

CHAPTER 5

CONCLUSION

This chapter records the conclusions of the study and the analysis in Chapter 4. It also contains some suggestions and recommendations which may have some bearing on the translation of *simpulan bahasa*. The suggestions are hoped to be of some benefit in translation, especially the translation of idiomatic expressions .

5.1 Conclusions

This study was conducted to determine the process and procedures used in the translation of *simpulan bahasa* and to find out if they can be translated into corresponding English idioms. Three processes have been identified to translate *simpulan bahasa* into idioms and they are

- (a) reproduction of same image in English
- (b) reproduction of similar image in English
- (c) use of suitable target language idioms

In all three procedures, the form is retained, that is idioms are used to replace *simpulan bahasa* and as meaning which is the basis of translation is transferred, these procedures should be the basis of the translation of *simpulan bahasa* in literary texts. In fact it can be the

basis of the translation of other idiomatic expressions like proverbs and live metaphors.

If *simpulan bahasa* cannot be translated using the three procedures identified, then only can the sense translation be used. However, a translator should always try to find suitable idioms to translate *simpulan bahasa* so that equivalent effect will be conveyed to the TL readers. If there is no such equivalent image, the best that a translator can do is to replace it with sense translation, but if there is an 'equivalent' it is better to use idioms which convey certain implications and the 'dynamics' of the text.

Literal translation should be avoided at all cost in the translation of *simpulan bahasa* and other idiomatic expressions as the meaning conveyed will be nonsensical. This is the reason why translators should be good at both SL and TL so that they will be able to identify literal and figurative expressions. If a translator is well equipped in both the SL and the TL, misinterpretation and errors in translation can be avoided. Deletion should not be practiced unless it is really necessary i.e a translator feels that it is redundant and the translation of every single word will affect interpretation. The translator according to Larsen (451) ***"must avoid redundancy even though it occurs in the source if putting it in the translation produces an unnatural form in the receptor language"***.

It is interesting to note that although some *simpulan bahasa* like '*wang kopi*' and '*makan tidur*' have been translated literally, a TL reader will be able to understand the meaning as **the interpretation is consistent with the principle of relevance depending on the context in which it is used** as proposed by Sperber and Wilson. This shows that "***the translatability of a text can be measured in terms of the degree to which it can be recontextualised***" and Sperber and Wilson sees translation as "part of the continuum of verbal communication where utterances used in verbal communication represent thoughts which they resemble" and the relationship between the SL text and the TL text would be one of resemblance rather than identity. Thus in certain instances a TL reader will be able to understand the translation of the *simpulan bahasa* although it is translated literally because it is relevant in relation to the context in which it is used.

This study also establish the fact that *simpulan bahasa* can be categorized systematically. Most of these expressions are related to body parts and the anatomy especially the liver or '*hati*'. This indicates that the Malays like many other cultures place a lot of emphasis on the anatomy, especially the liver which is equivalent to the heart and this concept of the '*hati*' being the centre of one's innermost feelings is shared by English in the use of idioms related to the heart'.

The analysis in chapter 4 also shows that the use of *simpulan bahasa* in its correct form is important because if a *simpulan bahasa* is used wrongly the meaning will be nonsensical. This is because *simpulan bahasa* like idioms can be transformed at different levels of the frozenness hierarchy. It has been found that not all of these expressions can be rephrased, inflected or inserted with other words.

This study also shows that some *simpulan bahasa* have become obsolete or not used widely by the Malays. For example '*tumbuk rusuk*' (hit ribcage) which means 'to bribe' has been replaced by 'makan suap'. '*Kacang hantu*' has been replaced by other degradatory words or phrases currently used like '*Mat motor*', '*bohsia*' and '*pelesit*' (devil) to reflect the 'needs' and problems' of the present Malay society.

5.2 Suggestions

Not much research has been done on *simpulan bahasa* and this study is very limited in scope as only two written works of A. Samad Said are analysed. It is hoped that more research be done on *simpulan bahasa* and idioms as these are expressions peculiar to a language and society and they are widely used in literary writings and conversations. They reflect contemporary society and culture.

A more comprehensive study needs to be done not only on A. Samad Said's works but also the literary works of other writers from different periods so that more substantive conclusions can be drawn as to how Malay society and culture have changed as reflected in the use of Malay idioms.