

# Procedures of Translating Culture-Specific Item in the Book “The International Jew The World’s Foremost Problem”

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## Abstract

This article discussed the Culture-Specific Item (CSI) in Henry Ford’s *The International Jew The World’s Foremost Problem* and its translation in Indonesian. The CSI is identified and extracted into 80 data which classified based on Newmark (1988) and Baker (1992) classification of cultural terms. All data are put in pair with its translation and analyzed using Davies’s (2003) procedures, in order to reach the aim to determine the procedures of CSI translation. In the end of this paper, I found that the translator used preservation (66,25%), addition (7,5%), omission (6,25%), globalization (3,75%), localization (8,75%), transformation (5%), and creation (2,5%). Also, it showed that the preservation procedures is dominated.

**Keywords:** Translation, Culture-Specific Item (CSI), procedures, Davies

**DOI:** 10.7176/JLLL/52-05

## 1. INTRODUCTION

Translation becomes a popular term, but the person who deal with the subject is still limited nowadays. Translation is needed in almost all aspect due to the massive coverage of globalization across the globe. I would happy to say that without translation, it is difficult to socialize. Without translation, we cannot fully accept globalization effects. We also cannot recognize and understand symbols, marks, and people in the other part of the world, thus it makes translation becomes vital. As stated by House (2018:140) “Globalization and translation are intertwined, and it is through translation that languages and cultures are brought together.”

Scientifically, translation is a process of how we able to fully understand the foreign text that is to be translated and rewrite it in our language. In the process of translation, we will meet a lot of new words which is not exist in our local dictionaries. Thus, it become barrier in translating, as Katan (1999:8) stated that “The translator, too, has the same problems, as any target language native speaker called upon to translate patent law, industrial plant specifications or medical papers will know.”

Beside things mentioned as barrier by Katan, it doesn’t meant that cultural term is not a barrier. It is a barrier in the process of translation, indeed. A cultural term in source language (SL) would become a huge problem, moreover if there is emptiness of equivalence in target language (TL). If the translator failed to recognize the SL cultural term, then there is no reflection of the SL culture in the TL. As Pellatt et al (2014:145) stated that “the most difficult aspects of the translation were culture-specific items and concepts; register and daily language; and terms of address for family members”. The difficulties of CSI translation is also monitored by Hervey and Higgins (2002:2) as they believed “it begins with the fundamental issues, options and alternatives of which a translator must be aware: translation as process, translation as product, cultural issues in translation, and the nature and crucial importance of compensation in translation.”

Sun (2018:14) stated that “Cultural translation cannot avoid translating cultural otherness, or the otherness of other cultures. Translation is a forceful agent of cultural change in the course of opening up new cultural and political spaces, suggestive of loosening hegemonic racial identities and structures.” While, Katan (1999:126) stated that “a text can be understood at three levels of culture, and that translation theorists are beginning to see the translator as a mediator between cultures. At the same time, the process of translation is now being understood as an exercise, not only in understanding text, but in understanding cultural frames.” Venuti (1995:18-19) highly consider the cultural reflection as he stated “the aim of translation is to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly selfconscious projects, where translation serves an appropriation of foreign cultures for domestic agendas, cultural, economic, political.” It also considered to avoid cultural gap advocated by Hervey and Higgins (1992:23) as they stated “More fundamentally still, unlike intralingual translation, translation proper has the task of bridging the cultural gap between monolingual speakers of different languages.”

The culture translation itself is named into various different terms. Experts created their own terms, such as Vermeer in Nord (2007:34) called it ‘culturemes’, as stated “a culturemes is a social phenomenon of a culture X that is regarded as relevant by the members of this culture and, when compared with a corresponding social phenomenon in a culture Y, is found to be specific to culture X.” While, Newmark (1988:95) called the term as Foreign Cultural Word (FCW) and categorized it into five. Aixela (1996:68) in Alvarez and Vidal (1996) called it as Culture-Specific Item (CSI), as he stated that “I have chosen the term ‘culture-specific item’ to stress the fact

that a potential translation problem always exists in a concrete situation between two languages and two texts. When I speak of the nature of the CSI, I mean the type and breadth of the intercultural gap, before the concrete contextualization of the CSI takes place, given both intertextual traditions and possible linguistic coincidence". He also stated the transferred of unidentified item as problem in cultural system of target text (ibid:58) as "those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text."

Mona Baker proposed a different term, as Culture-Specific Concept (CSC). As Baker (1992:21) stated that "The source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific'. While, Chiaro in Munday (2009:156) called as culture-specific references (CSR), that "CSRs are entities that are typical of one particular culture, and that culture alone, and they can be either exclusively or predominantly visual (an image of a local or national figure, a local dance, pet funerals, baby showers), exclusively verbal or else both visual and verbal in nature." In this article, I prefer to use the term Culture-Specific Item (CSI) for mention the term of cultural translation, rather than culturemes, culture-specific references (CSR) or Foreign Cultural Word (FCW).

## 2. LITERATURE REVIEW

The book *The International Jew The World's Foremost Problem* was written by Henry Ford. He was born in Michigan, USA and he was the founder of an automobile company. *The International Jew The World's Foremost Problem* is definitely an Anti-Semitic book, it surprised me that he was a great writer of Anti-Semitism. The book itself tells about Jews in USA, which described the Jews in government, social, economy, theater, movie and music industry, American popular cultures, and lots of segments. The book has lots of CSI, and I extracted the CSI by considered the classification from experts, such as Newmark (1988:95) who categorized the translation of foreign cultural words into groups of: (1) Ecology: flora, fauna, winds, plains, hills (2) Material culture (artefact): food, clothes, houses and towns, transport (3) Social culture - work leisure (4) Organisations, customs, activities, procedures, concepts: political and administrative, religious, artistic (5) Gestures and habits. The others, came from Baker (1992:21) who also gave concern that religious belief is undivided part of CSI translation, as she stated that "The source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific'"

Based on Newmark (1988:95) and Baker (1992:21) classification of cultural term, the CSI in Ford's *The International Jew The World's Foremost Problem* could be classified into:

	Newmark	Baker
CSI in Ford's <i>The International Jew The World's Foremost Problem</i>	<b>Ecology: flora, fauna, winds, plains, hills</b> ✓	<b>religious belief</b> ✓
	<b>Material culture (artefact)</b> ✓	<b>social custom</b> ✓
	<b>Social culture - work leisure</b> ✓	type of food
	<b>Organisations, customs, activities, procedures, concepts: political and administrative, religious, artistic</b> ✓	
	<b>Gestures and habits</b> ✓	

Figure 1. The classification of CSI in Ford's *The International Jew The World's Foremost Problem*

The translation of Ford's *The International Jew The World's Foremost Problem* in Indonesian has rich of loan, domestication and explicitness change. This is understandable in sense of text translation which full of political, religious, and belief terms. The others factor that also colorize the process and result of translation are translator background and knowledge, as Farghal and Almann (2015:38) stated "presumably, translators, being influenced by their own beliefs, backgrounds, and social and political commitments, opt for various types of local strategies." In the analysis of CSI in Ford's *The International Jew The World's Foremost Problem* and its translation, I use the procedures of E. Davies (2003:65-100), as she advocated seven procedures in analyze CSI, they are:

- Preservation. "an entity which has no close equivalent in the target culture, a translator may simply decide to maintain the source text term in the translation."
- Addition. "the translator may decide to keep the original item but supplement the text with whatever information is judged necessary."
- Omission. "A third procedure is to omit a problematic CSI altogether, so that no trace of it is found in the translation."
- Globalization. "By this term is meant the process of replacing culture-specific references with ones which are more neutral or general, in the sense that they are accessible to audiences from a wider range of cultural

- backgrounds.”
- e. Localization. "translators may try to anchor a reference firmly in the culture of the target audience".
  - f. Transformations. It means the modifications of CSI could be seen as an alteration or distortion of the original.
  - g. Creation. "translators have actually created CSIs not present in the original text."

### 3. METHODOLOGY

Ford's *The International Jew The World's Foremost Problem* and its translation in Indonesian is chosen for analysis because there is a lot of CSI. In doing analysis, the first step is scanned for the CSI in *The International Jew The World's Foremost Problem* and its translation in Indonesian. Further steps, the identified CSI is extracted and put in pair with its translation to analyze using Davies's procedures of CSI translation. This study only take data from Ford's *The International Jew The World's Foremost Problem* and its translation in Indonesian, and the analysis of the data of CSI is used Davies's Procedures. Davies (2003) advocated the seven procedures of translating CSI, they are preservation, addition, omission, globalization, localization, transformation and creation. The frequency of each procedures will figure out the overall of Davies's procedures that used by the translator in translated CSI in Ford's *The International Jew The World's Foremost Problem*.

### 4. ANALYSIS

The identified and extracted CSI is put in pair with its translation for the purpose of analysis. Below are examples of a few analyses of the CSI that used Davies (2003) procedures of CSI translation.

#### a. The translation procedure of preservation

This procedure is used to maintain the CSI into the target language. It is the same term with Chesterman's (1997:94) loan, calq as stated "This strategy covers both the borrowing of individual items and the borrowing of syntagma." Preservation is mostly conducted due to the unavailability of equivalence in target language or to maintain foreignization in TL. As Davies (2003:83) stated "This operation is of course at the heart of the process of lexical borrowing, by which elements of one language pass into another and may over time become fully integrated into this host language."

#### Example 1: Sabbath

SL	TL
Special efforts at this period to introduce the idea of the Jewish <b>Sabbath</b> into public business. Jews refused to sit as jurors in court, thus postponing cases. (p.106)	Berbagai upaya dilancarkan di masa ini untuk memperkenalkan ide mengenai <b>Sabbath</b> Yahudi dalam dunia bisnis. Yahudi menolak untuk duduk sebagai juri dalam sidang, sehingga berbagai kasus tertunda-tunda. (p.119)

The word "**Sabbath**" in SL is translated into "**Sabbath**" in TL. The word "**Sabbath**" in SL is a Jewish culture, and the translator imported the word into TL in order to maintain the source text.

#### Example 2: Nigger gin

SL	TL
There was a specially scathing attack on what was called " <b>Nigger gin</b> ," a peculiarly vile beverage which was compounded to act upon the Negro in a most vicious manner. (p.179)	Ada sebuah serangan keras yang ditujukan pada apa yang disebut sebagai " <b>Nigger gin</b> ", yakni minuman luar biasa busuk yang diracik khusus untuk menyerang bangsa Negro dengan cara luar biasa keji. (p.217)

The phrase "**Nigger gin**" in SL is translated into "**Nigger gin**" in TL.

#### Example 3: All-Judaan

SL	TL
Controlling the world's source of news, <b>All-Judaan</b> can always prepare the minds of the people for its next move. (230)	Dengan mengontrol seluruh sumber pemberitaan dunia, <b>All-Judaan</b> akan selalu mampu mengantisipasi setiap rencana masyarakat. (p.288)

The word "**All-Judaan**" is translated into TL as the same as "**All-Judaan**".

#### b. The translation procedure of addition

This procedure is used to translated the CSI by add information in target language, in order to give a comprehensive understanding of foreign term. As Davies (2003:77) stated "the translator may decide to keep the original item but supplement the text with whatever information is judged necessary". In Chesterman (1997:109), this term is called Explicitness change "This change is either towards more explicitness (explicitation)".

Example 1: addition inside the text: **Judah**

SL	TL
and that the entire history of this country should be rewritten to make proper acknowledgement of the prior glory due to <b>Judah</b> . (p.21)	Seluruh sejarah seharusnya ditulis ulang untuk memberikan pengakuan sepatutnya atas kejahatan sebelumnya berkat jasa <b>Yudah (anak keempat Ya'qub, kakek moyang Yahudi –penej.)</b>

The translator added information in TL to explain the word “**Judah**” due to the inexistence of the word “**Judah**” in target language and culture, due to the unavailability of Jewish religion and Jewish people in target culture, and the translator wanted to avoid any miss understand of the word “**Judah**” in the translation.

Example 2: addition inside the text: **Prohibition Law**

SL	TL
...and that in the United States they were the only race exempted from the operations of the <b>Prohibition Law</b> . (p.176)	...Dan bahwa di Amerika Serikat, mereka satu-satunya ras yang mendapatkan pengecualian dari <b>Prohibition Law (hukum yang melarang konsumsi minuman keras di Amerika Serikat pada periode 1920-1933, penerj.)</b> (p.213)

The phrase “**Prohibition Law**” in SL is translated into “**Prohibition Law (hukum yang melarang konsumsi minuman keras di Amerika Serikat pada periode 1920-1933, penerj.)**” in TL. There is addition of information in order to give target reader understand the CSI in SL.

Example 3: addition outside the text: **Oberammergau**

SL	TL
If there is in the world any extra-ecclesiastical undertaking by Catholics which has won the undivided approval of the entire Christian world it is the Passion Play of <b>Oberammergau</b> (p.43)	Jika di dunia ini ada tindakan ekstra-kegerejaan ( <i>extra-ecclesiastical</i> ) oleh Kalangan Katolik yang mendapatkan persetujuan penuh dari seluruh dunia Kristen, maka itu adalah <i>Passion Play of Oberammergau</i> (p.40)

*Passion Play of Oberammergau* adalah pertunjukan-pertunjukan Suci paling terkenal, yang digelar di sebuah desa bernama Oberammergau, di Pegunungan Alpen Bavaria, Jerman Barat Daya. Pertunjukan itu digelar setiap tahun kesepuluh dari tahun 1634 sebagai akibat dari kaul yang dibuat sepanjang wabah epidemis. [Penerj]

The word “**Oberammergau**” in SL is translated with addition of information in the form of footnote. The similar procedure also occurred in the next example.

Example 4: addition outside the text: **Kosher**

SL	TL
There is no religious persecution of the Jews in the United States, unless the agitation of the various humane societies for the abolition of “ <b>kosher</b> killing” may be considered as such — the method of slaughtering animals for food which is needlessly cruel. (p.40)	Tidak ada penganiayaan agama terhadap Yahudi di Amerika Serikat, kecuali kampanye beragam masyarakat untuk menghapuskan Pembunuhan <b>Kosher</b> ” mungkin bisa dipertimbangkan sebagai penganiayaan. (p.35)

**Kosher**: aturan dalam makanan Yahudi yang berasal dari kitab Leviticus dan Deuteronomy, di mana binatang harus disembelih dan dipersiapkan dalam cara tertentu, yaitu darah harus dibuang seluruhnya dari tubuh, sementara makhluk - makhluk lain, khususnya babi, kerang - kerangan, serangga, dan beberapa jenis burung, haram dimakan, daging dan susu tidak harus dimasak atau dimakan bersamaan. Saat ini aturan ini masih dilakukan oleh Yahudi Ortodoks. [Penerj.]

The translator added text to inform the word “**kosher**” in the form of footnote.

## c. The translation procedure of omission

This procedure is used to delete the CSI in the target language, it mostly caused by no availability of equivalence in target language. Davies (2003:79) stated “A third procedure is to omit a problematic CSI altogether, so that no trace of it is found in the translation.” While, Chesterman (1997:109) call it as information change, as stated “the omission of ST information deemed to be irrelevant (this latter might involve summarizing, for instance).”

Example 1: **the Gentile governments**

SL	TL
This from the Seventh Protocol bears on the same subject; <b>"We must force the Gentile governments to adopt measures which will promote our broadly conceived plan, (p.83)</b>	Yang ini dari <i>Protokol Ketujuh</i> , dan membahas masalah yang serupa: (p.91)

The sentence "**We must force the Gentile governments to adopt measures which will promote our broadly conceived plan,**" in SL is omitted in TL, included the CSI "**the Gentile governments**" which is classified as Newmark's translation of foreign cultural words of political and administrative.

Example 2: **churches**

SL	TL
This is the "liberalism" which Jewish spokesmen so much applaud. In labor unions, in <b>churches</b> , in universities, it has tainted the principles of work, faith and society. (p.31)	Itulah "Liberalisme" yang banyak dipuji oleh juru bicara Yahudi. Dalam unit pekerja, di universitas - universitas, liberalisme telah mewarnai prinsip-prinsip kerja, keyakinan, dan masyarakat.

The word "**churches**" in SL, which is classified as Newmark's translation of foreign cultural words of religious, is omitted in TL.

Example 3: **the Republican Party**

SL	TL
The peculiar system of local, state and national government in the United States made it easy for the control of such organizations to be gained by money. <b>The Jew's natural political home seems to be in the Republican Party, for thither he returns after venture elsewhere;</b> (p.117)	Sistem politik khas lokal, negara bagian dan pemerintahan nasional Amerika Serikat memudahkan mereka untuk merebut kendali atas organisasi semacam itu melalui kuasa uang. (p.134)

The phrase "**the Republican Party**" in SL, which is classified as Newmark's translation of foreign cultural words of political and administrative, is omitted in TL.

**d. The translation procedure of globalization**

This procedure is translated the CSI into a common term and loose the cultural bond in target language. As Davies (2003:83) stated "By this term is meant the process of replacing culturespecific references with ones which are more neutral or general, in the sense that they are accessible to audiences from a wider range of cultural backgrounds." While, Chesterman (1997:103) named it as abstraction change, as stated "A different selection of abstraction level may either move from abstract to more concrete or from concrete to more abstract."

Example 1: **poll-parrots**

SL	TL
These words have been repeated many times since by unconscious <b>poll-parrots</b> , flocking from all sides to this bait, with which they have ruined the prosperity of the world and true personal freedom... (p.75)	Kata-kata ini telah diulangi berulang kali sejak itu oleh <b>orang-orang yang berkerumun mengikuti pemilu</b> , datang dari segala penjuru memakan umpan ini, dan bersamanya mereka telah menghancurkan kesejahteraan dunia dan kebebasan pribadi yang sejati... (p.79)

The word "**poll-parrots**" is classified as Newmark's translation of foreign cultural words of ecology of fauna and translated in general into "**orang-orang yang berkerumun mengikuti pemilu**"

Example 2: **subscribes in the persons**

SL	TL
Jewry nowhere <b>subscribes in the persons</b> of its greatest teachers and its most authoritative representatives, to the theory that the Jew is only "a brother of the faith." (p.53)	Yahudi, tidak di mana pun, <b>setia</b> kepada guru-guru besarnya dan wakil-wakilnya yang paling otoritatif, menurut teori bahwa Yahudi hanyalah "persaudaraan keimanan". (p.52)

The phrase "**subscribes in the persons**" is classified as Newmark's translation of foreign cultural words of habits and translated in general into "**setia**" or "**faithful**".

Example 3: **the popular pocket**

SL	TL
Nothing lasts in the Yiddish game — styles of clothing, movies nor songs; it is always something “new” to stimulate the flow of money from <b>the popular pocket</b> into the moron music makers’ coffers. (p.171)	Tidak ada yang dapat bertahan lama dalam permainan cara Yahudi – gaya berpakaian, film, atau pun lagu. Pasti ada sesuatu yang “baru” dan dapat menstimulasi arus uang dari <b>kantung masyarakat</b> ke laci para pembuat musik bodoh. (p.208)

The phrase “**the popular pocket**” is classified as Baker’s culture-specific of social custom and translated in general into “**kantung masyarakat**”.

**e. The translation procedure of localization**

This procedure is used to translate CSI into a familiar term in target language. As Davies (2003:83-84) stated “instead of aiming for “culture-free” descriptions, they may try to anchor a reference firmly in the culture of the target audience.”

Example 1: “**high-brow**”

SL	TL
Non-Jewish music is stigmatized as “ <b>high-brow</b> .” (p.169)	Musik non-Yahudi dicap sebagai “ <b>musik serius</b> ” (p.204)

The phrase “**high-brow**” is classified as Newmark’s translation of foreign cultural words of habits and translated into another cultural side of Newmark’s CSI of artifice as “**musik setan**” or “**satanic music**” which is more familiar in target culture.

Example 2: **whispering gallery**

SL	TL
It is the “ <b>whispering gallery</b> ,” where the famous whispering drives are originated and set in motion and made to break in lying publicity over the country. (p.101)	Di sinilah terletak “ <b>mesin kasak-kusuk</b> ”, tempat berbagai gosip dirancang, dilancarkan, dan diungkap dalam propaganda bohong di seantero negeri. (p.112)

The phrase “**whispering gallery**,” is classified as Newmark’s translation of foreign cultural words of activities and translated into “**mesin kasak-kusuk**” which is more familiar in target culture.

Example 3: **as matter-of-fact**

SL	TL
...as a legal paper and <b>as matter-of-fact</b> as a table of statistics. (p.73)	...mirip dengan dokumen hukum, dan tanpa <b>tedeng aling aling</b> seperti sebuah tabel statistik. (p.77)

The phrase “**as matter-of-fact**” is classified as Newmark’s translation of foreign cultural words of concept, and translated into target local culture as “**tedeng aling aling**” or “**an act to keep secret of bad conduct**” which is more familiar.

**f. The translation procedure of transformation**

This strategy is used to change the CSI into a different one, as stated by Davies (2003:86) “could be seen as an alteration or distortion of the original,”

Example 1: **The very cement of human society**

SL	TL
<b>The very cement of human society</b> loses its adhesiveness and begins to crumble. (p.24)	maka <b>pondasi masyarakat</b> bakal kehilangan daya rekatnya dan mulai terpecah. (p.14)

The phrase of “**The very cement of human society**” is classified as Newmark’s translation of foreign cultural words of social culture, and translated differently into “**pondasi masyarakat**.”

Example 2: **storm of opinion**

SL	TL
The protocols have attracted much attention in Europe, having been the center of an important <b>storm of opinion</b> in England, but discussion of them in the United States has been limited. (p.69)	Protokol ini telah mencuri banyak perhatian di Eropa, setelah menjadi pusat <b>perdebatan keras</b> di Inggris, namun diskusi tentangnya di Amerika Serikat sangat terbatas. (p.71)

The phrase of “**storm of opinion**” is classified as Newmark’s translation of foreign cultural words of concepts, and translated differently into “**perdebatan keras**.”

Example 3: **auspices**

SL	TL
It is perfectly in keeping with the Jewish World Program that this destructive influence should be sent out under Jewish <b>auspices</b> , (p.26)	Situasi ini sejalan dengan Program Yahudi Dunia yang menyebutkan kalau pengaruh destruktif ini harus dikirm ke luar melalui <b>sarana dan prasarana</b> yang dimiliki Yahudi. (p.17)

The phrase of **“auspices”** is classified as Newmark’s translation of foreign cultural words of organization, and translated differently into **“sarana dan prasarana”**

#### g. The translation procedure of creation

This procedure is a rare procedure, it used to translate non CSI in source language into CSI in target language. As stated by Davies (2003:88) “translators have actually created CSIs not present in the original text.”

Example 1: **shady**

SL	TL
They sang songs nonsensical, sentimental, heroic, but the <b>“shady”</b> songs were outlawed. The old songs come readily back to memory. (p.166)	Mereka menyanyikan lagu-lagu yang unik, sentimental, heroik, tapi lagu-lagu yang <b>“nyeleneh”</b> jelas-helas terlarang. Lagu-lagu lama dengan cepat akan kembali dalam ingatan. (p.200)

The word **“shady”** means shade created by the sun, and translated into **“nyeleneh”** or **“reckless”** which is classified as Newmark’s translation of foreign cultural words of habits.

Example 2: **the famous whispering drives**

SL	TL
It is the "whispering gallery," where <b>the famous whispering drives</b> are originated and set in motion and made to break in lying publicity over the country. (p.101)	Di sinilah terletak <b>“mesin kasak-kusuk”</b> , tempat berbagai <b>gossip</b> dirancang, dilancarkan, dan diungkap dalam propaganda bohong di seantro negeri. (p.112)

The phrase **“the famous whispering drives”** is not cultural term and translated into **“gossip”** or **“rumor”** which is classified as Newmark’s translation of foreign cultural words of social culture and habits of gossiping or rumoring.

## 5. DISCUSSION

The aim of this paper is to determine the procedures of CSI translation advocated by E. Davies (2003), and based on the analysis of the data collected, all of the seven procedures are identified. Figure 2 shown the used of procedures and the number of words translated used each of the procedures. It shown that the preservation procedure is dominated in this research. It is understandable that the translator used preservation to translated many religious term in order to keep the original as it is already popular terms, such as *“anti-Semitism, Sabbath, Talmud, Rabbi, etc”* There is also creation in translation, it created cultural term in target language which shown the translator knowledge of local culture thus made him able to create cultural term. The omission of cultural term happened five times as the translator delete the items in translation, possibly happened due to the unavailability of equivalence in target language. The globalization and localization procedures are used in low frequency; the translator didn’t have high interest to make the items more popular or familiar in target language, on the contrary, the translator preferred to preserved the items. And the last is transformation, it happened due to difficulties to transfer the meaning, rather than omit it, the translator decided to alter it.

Translation Procedures	Numbers of CSI	%
Preservation	53	66,25
Addition	6	7,5
Omission	5	6,25
Globalization	3	3,75
Localization	7	8,75
Transformation	4	5
Creation	2	2,5
TOTAL	80	100

Figure 2. Procedures in translation of CSI in Ford’s *The International Jew The World’s Foremost Problem*

## 6. CONCLUSION

The analysis shown that all of Davies (2003) principles is used in CSI translation in Ford’s *The International Jew The World’s Foremost Problem*, and the dominated procedure is preservation. The only major challenge in translated CSI is when it is in touch with names and places, although it all popular subjects. Such as the translation of the word *“Judah”*, the translator could add information in TL to describe abstractly, and this procedure is very helpful. Davies (2003) gave wider scope of procedures to translate cultural term, thus it makes more options available. Besides, she advocated addition which this theory has redline with Katan (1999:7), as I mention earlier, that stated *“the fact that it might be necessary to use more text to explain the concept,”* I agreed with Davies, mostly for her advocacy of the need of omission in the process of CSI translation. Even tough, this theory is not popular in CSI translation, but she advocated it, as another options. As House (2018:133) stated *“The translator’s choices may indeed be determined by her being immersed in the richness of the cognitive, social, situational and socio-cultural environment, but still she remains at the centre of it all.”* And overall, the

exploration of this study is important to colorize and enrich the translation studies, especially to those who learn CSI translation, and I hope this article could help further investigations in the field of CSI translation.

### ACKNOWLEDGEMENTS

A lot of thanks to the academic society at Master Program of Translation Studies at Gunadarma University, Depok, Indonesia. It is a lovely place where my knowledge of translation studies is shaped, and I'm highly appreciated it. A huge thank to Mr. Ichwan Suyudi, which I'm grateful for his constructive opinions in the early time I made this article. The last one, thank to Mr. Josep Sutrisno for giving me e-books of Henry Ford's *The International Jew The World's Foremost Problem* and Eirlys E. Davies's *A Goblin or a Dirty Nose?*

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**APPENDIX**

Cultural Specific Items (CSI) extracted from the book *The International Jew The World's Foremost Problem* and its translation.

No	Cultural Specific Items (CSI)	
	SL	TL
1	The “shady” songs (p.166)	Lagu-lagu yang “nyeleneh” (p.200)
2	Maranos (p.13)	Maranos (p.2)
3	Ducats (p.13)	Ducat (p.2)
4	Kehilah (p.95)	Kehillah (p.105)
5	Nigger gin (p.179)	Nigger gin (p.217)
6	Kahal (p.95)	Kahal (p.105)
7	“high-brow” (p.169)	“musik serius” (p.204)
8	Pan-American (p.190)	Pan-Amerika (p.233)
9	Judah (p.21)	Yudah (anak keempat Ya’qub, kakek moyang Yahudi –penej.) (p.10)
10	“cake-walk” songs (p.167)	Lagu-lagu “cake-walk” (p.201)
11	Aryan (p.112)	Orang-orang Arya (p.128)
12	Judaism (p.36)	Yudaisme (p.30)
13	Jew (p.15)	- (Omitted)
14	The Anglo-Saxons (p.214)	Anglo-Saxons (p.267)
15	The very cement of human society (p.24)	pondasi masyarakat
16	The bolshevik (p.96)	Bolshevik (p.105)
17	Jazz (p.163)	Jazz (p.196)
18	Rabbinate (p.36)	Pendeta (p.28)
No	Cultural Specific Items (CSI)	
	SL	TL
37	Sabath (p.106)	Sabath (p.119)
38	Slavs (p.176)	Slavia (p.212)
39	The Disraeli of the United States (p.208)	Disraeli di Amerika Serikat (p.259)
40	Christian orthodoxy (p.31)	Ortodoksi Kristen (p.24)
41	Demagogues (p.186)	Demagogus (p.227)
42	The Tories (p.57)	Anggota-anggota Partai Konservatif (p.58)

No	Cultural Specific Items (CSI)	
	SL	TL
19	Churches (p.31)	- Omitted (p.24)
20	Zion (p.141)	Zion (p.166)
21	Ragtime (p.167)	Ragtime (p.201)
22	Talmud (p.40)	Talmud (p.36)
23	Anglicization (p.81)	Anglikanisasi (p.88)
24	Communist (p.24)	Komunis (p.15)
25	Ghettos (p.36)	ghetto-ghetto (pemukiman-pemukiman Yahudi di kota). (p.29)
26	The famous whispering drives (p.101)	Gosip (p.112)
27	Anti-Semitism (p.131)	Anti-semitisme (p.152)
28	Anti-Semite (p.187)	Anti-Semit (p.227)
29	Semitism (p.36)	Semitisme (p.29)
30	A “whispering drive” (p.217)	“mengatur bisikan” (p.271)
31	Americanization (p.36)	Amerikanisasi (p.30)
32	Rabbi (p.37)	Rabbi (p.31)
33	Communism (p.128)	Komunisme (p.148)
34	Revolutionary proletariat (p.65)	Proletariat revolusioner (p.66)
35	Russian Bolshevism (p.128)	Bolshevisme Rusia (p.148)
36	Anti-Jewism (p.112)	Anti-Yahudi (p.129)
No	Cultural Specific Items (CSI)	
	SL	TL
58	auspices, (p.26)	sarana dan prasarana (p.17)
59	Jew (p.187)	Yahudi (p.228)
60	Anti-Zionist (p.133)	Anti-Zionist (p.156)
61	Zionist (p.53)	Zionis (p.53)
62	Anti-Goyism (p.111)	Anti-Goyisme (p.128)
63	The capitalist (p.96)	Kapitalis (p.105)

43	The New York Ghetto (p.120-121)	ghetto-ghetto. (p.138) omitted
44	“Jazzed” (p.185)	di-jazz-kan (p.226)
45	Whisky (p.179)	Wiski (p.216)
46	The Synagogue (p.37)	Sinagog (p.30)
47	Jewish rabbi (p.37)	Rabbi Yahudi (p.31)
48	All-Judaan (229)	All-Judaan (p.286)
49	Movie bug (p.160)	Demam film (p.193)
50	Jewish (p.41)	Yahudi (p.36)
51	Democracy (p.63)	Demokrasi (p.63)
52	Aristocracy (p.71)	Aristokrasi (p.74)
53	Latitudinarianism (p.57)	Latitudinarianisme (p.58)
54	Judaization (p.116)	Yahudinisasi (p.186)
55	B’nai B’rith (p.49)	B’nai B’rith (p.47)
56	The “Whispering gallery” (p.101)	“mesin kasak-kusuk” (p.112)
57	Jewish (p.117)	- (Omitted)

64	Tin-Pan-Alley (p.169)	Tin-Pan-Alley (p.205)
65	Utopians (p.186)	Bangsa Utopia (p.227)
66	Messianic (p.51)	Messianis (p.49)
67	Semite (p.112)	Semit (p.128)
68	Gentile Boobs (p.184)	Non-Yahudi bloom (p.224)
69	Methodist Church (p.44)	Gereja Metodis (p.40)
70	Hebrew (p.106)	Huruf Hibrani (p.120)
71	Padrones (p.217)	Padrone (p.272)
72	Pro-Semitic propaganda (p.160)	Propaganda pro-Semit (p.193)
73	Yiddish (p.42)	- Omitted.
74	Christological (p.105)	Kristologis (p.119)
75	Thanksgiving (p.41)	Thanksgiving (p.37)
76	Anti-Christian (p.41)	Anti-Kristen (p.36)
77	Talmudism (p.43)	Talmudisme (p.38)
78	Talmudic (p.42)	Talmud (p.38)

No	Cultural Specific Items (CSI)	
	SL	TL
79	Passion Play of Oberammergau (p.43)	Passion Play of Oberammergau (p.40) (Passion Play of Oberammergau adalah pertunjukan-pertunjukan Suci paling terkenal, yang digelar di sebuah desa bernama Oberammergau, di Pegunungan Alpen Bavaria, Jerman Barat Daya. Pertunjukan itu digelar setiap tahun kesepuluh dari tahun 1634 sebagai akibat dari kaul yang dibuat sepanjang wabah epidemis. [Penerj])

No	Cultural Specific Items (CSI)	
	SL	TL
80	Kosher killing (p.40)	Pembunuhan Kosher (Kosher: aturan dalam makanan Yahudi yang berasal dari kitab Leviticus dan Deuteronomy, di mana binatang harus disembelih dan dipersiapkan dalam cara tertentu, yaitu darah harus dibuang seluruhnya dari tubuh, sementara makhluk - makhluk lain, khususnya babi, kerang - kerang, serangga, dan beberapa jenis burung, haram dimakan, daging dan susu tidak harus dimasak atau dimakan bersamaan. Saat ini aturan ini masih dilakukan oleh Yahudi Ortodoks. [Penerj.]

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