

TRANSLATION ANALYSIS OF KAMPAR MALAY TERMS OF ADDRESS IN THE “MANCAKA” KAMPAR FOLKLORE FROM KAMPAR DIALECT TO INDONESIAN

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Abstract

This research aims to analyze the accuracy of the translation of Kampar Malay terms of address in a storybook entitled Mancaka from Kampar dialect to Indonesian. The research used the descriptive qualitative research method. Data for this study were terms of address collected from both the source and target texts of the folklore. The data were then analyzed by using sociolinguistic approach to find out (1) terms of address and their functions, (2) translation procedures used to translate the terms of address, and (3) accuracy of the translation of the terms of address. The research findings revealed that 16 terms of address were found in the source texts, namely Mancaka, Yuong, Bujang, Kolen, Kami, Deyen, Kau, Ang, Waang, Awak, Mak, Amak, Nak Bujang Amak, Datuok, and Pandekar. In addition, 2 translation procedures were applied by the translator, namely conservation and cultural equivalence. Regarding the accuracy, no single deviation of meaning was found. Therefore, the translation of the terms of address in the book was very accurate.

Keywords: *terms of address, functions, procedure, and translation quality*

Abstrak

Penelitian ini bertujuan untuk menganalisis keakuratan terjemahan istilah sapaan Melayu Kampar dalam buku cerita “Mancaka” dari Dialek Kampar ke Bahasa Indonesia. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Data penelitian ini adalah kata sapaan yang dikumpulkan dari teks sumber dan teks sasaran cerita rakyat tersebut. Data tersebut kemudian dianalisis menggunakan pendekatan sosiolinguistik untuk mengetahui (1) kata sapaan dan fungsinya, (2) prosedur penerjemahan yang digunakan untuk menerjemahkan kata sapaan itu, dan (3) keakuratan terjemahan kata sapaan itu. Hasil penelitian mengungkapkan bahwa ada 16 kata sapaan yang ditemukan dalam teks sumber, yaitu Mancaka, Yuong, Bujang, Kolen, Kami, Deyen, Kau, Ang, Waang, Awak, Mak, Amak, Nak Bujang Amak, Datuok, dan Pandekar. Selain itu, ada 2 prosedur penerjemahan yang diterapkan oleh penerjemah, yaitu konservasi dan kesetaraan budaya. Berkenaan dengan kualitas, tidak ditemukan satu pun penyimpangan makna kata sapaan dari bahasa sumber ke bahasa sasaran. Oleh karena itu, terjemahan kata sapaan dalam buku ini sangat akurat.

Kata kunci: *kata sapaan, fungsi, teknik, dan kualitas terjemahan*

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1. INTRODUCTION

Every language has its own rules that govern the relationship between one speaker and other speakers of the language. The relationship of speakers in a community group may possibly vary. The diverse relationships occur because language speakers in a community group also have different roles. The roles may also occur due to various factors, for example: economic, religious, social, cultural factors and so forth. It is quite common for children, in Western countries, to use the word 'you' as a term of address when greeting someone who is much older than them. However, such children would be considered 'disrespectful' in Malay culture when they greet a person older than them by using the words '*waang*' and '*ang*' that also mean 'you'.

Most of the discussions pertaining to terms of address in this research concern deal with politeness. House (1998) assured that politeness is a sociocultural phenomenon that implies respect and consideration to other interlocutors in interpersonal interaction (Lakoff (1990)). She defines politeness as 'a system of interpersonal relations designed to facilitate interaction by minimizing the potential conflict and confrontation inherent in all human interchange'. She further proposed two basic interests or strategies in human communication: 'clarity' and 'politeness' (House 1998). Politeness is a goal achieved through rules which are present in any communicative act.

In Malay, the use of terms of address reflects the social interaction system of the speaking community. Social interaction can occur between people who have parallel relationships; upward relationship; and downward relationships. In the Malay world, the use of such language is called '*kata mendatar*', '*kata mendaki*', and '*kata menurun*'. '*Kata mendatar*' refers to a register used amongst people of the same age or of the same social status, for instance fellow peers, classmates, playmates, and so forth. '*Kata mendaki*' refers to a register used by a younger person/lower social status to an older person/ a person from a higher social status, for example

between a child and his/her father. '*Kata menurun*' refers to a register used by an older person/ a person from a high social status to a younger person/ a person from lower social status, for example between a father and his children (Effendy 2010).

People in Kampar, as part of Riau Malay, have certain terms of address. The terms are used in communication between one and another in a family and society in general. The terms used are determined by several conditions, for instance to whom a person talks and how is the situation and conditions when he/she talks. Proper terms of address are used to show speaker's politeness to his/her counterpart interlocutor. Some terms of address that are commonly used in Kampar consist of kinship terms. For instance, the terms '*amak*' is used to address mother, '*aya*' to address father, '*uwo*' to address first child, '*anga*' to address second child, '*udo*' to address third child, and '*ocu*' to address fourth child. However, the term '*uwo*,' in Salo, Kuok, and Bangkinang is also used to address 'grandmother. The mother's brother is called '*mamak*' or '*datuok*'. In addition, the term '*datuok*' is also used for tribal chief in Kampar. Apart from kinship terms, there are also terms of address based on customary provisions. A person from a certain tribe, regardless of age and economic condition, is obliged to address a leader of a tribe by calling '*datuok*' even though he is much older than the '*datuk*' (Hamid, 2021).

A person in Kampar tends to use '*ambo*' that means "I" to address himself when he/she talks to a person older than him/her and use '*deyen*' or '*den*' that also means "I" when she/he talks to a person of the same age or older than the addressee. However, it is also acceptable when '*deyen*' and '*den*' are used when he/she talks to an older person. 'Furthermore, the term '*waang*' or '*ang*' that means 'you' is used to address a male of the same age or younger than the addresser. Meanwhile, the term '*kau*' that also means 'you' is used to address a female of the same age or younger than the addresser. Someone who is older can address a man of the same age or younger than him with '*waang*' or '*ang*' unless that man is the leader of a tribe. An older person can address a younger woman as '*kau*'. A younger

person must address the older man '*apak*' that means 'brother of father', '*datuok*' that means 'uncle' (brother of mother), '*uwo*' that means the first order of child in a family), '*anga*' that means the second order of child in a family, '*udo*' that means the third order of child in a family), or '*ocu*' that means the forth, the fifth order of child and so on in a family (Hamid, 2021).

Translating terms of address from one language to another language requires understanding the cultures of both source and target languages. In addition, terms of address have culture specific elements which are worth being studied cross-culturally. "Terms of address constitute an important part of verbal behavior through which, the behavior, norms and practices of a society can be identified" (Afful, 2006a). Translation is a process of conveying information including meanings, thoughts, ideas, and forms from the source language to a target language. It replaces original word with the closest equivalent of the target word either in spoken or written form in the text (Bell, 1991; Catford, 1965); Munday, 2016; Nida & Taber, 1982). Translation, therefore, refers to conveying and transferring a message from one language to another language. Therefore, it does not merely transfer words but the messages.

Equivalence in translation refers to how the message in the source is conveyed in the target language fully, partially, or inequivalent (Bell, 1991). First, full equivalence occurs if a translator completely transfers a message from a source language to a target language in terms of both form and meaning. Second, partial equivalence occurs when a message in the source language is not fully translated into a target language due to the addition or subtraction of meaning. The addition process refers to how a translator gives additional information which is more specific to avoid misinterpretation, while the subtraction occurs when a translator decides to omit some part of the meaning of the source language in the target language. Third, inequivalence in translation occurs if a translator makes major changes, either by eliminating the message of the source language or

by substituting culture by using another linguistic unit in the target language to produce a message that is different from the source language.

Choosing appropriate equivalence of a term from a source language to a target language is one of the biggest issues in translation. One of the linguists that advocates this argument is Catford (1965). He stated that the main problem in translation practice is finding equivalence in a target language. Equivalence in translation concerns with how a translator transfers information from a source language into a target language that has some similarities in certain levels (Munday, 2016; Panou, 2013; Pym, 2014). In other words, a translator must be able to find the closest equivalent of the source language to be translated into the target language. Therefore, the closer to equivalence it is, the better the quality of the translation is. On the other hand, the further the equivalence is, the worse the quality of the translation is.

A translator might encounter some problems when translating a text from a source language to a target language. Newmark (1988) states that the dynamics of translation makes texts in the source language and target language at two opposite directions. It occurs due to cultural factors affecting the source language. Larson (1998) affirmed that one of the biggest problems in translation is the cultural difference between the source language and the target language. Consequently, translators could encounter problems when they translate terms dealing with culture. Since terms of address are part of cultural terms, translators could possibly face difficulties when translating terms of address.

Several studies concerning translation of terms of address have been carried out by several researchers. Some of them are Brata (2010), Revita (2013), Paramita (2011), and Rahmah et al. (2022). However, a number of research gaps could still possibly be found. The findings of a research that focused on the terms of address taken from the English-Balinese Luke's Gospel revealed that there were two types of shifts. First, Transposition

which occurs due to the linguistics systems, and second, Modulation which occurs due to the cultures.

Revita (2013) then conducted research related to the use of English terms of address in interactions amongst students and lecturers which were influenced by the existence of Minangkabau mother tongue culture. This research aimed at describing the phenomenon of terms of address used by English Department Students when they are interacting with their lecturers in the classrooms. The research findings revealed that there are five forms of terms used by English Department Students to address their lecturers. They are (1) *Gelar Umum* (general terms) + *Gelar Profesional* (professional terms) + *Nama Pertama* (the first name); (2) *Gelar Kekerabatan* (relatives) + *Nama Pertama* (first name); (3) *Gelar Umum* (general terms) + *Nama Pertama* (the first name); (4) *Gelar Kehormatan* (honorific terms) + *Nama Pertama* (the first name); and (5) *Bunda* (mother).

However, no single research on terms of address used and their functions in Kampar could be found, let alone studies about the accuracy of the translation of the terms of address in Kampar. Therefore, the writer is interested in doing this research to promote Kampar and to introduce the terms of address used by people in Kampar.

This research is a steppingstone for other studies on terms of address in Kampar. The terms of address analyzed are taken from a storybook entitled *Mancaka, Legenda Batang Kinang*. The book is written by Hendri Burhan and translated by Amelia Anggraini. *Mancaka* is a folklore from Kampar, Riau, which tells the origins of the city of Bangkinang, the capital of Kampar Regency, Riau. The name Bangkinang itself, according to Kampar folklore, derives from the word "*Batang Kinang*". It is a tradition of duel in the past in Kampar. Another version tells the name of the city of Bangkinang that comes from the words "*Batang Inang*". The word '*batang*' here means 'body' and '*inang*' means 'mother'.

It was once told that a mother from Mandailing (inang) got lost in Kampar. People endeavored to find her whereabouts. A question then arises “*di manakah batang inang?*” that means “Where is the mother?”

The main character of the folklore is Mancaka, a young man and grandson of the king of Mandailing, North Sumatra. Together with her mother, who is a princess and his relatives, he got lost in Pematang Sungkai or Koto Salo (in western Bangkinang now) because they avoided traveling to Rambah (now Rokan Hulu), which was once controlled by the Dutch.

Another character is Datuok Tabano, commander of the Malay. Then, there is Datuok Agam Jaya. He is a master who learns self-defense with Datuok Tabano. Still another character is Datuok Malin Putio, a religious leader in Koto Salo. It is told that Mancaka, his mother and his entourage were taken prisoner by a group of warriors of a village in Koto Salo because they entered the village without permission. There is one requirement that Mancaka and his relatives had to fulfill to be released, namely *Batang Kinang*. It is a duel consisting of three stages; *tansioban* (duel with sharp weapons in open air), *tikam sawuong* (duel with sharp weapons in a sarong), and *tikam kucuong* (being stabbed with a bamboo spear while the fighters are covered with a pandan mat cockroach).

Since Mancaka was young and had no fighting skills, he and his entourage were taken prisoner. However, one night, Mancaka and his mother ran away. They headed downstream from Kampar River and landed at Muaro Sako (Langgam district in Pelalawan regency now). Then, Mancaka learned self-defense from Datuok Agam Jayo. After acquiring qualified self-defense skills, Mancaka together with his mother returned to Koto Salo to free their relatives. He successfully passed three stages of the Batang Kinang and defeated seven of the Koto Salo warriors. Consequently, all his relatives were released. As time went on, Mancaka and his entourage did not want to return to Mandailing. Finally, they were given the right to settle in a village in Bangkinang named Kampung Doliong which means

Village of people from Mandailing, North Sumatra (Khairil Anwar, November 2022).

This study aims to achieve 3 objectives. They are to find out (1) terms of address and its functions, (2) translation procedures used by the translator to translate the terms of address, and (3) accuracy of the translation of the terms of address.

2. TYPES OF TERMS OF ADDRESS

Terms of address in Indonesian is equivalent with the word ‘*sapaan*’. The word ‘*sapaan*’ in Kamus Besar Bahasa Indonesia (KBBI) is defined as (1) *ajakan untuk bercakap* (invite someone to communicate); *teguran, ucapan* (addressing), (2) *kata atau frasa untuk saling merujuk dalam pembicaraan yang berbeda menurut sifat hubungan di antara pembicaraan ini, seperti Anda, Ibu, Saudara* (words or phrases used referring to types of relationship of people in a communication, such as “*Anda*” (you), “*Ibu*” (Mother), and “*Saudara*” (Brother/sister).

In Indonesian, according to Kridalaksana (Kridalaksana, 1985) there are nine types of address. They are: 1. Pronouns, such as *Aku* (I), *Kamu* (You (singular)), *Kalian* (You (plural)), *dia* (He/She), *kami* (We), *Mereka* (They), and so on. 2. Proper nouns, such as name of a person used for all speech actors. 3. Kinship terms, such as *Bapak* (father), *ibu* (mother), *Saudara* (brother), *Paman* (uncle), *Adik* (younger brother/sister), and so on. 4. Designation titles and profession such as *Dokter* (doctor), *Guru* (teacher), *Jendral* (general), *Dosen* (lecturer), and so on. 5. Form *pe + V* (verb) or the word actor, such as *pendengar* (listener), *pembaca* (reader), *penumpang* (passenger), *penonton* (audience), and so on. 6. The form of the noun +*ku*, such as *Tuhanku* (my Lord), *Kekasihku* (my beloved one), *Bangsaku* (my people) and so on. 7. Deixis facts or demonstratives, such as *ini* (this), *itu* (that), *situ* (there) and so on. 8. Noun, such as *Tuan* (Sir), *nyonya* (madam), *Yang Mulia* (Your Majesty), and so on. 9. Characteristics of zero, such as people who say ‘*dari mana*’ and ‘from where?’, the address ‘*saudara*’ is not

spoken in the sentence. However, the sentence is understandable. There is no form, but the meaning is still zero.

Types of address proposed by Kridalaksana are similar to those proposed by Suhandra (2014). He further said that there are six types of address in Indonesian. They are (1) proper noun, (2) pronoun, (3) kinship, (4) designation titles, (5) position and ranks, and (6) profession.

Proper noun terms are used in informal situation to greet people of the parallel status or ages and to an older person that has social relationship. The personal pronoun terms of address refer to the form of the speaker's direct terms of address to the speech partner by using personal pronouns. Indonesian distinguishes it into two, namely singular and plural.

The terms of proper noun are used fully, shorter, or in combination with another term of address (Suhandra, 2014), for instance *Hendri* that is used as a full term of address can be shortened by *Hen* or combined with another term of address, such as *Bang Hendri*.

Kinship terms of address refer to the form of terms of address to speech partners who have direct blood ties. Kinship names include *father*, *mother*, *sis*, *mas*, *mbah*, *grandfather*, *grandmother*, and so on. The use of this terms of address is more flexible, which can be used by anyone regardless of age, gender, or status. The purpose of using this form of kinship terms of address is to express intimacy in the family, show courtesy and respect, and display a formal atmosphere (Nababan (1992).

A person's title is divided into two, namely nobility and non-nobility (Suhandra, 2014) both in the form of short titles and full designations. He assured that nobility as a term of address tend to be short terms such as *Gede*, *Lale*, *Bajang*, *Ndara*, *Raden*, and *Den Mas* in Javanese culture. On the other hand, the non-nobility refers to academic titles and religious titles.

As for English culture, based on the World Heritage Encyclopedia, this form of terms of address is divided into four, namely general titles based on marital status, formal titles for someone who has a higher social position, academic designations, and religious titles (Pangestu, 2018). For

example, the terms of address ‘King’ can only be used for someone who holds the highest title and power in a kingdom.

Then, the terms of address of positions and ranks is a form of terms of address to people who have positions in an organization both related to government and non-government. The position occupied by a person will determine the rank he has. The higher a person's position, the higher his rank. According to Suhandra (2014), these position and rank terms of address are used when the position of the speech partner is known and is usually used to indicate social or official relationships. For example, terms of address ‘Boss’ for someone who has the highest position in an agency or company. In their use, the terms of address of position and rank can be combined with other forms of terms of address such as the form of terms of address self.

Professional terms of address is a form of terms of address to speakers or speech partners by paying attention to the profession in their field of work. For example, the poet's term of address is used to greet people who work as poets or journalists for people whose jobs are looking for news (Suhandra, 2014). In their use, these professional terms of address can also be combined with other forms of terms of address.

Terms of address in Kampar has no relationship with nobility or royal family since Kampar historically was not a kingdom. Terms of address used in Kampar deal with a customary provision called *alur nan patut* that has a particular privilege. A person from certain family line is selected to be a leader of a tribe or ethnic group. She/he guides people of his/her tribe. A very important figure of a man in Kampar is called ‘*Datuok*’. The title of ‘*Datuok*’ is followed by his role in a Kampar, for example ‘*Datuk Penghulu*’ plays a role as a chief of a tribe in a certain village. Other “*datuks*” are ‘*Datuk Malin*’ who is an expert in religious manner, ‘*Datuk Jalo Kayo*’ who is responsible for public affairs of Domo tribe in Kampar, and many more.

Meanwhile, women also play an important role in Kampar. Every tribe has a woman chief that is called ‘*siompu*’. She is responsible for female

manners. Since Kampar is matrilineal, '*siompu*' has an authority regarding a customary house belonging to her own tribe. Anyone from any tribe in Kampar is obliged to address a chief of a tribe '*datuok*' and to address a woman leader of his/her tribe '*siompu*' (Hamid, 2021).

Furthermore, a wife in Kampar once greeted his husband '*tuan*'. The address was also used by sister and brother-in-law to greet the husband of his/her older sister. However, the address has not been used anymore since the 1990's (Anwar, 2022).

3. TRANSLATION PROCEDURES

Newmark (1988) mentions the difference between translation methods and translation procedures. He writes that translation methods relate to whole texts while translation procedures are used for sentences and the smaller units of language. He ascertained further that several translation procedures can be applied to translate cultural terms, including transference, cultural equivalence, descriptive translation, naturalization, meaning component analysis, couplet, international standard translation, and paraphrasing-glossary-footnotes. However, he advocated five main procedures. They are conservation, literal translation, cultural equivalence or substitution, couplet, and omission. Meanwhile, Aixela (1996) proposed two procedures. They are conservation and substitution. Meanwhile, Baker (2018) provides several translation procedures, namely cultural substitution, word borrowing, or word borrowing with explanations.

Conservation refers to how the translator preserve the cultural terms in the source language when there is no equivalence between the target culture and the source culture. The function of this procedure concept is the same as the repetition concept from Aixela and loanword from Baker (Blažytė & Liubinienė, 2016), namely the procedure for borrowing words from the source language to the target language.

Another procedure is cultural equivalence, namely how culturally charged words in the source language are matched by culturally charged words in the target language (Newmark, 1988). In this case, the translator

looks for cultural terms in the target language that have the same or close to the meaning of culture in the source language. Then couplet is a combination of applying two or more translation strategies, such as the use of conservation and omission in a translation from the source language into the target language.

4. RESEARCH METHOD

This research utilizes the descriptive qualitative research method to find out the forms and functions of terms of address that appear in *Mancaka*, a folklore of Kampar, based on the categorization of Suhandra (2014). Terms of address in the source text are analyzed to find out how characters in the storybook address other characters, for example how *Mancaka* addresses the village warriors, his mother, Datuok Tabano, and so forth. Afterward, the translation of the terms of address is analyzed to find out translation strategies used by the translator by referring to the theory of Aixela (1997), Baker (1992), and Newmark (1988). The combination of the three theories includes five strategies, namely conservation, literal translation, cultural equivalence, omission, and couplet. Finally, the researcher analyses equivalence both semantically and pragmatically based on Bell's theory (1991) to find out the accuracy of the translation of terms of address.

The discussion of this research focuses on the analysis of the equivalence of the translation of terms of address forms found in the storybook *Mancaka* and the translation of terms of address from Riau Malay with Kampar dialect into Indonesian.

In collecting data, researchers look for forms of terms of address in the data source. Then, the researchers compare the translation form of the data that have been found. The data on the forms of terms of address are then recorded in the data sheet table for further analysis.

5. FINDINGS AND DISCUSSION

Based on the conversational utterances found in the *Mancaka* Kampar folklore, 4 types of terms of address are found. They are proper nouns, pronouns, kinship, and designation. The distribution of greeting words and the frequency with which they are used in the storybook is shown in Figure 1.

Figure 1. Distribution of Types of Terms of Address and Their Frequency Use in the Source Text *Mancaka*

No.	Types of Terms of Address	Frequency Use in <i>Mancaka</i>
1.	Proper noun	
	<i>Mancaka</i> (name of a person)	90
	<i>yuong</i> (boy: singular)	11
	<i>bujang</i> (boy: singular)	21
2.	Pronoun	
	<i>kolen</i> (you: plural)	14
	<i>kami</i> (we: plural)	40
	<i>deyen</i> (I: singular)	63
	<i>kau</i> (you: female singular)	3
	<i>ang</i> (you: male singular)	1
	<i>waang</i> (you: male singular)	53
	<i>awak</i> (I and you)	33
3.	Kinships	
	<i>mak</i> (mother: singular)	3
	<i>amak</i> (mother: singular)	74
	<i>mamak</i> (uncle: singular)	10
	<i>nak Bujang Amak</i> (a nickname for a beloved son)	4

No.	Types of Terms of Address	Frequency Use in <i>Mancaka</i>
4.	Designation	
	<i>datuok</i> (uncle: singular male leader of a tribe or ethnic group)	62
	<i>pandekar</i> (warrior: singular)	2

Figure 1 shows that there 4 types of terms of address found in the *Mancaka* Kampar folklore. They are proper nouns, pronouns, kinships, and designation. There are 3 terms of address of proper nouns found. They are *Mancaka*, *Yuong*, and *Bujang*. Dealing with pronouns, there are 7 terms of address found. They are *kolen*, *kami*, *deyen*, *kau*, *ang*, *waang*, and *awak*. In kinships, there are 4 terms of address found. They are *mak*, *amak*, *mamak*, and *Nak Bujang Mak*. In designation, there are 2 terms found. They are *datuok* and *pendekar*.

The address ‘Mancaka’ is used by his mother to address her own son. Since it is a relationship between mother and her son, and mother is at a higher level than her son, the use of Mancaka address is correct. In Malay, it does not matter if a mother or someone older addresses a younger person by using his/her name. Mancaka’s mother also addresses his son ‘Yuong’ and ‘Bujang’. Both ‘Yuong’ and ‘Bujang’ are common nicknames in Kampar to address a boy. They can be used to address both a known and unknown persons, as can be seen in the following examples:

Example 1:

ST:

“*Ancak bonau namo waang, **Bujang!***” *kato para pandekar itu.*
 (“What an interesting name, Bujang!” said the warriors)

Example 2:

ST:

“*Apo gerangan, **Yuong***” *tanyo Tuok Agam Jayo*
 (What is the matter, Yuong?” asked Tuok Agam Jayo).

Then, the term *kolen* that means ‘you all’ is used by the warriors of Koto Salo to address Mancaka, his mother, and relatives, as seen in the following examples:

Example 1:

ST:

“**Kolen** masuok kampuong iko tanpa izin,” kato pandekar itu.
(“You enter this village without permission!” said the warriors)

Example 2:

ST:

“**Kolen** sodo akan kami tahan,” kato pandekar itu.
(You all are detained,” said the warrior)

Terms of address *Deyen* (I), *kau* (you), *ang* (you), and *waang* (you) are also found in the storybook. The term “deyen” is used by the speaker to address himself when he talks to his mother.

Example 1:

ST:

“**Deyen** kan mancai guru nang maajau **deyen**,” kato Mancaka ka amaknyo. (I will find a master to teach me self-defense)

Another example is that when Mancaka says to his master.

Example 2

ST:

“Kalau **deyen** monang Batang Kinang, keluarga **deyen** akan dilopen” kato Mancaka ka gurunyo. (If I win the Batang Kinang duel, my relatives will be released,” said Mancaka to his master)

Still another example is that when Mancaka promised to his relatives.

Example 3

ST:

“**Deyen** bajonji kan manjopuik kalian,” kato Mancaka ka gurunyo. (“I promise to take you later,” said Mancaka)

Another form of “*deyen*” is “*den*”. They are interchangeable and used as pronoun “I” in English.

The next address found in the storybook is *kau* (you).

Example:

ST:

“*Itu anak **kau** deyen tengok bisa batawuong*”, kato pandekar itu (“I think your son can fight with us,” said the warriors)

Here, the warriors used the term of address ‘kau’ because they address a woman. It is different from the address used by a man or woman to address a man. He/she uses ‘ang’.

Example:

ST

“*Bilo **ang** kan laghi?*” tanyo amaknyo. (“When will you run away” asked mother)

Furthermore, the term of address ‘awak’ is used in the storybook to address ‘we’. The term is used by Mancaka when he talked to the village warriors. Mancaka used the term ‘*awak*’ to address himself and his people.

Example:

ST

“***Awak** kan ka ulak, mailiu sungai Kampau,*” kato Mancaka. (We will go downstream to follow the stream of Kampar river)

Dealing with kinships, terms of address found are ‘mak’ that means ‘mother’. The term is used by Mancaka when he talked to his mother.

Example:

ST

“*Awak harus laghi, **Mak!***”

Besides, ‘Amak’ that also means “mother” is found.

Example:

ST

“*Ciek deyen jo **Amak** jo nyo nang kan laghi*” kato Mancaka ka amaknyo. (“Only I and you (mother) will run away,” said Mancaka to his mother.)

Another kinship term used is ‘*mamak*’ (uncle). The term is used by the mother when she talked to the warriors in order that they not be bothered by the warriors.

Example:

ST

“*Mancaka paje-paje baw, **Mamak**,*” kato Amak (“Mancaka is still green,” said mother).

Still another is “*Nak Bujang Amak*” (my dearest son). The term used by the mother to address her beloved son.

Example:

ST

“*Bapo nasib uwang du bekok kalau ang tinggen, **Nak Bujang Amak?***” *tanyo amak.* (Who will help them if we leave them behind, Dear?” asked mother).

Regarding designation, the terms of address used are “Datuok”, “pandekar” and “Tuok Agam Jayo.” The term of ‘*datuok*’ is used by Mancaka to greet the warriors even though the warriors are not his uncle or a leader of his tribe. He used the term to show respect to the warriors.

Example:

ST

“*Minto mo’o kami, **Datuok***” kato Mancaka. (Excuse us, Uncle,” said Mancaka to the warrior.

Another term is ‘Pandekar’ that means “warrior”. The term is used by a warrior to address his counterpart.

Example:

ST

“*Para **pandekar**, kurung mereka!*” kato salah satu pandekar itu ka kawan-kawannyo. (“Warrior, put them in a prison!” asked one of the warriors to his counterparts.

The last term used is “Tuok Agam Jayo”. Mancaka’s mother used the term “Tuok” or “Datuok” to address the master of his son to show her respect to him.

Example:

ST

“Pai dan jumpai **Tuok Agam Jayo**,” pinto amak (“Go and see *Tuok Agam Jayo*!’ asked mother).

In terms of frequency, *Mancaka* is addressed as many as 90 times in the folklore. It makes this term of address the most frequently used term in the folklore. Following at the second place is *Mak* that is used as many as 74 times. Standing at the third place is *Deyen*. The term is used as many as 63 times. The term of address *Datuok* sits at the fourth place. The term is used as many as 62 times. The term *waang* sits at the fifth place in which it is used as many as 53 times. Standing at the sixth place is the term *kami* that is used as many as 40 times. At the seventh place sits the terms *Awak*. The term is used as many as 33 times in the folklore. Following at the eighth place is the term *Bujang* that is used as many as 21 times. Sitting at the ninth place is the term *Guru* that is used as many as 12 times. At the tenth place stands the term *Yuong*. The term is used as many as 11 times. Coming at the eleventh place is the term *Mamak* that is used as many as 10 times in the folklore. *Nak Bujang Amak* stands at the twelfth place. The term is used as many as 4 times. The term *Kau* and *Mak* share their places at the thirteenth place. The terms are used as many as 3 times. Following at the fourteenth place is the term *Pendekar* that is used as many as 2 times. As the least frequently used term of address sits *ang*. The term is used once in the storybook.

The first term of address in the source text is *Mancaka*. It is a proper noun and name of a person. Therefore, it is not translated into another term of address. The procedure used by the translator is conservation. The translation is accurate.

The second term of address '*buyung*' in Kampar Malay is defined as a term of address to address a boy. In KBBI, the word '*buyung*' is defined as '*panggilan kepada anak laki-laki*' (term of address for a boy); *awang*. To translate this term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence '*Buyung*'. The procedure used by the translator is cultural equivalence. The translation does not deviate from the right path.

The third term of address, '*bujang*' in Kampar Malay is, like '*buyung*', defined as a term of address. In KBBI, the word '*bujang*' is defined as '*panggilan kepada anak laki-laki dewasa; jaka*' (term of address for an adult boy); However, it also means "*laki-laki atau perempuan yang belum menikah (kawin)*" (a single female or male). In Kampar, the term '*bujang*' is only used for a boy and an adult man. It means that in terms of meaning, the word '*bujang*' in Kampar and in Indonesian is the same. However, in Kampar, it is never used to refer to a girl or an adult woman. The term for a girl or an adult girl whether she is single or married is '*gadi*'. To translate '*bujang*' term from Kampar Malay to Indonesian, the translator, Amelia Anggraini uses the equivalence '*Bujang*'. The procedure used by the translator is conservation. The translation is acceptable.

The fourth term of address, '*kolen*', in Kampar Malay is defined as 'you all'. In Indonesian, it is equivalent with the word '*kalian*.' In KBBI, the word '*kalian*' is defined as '*yang diajak bicara yang jumlahnya lebih dari satu orang dalam ragam akrab*' (plural interlocutor in a friendly register). To translate '*kolen*' term from Kampar Malay to Indonesian, the translator uses the equivalence '*kalian*'. The procedure used by the translator is cultural equivalence. The translation is correct.

The fifth term of address, '*kami*' in Kampar Malay is the same with '*kami*' in Indonesian. In KBBI, the word '*kami*' is defined as '*yang berbicara bersama dengan orang lain (tidak termasuk yang diajak berbicara); yang menulis atas nama kelompok, tidak termasuk pembaca*' (those who talks with another in which the interlocutor is excluded. The translator, Amelia

Anggraini, uses the equivalence ‘kami’. The procedure used by the translator is conservation. The translation is not wrong.

The sixth term of address, ‘deyen’ in Kampar Malay is equivalent with the word ‘aku’ in Indonesian. In KBBI, the word ‘aku’ is defined as *‘kata ganti orang pertama yang berbicara atau yang menulis (dalam ragam akrab) (pronoun ‘I’)*. To translate ‘deyen’ term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence ‘saya’. The procedure used by the translator is cultural equivalence. The translation is accurate.

The seventh term of address, ‘kau’ in Kampar Malay is the same with ‘kau’ in Indonesian. In KBBI, the word ‘kau’ is defined as *‘engkau’ yang umumnya digunakan sebagai bentuk terikat di depan kata lain (pronoun ‘you’ that is generally used dependently before another word)*. The word ‘kau’ in Kampar Malay should be used to address younger female or female at the same age with interlocutors. The address is not used to address a male. To translate the term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, keeps using the same term ‘kau’. The procedure used by the translator is conservation. The translation is less accurate since there is loss of meaning in that the addressee is a female. It happens because Indonesian does not distinguish the term of address for the second person male and female. According to Baker (2011), the source and target languages make different distinctions in meaning (Baker, 2011: 19).

The eighth term of address, ‘ang’ in Kampar Malay is the pronoun ‘you’ (singular). In Indonesian, the word is equivalent to ‘kamu’. In Kampar, the term is used to address a younger male or at the same age with interlocutors. To translate ‘ang’ term from Kampar Malay to Indonesian, the translator uses the equivalence ‘kamu’. The procedure used by the translator is cultural equivalence. The translation is less accurate since there is loss of meaning where the addressee is a male. It happens because

Indonesian does not distinguish the term of address for the second person male and female.

The ninth term of address, '*waang*' in Kampar Malay is '*waang*' in Kampar Malay is the pronoun 'you' (singular). In Indonesian, the word is equivalent to '*kamu*'. In Kampar, like the term '*ang*', it is used to address a younger male or at the same age with interlocutors. To translate the '*waang*' term from Kampar Malay to Indonesian, the translator uses the equivalence '*kamu*'. The procedure used by the translator is cultural equivalence. The translation is less accurate since there is loss of meaning where the addressee is a male. It happens because Indonesian does not distinguish the term of address for the second person male and female.

The tenth term of address is '*awak*'. In Kampar Malay dictionary, it is equivalent to the word '*kita*' (pronoun 'we'). In KBBI, the word '*kita*' is defined as '*pronomina persona pertama jamak, yang berbicara bersama dengan orang lain termasuk yang diajak bicara*' (the plural first person who is talking to (with?) another, including interlocutor'). In Kampar Malay, '*awak*' is used for both plural male and female. To translate '*awak*' term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence '*kita*'. The procedure used by the translator is cultural equivalence. The translation is accurate.

The eleventh term of address is '*amak*'. It is the same with the Indonesian term '*mak*'. In KBBI, the word '*mak*' is defined as '*kata sapaan untuk perempuan yang patut disebut ibu atau dianggap sepadan dengan ibu*' (a term of address used to call mother or a female equal to mother). To translate '*amak*' term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence '*ibu*'. The procedure used by the translator is cultural equivalence. The translation is accurate.

The twelfth term of address is '*mak*'. It is the same with the Indonesian term '*mak*'. In KBBI, the word '*mak*' is defined as '*kata sapaan untuk perempuan yang patut disebut ibu atau dianggap sepadan dengan ibu*' (a term of address used to call mother or a female equal to mother). To

translate ‘mak’ term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence ‘ibu’. The procedure used by the translator is cultural equivalence. The translation is correct.

The thirteenth term of address is ‘mamak’. In Kampar Malay, the term ‘mamak’, is defined as brother of someone’s mother. In Indonesian, the term is equivalent to the term ‘paman,’ In KBBI, the word ‘paman’ is defined as ‘*saudara ibu yang laki-laki* (brother of mother). However, the the address ‘mamak’ in Kampar is used to address a brother of mother. It is not used to address a brother of father. To address the brother of father, people in Kampar use ‘apak’. To translate ‘mamak’ term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence ‘paman’. The procedure used by the translator is cultural equivalence. The translation is less accurate since there is loss of meaning in that the addressee is not a brother of a mother, in this case Mancaka’s mother. It happens because Indonesian does not distinguish the term of address ‘paman’ for the brother of mother or the brother of father.

The fourteenth term of address is ‘Nak Bujang Amak’. In Kampar Malay, the term is used to address a beloved child. However, it is used for a son only, not a daughter. To translate ‘Nak Bujang Amak’ term from Kampar Malay to Indonesian, the translator keeps using ‘Nak Bujang Amak’. The procedure used by the translator is conservation. The translation is accurate.

The fifteenth term of address is ‘datuok’. In Kampar Malay, the term is defined as a figure who leads a tribe. However, it also refers to ‘grandfather’. In KBBI, the word ‘datuk’ is defined as ‘*bapak dari orang tua kita; kakek; aki* (father of our mother; grandfather). To translate ‘datuok’ term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence ‘Datuk’. The procedure used by the translator is cultural equivalence. The translation does not deviate from the right track.

The sixteenth term of address is ‘pendekar’. The term is equivalent to ‘pendekar’ in Indonesian. In KBBI, the word ‘pendekar’ is defined as ‘*orang*

yang gagah berani (suka membela yang lemah dan sebagainya); pahlawan (a brave person who protects another that needs help; a hero). To translate 'pandekar' term from Kampar Malay to Indonesian, the translator, Amelia Anggraini, uses the equivalence 'pendekar'. The procedure used by the translator is cultural equivalence. The translation is accurate.

CONCLUSION

There are 16 terms of address found in the source text, *Mancaka*. They are *Mancaka, Yuong, Bujang, kolen, kami, Deyen, kau, ang, waang, awak, mak, amak, mamak, Nak Bujang Amak, datuok, and pandekar*. The terms *amak, mamak, and datuok* are used to address an older person. The terms *Mancaka, Yuong, Bujang, kolen, kami, deyen, kau, ang, waang, awak, and pandekar* are used to address a person of the same age or younger than the addresser. The term *Nak Bujang Mak* is used to a person older than the addressee.

There are 2 procedures used, namely conservation and cultural equivalent procedures. The conservation procedure is used by the translator to translate types of terms of address of all proper nouns; *Mancaka, Yuong, Bujang, and Nak Bujang Mak*. In addition, the conservation is also used for a certain pronoun, in this case pronoun *kau*. Meanwhile, the cultural equivalence procedure is used to translate pronouns *ang* and *waang*. The procedure is also used for kinships (*mamak, amak, and mak*) and designation (*datuok and pandekar*).

In terms of accuracy, the findings of the translation of the book, *Mancaka*, from the source language, Kampar Malay to Indonesian show that the translation of 12 terms of address is accurate. They are *Mancaka, Yuong, Bujang, kolen, kami, deyen, awak, mak, amak, Nak Bujang Mak, Datuok* and *pandekar*. However, translation of 4 terms of address is less accurate. The terms are *kau, ang, waang, and mamak*. The less accurate translation happens because in Indonesian, pronoun *kau* refers to both man and woman. In contrast, in Kampar, pronoun *kau* is used for a female only and *waang* and *ang* are used for a male. The translation of the term

'*mamak*' into '*paman*' is less accurate since '*paman*' in Indonesian is used for both brother of mother and brother of father. However, in Kampar, '*mamak*' is used for brother of mother only. The message that the gender of the addressee is male is lost in the translation. It is in fact something unavoidable since the Kampar and the target language make different distinction in meaning related to the gender. In conclusion, the terms of address of *kau*, *ang*, *waang* and *mamak* do not have direct equivalence in Indonesian language. This shows that even though Kampar dialect has close relation with the Indonesian language, when a translator has to translate terms of address in a text in Kampar dialect to Indonesian language or vice versa, she/he needs to pay a careful check to the gender of the addressee.

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