

Translation Analysis on Utterances Used in Daily Communication (A Pragmatic View Based on the English and Indonesian Cultural Perspectives)

Rudi Hartono

Semarang State University (Unnes), Indonesia

Abstract

Communication is our daily need. We cannot avoid this in our life because we are human beings living interdependently one another. Many miscommunications happen every day particularly the use of English utterances in Indonesian daily-life. This paper focuses on translation analysis of English utterances used in daily Indonesian communication based on the pragmatic aspects. The research method used is qualitative research with content analysis. There were 40 English utterances as the research data taken from some media and daily talks in Indonesian context. The data were analyzed descriptively by comparing the source text and the target text according to both English and Indonesian cultural perspectives. The research findings show that the 40 English utterances translated into Indonesian language based on the pragmatic aspect dominantly contained implicit meaning (52.5%), followed by co-text and context (22.5%), deixis (12.5%), speech acts (12.5%), and politeness (0%). It can be concluded that more than half of English utterances uttered in Indonesian daily-life communication translated into Indonesian language contain the implicit meaning. So, it needs a wise way of translating English utterances into Indonesian utterance to avoid misunderstanding and misleading in daily-life communication.

Keywords: translation analysis, pragmatic aspects, cultural perspectives

Introduction

This paper presents and discusses just how the pragmatic cases arise in translation and how utterances of the source language are translated in accordance with the text, co-text and context, deixis, speech acts, and politeness of the target language.

In everyday life we cannot escape from the communication with other people in our environment both in spoken or written form. Understanding the meaning either expressed or implied in a statement of language is an activity closely related to daily-life, from waking up to going to bed. There are so many spoken or written cues we shall apprehend their meaning almost all days. Every time we read the morning newspaper headlines, listen to the news from the radio or television and chat with family members at the dinner table in the morning, we always do communication unidirectionally or bidirectionally. Thus in this situation we really do a process of understanding the meaning of a language.

Activities to understand the meaning of utterances spoken or conveyed by the speakers can be an interesting research on pragmatics. The pragmatics itself studies the use of language in communication, particularly the relationship between the sentences and the contexts or situations in which they are used by the speakers or writers (Richards, Platt & Platt, 1992, p. 284). In this case Richards, Platt & Platt more specifically highlighted the language in units of sentences, because they focused more on how the sentences in the form of speech or utterances play a role in communication. They argued that pragmatics includes the study of how to interpret and use the speech (utterance). It is based on the real-world knowledge how the speakers use and understand speech acts and how the sentence structures are influenced by the relationship between the speakers and addressees.

Literature Review

Translation and Culture

Some experts of translation defined translation in various views and opinions. The first definition is according to Newmark (1988) who says that translation is rendering the meaning of a text into another language in the way that the author intended the text (p. 5). This definition prioritizes meaning as the main center for translation. It is basically the implicit meaning of cultural elements that need to be understood and conveyed by translators according to the author's intent in the source text. The second opinion comes from Larson (1984) who states that translation is transferring the meaning of the source language into the receptor language (p. 3). This definition states that the aspect of meaning as an important element of the center of attention must be analyzed and understood by translators in order the author's purpose or the original message from the source text can be delivered to readers of the target text. The implicit aspects of culture in the form of physical culture, norms and customs are carried by the existing meaning in the source text, which then have to be transferred by the translators to the target language precisely, clearly, and accurately. The third definition stated by Catford (1978) who states that translation is the replacement of textual material in one language by equivalent textual material in another language (p. 20). Based on this definition, translation is a process of replacing the text materials of a language which contains different forms of language and culture with the text materials that have a precise and accurate equivalence in another language. The last definition given by Nida (1969) who claims that translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style (p. 12). Based on this definition, translation is a process of natural reproduction of the closest equivalence of the source language to the target language in both its meaning and

style. Basically the meaning and style of the source language contain cultural elements that should be reproduced into the target language with the closest natural equivalent by translators.

From the four definitions of translation above it can be stated that the cultural aspects implicitly contained in the source text in the forms of message, meaning and style are very important for translators to know and understand in the process of translation. Therefore, their role must be taken into account because they will greatly affect on the translation. On the other hand, if translators are not able to understand the cultural elements in the physical forms, ideas, and lifestyles available in the source text, they will have difficulties in doing translation process and producing translation products that are not in accordance with the original message.

On the other hand, in relation to definitions of culture, some experts also give different opinions in defining it. Culture itself includes many things, such as values, traditions, behaviors, hopes, food, and arts. All these things become the talk of many people all the time. Brislin in Wang (2000) presents some characteristics that can be used as a reference. The characteristics of culture are as follows: 1) Culture is the work of a man that becomes a part of the environment, 2) Culture allegations reflect together about life in general. 3) Culture is fundamental so many people do not or are not able to discuss and analyze it, 4) Culture can be real through meaningful clashes, 5) Culture is passed from generation to generation, 6) Culture allows people to fill in the blanks, 7) Cultural values last long, 8) Violation of cultural norms has an emotional impact, and 9) These differences can be illustrated by contrasting cultures (p. 1).

In the relationship between translation and culture, Torop (2009) in Akbari (2013) states that culture operates largely through translational activity, since only by the inclusion of new texts into culture can the culture undergo innovation as well as perceive its specificity (p. 5).

Utterances-based Pragmatic Aspects and Their Translation

Pragmatics and translation, in the context of transference meaning either intralingual or interlingual translation, like two sides of a coin that cannot be separated. This is because both are interrelated and interconnected. Pragmatics presents the meaning while translation transfers the meaning. Pragmatics examines how the language is presented in the various forms of presentation, while the translation is a process of how all the messages in the form of speech can be understood and interpreted in accordance with the intents and expectations of the speaker or writer. So, a better user of language whether they are speakers, addressees, readers, or translators must have knowledge of pragmatics and translation.

From a translational point of view, Bernardo (2010) states that pragmatics operates in two different phases of the translation task: in the processing of the source text and also at the reverbalization of the target text. In both moments a great awareness of the pragmatically relevant differences is needed so as to achieve an adequate translation that can fulfill its communicative role in the target culture (p. 107). In the context of interlingual translation, it can be said that the translation is very much concerned with maintaining the equivalent meaning and style. Similarly, only with concerning about pragmatic issues, the message or meaning presented by speakers with a wide variety of speech styles can be accepted by the addressees in accordance with the expectations of speakers. In a review of pragmatics, speech language speakers deliver significant source of variation in style with the delivery of the addressees who speak the target language. From this point of view of translation, the speech delivered by the speakers must be understood and translated well in order to obtain the equivalent meaning and style that suit the addressee in the target language.

In relation to the definition of pragmatics, Yule (1998) defines:

Pragmatics as a study of the meaning is expected by the speaker. He said that the study of intended speaker meaning is called pragmatics. Pragmatics discusses how language and meaning are conveyed by the speakers of the language so that they hope that the language they delivered can be understood by listeners, so the purpose of the communication is achieved (p. 127).

Consider the following piece of conversation made by Sacks in (Yule, 1998, p. 127).

A: I have a fourteen-year-old son.

B: Well that's all right.

A: I also have a dog.

B: Oh I'm sorry.

How is the above piece of conversation understood by a reader or listener? Readers and listeners who pay attention to the conversation will have different understandings. This is partly caused by the interpretation of utterances presented and strongly influenced by their basic knowledge of the real world. Thus how to understand the speech acts and sentences really depends on the speakers' and the listener's understandings. Having studied more deeply, the real piece of conversation consists of several words delivered by the tenant (A) and homeowners (B). They both (A) and (B) communicate about the requirements of the rent apartment household. The speaker A stated that he had a 14-year-old boy and the speaker B responded positively because the small children were allowed to be carried living in a rented house or apartment. Then in the next utterance the speaker A said that he also had a dog, then in a sudden the speaker B refused, because dogs were not allowed to live in there. The real meaning of conversation above is very difficult for both the reader and listener to catch because it is implicitly stated in the whole utterances. If they do not know the text, co-text and context of the conversation, then they will not understand the meaning. The text in this case is the conversation text, while the co-text and its context are determined by a series of words in the speech that form utterances in the entire speech. This conversation is an example of transactions between the speakers, A as the tenant and B as the owner of a house or apartment at a time in a particular place.

The example of conversation above is one pragmatic case that covers several topics in pragmatics, such as implicit meaning, context, co-text, deixis, speech acts, and politeness. How do the similar pragmatic cases occur in translation? The following paragraphs will discuss, analyze and assess several topics in pragmatics and utterance translation that cover implicit meaning (invisible meaning), context, deixis, speech acts, and politeness in translation (Yule, 1998, pp. 127-134; Verschueren, 1999, pp. 18-37).

1. Implicit Meanings (Invisible Meanings)

Pragmatics can also be said as the study of the invisible meaning (Yule, 1998, p. 127) or implicit meaning (Verschueren, 1999, p. 25), because it reviews of how we recognize the meaning of speech or utterance that is not seen. Therefore, language users, more particularly translators must be able to explore the hidden meaning in the speech or utterance by investigating the assumptions and expectations using their insight and knowledge of the source language in order they can communicate, divert, or convey it in the target language.

The following case is one of the examples. When the driver saw the 'Heated Attendant Parking' in the parking lot, he thought hard to understand the purpose of the sign posted in the parking area. There are so many hidden meanings in this speech. He tried to translate and interpret the meaning of that notice based on his understanding. The insight and knowledge of the meaning came into his mind and he knew that the parking area was intended for users of the vehicle that

was overheating and needed a shady place to park their car, though there is no word "car" in that statement. Or maybe he thought that it was an area intended for the passengers who overheated after driving and let them who got heat to shelter in that place. What is about your understanding? In Indonesian language we can translate that notice into '*Tempat Parkir Orang yang Kepanasan*' (=The Parking Space for Overheating People).

Another interesting example is an inscription 'Baby & Toddler Sale' installed in the shop window with ornate images of infants and children age under five years new crawling. What about the pedestrians who saw the advertisement written on the shop window or translate that text? Having understood the text, co-text and context, it was known that the inscription written in the window shop had intension to inform that the shop sold the equipments for the babies and children under five, instead of selling baby and toddler. Even it might be translated into "Sale Infant and Young Children". But it did not mean that way. That statement in Indonesian language means '*Jual Alat-alat Bayi dan Anak-anak*' (=Selling Equipments for Babies and Children). How dangerous the translators are, if they do not know the implicit meaning, so why it is important for translator study Pragmatics for their job.

2. Co-text and Context

According to Crystal (1985), context is a specific part of speech or text that is attached to the focus of attention. The meaning of this focus is a unit that includes an event, place or time in which an utterance is used. Context determines the meaning of an utterance, or in other words an utterance would have meaning only if it is in a context. It will be discussed later one of the contexts named linguistic context that is usually called co-text (p. 71). The co-text of a word is a set of words that are used in the same phrases or sentences, for example the word 'bank' as a homonym word, is the word that has more than one meaning. What does the word 'bank' mean if is translated into Indonesian language? Its meaning will be various and many. If the co-text of the word 'bank' (1) linguistically is combined with such as the word 'steep' or 'overgrown', it will be different from the word 'bank' (2) in the sentence 'She has to get the bank to cash a check'. The meanings of the word 'bank' (1) and 'bank (2) are very different. The word 'bank' (1) means 'verges of the river' or '*pinggir sungai*' (=riverbank), while the bank (2) means 'the building in which the bank customers deposit or take the money' or '*sebuah gedung tempat orang menabung atau mengambil uang*' (=a place for those who want to deposit or withdrawl their money). In addition, if we look at the writing on the wall 'BANK' displayed a building or we hear the word 'Bank', directly the physical location we see or is in our mind will influence us to translate or interpret the meaning. Thus, physical appearance will be the first thing we refer to the word we know. That is a way of justifying the meaning of word based on the physical context.

3. Deixis

Many words in particular simply cannot be translated or interpreted except it is contextualized physically its context, especially the physical context that is known by the speakers (Yule, 1998, p. 129). According to Verschueren (1999), deixis is the speech related to the real world. For examples, the words 'here', 'there' as the spatial or place deixis, the words 'now' and 'yesterday' are the temporal or time deixis, while 'me', 'you', 'him', and 'them' are pronouns deixis (p. 18). Consider the following sentences: "You'll have to bring that back tomorrow", because they are not here now. The sentence is virtually impossible to be understood even translated accurately, because some elements of the sentence are out of context, so that the sentence is not clear. The sentence contains a phrase that refers to the real world out of context that is 'you', 'that',

‘tomorrow’, ‘they’, ‘here’, and ‘now’. We will find it difficult to interpret ‘you’, who is ‘you’ in that sentence? ‘That’, what is the object? ‘Tomorrow’, what day or what time is it? ‘They’, who is referred to? ‘Here’, where is it? ‘Now’, what is the time, date, or year? Those deixis utterances need to be referred firstly to a particular context or the real world in order to give a clear reference to the utterances, so translators can finally translate clearly.

Here is the other example. Did we remember the writing installed at a food stall that says ‘Free Today Tomorrow Pay’. What does that mean? In Indonesian language it is similar to ‘*Sekarang Bayar Besok Gratis*’ (=Pay Today but Free for Tomorrow). A Temporal Deixis ‘Today’ And ‘Tomorrow’ need to be clarified and emphasized first. What is that day? If it is not clear, the readers or hearers will not understand it and may let them alone interpret it properly? What is the reaction if the hearers or readers later? That’s the problem sometimes making translators or addressees confused and misunderstanding.

4. *Speech acts*

Lots of speech acts are performed by speakers during all day. For example, in the breakfast time a man told his sister (addressees): ‘Can you pass me the salt?’ How is addressee’s reaction when she heard the speech? Type of utterances made by the speaker was indirect speech act. Speech act is not a question but a request, so that the expected response from the addressee is not the usual response to the question but the response from a request. The addressee may respond: ‘Here it is’. This is consistent with the expected speech act by the speaker that the hearer should bring salt to the speaker because he needs to be sown a little salt in the food. Although the speech act is in the form of a question but its function is the demand (request), so that the speech act is not a question that asks about the ability of the hearer to fetch salt, but a meaningful request: ‘Will you get me the salt?’ or ‘Bring me the salt’. And the expected response is not ‘Yes’, I can pass the salt’ or ‘No, I cannot’, but ‘Here it is’ it means ‘This is the salt’. In Indonesian language this context is the same, so Indonesian users usually translate that request into ‘*Tolong ambilkan garam!*’ (=Pass me the salt!) And the addressee will respond by saying ‘*Ini garamnya*’ (=Here is the salt). This case will be different from the speech act, ‘Can you ride a bicycle?’. This speech is a real question or an interrogative of which the function is to ask a question, so the response in accordance with the ability of the addressee whether he or she could ride a bike or not and the answer is ‘Yes’ or ‘No’.

What about the following speech act that has a commissive illocutionary utterance like: ‘I promise (hereby) to set fire to your house’. How does the addressee understand or translate that illocutionary? Addressee interpreted that the speaker promised to burn the house of the addressees. Will the speaker really burn the house addressees? Simply a threat is due to uncontrolled emotions that he just promised and there was no action to burn the house of the addressee.

There are many other examples of indirect speech acts and direct speech acts with various categories of illocutionary (assertive, directive, commissive, and declarative) that require an understanding of the addressee or translators when they have to translate an illocutionary which contains a variety of forms and functions. A speech act translation is very useful when an translator wants to translate conversational implicatures or illocutionary acts with deep meanings such as in a novel or short story (Mey, 1993, pp. 109-126; Leech, 1993, pp. 164-166; Yule, 1998, pp. 132-133; Verschueren, 1999, pp. 22-24).

5. *Politeness*

Politeness is closely associated with the face display or speech that is performed when doing communication (Richards, Plate & Plate, 1992, p. 281). Yule (1999) also adds that the politeness is being polite, humble, and kind to others when is recalled (p. 134). This concept is very closed to the face, so there is an assumption that ‘Your face, in a pragmatic science, is the self-image of society (public self-image)’. This means that the appearance of one's face and speech act when communicating would be a material assessment by the public about his or her image. Consider the following two examples of utterances:

a. Direct speech act: ‘Give me that paper!’

Speech act is worded that the speaker is at a higher position than the addressee and has a social power, so there is the impression that the speaker is being rude and disrespectful to the addressee. It is possible that when the speaker speaks then he will perform a sour face and shows a pressure or threat. Yule (1999) refers to it as performing a face-threatening act, because the speaker speaks with a rude and threatening face (p. 134). In such cases an interpreter must be careful and observant when translating this kind speech, so it can be translated according to the context (Fasold, 1990, pp.159-166).

b. Indirect speech act: ‘Could you pass me that paper, please?’

This kind of speech act eliminates the arrogant and rude impression because it reflects the politeness when speaking. This is such the same utterance of asking or commanding someone to do something but in difference way of speaking. It rather contains subtle request, which shows the self-image of the speaker who appreciates addressee. It indicates that the first speaker is more polite than the second one. He kept the politeness to addressee and so the addressee automatically gave a good self-image on the speakers. This action is known as a face-saving act. In translating this type of speech, the translator must be able to maintain a self-image of the speaker to find the equivalent meaning and style of speech in the source language.

So a translator in translating speech acts that contain politeness which is presented in the form of speech with directive illocutionary should be able to find an appropriate expression or utterance in the target language. So that phrase with the polite tone in the source language can be translated into the same tone in the target language.

The Study

Research Method

The research method used in this research was descriptive qualitative research (Gay, Mills, and Airasian, 2011, p. 15). The research started from the translation analysis on daily utterances used by Indonesian people in their daily-life. Afterwards, detailed analysis was made on how each utterance was translated from English into Indonesian and discussed based on cultural perspectives.

The Source of Data

The source of data was a document taken from some daily conversations and talks, advertisements and announcements found in Indonesian country and the form of data was phrases and sentences. The data consisted of 40 utterances translated from English into Indonesian language.

Data Analysis Technique

The data analysis technique used was content analysis. This is just what its name implies—the analysis of written or visual contents of a document (Fraenkel and Wallen, 1990, p. 371). On the

other hand the translation data were analyzed by doing a comparison between English (the source text) and Indonesian (target text) translation and discussed based on the pragmatic aspects and both English and Indonesian cultural perspectives (William and Chesterman, 2002, pp. 6-7)

Findings and Discussion

Findings

Results of translation analysis based on pragmatic aspects used by the translator in translating the daily utterances in Indonesian daily-life communication are recapitulated in the following table.

Table 1. Translation analysis of daily utterances based on pragmatic aspects

NO.	PRAGMATIC ASPECTS	FREQUENCY	%
1	Implicit meaning	21	52.5
2	Co-text and context	9	22.5
3	Deixis	5	12.5
4	Speech acts	5	12.5
5	Politeness	0	0
TOTAL		40	100

Out of the 40 utterance translation, the most dominant pragmatic aspect was implicit meaning (52.5%), followed by co-text and context (22.5%), deixis (12.5%), speech acts (12.5%), and politeness (0%). It means that more than half of utterance translation uttered in Indonesian daily-life communication tended to use implicit meaning than other pragmatic aspects.

Discussion

In this part the findings are discussed based on the pragmatic analysis and English and Indonesian cultural perspectives. The data provided in the box are divided into two columns and three rows. There are three abbreviations for data description (ST=source text, TT=target text, and BT=back-translation) while the data codes are described using the codes, for examples, Data UT-1/IM that means Data of Utterance Translation Number 1 in the category of pragmatic aspect Implicit meaning, Data UT-4/D means Data of Utterance Translation Number 4 in the category of pragmatic aspect Deixis, etc. The first column is the text categories while the second column is translated texts. The first row is the source text or original text (English text), the second row is the target text (Indonesian text), and the third row is the back-translation text). The followings are the examples of data analysis that are described based on the sample categories of the pragmatic aspects.

1. Implicit meaning

Based on the data analysis the utterances that have implicit meanings are the data number 2, 3, 9, 10, 11, 12, 13, 14, 15, 17, 18, 20, 21, 22, 24, 29, 30, 31, 32, 33, and 34. Two of them are as follows:

Data UT-14/IM

ST	The lady hit the man with an umbrella.
TT1	<i>Wanita itu memukul laki-laki tersebut dengan menggunakan sebuah payung.</i>
TT2	<i>Wanita itu memukul laki-laki yang memakai payung.</i>
BT1	The lady hit the man by using an umbrella.
BT2	The lady hit the man who is with an umbrella.

Based on the data UT-14/IM it can be seen that the source text has two meanings that are implicitly stated. That utterance seems ambiguous, so readers or listeners are confused and difficult to understand it. Sometimes it can be dangerous for communicators to say or to use that utterance because the information misleads. It needs a clear translation effort to eradicate misunderstanding and miscommunication. So that a translator has to make it clear by translating that utterance into two translation choices: 1) 'The lady hit the man by using an umbrella' and 2) 'The lady hit the man who is with an umbrella'.

Data UT-15/IM

ST	He gave her cat food.
TT1	<i>Dia memberi makan kucingnya.</i>
TT2	<i>Dia memberinya makanan kucing.</i>
BT1	He fed her cat.
BT2	He gave cat food to her.

The data UT-15/IM is also an example of utterances with implicit meanings. The source text has two meanings that need a clear explanation. The translator must be hard to translate to escape from misunderstanding and misinformation. It is a danger if readers or listeners misinterpret that utterance. To make it clear, the translator has to translate the source text into two translation alternatives: 1) 'He fed her cat' or 2) 'He gave cat food to her'.

2. Co-text and Context

Based on the data analysis the utterances that contain co-text and context are the data number 1, 6, 8, 16, 19, 23, 25, 26, and 27. Two of them are as follows:

Data UT-1/C

ST	They <u>can</u> fish.
TT1	<i>Mereka dapat memancing ikan.</i>
TT2	<i>Mereka mengawetkan ikan dengan cara pengalengan.</i>
BT1	They are able to fish.
BT2	They preserve fish by canning.

Translating the utterance like in Data UT-1/C is also difficult because it contains the co-text of a word that has more than one meaning. The word 'can' in that sentence has two meanings: 1) be able to = capability (modality) and 2) a process of canning or preserving the food by canning. This forces translators to work hard to serve a clear translation for readers or listeners in order they do not get misinformation and miscommunications. On the other hand the translators or readers and listeners should be able to know the context when and where of the utterance is used.

Data UT-8/C

ST	Professor Smith caught a <u>fly</u> .
TT1	<i>Profesor Smith sudah menangkap seekor lalat.</i>
TT2	<i>Professor Smith menangkap bola kasti.</i>
BT1	Professor Smith caught a fly.
BT2	Professor Smith caught a ball of baseball.

The Data UT-8/C has also the same problem as the Data UT-1/C. The source text contains the co-text of a word ‘fly’ as a homonym that has more than one meaning. The translators must translate it first into two choices of translation: 1) a small insect with two wings (=‘*lalat*’ in Indonesian language) and 2) a ball which is hit very high but not far in the baseball game (=‘*bola kasti*’ in Indonesian language). Those meanings are really different, so the translators must be able to make it clear through their translation. Beside that the translators or readers and listeners must be able to know in what the context that utterance is used or spoken.

3. Deixis

Based on the data analysis the utterances that contain deixis are the data number 4, 5, 7, 35, and 39. Two of them are as follows:

Data UT-4/D

ST	My friend promised me to come <u>next week</u> .
TT	<i>Temanku berjanji akan datang pekan depan.</i>
BT	My friend promised that he will come next week.

The data UT-4/D is an example of the utterances that contains deixis. Deixis refers to the real world whether it is a spatial (place) or temporal (time) deixis. The adverb of time ‘next week’ or ‘*pekan depan*’ in Indonesian language is an example of the temporal deixis. This phrase ‘next week’ is translated into ‘*pekan depan*’ literally and does not have ambiguous or implicit meaning.

Data UT-7/D

ST	I found a book Gatot Soebroto.
TT	<i>Saya menemukan sebuah buku di jalan Gatot Subroto.</i>
BT	I found a book on Gatot Subroto street.

The data UT-7/D contains the special deixis, that is *Gatot Subroto*. After being analyzed, the phrase ‘*Gatot Subroto*’ in this context means the name of the street in the Indonesian map. It is ‘*Jalan Gatot Subroto*’ (=Gatot Subroto street). The source text does not have a complete sentence. The hidden word ‘street’ after *Gatot Subroto* must be appeared in the sentence, so the translators or readers and listeners could understand the utterance clearly. So, the clear translation could be ‘I found a book on Gatot Subroto street’ (=‘*Saya menemukan sebuah buku di jalan Gatot Subroto*’).

4. Speech acts

Based on the data analysis the utterances that contain speech acts are the data number 28, 36, 37, 38, and 40. Two of them are as follows:

Data UT-28/S

ST	Don’t enter the room except the staffs.
TT	<i>Dilarang masuk ruangan kecuali petugas.</i>
BT	Don’t enter the room except the staffs.

The source text in Data UT-28/S is an example of directives. It is one of the speech act classification. Based on the structural forms, it is categorized into negative imperative or prohibition in the class of general communicative function. The utterance ‘Don’t enter the room except the staffs’ is really translated into ‘*Dilarang masuk ruangan kecuali petugas*’ literally. The meaning does not change.

Data UT-37/S

ST	Don’t accept if the seal is broken.
TT	<i>Jangan diterima jika tutupnya rusak.</i>
BT	Don’t accept if the cap is broken.

The same as the previous data, the Data UT-37/S is also an example of directives. It is a negative imperative sentence or utterance. Based on the general communicative function, it is group into a negative command or prohibition. The source text ‘Don’t accept if the seal is broken’ is translated into the target text ‘*Jangan diterima jika tutupnya rusak*’ literally. The meaning, before and after translation, does not change at all. This utterance of this speech act is easier to understand than other utterances in the other pragmatic aspects.

Conclusion and Recommendation

What is discussed above is about the glimpse study of translation and pragmatic problems in daily-life. Understanding pragmatics as a science that examines how language is used by humans conveys the meaning that the various speech deliveries are strongly influenced by the speakers’ background knowledge and culture based on their environment. So, this causes the variety of language meaning as well. The English utterances used in daily-life communication in Indonesia mostly have dominant implicit meaning. In relation to this case, the translator must be able to catch the meaning delivered by the speakers both spoken and written and translate the source utterances into the target ones accurately and politely in order to avoid the misleading and misinterpretation in doing communication between different languages and maintain the meaning of the source language and target language as accurate, natural, cultural as possible.

About the author:

Rudi Hartono has a PhD of Translation Studies from Applied Linguistics Department of Sebelas Maret University, Indonesia. He is an English lecturer at English Department of Languages and Arts Faculty of Semarang State University, Indonesia. His interest areas are in English-Indonesian Translation, Academic Writing, and Research in Education. He has published widely on Translation and Cultural Studies, particularly Literary Translation, including *Teaching Translation by Using Cooperative Procedures (2011)*, *Problems of Translating Novels from English into Indonesian (2012)*, *Models and Principles of Translating Idioms and Figurative Languages from English into Indonesian (2012)*, *Cultural Aspects in Translation (A Multicultural Perspective Based on English, Indonesian, and Local Languages Contexts) (2013)*, *Teaching Translation through Interactive Web (2014)*.

References

Akbari, M. (2013, August 8). The Role of Culture in Translation. *Journal of Academic and Applied Studies*, 3, 13-21.

- Bernardo, A.M. (2010). Translation as Text Transfer—Pragmatic Implications. *Estudos Linguísticos/Linguistic Studies*, 5, 107-115.
- Bell, R.T. (1993). *Translation and Translating: Theory and Practice*. England: Longman Group UK. Limited.
- Catford, J.C. (1978). *A Linguistic Theory of Translation*. Oxford: Oxford University Press.
- Crystal, D. (1985). *A Dictionary of Linguistic and Phonetics*. New York: Basil Blackwell Inc.
- Fasold, R. (1990). *The Sociolinguistics of Language*. Cambridge: Basil Blackwell Ltd.
- Fraenkel, J.R. and Wallen, N.E. (1990). *How to Design and Evaluate Research in Education*. Second Edition. USA: McGraw-Hill, Inc.
- Gay, L.T., Mills, G.E., and Airasian, P.W. (2011). *Educational Research: Competencies for Analysis and Application*. Tenth Edition. Boston: Pearson Education International.
- Larson, M.L. (1984). *Meaning-Based Translation: A Guide to Cross-language Equivalence*. Lanham: University Press of Amerika,™ Inc.
- Leech, Geoffrey. (1993). *Prinsip-prinsip Pragmatik*. Jakarta: Penerbit Universitas Indonesia.
- Mey, J.L. (1993). *Pragmatics: An Introduction*. Cambridge: Blackwell Publisher.
- Newmark, P. (1988). *A Textbook of Translation*. United Kingdom: Prentice Hall International (UK) Ltd.
- Nida, E.A.. & Taber, C. R. (1969). *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- Richards, J.C., Platt, J., and Platt, H. (1992). *Longman Dictionary of Language Teaching & Applied Linguistics*. England: Longman Group UK Limited.
- Verschueren, J. (1999). *Understanding Pragmatics*. London: Oxford University Press Inc.
- Wang, M.M. et al. (2000). *Turning Bricks into Jades*. USA: Intercultural Press. Inc.
- William, J. and Chesterman, A. (2002). *The Map: A Beginner's Guide to Doing Research in Translation Studies*. Manchester: Jerome Publishing
- Yule, George. (1998). *The Study of Language*. Australia: Cambridge University Press.

Appendix: Data of Translation Analysis on Daily Utterances

Data	The Source Text (ST)	The Target Text (TT)
1.	They can fish.	1) Mereka dapat memancing ikan, 2) Mereka mengawetkan ikan dengan cara pengalengan.
2.	Beautiful girl's dress.	1) Gaun wanita yang cantik, 2) Gaun milik wanita cantik.
3.	Flying plane can be dangerous.	1) Pesawat yang sedang terbang bisa membahayakan, 2) Menerbangkan pesawat terbang mungkin berbahaya.
4.	He promised me to come next week.	Dia berjanji pada saat bahwa dia akan dating pecan depan
5.	His car was reported stolen by his friend yesterday.	1) Mobilnya dikabarkan dicuri oleh temannya kemarin, 2) Mobilnya yang diberitakan, dicuri oleh temannya kemarin.
6.	She cannot bear children.	1) Dia tidak dapat melahirkan anak, 2) Dia tidak bias bersikap sabar pada anak.

7.	I found a book on Gatot Soebroto.	Saya menemukan sebuah buku di jalan Gatot Soebroto.
8.	Professor Smith caught a fly.	1) Profesor Smith menangkap seekor lalat, 2) Profesor Smith menangkap bola kasti.
9.	hot dog	1) Anjing yang kepanasan, 2) Nama jenis makanan roti belah isi daging.
10.	Jack and Susan were married.	1) Jack dan Susan suami istri, 2) Baik Jack maupun Susan keduanya sudah berumah tangga.
11.	He ate the bread on the table.	1) Dia memakan roti yang ada di meja, 2) Dia memakan roti (sambil duduk) di atas meja.
12.	We now have dress shirts on sale for men with 16 necks.	1) Sekarang kita mengobrol baju lelaki yang berleher 16, 2) Sekarang kita menjual obral baju lelaki yang berukuran kerah 16 inches.
13.	The corps shot the rioters with guns.	1) Polisi menembak para pengunjung rasa dengan senjata api, 2) Polisi menembak para pengunjung rasa yang membawa senjata api.
14.	The lady hit the man with an umbrella.	1) Wanita itu memukul pria itu dengan sebuah payung, 2) Wanita itu memukul pria yang membawa payung.
15.	He gave her cat food.	1) Dia memberinya makanan kucing, 2) Dia memberi makanan pada kucingnya.
16.	David went to the bank.	1) David pergi ke bank, 2) David pergi ke pinggir sungai.
17.	I saw the man with the binoculars.	1) Saya melihat pria yang menggunakan alat teropong, 2) Saya melihat pria itu dengan menggunakan teropong.
18.	They are hunting dogs.	1) Mereka sedang berburu anjing, 2) Mereka itu adalah anjing-anjing buruan
19.	I saw her duck.	1) Saya melihat bebeknya, 2) Saya melihat pasukannya.
20.	I told her books were funny.	1) Saya katakan buku-bukunya lucu, 2) Saya bilang padanya bahwa bukunya lucu-lucu.
21.	I love hunting dogs.	1) Saya senang berburu anjing, 2) Saya menyukai anjing pemburu
22.	Did you see the girl with the telescope?	1) Apakah kamu melihat gadis yang memakai teleskop? 2) Apakah kamu melihat gadis itu dengan menggunakan teleskop?
23.	A good life depends on a liver.	1) Hidup yang baik bergantung pada hati, 2) Kehidupan yang baik bergantung pada penduduknya.
24.	Foreigners are hunting dogs.	1) Orang asing sedang berburu anjing,

		2) Benda asing itu adalah anjing pemburu.
25.	Welcome	1) Selamat datang, 2) Keset
26.	He is looking for a match.	1) Dia sedang mencari pertandingan, 2) Dia sedang mencari korek api.
27.	I promise I will give you a ring tomorrow.	1) Saya berjanji bahwa saya akan memberimu sebuah cincin besok, 2) Saya berjanji akan meneleponmu besok.
28.	Don't enter the room except the staffs.	1) Dilarang masuk kecuali petugas, 2) Selain petugas dilarang masuk.
29.	Buy one get one.	1) Beli satu dapat satu, 2) Beli satu, gratis satu
30.	Garage Sale	1) Obrol, 2) Dijual garasi
31.	Until the police arrest the drug dealers control the street.	1) Hingga polisi melakukan penangkapan, para penyalur narkoba mengawasi jalan, 2) Hingga polisi menangkap para pengedar obat bius yang menguasai jalanan.
32.	The man who hunts ducks out on weekends.	1) Orang yang memburu bebek keluar pada akhir pekan, 2) Orang yang berburu, beristirahat di akhir pekan.
33.	The girl told the story cried.	1) Gadis yang berceritera itu menangis, 2) Gadis yang dikabari cerita itu menangis.
34.	The dog that I had really loved bones.	Anjing yang kumiliki sangat suka makan tulang.
35.	No smoking here	Dilarang merokok di sini
36.	No riding except with helmet	Tidak boleh berkendara kecuali pakai helm
37.	Don't accept if the seal is broken	Jangan diterima jika segelnya rusak.
38.	No parking here	Dilarang paker di sini
39.	Baby on board	Ada bayi di mobil
40.	Keep silent, the test is running.	Harap tenang sedang ujian.

Source: Compiled from some daily conversations and mass media