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Talent Development & Excellence 352 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> The Translation of Ngangkat Tulan-Tulan Texts in Karonese Society into English Risnawaty¹, Sutikno^{2*}, Milisi Sembiring³, Liesna Andriany⁴, Roswani Siregar⁵ 1 Universitas Muslim Nusantara Al-Washliyah, Medan, Indonesia; Email: risnawaty@umnaw.ac.id ORCID: <https://orcid.org/0000-0001-5439-7603> 2 Universitas Muslim Nusantara Al-Washliyah, Medan, Indonesia; Email: sutikno@umnaw.ac.id ORCID: <http://orcid.org/0000-0003-1884-1943> 3 Email: milisi_sembiring@yahoo.com ORCID: <http://orcid.org/0000-0002-3834-6897> 4 Universitas Islam Sumatera Utara, Medan, Indonesia; Email: liesna.andriani@fkip.uisu.ac.id ORCID: <https://orcid.org/0000-0003-3687-8109> 5 Universitas Al Azhar Medan, Indonesia; Email: roses_air@yahoo.com ORCID: <https://orcid.org/0000-0002-7648-3016> Abstract: The aim of this article is to transfer the cultural terms of ngangkat tulan-tulan texts in Karonese society into English and to find out its equivalence in English. The process of ngangkat tulan-tulan in Karonese society and the process of transferring its cultural terms into English are the core of translation procedures.

It is implemented in translation theories and culture analysis. The data were collected from Ranan Adat: Orat Nggeluh, Rikut Bicara Kalak Karo Ope tubuh she idilo Dibata text and the The article focuses on the linguistic and cultural of ngangkat tulan-tulan translating the cultural terms of ngangkat tulan-tulan texts in Karonese society into English.

The authors the SL (Source Language) into the TL (Target Language). Keywords: Ngangkat tulan-tulan, Translating, Translation Procedures. I. INTRODUCTION The

process of ngangkat tulan-tulan in Karonese society should be attended by kalimbubu. Ngangkat tulan-tulan in Karonese culture can be held in the morning or in the afternoon. The ceremony should be attended by sangkep nggeluh of the implementing party.

Sangkep nggeluh, rakut si telu, or daliken si telu are relatives which consist of kalimbubu, senina and anak beru. Kalimbubu means are parents and brothers and other agnatic kin of wives of men of the ruling lineage. Sembuyak are brothers, brother's sons classificatory brother, are men (and their wives and children) of other lineage of the same clan, but not the same subclan, as the ruling lineage. Anak beru means are married women of the ruling lineage, plus their husbands and their husband's agnatic kin or descendants.

Sembiring (2015) explains daliken si telu is a system of relationship which preserves the honor of one group in another in Karonese society. They have the principles of Mehamat man Kalimbubu, Metenget man Senina, ras Metami man Anak beru. givers, respect the elders of the clan, and understand and encourage the wife takers.

The party is usually presented by a few representative of the rakut si telu in Karonese society. Sometimes the participants of sangkep nggeluh live in different villages and they have to spend a lot of time to reach the graveyard. It is usually done for the corpse of a man or a woman which far from the Talent Development & Excellence 353 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> implementing party. The ceremony to move the bones has a procedure and has begun to erode.

One of the authors consulted with the elderly who was at the ceremony explained that it was due to the influence and ecideopmsltpttkig outte rf he nceor , her close relationship with belief. Now the old belief has shifted, but the participants for excavating the bones is still maintained and used as a form of appreciation. The bones are washed cleanly, then bathed with lau penguras which are made of a mixture of kaffir lime, young coconut water and several other herbs (Sembiring, 2015; Ahmad & Ahmad, 2018) After all the relatives gathered, bones were put into small crates. At the moment, anak beru introduced the names of their ancestors.

The relatives were asked to ngurasi the small crates before putting into the new grave. In addition to close relatives, other relatives are also invited, which still has a kinship with the ancestor which their bones are excavated. This culture is to unite family members.

This ceremony was related to the old beliefs of the Karonese society and it is still well preserved today even though the ceremony has been changed in accordance with the development of beliefs. In this article, the authors describe, classify, analyze the text of **ngangkat tulan-tulan in Karonese society and** translate them into English.

The Karo are one of the so-called Batak, a collective name for several linguistically and culturally related peoples- the Toba, Karo, Simalungun, Pak-pak, Angkola and Mandailing of North Sumatra (Ahmad & Ahmad, 2019; Singarimbun, 1975). Karolands stretch from northern shore of the Lake Toba through the Bukit Barisan Mountains and to southern boarder of Aceh, to the east Pakpak.

The capital town of Karo district is Kabanjahe. It has 17 districts and 258 villages. The total population is about 276,763. Only a few of family practice **ngangkat tulan-tulan in Karonese** society. Sembiring, (2014, 2015) adds the existences of kalimbubu, sembuyak, and anak beru in the process of cultural activities are very important.

There are five Karo clans, they are: Karo-Karo, Ginting, **Perangin-angin, Sembiring and Tarigan**. Karo-Karo **has 18 of sub-clans, Ginting has 16 of sub-clans, Perangin-angin has 18 of sub-clans,** Sembiring has 19 of sub-clans and Tarigan has 13 of sub-clans. Marriage is not allowed with the same **clans in Karonese society,** accept for Sembiring and Perangin-angin.

Every family which has a different clan has a chance to be kalimbubu, sembuyak or anak beru. A family can be a kalimbubu by marriage or by blood. When a man get married, the group of relatives whose clan **is the same as** his wife are kalimbubu by marriage. A member of the man clan is named as anak beru or wife taker in English.

The adat describes kalimbubu **believed to influence the** healthy and economical prosperity of their anak beru. **The anak beru are required to treat the kalimbubu in high regard.** Ngangkat tulan-tulan is usually done for those who want to centranlize the corpose of their relatives in a certain place to show the symbol of unity.

Ngangkat **tulan-tulan texts in Karonese society** is specific Karonese culture to honor kalimbubu. The data **of this study are from the texts of ngangkat tulan-tulan texts in Karonese society and The cultural terms of ngangkat tulan-tulan texts in Karonese society** do not have any equivalences in English and they are untranslatable. They are to be the problems in the process of translation.

The authors applied translation methods and translation procedures to transfer **cultural terms of ngangkat tulan-tulan texts in Karonese society into English.** Cultural bound

terms of *ngangkat tulan-tulan* texts in Karonese society are found in this article and they are translated into English. They are the cultural issues which have no equivalent in the TL, Talent Development & Excellence 354 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> they are untranslatable. They authors are very interested in solving dealing with these problems.

Culture bound terms are very important in Karonese society as cultural identity and they need to be preserved because they have some cultural and linguistic uniqueness. II.

REVIEW OF LITERATURE Translation Translation is the process of transferring the message and form of a written source language (SL) text into an equivalent target language (TL) text. This requires linguistic and cultural understanding and the analytical processing of both the languages and cultures of the SL and the TL.

Recently, there has been growing interest in translating cultural texts. Sun (2011: 164) emphasizes that proper understanding and rendering of a text is more likely to be a problem of cultural diversity than linguistic differences. She adds that to explore cultural differences and then decide how to deal with them most appropriately has become one essential issue with which current translation studies should deal.

Davaninezhad (2009) argues that culture is a set of beliefs, ideas, attitudes, customs, behaviors, festivals, cuisine and clothes styles that differ from country to country. She recommends translation as a reasonable way of communicating between different cultures and languages and introduces two translation procedures. Maasoum of culture-el of translation methods and translation since *ngangkat tulan-tulan* texts consist of specific culture bound terms.

According to Holmes's and Toury's conception of translation studies (TS) in: theory and practice in dialogue, there are two central guiding points, which are pure and applied translation (Fig. 2.1). Figure 2.1. lation studies Talent Development & Excellence 355 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> Holmes, (2000: 176-177) in Venuti divides TS into pure and applied research, then pure research is divided into theoretical and descriptive research.

His diagram shows that descriptive research has three orientations, which are product oriented, process oriented and function oriented. Brown and Levinson, (1994: 62) propose the notion of positive politeness and negative politeness. Brown (1994: 61) defined face is as: the public self-image that everyone claims himself consisting of two related aspects: a.

negative face: the basic claim to freedom of action and freedom from imposition; b. positive face: positive self-image and the desire that this self-image be appreciated and approved of. For the process of the translation, the authors Newmark (1988: 81-91) contends some translation procedures as the follows: a.

Transference is the process of transferring an SL word to a TL text. It includes transliteration and loan word. b. Naturalization adapts the SL word, first to the normal pronunciation, then to the normal morphology of the TL. c. Cultural equivalent means replacing a cultural word in the SL with a TL one. However, "they are not accurate". d.

Functional equivalent requires the use of a culture-neutral word. e. Componential analysis means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." f. Synonymy is a "near TL equivalent" to an SL word in a context. g.

Through-translation is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. h. Shifts or transpositions occur in the process of translation in the point of structure of a SL in the TL. The shifts can be found in the lexical categories or in the types of sentences.

In the process of analyzing the culture terms in ngangkat tulan-tulan in Karonese society texts, there are sets of processes. Talent Development & Excellence 356 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com>
Figure 2.2

The framework of translating Polite linguistic and culture in Karonese society In analyzing the polite linguistic and culture in Karonese society, the authors applied Brown and Levin'(987)teilstofpoltssPiene regi e dt I linguistic and cultural differences of ST and TL. They explain positive politeness involves closeness affiliation and being complimentary and gracious to the addressee.

Nagai ac, ntnivesdianca oraltandidefnedas"t ntofey 'pet ul em't s tons umedebots"(owaLenson19 94). Positive and negative politeness are ts tpt osiy headdrses tve tvfe wants. It is anak beru responsibility to run the ceremony and prepare food needed. Anak beru work together, help each other and follow the authority of anak beru tua to manage the ceremony.

Anak beru tua is a master ceremony who coordinate the work in the ceremony to honor their kalimbubu. To serve kalimbubu is to show the honor to kalimbubu in Karonese culture and this action is a polite culture. There is no equivalence of serving kalimbubu in the TL so the lengthy explanation was made to have a good sense **the meaning of the** SL in the TL.

TL Talent Development & Excellence 357 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> They are sembuyak, kalimbubu and anak beru have different roles in the ngangkat tulan-tulan ceremony.

After finishing ngangkat tulan-tulan ceremony sukut members moved to kalimbubu by handing cigarettes ngisap-ngisap si dilaki t'hmn'teywer fecietesandt en were offered belo. This occasion is done to show the polite culture in Karonese society among participants, the context, and how well the participants know one another. The authors analyze some of **the linguistic and cultural** criteria of politeness which are expressed in ngangkat tulan-tulan **texts of Karonese society.**

There are two kinds of politeness **in Karonese society, they** are linguistic and cultural politeness. Politeness is an important factor in Karonese society communication, especially the communication between ngangkat tulan-tulan participants. The authors began by describing Brown and Levison's type identifying a type of interaction and then he went on to analyze segments of casual conversation in ngangkat tulan-tulan ofones socet toowo andnsos tyasopt andi i the texts.

Brown and Levison (1994) consider polite if they enhance or maintain address face during a face threatening utterance. Brown and Levinson (1994) propose the notion of positive politeness and negative politeness. **Positive politeness is oriented toward the positive face of H, the positive self image that he claims for himself.**

Negative face, on the other hand, **is oriented mainly toward partially satisfying** (edrsi s ntvte fe, hi basc t aintain claims of territory and self determination. Linguistic politeness is connected with social norms in Karonese society. Namely communication of bosi educ ferncebykeenharoy, tsfntot de'rst, d approving the other party as much as possible.

By using certain words, the words which are polite make other people satisfied. Social norms as part of culture have many words as Karonese 's culture politeness tends to be little oneself and respect others and this is regarded as a phenomenon of typical characteristic of Karonese culture. III. METHOD The descriptive qualitative method was

applied in this article.

The method used in are Multiple approaches were used in analyzing the ngangkat tulan-tulan texts, they are they are translation, cultural and politeness analysis. Data Collection Data were collected from the book entitled Ranan Adat, Orat Nggeluh, Rikut Bicara Kalak Karo observation. The observation was held in Juhar village, sub-district Juhar, Karo regency. excavated, collected, and moved to a new place.

Data Analysis In the process of data analysis, Miles and Huberman (1984) maintain the steps in qualitative analysis include: 1. data collection; 2. data reduction; Talent Development & Excellence 358 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> 3. data display; 4. drawing and verifying conclusions Figure 3.1.

Components of data analysis: interactive model The data were collected, selected, simplified and reduced to be the data display and it was presented as the center of analysis. The authors analyzed the ngangkat tulan-tulan texts. There is a ngangkat tulan-tulan phylosopy in Karonese culture, namely kalimbubu simupus should be present in this oral traditional ceremony.

They should be informed that their -tulan are moved to another grave and there should be a ceremony for that activity. The authors found and analyzed the cultural terms of ngangkat tulan-tulan texts in Karonese society, as examples data as follows: 1. SL: Kalimbubu si mupus iundang ibas dahin ngangkat tulan tulan. TL: Kalimbubu si mupus is invited in ngangkat tulan-tulan ceremony.

Kalimbubu si mupus in the SL is translated with members of a clan of wife giver in the TL. Ngangkat tulan-tulan is a cultural activity which should be presented by kalimbubu si mupus in Karonese society. Kalimbubu simupus of ngangkat tulan-tulan is a group of families as a clan of wige givers.

The process of translation of this cultural term should be supported by the context of ago in Pematang Siantar. His clan is Ginting Kalimbubu simupus should be informed and invited to this ceremony. By informing and inviting the kalimbubu simupus, it reflects the way to honor them. 2. SL: Tulan tulan si angkat iusari janah kalimbubu lebe ngurasisa.

TL: Tulan tulan urasi, they should be done by kalimbubu. Tulan-tulan in the SL is translated with bones in the TL, it does not have any sense in the TL. It should be

explained in the lengthy explanation to have good understanding of the cultural term of the SL in the TL. The process of excavating the bones of their ancestors and collecting them were an anak beru task. But nowadays the grave employees help anak beru to do this task.

Many anak beru live far from the village, they in big cities therefore this work was transferred to the grave employees. Karonese society appreciate what their ancestors did and the younger generation keep symbols of their young generation unity. In the Karonese society, many cultures to honor sangkap nggeluh, one of them is to honor ancestors, by taking bones and joining to other bones which are put in a certain place. The bones of their ancestors were collected and moved from a distance and were located at a certain place.

ried out with Talent Development & Excellence 359 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> a ceremony in Karonese culture, it is named ngangkat tulan tulan.

Tulan tulan iurasi is translated with the bones cleaned by using young coconut water mixed with (baja minak kapas (batang kemoning, ketang, batang rimo) rimo mungkur, rurumen, and belo cawir. They have no equivalent in the TL, therefore they are untranslatable. Sembiring and Sitinjak (2019) face a cultural obstacle in translating the SL into the TL. One of the problems is cultural equivalent from the SL to the TL. 3.

SL: Anak beru meriken isi sumpit man kalimbubu. TL: Anak beru gave isi sumpit to kalimbubu. Anak beru is not translated in the TL because there is no equivalent for anak beru in the TL. Sembiring and Panggabean (2018) explain the translators should be familiar with the culture-bound term of anak beru, it should be identified, classified, and explained in the TL because it is untranslatable. There are many kinds of anak beru which have different clans in Karonese society.

It is untranslatable therefore it is borrowed and explained in the TL. Commonly anak beru is translated with wife takers in English. Anak beru in the SL has two sources, they are by marriage and by blood. Anak beru may have a same clan or a different clan. Isi sumpit is not translated literally because it has functional and philosophical meanings.

When isi sumpit is translated literally, it becomes the contain of a big white pandan basket in the TL. It is usually used as a place of a gift such as red sugar or rice. It is equipped with the amount of money. It is known in Karonese culture if barang kalimbubu ikuit, kalimbubu should be informed.

If the bones were moved from one place to another place in the Karonese society, their kalimbubu should be honored. 4. SL: Ibas acara man, kalimbubu lebe ielai emaka si enterem. TL: In having dinner, kalimbubu was served earlier and followed by other relatives. Kalimbubu was served earlier is a cultural activity in Karonese society. There are a few kinds of kalimbubu. One of them is kalimbubu simupus.

Kalimbubu si mupus in the SL is translated literally with wife givers in the TL, it should have a clan in Karonese society. Wife givers do not give any philosophical meaning in the TL. Kalimbubu is literally translated with wife givers in the TL. Sembiring, (2016) adds the cigarettes were offered to the men of kalimbubu 'fgis'by enof anakberu and belo kindapur were offered to kalimbubu 'f ver womn anakberu 'f tr s sotipleaton ig kalimbubu.

Politeness is shown in the way anak beru served their kalimbubu, it is line with what Semibiring (2018) explains that Rakut si telu consist of sembuyak asrert ' , anak beru 'whor, ac' kalimbubu 'e sve. 5. SL : Acaranta ijenda enggo dung ijenda kami anak beru ginting mergana ermomo maka kari jumpa i jambor kita berngi janah nakanta berngi enggo isikapken, emaka ula nari kari kita man lebuhen. TL : The ceremony anak beru invite you to meet at the Jambur tonight and our dinner will be well served, please be in time.

Talent Development & Excellence 360 Vol.12, No.1, 2020, 352-361 ISSN 1869-0459 (print)/ ISSN 1869 -2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> Organizing the ceremony is the way to honor kalimbubu, by informing the coming agenda of ngangkat tulan tulan and it is done by anak beru.

It happens in the source culture but it does not have in the target culture. IV. CONCLUSION **Cultural terms in the SL** are untranslatable, they should be borrowed and explained in the TL to have good understanding of the SL in the TL. There is no equivalent of a cultural term of the SL in the TL.

rs 1988)taaton oceur e pplled in translating **cultural terms in the SL** io he L, hey e kablThe utspr ouseSemrngand nggabn' (2018) familiar cultural procedure to overcome **untranslatable cultural terms in the SL** into the TL. Utang adat for kalimbubu, adat debt for kalimbubu were moved to a new grave. Utang adat for kalimbubu in the SL is translated with the debt for kalimbubu in the TL.

The explanation for the cultural term in the SL should be done to get the close meaning

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