CHAPTER 4

ANALYSIS AND FINDINGS

This chapter identifies the translation of simpulan bahasa in two of A. Samad Said's translated works viz · *'Salina' (Salina)*, and *'Hujan Pagi' (The Morning Post)*. From the analysis it will be possible to determine whether there are *simpulan bahasa* that have equivalent idiomatic expressions in English, and therefore, have equivalent effects in both the original work and the English translation. The analysis and interpretation in this chapter is organized in the following way:

    i.   Data collection

    ii.   The categorization of *simpulan bahasa*

    iii.   Classification of *simpulan bahasa.*

    iv.   The translation procedures

    v.   Findings

a.   **DATA COLLECTION**

A total of 161 *simpulan bahasa* (refer Appendix 1) have been identified in this study. Many of the *simpulan bahasa* appear more than once in the two novels and as each one goes through a different translation procedure they will all be included and analysed in this study.

Seventy seven (77) *simpulan bahasa* occur once in this study, i.e. 47.3 % of the total and 84 *simpulan bahasa* are cases of reoccurence, i.e. 52.17 % of the total 161 *simpulan bahasa*.

In this study five main references have been used to determine the validity of *simpulan bahasa* in A.Samad Said's novels and the corresponding idioms found in their translation. They are :

       b. Kamus Simpulan Bahasa

       c. Kamus Besar Utusan Melayu

       d. Collins Dictionary of English Idioms

       e. Oxford Advanced Learner's Dictionary

       f. Longman's Dictionary of English.

Once a *simpulan bahasa* is identified it is referred to the appropriate reference to ensure its status. Then it will be categorized according to Genzel's **categorization of idioms** and classified based on Eraser's **'Frozenness Hierarchy'** (refer 2.6 and 2.7). Finally the different

translation procedures undergone by each *simpulan bahasa* will be analysed. Examples of *simpulan bahasa* are presented in the discussion. However, the whole corpus of *simpulan bahasa,* can be referred to in the appendix.

It is interesting to note that many *simpulan bahasa* analysed in this study are related to `hati'` (liver) which is translated as `heart'`. Like the `heart'` in English the `hati'` or liver is seen by the Malays as the centre of a person's thoughts and emotions. Forty seven *simpulan bahasa* are related to the word 'hati' and they comprise 254 occurences of *simpulan* bahasa from a total of 539 that are being analysed. Table 7 below shows the number of `hati'` versus the `non-hati'` *simpulan bahasa.*

Table 7 : Distribution of `hati'` and 'non - hati *simpulan bahasa*

Simpulan bahasa	No.	Frequency	Percentage
hati	47	254	47.12
Non-hati	114	285	52.88
Total	161	539	100

The simpulan bahasa 'senang hati' (easy liver) has the highest frequency count, i.e 59 times or 10.95% of the total 539, and this is followed by 'panas hati' (hot liver), 24 times or 4.45% ; 'susah hati' (difficult liver), 22 times or 4.08% ; 'geli hati' (tickled liver) and 'sakit hati' (sick liver) which occurs 19 times or 3.53% respectively.

As for the *'non-hati'* simpulan bahasa, the highest frequency count is for *'air muka'* (water face) which is repeated 17 times or 3.15%, followed by *'ambil berat'* (take heavy) which occurs 16 times or 2.23% of the total of 539 .

a. THE CATEGORIZATION OF *SIMPULAN BAHASA*

In this study *simpulan bahasa* can be placed in ten different categories based on **Genzel's categorization of idioms** (refer 2.6). The *simpulan bahasa* in this study can be categorized based on the following:

(b) parts of the body or anatomy

(c) animals

(d) food .

(e) family and kinship

(f) natural elements and phenomena

(g) actions and behaviour

(h) monarchy and government

(i) foreign influence in trade or colonization

(j) common things and concepts used daily

The distribution of the *simpulan bahasa* in these categories is tabulated in table 4.

Table 8 : Categorization of Simpulan Bahasa

Category	No. of Simpulan bhs.	Frequency	Percentage
Anatomy	74	331	61.41
Action	48	130	24.12
Common things	14	26	4.82
Nature	10	20	3.71
Food	7	15	2.78
Animals	4	6	1.11
Family	1	5	0.93
Monarchy	2	5	0.93
Foreign	1	1	0.19
Islamic	0	0	0
Total	**161**	**539**	**100%**

At a glance the table shows that most of the *simpulan bahasa* found in 'Salina' and 'Hujan Pagi' are those that are associated with parts of the body or anatomy. From a total of 161 different *simpulan bahasa* analysed 74 are in this category. This is 61.41% of the total percentage or total number of occurences (539).

Interestingly, out of the 74 different *simpulan bahasa* in this category, 47 are those associated with the *'hati'* or liver and which can be translated to 'heart'. Some of these *simpulan bahasa* are *'sedap hati'* (nice/delicious liver), *'kecil hati'*(small liver), *'ambil hati'* (take liver), *'murah hati'* (cheap liver) and *'terbakar hati'*(burning liver). In the context of the original novels these *simpulan bahasa* convey various emotions - 'feeling good', 'hurt', 'upset', 'generous' and 'angry'.

The high percentage of *simpulan bahasa* associated with 'hati' shows that the Malays regard the liver as the core of one's innermost feelings and emotions. If one has a 'good liver' or *'baik hati'* then one is a good natured person, but, if one has a 'rotten liver' or *'busuk hati'* then one is evil.

Besides the liver, the *simpulan bahasa* found in this category refer to the face, eyes, head, ear, arm-pit, finger and foot. Examples are *'air muka'* (water face), *'main mata'* (play eyes), *'telinga tebal'*(ears thick), *'bawah ketiak'*(under arm-pit), *'ikut telunjuk'* (follow finger) and *'kaki lima'* (foot five).

The second category of *simpulan bahasa* are those that are related to a person's actions or behaviour. This category has the second highest frequency count or occurences i.e 130 out of 539 and involves 48 different *simpulan bahasa*. Some of the action words or verbs used are *'makan'* (eat), *'tidur'* (sleep), *'hilang'* (lost), *'buang'* (throw) and *'pilih'* (select). They form *simpulan bahasa* like *'makan tidur'* (eat sleep), *'makan suap'* (eat feed), *'buang tabiat'* (throw habit) and *'pilih kasih'* (choose love).

The third category are *simpulan bahasa* associated with common things and concepts used daily by the Malays. This forms the third highest category i.e. 4.82 involving 14 different simpulan bahasa, with 26

occurences. Some of the *simpulan bahasa* found in this category are *'baju basahan'*(clothes wet), *'tali barut'* (string bondage), *'jadi pendinding'* (become walled) and *'berat sebelah'* (heavy one side).

Simpulan bahasa that refer to natural elements and phenomena or nature form 3.71% of the whole corpus (539). They comprise 10 different *simpulan bahasa* with a frequency count of 20. Some of nature's elements referred to are the wind, charcoal, wood, trees and fire. These are elements found in the surroundings of the traditional Malays and which are important for their survival. Charcoal is needed for fuel, wind to sail their boats and fire to cook and provide light and heat. Examples of *simpulan bahasa* found in this category are *naik angin'*(climb wind), *'berpatah arang'* (break charcoal), *'main kayu* tiga` (play three wood) and *'pokok perbualan'* (tree conversation).

The next category consists of *simpulan bahasa* that use the name of food to express an idea. Seven *simpulan bahasa* are placed in this category with 15 occurences. This represents only 2.78 of the total occurences. Examples of these *simpulan bahasa* are `wang kopi' (money coffee), *'hisap madu'* (suck honey), *'periuk nasi'* (pot rice) and *'kacang hantu'* (nut devil).

In the sixth category are *simpulan bahasa* that use animals to express an idea. Four *simpulan bahasa* fall into this category with only 6 occurences

and they form only 1.11% of the total 539 occurences. The four simpulan bahasa are 'membabi buta' (pig blind), 'kera sumbang' (monkey disgraceful), 'kucing bertanduk' (cat with horn) and 'tegak ekor'(straight tail). Although 'tegak ekor' does not depict an animal, it does refer to the anatomy of an animal.

Both the seventh and eighth categories form 0.93% of the total corpus. The seventh category is associated with family and kinship. Only one simpulan bahasa i.e 'rumah tangga' (house stairs/steps) falls into this category with 5 occurences. In the eighth category 2 simpulan bahasa associated with the monarchy and government administration are found and these expressions appear five times. They are 'orang besar' (man big) and `orang kanan' (man right).

In the ninth category i.e foreign influence, there is only one simpulan bahasa with a single occurence. This is 'perang dingin' (war cold) which is the borrowed concept of 'cold war'. It forms only 0.19% of the whole corpus. However, this does not indicate the true picture as there are many English concepts that are borrowed. and assimilated in the Malay language in the later stages of Malaysian development.(refer3.3.2).

The statistics on the 161 simpulan bahasa (539 occurenc4) found in these various categories indicates that the anatomy or parts of the body and actions or behavioural aspects play an important part in the

formation of simpulan bahasa. In fact many of the *simpulan bahasa* in these two categories are used widely in everyday conversation and informal writings today. On the other hand, there are *simpulan bahasa* that have become obsolete. *'Tumbuk rusuk'* (hit ribcage), and *'kacang hantu'* are rarely heard nowadays. New ones are formed like *'Mat motor'* (Mat motorcycle) and *'Minah karan'* (Minah current) to take over the archaic ones. *'Minah karan'* which refers to young female factory workers indicates the change in lifestyle of the Malays. Most Malay girls (commonly referred as Minah) nowadays, prefer to work as factory operators rather than to stay at home or work in the paddy fields. *'Mat'* on the other hand, refers to young men' and *'Mat motor'* are fun loving guys with motorcycles.

The categorization of *simpulan bahasa* above reflects the conceptual system of the Malays and their beliefs. *Simpulan bahasa* allow the Malays to understand one domain of experience in terms of another. These experiences can be seen as the product of their bodies, their interactions with the physical environment which include .animals, and with other people within their own culture, and what they highlight correspond so closely to what the Malays experience collectively.

a. **TRANSFORMATION OF *SIMPULAN BAHASA***

The 161 *simpulan bahasa* are classified on the 7 levels of frozenness in terms of their transformational potential. The classification is based on Fraser's classification of idioms which are represented at different levels symbolising a **Frozenness Hierarchy** (refer 2.7). This means that some *simpulan bahasa* can be transformed in various ways without losing its figurative meaning and some cannot as the meaning is affected. Table 9 illustrates the classification of *simpulan bahasa* in the frozenness hierarchy.

Table 9: Transformation of Simpulan Bahasa based on the Frozenness Hierarchy

Level	No. of Simpulan bahasa	Percentage
L0	33	20.5
L1	76	47.2
L2	7	4.35
L3	25	15.53
L4	1	0.62
L5	19	11.8
L6	0	0
Total	**161**	**100%**

(a) Level 0 - no operation possible.

The use of *simpulan bahasa* classified at this level is fixed i.e. these expressions could not be transformed as they will lose the idiomaticity. A total of 33 *simpulan bahasa* or 20.5% fall at this level. Examples are *'ada hati'*(have liver), *'baju basahan'* (clothes wet), *'wang*

90

kopi' (money coffee) *'berat sebelah'* (heavy one side) and *'kurang asam'* (insufficient tamarind).

These *simpulan bahasa* must be used in their original form as the meaning will change if they are transformed. For example *'ada hati'* cannot be transformed to *'mengadakan hati'* or *'adanya hati'* as the meaning is nonsensical. The words in these *simpulan bahasa* cannot be inflected or restructured. If *'kurang asam'* is rephrased as *'asam kurang '* it will actually mean not enough tamarind in one's cooking and loses its idiomaticity.

(b) L 1 - adjunction of some non idiomatic constituent

Some of the constituents that can be used by the *simpulan bahasa* in this study are *'me, mem, ber, i, nya'* and *'kan* . The *simpulan bahasa* at this level will still retain their idiomaticity and meaning with the inclusion of these elements.

This is the level with the highest number of *simpulan bahasa*. A total of 76 *simpulan bahasa* i.e. 47.2 % fall at this level. Some of them are *'murah hati'*(cheap liver), *'cium bau'*(kiss odour), *'hilang akal'*(lose mind), *'telan jadam'* (swallow 'jadam') and *'babi buta'* (blind pig). They can be used as *'bermurah hati'*, *'mencium bau'*, *'kehilangan akal'*, *'menelan jadam'* and *'membabi buta'*. These simpulan bahasa will

retain their meaning and idiomaticity with the adjunction of other constituents.

(c) L 2 - insertion of some constituents into simpulan bahasa.

Very few simpulan bahasa fall at this level i.e. 7 from a total of 161 and which is only 4.35% . The seven *simpulan bahasa* are 'simpan dihati'(keep in the liver), 'besar hati '(big liver), 'penyakit masyarakat', (disease society), 'lapang dada'(spacious chest), 'makan diri'(eat (one)self), 'keruh hati'(muddy liver) and 'lembah hina'(valley disgraceful). These *simpulan bahasa* can be transformed as 'simpan di daiam hati', 'besar rasa hati', 'penyakit dalam masyarakat', lapang rasa dada', 'makan dalam diri', `keruh rasa hati' and `lembah yang hina' respectively. Even with the insertion of other constituents it is possible to retain their idiomaticity and meaning.

(d) L 3 - permutation of some elements within the simpulan bahasa.

This means that there is a variation in the order or arrangement of the *simpulan bahasa*. Twenty five *simpulan bahasa* fall at this level and this is 15.53% of the total number. Thirteen of these simpulan bahasa are related to 'hati'. Some are 'terbakar hati'(burning liver), 'pikat hati'(atttract liver) and 'beri hati'(give liver). They can be rearranged as 'hatinya terbakar', 'hatinya terpikat' and 'hatinya diberi' without losing their idiomaticity.

Other *simpulan bahasa* classified at this level are *'gila perempuan'* (mad women), *'kepala besar'*(head big) and *'tebal telinga'* (thick ears). They can be transformed as *'perempuan yang digilainya'*, *'besar kepala'* and *'telinganya tebal'* while retaining its idiomaticity.

(e) L 4 - extraction of the direct object into subject position.

There is only one case or 0.62% of such *simpulan bahasa* in this study, that is, *'kucing bertanduk'*(cats with horns). This simpulan bahasa which is usually used as *'menanti kucing bertanduk'* (waiting for cats to grow horns) can be transformed as *'kucing bertanduk yang dinantikannya'*. Thus the expression 'kucing bertanduk' can be used as the subject and object in a sentence.

(f) L 5 - reconstruction of the syntactic function of the simpulan bahasa.

The reconstruction that takes place in the *simpulan bahasa* at this level is the transformation of adjectives into verbs. Eight *simpulan bahasa* or 11.180 can be transformed in such a way. Just like the *simpulan bahasa* at level 3, this level is also dominated by the *'hati'* *simpulan bahasa*. Examples are `suara hati'(voice liver) 'geli hati'* (tickled liver) *'sejuk hati'* (cold liver) and *'tetap hati'*(fixed /permanent liver). These *simpulan bahasa* are usually used as adjectives, e.g.' *'Dia merasa geli hati melihat wajah pelawak itu'* (He was amused to see the comedian) can be reconstructed as *'Dia menggelikan hati penonton dengan,telatahnya'* (He amused the audience with his act). The other

examples are reconstructed as *'menyuarakan hati'*, *'menyejukkan* hati' and *'menetapkan hati'*.

The three other *simpulan bahasa* of this level which are not associated with the `hati' are *'manis muka'*(sweet face), *'masam muka'*(sour face) and *'harga diri'*(price person). They can be reconstructed as *'memaniskan muka'*, *'memasamkan muka'* and *'menghargai dirinya'* which function as verbs.

(g) L 6– unresticted

At this level any of the six earlier operations can be applied. However none of the *simpulan bahasa* can be analysed in such a way.

It can be concluded then, that one has to know whether a *simpulan bahasa* can be transformed or totally frozen before using it. This is to avoid their losing their idiomaticity and meaning. If a frozen *simpulan bahasa* is wrongly transformed the meaning will be nonsencical. For example *'tegak ekor'*, *'kurang asam'* and *'kera sumbang'* will be nonsensical if they are transformed and used figuratively as *'menegakkan ekor'*, *'mengurangkan asam'* and *'kera meyumbang'* as simpulan bahasa. It is important then, that a translator is able to identify whether a phrase is used literally or figuratively because misinterpretation would lead to mistranslation.

4.4 THE TRANSLATION PROCEDURE

The translation of simpulan bahasa in this study will be analysed based on Newmark's translation of metaphors (refer 3.5) as it has been established earlier that *simpulan bahasa* are **'dead' metaphors**. Besides the seven translation procedures identified by Newmark, three others have also been added as they are thought to be important in the translation of *simpulan bahasa*.

A total of 539 occurence of 161 *simpulan bahasa* will be analysed individually. This is necessary because more than half of the *simpulan bahasa* analysed have more than one occurence. From a total of 161 *simpulan bahasa* found in these two novels, 84 have more than one occurence and 77 *simpulan bahasa* have only one occurence. Each occurence then, will be treated differently in the translation process. For example *'sampai hati'* which has 4 occurences is translated differently in each. In one occurence, the meaning or sense is transferred to the TL text, and in another, it was translated using a similar image in the TL.

The distribution of the translation procedures for *simpulan bahasa* found in the translation of 'Salina' and 'Hujan Pagi' is tabulated in Table 6.

Table 10: Distribution of the Translation Procedures for Simpulan Bahasa in the Translation of 'Salina' and 'Hujan Pagi'.

Translation Procedure	Frequency count	Percentage
1. SB -> ID 1	13	2.41
2. SB -> ID 2	38	7.05
3. SB -> ID + simile	2	0.37
4. SB -> SS/ID + sense	2	0.37
5. SB -> sense	405	75.14
6. SB -> Deletion	8	1.48
7. SB -> ID + sense	0	0
8. SB -> ID 3	34	6.31
9. SB -> literal	24	4.45
10. SB -> misinterpret	13	2.41
Total	**539**	**100%**

Translation Procedure 1

Reproducing the same image in the target language with the same sense and effect. An English idiomatic expression that uses the same image and evokes the same response as the original text is used with this translation procedure. The data collected shows that 2.410 of the whole corpus follows this translation procedure and this consists of 13 occurences of *simpulan bahasa*. Both the image and meaning is transferred in the TL text. Examples of *simpulan bahasa* that are translated in this way are *'menolak tuah'* which is translated as 'pushing his luck'; *'bermain api'* translated as 'playing with fire'; and *'jadi tunggul'* as 'dead wood'. Both the image and sense are retained in the translation. Another example is the *simpulan bahasa 'menelan jadam'* which occurs three times and are all translated as 'forced to swallow the bitter pill'. *'Jadam'* is a form of traditional medicine which is bitter and this image together with the word *'telan'* (swallow) are translated into a target language idiom retaining its original sense. Meaning is completely transferred here and the *simpulan bahasa* retains its form as an idiom in the TL. This shows that both the Malay and English language share these universal concepts.

(a) Translation Procedure 2

Replace the image in the SL with a standard TL image. In this procedure although the image is not similar it should be acceptable

in the TL culture. For example the word *'hati'* is translated as 'heart' because both these words have the same sense in their respective languages as each is thought to be the centre of a person's feelings. Even though one of the words or image in a *simpulan bahasa* is retained, it is not a reproduction of the total image. For example *'(jangan) masamkan muka'* is translated as 'don't go pulling long faces'. Only the image 'face' is retained but *'masam'* which means ·sour' is changed to 'long'. Therefore this is part of the second translation procedure and not the first one. This procedure is observed by 7.05% of data analysed and consists of 38 occurences of *simpulan bahasa* i.e. the second highest number of occurences.

Examples of *simpulan bahasa* translated using this procedure are *'memikat hati'* (attract liver) which is translated as 'win over people's heart'; ' *(dari) hati kecil (kakak)'* (small liver) translated as from the bottom of my heart'; *'(dengan) titik peluhnya'* (drops of sweat) is translated as 'by the sweat of his brows' and *'main mata'*(play eyes) is translated as 'make eyes'. Meaning is completely transferred here as the TL idioms have the same effect i.e. the cultural context and connotations as the SL idioms and the form is retained.

(b) Translation Procedure 3

Translation of simpulan bahasa by simile and retaining the image.
Although meaning might be transferred with this procedure it might

not have the same effect as the SL text as the expressions loses its idiomaticity. This procedure does not maintain the 'dynamics' (Nida) i.e. effct of the original source text and thus, does not evoke the same response attempted by the writer on the readers of the original text.

In this study there are only two occurences of *simpulan bahasa* observed using this procedure and they make up 0.37% of the whole corpus. They are *(awak jadi) kera sumbanglah*' (disgraceful monkey) which is translated as you will be left out like the unwanted monkey'; and '*embakar dirinya (untuk orang lain)*' translated as 'willingly burnt herself like a fuse'. This is a case of undertranslation as the transfer of meaning is partial and does not produce equivalent effect in the TL. For example 'monkeys' are perceived negatively by the Malays and this connotation is not conveyed in the translation. Monkeys or '*kera*' reflects 'lowliness' and an expressions like '*orang itu macam kera*' refers to an ill mannered person.

(c) Translation Procedure 4

Translation of *simpulan bahasa* by simile plus sense or TL idiom plus sense. In this analysis two occurences of *simpulan bahasa* or 0.37% have been translated to target language idiom plus sense. They are '*hatinya berat (saja untuk...*'(liver is heavy) which has been translated to 'her heart was heavy (TL idiom), she was

reluctant(sense) ' and '(orang main) pilih kasih' (select love) translated to people have their blue eyed boys (TL idiom), their favourites (sense)'. Although meaning is completely transferred, this is a case of overtranslation as meaning is reinforced in the TL translation.

(d) Translation Procedure 5

Conversion of metaphor to sense The analysis shows that 71.14% of simpulan bahasa observe this translation procedure and thus have the highest number of translation occurences. A total of 405 of 539 occurences of simpulan bahasa are translated to retain sense or meaning.

'Senang hati'(easy liver) with the highest number of occurences is treated to this procedure 52 times. Examples of the translation of the sense of 'senang hati' are, 'happy to see', 'felt at ease', 'felt relieved', 'comfortable' and 'uneasy' (tidak senang hati). This is followed by 'panas hati' (hot liver) with all 24 occurences following this translation procedure. Some of the senses used are, 'riled', ·irritated', 'annoyed', 'furious', 'vexed' and 'angry'.

Other examples of sense translation are '(tidak) sampai hati' translated to 'could not bear to', 'pokok perbualan' (tree of conversation) translated as 'topic of conversation; 'menggadai nyawa'

translated as 'sacrficing one's life', *'(tidak) berhati perut'* translated as 'who are inconsiderate' and *'makan gaji'* translated as 'working for a salary'(refer Appendix 1).

Although meaning may be transferred in sense translation of *simpulan bahasa* it does not convey the same effect as the form of the *simpulan bahasa* is not retained and the translation does not evoke the same response or **'dynamics'** of the original text. Therefore, equivalent effect cannot be achieved fully with this translation procedure.

(e) Translation Procedure 6

Deletion. There are 8 cases or 1.48% of deletion from the data analysed. In 6 cases, the cause for deletion could be redundancy as stated by Newmark. In fact the whole sentence in the translation text has been deleted in each occurence and this is not a case of the concept not existing in the TL. For example *'air muka'* (water face) which has 17 occurences can be translated using sense procedure. In two other occurences, *'air muka'* has been deleted. There is a possibility then, that the translator does not feel the need to translate these *simpulan bahasa* as they will be redundant. In the expressions *'buang hingus'* (blow one's nose) and *'kurang asam'* (lack tamarind), there is some difficulty in conveying the same effect as equivalent concepts of *'buang hingus'* and *'kurang asam'* do not exist

in the target language. Nevertheless, sense translation should have been used instead of total deletion. *'Kurang asam'* can be transalated as 'rude' and *'buang hingus'* can be translated as 'immature' even if they might be undertranslated.

Other examples of deletion are *'memberi jalan'* (give way), (dibuatnya)' (reach liver), *'muka tarpal'*(walled face) and **'(tidak tahu) cari makan'** (find food) . These *simpulan bahasa* can be adequately translated as 'give advice/help', 'heartless', 'thick skin' and a 'bum' respectively in the context of the TL culture.

(f) Translation Procedure 7

Conversion of *simpulan bahasa* to TL idiom with the same image plus sense. None of the *simpulan bahasa* analysed has used this procedure.

(g) Translation Procedure 8

Replacing the image in the SL with a suitable TL image.

In this procedure a suitable TL idiom with the same sense as the SL is used. The analysis shows that 6.31% or 34 occurences of *simpulan bahasa* observed this translation procedure.

Examples of *simpulan bahasa* that have equivalent effect in the TL are *'main mata'* (play eyes) which is translated as 'make a pass'; *'(pandai) mengambil hatinya'* (take one's liver) translated as 'know

how to get on the right side of him'; '(kau) buah hatiku' (liver's fruit) translated as 'you're the apple of my eye'; '(terpaksa dia) menyenangkan hatinya' translated as 'forced to take it in his stride'; 'tegak ekor '(upright tail) translated as 'in your elements' and 'dibawah ketiak (ibu)' translated as "stayed tied to your mother's apron string.

In this procedure meaning and effect is transferred as the form is retained through a different TL image. This is a suitable procedure for the translation of idiomatic expressions especially simpulan bahasa which contain cultural images which cannot be transferred into the TL.

(h) Translation Procedure 9

Literal or word for word translation of *simpulan bahasa*. This is a case of a wrong translation procedure. The data collected shows that 4.45% or 24 occurences of simpulan bahasa have been treated this way. Some examples of simpulan bahasa that are literally translated are 'diberi muka' which is translated as 'to give ....face' six times; '(kalau) kucing bertanduk' translated as 'if cats were to grow horns'; 'makan tidur' translated as 'eating and sleeping'; 'wang kopi' translated as 'coffee money'; 'hisap madu' translated as suck the honey' and '(penyakit) berat sebelah' translated as 'a one-sided illness'. Although the simpulan bahasa have not been accurately translated and to a certain extent complete meaning has not been transferred, a TL reader will be able to understand some of the

translation of *simpulan bahasa* as the interpetation is relevant in the context given in the text. For example 'eating and sleeping' can be understood as being lazy' as the the translator has used this interpretation in the situation in the text.

(i) Translation Procedure 10

Wrong sense of simpulan bahasa or misinterpretation. Table 6 shows that 2.41% or 13 occurences of simpulan bahasa in this study followed this procedure. An example is *'membuang tabiaat'* which is translated as 'behaving strangely'.It could be translated as 'a bad omen' because the *simpulan bahasa* means 'strange characteristics portrayed by a person who might die unexpectedly'. Although meaning is partially transferred this is a case of undertranslation.

Other examples are *'telinganya tebal (semua di dengarnya)'* (thick ears) translated as 'sensitive ear'; *'(tidak)mengambil hati(terhadap Idah)'* translated as 'did not hear Idah's words'; *'(dengan nada) senang hati'* translated as 'in an easy tone of voice' and *'(hanya tahu) menghisap darah'* translated as 'knows how to live on others'. These *simpulan bahasa* can be translated as 'to keep his ears open', 'did not listen j to her',. `in a lighthearted or cheerful voice' and 'to live off others' respectively. Although one can infer the intended meaning of the writer from the translation it is not a complete transference of

meaning and this might lead to misinterpretation for some TL readers who do not know about the Malay culture and language.

4.5 FINDINGS

Based on the analysis of the 539 occurences of simpulan bahasa, it is found that *simpulan bahasa* can be translated into English idioms through three procedures. They are:

(a) Translation procedure 1 · reproducing the image in the *simpulan bahasa* with the same image in the TL ,

(b) Translation procedure 2 · replacing the image in the simpulan bahasa with a standard TL image

(c) Transiation procedure 8 · replacing the image in the simpulan bahasa with a suitable TL image

A total of 87 occurences or 16.14% of *simpulan bahasa* found in 'Salina' and 'Hujan Pagi' are translated into English using these three procedures. (Two occurences of *simpulan bahasa* or 0.37% , which were translated using the fourth procedure, i.e. translation into TL idiom plus meaning, will be regarded as part of the eighth procedure as a TL idiom is also used as part of the translation). *Simpuian bahasa* are translated

into corresponding English idioms without losing their meaning and effect and to a certain extent equivalence is achieved.

Significantly, this study shows that some *simpulan bahasa* can achieve equivalent effect when translated using the same image in English. Before this study was conducted, it was hypothesized that equivalent effect cannot be achieved if the same image is used in the translation as people of different cultures have different perception and as Sapir says *"no two languages are ever sufficiently similar"* (Steiner:91). However, the analysis on the three procedures show that certain concepts are looked at and conceptualized i similarly in both the Malay and English language. For example *'api'* or 'fire' is dangerous and *'bermain api'* or 'playing with fire' has the same idiomatic meaning in both languages i.e. being involved with something very dangerous. Meaning is completely transferred and equivalent effect is achieved. This indicates that some concepts like the above-mentioned are universal in nature while others may vary from culture to culture. This indicates that even though specific behaviour within any one area of life may differ, *"the range of common human experience is sufficiently similar to provide a basis for mutual undestanding"* (Nida,1964:55) and these similarities are the universals of language.

Equivalent effect is also achieved when simpulan bahasa are translated using similar image as in the second procedure. Although the words

used may not be an exact translation, for example 'hati' (liver) is translatedinto 'heart' it is able to create the image and meaning that is similar for both the SL and TL readers.

Meaning is also transferred in the eighth procedure, i.e. using TL idioms, as the idioms used are able to convey the the effect intended by the writer. For example the same effect is achieved when the *simpulan bahasa '(tidak) sedarkan diri'* is translated into 'doesn't know his place' as both idiomatic expressions have the same meaning.To a certain extent equivalence is achieved.

It can be concluded that equivalent effect can be achieved if *simpulan bahasa* are translated using these three procedures as the form and meaning of each idiomatic expression is transferred into the target language. The TL readers will receive the effect intended by the writer on the SL readers.

The data collected and analysed showed that 405 ocurrences of *simpulan bahasa* or 75.14% are translated into sense, that is using the fifth procedure. Although the meaning of the *simpulan bahasa* is transferred, the idiomatic form is not retained and as a result it does not produce equivalent effect on the TL readers. Nevertheless some of these expressions can be

into 'heart' it is able to create the image and meaning that is similar for both the SL and TL readers.

Meaning is also transferred in the seventh procedure, i.e. using TL idioms, as the idioms used are able to convey the effect intended by the writer. For example the same effect is achieved when the simpulan bahasa '(tidak) sedarkan diri' is translated into 'doesn't know his place' as both idiomatic expressions have the same meaning. To a certain extent equivalence is achieved.

It can be concluded that equivalent effect can be achieved if simpulan bahasa are translated using these three procedures as the form and meaning of each idiomatic expression is transferred into the target language. The TL readers will receive the effect intended by the writer on the SL readers.

The data collected and analysed showed that 405 ocurrences of simpulan bahasa or 75.14% are translated into sense, that is using the fifth procedure. Although the meaning of the simpulan bahasa is transferred, the idiomatic form is not retained and as a result it does not produce equivalent effect on the TL readers. Nevertheless some of these expressions can be translated into TL idioms to produce the same effect on the TL readers. An example is the simpulan bahasa 'sakit hati' which can be translated as 'to add insult to injury', 'reach boiling point' and 'get into someone's hair' if the context is suitable.

'Susan hati' can be translated as 'to eat one's heart out' and 'a broken heart'; and 'tertarik hati' as 'to catch someone's eyes or 'fancy' appropriately. A translator whenever possible should translate simpulan bahasa into suitable TL idioms to produce equivalent effect as both form and meaning are retained instead of translating the sense as it might lead to undertranslation.

The analysis also shows that the meaning of 8.34%s or n 45 ocurrences of *simpulan bahasa* was not completely transferred due to deletion, literal translation and misinterpretation. There are two possible reasons why 8 *simpulan bahasa* were deleted. Firstly it is because the translator feels that that translation of these expressions like 'air muka' and 'memberi jalan' is redundant and deletion does not hinder the transference of meaning. The second reason is that certain concepts like 'kurang asam' and 'buang hingus' do not have exact translation in English as it is cultural based. Part of the sense of these simpulan bahasa can be translated as rude' and 'immature' but it does not convey the actual meaning understood by the Malays .

Meaning is also not completely transferred through literal translation as the meaning does not make sense to TL readers who have no knowledge of the Malay culture . Examples are 'wang kopi' which is translated as 'coffeee money', 'makan tidur' translated as 'eating and sleeping' and 'kucing bertanduk' is translated as cats were to grow horns'. These expressions can be translated as 'to oil or grease

someone's palm', 'takes life easy' or 'do not lift a finger' and 'asking for the moon'. A possible reason why some of these simpulan bahasa are translated literally is that expressions like 'coffee money' and 'if cats and understood by Malaysians but not the,English.

Meaning is also not completely transferred as a result of the tenth translation procedure i.e. misinterpretation of 13 occurences of simpulan bahasa. One of the reasons is that cultural conncepts do not exist in the TL. The simpulan bahasa are 'membuang tabiat' and 'gila isim'. These simpulan bahasa have been transalated as 'behaving strangely' and 'a religious fanatic'. However the meaning of these expressions cannot be totally conveyed as these concepts do not exist in the TL. The Malays usually say that someone is 'membuang tabiat' when a person 'behaves in an odd manner or out of character which signifies that the person referred to may die unexpectedly'. While 'gila isim' refers to a person who is 'slightly mad in his pursuit of religious knowledge'. However, a TL reader may understand the translation of simpulan bahasa in the context of the text.The rest of the simpulan bahasa may be wrongly translated simply due to misinterpretation on the part of the translator.

When a simpulan bahasa is translated into English idioms using either the same or similar image or even TL image having the same meaning and effect intended by the writer, equivalence can be achieved. However in i sense translation, only part of the meaning is transferred as the idiomatic form and meaning is not retained. Thus equivalent

effect may not be fully achieved with this translation procedure. Target language idioms then, should be used to replace sense translation whenever possible as they will produce equivalent effects on both SL and TL readers and this should be the basis of translation of idiomatic expressions.