

TRANSLATING PROVERBS IN THE *MATE RAS MATE* FILM TEXTS FROM KARONESE LANGUAGE INTO ENGLISH

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ABSTRACT

The research aimed to explore the problems and the solutions in translating proverbs in the Source Language (SL) into the Target Language (TL). This research applied a qualitative research and supported by cultural and translation analyses. The data were collected from the dialogues of Ngapul and Yerti in the film of "Mate ras Mate". The Karonese proverbs in the MRM film texts were the SL. The researchers translated the SL and found out their equivalents in the TL in English. The data for this research were gathered from its film text. After collecting the proverbs in film, the researchers identified and translated them into English. The researchers applied the translation procedures of cultural equivalent, paraphrase, descriptive equivalent, and literal translation method to translate the proverbs in the SL into the TL. The result shows that many Karonese proverbs and cultural terms in the SL have no equivalent in the TL.

Keywords: English, equivalent, Karonese, proverbs, translation

INTRODUCTION

Translators can produce a rich explanation of the unknown concept of the Source Language (SL) text in the Target Language (TL) text by focusing on the creativity. Furthermore, translation ultimately has the purpose of making the translation results have similar meanings to the source text (Tilusubaya & Nababan, & Santosa, 2018). An important criterion for the quality of the translation is how the translation can be equivalent to the source text. Translation function to help people in other countries who do not understand the language of other countries but want to access information from it (Aloojaha, Nababan, & Djatmika, 2018).

Translating a cultural term using one technique of translation is not good (Putrawan, 2018). From his point of view, there is no restriction on the technique of translation, such as the combination of SL-oriented techniques of translation and that of TL-oriented. Translating a film text from SL into TL might be acceptable if the messages of an SL have their equivalences in a TL. Cross-linguistic component and cross-cultural practice are crucial in translation since the earliest times. People can regard translation as ideas and expression that have existed in a SL and later will be shown as if it is something that preexisted in a TL (House, 2015).

The messages of the SL consists of cultural terms, and

it cannot be translated into the TL, because their equivalences are not found in the TL. They are untranslatable, and the translation procedures are needed to move the messages of a SL into a TL. The role of authors and translators are needed in such a situation. To know more about translating cultural terms of Karonese society into English can be seen in Sembiring (2015) and Sembiring and Panggabean (2018).

The researchers translate proverbs in *Mate ras Mate* film texts into English. There are 26 proverbs in the film texts in Karonese society. *Mate ras Mate* is translated live and die together, live uses as an additional word of the verb to make the title clear. The cultural equivalent of the *Mate ras Mate* is a sincere love in the TL. The cultural equivalent is used to get the sense of *Mate ras Mate* in the TL. The film *Mate ras Mate* told about a pretty girl whose name is Yerti. She had fallen in love with a young man from her village named Ngapul since she was in high school. Yerti had been dropped out from her school, but Ngapul continued his study to the college. This is not an obstacle for both of them to be in love together. Ngapul was a child who was born and raised by a wealthy authoritative and arrogant family. Ngapul was working in the company when he pleaded for his parents to propose Yerti. However, Ngapul's wish was refused by his parents arrogantly and brutally.

The refusal of Ngapul's parents to marry Yerti did not make him disappointed or surrender, Ngapul was aware

like the English proverb, saying ‘many roads lead to Rome’ to get married with Yerti. Unfortunately, when Ngapul was looking for the solution to keep ‘till death do us apart’ with Yerti, he got an accident on his way home and cause his left leg amputated. Since Ngapul got the accident, his parents changed their arrogance and vanity. Yerti’s mother refused Ngapul’s wishes to marry Yerti. The causes of her refusal were Ngapul’s tragedy which his left leg was amputated and Ndihawa’s proposal to marry Yerti. Ndihawa was Yerti’s ‘*impal*’ or cousin. In Karonese culture, marrying ‘*impal*’ is a dream of Karonese society.

Yerti’s mother approaches Ndihawa, who was Yerti’s *impal*, and she persuaded him to marry Yerti. Her desire was related to the dream of Karonese society in which their daughter will marry her *impal*, and so would their son. A man’s *impal* is his mother’s brother’s daughter, and a woman’s *impal* is her father’s sister’s son. Ndihawa’s proposal to marry Yerti was accepted. While Yerti and Ndihawa are having the wedding ceremony, Ngapul arrived and told that he already had a wife and two children. The wedding ceremony was stopped, and Yerti refused to marry him.

The objectives of this research are to find out and to explore the translation procedures and methods of translating proverbs in the SL into the TL. Translating proverbs in certain languages into English can be as additional materials in the process of learning English. Lecture material is prepared based on such wisdom. Then it will be linked to students’ need and stakeholders. In this way, the local wisdom Baduy tribe can be excavated and preserved. Besides, local wisdom can be internalized into the character of students majoring in English education (Hamer et al., 2017).

METHODS

This research applies a qualitative research, and the data are analyzed by translation analysis. The data are taken from the dialogues of *Mate ras Mate* film by Hendry Bangun which is shown in 2001, 2002, and 2003. The dialogues among Ngapul, Yerti, and Yerti’s mother in this film are the data of this research. In analyzing the data, the researchers should consider the context of a culture which relates to the concept of genre. It describes how people within a culture use language to achieve a certain purpose (Saldanha & O’Brien, 2014).

The dialogues consist of proverbs as the data in this research. The researchers watch the film of *Mate ras Mate* and copy all the dialogues in SL. The data are translated into TL, and the proverbs are analyzed from the linguistic and cultural perspectives.

RESULTS AND DISCUSSIONS

The researchers do not distinguish the types of proverbs in translating the SL into the TL. One day, Yerti gets surprised because she does not expect that Ngapul is back to the village, and he directly meets her in the rice field when she is chasing away birds. Ngapul shows her the photos of his graduation ceremony. He goes back home earlier because the graduation ceremony has to be quickened and his longingness to meet Yerti. Yerti appreciates Ngapul’s success, and she hopes that it would please his parents. Yerti enjoys Ngapul’s ability in reading a poem and appreciates

his willingness to keep their promise of *mate ras mate*. In waiting for Ngapul’s presence in their village, Yerti feels her heartless peaceful. It is like *cengkeru irambasken* (Data 1).

Data 1

SL: ‘*Pas bagi cengkeru irambasken*’

TL: It is like ‘a cloud of the wind slammed moving without direction’.

What can be clearly seen in Data 1 is the equivalent of the proverb in the SL is found in the TL. It does not have the same structure rules and culture. In the process of translation, the authors apply both Newmark’s translation methods and translation procedures. In translation methods, the focus on the texts, they are source-oriented translation methods and target text-oriented translation methods (Newmark, 1988). Translating a text related to culture is something questioning and difficult, which requires great effort and determination for a translator (Hilman, 2015). Expertise in the knowledge of the culture of a SL and a TL is needed to transport a message from a SL to a TL accepted. This aims to avoid confusion of a TL readers where they do not know the culture of what they read. The translation is an interdisciplinary, interlingua, and intercultural activity (Dewi, 2018).

Next is Ngapul convinces Yerti that what he is doing is to make them happy. He tells her that nothing to be done for his love. The extolment of Yerti to Ngapul can be too great felt and worried that unexpected this will happen in their relationship and make their heart, such as in Data 2.

Data 2

SL: *Getem bagi abu*

TL: Be shattered like dust.

As Data 2 shows, there is a significant difference between the SL and TL. The proverb in SL is active and it is translated, and changed to be passive in TL. The proverb *getem bagi abu* in SL is translated literally to be shattered like dust in TL.

Yerti tells what is in her heart. The translation does not become clear in TL. It is difficult to understand for an English speaking people who does not sense with the comparison of heart to dust (Data 3). The proverb *pas bagi si ngkarat tebu* does not have a cultural equivalent in the TL. The literal translation is applied in translating the SL into the TL. The literal translation of *pas bagi si ngkarat tebu* is ‘like biting sugar cane’. Furthermore, the authors use introductory and explain its proverb in the TL. So the authors translate to be ‘it is like biting sugar can’. The literal translation does not reveal the complete meanings of the proverb in the TL. The words that he said are true.

Data 3

SL: *Pas bagi si ngkarat tebu*

TL: It is like biting sugar cane. It is sweet in the lips and it is sweeter in his heart.

On the next evening, Ngapul invites his friend along, Teras, to meet Yerti that she is pounding rice with her friends. Ngapul wishes to know his friend’s success, who lives in the village. In data 4, Teras tells Ngapul something, and the authors use the method of a literal translation.

Data 4

SL: *Pas bagi sinadingken page buron, ngayaki page redangen*

TL: That means like leaving the harvested rice field to look for the planting rice, that nothing is harvested.

The messages of an SL is translated literally in a TL.

In Data 5, Yerti asks for Ngapul's integrity. The authors use the translation procedure of descriptive equivalent to get the explanation of the SL in the TL. The proverb in SL has no equivalent in TL; therefore, the authors use the translation procedure of descriptive equivalent.

Data 5

SL: *Pas bagi nutu page lapong-lapong*

TL: It is like pounding empty rice. It sounds just aloud to make other people know that someone is pondering, but the pondering of the rice got nothing. If this happens in her life, it is like a mess.

While in Data 6, the authors translate proverb in the SL by using the translation method of literal translation method in the TL.

Data 6

SL: *Pas bagi kerbo gondok tertatap lau meciho terinem lau megembur*

TL: Like buffalo which horns fall down, it sees clean water, but it should drink dirty water. It happens because of its horns. It also happens when a buffalo wants to eat green grass, but it eats dry grass.

Next, in Data 7, Ngapul wants to prove his love for Yerti. On the next day, they go to Yerti's father's grave, and bring some flowers and put them on the grave to prove Ngapul's integrity. They take oaths Yerti's father's grave.

In data 7, the authors use literal translation.

Data 7

SL: *Mate ras mate kita duana janahna namaken isap ibabo kuburen bp Yerti*

TL: Till death us apart while Ngapul was putting the cigarette on a fern.

In Data 8, Ngapul promises if he rejects Yerti's love, his life will be in deep pain. Descriptive equivalent is used in which the authors describe *pas bagi batang* in relevant explanations to clarify the meaning in the TL.

Data 8

SL: *Pas bagi batang ersam*

TL: That means the fern that will never change its color, and cannot bear fruits.

Then in Data 9, Yerti asks Ngapul not to keep crying. She has said, "I have known how you love me, and we hope that we are one heart, we are always together in this life." The authors use cultural equivalent which involves moving the SL cultural word into its equivalent in the TL.

Data 9

SL: *Mate ras mate kita duana'*

TL: This proverb is translated into 'true love' since then they are always like 'till death do us apart'.

On the next evening when there is dinner time, Yerti's mother asks her about Ndihawa's proposal. He is her father's sister's son; he is her brother in law. However, Yerti still does not accept his proposal because they have both said their oaths (Ngapul and Yerti) and said to her mother, why has not he proposed her before. Yerti adds that she and Ngapul are like vegetable and salt that cannot be separated. It means that they need one another. The translation of proverb in the SL is done by descriptive equivalent with their love cannot be separated. It does not have a cultural equivalent in the TL.

Data 10

SL: *Pas bagi gulen ras sira.*

TL: Vegatable and salt cannot be separated. It means that they need one another.

Hearing the explanation, Yerti's mother is furious. She has said, "how can you be with Ngapul? He is a rich man; you do not deserve to be his girlfriend," and "*siksik lebe maka tindes*" (Data 11). It uses the translation procedure of cultural equivalent because both in SL and TL, they have proverbs.

Data 11

SL: *Siksik lebe maka tindes*

TL: Look before you leap (this proverb has cultural equivalent in the TL). It means that someone must think before doing something.

The translation of data 12 also uses cultural equivalent translation procedure. It is applied because both SL and TL have proverbs.

Data 12

SL: *Anak silenga tubuh ise pe labo beloh erban gelarna*

TL: Don't count your chickens before they're hatched, he probably does not love you.

Next is Teras goes to Yerti's house to bring Ngapul's letter. Ngapul tells her in his letter that he wants to propose her next week. He goes to his village to tell his parents about what he wants to do, but his parents are furious because, in their mind, Yerti does not deserve to be his son's wife. It can be seen in Data 13. Data 13 is the adverb in the SL, but it is explained to get the close meaning in the TL. It is because of the difficulties to translate, and there is no equivalent in the TL.

Data 13

SL: *Pala bengket pagi gajah ku lubang jarum, maka tampil Yerti jadi parmaenku*

TL: It is like an elephant enters a pinhole. It means something is impossible.

His father's statement does not make Ngapul surrender. He goes to meet his uncle to get permission, but his uncle has been told by his father not to make Yerti as her daughter in law. Ngapul keeps searching the solution,

he goes to Medan, but on his way to the bus station in Kabanjahe, he gets an accident and it makes his left foot has to be amputated. Yerti's mother tells her not to meet Ngapul anymore because he is a physical defect. This makes her mother very arrogant and proud.

In Data 14, Yerti's mother tells her that if Ngapul's parents have not come and see Yerti's mother, she does not agree Yerti marries Ngapul. In this data, the authors use descriptive equivalent translation procedure.

Data 14

SL: *Adi lenga pagi nembah tempulak nangdangi kuliki, aku lenga senang engko man bana*

TL: If the weasel has not turned an eagle I do not agree that Yerti will marry Ngapul.

On the next day, a friend of Ngapul, Numpak, goes to meet Yerti and asks her to meet Ngapul on a hill because he is very desperate and sad. However, this plan is known by Tala, a friend of Ndihihawa, and Tala tells it to Yerti's mother. She is very disappointed and has said that Ngapul's father does not expect to have a poor daughter in law (Data 15). This data uses descriptive equivalent translation procedure.

Data 15

SL: *Labo man ayaken batu megulang*

TL: That means you cannot get the rolling stone because Ngapul's father is very rich. He does not expect to have a poor daughter in law.

Yerti's mother statement makes Ngapul to be more desperate. He tells Numpak that he does not want Ndihihawa to get married to Yerti and he does not want Ndihihawa to get married to her (Data 16). This data uses descriptive equivalent translation procedure.

Data 16

SL: *Pala retap pagi kesahku simolun olun enda, maka Yerti erdemu ras Ndihihawa*

TL: Ngapul does not want Ndihihawa to get married to her whatever cost it is. It also means as far as he is still alive, he does not want Ndihihawa to get married to her.

In Data 17, Ngapul is very desperate and has said, "*Lasam bagi singkantung jambe*". It is translated by using a paraphrase. The authors, as translators produce it with the useless effort by explaining the meaning without changing the original one.

Data 17

SL: *Lasam bagi singkantung jambe*

TL: It is useless to get something from the bad thing.

In Data 18, Numpak has said the proverb of *labo tertaka lau*. In SL, it has an equivalent of 'the camera cannot lie' in TL. It uses cultural equivalent in translating that proverb. It is same with Data 18; Data 19 also uses cultural equivalent in translating the proverb '*Labo terukuri embang merurus*'.

Data 18

SL: *Labo tertaka lau*

TL: A good beginning makes a good ending. It means nothing is to be prevented if the love comes.

Data 19

SL: *Labo terukuri embang merurus*

TL: We will be together soon.

On the other side, Ngapul's father is very disappointed and hopeless. Ngapul's parents feel that it is their mistake not to take Yerti to be their daughter in law. He thinks what happens in his family because of the wrath of God. It is very difficult for Ngapul's father to decide which one to take. It can be seen in Data 20. This data uses descriptive equivalent in translate the proverb.

Data 20

SL: *Pas bagi sinangkih pinang surega, adi ku das mbiar kena suapna, adi ku teroh mbiar kena rogana*

TL: That means something like there is no way to make the decision because if Yerti and Ngapul get married, Ngapul's father would said that it made him to put in to the jail then Ngapul's parents agreed to take them both to be husband and wife or to get married.

In Data 21, Ndihihawa asks Yerti to discuss his wishes to marry her. Ndihihawa has said the proverb '*Kam jadi bintang pemerdangen ibas jabu*', that means Yerti will be the blessing in his family. In Data 21, the authors use descriptive equivalent to translate it.

Data 21

SL: *Kam jadi bintang pemerdangen ibas jabu*

TL: You will be the blessing in my family.

In Data 22, Yerti tells him frankly that it is seen that her heart is with Ngapul. It is very difficult for Yerti and Ndihihawa to be together and to get married, and Ndihihawa says, "*Bagi pepulung binurung seh bengket ku bubu kel ngenca*." The authors use literal translation.

Data 22

SL: *Bagi pepulung binurung seh bengket ku bubu kel ngenca*

TL: The fish that is not found if it is in the net.

Data 23

SL: *Pas bagi tape la erbungkus*

TL: That means something that is not taken. It seems to be sweet or unsweet. Ndihihawa has said to Ngapul that he is like.

Data 24

SL: *Pas bagi sinek-sinek lau bengap*

TL: Silence is not golden. It means man of his word is dangerous.

Data 23 and Data 24 in SL has equivalent in TL. It is translated by the cultural equivalent. Both SL and TL do not have the same cultures, but they have the same meaning. SL in Data 24 talks about the silence of the river named *lau bengap*, but it can sink the swimmers.

When Yerti arrives at home, her mother wants to know about her plan with Ndihihawa. Yerti tells her frankly

that her body is with Ndihawa, but her love is with Ngapul. Yerti's mother is outraged. She accuses Ngapul as the source of the Yerti's unconsciousness. However, Yerti says to her mother that she is insane, but she loves Ngapul so much, and they cannot be separated from one another. Yerti says, "if you ask me to leave him, I will die."

Hearing Yerti's statement, it makes her mother wants to commit suicide if Yerti still does not want to take Ndihawa to be her husband. Finally, Yerti agrees to get married to Ndihawa. The plan of their engagement has been made. Ndihawa explains it to his parents that their engagement is much better canceled because Yerti actually does not love him. However, Ndihawa's mother twists on it, and his father says like in Data 25. This doubtfulness does not make Ndihawa and his father cancel their engagement. This proverb cannot be translated literally and it has no natural cultural equivalent in TL.

Data 25

SL: *Ula kari bagi kudin taneh, dosa irempu maka pecah*

TL: The unbond cannot be bonded.

In Data 26, Yerti's mother got a dream that her ex-husband comes in her dream and tells her something. This proverb has no proverb in TL; therefore, the literal translation is applied.

Data 26

SL: *Engkai maka kucing nangko beltu-beltu kambing ipek-pekki*

TL: That means the weak man is always punished.

Yerti's mother asks what it means that "why you allow Ngapul to cry because you do not hate him, but his parents do. I do not want Ngapul to cry all the time." The engagement does not happen because Yerti runs away and it makes Ngapul and friend of Ndihawa fight. Ngapul shows that Ndihawa has already got married and has one child in Java. This reality makes Ndihawa's parents get ashamed, and they ask their son to fetch their granddaughter. The engagement is done but between Ngapul and Yerti. Ngapul and Yerti finally get married because of their true love even they have many bad experiences, but they cannot be separated till the death apart them.

The authors face a cultural obstacle in translating the SL into the TL. One of the problems is cultural equivalent from the SL to the TL. The translator should have the skills to know the cultures of both languages. It is not reasonable to translate a proverb while just searching at the google translation. Karonesse proverbs in *Mate ras Mate* film convey specific meaning in a specific context of the situation. It expresses the culture, economic, social, knowledge, advice, morality, truth, virtue, irony, and love. Moreover, these are still applied in daily conversations.

A translation procedure is potentially working for the solution of a cultural problem from an SL into TL. Such proverbs have problems in translating to TL because they do not have the same cultural context. Karonesse and English proverbs as sometimes show the different meaning as they are analyzed in the previous data. Besides, they also differ in many characteristics, such as morality, metaphor, love, and ethnic characteristics. The results of the proverb translation can be seen in Table 1 (see Appendix).

CONCLUSIONS

After translating the 26 proverbs from Karonesse language into English, the authors find out some problems, such as some of the cultural terms in the SL are difficult to find out their cultural equivalent in the TL. Most of the proverbs in the SL cannot be translated literally only because the proverbs of the SL and the TL are different culturally. Many of proverbs in the SL have no equivalent in the TL.

Therefore, the authors apply Newmark's translation procedures of cultural equivalent, paraphrasing, and borrowing. Paraphrasing is applied because TL proverbs do not match the SL ones. The authors also use Newmark's literal translation method.

The authors mostly use the translation procedures of cultural equivalent, descriptive equivalent, and paraphrase to overcome the problems of translating metaphors in SL into TL. The authors' suggestion for further authors is to investigate mother tongue proverbs and to translate them into English proverbs before they are lost.

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Appendix

No	Proverbs	Translation Procedure	Translation Method
1.	SL: <i>'Geluhku pas bagi cengkeru irambasken'</i> TL: Her life is like 'cloud of the wind slammed moving without direction'.	Cultural Equivalent	
2.	SL: <i>Getem bagi abu</i> TL: Be shattered like dust.		Literal translation
3.	SL: <i>Pas bagi si ngkarat tebu</i> TL: It is like biting sugar cane.		Literal translation
4.	SL: <i>Pas bagi sinadingken page buron, ngayaki page redangen</i> TL: It is like leaving the harvested rice field to look for the planting rice, that nothing is harvested.		Literal translation
5.	SL: <i>Pas bagi nutu page lapong-lapong</i> TL: It is like pounding empty rice. It sounds just aloud to make other people know that someone is powdering but the powdering of the rice got nothing.	Descriptive equivalent	
6.	SL: <i>Pas bagi kerbo gondok tertatap lau meciho terinem lau megembur</i> TL: Like buffalo which horns fall down, it sees clean water but it should drink dirty water.		Literal translation
7.	SL: <i>Mate ras mate kita duana janahna namaken isap ibabo kuburen bp Yerti</i> TL: Till death us apart while Ngapul was putting the cigarette on a fern		Literal translation
8.	SL: <i>Pas bagi batang ersam</i> TL: It is like fern. It never changes its color, and it can not bear fruits.	Descriptive equivalent	
9.	SL: <i>'Mate ras mate kita duana'</i> TL: That shows that they have 'true love' since then they are always like 'till death do us apart'.	Descriptive equivalent	
10.	SL: <i>Pas bagi gulen ras sira.</i> TL: Something that cannot be separated, they need one another.	Descriptive equivalent	
11.	SL: <i>Siksik lebe maka tindes</i> TL: Think before acting	Cultural equivalent	
12.	SL: <i>Anak silenga tubuh ise pe labo beloh erban gelarna</i> TL: Don't count your chickens before they're hatched	Cultural equivalent	
13.	SL: <i>Pala bengket pagi gajah ku lubang jarum, maka tampil Yerti jadi permenku</i> TL: It is like an elephant enters a pinhole, it means something is impossible.	Descriptive equivalent	
14.	SL: <i>Adi lenga pagi nembah tempulak nangdangi kuliki, aku lenga senang engko man bana</i> TL: If the weasel has not turned an eagle I do not agree that Yerti will marry Ngapul. It means if Ngapul's parent haven't come and seen Yerti's mother, she does not agree Yerti marries Ngapul.	Descriptive equivalent	
15.	SL: <i>Labo man ayaken batu megulang</i> TL: That means you can't get the rolling stone because Ngapul's farther's to get the rich daughter in law.	Descriptive equivalent	
16.	SL: <i>Pala retap pagi kesahku simolun olun enda, maka Yerti erdemu ras Ndihawa</i> TL: That means, I do not want you to get married with her whatever cost it is, it also means as far as I am still alive, I don't want you to get married with her.	Descriptive equivalent	
17.	SL: <i>Lasam bagi singkantung jambe</i> TL: That means it is impossible to get something from the bad thing.	paraphrase	
18.	SL: <i>Labo tertaka lau</i> TL: A good beginning makes a good ending. That means nothing is to be prevented if the love comes.	Cultural equivalent	

Appendix (Continued)

No	Proverbs	Translation Procedure	Translation Method
19.	SL: <i>Labo terukuri embang merurus</i> TL: All good things must come to an end	Cultural Equivalent	
20.	SL: <i>Pas bagi sinangkih pinang surega, adi ku das mbiar kena sua-pna, adi ku teroh mbiar kena rogana</i> TL: Each of the alternative choices has problems.	Descriptive equivalent	
21.	SL: <i>Kam jadi bintang pemerdangen ibas jabu</i> TL: You will be the blessing in our family.	Descriptive equivalent	
22.	SL: <i>Bagi pepulung binurung seh bengket ku bubu kel ngenca</i> TL: That means the fish that is not found if it is in the net.		Literal translation
23.	SL: <i>Pas bagi tape la erbungkus</i> TL: That means something that is not taken. It seems to be sweet or unsweet.	Descriptive equivalent	
24.	SL: <i>Pas bagi sinek-sinek lau bengap</i> TL: Silence is not golden	Descriptive equivalent	
25.	SL: <i>Ula kari bagi kudin taneh, dosa irempu maka pecah</i> TL: The unbond can't be bonded.		Literal translation
26.	SL: <i>Engkai maka kucing nangko beltu- beltu kambing ipek- pekki.</i> TL: That means the weak man is always punished.		Literal translation