

**REMODELLING LINGUISTIC RULES FOR ANCIENT MANUSCRIPT
TRANSLATION: A REVIEW OF FORMAL CORRESPONDENCE AND
ITS IMPACTS ON THE WEDHATAMA TRANSLATION**

***PEMODELAN ULANG ATURAN LINGUISTIK TERJEMAHAN
MANUSKRIP KUNO: TINJAUAN KORESPONDENSI FORMAL DAN
KONSEKUENSINYA PADA TERJEMAHAN SERAT WEDHATAMA***

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**FACULTY OF CULTURAL SCIENCE
HASANUDDIN UNIVERSITY**

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THESIS

Proposed As A Requirement to Obtain A Master Degree

Written by:

A handwritten signature in black ink, appearing to read 'Putri Maharani', with a large, sweeping flourish at the bottom.

Putri Maharani

To:

Postgraduate School
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Hasanuddin University
2022

THESIS

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TRANSLATION: A REVIEW OF FORMAL CORRESPONDENCE
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Makassar. 25 March 2022



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This academic product reflects the researcher's intention to actively get engaged in the research and development sector, especially in an attempt to revive and evoke the studies of ethnic language. During the production of this paper, the researcher found several huddles and loopholes in narrating the analysis and findings. Yet, the researcher believes that there is no problem without a solution. During the hard times, the researcher was encouraged by several parties, whose kindness provided constructive input and feedback for the improvement of this academic paper. The researcher humbly expresses her gratitude to Professor Abdul Hakim Yassi and Professor Fathu Rahman who have constantly monitored the progress and recommended additional references for strengthening the foundation of the research. Abundant thanks are addressed to Professor Noer Jihad Saleh, Dr. Abidin Pammu, and Dr. Sukmawaty for their significant advice, from which the researcher has learned to gradually polish the content, composition, and quality.

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paved many pathways for her to witness and walk through numerous opportunities, including but not limited to the diversity of cultures, conference organization, and academic publication. The researcher is fully aware that her growth is significantly boosted and enforced by the State's scholarship funding. She is committed to presenting highly qualified contributions to inspire youths in reaching their visions, developing the quality of human resources of the Nation through research and education, and getting engaged in social initiatives for vulnerable group protection.

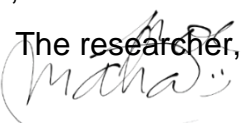
There have been several events that brought the ups and downs during the study when emotions uncontrollably flooded up and 'surrender' was a strong single word throughout the challenging times. However, there is always a reason that leads the researcher to get back on her knees, in which the following quote represents such a condition well:

"When God pushes you to the edge of difficulty, trust Him fully, because two things can happen: either He will catch you when you fall or He will teach you how to fly" (Anonymous)

The above saying is always the most relevant teaching that the researcher trusts during the pursuit of her goals. Thus, to the wise soul in any part of the world who puts enlightenment through this teaching to everyone, the researcher sends her utmost thanks and appreciation.

In particular, this work is dedicated to the development of applied linguistic science by promoting the signature characteristic of ethnic language. It is expected that this attempt will be the starting point of the researcher's constant contributions to reviving the urgency of language heritage, as part of the humanity properties that provide extensive insights through relevant formal disciplines in line with the language studies.

Makassar, 31 March 2022

The researcher,

Putri Maharani

ABSTRAK

PUTRI MAHARANI. Pemodelan Ulang Aturan Linguistik Terjemahan Manuskrip Kuno: Tinjauan Korespondensi Formal dan Konsekuensinya Pada Terjemahan *Serat Wedhatama*. (Dibimbing oleh Abdul Hakim Yassi dan Fathu Rahman)

Teori linguistik dapat memberikan dasar bagi praktik penerjemahan, terutama dalam menentukan padanan formal. Dalam beberapa diskusi, teori linguistik Catford disorot pada refleksi pergeseran kategori di tingkat unit, kelas, intra-sistem, dan struktur. Namun, hanya sedikit penelitian yang membahas kelemahan implementasi teori Catford dan dampak implementasinya pada bahan tekstual tertentu.

Artikel ini mengkaji potensi peninjauan kembali teori linguistik Catford berdasarkan produk terjemahan manuskrip budaya kuno. Pendekatan deskriptif digunakan untuk menganalisis konsekuensi penggunaan teori tersebut dalam tiga lingkup analisis, yakni kuantifikasi ekuivalensi, proses translasi dan transferensi yang terjadi secara bersamaan, serta pergeseran translasi pada tingkat morfemis. Data objektif dikumpulkan melalui eksplorasi sumber tekstual sastra Jawa, yakni *Serat Wedhatama*, yang disusun oleh KGPAA Mangkunegara IV pada tahun 1870-an dan diterjemahkan ke dalam bahasa Inggris oleh Stuart Robson pada tahun 1990. Penentuan sumber data ini dimaksudkan sebagai representasi pengangkatan bahasa etnik yang dipahami oleh peneliti sebagai sumber data kajian. Kesimpulan yang diperoleh dari kajian ini ialah korespondensi formal tidak boleh hanya direfleksikan dengan pemahaman yang semata-mata memandang kesamaan disposisi elemen tekstual agar untuk menghasilkan ekuivalensi, tetapi harus disesuaikan dengan ciri khas Bahasa sumber dan bahasa sasaran.

Kajian ini menyajikan sebuah temuan ekstensif yang menerangkan bahwa pergeseran translasi secara asimetris antar kategori, seperti pergeseran unit ke struktur dapat mengalihkan susunan frasa dari teks sumber ke dalam susunan kalimat di dalam teks bahasa sasaran karena beberapa sebab, yakni tidak adanya ekspresi yang setara, terjadinya perubahan semantik, dan modifikasi estetika. Studi ini memerlukan tindak lanjut yang lebih konstruktif sebagai sarana pengembangan teori linguistik terjemahan dengan menjelaskan pemahaman lintas budaya berdasarkan variasi struktur kedua bahasa.

Kata kunci: *terjemahan budaya; korespondensi formal; pergeseran morfemis; transferensi; ekuivalensi translasi*

ABSTRACT

PUTRI MAHARANI. *Remodelling Linguistic Rules for Ancient Manuscript Translation: A Review of Formal Correspondence and Its Impact on The Wedhatama Translation.* (Supervised by Abdul Hakim Yassi and Fathu Rahman)

The linguistic theory provides a basis for translation practice, especially in determining formal equivalence. In several discussions, Catford's linguistic theory has been highlighted in the reflection of the unit, class, intra-system, and structural shifts. However, the discussion regarding the shortcomings of his theory and its impacts on certain textual materials is rarely found.

This article discusses the potential revisitation of Catford's linguistic theory based on the translation product of an ancient cultural manuscript. A descriptive approach is deployed to analyze the impacts of the theory in three scopes, including the equivalence quantification, co-occurrence of translation and transference, and extension to morphemic shifts. Objective data were collected through the extraction of a Javanese literary textual resource, *Serat Wedhatama*, which was composed by KGPAA Mangkunegara IV in the 1870s and was translated into English by Stuart Robson in 1990. The inclusion of *Serat Wedhatama* represents an attempt to promote the ethnic language understood well by the researcher as the data source. It is concluded that formal correspondence should not be merely perceived within the same textual disposition in generating textual equivalence, but rather be adjusted to the respective languages' features.

An extensive finding provides a remodelling attempt, asserting that category shifts of translation can also occur asymmetrically between categories, such as unit-to-structure shifts that divert the arrangement of phrases in the source text into the arrangement of sentences in the target text due to the absence of equivalent expressions, semantic alteration, and aesthetics modification. The study suggests calling for more research on the development of linguistic theories of translation by elucidating cross-cultural understanding based on the structural variations of the two languages.

Keywords: *cultural translation; formal correspondence; morphemic shift; transference; translation equivalence*

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LIST OF TERMS AND ABBREVIATIONS

No.	Term	Remarks
1.	SL	Source Language: the first-hand material that will be translated into the target language.
2.	TL	Target Language: the material that appears as the translation product.
3.	<i>Serat Wedhatama</i>	A didactic poem created by <i>Kanjeng Gusti Pangeran Adhipati Arya</i> (KGPAA) Mangkunegara IV in around 1870s. It consists of four out of 11 <i>Macapat</i> cantos, including <i>Pangkur</i> , <i>Sinom</i> , <i>Pucung</i> , and <i>Gambuh</i> . There are a number of Javanese terms related to the arrangement of the poem, including <i>tembang/sekar</i> (canto), <i>pupuh</i> (poem), <i>pada</i> (stanza), <i>gatra</i> (line), <i>guru wilangan</i> (number of syllables per line), and <i>guru lagu</i> (rhyme).
4.	Translation	The replacement of SL's textual materials with TL's textual materials.
5.	Graphological translation	The replacement of SL's graphological units with equivalent TL's graphological units.
6.	Phonological translation	The replacement of SL's phonological units with equivalent TL's phonological units.
7.	Transference	The operation of TL with the values of SL.
8.	Transliteration	The replacement of SL's graphological units by TL's graphological units, which are not equivalent due to their different graphic substances.
9.	Translatability	The potential of certain materials to be translated into another language.

Sources:

A Linguistic Theory of Translation (Catford, 1978)
The Wedhatama – An English Translation (Robson, 1990)

CHAPTER I INTRODUCTION

A. RESEARCH BACKGROUND

Catford's *A Linguistic Theory of Translation* emphasized various linguistics-bound remarks, including the ideas of equivalence; bound and unbound translation; translation, transference, and transliteration; medium-based translation; structural shifts in translation; and translatability. He generated the idea of equivalence based on the formal and contextual correspondences that might result in the adjustments in TL categories, which is still related to source language (SL). However, the implementation of linguistics as the guideline to judge if a certain part of TL is equivalent with SL has recorded debates due to its rigidity.

Numerous debates appear with the dominant reliance on the extra-linguistic factors, including the contextual perspectives to touch the readers' dimension (Kashgary, 2011; Zhang, Lv, and Feng, 2013; Saule and Aisulu, 2014; Candel-Mora and Vargas-Sierra, 2013; and Ulanska, 2015). The notion has led to a freer translation style that prioritizes flexibility of meaning comprehension other than a structure-bound conception.

Culture is recognized of having an essential function in defining translation equivalence based on respective language acceptance. Cultural perspective may work for literary translation and provide further insights on the comparison of cultural elements through intertextuality (Rahman & Rahman, 2020). It also plays a dominant role to an extent of language development (Yassi, 2017).

Nevertheless, the acknowledgment of the substantial contribution of linguistics in producing equivalent translation products and assisting translators in translation trainings has got less highlight despite its potential to assist consistency of translation (Candel-Mora and Vargas-

Sierra, 2013). In a further detail, linguistics may appear as a good translation parameter for certain texts that regard with formality or rigidly stress on consistency.

In contrast with the previous ideas, the current study does not merely rely on the debatable conception regarding which of between linguistic and extra-linguistic factors that may share more contribution in generating a 'good' translation. Embarking from the issue of translation equivalence, the author got interested in revisiting Catford's ideas regarding the adoption of linguistic theory in translation practices. As an early premise, the author recognizes the complexion of Catford's theory. Yet, also believes that the theory should not be an absolute measure in overall application of translation purposes. The current research aims to provide an extension for the previous theory based on empirical evidence that involves a particular language pair of a recognized translation product.

The applicability of Catford's theory regarding translation equivalence has been discussed by a number of researchers on several scopes, including through drama-based critical inquiry (Kalantari and Karimnia, 2011), translation of cookbooks (Ekasani *et al.*, 2018), and translation of the UN's Convention on the Rights of the Child (Abdulaziz Altwaijri, 2019). However, these studies are narrowed within the discussion of the implementation of Catford's theory for certain literary products. Although the range of research objects may vary, the shortcomings of the theory are only touched based on the belief that linguistics can be too rigid to measure the equivalence in translation practice (Chesterman, 2012). A further review on Catford's works only highlights tactual parts of formal correspondence with a limited extension regarding the essential roles of translators' backgrounds in defining translation products (Warwal, 2015). Similar studies rarely manage to highlight the why and why not Catford's theory may apply to certain textual materials and its impacts based on the review of formal correspondence rules of respective languages.

The study assumes that there are a number of loopholes regarding the implementation of linguistics in translation, especially when it has involved

the translation of ancient manuscripts. The assumption appears since TL will probably require extra-linguistic explanation based on a certain culture and translator's interpretative ability to facilitate the readers' comprehension. The study is inclined to highlight the limits of Catford's arguments regarding the eligibility of quantification of equivalence in terms of preposition probabilities, the clarification on whether or not translation and transference might go along in some cases, and the possible extension of category shifts in TL.

Untangling the insights from the philosophical abstractions, the author aims to elicit a distinct point of view on whether or not Catford's linguistics-bound translation theory works universally in specific language pairs. This current study specifically spans the horizon of translation equivalence. Through this attempt, the author revisits the paradigm of translation equivalence based on the basis of Catford's linguistic approach by taking evidence of the translation product from Javanese – SL to English – TL, touching the areas of equivalence probability, co-occurrence of translation and transference, and extension of category shifts.

The aforementioned areas of discussion are highlighted due to the consideration that ethnic languages have some distinct features that do not exist in English. This matter may create some possible rooms for the extension of the theory. This study, which focuses on the remodelling attempt of applied linguistic theory for translation of ancient manuscript, is expected to contribute in the development and evaluation of the adoption of linguistic approach for translation studies. Thus, translators will grasp a firm hold on the accuracy and efficiency instead of excessively judging the dominance of the intra- and extra-linguistic factors.

To generate substantial findings of these three aspects, the study is uniquely driven to the content analysis of a translation product from a Javanese well-known manuscript *Serat Wedhatama* into English. *Serat Wedhatama* was composed by KGPAA Mangkunegara IV in around 1870s and translated by Stuart Robson in 1990. Therefore, it presents

evidence for the revisitation of Catford's ideas regarding the utilization of linguistic theory in translation practices by looking at the translation product that uses Javanese-English language pair. In this place, Javanese is considered as the representation of an ethnic language that possesses distinct language features from English, leading to some adjustments in translation scope that adheres to the linguistics-bound concept. That is why linguistics, as the discipline that provides a foundation of language, should not be conceived as a mere rigid standard. Its existence should be evaluated and adjusted all the time since language also continues developing in a certain time frame.

This research reconsiders the applicability of Catford's linguistic theory of translation by referring to the prevailing translation style of a literary work *Serat Wedhatama* by Stuart Robson. There is no translation attempt rather than the analysis of the translation itself to reconfirm the theory. In more detail extensive points, this study marks the impacts of linguistic-based translation on literary works and the remodeling of the theory in line with the features of respective languages to produce acceptable translation products.

B. PROBLEM STATEMENT

Catford provided an embarking parameter in defining equivalence based on formal correspondence that refers to the dispositions of language elements. However, he did not deny that contextual influence could serve as a determining variable in producing acceptable translation products. The application of formal correspondence may confuse the production of translation for certain textual materials, such as literary works that require more dynamic style rather than rigid expressions.

Based on the coverage of the research, the researcher argues that there are three problematic areas in Catford's theory, including the equivalence quantification, co-occurrence of translation and transference, as well as extension of morphemic shifts. For certain texts, such as literary manuscripts, the implementation of Catford's theory may require

readaptation and readjustment to the nature of the text, which is the origin culture.

Therefore, this study explores a reflection of the insufficiency of the theory and the impacts of its adoption. However, the researcher believes that the theory still provides significant contribution to the analysis of formal translation equivalence, thus a remodelling on the formulation should be offered.

C. RESEARCH QUESTIONS

The study comprises the following questions:

1. How is the applicability of Catford's linguistic theory for the ancient manuscript translation, especially related to the equivalence quantification, co-occurrence of translation and transference, and possible extension of category shifts?
2. What are the impacts of the implementation of linguistic theory for ancient manuscript translation?
3. How is the remodelling of linguistic theory for ancient manuscript textual translation that posits a certain ethnic language as a target?

D. RESEARCH OBJECTIVES

The study is targeted to:

1. Review the applicability of Catford's linguistic theory for the ancient manuscript translation, especially related to the equivalence quantification, co-occurrence of translation and transference, and possible extension of category shifts.
2. Explore the impacts of the implementation of linguistic theory for ancient manuscript translation.
3. Provide a remodelling of linguistic theory for ancient manuscript textual translation that posits a certain ethnic language as a target.

E. SCOPE OF PROBLEMS

This study touches only at the concept of translation equivalence within the same textual elements in both SL and TL. It does not include either phonological translation, graphological translation, or transliteration of the Javanese ancient alphabetic system *Aksara Dentawyanjana* (*Ha Na Ca Ra Ka*). The decision aims to keep the discussion neat and focused. Other coverages that have yet to be included will be published in the follow-up research.

F. RESEARCH BENEFITS

The study is expected to provide some development in the following areas:

1. Theoretically, it is pursued to encourage overtime adjustment and evaluation on the implementation of linguistic approach for translation practices. As the ground basis that could provide the clear cut of accuracy, consistency, and efficiency, linguistics is considered matter to prompt the development of translation sector. With a foundation to underline, this discipline should take a look not only at the internationally most-spoken languages' features but also ethnic languages' in order to cover as broad as possible certain types of linguistic features possessed by every language, as part of human's aspects.
2. Practically, the study is a means to provide the bases of insights and evidence that come along with the development of translation sectors that provide focuses on the ethnic language processing. It is expected to encourage relevant translation studies and trainings that can motivate the expansion of the industry that touches social beliefs, values, and norms.

CHAPTER II

THEORETICAL REVIEWS

A. GENERAL LINGUISTIC THEORY

Linguistics is a science that describes the unique properties of a language family and the contingencies of its history. In particular, general linguistics is directed to the study of general patterns that shape every language, including its structure (synchrony) and historical development (diachrony). General linguistics seeks the formulation of general principles of a certain language with the following key dimensions:

1. Phonetics: the study of speech production and perception.
2. Phonology: how sounds or gestures function in differentiating words.
3. Morphology: the formation and composition of words
4. Syntax: the formation and composition of sentences.
5. Semantics: the study of meaning; and
6. Pragmatics: how context influences meaning.

The coverage of general linguistics is also specialized in a number sub-disciplines that examine linguistic structures from different perspectives, including:

1. Historical linguistics: individual languages and their relations over time.
2. Linguistic typology: the evolution of structural types worldwide.
3. Sociolinguistics: the portrayal of language based on social perspectives.
4. Anthropological linguistics: the relations of language, culture, evolution.
5. Psycholinguistics: the portrayal of language based on cognitive and neurobiological perspectives.
6. Computational linguistics: the computational exploration of language.
7. Corpus linguistics: the patterns in discourse based on statistical analysis.

8. Philology: the study of individual languages based on certain historical texts (Bickel *et al.*, 1949).

The starting point of the general linguistics considers how language is related to the human social situations, in which it operates, leading to the classification of levels of language and the fundamental categories of linguistics. Since language is a specific pattern of human behavior, its operation relies on the medium that the speaker utilizes in manifesting the form of the language itself, either spoken or written (Halliday, 1961). The abstractions of language levels consist of:

1. Grammatical and lexical forms

Grammar indicates the level of linguistic form that operates in a closed system. It is characterized with the number of terms, exclusive terms, and the changes in formal meaning together with the changes of the number of the terms. Meanwhile, lexis refers to the level of linguistic form that operates in an open set, such as exponents of nouns and verbs.

2. Medium forms

Medium forms consist of Phonology that deals with the phonic substance and Graphology that deals with the organization of graphic substance.

3. Medium substances

There are phonic substance and graphic substance. Phonic substance relates to the actual vocal sounds, while graphic substance refers to the actual visible marks.

The operation of those features should not ignore the existence of situation substance. This type of substance possesses a certain organization in the grammatical or lexical forms. It gives the sense of a particular context, which is understood as 'meaning'. The following figure depicts the relationship between grammar and lexis with situation substance:

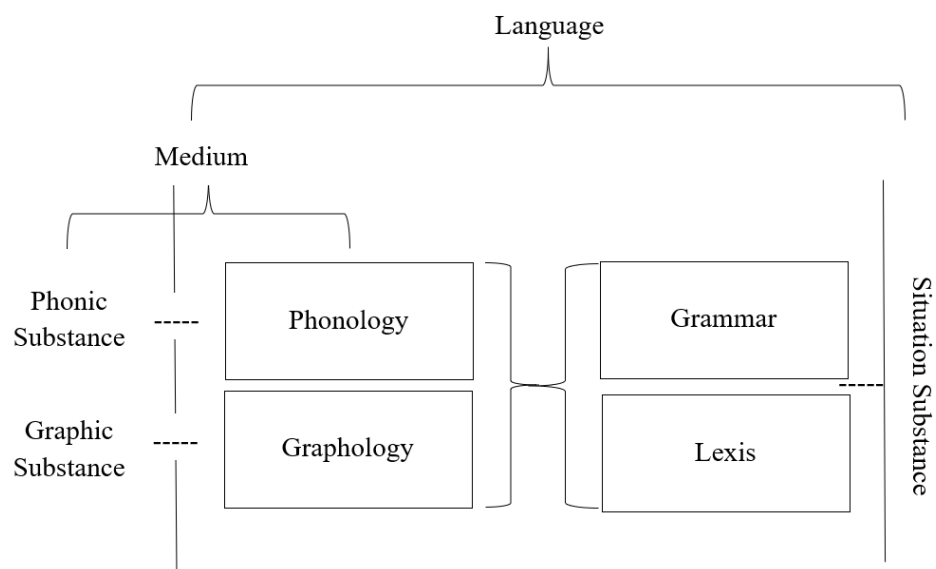


Figure 1. Relationship between Unit and Situation

Source: Halliday (1961) cited in Catford (1978: 3)

The fundamental category of linguistic theory consists of units, structure, class, and system. These categories are applicable at least to the levels of grammar, phonology, and graphology.

By unit, a span of language activity carries a pattern of a particular kind. Frankly speaking, English has sentence, clause, and group as its units that form up different ranks. When a certain unit carries recurrent meaningful pattern, there must be an arrangement of the elements that construct a structure. This is the point that enables the language users to distinguish parts of S (subject), P (predicator), C (complement), and A (adjunct).

By class, a grouping of unit members is made based on their operation within a certain structure next above the rank scale. This is how language users can identify the classification of nominal groups or verbal groups. At last, system is a finite set of alternants, in which the choice must be made. An instance of system can be the number system (singular, dual, and plural). It can refer to the category of sub-class (Halliday, 1961).

B. TRANSLATION, TRANSFERENCE, TRANSLITERATION

The existence of translation for millennia has facilitated both linguistic and cultural transfer. As a discipline, Holmes (1988) mentioned that it began to develop in the second half of the twentieth century under the name 'translation studies'. The term was then commonly embraced as a broad discipline that then shifted to other areas, such as interpreting and translator training. He has significantly contributed in providing a clear gap of 'territory' for the types of translation studies.

For Catford, translation embarked from the General Theory of Linguistics. He specifically provided remarkable borders among translation-related terms, including translation (itself), phonological translation, graphological translation, transliteration, and transference. Phonological translation is mentioned as a type of restricted translation by replacing SL's phonological units with equivalent TL's phonological units. Meanwhile, graphological translation is a type of restricted translation by replacing SL's graphological units with equivalent TL's graphological units. Both of these types emphasize on the urgency of 'equivalent'. This study deeply explores both of these terms, as it evolves in the balance of the same graphic substance of the SL and TL. Additionally, the remaining three terms are explained in this part to ensure the clarity of respective boundaries.

Translation is defined as the replacement of textual materials in SL with equivalent textual materials in TL. The definition clearly stresses on the utilization of 'textual materials' and 'equivalence'. Furthermore, he mentioned that textual materials should be perceived as the underlying facts that not the whole SL texts could be translated in a certain normal condition. He also classified a number of translation types based on the extent, levels, and ranks.

Table 1. Classification of Translation

Category	Type 1	Type 2
Extent	Full translation: the full replacement of SL's text materials by TL's textual materials.	Partial translation: the partial replacement of SL's text materials by TL's textual materials, as a number of lexical items in SL are untranslatable.
Level	Total translation: the replacement of all levels of SL's textual materials by TL's textual materials. It misleads to a high probability of inequivalence.	Restricted translation: the replacement of SL's text materials by TL's text materials at only one level. This type of translation is performed either at phonological or graphological level.
Rank	Rank-bound translation: the replacement of SL's text materials by TL's text materials, which is confined at one rank. It exists at the word-to-word or morpheme-to-morpheme equivalence, but never appears in higher ranks, such as groups, clauses, or sentences.	Rank-unbound translation: the replacement of SL's text materials by TL's text materials, which normally occurs at higher ranks, sometimes at larger units than sentences. This is commonly recognized as a free translation.

Source: Catford (1978: 20-26)

It is substantial to note another similar term, which is 'transference'. Catford argued that the differentiation of both translation and transference should not be considered as a meaningless quibble. Transference is the carry-over of formal or contextual relations of SL into TL. The clear instance for this definition exists in the utilization of the term *sputnik*, which is actually a Russian lexical item. The utilization of this term in English firstly appeared in October 1957. Up to now, *sputnik* remains in English text with English formal and contextual meaning. Transference involves lexical transference, grammatical translation, phonological translation, and graphological transliteration.

The last term is transliteration, which is a process of replacing SL's graphological units with TL's graphological units regardless their equivalence. The process replaces SL's letter system with SL's phonological units. The SL's phonological units should then be translated into TL's phonological units prior to the conversion to TL's letter system on the basis of conventionally established rules.

To note, the author of the current research uses the term 'translation' in this study by adjusting with Catford's ideas regarding translation, graphological translation, and transliteration. The original version of *Serat Wedhatama* might be genuinely created in Javanese ancient alphabetic system called *Aksara Dentawyanjana (Ha Na Ca Ra Ka)* - (suppose this as 'P'). Referring to Catford, 'transliteration' happens as the first process that replaces SL's graphological elements with TL's graphological elements. The later process is 'graphological translation' by replacing SL's graphology with TL's equivalent graphology.

As this study directly refers to the translation product of *Serat Wedhatama* by Stuart Robson, the author asserts that the coverage of the phenomenon under observation is 'translation' instead of the other previous two terms since Robson's translation product has taken from the graphological translation of the manuscript's content from Javanese ancient letter to English letter system (suppose this product as 'Q'). Meanwhile, the English translation itself is the final product (TL) is

compared with the SL (suppose this product as 'R'). To facilitate the readers' comprehension, the following diagram is made to reflect how these three processes respectively occur:

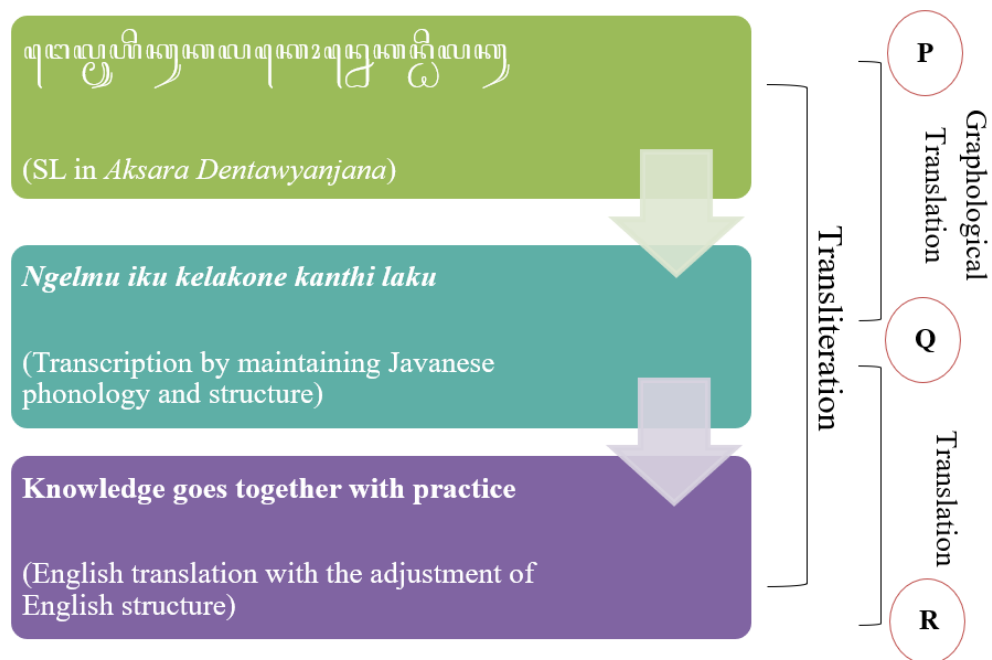


Figure 2. Illustration of Transliteration, Graphological Translation, Translation with Javanese As The Source Language

C. PARAMETERS OF EQUIVALENCE

The concept of equivalence has been circular in the world of translation studies, as it is the bridge that connects definitional and practical aspects of language being translated. As the substantial component that was popular from 1960s to 1970s, equivalence is a degree of sameness regarding the aspects of language. A number of experts, including Vinay and Darbelnet (1995), Jakobson (1959), Nida and Taber (1982), Catford (1978), House (1997), Koller (1979), Newmark (1988), Baker (1992), and Pym (2010) provided their respective parameters of equivalence and non-equivalence (cited in Panou, 2013).

1. Jean-Paul Vinay and Jean Darbelnet

Through their *Stylistique Comparée du Français et de l'Anglais*, Vinay and Darbelnet (1995) distinguished direct translation (literal translation) and oblique translation (free translation). Direct translation consists of borrowing, calque, and literal translation. Meanwhile oblique translation includes transposition, modulation, equivalence, and adaptation. They mentioned equivalence as a procedure in replicating the same situation in SL with different wording (Vinay & Darbelnet, 1995). Through this procedure, the stylistic impact of SL can be maintained in TL. It broadly offers an opportunity in dealing with proverbs, idioms, and clichés by seeking at the level of sense instead of image. For example, the French idiom *comme un chien dans un jeu de quilles* literally means *like a dog in a set of skittles*. Yet, it is permitted to be translated *like a bull in a china shop* (cited in Munday, 2013).

2. Roman Jakobson

Differently, Jakobson (1959) suggested three kinds of translation, including intralingual translation (rewording or paraphrasing within one language), interlingual translation (rewording or paraphrasing between two languages), and intersemiotic translation (rewording or paraphrasing between sign systems). It is interlingual translation that has been the focus of translation studies. He stressed the fact that there was no full equivalence between two words. For instance, *cheese* in English is not identical to the Russian *syr* that contains the concept of cottage cheese, pointing the differences in language structure and terminology.

3. Eugene Nida and Charles R. Taber

Through *Toward a Science of Translating* (Nida, 1963) and *The Theory and Practice of Translation* (Nida & Taber, 1982), Nida utilized the theoretical concepts from semantics and pragmatics under the influence of Noam Chomsky's *Generative-Transformational Grammar* (cited in Barman, 2012). He maintained two basic types of equivalence, including

formal equivalence and dynamic equivalence. Formal equivalence marks the resemblance of TL and SL in both form and content. Meanwhile, dynamic equivalence emphasizes more on the effort to convey the message in SL into the equivalent form of TL naturally.

Between these two types of equivalence, Nida seemingly was more interested in dynamic equivalence since he considered it more efficient. It was then extended in his Biblical translation that could produce the same impact on various different audiences that he was simultaneously addressing. He argued that dynamic equivalence in translation should go beyond correct communication of information.

4. John Cunnison Catford

He believed that the generalization of translation equivalence is in the form that any SL and TL's components are relatable to (at least) the same substance. He proposed the ideas regarding linguistic-bound equivalence, graphological translation, phonological translation, transliteration, transference, and translations shifts. His ideas contributed to the basic development of translation algorithms. For him, translation equivalence incurred the availability of linguistic elements in TL as denoted in SL that he highlighted as formal correspondence.

In explaining formal correspondence, he put a clear basis on the differentiation between fundamental categories of language that range from unit, class, rank, structure, to system. By unit, he mentioned the stretch of language activity that functions as a certain pattern. It can be in the forms of but not limited to prepositions, articles, and determiners. Above unit is class, which signifies the grouping of units, so they can operate at a higher structure. Class or group consists of but not limited to noun groups, verbal groups, and nominal groups.

Rank is a scale of elements. It consists of word, group, clause, and sentence. Within respective ranks, certain patterns are applied, for instance, the codification of Subject (S) – Predicate (P) – Object (O) in a sentence, and Modifier (M) – Head (H) in a group. Meanwhile, system is

regarded to the finite set of alternants, which can be different from one language to another. Indonesian Language, for instance, has reduplication for verbal features, while English does not. Also, English's singular-plural numerical system might be interchangeable with French's.

Embarking from Halliday (1961), his idea ranges from the basis of linguistics and how it could be considered as the basis of translation equivalence, ranging from the differentiation of phonological translation, graphological translation, translation, transliteration, and transference; translation shifts; variety; and the limits of translatability.

5. Juliane House

House (1997) has come up with a translation model, in which the basic requirement of equivalence between SL and TL is the originality. Translation should match one another in function by employing equivalent pragmatic means. Translation is also considered adequate in quality if it matches with the textual profile and function of the SL.

Presenting German-English discourse analyses, she distinguished two basic types of translation, including overt translation and covert translation. Overt translation points to the elements of TL that leads to a 'betrayal' that the process happens from the translation of SL. On the other hand, covert translation marks any elements in a TL that have the same functions in the SL since the translator has made every possible effort to alleviate cultural differences by considering a pragmatic approach.

6. Werner Koller

Koller (1979)'s *Einführung in die Übersetzungswissenschaft* is a detailed examination of the concept regarding equivalence and correspondence. He mentioned that correspondence involved the comparison of two language systems where differences and similarities could be described contrastively, while equivalence dealt with equivalent items in specific SL-TL pairs and contexts. He extended that a hierarchy of values could be preserved in translation only if the translator could come

up with a hierarchy of equivalence requirements in the TL. He divided five different types of equivalence, including denotative equivalence (involving extra-linguistic contents of a text), connotative equivalence (involving lexical choice), text-normative equivalence (involving text types), pragmatic equivalence (involving the receivers of the text or message), and formal equivalence (involving the textual forms and aesthetics).

7. Peter Newmark

Through *A Textbook of Translation*, Newmark (1988) attempted to promote a basis for dealing with problems encountered during the translation process. He proposed semantic translation and communicative translation, in which semantic translation focuses on the meaning, while communicative translation concentrates on the impact. Semantic translation refers to SL in retaining its characteristics as much as possible. Otherwise, communicative translation considers the addresses by making the TL smoother, more direct, and easier to read.

He strongly believed that literal translation is the best approach in both semantic and communicative translation. However, when there is a conflict between the two forms of translations, communicative translation should be favoured to avoid the production of an abnormal, odd-sounding, or semantically inaccurate result. To illustrate his point, he used the example of the common sign *bissiger hund!* and *chien méchant!*, which should be translated communicatively as *beware, the dog!* instead of semantically as *dog that bites!* and *bad dog!* to communicate the message effectively.

8. Mona Baker

Baker (1992)'s *In Other Words* addressed the vexing issue of equivalence by adopting a more neutral approach, as she argued that equivalence should be perceived as a relative notion due to the influence of various linguistic and cultural factors. She also shed a light upon different kinds of equivalence that might exist at the level of word, phrase, grammar, text, and pragmatics. Hence, certain terms, such as

grammatical, textual, and pragmatic equivalence may come up. Adopting a bottom-up approach, she acknowledged the importance of individual words during the translation process, since the translator would look firstly at the words as single units in order to find their equivalence in TL. She extended that a single word could be assigned in different meanings in different languages.

Her proposal mentioned that grammatical equivalence refers to the diversity of grammatical categories across languages and the difficulty of finding an equivalent term in the TL due to the variety of grammatical rules across languages. The differences of grammatical structures might change the way the information should be carried out, leading the translator to add or delete partial information in the TL due to the lack of specific grammatical categories, such as numbers, voices, person, gender, tense, and aspect. Meanwhile, textual equivalence is achieved between a SL and TL based on their cohesion and information.

9. Anthony Pym

He marked that translation barely produced perfect equivalence (Pym, 2010). For him, equivalence is a relation of 'equal values' between an SL's segment and TL's segment on any linguistic level from the form to function. He proposed two types of equivalence, including natural equivalence and directional equivalence.

Natural equivalence emerges between languages before the translation and is not affected by directionality. On the other hand, directional equivalence provides the translator opportunity to choose several translation strategies which are not dictated by the SL. Directional equivalence offers two techniques, either by referring to SL's norms or to TL's norms by embracing asymmetry since there is merely no perfectly same equivalence.

D. SERAT WEDHATAMA

Serat Wedhatama is a didactic Javanese poem created by KGPAA Mangkunegara IV in the 1870s. The manuscript contains four out of 11 Javanese traditional cantos (*tembang*) called *Macapat* with different numbers of stanzas (*pada*) and lines (*gatra*). The cantos, which are also called poems (*pupuh*) consist of *Pangkur* (14 *pada*, 7 *gatra* of each), *Sinom* (18 *pada*, 9 *gatra* of each), *Pucung* (15 *pada*, 5 *gatra* of each), and *Gambuh* (25 *pada*, 5 *gatra* of each).

There are other versions of *Serat Wedhatama*. First, it was said that there was another one shorter. The version was used for the Dutch translation sponsored by the Java Institute in 1936 with the omission of three stanzas of *Sinom* and three stanzas of *Gambuh*. The omission was basically due to the claim that those parts did not belong to the original version. The reason for the omission was perhaps due to the absence of those parts in 1885 printings, as explained by Hatch (1980) (cited in Robson, 1990) despite no firm evidence. Another version that existed was also the one with 100 stanzas in Tanojo's little book (1963) (cited in Robson (1990)). The longer version claimed its originality from Yogyakarta manuscript. The additional cantos of the version consisted of ten stanzas of *Gambuh* and 18 stanzas of *Kinanthi*, yet were considered only as the continuation (*sambetan*) rather than the integral part of the poems.

The translations of the manuscript were pursued several times. In 1935, the Java Institute offered a prize for the manuscript translation worth f200 for the first place, f100 for the second place, and f50 for the third place. The effort gave an unsatisfying result, as there were only seven entries. The competition was reorganized in the following year by 1938, resulting in the acceptance of 26 translations. From the competition, the translation produced by a Dutch Jesuit living in Yogyakarta Dr. P. Zoetmulder was announced as the winner in 1941. His translation was considered providing a new interpretation in English despite the fact that it was into Dutch. However, it is now relatively inaccessible.

The first attempt to produce the English translation of *Serat Wedhatama* was initiated by M. F. Hatch (cited in Robson, 1990). He had produced two versions of English translations. The first version was part of his collaboration with a Solo scholar Suranto Atmosaputro, which was published in *Cornell Journal Indonesia* in 1972. The second one was in his Cornell dissertation in 1980. The results of translation left several difficulties of hidden nuances that led to a wide margin of individual insights into meanings.

The English translation of *Serat Wedhatama* by Robson (1990) was published in the *volledige werken* (the complete works of KGPA Mangkunegara IV by the supervision of Th. Pigeaud in 1928). His publication was introduced by the Java Institute, as mandated by Mangkunegara VII on the commemoration of the 120th anniversary of Mangkunegara IV on 7 August 1927. Robson (1990)'s work was admitted as the officially accepted text and best recognized due to its widest availability. The original manuscript is stored in the library of the *Koninklijk Instituut voor Taal-, Land- en Volkenkunde* of Leiden, the Netherlands.

Meanwhile, the Indonesian translation of the manuscript was attempted in 1975, yet its trace was untracked. There was a sense that Indonesian translation just watered down the real sense of the manuscript since the poetical sense was gone, while tasteless prose remained.

With regards to its content, *Wedhatama* epitomizes the teachings of Javanese values. Canto I, *Pangkur* reflects the necessity of possessing *ngelmu* (wisdom) based on one's certain position in the society, as a guidance to life that prevents him from being astray. Canto II, *Sinom* teaches several recommended paths of life committed by Panembahan Senopati, the founder of Mataram Kingdom who is considered as the excellent example for Javanese people. The canto emphasizes Panembahan Senopati as a prominent ruler who possessed high spiritual aspects, thus could conquered Ratu Kidul (Queen of the Southern Ocean). To walk on the life, a man should be engaged in three principles, including status, property, and skills; without which one, someone is worthless. This

part also remarked a critic from the author that Javanese people should take example from their internal part of society, as being Javanese would make a difference, so excessive lengths in observance of Islam should be excluded.

As for canto III, *Pucung* combines the concepts of *ngelmu* and *laku*, in which the possession of wisdom should be followed up by practical commitments. *Pucung* acquires the control of selfish desires and encourages the cultivation of mindfulness by means of asceticism. The effort should be endeavored by upholding the identity of Java. At last, canto IV, *Gambuh* reflects the practices of worship that should involve the aspects of body, thought, soul, and essence.

Distinct from canto II, canto IV portrays the Islamic teaching as a proper example to reach the peace of mind. Although these two parts seem to oppose to each other, the author of *Wedhatama* hinted his neutrality to the teaching of Islam, yet also emphasized that Javanese people should be true to themselves since it dealt with their true cultural identity. Overall, *Wedhatama*, as the 'highest wisdom' symbolizes the spiritual realm cultivation.

E. TRANSLATION OF LITERATURE

One cannot think of English language literature without the constant contact and appropriation of other languages and traditions through translation. One may think on Thomas Wyatt and Henry Howard's sixteenth century attempt to emulate the Latin canon, which may bring to mind certain imperial undertones, and transverse Petrarch's sonnets to English as a way of constituting new forms of literature. In terms of large-scale translation, one may also mention modernists writers' attempt to reconfigure English literature by means of Translation, in line with other intertextual procedures, allowing us to question to what extent is anglophone modernism in debt to this constant reworking of languages (Yao, 2002).

In more recent times, there have been numerous anthologies organized and edited by authors that represent an interest not only in literatures outside of the anglophone world, but also an interest in the work of translators as essential for contact with other literatures, such as Elizabeth Bishop and Emanuel Brasil's *An Anthology of Twentieth-Century Brazilian Poetry* (1972), Bishop herself a translator of the Brazilian poet Carlos Drummond de Andrade, or the Random House Book of Twentieth Century French Poetry (1984) edited by Paul Auster, who also began his career translating poets such as André du Bouchet, not to mention the extreme importance of a series of anthropologist translators interested in collecting, translating, and bringing to public light Native American poetry, most notably in the hands of Jerome Rothenberg, Dell Hymes, and Dennis Tedlock.

If literary translation has been around for so long, the academic field of Translation Studies itself is relatively young, sharing this characteristic with the field of Literary Studies, and more precisely Literary theory, as being a new area confronted with a longstanding object of research and a wide variety of reactions on it.

Once more returning to the notion of retranslation, and moving to more specific case studies, in "the retranslation of Wallace Stevens' 'Of Mere Being'". Paulo Henriques Britto returns to his translation of the poem published in his well-known 1987 translation of Wallace Stevens' poetry and compares it to its revised version included in the 2017 edition of the work. Britto pays special attention to semantic and formal differences that have sparked his critique and reworking of his own translations, contributing thus with a deep study of Stevens' poems and their translation. Carolina Paganine in her article "*Tradução de poesia e performance: 'Still I Rise', de Maya Angelou*" examines various translations of Maya Angelou's famous poem and proposes her own translation, focusing on its possibility and place for performance, an extremely relevant element (though many times ignored when confronting the text), above all when we perceive the longstanding tradition of orality

and rhythm in African-American literature. In “*Do projeto de tradução de Lify Swim, de Jessica Traynor para o processo de tradução do poema ‘Sin-Eater’*”, Monique Pfau, Sanio Santos da Silva, and Noélia Borges de Araujo elaborate a collaborative translation project taking into consideration the complexities of poetic translations aligned to concerns with Irish culture and history. Beatriz Guimarães’s “*Traduzindo he Awful Rowing Toward God, de Anne Sexton, para o português brasileiro através da perspectiva dos estudos feministas de tradução*” also deals with a proposal of poetic translation, yet in her case the main concern lies in assuming a feminist approach to translation mindful to the fact that “grammatical gender can reflect hierarchies of sexual gender”, and thus need be taken into consideration if one wishes to produce a non-sexist translation. Still within the scope of understanding translation as a contextualized political act, Eliza Mitiyo Morinaka’s “*Agnes Blake Poor e os Pan-American Poems*” analyzes the translations of Brazilian poets in Poor’s anthology *Pan-American Poems*, a governmental translation project, aimed at promoting the idea of Pan-Americanism in times of war. According to Morinaka, these elements are at hand in determining aspects of textual translation choices (Tavares *et al.*, 2019).

Foreign language and mother tongue competences as well as cultural competence are three aspects of translation competence of every translator student and yet an essential prerequisite to any translation, literary, in particular. As the writer of any text is influenced by the history and living style of their people in their particular historical, cultural, and social context, the translation teacher, too, must seek to provide such cultural information on the writer (Zadeh, 2006).

Literary translation can be learned as a skill. Kohlmayer (1996) believes that the competence critical for the literary translator is the ability to acquire a general understanding of the text and create the general plan for translation. He rewords himself as “The literary translator needs to not only be in such position to be able to translate but also to write a prelude or postlude to their translation text providing an explanation for his

translation; that is, to describe the style of the original text and their translation technique; or, alternatively, substantiate the general plan of their translation as a reaction to the original text". Furthermore, reference is made to seven subtypes of literary competences: text review, text comprehension, text production, text translatology, verbal eloquence, text-type recognition, meta-ideological, and intercultural. The meta-ideological and intercultural competence relate to the translator's knowledge of the distinct ideological differences and clash-filled spots of the two cultures.

The challenges of translation may be due to the ungeneralizable idiosyncrasies of a particular text in the source language, the social functions of language and the challenges of pragmatics. They may be due to the behavioral patterns of the source and target cultures, or, put differently, due to the culture-specific challenges, or the results of the structural differences between the source and target texts, or even due to cross-linguistic challenges of the two languages (Nord, 2011).

However, unlike the challenges of translation, the obstacles to translation can be removed easily by acquiring a translation competence. Translation obstacles fall into four categories:

1. Text-related obstacles including, among others, overcomplexity of content, insufficient explanation of content, complex theme, ambiguous and inconsistent structure, use of ambiguous terminology both semantically and syntactically as well as textual drawbacks in terms of typos, standard errors, and faulty punctuation which can be corrected by the translation instructor using a precise analysis of the source text.
2. Translator-related obstacles including, among other things, competence level of translation trainees which depending on their linguistic, thematic, and translation competences can be removed gradually by acquiring skills in the target area.
3. Obstacles relating to the types of translation exercises arising from the difficulty of the text translation in terms of the frequency and complexity cooccurring in the text influencing the balance of all the

linguistic layers, which can be removed by increasing the translation competence and stating the mission for translation.

4. Obstacles of the technical problems of translation due to the availability of appropriate aids such as lexicons, extra data containing textual information, supplementary texts, textual citations, specialized sources, technical tools, procedures for exercise schedules, and applications for composing the target texts, all of which can be removed by providing the technical and informational tools, sufficient time for translation, and reasonable explanatory notes on how to compose the target text. Of all the challenges referred to in the translation are those arising from a particular text in the source language, especially those that occur in the literary province when the text writer challenges the translator by using a particular literary style such as using lexical or linguistic games, or by his linguistic and creative use outside the usual linguistic and syntactic standards (Kahrizsangi & Haddadi, 2017).

F. PREVIOUS STUDIES

The applicability of Catford's theory regarding translation equivalence has been discussed by a number of researchers on several scopes. Through "Translation Studies: An Integrated Approach", Snell-Hornby (1988). considered that Catford (1978)'s definition of textual equivalence was too circular due to his theory's reliance on bilingual informants that was considered hopelessly inadequate. She mentioned Catford (1978)'s concept of equivalence in translation as an illusion by asserting that the translation process should not simply be reduced to a linguistic exercise. However, it should also consider cultural and situational aspects since languages simultaneously evolve that they do not always match from one to another. The researcher assumed that these arguments might result from the understanding that Catford (1978) defined translation as the replacement of SL's textual materials in TL's equivalent textual materials. However, this replacement should not merely be embraced as a direction

to produce literal translation. What Catford (1978) meant was parts of receptor language may generate similar ranks as in the source language, making the translation product equivalent. The textual material itself also regards with the same graphological substances between the two languages.

Although the range of research objects may vary, the shortcomings of the theory are only touched based on the belief that linguistics can be too rigid to measure the equivalence in translation practice (Chesterman, 2012). Chesterman (2012) through his "Catford Revisited" mentioned a number of retrospective considerations regarding Catford (1978)'s theory. His main arguments philosophically highlighted some strengths and weaknesses of Catford's perspectives that put linguistic theory as the basis of translation equivalence. The striking feature of Catford's theory is its degree of consistency despite the occasional tension of translational and contrastive approaches. Although he provided a whole consideration based on philosophical judgment, considering linguistic as a formulation of language elements, he should have also completed his analysis by involving chunks of language elements. It is expected that the debate of equivalence concept can engage with a concrete elaboration.

Panou (2013) through her "Equivalence in Translation Theories: A Critical Evaluation" critically evaluated a number of popular translation theories, including Vinay and Darbelnet (1995), Jakobson (1959), Nida and Taber (1982), Catford (1978), House (1997), Koller (1979), Newmark (1988), Baker (1992), and Pym (2010). The similarities of those theories lie in the involvement of duality concepts, including Nida's formal and dynamic equivalence, Newmark's semantic and communicative translation, Catford's formal correspondence and textual equivalence, House's overt and covert translation, as well as Pym's natural and directional equivalence. She marked that the usefulness of the concepts regarding translation equivalence and translation process could vary based on the stance of the translators' concerns regarding the virtues of equivalence. Panou (2013) basically only highlighted the big picture of

respective translation theories then she put concluding remarks generally. I believe that instead of collecting those theories in a jar of succinct and limited overview, one by one should be carefully scrutinized. For example, she did not paid attention too much on Catford (1978)'s concept regarding graphological translation, transliteration, and transference; which are essential and distint from other theories.

Recent relevant studies mostly only attempt to analyze the applicability of Catfor'd translation shifts theory for particular textual materials. Several of these works include "Catford's Shift Model of Translation: A Drama-Based Critical Inquiry" (Kalantari and Karimnia, 2011), "Category Shifts in the Translation of Verb Phrases in English Cookbook into Indonesian" (Ekasani *et al.*, 2018), and "The Application of Catford's Translation Shifts to the Translation of the UN's Convention on the Rights of the Child from English into Arabic" (Abdulaziz Altwaijri, 2019). These studies are less representative for the development of translation theory itself. They only emphasize textual content analysis with no attempt of either critics or revisitation by comparing the features of source and target languages.

A further review on Catford's works, such as "Translation Process and Problem of Translation in World Classics" also only highlights tactual parts of formal correspondence with a limited extension regarding the essential roles of translators' backgrounds in defining translation products (Warwal, 2015). Similar studies rarely managed to highlight why and why not Catford's theory could apply to certain textual materials and its impacts based on the review of formal correspondence rules of respective languages.

This paper aims to present a potential revisitation of Catford's ideas covering three domains, including the notion regarding equivalence quantification at the unit category (for instance, preposition), the segregation of transference and translation, and the remodelling of category shift at the morphemic unit. The three issues are the results of an early overview that the researchers perform by scrutinizing the English

translation of a Javanese cultural manuscript, *Serat Wedhatama (The Wedhatama)* by Stuart Robson (1990). This attempt is expected to generate some bases of review on the arrangement of formal correspondence and its impacts in producing formal equivalence from Javanese (as an ethnic language) to English (as an international language), thus an extensive model regarding formal correspondence implementation can be provided. This paper represents a critical evaluation of the formal correspondence for the ethnic-international language translation practice, in addition to its impacts and remodelling for further development of the theory.

G. CONCEPTUAL FRAMEWORK

The research highlights three critical areas for the revisitation of Catford's translation principles based on the translation of *Serat Wedhatama*. The three issues are the results of an early overview that the researchers perform by scrutinizing the English translation of a Javanese cultural manuscript, *Serat Wedhatama (The Wedhatama)* by Stuart Robson (1990). Through the analysis, the research also includes the extension of relevant ideas from previous experts for comparison (Jakobson, 1959; Larson, 1998). This attempt is expected to generate some bases of review on the arrangement of formal correspondence and its impacts in producing formal equivalence from Javanese (as an ethnic language) to English (as an international language), thus an extensive model regarding formal correspondence implementation can be provided. This paper represents critical evaluation on the implementation of formal correspondence of linguistics for the ethnic-international language translation practice since formal equivalence in translation should not merely be perceived within the same textual disposition.

In order to offer clarity on how this study should embark, the researcher provided the following diagram, as a representation of the extensive analysis for the study.

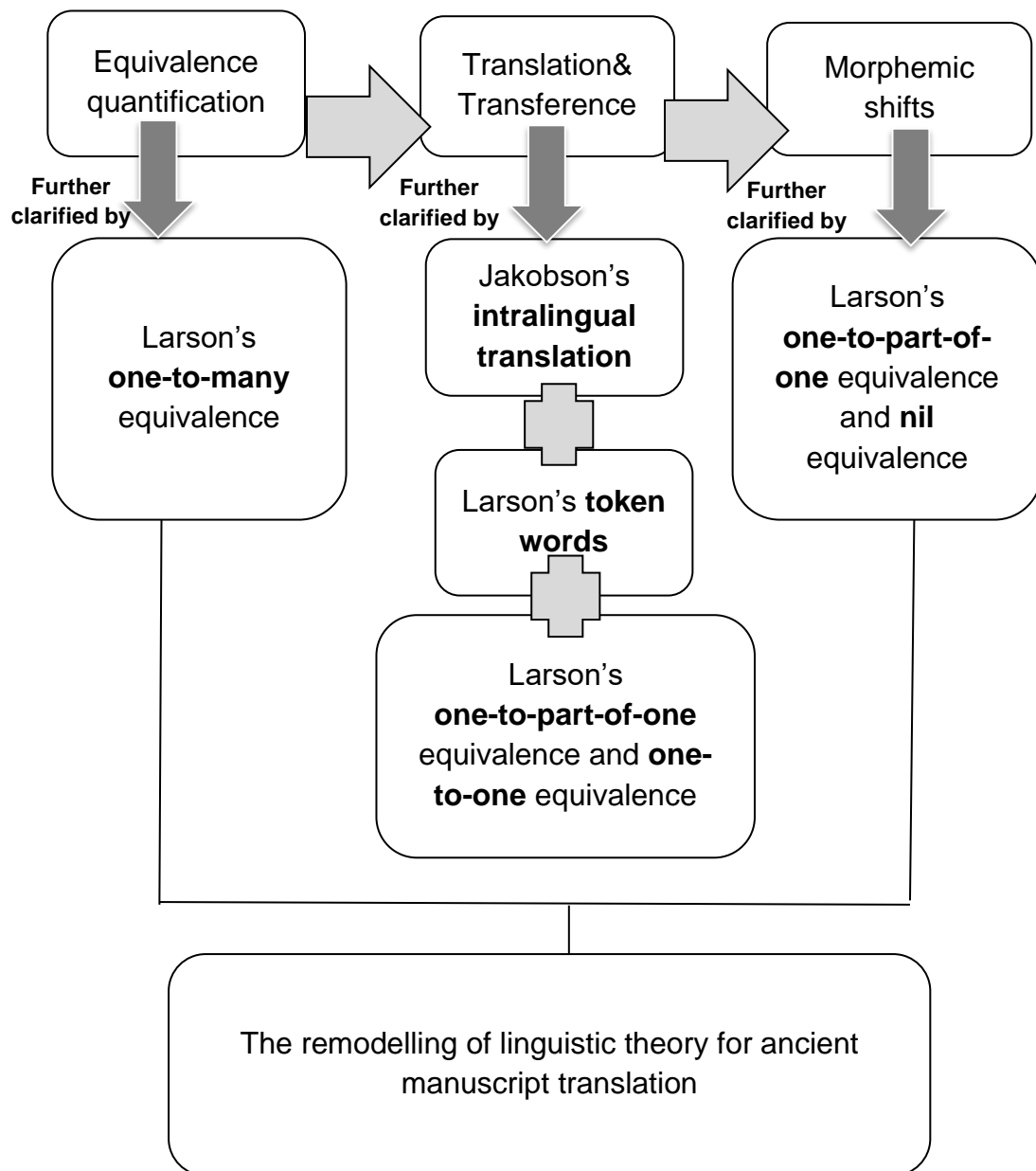


Figure 3. Conceptual Framework