

**FOREIGNIZATION AND DOMESTICATION OF INDONESIAN  
CULTURAL WORDS IN THE ENGLISH TRANSLATION OF PRAMOEDYA  
ANANTA TOER'S *JEJAK LANGKAH***

**A GRADUATING PAPER**

Submitted in Partial Fulfillment of the Requirements for Gaining the Bachelor  
Degree in English Literature



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## A FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other researchers' opinions or findings included in this graduating paper are quoted or cited in accordance with ethical standards.

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saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra.

Atas perhatian yang diberikan, saya ucapkan terimakasih.

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## DEDICATION

**This graduating paper is dedicated to:**

My Beloved Parents, *Ibuk* and *Ayah*

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## MOTTO

*Bukankah Kami telah melapangkan untukmu dadamu?*

*Dan Kami telah menghilangkan darimu bebanmu,*

*Yang memberatkan punggungmu?*

*Dan kami tinggikan bagimu sebutan (nama)mu.*

*Karena sesungguhnya sesudah kesulitan itu ada kemudahan,*

*Sesungguhnya sesudah kesulitan itu ada kemudahan.*

*Maka apabila kamu telah selesai (dari sesuatu) urusan, kerjakanlah dengan sungguh-sungguh (urusan) yang lain,*

*Dan hanya kepada Tuhan-mulah hendaknya kamu berharap.*

**(Q.S. Al-Insyirah: 1-8)**



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Yogyakarta, May 5<sup>th</sup> 2018

The Researcher



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Rosyidatul Faizzah

**ABSTRACT**

The presence of cultural gaps between source language and target language often becomes an obstacle for the translator in the process of translation, especially in translating cultural words. Foreignization and domestication postulated by Venuti (1995) are two types of translation strategies that can be employed to overcome the obstacle found in the source language. This research is conducted to describe the foreignization and domestication strategies applied to translate Indonesian cultural words in *Jejak Langkah* into its English translation *Footsteps*. This research employs descriptive qualitative method. The data of this research are Indonesian cultural words found in *Jejak Langkah* and their translated words in *Footsteps*. In categorizing cultural words, the researcher uses the theory proposed by Newmark (1988). Meanwhile, in analyzing the translation procedures which tend to be foreignization or domestication, the researcher employs the theory from Davies (2003). The result of this research shows that the number of domestication strategies (60.64%) is higher than foreignization strategies (39.37%). This result indicates that to overcome the problem in translating cultural words, the translator tends to reduce the foreignness in the target language text, making the unfamiliar cultural words from source language text can be easily understood by target language text readers.

**Keywords:** *foreignization, domestication, cultural words, novel*

STATE ISLAMIC UNIVERSITY  
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**FOREIGNISASI DAN DOMESTIKASI KATA-KATA  
BUDAYA INDONESIA DALAM TERJEMAHAN BAHASA INGGRIS  
DARI PRAMOEDYA ANANTA TOER *JEJAK LANGKAH***

Rosyidatul Faizzah

**ABSTRAK**

Kehadiran kesenjangan budaya antara bahasa sumber dan bahasa target sering menjadi hambatan bagi penerjemah dalam proses penerjemahan, terutama dalam menerjemahkan kata-kata budaya. Foreignisasi dan domestikasi yang diusulkan oleh Venuti (1995) adalah dua jenis strategi penerjemahan yang dapat digunakan untuk menerjemahkan kata-kata budaya yang ditemukan dalam bahasa sumber. Penelitian ini dilakukan untuk mendeskripsikan strategi-strategi foreignisasi dan domestikasi yang diterapkan untuk menerjemahkan kata-kata budaya Indonesia dalam *Jejak Langkah* ke terjemah bahasa Inggris *Footsteps*. Penelitian ini menggunakan metode deskriptif kualitatif. Data dari penelitian ini adalah kata-kata budaya Indonesia yang ditemukan dalam *Jejak Langkah* dan terjemahan kata-kata tersebut dalam *Footsteps*. Dalam mengkategorikan kata-kata budaya, peneliti menggunakan teori yang diusulkan oleh Newmark (1988). Sementara itu, dalam menganalisis prosedur penerjemahan yang cenderung menjadi foreignisasi atau domestikasi, peneliti menggunakan teori dari Davies (2003). Hasil dari penelitian ini menunjukkan bahwa jumlah strategi domestikasi (60.64%) lebih tinggi dari strategi foreignisasi (39.37%). Hasil ini menunjukkan bahwa untuk mengatasi masalah dalam menerjemahkan kata-kata budaya, penerjemah cenderung mengurangi keasingan dalam teks bahasa target, membuat kata-kata budaya asing dari teks bahasa sumber dapat dengan mudah dipahami oleh pembaca teks bahasa target.

**Kata Kunci:** *foreignisasi, domestikasi, kata-kata budaya, novel*

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## LIST OF ABBREVIATIONS

SL : Source Language

TL : Target Language

JL : Jejak Langkah

F : Footsteps

*P<sub>n</sub>* : Page *n*

ECO : Ecology

MAT : Material Culture

SOC : Social Culture

SOG : Social Organization

GES : Gesture and Habit

PRE : Preservation

ADD : Addition

LIT : Literal Translation

OMI : Omission

GLO : Globalization

LOC : Localization

TRA : Transformation

# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

In this world, humans are created in diversities. These all are not created for no reasons. By the diversities, people can exchange for ideas or information with each other. The diversities can be nations, tribes, social cultures, physical appearances, and languages. As stated in Quran surah al-Hujurat verse 13, Allah has explained about the diversities:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most Righteous of you. And God has full knowledge and is well acquainted (with all things) (Abdullah Yusuf Ali, 1968: 1407).*

The verse above has explained that the human diversities of nations and tribes are created to make the human knowing each other. To realize in knowing each other, language becomes a tool and plays as the main role in human's communication.

Without language, it will be difficult for people to say, share, or express something, such as their idea, feeling, opinion, and information. However, language can be one of the problems in communication if people have different languages. As all of the people know, there are various languages existing in this world. In surah ar-Rum verse 22, Allah has mentioned that:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافُ السِّنِّكُمْ وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

*And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know* (Abdullah Yusuf Ali, 1968: 1056).

The verse above explains that there are various languages existing in this world. It is created to make people learn from each other and gain the knowledge. To solve the problem when share the knowledge or information, translation can be a bridge of communication for those who have different languages. With translation, people who use foreign language can also be easy to understand the information from foreign scientific or religious books, novels, short stories, and many more. For example, Indonesians can understand the story of *Harry Potter* novel from its translation. Thus, translation becomes the key to solve the problem for Indonesians who do not understand English. In general, the purpose of translation is to reproduce

various kinds of texts such as religious, literary, scientific texts into another language and thus making them available to foreign readers.

The meaning of translation has explained by translation theorists, one of them is Newmark (1988). He (1988: 5) defines translation as “rendering the meaning of a text into another language in the way that the author intended the text”. In other words, translation is a process of translating words to transfer a message from a source language (SL) into a target language (TL). In the process of translation, a translator deals with at least two different languages. The translator has to make the information from the SL delivered in the TL well. In other words, the result of the translation is acceptable for people who use different languages. People as target readers can understand the whole messages from the SL text and there is no ambiguous understanding among them. It is conveyed to the target reader without making any problems.

However, the cultural gaps between SL and TL often become an obstacle for the translator in the process of translation. It is because every language has special characteristics in its own words. Newmark (1988: 94) states “when there is a cultural focus, there is a translation problem due to the cultural ‘gap’ or ‘distance’ between the source and target languages”. The different cultures in custom, tradition, belief, religion, social organization, economic, political, and educational system, may become the difficulty in the process translation. Therefore, in translating cultural

words, the competence of the translator is examined. If the translator has no knowledge of SL and TL cultures, the translation will not succeed.

Translating cultural words that do not have equivalent terms in TL will be a problem for the translator to convey the messages from the original. Due to the completely different culture from the SL, it is hard to find equivalent terms in the TL. The words which cannot be translated because of the non-existence of equivalent words in TL can be called untranslatability. Cui (2012: 826) explains that untranslatability is “a property of a text, or of any utterance in one language, for which no equivalent text or utterance can be found in another language”. If the messages from the SL into TL cannot be delivered well, misunderstanding cannot be avoided.

To overcome the obstacles, the translation strategies that can be used by the translator are foreignization and domestication. Foreignization and domestication are translation strategies, which are postulated by Venuti (1995). He (1995: 17) mentions the domestication strategy as imperialistic abroad and xenophobic at home. The term “invisibility” is to describe the translator’s situation and activity in contemporary Anglo-American culture. The invisibility is produced by the way the translator themselves tend to translate ‘fluently’ into English, to produce an idiomatic and ‘readable’ target text, thus creating an ‘illusion of transparency’ (Munday, 2001: 146). To avoid problems in translating cultural words, some translators prefer to use domestication strategy. Besides, Venuti criticizes if the translation is too

domesticated. In his view, by applying domestication translation, it can devalue the original culture. Therefore, he suggests to apply foreignization strategy as one of the solutions for cultural clashes in the translation. In addition, he prefers to use the foreignization translation in order to preserve the foreign identity of the SL culture. He (1995: 20) mentions “foreignization can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations”. He wants to restrain the ethnocentric violence of translations and make the translator more “visible” or recognized.

Related to translate the cultural words by using foreignization and domestication, Yang (2010: 77) explains that domestication and foreignization can be discussed when there are differences in cultural connotation between the SL text and TL text. If there are no cultural connotation differences between the SL text and TL text, domestication and foreignization can be found in every aspect of translation. When TL text is presented in domestic language, it is called domestication. Meanwhile, when the translated text comes from foreign language, it is called foreignization.

The problems in translating cultural words can be found in literary works. Therefore, as the data sources, the researcher is interested in analyzing an Indonesian novel which is translated into English. English translation novel is chosen, since English is the dominant language used by foreign speakers in communicating in the international sphere. Thus, the researcher chooses Pramoedya Ananta Toer’s *Jejak*

*Langkah* and its English translation by Max Lane entitled *Footsteps* to analyze the translation strategies used in translating the Indonesian cultural words. Pramoedya is the author of thirty works of fiction and nonfiction. His novels have been translated into twenty languages. He received the PEN Freedom-to-write Award in 1988 and the Ramon Magsaysay Award in 1995 (Lane, 1990: 1).

*Jejak Langkah* is the third novel of four others *Buru Quartet* (Tetralogy *Buru*) series which first published in 1985. The *Buru Quartet* consists of *Bumi Manusia* (*This Earth of Mankind*), *Anak Semua Bangsa* (*Child of All Nations*), *Jejak Langkah* (*Footsteps*), and *Rumah Kaca* (*House of Glass*). *Jejak Langkah* was first translated into English by Max Lane in 1990. *Jejak Langkah* as the third novel of the masterwork continues the adventures of Minke as he and his country move into the twentieth century. Settling in a new town to begin medical school, Minke is determined to leave behind the tragedies of his past, but once again, he finds himself caught up in the injustices of colonial exploitation (Lane, 1990: 475). *Jejak Langkah* has a wealth of plot and historical details. In this novel, the author demonstrates his expertise in fusing fiction and historical facts. Through Minke, readers can read the birth process and development of the first generation of indigenous movement organizations in the Indies.

Furthermore, the researcher is interested in analyzing the novel because the novel is set in Dutch colonial era which is full of local color. It means that there are many cultural words existing in the novel which are hard to be translated into TL. In

addition, Indonesian cultures are completely different from the culture of the target readers. The researcher wants to compare between Indonesian and English version of the novel, especially in the case of translation procedures used in the novel. The example of the analyses in this research can be seen below.

SL: “*Itu di tangan **dalang** yang salah.*” (SL.JL.P85)

TL: “That is because things are in the hands of the wrong ***dalang***.” (TL.F.P66)

Glossary: *Dalang*: The puppet master who recites the stories and manipulates the puppets at wayang performances.

Based on *Kamus Besar Bahasa Indonesia Edisi Kelima* (KBBI) (2016), *dalang* is *orang yang memainkan wayang (kulit, golek, dll)*. In other words, *dalang* means a person who plays *wayang* (a traditional puppet from Indonesia) at *wayang* performances. *Dalang* includes a social culture, as it is a work possessed by Indonesian society. In this case, the translator cannot find the similar word in the TL to convey the meaning from the SL, since *wayang* performance itself does not exist in the TL culture. Therefore, the translator preserves the word of *dalang* and explains its meaning in the glossary. Since the translator adds an explanation of the cultural word in the glossary, he uses addition procedure to translate the cultural word in order to make the TL text readers receive the message from the SL text. The same word used by the translator makes the meaning completely transferred in the TL text. Due to the



information added in the glossary, the TL text readers will be able to understand easily and get the message clearly.

## **1.2 Scope of Study**

To translate literary works, such as novels, a translator deals at least with two different languages. It means that he/she also deals at least with two different cultures. However, the hard challenge for the translator is when he/she faces the non-existence of appropriate equivalent terms because of cultural gaps between SL and TL. Translating cultural words are an example of the hard challenge. Therefore, to solve the problem, foreignization and domestication are translation strategies that can be used by the translator in order to achieve the aim of translating cultural words in literary works.

Based on the background of study, the researcher limits this research to make it more specific and clear. The major aims of this research are to identify the cultural words in Pramoedya Ananta Toer's *Jejak Langkah* and analyze the translation strategies used by the translator to translate the cultural words, which tend to be foreignization or domestication. However, the researcher does not examine that the translation applied by the translator is correct and appropriate or not.

### **1.3 Problem Statement**

Based on the background and scope of study in this research, the question is formulated as follows.

What are the foreignization and domestication strategies applied to translate the Indonesian cultural words in *Jejak Langkah* into its English translation *Footsteps*?

### **1.4 Objective of Study**

In accordance to the research questions above, here is the objective of study:

To describe the foreignization and domestication strategies applied to translate the Indonesian cultural words in *Jejak Langkah* into its English translation *Footsteps*.

### **1.5 Significance of Study**

For the significances of the study, this research is expected to give some contributions in linguistics study, especially about translation strategies, which can be used to overcome the obstacles in translating cultural words. This research can contribute some benefits for the students to enrich the knowledge about translation strategies in the subject that deals with foreignization and domestication. For other researchers, this research can be used as the reference to conduct similar study. Moreover, this research can also contribute to enrich the knowledge of the researcher in the translation field.

## 1.6 Literature Review

There are some prior researches found which is relevant to this research. The first is a journal entitled *A Study of Domestication and Foreignization of Culture-Specific Items in Two Persian Translations of the Old Man and the Sea* (2016) by Hassan Shahabi and Raheleh Rezaei Shams Abad from Islamic Azad University, Kerman Branch, Iran. The research studies the novel *the Old Man and the Sea* by Ernest Hemingway and its two Persian translations by Sodabeh Asha and Najaf Daryabandari. The research aims to know the strategies (domestication or foreignization) used in rendering culture-specific items by the translators. Besides, it is to analyze the most used strategies by the translators in translating in *The Old Man and The Sea*. The cultural specific items are chosen based on the classification that are proposed by Aixelá (1997) and Howard (2009). Then, the cultural specific items and the translations are analyzed based on Davies (2003). The translation of proper names according to Howard (2009) categorizations are analyzed according to Venuti's (2001) foreignization and domestication. The obtained data show that preservation is the most frequently used strategy. Foreignization strategy surpasses domestication strategy with percentages of 75% (in translation of Asha) and 66% (in translation of Daryabandari). In brief, two translators adopt similar strategies for translating cultural differences.

The second is a journal entitled *A Modification of Culture-specific Items and Translation Strategies Used by Native and Non-native Translators in Translation of 'The Blind Owl' by Sadegh Hedayat (2015)* by Forouzan Dehbashi Sharif and Sima Shakiba from Department of English Language, Central Tehran Branch, Islamic Azad University, Tehran, Iran. The research aims to investigate the culture-specific items (CSIs) and examines whether there is any difference between the strategies that a native and non-native translator apply in translating them. The data sources used in this research are Sadegh Hedayat's *The Blind Owl* and its English translation by the non-native translator, Costello (1957), and the native translator, Bashiri (1974). In categorizing the CSIs, the researcher adopts the theory from Newmark (1988), Povlovic (2003), Espindolla and Vasconcellos (2006), Thriveiny (2002), and Valhov and Florin (1980). Meanwhile, in analyzing the translation strategies used by the translator, a combination of strategies proposed by Aixela (1996), Ivir (1987), and Davies (2003) are adopted. In this research, the researcher finds 184 CSIs, and in translating them, both translators use the strategy of borrowing, extratextual gloss, intratextual gloss, localization, globalization, literal translation, synonymy, deletion, and transformation. The results of using chi-square test reveal that there is no significant difference among the strategies applied by the Iranian translator and English translator.

The third is a journal entitled *A Diachronic Study of Domestication and Foreignization Strategies of Culture-Specific Items: in English-Persian Translations of Six of Hemingway's Works* (2009) by Esmail Zare-Behtash and Sepideh Firoozkoobi from Department of English Language, Chabahar Maritime University, Chabahar, Iran. The research aims to explore the way six books of Hemingway that have been portrayed in the Persian context over specific periods of the 1950s to the 2000s. This research explores the dominant cultural translation strategy in the dichotomy of domestication and foreignization postulated by Venuti (1995). The research uses descriptive qualitative research to describe and analyze cultural translation strategies in the corpus of the research. This research does not examine the correctness of translations or appropriateness of the application of translators' ideological presuppositions. To categorize the culture-specific items, the researcher uses the theory from Newmark (1988), Tomalin and Stempleski (1993), and Espindola and Vasconcellos (2006). According to the obtained result, although both domestication and foreignization strategies have been applied over the last six decades, domestication has been the most pervasive cultural translation strategy from the 1950s up to the 2000s.

The fourth is a journal entitled *Foreignizing or Domesticating Tendencies in Pazargadi's English Translation of Hafez's Lyrics: Study a Case* (2014) by Seyed Alireza Shirinzadeh and Tengku Sepora Tengku Mahadi from Faculty of Translation Studies, School of Languages, Literacies & Translation, Universiti Sains Malaysia.

The research aims at exploring Hafez's lyrics translated into English with the purpose of identifying domesticating and foreignizing tendencies and the degree of visibility of the source text author opposing the translator in the target text. The selected Hafez's lyrics are analyzed along with the English translation by Pazargadi (2003). For analyzing the translation of the cultural loaded words, the categorization proposed by Ramiere (2006) is applied. The results of the data analysis reveal that the overall tendency of the translator applies the foreignization procedures in translating the cultural loaded elements of Hafez's lyrics to resist cultural values of the target language though he has sometimes used the domestication procedures.

The fifth is a journal entitled *Foreignization and Domestication in the Croatian Translations of Oscar Wilde's The Picture of Dorian Gray* (2013) by Goran Schmidt from Josip Juraj Strossmayer University. In this study, he uses one source text in English and three target texts in Croatian, translated by three different translators in three different periods. This research aims to identify the translation strategies and procedures in the Croatian translations of *Dorian Gray* that may be termed as foreignizing or domesticating. The researcher divides the procedures into domesticating and foreignizing, and the nomenclature is based on Aixelá (1996) and Newmark (1988). There are 6 foreignization procedures (transference, orthographic adaptation, pre-established translation, through-translation, extratextual gloss, and intratextual gloss) and 5 domestication procedures (limited universalization, absolute

universalization, naturalization, deletion, and synonymy). The finding of the study shows that foreignization prevails in all of the target texts.

The other prior researches have similar interest to this research. It is about the analyses of foreignization and domestication in a translation text. However, this research is different from the prior researches. This research has different data and objects of the research. The analyses will also be different. The objects of this research are Indonesian novel, *Jejak Langkah*, and its English translation, *Footsteps*. The data are Indonesia cultural words found in the novel. The analyses are about foreignization and domestication strategies applied to translate the Indonesian cultural words in the novel.

### **1.7 Theoretical Approach**

This research adopts some theories to find out the categories of cultural words found in Pramoedya Ananta Toer's *Jejak Langkah* and Max Lane's *Footsteps*. Then, the researcher figures out the foreignization and domestication strategies applied by the translator to translate the cultural words. The theories employed in this study are about translation, cultural words, and foreignization and domestication.

Various translation scholars have discussed about the notion of translation. Newmark (1988: 5) states that translation is "rendering the meaning of a text into another language in the way that the author intended the text". In the types of translation, Jakobson (1959: 233) has divided into three called intralingual

translation, interlingual translation, and intersemiotic translation. Intralingual translation is translation of verbal signs in the same language. Interlingual translation means translation of verbal signs in different languages. It is divided into bilingual translation, which engages two different languages and multilingual translation which engages more than two different languages. Then, intersemiotic translation is translation of verbal signs into non-verbal signs (symbols). Since this research involves two different languages, Indonesian and English, so it belongs to bilingual translation.

Meanwhile, the researcher adopts the theory from Newmark (1988) to categorize cultural words found in the novel. Newmark (1988: 95-103), adapting from Nida's theory, categorizes the cultural words into five categories. There are ecology, material culture, social culture, social organization, and gesture and habit. Ecology relates to geographical and ecological features, material culture covers objects made by people in the particular society, social culture relates with a culture possessed by a particular society, social organization covers social life related with political, administrative, religious terms, and artistic terms, and the last is gesture and habit which deal with changes of body position or symbolic actions.

Foreignization and domestication strategies adopted in this research are first formulated by German theologian and philosopher, Friedrich Schleiermacher. Then, the concept is brought back again by American translation theorist, Lawrence Venuti in his major work entitled *The Translator's Invisibility*. Schleiermacher (as cited in



Venuti, 1995: 20) allows the translator to choose between a domestication strategy, “an ethnocentric reduction of foreign text to target-language cultural values, bringing the author back home”, and a foreignization strategy, “an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”. Foreignization is used by the translator when he/she retains the meaning of cultural words from SL text in the TL text. Meanwhile, domestication is used when the translator makes changes or adaptations in the TL text, so it does not sound alien or foreign and understandable for the TL text reader. Here, the translator replaces cultural words in the SL text into different words in the TL text, which have similar meaning. Based on foreignization and domestication, this research adopts translation procedures suggested by Davies (2003). She (2003: 72-89) categorizes foreignization into three procedures called preservation, literal translation, and addition. Then, she categorizes domestication into five procedures called omission, globalization, localization, transformation, and creation.

### **1.8 Method of Research**

The procedure conducted by a researcher in order to collect data as well as to investigate the data that has been obtained is called method of research. According to Kothari (2004: 1), research is “the search for knowledge through objective and systematic method of finding solution to a problem”. Further, he explains the systematic method of research, which includes as follows.

“Enunciating the problem, formulating a hypothesis, collecting the facts or data, analysing the facts and reaching certain conclusions either in the form of solutions(s) towards the concerned problem or in certain generalisations for some theoretical formulation”

Likewise, Kasiram (2010: 4) defines research as “an activity which aimed to get the truth about a problem through scientific method”. Therefore, in doing the research, the researcher has to consider the method of research that will be used, because it is a scientific way to find, obtain, and analyze the data. To gain the objective and systematic method of research, plans and procedures is needed. Creswell (2009) proposes three plans and procedures called research designs. The three types of research designs are qualitative research, quantitative research, and mixed methods research. Creswell (2009) describes qualitative research as “exploring and understanding the meaning individuals or groups ascribe to a social or human problem”. Meanwhile, quantitative research is “a means for testing objective theories by examining the relationship among variables”, and mixed methods research is “an approach to inquiry that combines or associates both qualitative and quantitative forms”.

### **1.8.1 Type of Research**

The type of research describes what kind of the research conducted in the research. This research employs the descriptive qualitative research. According to Richards and Schmidt (2010: 164), descriptive research is “an investigation that attempts to describe accurately and factually a phenomenon, subject or area”. Further, he says that surveys and case studies are examples of descriptive

research. Meanwhile, Creswell (2009) states that qualitative research is “a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem”. He explains that in this type of research, the process of research includes “emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data”.

Meanwhile, Kothari (2004: 3) says that qualitative research is concerned with qualitative phenomenon. This research applies descriptive qualitative research because the aims of this research are to describe the phenomena of categories of cultural words and foreignization and domestication strategies to translate the cultural words found in *Jejak Langkah* and *Footsteps*. Furthermore, a library research is employed in this research. According to Nazir (1988: 111), library research is a research when the researcher collects the information, which is relevant to the topic of the research from books, journal, dissertation, thesis, scientific research and another written source whether electronic or printed.

### **1.8.2 Data Sources**

Data play as important role in the research. Without data, the research cannot be organized. According to Arikunto (1993: 117), data are all the facts and numbers, which can be made into materials to find information. Data themselves

can be in the form of words, phrases, clauses, or sentences. Further, Arikunto (1993: 114) states that the source data refers to the object from which the data are obtained. The source data of this research are Indonesian novel *Jejak Langkah* and its English version *Footsteps*. Thus, the data of this research are taken from the words, which contain cultural connotation found in the novel.

There are two types of data called main data and supporting data. Main data is the data which is analyzed. Meanwhile, supporting data is the data which is used to support the analyses (Kesuma, 2007: 26). The main data of this research is cultural words found in Pramoedya Ananta Toer's *Jejak Langkah* and its English translation, *Footsteps*. *Jejak Langkah* was first published in 1985 by Hasta Mitra publisher. However, the researcher will use the novel published by Lentera Dipantara publisher in 2007. The novel consists of 738 pages. Meanwhile, the English version entitled *Footsteps* was published in 1990 by Penguin Books Australia Ltd. It consists of 480 pages. The cultural words which are repeatedly mentioned with the same meaning in TT will be only taken once. However, it will be relisted when the terms have different meaning.

### **1.8.3 Data Collection Technique**

Data collection technique is very important to be considered in conducting a research. Some errors done in the process of data collection will make the process of analysis difficult. According to Creswell (2009), there are four basic types of data collection technique in qualitative research. They are observation, interview,

document, and audio-visual material. In this research, the data will be collected through examining document. Therefore, the technique employed is document technique.

The data of this research will be collected from the Indonesian and English version of Pramoedya Ananta Toer's novel. To collect the data, some steps are implemented in this research. Firstly, the Indonesian novel is examined to find the cultural words. Then, the English version is identified to find the cultural words translation. After finding the research data, in the last step, the researcher collects and records the data in the table to identify and classify the data based on categories of cultural words and foreignization and domestication strategies.

#### **1.8.4 Data Analysis Technique**

In analyzing the data, this research will apply descriptive analysis technique. According to Ratna (2010: 336), descriptive analysis is a technique that explains and analyzes the data. After collecting the data, there are some steps to do the analysis. Firstly, to produce the data analysis, the data comparison between Indonesian cultural words and their English translation will be organized. Then, the researcher will classify the data into relevant categories of cultural words and analyze it based on the procedure used to translate the cultural words, which tends to be foreignization or domestication. The last step, the researcher will draw the conclusions based on the result of the research.

### **1.9 Paper Organization**

This paper is divided into four chapters. First chapter is introduction. It consists of background of study, scope of study, problem statement, objective of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is theoretical background. This chapter contains of explanations about translation, cultural words, and foreignization and domestication strategies. The third chapter is the research findings and discussions explaining analyses of the data. The last chapter is conclusion and suggestion.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

According to the data finding and research discussion, there are some conclusions which can be formulated. In this research, the total data found by the researcher in Pramoedya Ananta Toer's *Jejak Langkah* are 345 data. The data cover five categories of cultural words. They are ecology (14.20%), material culture (29.28%), social culture (27.83%), social organization (25.22%), and gesture and habit (3.48%).

Meanwhile, related to the objective of this research, there are three procedures, which represent foreignization strategies and five procedures, which represent domestication strategies used to translate the cultural words in Pramoedya Ananta Toer's *Jejak Langkah* into Max Lane's *Footsteps*. Foreignization strategies consist of preservation (4.06%), literal translation (4.64%), and addition (31.01%). Meanwhile, the domestication strategies consist of omission (4.64%), globalization (17.97%), localization (33.91%), and transformation (3.77%). The researcher does not find any cultural words translated using creation.

The finding shows that domestication strategies have a higher frequency than foreignization strategies. The domestication strategies are employed 208 times or 60.29% and foreignization strategies are employed 137 times or 39.71%. Overall, the translation of cultural words in *Jejak Langkah* is dominated by domestication

strategies. This result indicates that the translator tends to reduce the foreignness in the target language text, making the unfamiliar cultural words from source language text can be easily understood by target language text readers. In this case, the translator does not align with Venuti (1995), the translation theorist, who suggests for not making the text too domesticated. However, the translator has tried to introduce the Indonesian cultural words by not making the TL text completely domesticated. He still employs foreignization strategies indicated from the number of preserved cultural words.

#### **4.2 Suggestion**

In a translation, dealing with cultural words often becomes an obstacle for the translator. Therefore, the deep understanding about the culture possessed in both SL and TL is necessary in order to get a good translation. Furthermore, the proper strategies to translate the cultural words should be considered by the translator, to maintain SL messages and avoid the distortion of SL values in the TL.

Translating the cultural words may be a challenge for students who study about translation. Besides having translation ability, having an adequate cultural knowledge is needed. Considering the difficulties in translating cultural words, it is suggested to the students to practice in dealing with cultural word, including practices in examining the translation procedures which can be used to translate the cultural words. By conducting sustainable practices, the students' translation skill and cultural knowledge can be improved.



This research cannot be said as a perfect work. Therefore, the researcher gives suggestion to the other researchers to examine better for the further research, especially in analyzing cultural words. The theory of translation strategies used in this research can also be applied in other objects, such as tourism brochure, short story, cosmetic product, music lyrics, and so on.



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## APPENDICES

## DATA FINDINGS

No.	Code	Cultural Words	Cultural Words Categories	Translation Strategies	
				Foreignization	Domestication
1.	SL.JL.P1	Akhirnya bumi <b>betawi</b> terhampar di bawah kaki, kuhirup udara darat dalam-dalam.	SOG	ADD	
	TL.F.P15	The earth of <b>Betawi</b> finally spread out beneath my feet. <i>Glossary: Betawi:</i> The Malay name for Batavia, the capital of the Dutch East Indies, now Jakarta			
2.	SL.JL.P2	... sebuah lukisan wanita dalam sampul beledu merah anggur, dibungkus lagi dengan <b>kain blacu</b> .	MAT		LOC
	TL.F.P16	A woman's portrait in a wine-red velvet cover wrapped again in <b>calico</b> .			
3.	SL.JL.P3	Ya, itu dia, pribumi yang lebih suka berpakaian Eropa, berlagak seperti <b>sinyo-sinyo</b> .	SOC	ADD	
	TL.F.P16	Yes, that's him all right, the Native who prefers European clothes, who carries on like a <b>sinyo</b> . <i>Glossary: Sinyo:</i> Form of address for young Dutch and Eurasian men or Europeanized Native young men, from the Portuguese <i>senhor</i>			
4.	SL.JL.P4	Ini kiranya ibukota Hindia yang dibangun <b>Gubernur Jenderal</b> Jan Pieterz.	SOG	LIT	

	TL.F.P17	So this is the capital of the Indies, built by <b>Governor-General</b> Jan Pieterz.			
5.	SL.JL.P4	Kota yang pernah diserang dan dikepung balatentara <b>Sultan Agung</b> pada 1629.	SOG	ADD	
	TL.F.P17	This is the city that was attacked and laid siege to by <b>Sultan Agung</b> in 1629. <i>Glossary: Sultan Agung: One of the most powerful of the early Moslem rulers of Java</i>			
6.	SL.JL.P5	Hampir tak terdapat di Surabaya kecuali <b>rumah bambu</b> yang berhimpit-himpit dan kebakaran, dan sampah di mana-mana.	MAT		LOC
	TL.F.P18	In Surabaya all you ever saw were <b>bamboo-hut</b> slums and fires, and rubbish everywhere.			
7.	SL.JL.P5	Koran pembelian dari pelabuhan memberitakan: penjualan wanita dari <b>Priangan</b> ke Singapura dan Hongkong dan Bangkok.	SOG	ADD	
	TL.F.P18	The paper I'd bought at the harbor announced that <b>Priangan</b> women were being sold to Singapore and Hong Kong and Bangkok. <i>Glossary: Priangan: A large region in West Java</i>			
8.	SL.JL.P7	Aku telah kenal kau, Ci Liwung telah kau bikin semacam gracht, seperti di negeri Belanda, dengan <b>sampan</b> hilir-mudik, dan rakit-rakit membawa bahan bangunan dari pedalaman.	MAT		GLO

	TL.F.P18	You've turned Ciliwung into a canal, with <b>boats</b> and rafts going back and forth, laden with goods from the interior.			
9.	SL.JL.P7	Aku telah kenal kau, Ci Liwung telah kau bikin semacam gracht, seperti di negeri Belanda, dengan sampan hilir-mudik, dan <b>rakit-rakit</b> membawa bahan bangunan dari pedalaman.	MAT		LOC
	TL.F.P18	You've turned Ciliwung into a canal, with boats and <b>rafts</b> going back and forth, laden with goods from the interior.			
10.	SL.JL.P7	Kakiku bersepatu, sebagian terbesar orang <b>bercakar ayam!</b>	SOC		LOC
	TL.F.P18	I wore shoes; most others went <b>barefoot</b> .			
11.	SL.JL.P7	Kepalaku bertopi vilt, sebagian terbesar bercaping, atau <b>berdestar</b> .	MAT	ADD	
	TL.F.P18	I wore a felt hat; most others wore bamboo <i>destars</i> . <i>Glossary: Destar: An East Javanese form of headdress; a kind of headband</i>			
12.	SL.JL.P7	Pakaianku serta Eropa, orang lain <b>bercelana komprang</b> , bertelanjang dada atau berpiyama.	MAT		TRA
	TL.F.P18	I wore European clothes; others wore <b>shorts</b> , went bare-chested, or wore pajamas.			
13.	SL.JL.P7	Mana kalian, gadis-gadis Priangan, yang dimashurkan luwes, cantik, berkulit beledu <b>langsat?</b>	ECO		OMI
	TL.F.P19	Where are you all, maids of Priangan, famed for your grace, beauty, and smooth, satin skin?			



14.	SL.JL.P8	<b>Delman</b> , grobak, sado, bendi, landau, victoria, dokar- semua persembahan peradaban pendatang beriringan di setiap jalan.	MAT	ADD	
	TL.F.P19	<i>Delmans, bendis</i> , landaus, victorias, dog carts- all offerings from the immigrant civilization. <i>Glossary: Delman</i> : A kind of horse carriage			
15.	SL.JL.P8	Delman, grobak, sado, <b>bendi</b> , landau, victoria, dokar- semua persembahan peradaban pendatang beriringan di setiap jalan.	MAT	ADD	
	TL.F.P19	<i>Delmans, bendis</i> , landaus, victorias, dog carts- all offerings from the immigrant civilization. <i>Glossary: Bendi</i> : Vehicle similar to a surrey			
16.	SL.JL.P8	Delman, grobak, <b>sado</b> , bendi, landau, victoria, dokar- semua persembahan peradaban pendatang beriringan di setiap jalan.	MAT		OMI
	TL.F.P19	<i>Delmans, bendis</i> , landaus, victorias, dog carts- all offerings from the immigrant civilization.			
17.	SL.JL.P9	Segala bangsa, Tuan, persabungan ayam, domba, dadu, <b>capjiki</b> , sampai-sampai pertarungan kadal.	SOC		OMI
	TL.F.P19	The races, cockfighting, dice, even lizard fights.			
18.	SL.JL.P9	Segala bangsa, Tuan, <b>persabungan</b> ayam, <b>domba</b> , dadu, capjiki, sampai-sampai pertarungan kadal.	SOC		OMI
	TL.F.P19	The races, cockfighting, dice, even lizard fights.			
19.	SL.JL.P9	Di kampung-kampung? <b>Cokek, doger</b> , lenong, <b>gambang</b>	SOC	ADD	

		<b>kromong</b> . Tuan suka kroncong?			
	TL.F.P19	In the villages here there is <i>cokek, dogar, gambang kromong</i> , and <i>lenong</i> . Do you like <i>kroncong</i> ? <u>Glossary</u> : <i>Cokek, dogar, gambang kromong</i> : Forms of folk drama and dance			
20.	SL.JL.P9	Di kampung-kampung? Cokek, doger, <b>lenong</b> , gambang kromong. Tuan suka kroncong?	SOC	ADD	
	TL.F.P19	In the villages here there is <i>cokek, dogar, gambang kromong</i> , and <b>lenong</b> . Do you like <i>kroncong</i> ? <u>Glossary</u> : <i>Lenong</i> : A form of urban folk drama popular in Betawi and performed in the colloquial Malay of the Betawi people			
21.	SL.JL.P9	Di kampung-kampung? Cokek, doger, lenong, gambang kromong. Tuan suka <b>kroncong</b> ?	SOC	ADD	
	TL.F.P19	In the villages here there is <i>cokek, dogar, gambang kromong</i> , and <i>lenong</i> . Do you like <b>kroncong</b> ? <u>Glossary</u> : <i>Kroncong</i> : A form of music and song adapted from Portuguese folk music			
22.	SL.JL.P9	“Betul, <b>Oma</b> .”	SOC	ADD	
	TL.F.P20	“Yes, <b>Oma</b> .” <u>Glossary</u> : <i>Oma</i> : Familiar term for “mother,” used as honorific for unrelated older women			
23.	SL.JL.P9	“Itu <b>kamar bola</b> <i>De Harmonie</i> , . . .”	MAT		LOC

	TL.F.P20	“That’s the Harmoni <b>Club</b> , . . .”			
24.	SL.JL.P10	“ . . . gedung tua, <b>Nyo</b> .”	SOC	ADD	
	TL.F.P20	“ . . . An old building, <i>Nyo</i> .” <i>Glossary: Nyo</i> : Abbreviated form of <i>sinyo</i> , used to refer to young Dutch boys, or Dutchified Eurasian or Native boys			
25.	SL.JL.P13	Sebagai orang Jawa, sebagai siswa, harus berpakaian Jawa: destar, <b>baju tutup</b> , kain batik, dan cakar ayam!	MAT		LOC
	TL.F.P22	As a Javanese, as a pupil, I must wear Javanese dress: a destar, a <b>traditional buttoned-up top</b> , a <i>batik sarong</i> , and even go barefoot!			
26.	SL.JL.P13	Sebagai orang Jawa, sebagai siswa, harus berpakaian Jawa: destar, baju tutup, kain <b>batik</b> , dan cakar ayam!	MAT	ADD	
	TL.F.P22	As a Javanese, as a pupil, I must wear Javanese dress: a destar, a traditional buttoned-up top, a <i>batik sarong</i> , and even go barefoot! <i>Glossary: Batik</i> : A Javanese process for decorating cloth by using wax to prevent some areas from absorbing dye; material made by this process			
27.	SL.JL.P15	. . . seorang berperawakan besar mengamati-ngamati kopor coklat tua dari kaleng cekung dan cembung itu, berteriak dalam Belanda <b>Indo</b> : . . .”	SOC	ADD	
	TL.F.P23	. . . , a big youth examining my dented and bruised old brown tin suitcase, shouted in <i>Indo</i> Dutch: . . .”			

		<i>Glossary: Indo:</i> A term used to refer to Dutch-Indonesian Mixed Bloods			
28.	SL.JL.P15	Dengan sendirinya saja <b>kuda-kuda</b> telah terpasang.	GES		GLO
	TL.F.P23	<b>I snapped into position.</b>			
29.	SL.JL.P16	Dan seperti Adam terusir dari <b>Taman Eden</b> aku lagi ke tempat-tidurku ...	SOG		LOC
	TL.F.P24	And like Adam chased out of <b>Eden</b> , I ran to my bed ...			
30.	SL.JL.P16	“Biar dia seperti <b>kerbau</b> berlarian di padang rumput.”	ECO		LOC
	TL.F.P24	“Let him run around like a <b>buffalo</b> in the fields.”			
31.	SL.JL.P16	“Biar dia seperti kerbau berlarian di <b>padang rumput.</b> ”	ECO		GLO
	TL.F.P24	“Let him run around like a buffalo in the <b>fields.</b> ”			
32.	SL.JL.P20	Kalian calon-calon pemakan gaji Gubernur, calon-calon <b>priyayi.</b>	SOC	ADD	
	TL.F.P26	All of you, candidate gobblers-up of government wages, candidate <i>priyayi</i> . <i>Glossary: Priyayi:</i> Members of the Javanese aristocracy who became the salaried administrators of the Dutch			
33.	SL.JL.P20	“Barangkali <b>Londo Godong.</b> ”	SOC	ADD	
	TL.F.P26	“Perhaps he’s legally Dutch, a <i>londo godong.</i> ” <i>Glossary: Londo Godong:</i> Literally “Dutch page”; a Javanese who has been given the same legal status as a Dutchman			
34.	SL.JL.P21	“Memang pada keterlaluan, <b>Mas.</b> ”	SOC	ADD	
	TL.F.P26	“Yes, <i>Mas</i> , they always go too far.”			

		<i>Glossary: Mas</i> : Javanese term of address literally meaning “older brother”; used by a young woman toward a man, it indicates an especially close, respectful affection; it can also be used between men, indicating respectful friendship; by a sister to her older brother; and also by a wife to her husband; a title of the lesser nobility			
35.	SL.JL.P24	“ <b>Inna lillahi wa inna ilaihi roji’un</b> ,” sebutnya, dan ia tak bertanya lagi.	SOG		LOC
	TL.F.P28	“ <b>May her soul be received by Allah</b> ,” he pronounced, and asked no further questions.			
36.	SL.JL.P24	Orang Melayu <b>bersongkok</b> dan terlibat setengah sarung, hanya seorang.	MAT	ADD	
	TL.F.P28	There was only one Malay; he wore a <i>songkok</i> and a short sarong. <i>Glossary: Songkok</i> : Black Moslem fez			
37.	SL.JL.P28	Ibunya, gadis rupawan dari Cicurug- mungkin nak-sanak <b>Nyai Dasima-</b> , terculik gerombolan itu, . . .	SOC	ADD	
	TL.F.P31	His mother, a beauty from Cicurug- perhaps a relative of <i>Nyai Dasima-</i> was kidnapped by the gang. <i>Glossary: Nyai Dasima</i> : The heroine of G. Francis’s popular Malay-language novel			
38.	SL.JL.P30	Gambar <b>Sri Ratu</b> , seorang diri, dengan gaun panjang dan berselendang pelsa putih berbecak-becak hitam, terpasang dalam pigura keemasan berukir.	SOG		LOC

	TL.F.P32	There was a picture of <b>Her Majesty</b> , standing alone, wearing a full-length gown and a white sash with black streaks, in a gold-painted carved frame.			
39.	SL.JL.P30	. . . , atau 6 Februari 1901 menurut waktu Hindia, dan akan jatuh pada hari Jumat <b>Kliwon</b> .	SOG	ADD	
	TL.F.P32	. . . , or February 6, 1901, according to Indies calendar, which was a <b>Kliwon</b> Friday. <i>Glossary: Kliwon:</i> One of the days of the Javanese five-day week			
40.	SL.JL.P32	. . . , seperti <b>Bandung Bondowoso</b> membikin candi Prambanan.	SOG	PRE	
	TL.F.P33	. . . , in the ways <b>Bandung Bondowoso</b> built the Prambanan temples.			
41.	SL.JL.P32	. . . , seperti Bandung Bondowoso membikin <b>candi Prambanan</b> .	SOG	ADD	
	TL.F.P33	. . . , in the ways Bandung Bondowoso built the <b>Prambanan temples</b> . <i>Glossary: Prambanan:</i> A great Hindu temple complex located near the town of Jogjakarta			
42.	SL.JL.P34	Beberapa <b>kereta berkuda</b> dua dan satu berhenti di depan serambi kamarbola.	MAT		LOC
	TL.F.P35	Several <b>carriages</b> - some with one horse, some with two-stopped in front of the building.			
43.	SL.JL.P34	Yang seperti <b>Bathara Narada</b> itu?	SOC	ADD	

	TL.F.P35	The one who looked like <i>Bathara Narada</i> ? <i>Glossary: Bathara Narada</i> : A figure in wayang, a messenger for the gods			
44.	SL.JL.P36	“Anak <b>Bupati</b> mana?”	SOG	ADD	
	TL.F.P36	“The son of which <i>bupati</i> ?” <i>Glossary: Bupati</i> : The title of the Native Javanese official appointed by the Dutch to assist the Dutch assistant resident to administer a region; most bupati could lay some claim to noble blood.			
45.	SL.F.P37	Juga dari <b>laken</b> .	MAT		TRA
	TL.F.P37	But the covering was made from <b>velvet</b> .			
46.	SL.JL.P40	. . . , bahwa dasawarsa-dasawarsa pertama <b>Cultuurstelsel</b> alias Tanampaksa, . . .	SOC	ADD	
	TL.F.P38	. . . the first decades of the <i>Culture System</i> , also called Forced Cultivation <i>Glossary: Culture System</i> : The system of forced cultivation of certain crops enforced by the colonial authorities; under this system, Javanese peasants had to grow export crops such as coffee and sell them to the Dutch authorities at extremely low price.			
47.	SL.JL.P43	. . . Bagaimana pendapat Tuan tentang <b>rodi</b> ? Apa itu juga dihapus?”	SOC	ADD	
	TL.F.P40	. . . Are you therefore also in favor of the abolition of forced labor, of <i>rodi</i> ?”			

		<i>Glossary: Rodi</i> : The right of the government, through the local Native administrators, to require villagers to provide free labor for government or other projects as directed			
48.	SL.JL.P43	Masih akan lama rodi bisa dihapus karena peredaran uang di <b>desa</b> dan dusun-dusun sangat terbatas.	SOG		LOC
	TL.F.P40	It will be some time before rodi can be abolished because the circulation of money in the <b>villages</b> and hamlets is very limited.			
49.	SL.JL.P43	Masih akan lama rodi bisa dihapus karena peredaran uang di <b>desa</b> dan <b>dusun-dusun</b> sangat terbatas.	SOG		LOC
	TL.F.P40	It will be some time before rodi can be abolished because the circulation of money in the <b>villages</b> and <b>hamlets</b> is very limited.			
50.	SL.JL.P44	Belum lagi aturan <b>gugurgunung</b> , sehingga yang limabelasjuta gulden setahun itu kira-kira harus dilipat-duakan.	SOC		GLO
	TL.F.P41	And there's the <b>emergency services</b> too- the fifteen million should probably be doubled.			
51.	SL.F.P45	Badannya yang tambun itu nampak menjadi lebih gendut lagi, putih, seperti <b>gendon</b> dalam pakaian putih.	ECO		TRA
	TL.JL.P42	His corpulent body seemed even fatter now, and white, like a big fat white <b>ghost</b> .			
52.	SL.JL.P46	Korupsi satu milyar <b>gulden</b> selama tigapuluh tahun samasekali tidak punya persangkutan dengan Pribumi.	MAT		LOC



	TL.F.P42	A billion <b>guilders</b> corrupted over thirty years has nothing to do with the Natives.			
53.	SL.JL.P49	“Mereka menggunakan mata uang <b>kepeng</b> Tiongkok, bukan mata uang sendiri.”	MAT		GLO
	TL.F.P44	“They use old Chinese <b>coins</b> , not their own coinage.”			
54.	SL.JL.P52	<b>Alhamdulillah</b> . Aku satu-satunya Pribumi dan satu-satunya bocah.	SOG		LOC
	TL.F.P46	<b>Thanks be to God!</b> I was the only Native, and the only young person, present.			
55.	SL.JL.P58	“Inilah untuk pertama kali Pribumi menginjakkan kaki di gedung yang didirikan di atas tanah nenek-moyangnya sendiri- tidak sebagai <b>jongos</b> atau kuli.”	SOC		LOC
	TL.F.P49	“. . . This is the first time a Native has set foot- other than as a <b>waiter</b> or coolie- inside this building which was built on the land of his own ancestors.”			
56.	SL.JL.P58	“Inilah untuk pertama kali Pribumi menginjakkan kaki di gedung yang didirikan di atas tanah nenek-moyangnya sendiri- tidak sebagai <b>jongos</b> atau <b>kuli</b> .”	SOC		LOC
	TL.F.P49	“. . . This is the first time a Native has set foot- other than as a waiter or <b>coolie</b> - inside this building which was built on the land of his own ancestors.”			
57.	SL.JL.P59	Betapa indah jiwanya, seperti <b>bunga anggrek</b> dalam kegersangan semacam ini.	ECO		TRA
	TL.F.P50	How beautiful was his spirit, like an <b>orchard</b> in the			

		middle of this desert.			
58.	SL.JL.P59	Hanya <b>lampu-lampu gas</b> berjajar sepanjang jalan menandangi bulan dan bintang.	MAT	LIT	
	TL.F.P50	Only the <b>gas lamps</b> along the streets were there to look up at the moon.			
59.	SL.JL.P62	Tidak, dia Jawa, sejawa-jawanya, anak seorang <b>Mantri Hewan</b> Ponorogo.	SOC		LOC
	TL.F.P52	He was the son of a <b>veterinary assistant</b> from Ponorogo.			
60.	SL.JL.P63	Cermin menunjukkan padaku, mukaku coreng-monteng dengan garis-garis putih dan hitam <b>berminyak kelapa</b> .	MAT	LIT	
	TL.F.P52	The mirror revealed to me that my face had been painted in <b>coconut oil</b> with black and white stripes.			
61.	SL.JL.P63	Mereka terpaksa memandang aku dengan mata lain, hormat, sekalipun kenyataan diri hanya seorang <b>pupuk bawang</b> .	MAT	LIT	
	TL.F.P53	They then had to look at me differently, even though the reality was that I was nothing more than <b>onion fertilizer</b> .			
62.	SL.JL.P64	‘Tahu kalian apa sebab di dalam asrama tidak boleh ada <b>guling</b> ?’	MAT	ADD	
	TL.F.P53	‘Do you all know why it is forbidden to have a <b>guling</b> in the dormitory?’ <i>Glossary: Guling: Or Dutch Wife: a long round cushion or an open frame of rattan used in beds in tropical countries as a rest for the limbs and an aid to keeping</i>			

		cool.			
63.	SL.JL.P65	Apa keenakan yang datang dari Belanda serta-merta ditiru orang terutama para priyayi berkepala <b>kapuk</b> itu.	ECO		TRA
	TL.F.P53	Everything pleasant brought in by the Dutch is immediately copied, especially by those <b>cotton</b> -brained priyayi.			
64.	SL.JL.P67	Diantara siswa Jawa, hanya dua orang yang bergelar <b>Raden Mas</b> , gelar tertinggi di sini. Gelar <i>Raden</i> empat orang. Sebagian besar hanya <i>Mas</i> .	SOC	ADD	
	TL.JL.P55	Among the Javanese students there were only two who held the title <b>raden mas</b> . There were four raden. Most were just mas. <i>Glossary: Raden Mas: Raden and Mas are titles held by the mass of the middle-ranking members of the Javanese aristocracy; Raden Mas is the superior title.</i>			
65.	SL.JL.P68	Ia tadinya magang pada <b>Kantor Kabupaten Tegal</b> dengan gaji seratus tujuh puluh lima sen sebulan.	SOG		LOC
	TL.F.P55	Sikun had been a clerk in the Tegal <b>District Administration Office</b> with a wage of 175 cents a month.			
66.	SL.JL.P68	Ia tadinya magang pada Kantor Kabupaten Tegal dengan gaji seratus tujuh puluh lima <b>sen</b> sebulan.	MAT		LOC
	TL.F.P55	Sikun had been a clerk in the Tegal District Administration Office with a wage of 175 <b>cents</b> a month.			

67.	SL.JL.P68	Seorang <b>jagal sapi</b> telah mengambilnya jadi menantu sampai ia punya dua orang anak.	SOC		GLO
	TL.F.P55	A <b>butcher</b> took him as his son-in-law and he soon had two children.			
68.	SL.JL.P68	Menantu kebanggaan, seorang <b>magang kantor</b> , mendapat segala dari sang mertua.	SOC		GLO
	TL.F.P55	The butcher was very proud to have a son-in-law who was an <b>office worker</b> .			
69.	SL.JL.P68	Anak-anak pembesar <b>Pangreh Praja</b> tak suka jadi dokter, pada pekerjaan mengabdikan kemanusiaan.	SOG		GLO
	TL.F.P55	The children of the upper echelons of the <b>Native Civil Service</b> did not generally wish to become doctors, to engage in work that involved working for one's fellow human beings.			
70.	SL.JL.P68	Setelah diangkat jadi <b>mantri Polisi</b> sikapnya lebih tak menyenangkan.	SOC		LOC
	TL.F.P56	After he had been appointed a <b>police supervisor</b> , he became even worse.			
71.	SL.JL.P69	Jabatan sudah melotot menantikan, dan rumah dengan perabotannya, dan pengangkutan dan <b>bujang</b> .	SOC		GLO
	TL.F.P56	A position was already impatiently awaiting him. A house with all its furniture, and transportation and <b>servants</b> .			
72.	SL.JL.P69	Dan bergentayangan mereka kadang-kadang termasuk juga aku ke Waterloo Plein pada Sabtu sore untuk	SOC		LOC

		mendengarkan <b>musik perunggu Batalyon</b> , dan dengan mata liar menaksir nyai-nyai yang berjalan-jalan menuntun anak kecilnya.			
	TL.F.P56	And so we would all go off sometimes I too would go to Waterloo Park to listen to the <b>military band</b> and to look over, with wild and lecherous eyes, the <i>nyai</i> who were taking their children out for walks.			
73.	SL.JL.P69	Dan bergentayangan mereka kadang-kadang termasuk juga aku ke Waterloo Plein pada Sabtu sore untuk mendengarkan musik perunggu Batalyon, dan dengan mata liar menaksir <b>nyai-nyai</b> yang berjalan-jalan menuntun anak kecilnya.	SOC	ADD	
	TL.F.P56	And so we would all go off sometimes I too would go to Waterloo Park to listen to the military band and to look over, with wild and lecherous eyes, the <i>nyai</i> who were taking their children out for walks. <i>Glossary: Nyai: The Native concubines of Dutchmen in the Indies</i>			
74.	SL.JL.P70	Mereka membutuhkan usikan pemuda sebangsa, sebagaimana mereka membutuhkan <b>sambal</b> dan lalap.	MAT		GLO
	TL.F.P57	They needed the attentions of the young Native men, like they needed <b>chili</b> and salad.			
75.	SL.JL.P70	Mereka membutuhkan usikan pemuda sebangsa, sebagaimana mereka membutuhkan sambal dan <b>lalap</b> .	MAT		GLO

	TL.F.P57	They needed the attentions of the young Native men, like they needed chili and <b>salad</b> .			
76.	SL.JL.P72	Yang aku datangi <b>Ibu</b> Badrun, wanita tua, janda, hidup dari pension mendiang suaminya, . . .	SOC	ADD	
	TL.F.P58	It was headed by <b>Ibu</b> Baldrun, an old woman, a widow who lived off her husband's pension. <i>Glossary: Ibu</i> : Literally "mother"; used as a term of address for respected women			
77.	SL.JL.P73	" <b>Denmas</b> , Ibu tidak mengerti, mengapa Denmas pilih tempat ini."	SOC	ADD	
	TL.F.P59	" <b>Denmas</b> , Ibu doesn't understand why Denmas chose to live here." <i>Glossary: Denmas</i> : Short for the title "raden mas"			
78.	SL.JL.P74	Aku <b>sembah</b> dia.	GES		GLO
	TL.F.P59	I <b>knelt down</b> before her.			
79.	SL.JL.P74	Aku <b>mencium kakinya</b> dan memohon ampunnya untuk kesekian kali.	GES		LOC
	TL.F.P59	I <b>kissed her feet</b> and once again, for the umpteenth time, asked her forgiveness.			
80.	SL.JL.P75	Belajarlah berterimakasih, bersyukur, sedang <b>kiamat</b> masih jauh.	SOG		LOC
	TL.F.P60	Learn to be grateful and to give thanks while the <b>day of judgment</b> is still far off.			
81.	SL.JL.P75	Suaranya yang lemah-lembut menderu menyambar, lebih	SOC		LOC

		perkasa dari petirnya para dewa, lebih ampuh dari <b>mantra</b> semua dukun, suara dari seorang ibu yang mencinta.			
	TL.F.P60	Her gentle voice thundered down upon me, more powerful than the thunder of the gods, than the <b>magic spells</b> of all the <i>dukun</i> of Java. It was the voice of a loving mother.			
82.	SL.JL.P75	Suaranya yang lemah-lembut menderu menyambar, lebih perkasa dari petirnya para dewa, lebih ampuh dari mantra semua <b>dukun</b> , suara dari seorang ibu yang mencinta.	SOC	ADD	
	TL.F.P60	Her gentle voice thundered down upon me, more powerful than the thunder of the gods, than the magic spells of all the <i>dukun</i> of Java. It was the voice of a loving mother. <i>Glossary: Dukun:</i> Traditional Javanese magician and/or healer			
83.	SL.JL.P75	“Kalau tidak, tetaplah <b>bersujud</b> di bawah kakiku, biar aku ulangi.”	GES		GLO
	TL.F.P60	“If not, then remain <b>kneeling down</b> before me so that I may repeat it all.”			
84.	SL.JL.P78	“Tuan ditolak oleh <b>Sekolah Pangreh Praja</b> karena apa?”	SOG		LOC
	TL.F.P62	“What were the reasons the <b>Civil Service Academy</b> rejected your application to enroll?”			
85.	SL.JL.P80	<b>Abangku</b> rupa-rupanya juga tak pernah bercerita padanya	SOC		LOC

		pernah mengunjungi aku.			
	TL.F.P63	It seemed <b>my elder brother</b> had never told her about his visit to see me here.			
86.	SL.JL.P80	Ia berhenti bicara, khusus hanya untuk dapat berkecap-kecap dan meracik <b>sirih</b> .	ECO		TRA
	TL.F.P63	She stopped talking to suck some more juice out of the <b>betel nut</b> in her mouth.			
87.	SL.JL.P85	Mereka menamainya <b>buto</b> . Banyak buto: buto ijo, buto terong, buto glundung.	SOC		LOC
	TL.F.P66	They called such <b>forces ogres</b> - they came in all shapes and sizes.			
88.	SL.JL.P85	Mereka menamainya buto. Banyak buto: <b>buto ijo, buto terong, buto glundung</b> .	SOC		OMI
	TL.F.P66	They called such forces ogres- they came in all shapes and sizes.			
89.	SL.JL.P85	“Itu di tangan <b>dalang</b> yang salah.”	SOC	ADD	
	TL.F.P66	“That is because things are in the hands of the wrong <b>dalang</b> .” <i>Glossary: Dalang</i> : The puppet master who recites the stories and manipulates the puppets at wayang performances.			
90.	SL.JL.P86	Waktu kecil kau suka, malah tergila-gila pada cerita-cerita <b>wayang</b> , . . .	MAT	ADD	
	TL.F.P66	When you were little you liked- you were even crazy			



		about- <i>wayang</i> stories. <i>Glossary: Wayang: Shadow Puppets</i>			
91.	SL.JL.P88	Dan acara <b>penembrama</b> dibatalkan.	SOC	ADD	
	TL.F.P68	And the <b>penembrama- the traditional welcome for VIPs, with music and singing-</b> was canceled.			
92.	SL.JL.P88	Sebelum Ir.H.van Kollewijn memasuki pelataran kabupaten, putri-putri Bupati Jepara telah menanti di <b>pendopo</b> duduk di kursi- goyang.	MAT	ADD	
	TL.F.P68	The daughters of the regent, seated in rocking chairs under the <i>pendopo</i> , awaited the arrival of Engineer H.van Kollewijn. <i>Glossary: Pendopo: A large roofed veranda or reception area at the front of a Javanese dignitary's residence</i>			
93.	SL.JL.P88	Begitu kereta tamu agung datang memasuki pelataran, dengan tertib semua, dalam <b>kebaya</b> hitam turun ke tangga pedopo, menyambut bersama ayahanda mereka.	MAT		OMI
	TL.F.P68	As soon as the carriage entered the Regency courtyard, they all lined up behind their father ready to welcome the honored guest.			
94.	SL.JL.P90	. . . , sebelum Sri Ratu Wilhelmina naik ke <b>puadai pengantin</b> , telah mempersembahkan hadiah kawin melalui Asisten Residen Jepara-Rembang.	MAT		OMI
	TL.F.P69	. . . , had given to the local Dutch assistant resident a wedding gift for Queen Wilhelmina.			

95.	SL.JL.P90	Sebuah kotak <b>kayu jati</b> ukiran Jepara, bikinan pengukir besar Jepara, Pak Singo.	ECO		LOC
	TL.F.P69	It was a <b>teak</b> box carved by Jepara's greatest craftsman, Pak Singo.			
96.	SL.JL.P90	Sebuah kotak – ukiran Jepara, bikinan <b>pengukir</b> besar Jepara, Pak Singo.	SOC		GLO
	TL.F.P69	It was a teak box carved by Jepara's greatest <b>craftsman</b> , Pak Singo.			
97.	SL.JL.P90	Sebuah kotak kayu jati ukiran Jepara, bikinan pengukir besar Jepara, <b>Pak Singo</b> .	SOC	PRE	
	TL.F.P69	It was a teak box carved by Jepara's greatest craftsman, <b>Pak Singo</b> .			
98.	SL.JL.P90	Orang mulai mengandai-andai betapa indah bila tahta Sri Ratu dan seluruh perabot <b>balairungsari</b> disemarakkan dengan ukiran jepara.	MAT		GLO
	TL.F.P69	Then people started to talk about how wonderful it would be if the queen's throne and all the <b>palace's</b> furniture were carved in the Jepara style.			
99.	SL.JL.P91	Orang bilang: penjahat? Kan dia hanya wajah lain di sela pantat <b>raja</b> ?	SOG	ADD	
	TL.F.P70	People said: Criminals- so what? Aren't they just pimples on the asshole of the <b>raja</b> ? <i>Glossary: Raja: King</i>			
100.	SL.JL.P91	Di perpustakaan sore itu, hanya karena iseng, kubuka-	SOG		LOC

		buka bundle <b>Lembaran Negara</b> .			
	TL.F.P70	Then one afternoon I was sitting in the library filling in time and I started flicking through the <i>Government Gazette</i> .			
101.	SL.JL.P92	Barangkali ia juga seorang <b>Sinkeh</b> , tak tahu Melayu atau Belanda, apalagi Jawa.	SOC	ADD	
	TL.F.P71	Perhaps this person would also be a <i>sinkeh</i> , unable to speak either Malay or Dutch, let alone Javanese. <i>Glossary: Sinkeh</i> : Term used to refer to a Chinese immigrant			
102.	SL.JL.P93	Terasa seperti seekor kuda tiba-tiba harus menarik <b>gerobak</b> penuh muatan.	MAT		LOC
	TL.F.P71	I felt like a horse suddenly burdened with a fully loaded <b>cart</b> .			
103.	SL.JL.P93	Aku dapatkan alamat itu terjepit rapat di antara dua buah <b>pondok kayu-bambu</b> yang lain.	MAT		GLO
	TL.F.P71	I found the address. It was a tiny <b>bamboo place</b> , stuck tightly in between two others.			
104.	SL.JL.P94	<b>Masya'allah!</b> Sudah berapa tahun dia di Hindia, tetapi tak bisa Melayu?	SOG		LOC
	TL.F.P72	<b>Good God!</b> She'd been here who knows how many years and still couldn't speak Malay!			
105.	SL.JL.P96	. . . , diisi dengan sebuah <b>ambin bambu</b> tanpa penutup.	MAT		LOC
	TL.F.P73	There was nothing but an old <b>bamboo bench</b> .			

106.	SL.JL.P103	Dindingnya terbuat dari <b>gedek-cetak</b> , dengan kapur telah rontok-rontok.	MAT		LOC
	TL.F.P77	The walls were made of <b>plastered woven bamboo</b> , but the plaster was peeling off everywhere.			
107.	SL.JL.P103	Dindingnya terbuat dari gedek-cetak, dengan <b>kapur</b> telah rontok-rontok.	ECO		LOC
	TL.F.P77	The walls were made of plastered woven bamboo, but the <b>plaster</b> was peeling off everywhere.			
108.	SL.JL.P103	Perabot di dalam dua; sebuah meja dan bangku dari kayu <b>durian</b> .	ECO	ADD	
	TL.F.P77	The furniture consisted of a table and a bench made of timber from a <i>durian</i> tree. <i>Glossary: Durian: A highly aromatic and popular tropical fruit</i>			
109.	SL.JL.P107	. . . , kemudian masuk ke dalam <b>pingitan</b> .	SOG	ADD	
	TL.F.P79	She was now in <b>seclusion, which was the custom in Java for women of marriageable age</b> .			
110.	SL.JL.P112	Kami makan di atas ambin yang <b>tikarnya</b> telah digulung menjadi gendut dengan bantal di dalamnya.	MAT		LOC
	TL.F.P83	We sat on the bench to eat. Its <b>bamboo mat</b> was rolled up and I could see a bag inside it.			
111.	SL.JL.P112	Dan untuk pertama kali dalam hidup makan mie dengan campuran champignon, <b>jamur merang</b> , dengan sedikit daging.	MAT		GLO

	TL.F.P83	I ate noodles fried with <b>mushrooms</b> and a little meat.			
112.	SL.JL.P113	Aku pandangi dia <b>membikin salib</b> , . . .	GES		LOC
	TL.F.P83	I watch her <b>cross herself</b> .			
113.	SL.JL.P113	Teringat aku pada duda <b>tukang rakit</b> yang menghidupi keluarga Troenodongso dengan ubi jalarnya.	SOC		LOC
	TL.F.P83	And this somehow reminded me of the <b>raft maker's</b> widow who supported Troenodongso by selling sweet potatoes.			
114.	SL.JL.P113	Teringat aku pada duda tukang rakit yang menghidupi keluarga Troenodongso dengan <b>ubi-jalarnya</b> .	ECO		LOC
	TL.F.P83	And this somehow reminded me of the raft maker's widow who supported Troenodongso by selling <b>sweet potatoes</b> .			
115.	SL.JL.P115	. . . , membawa bekal bahan mentah: <b>beras</b> , daging, sayuran dan bumbu.	MAT		GLO
	TL.JL.P84	This time I brought things for cooking- <b>rice</b> , meat, vegetables, and spices.			
116.	SL.JL.P119	. . . , bertanya takut-takut dalam Melayu: " <b>Tuan</b> menunggu Encik Guru Ang?"	SOC	ADD	
	TL.F.P86	He asked nervously in Malay: " <b>Tuan</b> is waiting for <i>Encik</i> Teacher Ang?" <i>Glossary: Tuan</i> : Malay word meaning "master" or "sir"			
117.	SL.JL.P119	. . . , bertanya takut-takut dalam Melayu: "Tuan menunggu <b>Encik</b> Guru Ang?"	SOC	ADD	

	TL.F.P86	He asked nervously in Malay: “ <i>Tuan</i> is waiting for <b>Encik</b> Teacher Ang?” <i>Glossary: Encik:</i> Term of respect for a woman by a younger person; “aunt”; used by Chinese Javanese			
118.	SL.JL.P121	Aku memasukkan dua butir pel <b>kina</b> bersalut merah ke dalam mulutnya dan kusodorkan air minumannya.	ECO		LOC
	TL.F.P88	I gave her two red <b>quinine</b> capsules with a glass of water.			
119.	SL.JL.P121	Dan dia tidak boleh tinggal di <b>kampung</b> yang tidak ditunjuk oleh Gubermen.	SOG	ADD	
	TL.F.P88	She wasn’t allowed to stay in any other but those <b>kampung</b> set aside for Chinese by the Government. <i>Glossary: Kampung:</i> A village within a city environment			
120.	SL.JL.P122	“ <b>Malaria</b> selalu lenyapkan nafsu makan, tapi kau harus paksa,” kataku memberanikan.	SOG	PRE	
	TL.F.P89	“ <b>Malaria</b> always takes away the appetite, but you still must have something to eat,” I encourage her.			
121.	SL.JL.P125	Yang tujuh tali tak jadi kuberikan padanya. Sebaliknya kuganti dengan uang <b>seringgit</b> dari perak yang putih gilang-gemilang.	MAT	ADD	
	TL.F.P90	I took back the coins and gave her a shiny silver <b>ringgit</b> . <i>Glossary: Ringgit:</i> 2 <sup>1</sup> / <sub>2</sub> rupiah			
122.	SL.JL.P125	“Tapi Tuan harus dapat pengurangan <b>setali</b> . Tunggu,”	MAT	ADD	
	TL.F.P90	“But you have to get a <b>talen</b> back, Tuan.” <i>Glossary: Talen:</i> Dutch East Indies currency, a quarter of			

		a rupiah			
123.	SL.JL.P129	“Kalau ketahuan <b>mandor</b> ?”	SOG		LOC
	TL.F.P 93	“What if the <b>hamlet chief</b> finds out.”			
124.	SL.JL.P135	Sama dengan upah <b>kuli tebu</b> terbaik dalam sehari.	SOC		LOC
	TL.F.P96	The best a <b>sugarcane worker</b> could get for a day’s work.			
125.	SL.JL.P135	“ . . . Tapi kalau Tuan sanggup membikin teks adpertensi, Tuan bisa dapatkan setalen untuk setiap adpertensi Melayu, tiga talen untuk Belanda dan <b>serupiah</b> untuk Inggris.”	MAT	ADD	
	TL.F.P96	But if you would like to write advertisements for us, we’ll pay one talen for an ad in Malay, three talen for one in Dutch, and a <b>rupiah</b> per ad for English. <i>Glossary: Rupiah: Basic unit of currency 100 cents</i>			
126.	SL.JL.P138	Ia kutempatkan di sebuah <b>losmen</b> milik orang Tionghoa, baru kemudian aku tinggalkan dia untuk pulang pada orangtua.	MAT	ADD	
	TL.F.P98	I booked her into a Chinese-owned <b>losmen</b> and then went off to see my parents. <i>Glossary: Losmen: Inn</i>			
127.	SL.JL.P138	“Sudahlah, <b>Gus</b> , ah, kau sudah dewasa begini, mengapa mesti aku panggil Gus pula?”	SOC	ADD	
	TL.F.P98	But she didn’t ask those questions; rather she begged and pleaded: “Come on now, <b>Gus</b> - ah, you’re already an adult and I still must call you Gus.”			

		<i>Glossary: Gus:</i> A term of affection used among the families of the Javanese aristocratic elite by parents toward their male children; short for <i>gusti</i>			
128.	SL.JL.P139	“Beribu <b>sembah</b> atas restu Bunda. Boleh kiranya dia datang menghadap Bunda?”	SOC	ADD	
	TL.F.P99	“A thousand <i>sembah</i> for Mother’s blessing. May she come and meet you, Mother?” <i>Glossary: Sembah:</i> Homage, tribute, respect, reverence			
129.	SL.JL.P140	Bunda juga memerintahkan semua <b>wiyaga</b> datang untuk menabuh gamelan malam sekalipun bukan hari Senin.	SOC		LOC
	TL.F.P99	And she summoned all the <i>gamelan</i> players to play that night, even though it wasn’t Monday.			
130.	SL.JL.P140	Bunda juga memerintahkan semua wiyaga datang untuk menabuh <b>gamelan</b> malam sekalipun bukan hari Senin.	MAT	ADD	
	TL.F.P99	And she summoned all the <i>gamelan</i> players to play that night, even though it wasn’t Monday. <i>Glossary: Gamelan:</i> Traditional Javanese percussion orchestra			
131.	SL.JL.P141	Dan <b>ramu-ramuan</b> khusus untuk wanita.	MAT		LOC
	TL.F.P100	. . . , and some special <b>herbal medicines</b> for women.			
132.	SL.JL.P146	. . . dialah yang menjamahkan tangan hidup pada <b>ukiran</b> Jepara.	MAT		LOC
	TL.F.P102	And it was she who had bought life to the <b>wood-carvers</b> of Jepara.			



133.	SL.JL.P146	Dia mewakili tragedi peralihan jaman: <b>tumbal</b> jaman baru.	SOG		OMI
	TL.F.P102	She represented the tragedy of the change of times.			
134.	SL.JL.P155	Jadi berpakansilah kami ke <b>Bandung</b> .	SOG	ADD	
	TL.F.P107	We continued our vacation in <i>Bandung</i> . <i>Glossary: Bandung</i> : Bandung was, and still is, the major town in West Java outside Batavia now Jakarta.			
135.	SL.JL.P158	Dan dengan demikian perkawinan kami dilaksanakan di hadapan seorang <b>lebai</b> . Ini terjadi di luarkota Bandung, pada jam sembilan pagi.	SOC		OMI
	TL.F.P109	And so we were married in a mosque outside Bandung at nine o'clock in the morning.			
136.	SL.JL.P166	Di pelataran istana semua undangan berpakaian hitam berdiri berderet-deret: para pembesar, residen atau <b>asisten-residen</b> , sultan, bupati, direktur departemen, orang-orang terkemuka administrator perkebunan, importir dan eksportir raksasa, para konsul . . .	SOG	ADD	
	TL.F.P114	All the invited guests were standing in line before the palace steps: the influential officials, residents and <i>assistant residents</i> , sultans, bupati, directors of government departments, leading plantation administrators, the big importer-exporters, consuls . . . <i>Glossary: assistant residents</i> : For each regency there was a Dutch assistant resident in whose hands power over			

		local affairs ultimately resided.			
137.	SL.JL.P166	Di pelataran istana semua undangan berpakaian hitam berdiri berderet-deret: para pembesar, residen atau asisten-residen, <b>sultan</b> , bupati, direktur departemen, orang-orang terkemuka administrator perkebunan, importir dan eksportir raksasa, para konsul ....	SOG	PRE	
	TL.F.P114	All the invited guests were standing in line before the palace steps: the influential officials, residents and <i>assistant residents</i> , <b>sultans</b> , bupati, directors of government departments, leading plantation administrators, the big importer-exporters, consuls . . .			
138.	SL.JL.P166	Bagian belakang punggungnya di cowak, jadi jendela pameran <b>keris</b> dan sabut permata.	MAT	ADD	
	TL.F.P115	There was a slit at the back of his shirt so that his bejeweled <i>keris</i> could be displayed. <i>Glossary: Keris: Traditional curved-bladed Javanese dagger</i>			
139.	SL.JL.P167	Para wanita pada membawa kipas <b>kayu cendana</b> , dari bulu merak, dari kertas buatan Jepang . . .	ECO		LOC
	TL.F.P115	The women carried fans made from <b>sandalwood</b> and peacock feathers or of Japanese paper . . .			
140.	SL.JL.P167	Para wanita pada membawa kipas kayu cendana, dari bulu <b>merak</b> , dari kertas buatan Jepang . . .	ECO		LOC
	TL.F.P115	The women carried fans made from sandalwood and			

		<b>peacock</b> feathers or of Japanese paper . . .			
141.	SL.JL.P171	Ia tidak menuntut aku <b>menggelesot</b> di lantai.	GES		GLO
	TL.F.P118	He didn't demand I <b>crawl</b> along the floor.			
142.	SL.JL.P176	Tuan berkemeja pendek putih itu, kancing-kancing lepas, bercelana putih dengan polkah terlalu ke belakang, meremas <b>cerutunya</b> di asbak.	MAT		LOC
	TL.F.P121	The other man, in his short-sleeved white shirt, undone buttons, and white pants, rubbed out his <b>cigar</b> in the ashtray.			
143.	SL.JL.P177	<b>Perabot desa</b> sibuk berpropaganda.	SOG		LOC
	TL.F.P122	Thus propagandized the busy <b>village officials!</b>			
144.	SL.JL.P178	. . . , sampai sekarang penentu pokok memang bukan lagi senjata. Bukan <b>Pasopati</b> bukan pula Rujakpolo.	SOC	ADD	
	TL.F.P122	It's no longer those who rule with their magical weapons, <i>pasopati</i> or <i>rujakpolo</i> , . . . <i>Glossary: Pasopati:</i> Magical weapon used by Arjuna in the Bharatayuddha			
145.	SL.JL.P178	. . . , sampai sekarang penentu pokok memang bukan lagi senjata. Bukan Pasopati bukan pula <b>Rujakpolo</b> .	SOC	ADD	
	TL.F.P122	It's no longer those who rule with their magical weapons, <i>pasopati</i> or <i>rujakpolo</i> , . . . <i>Glossary: Rujakpolo:</i> Mythical weapon used to completely destroy your enemy			
146.	SL.JL.P179	"Juga <b>biawak</b> , dan senjata itu tidak harus milik sendiri."	ECO		TRA

	TL.F.P122	“Or an <i>iguana</i> , and you don’t even have to own them.”			
147.	SL.JL.P180	“Kuliah” itu diberikan oleh seorang alumnus dari beberapa puluh tahun lalu- pensiunan <b>dokter jawa</b> -kraton dari Yogyakarta.	SOC	ADD	
	TL.JL.P123	The “lecturer” was given by a graduate of several decades before- a retired <i>Java Doctor</i> from the palace in Jogjakarta. <i>Glossary: Java Doctor</i> : Someone trained in the Dutch-run medical school, STOVIA			
148.	SL.JL.P180	“Kuliah” itu diberikan oleh seorang alumnus dari beberapa puluh tahun lalu- pensiunan dokter jawa- <b>kraton</b> dari Yogyakarta.	SOG		LOC
	TL.JL.P123	The “lecturer” was given by a graduate of several decades before- a retired <i>Java Doctor</i> from the <b>palace</b> in Jogjakarta.			
149.	SL.F.P180	. . . , berbaju <b>surjan</b> berdestar Yogya.	MAT	ADD	
	TL.F.P123	He wore a <i>surjan</i> and a Jogjakarta destar. <i>Glossary: Surjan</i> : Traditional Javanese topcoat or shirt, worn with a batik sarong			
150.	SL.JL.P184	Artinya, selain ia diatur dengan aturan demokratis, juga mendapat pengakuan dari kekuasaan yang berlaku, yaitu <b>Gubermen</b> Hindia Belanda, . . .	SOG		LOC
	TL.F.P126	Such an organization, he explained, was not only organized democratically but was also recognized by the			

		authorities- in this case, by the Netherlands Indies <b>Government.</b>			
151.	SL.JL.P198	<b>Silat</b> telah bicara.	SOC	ADD	
	TL.F.P134	<i>Silat</i> had spoken. <i>Glossary: Silat: A Malay form self-defense</i>			
152.	SL.JL.P206	Lampu aku matikan dan <b>klambu</b> aku turunkan.	MAT		LOC
	TL.F.P140	I turned off the light and pulled down the <b>mosquito net.</b>			
153.	SL.JL.P206	Dia api penggerumit membakar <b>sekam.</b>	ECO		LOC
	TL.F.P140	It's like a fire that plays at burning the <b>rice husks.</b>			
154.	SL.JL.P209	Keluar dari kamar mandi aku disambutnya dengan sarapan <b>pisang goreng</b> dan kopi, kemudian ia sendiri pergi mandi.	MAT	LIT	
	TL.F.P141	When I came out I was served a breakfast of <b>fried bananas</b> and coffee; then Mei went off to bathe.			
155.	SL.JL.P215	Di depanku, antara jarak beberapa meter, berjalan dua orang <b>bercelana pangsi</b> hitam.	MAT		LOC
	TL.F.P145	Just up ahead of me were two people wearing black <b>pajama pants.</b>			
156.	SL.JL.P217	. . . , seperti boneka <b>jerami</b> , yang setiap saat akan buyar tersentuh tangan kasar.	ECO		LOC
	TL.F.P146	. . . , like a <b>dried flower</b> ready to crumble at the touch of some rough hand.			
157.	SL.JL.P227	Udara yang kuhisap rasa-rasanya masih juga berbau minyak kelapa bercampur <b>kenanga</b> dan melati, . . .	ECO	ADD	

	TL.F.P152	The air I breathed still seemed to smell of the coconut oil mixed with jasmine and <i>kenanga</i> . . . <i>Glossary: Kenanga</i> : A kind of flower			
158.	SL.JL.P227	Udara yang kuhisap rasa-rasanya masih juga berbau minyak kelapa bercampur kenanga dan <b>melati</b> , . . .	ECO		LOC
	TL.F.P152	The air I breathed still seemed to smell of the coconut oil mixed with <b>jasmine</b> and <i>kenanga</i> . . .			
159.	SL.JL.P230	Pelayan menolong mengangkut barang-barangku ke <b>dokar</b> .	MAT	ADD	
	TL.F.P153	And the employee helped me carry my things to a <i>dokar</i> . <i>Glossary: Dokar</i> : A two-wheeled horse cart			
160.	SL.JL.P240	Petani Batak Karo yang ditumpas demi tembakau dan <b>karet!</b>	ECO		LOC
	TL.F.P160	Of the Batak peasants who had also been conquered- but by tobacco and <b>rubber!</b>			
161.	SL.JL.P247	Aceh beli dengan dollar dari <b>ladanya</b> .	ECO		LOC
	TL.F.P166	The Acehnese used the dollars from their <b>pepper</b> , . . .			
162.	SL.JL.P249	Kata orang, jawaban itu sah berasal dari Raja Klungkung, I Dewa Agoeng Djambe, di <b>Puri</b> Asmarapura, Klungkung.	SOG		LOC
	TL.F.P167	People said that the first minister was indeed speaking officially on behalf of the Raja of Klungkung, who was in the Asmarapura <b>Palace</b> in Klungkung itself.			
163.	SL.JL.P250	Sekalipun, ya, sekalipun <b>pujangga</b> dan para pedanda	SOC		GLO

		telah memasukkan ajaran-ajaran kesetiaan menurut pola keagamaan dan kedewataan seorang raja, dia akan tetap kalah.			
	TL.F.P168	Yes, even though the <b>writers</b> and the priests have tried to teach loyalty through religion and even by deifying the king, such a country will be defeated.			
164.	SL.JL.P250	Sekalipun, ya, sekalipun pujangga dan para <b>pedanda</b> telah memasukkan ajaran-ajaran kesetiaan menurut pola keagamaan dan kedewataan seorang raja, dia akan tetap kalah.	SOC		GLO
	TL.F.P168	Yes, even though the writers and the <b>priests</b> have tried to teach loyalty through religion and even by deifying the king, such a country will be defeated.			
165.	SL.JL.P251	. . . , air dan <b>nasinya</b> juga sama	MAT		GLO
	TL.F.P168	The water they drink and the <b>rice</b> they eat is the same			
166.	SL.JL.P253	Raja Klungkung, I Dewa Agoeng Djambe, telah memerintahkan semua keluarga raja di Den Pasar dan semua <b>punggawa</b> , laki maupun perempuan, untuk melakukan Perang Puputan, perang sampai orang terakhir.	SOC		GLO
	TL.F.P170	The King of Klungkung, I Dewa Agoeng Djambe, ordered all the king's family, and the families of the other <b>nobles</b> , men and women, to fight a Perang Puputan, a fight to the last person.			

167.	SL.JL.P253	Perempuan-perempuan dengan bayi dalam gendongan belakang membawa <b>tombak</b> atau keris menyerbu seperti laron menerjanag api, . . .	MAT		LOC
	TL.F.P170	The women, with their babies on their backs, carrying <b>spear</b> or keris, charged like flying ants diving into fire.			
168.	SL.JL.P253	Perempuan-perempuan dengan bayi dalam gendongan belakang membawa tombak atau keris menyerbu seperti laron menerjanag api, . . .	ECO		GLO
	TL.F.P170	The women, with their babies on their backs, carrying spear or keris, charged like <b>flying ants</b> diving into fire.			
169.	SL.JL.P259	“ <b>Engkoh</b> kenal dia?”	SOC	ADD	
	TL.F.P174	“ <b>Engkoh</b> knows her?” <i>Glossary: Engkoh</i> abbreviation <i>koh</i> : Chinese for “uncle”			
170.	SL.JL.P263	Kantongnya, terbuat dari <b>kain dril</b> yang dahulu pernah putih, tergeletak pada kakinya.	MAT		LOC
	TL.F.P176	His bag, which was <b>canvas</b> and had once been white, rested across his legs.			
171.	SL.JL.P263	Ia <b>bersoja</b> , pergi membawa kertas-kertas dan kantong-drilnya.	GES		LOC
	TL.F.P176	He <b>bowed</b> politely and left, taking with him the letters and his old canvas bag.			
172.	SL.JL.P264	Nenek-moyangnya kenal hanya <b>babad</b> dengan kehebatan yang melebihi dewa-dewa, namun tetap kalah dari dikalahkan oleh Kompeni.	SOC		LOC



	TL.F.P176	Their ancestors knew only the <b>epic tales of heroes</b> greater than the gods, yet who were always defeated by the colonial army.			
173.	SL.JL.P265	Di tepi gang terdapat sebuah bengkel kulit kepunyaan <b>Bang</b> Da'im.	SOC		LOC
	TL.F.P177	Along the side of a lane was the leather workshop owned by the <b>man</b> Da'im.			
174.	SL.JL.P265	Buruhnya bekerja dari jam sembilan pagisampai sembilan malam, setengah telanjang membikin <b>abah-abah kuda</b> dan terompah.	MAT		GLO
	TL.F.P177	His workers slaved from nine in the morning until nine at night, working half naked to make <b>harnesses</b> and horseshoes.			
175.	SL.JL.P265	Buruhnya bekerja dari jam sembilan pagisampai sembilan malam, setengah telanjang membikin abah-abah kuda dan <b>terompah</b> .	MAT		LOC
	TL.F.P177	His workers slaved from nine in the morning until nine at night, working half naked to make harnesses and <b>horseshoes</b> .			
176.	SL.JL.P265	Juragan dokar berbaju Cina berkalung sarung itu memberi <b>tabik</b> sambil membungkuk dan tersenyum manis.	SOC		OMI
	TL.F.P177	The local dokar owner, wrapped in a sarong and wearing a Chinese shirt, nodded and gave me a friendly smile.			
177.	SL.JL.P265	Nah, di sana lagi <b>Mak</b> Romlah berjalan sambil makan	SOC	PRE	

		sirih dan meludah merah di jalanan.			
	TL.F.P177	Aha, over there is <b>Mak Romlah</b> , walking along, chewing betel nut and expelling red fluid onto the ground as she goes.			
178.	SL.JL.P266	. . . , dan gadis-gadis <b>berkerudung</b> sedang menuju entah ke mana.	MAT		GLO
	TL.F.P177	. . . and young Moslem women, their <b>heads covered</b> , were heading off to unknown destinations.			
179.	SL.JL.P269	Secabik surat lain memberikan hak padaku untuk mengambil kelebihan tersebut pada <b>Kantor Perbendaharaan Negeri</b> : delapanratus enampuluh lima gulden.	SOG		LOC
	TL.F.P180	There was another letter giving me authority to obtain a refund from the <b>State Treasury Office</b> - eight hundred and sixty-five guilders.			
180.	SL.JL.P270	<b>Jurutulis</b> yang kusewa untuk seminggu telah menyelesaikan pekerjaannya.	SOC		LOC
	TL.F.P180	The <b>clerk</b> I had hired for a week had finished his work.			
181.	SL.JL.P272	Ia tidak <b>membongkok-bongkok</b> seperti orang Jawa lain.	GES		LOC
	TL.F.P181	He did not <b>bow and bend</b> all the time like most Javanese.			
182.	SL.JL.P272	Juga tidak <b>mengacungkan ibujari bila menyilakan</b> .	GES		LOC
	TL.JL.P181	And he did not <b>raise his thumb every time he told me something was ready</b> .			

183.	SL.JL.P274	Dan aku berhenti, <b>duduk menggelesot</b> di hadapan sebuah kursi.	GES		GLO
	TL.F.P183	And I stopped, <b>sitting squatted</b> in front of his chair.			
184.	SL.JL.P274	“Tidak keliru, <b>Gusti Kanjeng.</b> ”	SOC	ADD	
	TL.F.P183	“You are not mistaken, <i>Gusti Kanjeng.</i> ” <i>Glossary: Gusti Kanjeng:</i> A term of address used for higher aristocracy, meaning “exalted lord”			
185.	SL.JL.P275	Nampak olehku <b>kainnya</b> ikut menggeletar karena tawa itu.	MAT	ADD	
	TL.F.P183	I could see that his <i>kain</i> was shaking because of his laughter. <i>Glossary: Kain:</i> Traditional dress worn by Javanese women; a kind of sarong wrapped tightly around the waist and legs			
186.	SL.JL.P281	. . . , dan berangkat pada alamat pertama yang kuanggap tangguh: <b>Patih</b> Meester Cornelis.	SOG	ADD	
	TL.F.P187	I left for the first address- the <i>Patih</i> of the district of Meester Cornelis. <i>Glossary: Patih:</i> The chief executive assistant or minister to a bupati			
187.	SL.JL.P281	“ <b>Bendoro</b> Raden Mas?”	SOC	ADD	
	TL.F.P187	“ <i>Bendoro</i> Raden Mas?” <i>Glossary: Bendoro:</i> A term of address equivalent to “master” or “lord”			

188.	SL.JL.P281	“Surat Raden Mas telah aku pelajari bersama dengan beberapa orang <b>wedana</b> . . .”	SOG	ADD	
	TL.F.P187	“I have discussed Raden Mas’s letter with a number of other <b>wedana</b> . . .” <i>Glossary: Wedana:</i> The head of a municipality, one of the lower administrative positions			
189.	SL.F.P284	Seorang bujang muncul dari samping rumah dengan masih membawa <b>sapu lidi</b> .	MAT		GLO
	TL.F.P189	A young man emerged from around the corner, still carrying a <b>broom</b> .			
190.	SL.JL.P285	Di hadapanku berdiri seorang peranakan Eropa <b>berpici</b> , berbaju Cina putih dan bersarung Samarinda, . . .	MAT	ADD	
	TL.F.P189	Before me stood a Eurasian, wearing a <b>pici</b> , a Chinese jacket, and a Samarinda sarong. <i>Glossary: Pici:</i> Small black velvet cap, originally a sign of Islam			
191.	SL.JL.P286	“Tuan <b>bersembahyang</b> ?”	SOG		GLO
	TL.F.P190	“Do you <b>pray</b> ?”			
192.	SL.JL.P286	“Tentu saja baik <b>syarikat</b> .”	SOG	ADD	
	TL.JL.P190	“Of course <b>sarekat</b> is best.” <i>Glossary: Sarekat:</i> Of Arabic/Islamic derivation, meaning “union” or “association”			
193.	SL.JL.P287	Ia berusaha meninggalkan kesan sebagai Muslim dengan sebentar-sebentar mengutip ayat-ayat <b>Alqur’an</b> .	SOG		LOC

	TL.F.P190	He was always quoting from the <b>Koran</b> to show that he was a Moslem.			
194.	SL.JL.P287	“ <b>Insy Allah.</b> ”	SOG		LOC
	TL.F.P191	“ <b>Allah willing.</b> ”			
195.	SL.JL.P290	“Dan kita akan namai perkumpulan ini <b>Syarikat Priyayi</b> , karena priyayilah golongan Pribumi paling maju, yang paling berpengetahuan.	SOG	PRE	
	TL.F.P192	“And we will call our organization <b>Sarekat Priyayi</b> because it is the priyayi who are most educated and most advanced.			
196.	SL.JL.P291	Dalam pertemuan ini tidak ada raja, tidak ada patih, tidak ada wedana, tidak ada <b>mantri</b> .	SOG	ADD	
	TL.F.P193	Tonight there are no raja, no patih, no wedana, and no <b>mantri</b> . <i>Glossary: Mantri: Village official below the wedana</i>			
197.	SL.JL.P296	Notaris dengan cepat mendapatkan pengesahan badan hukum dari <b>Departemen Kehakiman</b> .	SOG		LOC
	TL.F.P197	A lawyer quickly had it registered with the <b>Ministry for Justice</b> .			
198.	SL.JL.P299	Dan, mulai banyak <b>lurah desa</b> berlangganan, juga golongan Peranakan Eropa di perkebunan swasta.	SOG		LOC
	TL.F.P199	And then the <b>village heads</b> began to subscribe and the Eurasian employees on the private plantations.			
199.	SL.JL.P301	Thamrin menyumbangkan dari kantongnya sendiri	SOG		LOC

		sejumlah uang yang cukup <b>naik haji</b> dua kali dan dua hektar tanah pertanian.			
	TL.F.P200	Thamrin donated from his own pocket an amount equivalent to the cost of two <b>pilgrimages to Mecca</b> as well as five acres of agricultural land.			
200.	SL.JL.P309	Seperti menonton orang ajaib dalam <b>pasarmalam</b> .	SOC	LIT	
	TL.F.P205	. . . as if I was some freak at the <b>night market</b> .			
201.	SL.JL.P321	Dan para priyayi lebih suka sibuk dengan <b>tayub</b> , <b>ronggeng</b> , <b>cokek</b> dan <b>judi</b> .	SOG		GLO
	TL.F.P212	And most of the priyayi showed more interest in dancing girls, <b>dance parties</b> , and gambling.			
202.	SL.JL.P321	Dan para priyayi lebih suka sibuk dengan <b>tayub</b> , <b>ronggeng</b> , <b>cokek</b> dan <b>judi</b> .	SOG		GLO
	TL.F.P212	And most of the priyayi showed more interest in <b>dancing girls</b> , <b>dance parties</b> , and gambling.			
203.	SL.JL.P323	. . . barisan Kompeni dengan meriam dan <b>bedil</b> dan <b>sangkur</b> , . . .	MAT		LOC
	TL.F.P213	. . . , stood the ranks of the army with their <b>rifle</b> and cannon and sword.			
204.	SL.JL.P323	. . . barisan Kompeni dengan meriam dan <b>bedil</b> dan <b>sangkur</b> , . . .	MAT		LOC
	TL.F.P213	. . . , stood the ranks of the army with their rifle and cannon and <b>sword</b> .			
205.	SL.JL.P324	Di masa kejayaan Majapahit, <b>Mahapatih</b> Gadjah Mada	SOG		GLO

		telah melaksanakan pelantikan empat orang raja.			
	TL.F.P214	During the time of the great Empire of Majapahit in Java, <b>Prime Minister</b> Gadjah Mada appointed four rulers.			
206.	SL.JL.P325	<b>Kompeni</b> dan balatentara Gianyar harus menempuh jarak tujuh kilometer untuk dapat menyerang Klungkung.	SOG		GLO
	TL.F.P214	The <b>Colonial Army</b> and Gianjar's soldiers had to march four miles to reach Klungkung.			
207.	SL.JL.P325	<b>Gong</b> Ki Sekar Sandat telah ditabuh bertalu-talu . . .	MAT	PRE	
	TL.F.P214	The sound of <b>gong</b> that had been named Ki Sekar Sandat reverberated over and over again.			
208.	SL.JL.P329	Mereka ditertibkan, sekarang yang bersekongkol para <b>kyai</b> dan petani kecil.	SOC	ADD	
	TL.F.P217	They were put in order, now it's the <i>kyai</i> and the peasants. <i>Glossary: Kyai: An Islamic teacher or leader</i>			
209.	SL.JL.P337	Terkesan ia seperti kotak dilemparkan dari langit oleh tangan <b>Sang Hyang Bayu</b> .	SOG	ADD	
	TL.F.P221	I felt I was in a box that had been thrown down from the heavens by <b>San Hyang Bayu, the God of Wind</b> .			
210.	SL.JL.P337	Jauh-jauh orang telah menyingkir memberi jalan: kereta, <b>grobak</b> , sepeda, pejalan kaki.	MAT		GLO
	TL.F.P221	People made way for the automobile as soon as they heard it coming from far away- carriages, <b>buffalo carts</b> , pedestrians.			

211.	SL.JL.P337	Semua berhenti, mengagumi, juga <b>sapi</b> dan kuda penghela.	ECO		TRA
	TL.F.P221	Everyone stopped to admire, even the <b>buffaloes</b> and workhorses.			
212.	SL.JL.P337	Hanya sekali sebuah dokar lagi menerjang-nerjang <b>sawah</b> .	ECO		LOC
	TL.F.P221	Only once did a surrey race off, diving into the <b>paddy fields</b> .			
213.	SL.JL.P342	“Kalau Tuan pergi ke desa-desa, Tuan akan melihat <b>canang</b> dipikul dan pencanang meneriakkan pengumuman sepanjang lorong.”	MAT		LOC
	TL.F.P224	“In the village you will see the village crier with his <b>cymbals</b> shouting out the news.”			
214.	SL.JL.P342	“Kalau Tuan pergi ke desa-desa, Tuan akan melihat canang dipikul dan <b>pencaang</b> meneriakkan pengumuman sepanjang lorong.”	SOC		GLO
	TL.F.P224	“In the village you will see the <b>village crier</b> with his cymbals shouting out the news.”			
215.	SL.JL.P346	Mir mengenakan rok sutra berkembang-kembang <b>jambu</b> , ...	ECO		OMI
	TL.F.P228	Mir was wearing a silk dress decorated with pink flowers.			
216.	SL.JL.P352	... , dengan <b>bulu jagung</b> Eropa yang tidak aku sukai itu.	ECO		GLO
	TL.F.P232	It was also covered with that unpleasant <b>blond hair</b> Europeans have all over their body.			



217.	SL.JL.P359	“ <i>Sabda Pandita Ratu.</i> ”	SOG		LOC
	TL.F.P236	“ <b>I’ve given my word.</b> ”			
218.	SL.JL.P361	Dengan <i>nyikep</i> mereka keluar dari istana dan rumah masing-masing, menunggu kedatangan Kompeni di perbatasan, melingkupi radius enam kilometer.	SOG		OMI
	TL.F.P237	They came out of the palace and their houses and encircled the city- four miles in all- to await the army.			
219.	SL.JL.P364	Para <b>bintara</b> Legiun telah sepakat menolak berperang melawan saudara-saudaranya sendiri di seberang Jawa sana.	SOC		GLO
	TL.F.P239	But the Legion’s <b>officers</b> all came to an agreement that they would not go and fight their brothers out there across from Java.			
220.	SL.JL.P365	<b>Oom</b> , aku kira aku takkan balik lagi ke Hindia.	SOC	ADD	
	TL.F.P240	<b>Om</b> , I don’t think we’ll be coming back to the Indies. <i>Glossary: Om</i> : “Uncle”, used also as form of address for an unrelated older man			
221.	SL.JL.P371	Surat demikian berbuntut tajam seperti <b>ikan pari</b> .	ECO		TRA
	TL.F.P244	Such letters always ended with the sharpest of <b>barbs</b> .			
222.	SL.JL.P372	Tuanrumah adalah seorang pegawai Gubernur pada <b>Jawatan Kehutanan</b> .	SOG		LOC
	TL.F.P245	The master of the house was an employee of the <b>forestry service</b> .			
223.	SL.JL.P372	Mendengar namaku ia <b>bersimpuh</b> menyembah seperti	GES		GLO

		seorang hamba-sahaya.			
	TL.F.P245	When he found out who I was, he <b>fell to the floor</b> to make obeisance as if he were my slave or servant.			
224.	SL.JL.P374	Hindia hanya <b>rimba-belantara</b> dan aku hanya satu di antara sekian juta monyetnya.	ECO		LOC
	TL.F.P246	The Indies is just an <b>untamed jungle</b> and I am just one of its millions of monkeys.			
225.	SL.JL.P375	Medan dalam segala macam bentuk terbitannya harus hidup, berkembang seperti <b>garuda</b> , dan Pribumi seluruh Hindia mendapatkan pengayoman di bawah bayang-bayangnya.	SOC	ADD	
	TL.F.P247	Medan must grow, must spread its wings like the <i>garuda</i> , and the Natives from across the Indies will find protection in their shade. <i>Glossary: Garuda</i> : The mythical magical bird upon whom the gods rode			
226.	SL.JL.P382	Nama organisasi: <b>Boedi Oetomo</b> .	SOG	ADD	
	TL.F.P252	The name of the organization was <i>Boedi Oetomo</i> . <i>Glossary: Boedi Oetomo</i> : Organization formed in 1908 which drew support from priyayi, officials, and students to promote education and social reform among Natives. This organization collapsed in 1935.			
227.	SL.JL.P388	Syarikat mati mewariskan 'Medan', tumbuh jadi <b>beringin</b> .	ECO		LOC

	TL.F.P256	When the Sarekat died, its legacy was <i>Medan</i> , which grew to become a tower of strength like a <b>banyan tree</b> .			
228.	SL.JL.P392	Ia mengenakan <b>baju Cina putih</b> dan sarung Bugis.	MAT	LIT	
	TL.F.P258	He wore a <b>white Chinese shirt</b> and a Buginese sarong.			
229.	SL.JL.P392	Ia mengenakan baju Cina putih dan <b>sarung Bugis</b> .	MAT	LIT	
	TL.F.P258	He wore a white Chinese shirt and a <b>Buginese sarong</b> .			
230.	SL.JL.P392	<b>Kopiahnya</b> terpasang agak naik sebagai pertanda ia habis bersembahyang.	MAT	PRE	
	TL.F.P258	His <b>kopiah</b> was pushed back a bit from his forehead so I knew he had just been praying.			
231.	SL.JL.P398	Seperti <b>ayam aduan</b> Bali juga.	ECO	LIT	
	TL.F.P262	Just like the <b>fighting cocks</b> of Java.			
232.	SL.JL.p398	Karena, Tuan Redaktur yang terhormat, apabila meriam dan senapan Kompeni sudah mulai berletusan, para <b>danyang</b> pun pada mengungsi.	SOG		LOC
	TL.F.P262	Because when the army's cannons start roaring, respected Tuan Editor, even the <b>spirits</b> flee.			
233.	SL.JL.P398	Meriamnya menggetarkan setiap jantung, termasuk jantung <b>Hanuman</b> .	SOC	ADD	
	TL.F.P262	Its cannon send shivers into everyone's hearts, including <b>Hanuman's, the king of the monkeys in the Ramayana story</b> .			
234.	SL.JL.P399	Kalau untuk membuka hutan, membikin sawah, <b>ladang</b> , menggali tambang, membikin jalanan, membuka	ECO		GLO

		perkebunan, memang tangan Jawa telah lakukan di seluruh Hindia.			
	TL.F.P263	If we talk about clearing the jungle, building the rice terraces, the <b>fields</b> , digging the mines, building roads, starting plantations, yes, Javanese hands have done all these throughout the Indies.			
235.	SL.JL.P401	Kalau kedudukanku lebih tinggi Tuan wajib berbahasa <b>kromo</b> kepadaku.	SOC	ADD	
	TL.F.P264	If my status is higher, you must speak <b>kromo</b> to me. <i>Glossary: Kromo: High Javanese spoken to and between the upper classes</i>			
236.	SL.JL.P403	Ia berpakaian Jawa, berbaju tutup putih bersih, berdestar pasangan sendiri, dengan <b>wiron</b> lebar pada kainnya.	MAT		LOC
	TL.F.P265	He wore Javanese dress: a clean, white, buttoned-up top, his won destar, and a kain with big broad <b>pleats</b> .			
237.	SL.JL.P403	Ia <b>berselop</b> kulit hitam dan bertongkat kayu hitam berukir pilin.	MAT		LOC
	TL.F.P265	He wore black leather <b>slippers</b> and carried a black wooden cane with a carved ridge coiling round it.			
238.	SL.JL.P411	Tangan <b>mengapurancang</b> .	GES		LOC
	TL.F.P270	He <b>clasped his hands before him</b> .			
239.	SL.JL.P414	“Oh, <b>Ndoro</b> Dokter sedang bepergian ke Yogya?” Tanya kondektur.	SOC	ADD	

	TL.F.P272	<p>“<i>Ndoro</i> Doctor is on his way to Jogja?” asked the conductor.</p> <p><i>Glossary: Ndoro</i>: A term of address used by a lower-class person when speaking to someone in the feudal class or of similar status</p>			
240.	SL.JL.P416	Dia lebih suka dipanggil <b>Pak Hadji</b> .	SOC	ADD	
	TL.F.P273	<p>He prefers to be called <i>Pak Haji</i>, ‘Father Haji’.</p> <p><i>Glossary: Haji</i>: Title of a Javanese Moslem who has gone on the pilgrimage to Mecca</p>			
241.	SL.JL.P416	Ke mana saja ia pergi- sejauh aku lihat- selalu mengenakan <b>kopiah haji</b> .	MAT		LOC
	TL.F.P273	Wherever he goes- at least wherever I have seen him- he wears the <b>Moslem fez</b> .			
242.	SL.JL.P416	Kau jangan lupa, bahwa Arab-nya tak terkalahkan kalau hanya oleh lulusan <b>surau</b> .	SOG		GLO
	TL.F.P273	You mustn’t forget that his Dutch is as good as- in fact, better than- any graduate from a <b>religious school on Java</b> .			
243.	SL.JL.P417	Duduk pada barisan depan tentu saja para bangsawan tinggi dan pejabat-pejabat tinggi Gubernur Hindia Belanda dan <b>Kesultanan</b> , dan Keresidenan Yogyakarta termasuk Residen Yogyakarta.	SOG		LOC
	TL.F.P273	Of course, the front rows were taken up by the high nobles and the senior officials of the Netherlands Indies			

		government, as well as the <b>Sultanate</b> and Recidency of Jogjakarta, including the resident himself.			
244.	SL.JL.P418	Bangsawan-bangsawan Yogya <b>berbaju tenunan</b> setempat.	MAT	LIT	
	TL.F.P274	The nobles of Jogjakarta wore locally <b>woven clothes</b> .			
245.	SL.JL.P418	Tiang-tiang dililiti kertas triwarna dan <b>daun beringin</b> .	ECO		GLO
	TL.F.P274	The columns around the auditorium were decorated with the Dutch flag and <b>tree leaves</b> .			
246.	SL.JL.P418	Sekeliling ruangan dihiasi dengan <b>janur gading</b> .	ECO		TRA
	TL.F.P274	There were also decorations all around the building made from <b>green woven banana leaves</b> .			
247.	SL.JL.P420	Seorang muda, mungkin seorang magang, melihat dari mudanya dan cara mengenakan destar, kaki yang tak beralas dan <b>jas tutupnya</b> dengan beberapa tisikan di tempat-tempat agak tersembunyi dan dari wiron kainnya yang lebar dan rapi terjepit klip, mengajak ke warung.	MAT		GLO
	TL.F.P276	A young man came up to me and invited me to go and eat at one of the Jogjakarta street stalls with him. He looked like an office assistant. He was still young, and he wore his destar the way the clerks do. He was barefooted, his <b>traditional blouse</b> was held together by discreetly placed pins, and his widely pleated sarong was held in place with clips.			
248.	SL.JL.P420	Di antara tegukan kopi dan harum uap <b>tape</b> sedang	MAT	ADD	

		digoreng serta sedap duren panen pertama, . . .			
	TL.F.P276	While gulping down coffee and savoring the aroma of frying <i>tape</i> and newly harvested <i>durian</i> , . . . <i>Glossary: Tape:</i> Fermented rice mixture			
249.	SL.JL.P420	Di antara tegukan kopi dan harum uap tape sedang digoreng serta sedap <b>duren</b> panen pertama, . . .	ECO	ADD	
	TL.F.P276	While gulping down coffee and savoring the aroma of frying <i>tape</i> and newly harvested <i>durian</i> , . . . <i>Glossary: Durian:</i> A highly aromatic and popular tropical fruit			
250.	SL.JL.P422	Seorang guru dengan gaya <b>dagelan</b> Jawa menampilkan pentingnya pekerjaan guru.	SOG		LOC
	TL.F.P277	A teacher, in the style of the traditional Javanese <b>comic</b> , eloquently defended the importance of the work of teacher.			
251.	SL.JL.P425	<b>Kepinding</b> banyak, dan klambu nampak tak pernah dicuci.	ECO		LOC
	TL.F.P279	There were <b>bedbugs</b> everywhere and the bed sheets looked as if they hadn't been washed for ages.			
252.	SL.JL.P426	"Hanya <b>muallaf</b> ," ia tertawa dan melirik pada dokterjawa Sadikoen.	SOG	ADD	
	TL.F.P280	"Just a <b>muallaf</b> ," so I knew he was a recent convert. He laughed and glanced at Sadikoen.			
253.	SL.JL.P428	" <b>Gulai kambing</b> , kalau Tuan-Tuan setuju," aku	MAT	LIT	

		menawarkan.			
	TL.F.P281	“ <b>Curried goat</b> , if that’s all right with you gentlemen,” I suggested.			
254.	SL.JL.P428	“Baik, panggang <b>kecap</b> . Tiga!”	MAT	ADD	
	TL.F.P281	“Good, grilled with <i>kecap</i> ? Three!” <i>Glossary: Kecap</i> : Indonesian soy sauce, sweetened with thick palm sugar syrup			
255.	SL.JL.P429	“... Termasuk kata <b>pisak</b> itu.”	MAT	PRE	
	TL.F.P282	“... Even the word <i>pisak</i> .”			
256.	SL.JL.P431	“... <b>Nduk!</b> Nduk!”	SOC		GLO
	TL.F.P283	“... <b>Miss!</b> Miss!”			
257.	SL.JL.P435	Mas Sadikoen sudah mulai menggarap <b>kripik</b> , lupa, ia seorang Bendoro Dokter, di Kroya sana tak pernah menongkrong di warung umum sekecil ini.	MAT		TRA
	TL.F.P286	Sadikoen had begun to nibble on <b>crackers</b> , forgetting that he was a Bendoro doctor who would never be seen eating at such a small stall as this back in Kroja.			
258.	SL.JL.P437	“Dan <b>gundik-gundik</b> ....”	SOC		LOC
	TL.F.P286	“And the <b>concubines</b> . . .”			
259.	SL.JL.P438	Dari lobang-lobang bekas tusukan-tusukan garpu membubung kesedapan dan keharuman yang lebih murni dari pada <b>dupa-setinggi</b> .	MAT		GLO
	TL.F.P287	And out of the holes left by the skewers wafted the most mouthwatering smell, an aroma more wondrous than			



		could ever come from <b>any incense</b> .			
260.	SL.JL.P449	“Kau sedang <b>menyudra</b> atau membrahmana?”	SOG	ADD	
	TL.F.P294	“So are you doing that which is the task of a <i>sudra</i> or a <i>brahman</i> ?” <i>Glossary: Sudra</i> : The lowest Hindu caste; the mass of ordinary people			
261.	SL.JL.P449	“Kau sedang menyudra atau <b>membrahmana</b> ?”	SOG	ADD	
	TL.F.P294	“So are you doing that which is the task of a <i>sudra</i> or a <i>brahman</i> ?” <i>Glossary: Brahman</i> : The priestly Hindu caste; the highest caste			
262.	SL.JL.P449	“Takkan menyesal kau nanti tidak jadi <b>satria</b> ?”	SOG	ADD	
	TL.F.P294	“You will not regret that you did not become a <i>ksatria</i> ?” <i>Glossary: Ksatria</i> : Knight, nobleman; the caste below brahman			
263.	SL.JL.P449	“Pernah kau dengar burung <b>kedasih</b> berkicau bersambut-sambutan?”	ECO	ADD	
	TL.F.P294	“Have you ever heard the <i>kedasih</i> bird singing to its fellows?” <i>Glossary: Kedasih</i> : A type of bird			
264.	SL.JL.P450	“ Dan burung <b>cocakrawa</b> juga?”	ECO		LOC
	TL.F.P294	“And the <b>thrush</b> also?”			
265.	SL.JL.P450	Kedasih itu setiap dua jam di pagihari memanggil-	ECO	LIT	

		manggil pada cabang <b>pohon kapuk</b> kering.			
	TL.F.P294	There was one kedadah who sat in the old <b>kapok tree</b> outside and called out and called out, every two hours.			
266.	SL.JL.P453	“... Bukan begitu sikap seorang <b>pendekar</b> .”	SOC		GLO
	TL.F.P297	“... A <b>fighter</b> doesn't go about bowed down like that.”			
267.	SL.JL.P473	Sopir Indo itu turun untuk menyalakan <b>lampu karbid</b> kendaraan.	MAT	LIT	
	TL.F.P310	The driver alighted and lit the automobile's <b>carbide lights</b> .			
268.	SL.JL.P476	“Panggil <b>Bapak</b> saja. Dan siapa Tuan yang seorang ini?” tanyanya.	SOC	ADD	
	TL.F.P311	“Just say <b>Bapak</b> . And who is your friend?” <i>Glossary: Bapak</i> : Literally “father”, used to indicate respect			
269.	SL.JL.P476	Sinar <b>lampu minyak</b> itu terpantul dari wajahnya yang nampak lelah.	MAT		LOC
	TL.F.P311	The light from <b>kerosene lamp</b> reflected off his tired face.			
270.	SL.JL.P477	“... Tiga yang belakangan ini memang tidak terawasi oleh <b>Jawatan Pajak</b> . . . .”	SOG		LOC
	TL.F.P312	“... And the <b>Tax Office</b> doesn't monitor these last three. . . .”			
271.	SL.JL.P479	Ia masuk ke dalam dan ke luar lagi membawa nampan berisi segelas kopi dan setoples berisi <b>emping</b> kesukaanku.	MAT		TRA

	TL.F.P313	She went into the kitchen and brought out a tray with a cup of coffee and a dish of my favorite <b>crackers</b> .			
272.	SL.JL.P483	“Atau <b>ramu-ramuan</b> , barangkali kau tahu.”	MAT		LOC
	TL.F.P316	“Or some <b>herbal medicines</b> , perhaps you know of them?”			
273.	SL.JL.P493	“Tidak berdagang, Tuan,” katanya sambil menengadah mengantarkan pandangku pada papan perusahaan bertuliskan Tionghoa dengan keterangan huruf Latin besar-besar berbunyi <i>Sinse</i> .	SOC	ADD	
	TL.F.P322	“No, Tuan.” He said, guilding my eyes with his own to a big sign hanging outside a shop. It was in Chinese with a translation in Latin script underneath: <b>SINSE- CHINESE DOCTOR</b> .			
274.	SL.JL.P493	Dengan doa semoga aku dapatkan sesuatu di balik dinding kaca itu aku pun masuk ke <b>kedainya</b> , . . .	MAT		GLO
	TL.F.P322	With a prayer that I would find something that would help behind the glass wall, I entered the <b>little shop</b> .			
275.	SL.JL.P495	Dengan bekal surat dari Sinse dan Pengki aku berjalan bergegas ke kantorpos dan mengirimkan <b>kawat</b> pada Hendrik agar segera datang ke Buitenzorg.	MAT		LOC
	TL.F.P323	I strode off to the post office with the letter and sent a <b>telegram</b> to Hendrik in Bandung summoning him to Buitenzorg.			
276.	SL.JL.P496	Pembantu memberitahukan, tamu-tamu itu telah	ECO		GLO

		membawa sekeranjang <b>ikan mas</b> dan sekeranjang <b>nangka</b> .			
	TL.F.P324	My servants told me that my guests had brought with them one basket of <b>fish</b> and another of jackfruit.			
277.	SL.JL.P496	Pembantu memberitahukan, tamu-tamu itu telah membawa sekeranjang ikan mas dan sekeranjang <b>nangka</b> .	ECO		LOC
	TL.F.P324	My servants told me that my guests had brought with them one basket of fish and another of <b>jackfruit</b> .			
278.	SL.JL.P498	“ . . . Kalau ada kekurangannya, hanya <b>tifa</b> yang tiada pernah terdengar.”	MAT		GLO
	TL.F.P325	“ . . . The only thing that is missing is the sound of the <b>drums</b> at night.”			
279.	SL.JL.P498	Prinses tetap tidak membuka mulut sebagaimana mestinya wanita Hindia di hadapan seorang pria yang bukan <b>mukhrim</b> .	SOG		GLO
	TL.F.P325	Princess remained silent as was the custom for a woman in the presence of a male who was not a <b>close relative</b> .			
280.	SL.JL.P500	Sultan-sultan, raja, <b>kepala suku</b> , yang tidak disukainya, akan ditindaknya, apalagi kalau jelas sudah menentang kemauannya.	SOG		LOC
	TL.F.P326	He would take action against all sultans, rajas, and <b>tribal chiefs</b> that he did not like, especially those who defied his will.			

281.	SL.JL.P501	Mereka berusaha membikin anakku jadi Belanda dan jadi <b>kafir</b> .	SOG		LOC
	TL.F.P327	They are trying to turn my daughter into a Dutch woman and an <b>infidel</b> .			
282.	SL.JL.P501	“ . . . <b>Azubillah!</b> ”	SOG		LOC
	TL.F.P327	“ . . . <b>God’s curse be on them!</b> ”			
283.	SL.JL.P508	“sudah datang Tuan <b>Kontrolir</b> menanyakan, . . .”	SOG	ADD	
	TL.F.P331	“the <b>kontrolir</b> has visited us, just as you predicted. He kept asking about Princess. . . .” <i>Glossary: Kontrolir</i> controller: The junior Dutch administrative officer in charge of a subdistrict, one level below an assistant resident; being close to the grass roots, they often wielded much power on a day-to-day basis.			
284.	SL.JL.P512	Diletakkan lintingan <b>daun kaung</b> dan mencoba membuka kotak.	ECO		GLO
	TL.F.P333	He put down the <b>leaf</b> he was using to make the cigarette, and tried to open the box of cigars.			
285.	SL.JL.P512	Dari sesuatu jarak terdengar <b>bedug</b> magrib bertalu-talu.	MAT		GLO
	TL.F.P333	Then came the sound of the <i>magreb</i> <b>drums</b> telling us it was time for eventide prayers.			
286.	SL.JL.P512	Dari sesuatu jarak terdengar bedug <b>magrib</b> bertalu-talu.	SOG	ADD	
	TL.F.P333	Then came the sound of the <i>magreb</i> drums telling us it was time for eventide prayers. <i>Glossary: Magreb:</i> The name of the prayers that are			

		carried out after the sun has set but before it is dark; the Moslem creed sets down five obligatory times for prayer.			
287.	SL.JL.P512	“Biar aku jadi <b>makmum</b> Bapak,” kataku.	SOG	ADD	
	TL.F.P333	“No, allow me to be Bapak’s <i>makmum</i> .” <i>Glossary: Makmum:</i> In Islamic practice, when more than one person is carrying out ritual prayer, the group selects the oldest or most knowledgeable man to lead the prayers; the others, known as the makmum, stand behind him and follow as he guides the through the prayer ritual.			
288.	SL.JL.P513	“ <b>Syukur Alhamdulillah</b> , ya, Bapak, . . .”	SOG	PRE	
	TL.F.P334	“ <i>Syukur Alhamdulillah</i> , yes, Bapak. . .”			
289.	SL.JL.P519	Di setiap kota besar tumbuh perusahaan <b>rokok kretek</b> .	MAT		OMI
	TL.F.P338	-			
290.	SL.JL.P519	Rupanya orang mulai semakin suka pada ramuan <b>cengkeh</b> yang didatangkan dari Zanzibar, karena cengkeh dari Hindia masih terlalu banyak kandungan minyaknya untuk rokok kretek.	ECO		OMI
	TL.F.P338	-			
291.	SL.JL.P520	Orang menamainya juga <b>saudagar</b> , orang dengan seribu akal.	SOC	PRE	
	TL.F.P338	People also call them “ <b>saudagar</b> ”, people with a thousand schemes.			
292.	SL.JL.P520	Bukan kebetulan <b>Nabi s.a.w.</b> pada mulanya juga pedagang.	SOG		LOC

	TL.F.P338	It's no coincidence that the <b>Prophet, may Allah's blessing be upon him</b> , began his career asa trader.			
293.	SL.JL.P521	Dari <b>carik desa</b> sampai Gubernur Jenderal disuapi dengan barang dagangan.	SOG		LOC
	TL.F.P339	From the <b>village clerk</b> to the governor-general, everybody's live and livelihood were tied up with commerce in one way or another- . . .			
294.	SL.JL.P523	Dan dengan demikian lahirlah <b>Syarikat Dagang Islamiyah</b> dengan Anggaran Dasar dan Rumahtangga dalam bahasa Melayu, dengan terjemahan Belanda dan Sunda, berkedudukan di Buitenzorg.	SOG	PRE	
	TL.F.P340	And so it was that the <b>Sarekat Dagang Islamijah</b> Islamic Traders' Union or SDI was founded, with a Constitution written in Malay with Dutch and Sundanese translations.			
295.	SL.JL.P537	Dengan berita itu Pribumi Hindia mulai tahu: sepatu bukan benda kemuliaan, bukan lagi pertanda dewa atau <b>pandita</b> seperti dalam wayang, . . .	SOC		LOC
	TL.F.P348	And with these reports the Indies began to learn that shoes are not sacred objects; they are not symbols of the gods or of the <b>priest</b> as in wayang.			
296.	SL.JL.P541	Kemudian ia datangi <b>kota-kota keresidenan</b> di seluruh Jawa Tengah, mendatangi pedagang-pedagang Pribumi, baik Jawa, Banjar, maupun Madura.	SOG		LOC
	TL.F.P351	Then he started visiting all the <b>district capitals</b> of Central			

		Java and speaking to all the Natives merchants, whether they were Javanese, Madurese, or from Banjar.			
297.	SL.JL.P542	Bangsa yang sedang ditaklukkan ini telah kehabisan bahan untuk mempersembahkan <b>sesaji</b> .	MAT		LOC
	TL.F.P352	These people, now conquered, had nothing for their <b>offerings to their gods</b> .			
298.	SL.JL.P544	“Kami tak bisa lagi menyewa <b>gerobak pengangkutan</b> , juga tidka bisa memungghah barang-barang kami ke gerbong keretapi.”	MAT		LOC
	TL.F.P353	“We are unable anymore to hire <b>wagons</b> to transport our produce. We can’t get our produce on the train.”			
299.	SL.JL.P546	Konperensi dimulai jam lima sore dengan jedah untuk bersembahyang magrib dan <b>isa</b> .	SOG		GLO
	TL.F.P354	The conference began at five in the evening and went all night, stopping only for magreb and <b>the other Moslem prayers</b> .			
300.	SL.JL.P548	“ <b>Sudara</b> ....” dan terus-terang aku terheran-heran dipanggil <i>sudara</i> .	SOC	ADD	
	TL.F.P355	“ <b>Sudara</b> . . .” and to be honest I was amazed to be called “brother”. <i>Glossary: Sudara: Brother</i>			
301.	SL.JL.P549	Ini sudah terjadi sejak keturunan pertama <b>Nabi Adam alaihi salam</b> .	SOG		LOC
	TL.F.P356	This has been so since the days of the days of the			



		<b>Prophet Adam, may peace be upon his soul.</b>			
302.	SL.JLP561	“Cepat!” perintahku pada <b>kusir kereta</b> .	SOC		GLO
	TL.F.P364	“Quickly!” I ordered the <b>coach driver</b> .			
303.	SL.JL.P566	Sebuah gedung bertingkat dari kayu jati telah kubeli, terletak di Jalan Kramat, Betawi, kuubah menjadi hotel <i>Medan</i> , dengan tugas musiman menampung calon haji yang hendak berangkat ke <b>Tanah Suci</b> .	SOG	LIT	
	TL.F.P367	I bought a two-story timber building, made from teak, in Kramat Street in Betawi. I turned it into a hotel, called <i>Medan</i> , which was used by people staying over in Betawi on their way to making the pilgrimage to the <b>Holy Land</b> .			
304.	SL.JL.P576	Ramayana dan <i>Mahabharata</i> tak meninggalkan pegangan bagaimana memasuki dunia modern.	SOC	PRE	
	TL.F.P373	The <i>Mahabarata</i> and <i>Bharatayuddha</i> provided nothing to grab hold of for those who wanted to enter the modern era.			
305.	SL.JL.P576	<b>Ramayana</b> dan <i>Mahabharata</i> tak meninggalkan pegangan bagaimana memasuki dunia modern.	SOC	OMI	
	TL.F.P373	The <i>Mahabarata</i> and <i>Bharatayuddha</i> provided nothing to grab hold of for those who wanted to enter the modern era.			
306.	SL.JL.P576	Ramayana dan <i>Mahabharata</i> tak meninggalkan pegangan bagaimana memasuki dunia modern.	SOC	ADD	
	TL.F.P373	The <i>Mahabarata</i> and <i>Bharatayuddha</i> provided nothing			

		to grab hold of for those who wanted to enter the modern era. <i>Glossary: Bharatayuddha: A famous Hindu epic, depicting a great war between two families of nobles</i>			
307.	SL.JL.P576	Tak pernah tahu bagaimana <b>padi</b> ditanam, tiang rumah didirikan, tak pernah mengerti bagaimana orang mesti menjual barang bikinannya.	ECO		GLO
	TL.F.P373	They did not teach how <b>rice</b> was planted, or houses built, or how it was that people must sell what they produce.			
308.	SL.JL.P576	Dia, bangsa ini, mengimpikan datangnya gong, <b>si Messias</b> , si Imam Mahdi, si Ratu Adil.	SOG		LOC
	TL.F.P373	This people waited for the Gong, <b>the Messiah</b> , the Mahdi, the Just King.			
309.	SL.JL.P576	Dia, bangsa ini, mengimpikan datangnya gong, si Messias, <b>si Imam Mahdi</b> , si Ratu Adil.	SOG		LOC
	TL.F.P373	This people waited for the Gong, the Messiah, <b>the Mahdi</b> , the Just King.			
310.	SL.JL.P576	Dia, bangsa ini, mengimpikan datangnya gong, si Messias, si Imam Mahdi, <b>si Ratu Adil</b> .	SOG		LOC
	TL.F.P373	This people waited for the Gong, the Messiah, the Mahdi, <b>the Just King</b> .			
311.	SL.JL.P576	. . . , dengan segala macam <b>jubah</b> dan kopiah, disambut dan diterima, untuk kemudian kembali beku dalam penungguan pada penopeng Ratu Adil baru yang kurang	MAT		GLO

		membosankan.			
	TL.F.P373	. . . , wearing whatever kind of <b>cloak</b> and fez, he was always welcomed and hailed as savior.			
312.	SL.JL.P577	Paling-paling aku sebuah <b>gendang</b> , yang riuh-rendah memencak-mencak.	MAT		GLO
	TL.F.P373	At the most, I am a <b>drum</b> that introduces some disharmony into the melody.			
313.	SL.JL.P577	“ . . . Tak ada didapatkan <b>hari</b> dan <b>pasaran</b> yang cocok . . . ”	SOG		GLO
	TL.F.P373	“ . . . We can’t find any <b>auspicious days</b> , not <b>on the Javanese calendar</b> either. . . . ”			
314.	SL.JL.P577	“ . . . dan <b>naga-dina</b> nampaknya sedang menganga di mana-mana.”	SOG		GLO
	TL.F.P373	“ . . . If fact, the month is riddle with <b>unlucky and inauspicious days</b> .”			
315.	SL.JL.P580	Ia hanya tahu iman dan <b>tahyul</b> , takwa dan musyrik.	SOG		LOC
	TL.F.P375	He knew only about faith and <b>superstition</b> , <i>taqwa</i> and <i>musyrik</i> .			
316.	SL.JL.P580	Ia hanya tahu iman dan tahyul, <b>takwa</b> dan musyrik.	SOG	ADD	
	TL.F.P375	He knew only about faith and superstition, <i>taqwa</i> and <i>musyrik</i> . <i>Glossary: Taqwa: Worship of only one god; fear or awe of God</i>			
317.	SL.JL.P580	Ia hanya tahu iman dan tahyul, takwa dan <b>musyrik</b> .	SOG	ADD	

	TL.F.P375	He knew only about faith and superstition, <i>taqwa</i> and <i>musyrik</i> . <i>Glossary: Musyrik</i> : Fearing other than God, elevating others to the level of God, giving God partners, idolatry			
318.	SL.JL.P581	“ <b>Dik</b> ,” panggilnya, . . .	SOC	ADD	
	TL.F.P376	“ <b>Dik</b> , ‘ <b>little brother</b> ’,” he called me.			
319.	SL.JL.P587	“Lihat anak itu, dicarinya akal untuk dapat memperoleh <b>jeruk</b> itu tanpa memanjat.”	ECO	ADD	
	TL.F.P380	“Look at that boy! He’s trying to work out a way to get one of those <b>jeruk</b> without having to climb the tree.” <i>Glossary: Jeruk</i> : A sweet citrus fruit, a sort of cross between a lemon and a mandarin			
320.	SL.JL.P607	“Sahaya tidak kaget, dan sangat mengerti, <b>Nenenda</b> .”	SOC	ADD	
	TL.F.P393	“I’m not surprised, and I understand completely, <b>Nenenda</b> .” <i>Glossary: Nenenda</i> : “Grandfather”, a term of great respect used when speaking to an elderly person, usually of one’s grandparents’ generation or older			
321.	SL.JL.P608	Nyonya tua, <b>Raden Ayu</b> , mendengarkan dengan diam-diam, dengan mata hampir tidak berkedip.	SOC	ADD	
	TL.F.P393	The old woman, <b>Raden Ayu</b> , listened silently, hardly blinking an eyelid. <i>Glossary: Raden Ayu</i> : Title for aristocratic Javanese woman, especially the first wife of a bupati			

322.	SL.JL.P615	Di sana seorang bayi enam bulan menyambutnya, dan sejumlah <b>selir</b> .	SOC	ADD	
	TL.F.P398	There she was met by a six-month-old baby and several <i>selir</i> , his ‘unofficial wives’. <i>Glossary: Selir</i> : The “unofficial wives” of Javanese aristocrats			
323.	SL.JL.P621	“Dari bungkus <b>kacang goreng</b> .”	MAT	LIT	
	TL.F.P401	“From the wrapping of the <b>fried peanuts</b> .”			
324.	SL.JL.P625	Sindikata Gula telah merencanakan hendak menurunkan sewa tanah dari seratus tigapuluh sen setiap <b>bahu</b> menjadi sembilanpuluh sen selama delapanbelas bulan.	SOC	ADD	
	TL.F.P403	The Sugar Syndicate planned to reduce the rent they paid to peasants for their land from 130 cents per <i>bahu</i> to 90 cents per <i>bahu</i> for eighteen months. <i>Glossary: Bahu</i> : A measure of area, equivalent to about one and three quarters acres			
325.	SL.JL.P632	“Ingat Bunda? Dulu pernah Bunda ceritakan pada sahaya tentang <b>satria Bisma</b> ?”	SOC	LIT	
	TL.F.P408	“Do you remember, Mother? You used to tell me of the <b>knight Bisma</b> ?”			
326.	SL.JL.P640	“Begini, Tuan, kalau <b>Hikajat</b> itu selesai, sudi kiranya Tuan memuat tulisanku? Memang tidak sehebat Haji Moeloek.”	SOC		LOC
	TL.F.P413	“It’s like this, Meneer. When the <b>Tale</b> is finished, is it			

		possible that you could publish my story? Although it is not as great as Haji Moeloek's."			
327.	SL.JL.P642	. . . , sedang upah orang tuanya, bila bekerja di kebun <b>tebu</b> hanyalah tujuh puluh lima sen paling tinggi.	ECO		GLO
	TL.F.P415	Their parents' wage, if they worked in the <b>sugar</b> plantations, would be seventy cents at the very most.			
328.	SL.JL.P652	Ia bersongkok kopiah dari anyaman <b>injuk</b> hitam, sehingga rambut di bawahnya nampak samar-samar.	MAT		OMI
	TL.F.P420	He wore a black Malay fez, so that you could hardly see his hair.			
329.	SL.JL.P652	Ia seorang Aceh bernama <b>Teukoe</b> Djamiloen.	SOC	ADD	
	TL.F.P420	He was an Acehnese named <b>Teukoe</b> Djamiloen. <i>Glossary: Teukoe: An Acehnese title for a traditional leader, sometimes translated as "prince"</i>			
330.	SL.JL.P652	"Ya, Tuan, sebelum Perang Aceh selesai, Kompeni telah menangkap aku di sebuah <b>blang</b> ."	ECO	PRE	
	TL.F.P421	"Yes, Tuan, just before the Aceh War ended, the army captured me in a <b>blang</b> ."			
331.	SL.JL.P659	Seorang <b>opas</b> masuk dan meletakkan gelas minum berisi air.	SOC		GLO
	TL.F.P425	A <b>servant</b> came in and placed a glass of water on the desk.			
332.	SL.JL.P665	Keluar dari Handelsbank aku langsung masuk ke dalam sebuah <b>warung</b> sederhana untuk makan.	MAT	ADD	

	TL.F.P428	After visiting the bank I went straight to a <i>warung</i> to eat. <i>Glossary: Warung: Small shop, booth, or stall</i>			
333.	SL.JL.P667	“ . . . Hei, beri aku <b>kopi susu</b> satu gelas.”	MAT		LOC
	TL.F.P429	“One <b>white coffee</b> for me, please.”			
334.	SL.JL.P669	Payungnya hitam dari <b>kain lasting</b> .	MAT		GLO
	TL.F.P431	The umbrella was a <b>plain</b> black one.			
335.	SL.JL.P687	Ia mendaftar nama, alamat, umur, pekerjaan, pendidikan, kelamin, dan menerima uang pangkal sebesar <b>sebenggol</b> dari setiap calon.	MAT	ADD	
	TL.F.P443	He listed name, address, age, occupation, sex, and took a membership fee of one <i>benggol</i> from every person. <i>Glossary: Benggol: A 2<sup>1</sup>/<sub>2</sub> cent coin</i>			
336.	SL.JL.P690	Kami sedang memikirkan jalan untuk mendatangkan sendiri bahan pewarna dari Jerman dan lilin langsung dari B.P.M., <b>mori</b> dari Inggris, dan lembaran-lembaran tembaga untuk canting dari Jepang.	MAT		LOC
	SL.F.P444	We are also working out a way to import these things ourselves- the dyes from Germany and wax from BPM, the <b>cotton</b> from England, and the copper for the canting from Japan.			
337.	SL.JL.P690	Kami sedang memikirkan jalan untuk mendatangkan sendiri bahan pewarna dari Jerman dan lilin langsung dari B.P.M., <b>mori</b> dari Inggris, dan lembaran-lembaran tembaga untuk <b>canting</b> dari Jepang.	MAT	ADD	

	TL.F.P444	We are also working out a way to import these things ourselves- the dyes from Germany and wax from BPM, the cotton from England, and the copper for the <i>canting</i> from Japan. <i>Glossary: Canting:</i> A small tool used in “writting” batik on cloth with hot wax			
338.	SL.JL.P691	Seseorang yang berpakaian <b>baju lurik</b> dan berkain begitu rendah sampai menggeser lantai mengkilat itu datang pada Hadji Samadi.	MAT		LOC
	TL.F.P445	A man wearing a <b>traditional striped Javanese tunic</b> and a kain that was so long that it polished the floor as he walked came up to Haji Samadi.			
339.	SL.JL.P693	Nampak dari celana tanggung dan <b>capingnya</b> .	MAT		LOC
	TL.F.P446	You could tell from his tattered pants and his <b>farmer’s bamboo hat</b> .			
340.	SL.JL.P696	Jari-jari begitu besar seperti deretan <b>pisang emas</b> .	ECO		GLO
	TL.F.P448	His fingers were huge like <b>bananas</b> .			
341.	SL.JL.P709	Orang akan ambyuk ke <b>alun-alun</b> untuk meramaikan pelayatan sambil menonton otomobil sebanyak itu.	ECO		LOC
	TL.F.P456	Everyone would throng to the <b>main square</b> to attend the funeral, and also to get a look at the automobiles.			
342.	SL.JL.P712	“Bwodoh! <b>Kwerbau!</b> ”	ECO		TRA
	TL.F.P458	“Idiots! <b>Donkeys!</b> ”			
343.	SL.JL.P713	. . . , dan menyebutnya tidak pada jabatan atau gelarnya,	SOC	ADD	



		hanya dengan sebutan <i>kyaine</i> , . . .			
	TL.F.P459	They didn't even mention his title or position, they referred to him sarcastically as <i>kyai-ne</i> , "his holiness".			
344.	SL.JL.P717	Bawalah surat ini pada <b>penghulu</b> sebagai bukti permintaan talak.	SOC	ADD	
	TL.F.P462	Take this letter to a <i>penghulu</i> as proof of talak. <i>Glossary: Penghulu:</i> Local chief; religious headman			
345.	SL.JL.P717	Bawalah surat ini pada penghulu sebagai bukti permintaan <b>talak</b> .	SOG	ADD	
	TL.F.P462	Take this letter to a penghulu as proof of <i>talaq</i> . <i>Glossary: Talaq:</i> The Moslem divorce procedure whereby a husband can divorce a wife through unilateral decree			

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