive creations into "*jus pisang*".

In terms of the acceptability it is recorded that 105 have a high level of acceptability. This indicates that the technique of established equivalent, generalisation, description, transposition, modulation and also variants of several techniques are quite helpful to make the translation to become acceptable in the culture of the reader. A total of 87 were translated using the technique of established equivalence, 80 of them produced acceptable translations, while the other 7 produced a less acceptable translation. In this study, 3 were found to be unacceptable. Unacceptable translations are produced by techniques of calque (1) and techniques of literal (2). Literal techniques which applied to culture-specific collocation not only produce inaccurate translations but also tend to produce unacceptable translations.

## Conclusion

Although some culture-specific collocations have been recognised well in the TL, not all of them are easy to translate. Sometimes the TL does not have the lexical item to replace the collocations. Readers in the TL may know the concepts very well, but they just do not have the specific words to refer to the same thing. This is the case also found in this study. The unavailable concepts of collocation in the TL triggered the application of several techniques such as generalisation, description and pure borrowing. Consequently after translation, some of them are no longer in a collocation form in the TL. They are transformed into a single word, unusual combination of collocation and a description of the concept in the form of long sentences. The problem is even getting worse when culture-specifics collocations are totally unknown in the TL. As a result many techniques applied including literal, discursive creation and calque which certainly produce unsuitable equivalent. They are wrongly translated, hence the results are inaccurate and unacceptable. However, the use of established equivalent techniques to these concepts in this study brings positive results in the translation. In fact, a

total of 87 data were translated using this technique, 80 of them were accurately translated while 7 were less accurate. Established equivalent is most dominantly applied in the category of material culture with a total of 47 times. Therefore it can be said that the use of this technique is very effective in solving culture-specific collocation in a novel “The Serpent’s Shadow”, a novel of the literary fiction genre. Culture specific collocation in this novel mostly contains those categories that related to people in SL daily life such as food, clothing, houses, work, leisure, religious concept, social procedure etc. This is in line with Dinckan’s findings that this culture-specific collocation is not only problematic for the translator of novels, since they are also frequently encountered in popular movies and television series (Dickan, 2010). Lastly, the average value of this quality shows that in general, the culture-specific collocation translation of the novel “The Serpent's Shadow” is quite good, with the overall average quality value of 2.75. It means it is not really perfect but also not too low in quality. The use of literal techniques and discursive creation as well as calque brings negative results in the translation of culture-specific collocation. Therefore, it is recommended that the translation of collocations in a such genre should not use these techniques and opt for other techniques that help in producing proper equivalence in the TL. Collocation remains rarely touched by researchers in translation, therefore other kinds of texts that might contain a lot of register specific collocation such as business, legal language science and technology can be investigated.



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