

Chesterman's Pragmatic Strategies in Translating Sundanese Folklore Into English

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Abstract—English scholar and translator Andrew Chesterman offers three major strategies of translation when dealing with any kind of source texts: syntactic, semantic, and pragmatic. Moreover, these three strategies can be applied either separately or with two or all three of them used together depending on the need to get a natural equivalent in the target text. This article is about the emergence of one of Chesterman's strategies – the pragmatic strategies - in the translation of Sundanese folklore from the Sundanese language into the English target text. The Sundanese language is a local language spoken by Sundanese people mostly living in West Java, Indonesia. Its existence is in such a critical situation that if there are no efforts from any communities, institutions, or government to preserve it, this local language will gradually go extinct. This research is one of the ways to participate in preserving the language. Using Chesterman's concept of pragmatic strategies, this research aims to reveal the emergence of each type of pragmatic strategy in the English target text and identify the most dominant strategy used. The method used is a descriptive qualitative method focusing on the use of words either in the linguistic unit of the clause, the phrase or the word itself. The efforts made by the translator in giving the closest natural equivalent in the target text can be observed in the results of this research. The results show that all types of pragmatic strategies were used, but the strategy used most frequently was the explicitness change strategy.

Index Terms—explicitness change, equivalent, pragmatic strategies, Sundanese folklore, translation

I. INTRODUCTION

Every culture has its own folklore that is passed down from generation to generation and reflects its local wisdom and its moral values. Contemporarily, folklore as oral tradition is converted into a written text, then printed and digitalized thus becoming folklore cyber literature (Santosa et al., 2022). This means that the folklore of many cultures is now more easily accessible and, therefore, more easily studied. Most recently, folklore has been used in teaching materials to introduce local wisdom and moral values to students of elementary schools (Aljamaliah & Darmadi, 2022) as well as in teaching literary works and folklore through digital media access (Johan et al., 2021).

Local wisdom, together with the moral values found in folklore, has both general and unique characteristics that can be shared with others to help them deal with any problems. Indeed, thanks to the development of knowledge and technology, the information presented in folklore can be shared with other cultures around the world through translation work and the Internet. Moreover, both general and unique information may be bridged by translation instruments like translation strategies, translation techniques, and translation procedures to get the equivalent meaning in the target language so that the target readers of different cultures can comprehend the intended meaning of the folklore the same as the source readers do.

Since ancient times, the main function of translation has always been the act of equivalently transferring the message of the source text into the target text across a variety of fields. For example, translation has played an important role in human civilization, among others in intercultural communication between nations (Rasti & Khajavi, 2023). Additionally, translation has performed an important part in developing and enriching national literature (Karjagdiu & Mrasori, 2021), in studying foreign languages leading to language acquisition (Ashrapova et al., 2020), in translating a website of an academic institution (Lathief et al., 2022), and in translating technology terms in manual books (Pratiwi & Khatib, 2021). Its function as a bridge between cultures in human communication covers all cultural works ranging from the translation of literary works such as novels revealing the domestication strategy found in the target text (Mahmud et al., 2023) to the translation of short stories revealing their techniques (Wulandari, 2016; Mardiana & Ali,

2021), and the translation of bedtime story revealing its strategies studied from Chesterman's concepts (Sabrina, 2021). More specifically, its role in the translation of idioms using a semantic approach (Yulianti et al., 2022) cannot be understated. More recently, translation's roles have grown to include the translation of films focusing on their headlines or titles (Ermolenko et al., 2020), the translation of memes (Huannai & Zhuoxing, 2018), the translation of magazines such as National Geographic magazine (Utama et al., 2021), and the translation of folklore, uncovering its techniques and strategies (Siregar et al., 2020).

This research is based on Chesterman's strategies found in the translation of several children's folktales from Sundanese folklore that was translated from Sundanese into English. Chesterman provides three main strategies of translation: syntactic strategies, semantic strategies, and pragmatic strategies (Chesterman, 2016). From these three main strategies, pragmatic strategies are identified as being used more than the other two strategies. As a result, this research discusses the kinds of pragmatic strategies or sub-classes identified as well as which strategies are used more frequently than others.

To bring the position of this present study to light, this article refers to some previous research and is organized into two parts. First, there is previous research that deals with the translation of Sundanese folklore which, according to the Google search engine, is still limited in number. Second, this article also deals with the use of Chesterman's strategies specifically pragmatic strategies.

The first previous research article, *Nyi Mas Sanghyang Dewi Sri*, is on the subject of the translation of Sundanese folklore from Sundanese as the source text into two target texts, Indonesian and English (Zulkifli Mahmud et al., 2022). The research presented in *Nyi Mas Sanghyang Dewi Sri* applied Newmark's methods of translation. The study found that the methods of translation used in the Indonesian target text are mostly different from the methods used in the English target text. The Indonesian target text uses more methods of translation under SL (source language) emphasis while the English target text uses more methods of translation under TL (target language) emphasis.

The second previous research is on the use of Chesterman's strategies, specifically the use of the cultural filtering pragmatic strategy in the translation of a novel from English into Indonesian (Karimah, 2021). The result shows that there were two kinds of cultural filtering strategies used in the translation, namely the naturalization and adaptation strategies. No other strategies are discussed there.

There are two research questions asked in this current study:

1. What kinds of sub-classes of pragmatics are used?
2. What strategy is used more often than others?

Based on these research questions, the objectives of this research are:

1. to reveal the kind of pragmatic strategies found in the data source
2. to uncover the most dominant strategy used.

It is hoped that the results of this research will be beneficial to the translators of folklore all over the world especially when English is involved as the target text, and when it is expected that the translators want to give the closest natural equivalent familiar to the target readers.

II. LITERATURE REVIEW

The main theory used for analyzing the strategies in the translation of Sundanese folklore are Chesterman's three major strategies of translation: syntactic strategies dealing with syntactic change; semantic strategies dealing with semantic change; and pragmatic strategies dealing with the message (Chesterman, 2016). Alternative ways of looking at these strategies are that syntactic strategies are ways of discussing structure while semantic strategies are about the meaning of sentences focusing on lexical choices that are considered suitable in a certain context. As for pragmatic strategies, they are used for the meaning (Haris Firstiyanti, 2021). Moreover, these three strategies may overlap; for example, the pragmatic strategies may involve both syntactic strategies and semantic strategies as well (Mizher, 2016). Nevertheless, this present study focuses on pragmatic strategies only.

The Sub-Classes of Pragmatic Strategies

Pragmatic strategies are divided into sub-classes:

1. Cultural filtering: Cultural filtering is a strategy that deals with the translation of cultural terms leading to both domestication and foreignization and is in line with the strategies presented by Vinay and Darbelnet under the same names (Vinay & Darbelnet, 1995).
2. Explicitness change: Explicitness change is a strategy that deals with making the meaning of the translation more explicit in a process called explicitation. Likewise, making the meaning of the translation implicit is called implicitation. Interestingly, both explicitation and implicitation had the same names and served the same functions when used by Venuti (2017). The difference is that Venuti's strategies led to Newmark's ideology of translation as both a source language (SL) emphasis and a target language (TL) emphasis.
3. Information change: Information change concerns the addition or omission of information. Moreover, addition is in line with Newmark's procedure (Newmark, 1988a) while omission is in line with Nida's adjustment - namely subtraction (Nida, 1969).
4. Interpersonal change: Interpersonal change is a strategy pertaining to the formality level and degree of emotiveness.

5. Illocutionary change: Illocutionary change is a strategy concerning changes in speech acts.
6. Coherence change: Coherence change is a strategy that entails changes in the logical arrangement of information.
7. Partial translation: Partial translation is a strategy that concerns summary translation.
8. Visibility change: Visibility change is a strategy where a translator presents footnotes, glosses, and bracketed comments.
9. Transediting: Transediting is a strategy dealing with badly written source text where a translator needs to rewrite and reorder the text.
10. Other pragmatic changes or adaptation: The last strategy is other pragmatic changes or adaptation when the message of the source text is adapted to the target text context (Hariyanto, 2015).

This present study concerns all of Chesterman's sub-classes except for transediting; this strategy was not found in the data source.

The classification of pragmatic strategies is somewhat different when Chesterman works together with Wagner in that cultural filtering, information change, and adaptation or other pragmatic changes are not included (Volkova & Zubenina, 2015). Regarding the term "pragmatic strategies", they present three different terms: "pragmatic adaptation", "pragmatic strategies", and "pragmatic techniques". The same pragmatic strategies of Chesterman are also alternatively known as "strategies of pragmatic equivalence" when translating Persian stories for children into English involves implicatures (Sanatifar & Cha'bi, 2021).

III. METHODOLOGY

Research into translation work that falls under the Translation Studies genre mostly involves library study, not field study, and the method used is a descriptive qualitative one. It is qualitative in the sense that the data as the object of the research are not numbers but words taken from any linguistic unit. Moreover, it is descriptive because it describes the phenomena in the data naturally, just the way it is (Creswell, 2014; Nassaji, 2015; Kothari, 2004).

The same research method was also used in a study on the Indonesian Folktale *Putri Lopina* (Siregar et al., 2020) about the translation of local Indonesian short stories from Indonesian into English (Kumala & Chakim, 2020) as well as the local language Karonese into English focusing on politeness found in the books about the traditional ceremonies of the culture there (Sembiring & Girsang, 2023). The qualitative data were taken from three folktales of Sundanese folklore entitled *Budak Pahatu*, or 'The Orphans'; *Budak Buncir*, or 'The Tale of Buncir'; and *Anak Embe Jeung Indungna*, or 'Mother Goats and Her Children'. All three of them are children's folktales taken from a book of the collection of the most popular Sundanese folklore (Suganda et al., 2011).

The steps carried out in collecting the data began with the process of reading. First, a thorough reading was done to analyze the source text (Newmark, 1988b). Second, the target text in English was also thoroughly read. The two close reading processes were intended to locate the additions, omissions, and changes to linguistic units in the target text. The addition and the omission dealt with syntactic strategies while the changes dealt with semantic strategies. At this stage, the collected data were put in separate tables under their own characteristics to be more easily studied when analyzing the data.

The next step was to analyze the data. Using Chesterman's pragmatic strategies every piece of data was classified according to each characteristic of the sub-classes: cultural filtering strategy; explicitness change strategy; information change strategy; interpersonal change strategy; illocutionary change strategy; coherence change strategy; partial translation strategy; visibility change strategy; and adaptation or other pragmatic change strategy. Finally, several pieces of data were chosen which represented each of the sub-classes to be discussed in this research article.

IV. RESULTS AND DISCUSSION

A. Results

Out of the three children's folktales written in the Sundanese language and translated into English as the data source, seventy-three data were collected which had the characteristics of pragmatic strategies. The frequency of each emergence of sub-classes under pragmatic strategies is shown in Table 1, the most dominant of which is the explicitness change strategy which mostly involved explicitation. From the collected data, researchers could see that out of ten sub-classes of pragmatic strategies, only one strategy - namely transediting - is not found.

TABLE 1
THE FREQUENCY OF PRAGMATIC STRATEGIES FOUND IN THE ENGLISH TARGET TEXT

Number	Sub-Classes of Pragmatic Strategies	Quantity	Percent (%)
		1	Explicitness Change
2	Information Change	14	19.17
3	Coherence Change	12	16.43
4	Adaptation	11	15.06
5	Cultural Filtering	7	9.58
6	Interpersonal Change	4	5.47
7	Partial Translation	3	4.10
8	Visibility Change	3	4.10
9	Illocutionary Change	2	2.73

B. Discussion

The discussion is organized into nine sections based on the number of sub-classes of the pragmatic strategies used in the research minus the transediting strategy. The representation of the data from each sub-class is limited to four while the sub-classes consisting of less than five data are represented by two data only or less. There are three abbreviations used in the discussion: ST stands for source text, LT stands for literal translation and TT stands for target text.

(a). *Explicitness Change of Pragmatic Strategies Used in Translating Sundanese Folklore*

The data collected regarding the explicitness change show that the strategy of turning implicit information in the source text into explicit information in the target text (also known as “explicitation”) is used more frequently than the turning explicit information in the source text into implicit in the target text (also known as “implication”). Moreover, the term “explicitation” can also be found in Vinay and Darbelnet’s translation strategy (Klaudy & Karoly, 2005).

1. ST: *Dina po é Jumaah, leuwi t **di** dip **é**ngkong.*

LT: On Friday, the lake was drained.

TT: On a Friday, the lake was drained **till no water left**.

The passive verb *dip éngkong* refers to the act of draining fish ponds as a means of harvesting all of the fish. The water may be used to water nearby crops or dispersed to other surrounding fish ponds. In Sundanese culture, *dip éngkong* is a preferable way to catch fish and usually involves the whole community. This creates joy as neighbors and families find it easier to catch the fish using their own hands as the fish can no longer move quickly without water. The condition of having no water as the result of the act of draining is implicitly stated in the verb. The Sundanese passive verb *dip éngkong* is translated into English as “was drained” having the same passive form and the same meaning. However, the translator chooses to make the meaning more explicit by adding the information “till no water left”. It is, therefore, explicitation because the strategy involves explicitness change.

2. ST: *...tuluy dibawa **balik**.*

LT: *...then was taken back.*

TT: He took her **back home**.

In this sample data, the explicitness change strategy also involves explicitation by changing the implicit meaning in the source text into the explicit meaning in the target text. The Sundanese adverb *balik* refers to a condition of coming back where the word “back” implicitly states a destination of moving back to the location of departure, and it can be defined as “home” in general. In the target text, the word *balik* is translated into “back” having the same meaning but with the addition of the word “home” making the message explicitly state that she was not taken back to any other place but home to a place they belonged to.

3. ST: *Barang keur jongjon ngala kupa...*

LT: While he was busy plucking *kupa*...

TT: While he was busy plucking *kupa* **fruit**...

The explicitness change strategy identified in the third sample also uses explicitation. This can be seen by the added information presented when translating the name of the *kupa*. The word *kupa* is translated into *kupa* again as a case of borrowing. To make the readers of the target text understand the same information as the readers of the source text who are already familiar with this fruit, the translator makes the information explicit by adding the word “fruit” after the *kupa*, the name of the fruit.

4. ST: *Ih eta mah lain sora **Ema**.*

LT: No, it was not Mom’s voice.

TT: No, it didn’t sound like **her**.

Unlike the explicitness change strategy found in the first three examples of this sub-group, the strategy in this fourth example involves implication by turning the explicit information in the source text into implicit information in the target text. The Sundanese word *Ema* is a form of address for “mother” or “mom” in Sundanese culture but is translated into “her”, the pronoun of the third person singular functioning as the object of the sentence. Although the pronoun

“her” refers to the same gender, the information about who is being discussed, i.e., “Mom”, becomes implicit in this context.

(b). *Information Change of Pragmatic Strategies in Translating Sundanese Folklore*

Based on the data collected, the specific kind of information change strategy found in translating Sundanese folklore is omission. That is to say, the information given in the source text (mostly adverbs and conjunctions) is omitted from the target text. However, information change in pragmatic strategies involves not only omission but also addition. Unlike the additional information in explicitation and the omitting of information in implicitation, this addition and the omission deal with the information which is not relevant to the existence of the linguistic units being translated. As a result, if it is added, it involves new information and when it is omitted, it deletes the information given in the source text.

5. ST: *Heg bae gegeroan niron-niron sora indung embe.*

LT: **The tiger kept calling out**, imitating the voice of the mother goat.

TT: **The tiger, being a cunning beast**, tried to imitate the mother goat’s voice.

In the fifth example, the information change strategy deals with both omission and addition. The information which is omitted is the clause *heg bae gegeroan* referring to a condition of repeated action (“kept calling out”) done by the tiger. It is then replaced by new information (“being a cunning beast”) showing the hidden bad intention of the tiger to deceive the unattended children of a goat. By omitting the information presented in the source text and the addition of new information presented in the target text, the information change strategy is clearly used in this sample text.

6. ST: *Budak lalaki teh gancang ngala pucuk eurih.*

LT: The boy **hurriedly** took a stalk of sword grass.

TT: The boy picked a stalk of sword grass.

The next information change strategy found in the sixth example is the omission of the adverb *gancang* referring to the way the boy took a stalk of sword grass; that is, in a quick manner or “hurriedly”. This is not shown in the target text as the adverb is omitted. Thus, the readers of the target text will not get the same detailed message as the readers of the source text.

7. ST: *Sanggeus kitu, isukna tuluy éa budak t éh nyieun rakit.*

LT: **After that**, the next day the boy **then** built a raft.

TT: The next day the boy built a raft.

The occurrence of the information change strategy in this example is identified by the use of omission in two sections of the sentence regarding the use of the prepositional phrase “after that” (the English equivalent of *sanggeus kitu*) and the adverb “then” (the English equivalent of *tuluy*). By omitting these two parts of speech from the target language, the readers of the target text miss the order of a process.

(c). *Coherence Change of Pragmatic Strategies in Translating Sundanese Folklore*

Coherence change in pragmatic strategies deals with the change of arrangement or order in a sentence as well as in a paragraph. This includes the joining of sentences into one or the breaking up of a paragraph or sentence and the change of the order of points discussed in a sentence or a paragraph.

8. ST: *Ceuk maung, Enya ari lain indung maneh tea mah, tapi kuring dititah ku indung maneh nganteurkeun kahanan!*

LT: **The tiger said**, it is true that I am not your mother, but I am told by your mother to bring food.

TT: Indeed, I am not your mother. I was told by your mother to fetch you some food, **replied the tiger**.

The coherence change seen in this sample text concerns two things. The first is the change in the order of points. It is found when the introductory clause of the first clause of a direct sentence. That is, *Ceuk maung*, having the same meaning as “the tiger said” is put at the end of the sentence as “replied the tiger”. The second coherence change is the breaking up of a sentence from one sentence in the source text into two sentences in the target text. The translator chooses to break the information given by the tiger into two sentences. The first is: “Indeed, I am not your mother” as a confession that it is true the tiger was indeed trying to deceive the children of the goat. This is followed by another deception presented in the next sentence: “I was told by your mother to fetch you some food’, replied the tiger”.

9. ST: *Cing geuwat kuring tulungan.*

LT: Please hurry up, help me.

TT: Oh please, help me quick.

The coherence change found in this translated text sample deals with the change of order of points where the adverb *geuwat* referring to an act of doing something immediately is moved to the end of the sentence in the target text. In the source text, it is put directly after the introductory word *cing* referring to a way to ask someone to do something or favor in a casual manner. The change makes the emphasis a little bit shifted. In the source text, the emphasis is on the quickness of the addressee to come to do the help while in the target text, the quickness needed is on the way of helping.

(d). *Adaptation or Other Pragmatic Strategies in Translating Sundanese Folklore*

Adaptation as classified to other pragmatic strategies is a strategy in changing the syntactic structure of the source text different, and in paraphrasing the meaning into a different message.

10. ST: *Barang kadenge ku anak-anaknya, sidik sora indungna, tuluy pantona dibuka.*

LT: When the voice of the goat mother was heard by her children, then the door was opened.

TT: Her kids **were excited** when they heard their mother **finally came home**.

In data from this example, the other pragmatic strategies or adaptation sub-strategy is used as the message of the source text focuses on the act done by the children of the goat - opening the door after they heard their mother's voice. In the target text, the focus is on how excited the children of the goat were when they found out that their mother had arrived home. The message given in the source text is different from the message given in the target text. This is called adaptation.

11. ST: *Barang eta maung keur ngawahan rek neumbrag panto kandang, jol datang hiji paninggaran,*

LT: When the tiger was trying to break down the door of the goatfold, all of a sudden a hunter came.

TT: **The tiger then tried to open the door by force. Bit by bit, the door began to give in. Little did the tiger know that a hunter was fixing the sights of his rifle upon it.**

In data sample 11, the adaptation occurs when the message of the source text that refers to the effort taken to forcefully break down the door of the goat cage is interrupted by the sudden appearance of a hunter. Meanwhile, in the target text, the focus is on four things: (i.) the effort of the tiger in breaking down the door "bit by bit" by force; (ii.) the door beginning to "give in"; (iii.) the tiger being unaware of the presence of a hunter ("little did the tiger know"); (iv.) on the act done by the hunter in using his rifle to target the tiger ("a hunter was fixing the sights of his rifle upon it.") The syntactic structure and the semantic information have been adapted so the message in the target text is no longer the same as the message in the source text.

(e). *Cultural Filtering of Pragmatic Strategies in Translating Sundanese Folklore*

Cultural filtering is a strategy of translating culturally specific terms by making the equivalent target text understood by the readers either by borrowing plus explanation or by using the same meaning or message of a culturally specific item of the target language. In this way, the readers of the target text are familiar with the information.

12. ST: *Si jago digebahkeun.*

LT: The rooster was chased away.

TT: **She shouted. Shoo, shoo! to scare Buncir's rooster away.**

Cultural filtering is found in this example through the domestication of the culturally specific item of the verb *digebahkeun* which refers to an act of chasing away animals - mostly chickens - in Sundanese culture. The verb *digebahkeun* is translated into the target text in two sentences: (i) "She shouted" which expresses an act of chasing away animals specifically a chicken by shouting; and (ii) "Shoo, shoo! to scare Buncir's rooster away". The act of shouting "shoo, shoo" to scare the boy's rooster is a strategy of domestication when the act of *digebahkeun* is translated into its functional equivalent familiar to the readers of the target text. In this way, the readers of the target text get the same comprehension as the readers of the source text.

13. ST: *ku manehna eta hayam dileupaskeun deukeut lisung.*

LT: It was by Buncir himself that the rooster was released near the lisung.

TT: Buncir left him near a **dimple used to pound rice**.

The strategy of cultural filtering in sample data 12 which concerns domestication strategy is also used in the thirteenth data sample. When the cultural-specific item *lisung* is translated into a "dimple used to pound rice", it involves its functional equivalent. The cultural-specific item, *lisung* accompanied by the word *halu* is one of the traditional tools used by the Sundanese people in farming, and it is used as a pestle to pound rice (Isfiaty dan Santosa, 2020). The readers of the target text will get the same information as the readers of the source text through this domestication strategy under the sub-class of cultural filtering.

(f). *Interpersonal Change of Pragmatic Strategies in Translating Sundanese Folklore*

The sub-class of pragmatic strategies known as interpersonal change involves the change of formality level and the degree of emotiveness and involvement so any change regarding the relationship between the text or the author with the reader is included in this strategy.

14. ST: *Heug Akang, ceuk adina.*

LT: Go ahead, Akang, replied his little sister.

TT: I will, Akang, answered his little sister.

In the above sample, the interpersonal change concerns a change in the formality level from casual to formal. The source text: *Heug Akang, ceuk adina* is at a casual level of formality as it shows the dialog between an older brother and his younger sister through the use of Sundanese terms to address an older brother (*Akang*) and a little sister (*adina*). The term *heug* indicates an agreement to do something, equivalent to "yes", "okay", or "go ahead". In the target text, it is translated into "I will" indicating a formal level of formality. In this way, data sample 14 reveals the strategy of interpersonal change under the pragmatic strategies as it alters the level of formality from casual to formal.

15. ST: *Ku Nyai pulungan.*

LT: Nyai, you pick it up.

TT: **Pick it up, will you?**

The interpersonal change in sample data 15 involves a change in the level of affection in imperative sentences. It is

about an affectionate order from a brother to his younger sister. The sentence *Ku Nyai pulungan* in the source text deals with a specific Sundanese syntactic structure to ask someone to do something: *ku* is equivalent to “by”, and *Nyai*, the doer or the person to whom the order is given is an affectionate way to call a younger sister. In the target text, it is translated into a request ended by a question tag “Pick it up, will you?” Here, the target text shows no level of affection. The equivalent misses the affectionate manner shown in the source text.

(g). *Illocutionary Change of Pragmatic Strategies in Translating Sundanese Folklore*

Illocutionary change as one of the sub-classes under the pragmatic strategies refers to a strategy that changes speech acts.

16. ST: *Ceuk hatena, Beu, palangsiang anak kuring geus direcah maung!*

LT: She said in her mind, probably my children were already died because they have been eaten by a tiger!

TT: **She thought, Are my kids still alive? Could a tiger have taken them away?**

The illocutionary change in data in the above sample concerns the change in speech acts from an exclamative statement ending with an exclamation mark into two rhetorical questions. It is a way to produce a dialogic text in the target text (Hariyanto, 2015). The message in both the source text and the target text is the same in that it shows the worries of a mother to her children for leaving them unattended.

(h). *Partial Translation of Pragmatic Strategies in Translating Sundanese Folklore*

Partial translation is a strategy regarding the deletion of information in the source text but not as an omission change. It is omitted because the information has been summarized and presented through different expressions in the target text. As for the quantity, it is partial, but as for the quality, it is not partial but summarized. That is why it is called partial translation or summary translation.

17. ST: *Caricing bae di dieu di jero kandang, sarta pantona tulakan ti jero masing pageuh. Omat ulah arulin di buruan, karana ayeuna-ayeuna teh sok aya maung ngider ka dieu, neangan anak embe hakaneun.*

LT: Keep staying inside the fold, and lock the door from inside so it will strengthen it. Remember not to play in the garden, because lately a tiger goes here, looking for a lamb for food.

TT: Don't go **anywhere**, and lock the stable from the inside. Listen well, since recently I saw some tigers roaming around here.

The partial translation known as summary translation in the sample above presents some omissions; for example, *caricing bae di dieu di jero kandang* and *omat ulah arulin di buruan* have not only been omitted but have also been summarized as “Don't go anywhere”. Another omission concerns the clause *neangan anak embe hakaneun*. This part is left untranslated or omitted. The imperative word *omat* ‘remember’ is adapted into “listen well”. As a whole, the message given in the source text has been well transferred into the target text so that the readers of the target text will get the same comprehension about the part of the text.

(i). *Visibility Change of Pragmatic Strategies in Translating Sundanese Folklore*

Visibility change of the pragmatic strategies is the strategy of involving the translator in the text by the translator presenting comments inside the text in bracket comments, in footnotes, or added glosses. The translator needs to perform this strategy when there is information given in the source text that needs more information or confirmation so the readers of the target text will comprehend the text more easily.

18. ST: *Urang marak leuwi Cipatahunan,*

LT: We will empty the Cipatahunan lake.'

TT: **Everybody (the speaker may or may not be included)** should *marak*, **emptying the lake.** (visibility change: adding glosses)

The involvement of the translator is reflected in data sample 18 and can be observed in two ways: (i) from the bracketed comments (“the speaker may or may not be included”) in explaining the Sundanese pronoun *urang* ‘we’ and (ii) by adding the glosses “emptying the lake” to the loan word *marak*.

19. ST: *L éngs ér unjukan ka raja.*

LT: *L éngs ér* reported to the king

TT: *L éngs ér* **(the king's trusted aide)** reported it to the king.

Finally, sample data 19 is also about involving the translator inside the text by giving a bracketed comment (“the king's trusted aide”) to the cultural-specific item *L éngs ér*. This may be preferable to the readers more than the use of footnotes which are written at the lower part of the page outside the story. The added information presented by the translator as a part of the visibility change strategy is shown by the involvement of the translator in the text.

V. CONCLUSION

From the whole analysis discussed in Chapter 4, it can be concluded that the emergence of pragmatic strategies in translating Sundanese folklore covers all ten sub-classes excluding one under the sub-class transediting. Moreover, the strategy that is identified more than any other strategy is the explicitness change sub-strategy. The explicitness change strategy involves two kinds of change: making information in the source text more explicit in the target text (also known as explicitation) and making information in the source text implicit in the target text (also known as

implication). Regarding this explicitness change strategy, what is found in the data collected is that making the meaning explicit or more explicit is used more often than changing from an explicit meaning into an implicit meaning. Overall, it can be concluded that the translation of Sundanese folklore into English by using pragmatic strategies shows the same message between the source text and the target text as expected in any translation work.

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