

**IDEOLOGICAL TENDENCY
THROUGH THE TRANSLATION OF PROPER
NOUNS IN *THE CHRONICLES OF NARNIA:
THE LAST BATTLE NOVEL*
BY C. S. LEWIS**

A PAPER

Submitted to the School of Foreign Language – JIA as a partial fulfillment of requirements for the undergraduate degree in English Literature Programme



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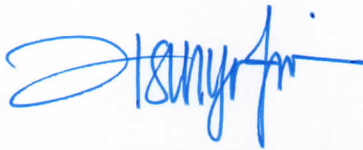
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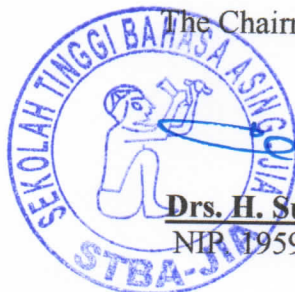
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MOTTO AND DEDICATION

MOTTO:

*“You are always a student, never a master. You have to keep moving forward” –
Conrad Hall*

DEDICATION:

This paper is dedicated to my father, my mother and my brother.

**KECENDERUNGAN IDEOLOGI
MELALUI PENERJEMAHAN NAMA DIRI
DALAM NOVEL THE CHRONICLE OF NARNIA: THE LAST
BATTLE OLEH C. S. LEWIS**

COLINA HARTANTI

ABSTRAK

*Tujuan dari penelitian ini adalah (1) untuk mengetahui kategori nama diri yang terdapat di dalam novel *The Chronicles of Narnia: The Last Battle* oleh C.S. Lewis dan novel versi Bahasa Indonesia-nya, *The Chronicles of Narnia: Pertempuran Terakhir* yang diterjemahkan oleh Indah S. Pratidina, (2) untuk menemukan jenis prosedur penerjemahan nama diri yang digunakan oleh penerjemah untuk menerjemahkan nama diri di dalam novel versi Bahasa Indonesia, (3) untuk menganalisa jenis kecenderungan ideology penerjemahan yang paling dominan yang terdapat di dalam novel versi Bahasa Indonesia melalui prosedur penerjemahan nama diri yang digunakan. Objek data dari penelitian ini adalah 48 nama diri yang diambil dari kedua novel. Metode yang digunakan dalam penelitian ini adalah metode penelitian kualitatif. Hasil dari penelitian ini memperlihatkan: (1) lima dari keseluruhan kategori nama diri dari Arifin & Junaiyah (2007) terdapat di dalam novel bahasa sumber, yaitu name of thing terdapat 17 kali (35.4 %), name of person terdapat 14 kali (29.1 %), name of geographic unit terdapat 13 kali (27.1 %), name of God terdapat 2 kali (4.2 %) dan name related to calendar juga terdapat 2 kali (4.2 %), (2) dari tujuh prosedur penerjemahan nama diri oleh Davies (2003) hanya lima prosedur yang digunakan oleh penerjemah dalam menerjemahkan nama diri dalam novel bahasa sasaran, yaitu preservation digunakan 32 kali (66.7 %), transformation digunakan 6 kali (12.5 %), localization digunakan 5 kali (10.4 %), addition digunakan 3 kali (6.2 %), dan globalization hanya digunakan 2 kali (4.2 %), (3) kecenderungan ideology penerjemahan yang dominan di dalam novel bahasa sasaran adalah ideology foreignization. Ideologi ini diindikasikan oleh penggunaan prosedur preservation dan addition yang berorientasi ke bahasa sumber. Dari 48 nama diri, 35 (72.9 %) nama diri yang diterjemahkan cenderung ke ideology foreignization. Sementara itu, sisanya 13 (27.1 %) nama diri yang diterjemahkan cenderung ke ideology domestication.*

*Kata kunci: Nama diri, prosedur penerjemahan, ideology penerjemahan,
Novel*

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ABSTRACT

The objectives of this research are (1) for knowing the categories of proper nouns which exist in *The Chronicles of Narnia: The Last Battle* novel by C.S. Lewis and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir* novel translated by Indah S. Pratidina, (2) for finding the kind of the translation procedures of proper nouns which is used by the translator to translate the proper nouns in the Indonesian novel, (3) for analyzing the kind of the dominant translation ideological tendency which exist in the Indonesian novel through the translation procedures of proper nouns which are employed. The object data of this research are 48 proper nouns taken from both novels. The data of this research are 48 proper nouns taken from the novels. The method used in this research is qualitative method. The research finding shows (1) all of five categories of proper nouns proposed by Arifin & Junaiyah (2007) exist in the source language novel, they are the name of thing exist 17 times (35.4 %), name of person exist 14 times (29.1 %), name of geographic unit exist 13 (27.1 %), name of God exist 2 times (4.2 %) and name related to calendar also exist 2 times (4.2 %). (2) from seven procedures of proper nouns proposed by Davies (2003) only five procedures employed by the translator in translating the proper nouns in target language novel, they are preservation employed 32 times (66.7 %), transformation employed 6 times (12.5 %), localization employed 5 times (10.4 %), addition employed 3 times (6.2 %), and globalization which is just employed 2 times (4.2 %), (3) the dominant translation ideological tendency in target language novel is foreignization ideology. This ideological tendency is indicated through the employment of preservation and addition procedures which is oriented to the source language. From 48 proper nouns, the 35 (72.9 %) translated proper noun are tended to foreignization ideology. While the rest 13 (27.1 %) translated proper nouns are tended to domestication ideology.

Keywords: Proper nouns, translation procedure, translation ideology, novel

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During the research, the writer faced numerous obstacles, hardships and difficulties in finding the references and arranging it into a scientific paper. Therefore, the writer would like to take this opportunity to express the deepest and sincerest gratitude for all the following parties who have advised and supported to finish the paper, especially to:

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Finally, the writer hopes this paper will be useful especially for the writer and generally for everyone who reads it.

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LIST OF ABBREVIATIONS

Ad	: Addition
AEID	: An English – Indonesian Dictionary
CALD	: Cambridge Advanced Learner’s Dictionary
C. of PNs	: Category of Proper Noun
Gl.	: Globalization
KBBI	: Kamus Besar Bahasa Indonesia
L	: Line
Lo	: Localization
OALD	: Oxford Advance Learner’s Dictionary
NC	: Name Related to Calendar
NG	: Name of God
NGU	: Name of Geographic Units
NP	: Name of Person
NT	: Name of Thing
P	: Page
PNs	: Proper Noun
Pr.	: Preservation
SL	: Source Language
ST	: Source Text
T. I	: Translation Ideology
T. P. of PNs	: Translation Procedure of Proper Noun
TL	: Target Language
Tr.	: Transformation
TT	: Target Text

CHAPTER I

INTRODUCTION

A. Background of the Research

Language becomes a very important part of human life and cannot be apart from culture and daily life as a tool of communication. People use language to communicate and interact with other people as social creatures to fulfill their needs. People do not only use language to communicate with other people in the same country, but also to communicate with other people in different countries around the world. So, people need an international language, it is English.

English as an international language can be said as a lingua franca. Lingua franca is a language used as a bridge of communication between people whose native languages are different. Besides as a communication tool, language is also learned as a science. The study of language is linguistics. It can be divided into several categories. They are sociolinguistics, psycholinguistics, neurolinguistics, computational linguistics, and applied linguistics.

Applied linguistics is a field of linguistics that identifies, investigates, and offers solutions to language in real life problems. One of the academic fields related to applied linguistics is translation. The focus of linguistic features of the translation are the proper arrangement of words, sensitivity to the style, and the relevance of the translation for readers. The shifts of meaning

also explain that a translation not only relates to culture, but also relate to language that is part of literatures and linguistics.

Nowadays, in many countries, especially in Indonesia, the development of translation is really fast. A lot of aspects grow very fast and there are exchanges of information and knowledge from many countries because of translation. It is not easy to produce a translation that exactly the same with its source text, because the differences between the culture and language structures always exist in every language. Therefore, a good translator has to produce an equivalent meaning in its source language and produce an acceptable translation in the target language.

Some elements and culture systems often do not match with two cultures which are drawn by their own languages, such as foods, professions, sports, fashions, entertainments until economy systems, religions, beliefs, laws, politics and philosophies. In the translation, the source language word may express a concept which is totally unknown in the target culture. The concept could be abstract or concrete; it may have relation to a religion, belief, a social custom, or even a type of food (Baker, 1992, p. 21).

In process of translation, a translator faces the differences between two cultures which have to be able to well transferrred. Therefore, translating is not only translates two languages but also includes two cultures. A translator must have a good knowledge about the culture differences in all aspects that are represented by source language (SL) and target language (TL). Translators try

to bridge the cultural gap between two languages and make a communication may happen in two different language societies.

Problems that often faced when translating the cultural specific terms are the translators often get difficulties to find the equivalent terms in the target language (TL), or even the terms in the source language (SL) are not available in the target language (TL). Therefore, there are two concepts for translating the cultural specific terms which can be chosen by the translator. The first, a translation which is oriented to the source language (foreignization) and the second, a translation which is oriented to the target language (domestication). Those two concepts that frequently used by the translators in translating the texts contain cultural specific terms, those are ideologies in translation.

Ideology become interesting to analyze because from ideology the writer will know whether the target readers of the author are the same with the target readers of the translator or not. For people who concur with foreignization ideology, they believe that a good translation is a translation which keeps its style and source cultural taste, brings the reader to the foreign culture. Whereas, for those who agree with domestication, they think that the cultural specific terms in source text need to be translated to the target language.

When talking about translation ideology which has relation with cultural specific terms, it will also talk about proper nouns, because almost of the culture specific terms are proper nouns. Proper noun is a word which an individual referent is identified. Its main function is to identify an object, such

as places, individual persons, animals, or things. Proper nouns usually are written in capital letter its first letter, for example *Narnia*, *Harry Potter*, *England*. Translating proper nouns is one of the most challenging tasks to be faced by a translator.

The problems are the differences of culture variation, structure, form, meaning and style in the source language (SL) and target language (TL) make the process of translating becomes a real challenge for translators. The challenge is translators have to translate the proper nouns in the source language into the acceptable proper nouns for the target readers in the target language without changing the meaning and the message. Translators can use translation procedure of proper noun as a tool for assessing the translation ideology. In this paper, seven translation procedures of proper nouns proposed by Davies (2003) are used.

In the modern era, people can use a lot of media to share thoughts, information, ideas, and art works by using electronic or printed media. Written translation can be done in a lot of printed media, such as newspapers, magazines, science works and literary works. One of the most wanted and the most translated is novel. Novel can be fictional or non-fictional work. Reading a fiction novel can give the readers a happiness, because the readers can develop their imagination, researching a novel also can give the writer an enjoyment doing the research.

Objects of this research are *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis as source text and its translated novel in Indonesian

entitled *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina as target text. The story set in the fictional realm of Narnia, a fantasy world of magic, mythical beasts, and talking animals, the series narrates the adventures of various children who play central roles in the unfolding history of that world. This novel is categorized in classic children fantasy novel. The novel contains Christian themes, and some characters from Greek and Roman mythology, as well as traditional British and Irish fairy tales.

Those novels become the object of this research because of some reasons. First, that novel is one of the most popular and bestselling novel in the world and it is expected to be well transferred into more than 30 languages all over the world. Second, the novel has an interesting story. Third, in the novel there are a lot of cultural specific terms include proper nouns, imaginative vocabularies, and magical words which may difficult to be able to translate into Indonesian.

The writer gives one sample of foreignization from *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis and its Indonesian version entitled *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina. Then, one sample of domestication from other paper, which is became a research relevance of this research entitled *Ideological Tendency Assessed From The Translation Techniques Applied Through the Proper Nouns in Joanne K. Rowling's Harry Potter and the Sorcerer's Stone and Its Bahasa Indonesia Translation Harry Potter dan Batu Bertuah* by Erys Sandra published in 2014.

Foreignization

ST: One morning early in the year the pair of them were out walking along the shore of *Caldron Pool*. (P: 8, L: 3).

TT: *Suatu pagi di awal tahun, keduanya berjalan menyusuri tepian Caldron Pool*. (P: 9, L: 4).

The proper noun *Caldron Pool* is included under the name of geographic unit category. In the story, *Caldron Pool* is a place located of the western side of Narnia. The category of geographic units can be represented in the form of a country name as above. The source proper noun *Caldron Pool* is translated into *Caldron Pool* in the target text by using preservation procedure. The employment of preservation procedure brings the target readers abroad into source language culture and brings the translated proper noun tends to foreignization ideology.

Domestication

ST: One morning in mid-*December*, Hogwarts woke to find itself covered in several feet of snow. (P: 154, L: 1).

TT: *Suatu pagi di pertengahan Desember, Hogwarts terbangun dalam keadaan berselimut salju* (P: 208, L: 1)

The source text proper noun, *December*, as mentioned in the SL is transferred to the target text by applying transformation procedure. The name taken from the source text is transferred and replaced by equivalent name

which exist in the target language, *Desember*. The way the translator employs transformation technique by replacing the existing names into ones which are equivalent in the target language has let the readers to stay home by making the alien names or terms to be one which are more accessible and familiar. Finally, the translation closer to domestication ideology.

From all the background and explanation mentioned above, the writer chooses a title of this paper: “*Ideological Tendency through the Translation of Proper Nouns in the Chronicles of Narnia: The Last Battle Novel by C. S. Lewis*”.

B. Question and Scope of the Research

1. Question of the Research

Every translators has their translation ideology usage, either foreignization or domestication in translating cultural specific terms. Translators also have their choices in using translation procedures of proper nouns. Therefore, the problems in this research can be mentioned in detail as the following questions:

- a. What categories of proper nouns exist in *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina?

- b. As a tool for assessing the translation ideology, what kinds of translation procedures of proper nouns are used by the translator to translate the proper nouns in the Indonesian novel?
- c. Through translation procedures of proper noun which are employed, what is the dominant translation ideological tendency which exist in the Indonesian novel?

2. Scope of the Research

In this research the analysis just focused on how to analyze the tendency of translation ideology through the translation procedures of proper noun used in the Indonesian novel. The final analysis just takes the aspect of translation ideology, they are: foreignization and domestication. The writer takes the proper nouns from the first chapter to the last chapter in the English and Indonesian novel to identify the tendency of translation ideology used in the Indonesian novel.

For the limitation, the writer just takes three data in each chapter. There are sixteen chapters, so it means there will be forty eight data which is analyzed in this paper. By classifying and analyzing the translation procedures of proper nouns first, then the writer can identify and know the translation ideology which is used by the translator, either foreignization or domestication.

C. Objectives and Significances of the Research

1. Objectives of the Research

Based on the problems of the research mentioned above, the objectives of the research are described as follows:

- a. This research is for knowing the categories of proper nouns which exist in *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina.
- b. This research is for finding the kind of the translation procedures of proper nouns which is used by the translator to translate the proper nouns in the Indonesian novel.
- c. This research is for analyzing the kind of the dominant translation ideological tendency which exist in the Indonesian novel through the translation procedures of proper nouns which are employed.

2. Significances of the Research

Hopefully this writing and research paper can be useful not only for the writer herself, but also for the reader who has relation with English and translation in their activity. The significances of the research are described as follows:

- a. This research is expected to increase the writer's knowledge about how to analyze the translation ideology, translation procedures of proper nouns, and proper nouns itself.

- b. This research is expected to provide more information for the readers or translators about translation ideology, translation procedures of proper noun and may be useful for further translation activities or research.

D. Operational Definitions

After having read several books as the sources of the primary data, and then understood, some definitions are concluded as follows:

1. Translation: a process of transferring the message from source language (SL) into target language (TL) by maintaining meaning equivalence.
2. Translation ideology: principle or belief that is used by a translator to translate, considered as his point of view related to a good translation result.
3. Foreignization: a kind of translation ideology which is oriented into source language.
4. Domestication: a kind of translation ideology which is oriented into target language.
5. Translation procedure: a way to perform a translation by using specific concepts. The use of translation procedures depends on the translator needs.
6. Proper noun: a word which an individual referent is identified. Its main function is to identify an object.
7. Novel: a long printed book that consist of story about imaginary or real characters and events.

E. Systematization of the Research

Systematization of the research means to present the research in well-edited composition. This research is divided into five chapters as follows:

Chapter I is introduction. It explains about the background of the research, scopes and questions of the research, objectives and significance of the research, operational definition, and systematization of the research.

Chapter II is theoretical descriptions. It consists of the definitions and theories of translation, translation ideology, concept of proper noun in English, concept of proper noun in Indonesian, translation procedures of proper nouns, novel and the research of relevance.

Chapter III is methodology of the research. It contains about method of the research, time and place of the research, kind of the research, procedure of the research, technique of the data collection, technique of the data analysis and sources of the primary and secondary data.

Chapter IV is analysis data. It shows about the data description, data analysis and the interpretation of the research finding.

Chapter V is conclusion and suggestion. It gives the summary of the conclusions, suggestion which relate to significant of the research.

CHAPTER II

THEORITICAL DESCRIPTION

A. Translation

Throughout history, written and spoken translations have played a crucial role in inter human communication, at least in providing access to important texts for scholarship and religious purposes. Yet the study of translation as an academic subject has only really begun in the past fifty years. “In the English-speaking world, this discipline is now generally known as 'translation studies'. Translation studies are the new academic discipline related to the study of the theory and phenomena of translation” (Munday, 2001, p. 5).

Another expert, Newmark (1988) stated “Translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and based translations, ever since countries and languages have been in contact with each other” (p. 7). It is defined through many ways with different theoretical background and approaches by experts.

1. Definition of Translation

Translation experts give their theory in defining what translation is. Catford (1965) defined that “Translation is an operation performed on languages which means as a process of substituting a text from one language into a text in another language” (p. 1). In addition, Newmark (1988) considered “Translation is a craft consisting in the attempt to replace a

written message and/or statement in one language by the same message and/or statement in another language” (p. 7).

The term translation itself owns several meanings: translation can be referring to the general subject field, the product or the process. Moentaha (2006) explained that:

“There are two senses involving the word ‘translation’ the process and the results/analysis synthetic. First, the translation as a process of human activities in the field of language, the result is a text translation). Second, the translation is only as a result of the process of human activity. The result is that what we call a translation text” (p. 9).

An activity to transfer the message in written from source language into another language is called translation (Hoed, 2006, p. 51). So, translation is not just an activity to change a language to other languages, but it also has to transfer the message. Another scholar, Venuti (1995) stated that “Translation is a process by which the chain of signifiers that constitutes the source language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation” (p. 17). According to Machali (2009), stated that “Translation is an effort to ‘change’ source text with equivalent target text in the target language” (p. 26). Furthermore, Nida and Taber (1974) stated that “Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (p. 12).

Translations also can be said as an art, because there is a close relation in the language taste of the translator. Therefore, every translator

must have her or his own translation style. As a translator, we have to consider the type of style based on the target readers. It is maintaining the naturalness of the language. Finally, from the theories of translations experts above the writer concludes that translation is a process of transferring the message from source language (SL) into target language (TL) by maintaining meaning equivalence.

2. Translation Process

Translation is an action done in process. The content or message of the source text is expected to be fully conveyed to the target language, thus certain steps or processes are needed. These steps may be different from one to another translator since different person may have different consideration and taste.

The various versions of translation processes are offered by many translation experts. One of translation process theory is proposed by Nida (1974), there are three steps of translation process which are analyses, transfer and restructuring (p. 33). The descriptions of these three steps are given in the following explanation.

- a. The surface structure (the message as given in the language A) is analyzed in terms of the grammatical relationships and the meanings of the words and combinations of words, this stage is called *analyses*.
- b. The analyzed material is transferred in the mind of translator from language A to language B, this stage is called *transfer*.

- c. The analyzed material is restructured in order to make a final message fully acceptable in the receptor language, this stage is called *restructuring*.

In translating a text, the translators first analyzes the message of the source language into its simplest and structurally clearest forms. Then, the transferring process deals with the techniques, strategies, procedures or methods the translator uses in translating a text from the source language into the target language. The final process in translation is restructuring the text being translated to the level in the receptor language which is most appropriate for the audience which is intended to reach.

3. Translation Types

Catford (1965, p. 21), he divided three aspects of translation; there are extent, level, and ranks. Based on him, the types of translation are:

- a. Full translation, in this type the entire source language text is reproduced by the target language text materials.
- b. Partial translation, there are only some parts of the source language text to be translated into target text.

B. Translation Ideology

In general, Ideology is ideas, beliefs, values, principles and ways of thinking in group of society which their truths are believed. Perez (2003) stated that “Ideology is now viewed as a vehicle to promote or legitimate interests of a particular social group (rather than a means to destroy contenders)” (p. 5).

However, in translation, ideology has its own definition. The ideology of translation examined from the perspective of cultural studies, relates to how, in the context of the Anglo-American translation tradition.

1. Definition of Translation Ideology

In translation, ideology is principles or beliefs about ‘true-false’ or ‘good-bad’ in translation, that is what the best translation for target readers or what kind of translation that good or to be liked for the target readers (Hoed, 2006, p. 83). Bassnett and Lefevere stated that “All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way” (as cited in Venuti, 1995, p. vii).

The ideology can be meant as the translation product orientation either to source culture or to the target culture. There is no absolute ideology held by certain text, instead there is only a tendency. This tendency, in fact, is determined by the translator’s vision. While, in translation field ideology influences the translation technique, method, strategy or procedure through cultural background and cultural consciousness of the translator.

2. Foreignization and Domestication in Translation

Schleiermacher a Germany philosopher whom first formulated foreignizing technique in translating text, he stated only two methods of effecting the domestic reader’s understanding of the foreign author: “either the translator leaves the author in peace, as much as possible, and moves the

readers toward him, or he leaves the readers in peace, as much as possible, and moves the author towards him” (as cited in Venuti, 1995, p. 101).

Ideological tendencies, showing a serious contrast; on one hand it is believed that a good translation is a translation which holds the source language and culture (foreignization), while in another hand it is believed that a good translation has to close to the target language and culture (domestication). Hoed (2006) supports the previous theories by stating that “There are two corners of translation ideology, they are translation which tends to the source language and translation which tends to the target language” (p. 83).

Schleiermacher allowed the translator to choose between a domesticating method, an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home, and a foreignizing method, an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad (as cited in Venuti, 1995, p. 20).

Furthermore, Venuti (1995) stated that the notion of foreignization can modify the ways translations are read as well as produced because it assumes a concept of human subjectivity that is very different from the humanist assumptions underlying domestication (p. 24). For those who favor the foreignization ideology, a good translation is a translation which keeps its style and source cultural taste, brings the reader to the foreign culture. “For truly successful translation, biculturalism is even more

important than bilingualism, since words only have meanings in terms of the cultures in which they function” (Nida, 2001, p. 82).

In addition, Venuti added foreignization, on the other hand, entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultures values in target language (as cited in Munday, 2001, p. 147). The symbol of truth for the foreignization followers is keeping what is existed in the target text.

For illustrations, a translator does not translate the words, such as *Mrs, Mr, Mom* and *Dad* into Indonesian, the reason is because those words are not uncommon anymore for Indonesian readers. From some theories by some experts above, the writer concludes that foreignization is a kind of translation ideology which is oriented into source language. The translators do not translate the foreign words and cultural specific terms in target language.

While, domestication is a translation ideology in which a natural style is applied to minimize the strangeness of the foreign text for target language readers. Translator wants an acceptable translation in the culture of target readers. For those who favor this concept think that not all words or terms in source language can be understood by the target readers. Therefore, the foreign words or terms in source text need to be translated and need to search their acceptable equivalent in the target language.

In domestication ideology, a translation is wished does not fill as a translation. For example, some foreign words such as *Mrs, Mr, Mom and*

Dad have to be translated into Indonesian as *Nona, Tuan, Ibu* and *Ayah* so the whole translation tasted as a part of Indonesian and acceptable for target readers. By understanding some theories about domestication above, the writer concludes that domestication is a kind of translation ideology which is oriented into target language. All of the foreign words and cultural specific terms are translated into target language.

C. Concept of Proper Noun in English

In the novel, the existence of the name of characters, places and things cannot be ignored from being one of translation problems. The author usually creates the name of characters, places and things by special intention. Those characters name, place name and things name in the story, in linguistics they are termed as proper nouns. Words like president, country, and nationality are nouns because they name a person, a place and a thing. But a president, a country, and a nationality can also have particular names. These particular names might be President Joko Widodo, England, and Chinese. Foresman (1984) said that “Every proper noun begins with a capital letter” (p. 58).

1. Definitions of Proper Noun

Nouns which name particular persons, places and things are called proper nouns (Scott, 1984, p. 58). Another expert also gives explanation about proper nouns:

Lobeck (2014) stated “A proper noun refers to a unique entity, what we call its referent. A common noun, on the other hand, has more than one referent. We can also think of the distinction between proper and common nouns in terms of sets; a proper noun picks out a member of

set, but there's only one member in that set – *Thanksgiving, President of the United States, Eiffel Tower, Isabel*. A common noun picks out a member of a set of more than one – insanity, food, elf, seatbelt” (p. 26).

The difference between proper noun and common noun is that proper nouns do not need any demonstrative pronouns as determiners, such as *the, that, this, a, and an* are not necessarily added to determine one proper noun. Bieber, Johansson, Leech, Conrad & Finegan (2004) also said that “Proper nouns lack both the contrast in number and definiteness. For example: *Sue*, but not normally *a Sue, the Sue, Sues*. The man overwhelming majority of proper nouns are both definite or singular” (p. 241). “A proper noun begins with a capital letter in writing” (Frank, 1972, p. 6).

Nord (2003) defined “Unlike generic nouns, proper names are mono-referential, but they are by no means mono-functional. Their main function is to identify an individual referent. It has often been claimed that proper name lack of descriptive meaning” (p. 183). Finally, from many theories above the writer concludes the definition of proper nouns. Proper noun is a noun which identifies an individual referent. Its main function is to identify an object, such place, individual person, animal, or thing.

2. Categories of Proper Noun

Proper noun has several categories. Frank (1972, p. 6) categorized proper noun into six categories, they are:

a. Personal names. For example: *Mr. John Smith*.

- b. Name of geographic unit such as countries, cities, and rivers. For examples: *Holland* and *Paris*.
- c. Names of nationalities and religions. For example: *Dutchman* and *Christianity*.
- d. Names of holidays. For examples: *Easter* and *Thanksgiving Day*.
- e. Names of time units. For examples: *Saturday* and *June*.
- f. Words used for personification, such as a thing or abstraction treated as a person. For examples: *Liberty*.

The other categories of proper nouns are stated by Newmark (1988), he listed three classes of proper nouns which are people's name, names of objects, and geographical terms (p. 214). The first classes which are people's name covers up several form of names ranging from names of real characters and names of fictitious characters. He adds that these names can be followed with titles like *Mr.*, *Mrs.*, *Miss.*, *Monsieur*, and also titles which indicate profession of characters like *professor*, *doctor*, *duke*, and *duchess*. The second class which is names of object consists of trademarks, brands or proprietaries, and eponyms.

The third class which is geographical terms divided into two groups which are names of real places, such as addresses, names of streets, and squares and names of fictitious places. Names of firms, streets, private institutions, schools, universities, and hospitals are also under this heading since these institutions or ministries or periodicals are usually introduced with their residence or streets and they are referring to the government by

the name of their respective capital or locations. In general, the purpose of these names is to identify rather than describe the firm or institution.

D. Concept of Proper Noun in Indonesian

Proper noun does not have specific meaning but they have an inference. It will be meaningful when they have a property. Property, in this case is the words which followed the proper nouns as explanation for that proper nouns, in other words as a reference from the proper noun itself. Proper noun refers to the specific people, places, things or ideas. On the other hand, common noun refers to people, places, things and idea that are not specific.

Kridalaksana (2008) defined proper noun (proper names) as specific name of person, place or thing (p. 161). Concept of proper nouns based on tradition, and in the daily life we can find proper nouns easily and we can differentiate them from common nouns by writing the proper nouns with capital letter in the beginning (Ullman, 2012, p. 85).

1. Definition of Proper Noun

Proper noun (proper name) is used to name person, places, or things, including a concept or idea. By using proper nouns we can call person's name, and also through proper nouns we can know places and things. (Arifin & Junaiyah, 2007, p. 132). In Indonesian, proper noun is written by using the rules in *Pedoman Umum Ejaan Indonesian yang Disempurnakan (Pedoman Umum EYD)*. In that book stated that a proper noun is written with capital letter in the beginning.

Arifin and Junaiyah (2009) also stated: “A proper noun does not include or is not included by another proper noun. It does not have a superordinate (there is not the other proper noun above it) and does not have a subordinate (there is not the other proper noun below it). A proper noun always stands independently. It means that a proper noun is not a part of other nouns. For instance, name of person is not a part of other person’s name, because a name of person does not return from other name which has bigger scope” (p. 132).

2. Categories of Proper Noun

Arifin and Junaiyah (2007, pp. 133-135) divided proper nouns (proper names) into five categories. They are name of God, name of person, name related to calendar, name of geographic unit and name of thing.

a. Name of God

In spelling rules, God’s name, including its elements are written by using capital letter in the beginning. Such as, *Allah, Yesus Christ, Sang Hyang Widi Wasa*. The determiner followed the name of God also written with capital letter in the beginning, such as: *Allah Yang Mahakuasa* and *Your blessing*.

b. Name of Person

This category includes name of person, name of nabi and rasul, name of angel, name of divinity, name of devil, name of ghost, etc. Such as: *Fatimah, The Prophet Muhammad S.A.W, Gabriel, The Goddess Aphrodit, Rsi Sumanthu* and *Rsi Jaimini*.

c. Name Related to Calendar

In this category, the name of event, day, month, year, period, and era are included. Such as, *Candu War, French Revolution, Proclamation*

of Indonesian Independence, Masehi Year, Muharam, January, February, Sunday, Monday and Halloween.

d. Name of Geographic Unit

The name of city, street, planet, continent, island, mountain, strait, sea, ocean, bay, river, lake, hill and valley are included in this category. Such as: *Jakarta, New York, Continent of Asia, Continent of Africa, Europe, Sumatra Island, Timor Island, Mount Lompobatang, Mount Klabat, Strait of Karimata, Strait of Bali, Batang Hari River, Toba Lake, Kelimutu Lake, Pluto, Venus, and Uranus.*

e. Name of Thing

Thing is divided into two categories. First, animate thing includes name of animal such as *Meow* for cat, plant and person such as *Ariya*. Second, inanimate thing includes religion, scripture, belief, document, magazine, newspaper, program, event, public area, institution, organization, association, nation, tribe, language, village, town, kingdom, and country. For examples: *Islam, Alquran, Buddhism, Tripitaka, Kompas, Tempo, University of Indonesia, Changi Airport, UNICEF, Indonesia, Bali, United Nations and Raffles Hospital.*

E. Translation Procedures of Proper Noun

Proper nouns are considered meaningless and they are used only for signaling references. But in translation, they can become rather difficult to be translated than common noun, because there is not a language exactly similar

to another language, especially in the name of places and cultural specific terms. Newmark (1988) stated that, a person's name, along with its connotation, should be translated where proper nouns are treated connotatively and must be transferred in semantic translation. He also said that people's names should not be translated when their names have no connotative meaning in the text (p. 214).

Newmark also added, some exception is presented such as names of known saints, monarchs, and popes, which are known in the translated form in the target language. Proper nouns (proper names) in imaginative works and children's books are considered as having connotative meaning, thus he recommends that those names will better to be translated (p. 215). On the other hand Nord (2003) argued that "In fiction, things are not quite as simple as that. We have assumed that in fictional texts there is no name that has no informative function at all, however subtle it may be" (p. 185).

In addition, Newmark (1988) added that geographical names, including names of streets and quires are usually having no connotations. These proper nouns are usually not translated. According to his opinion, the most appropriate method in cases where both nationality and connotation are significant aspects, first, translates the proper nouns to the target text, then naturalize the word that have been translated into a new proper nouns provided a good equivalent meaning in the target language (p. 214). Another expert, Nord (2003) stated:

There are no rules for the translation of proper names. In non-fictional texts, it seems to be a convention to use the target culture exonym of a source-culture name, if there is one, but if a translator prefers to use the source-culture form, nobody will mind as long as it is clear what place the

name refers to. Wherever the function of the proper name is limited to identifying an individual referent, the main criterion for translation will be to make this identifying function work for the target audience (p. 184).

Some examples are given from Nord's journal (2003) *Miguelito* will be clearly recognizable as a Spanish boy in the translation, while *Hugo* may be identified as a German. Then, in order to avoid the impression that this is a bicultural setting, the translator would have to either substitute *Miguelito* by a clearly German name or replace *Hugo* by a typical Spanish name. She considers this kind of problem occurs very often in the translation of children's books.

Fernandes (2006, pp. 50-55) proposed ten procedures which are regarded to be suitable to translate proper nouns. These procedures are namely rendition, copy, transcription, substitution, recreation, deletion, addition, transposition, and phonological replacement. The explanations of these procedures are served in the following part.

1. Rendition

This is a "coincidental" procedure and is used when the name is transparent or semantically motivated and is in standardized language, that is, when the name in a source text is enmeshed in the lexicon of that language, thus acquiring "meaning" to be rendered in the target language.

For instance, the translator of the Harry Potter Series opted for translating the word "*Lady*" into "*Mulher*", which means "woman" in Brazilian Portuguese. This goes to show that the translator has freely

chosen the use of a superordinate (woman) instead of a more specific word such as “*senhora*” or “*dama*” (= lady).

2. Copy

This procedure bears resemblance to Vinay and Darbelnet’s (1995) concept of “borrowing” as the simplest type of translation (p. 31). In this procedure, the names are reproduced in the translated text exactly as they appear in the source text without suffering any sort of orthographic adjustment. From a phonological perspective, however, Nord (2003) points out that these names often acquire a different pronunciation in the TL (p. 187). For instance, name *Harry Potter* in English exactly copied with *Harry Potter* in another target language.

3. Transcription

This is a procedure in which an attempt is made to transcribe a name in the closest corresponding letters of a different target alphabet or language. In other words, this procedure occurs when a name is transliterated or adapted at the level of morphology, phonology, grammar, etc, usually to conform to the target language system. In this procedure the translator may suppress, add, and change the position of letters, probably as a way to preserve the readability of the text in the target text context.

For instance, the names “*Romillia*” and “*Ashosta Tarkaan*”, with their graphological forms alien to a Brazilian audience, have been transcribed into “*Romilia*” and “*Achosta Tarcaã*” respectively. In

transcribing these two names, the translators have marked the stress in Brazilian.

4. Substitution

In this type of procedure, a formally and/or semantically unrelated name is a substitute in the target text for any existent name in the source text. In other words, the TL name and the SL name exist in their respective referential worlds, but are not related to each other in terms of form and/or semantic significance.

For instance, the translator of the *Artemis Fowl* series in turn opted for replacing the name of the historical figure “*Richard of York*”, which is a mnemonic device to help remember the colours of the rainbow (“*Richard Of York Gave Battle In Vain*” – *Red, Orange, Yellow, Green, Blue, Indigo, and Violet*), with “*Aquenaton*” (a Brazilian exonym for *Akhenaton/Akhenaten*), a Pharaoh of the Eighteenth dynasty of Egypt, which does not have any association with the word “*arco-íris*” (= rainbow).

5. Recreation

This type of procedure consists of recreating an invented name in the SL text into the TL text, thus trying to reproduce similar effects of this newly-created referent in another target cultural setting. It is important to stress that recreation differs from substitution in the sense that in recreation the lexical item does not exist in the SL or in the target language.

The procedure of recreation was mostly found in the translations of the Harry Potter series where the name *Quaffle*, which is the name given to one of the balls used to play Quiddich, has not been capitalized in Brazilian Portuguese. This decision is in line with the Brazilian grammar rule in which the name of objects are not usually capitalized.

6. Deletion

This is considered as a translation procedure which removes a source text name or part of it in the target text. It usually occurs when such names are apparently of little importance to the development of the narrative, and are not relevant enough for the effort of comprehension required for their readers.

7. Addition

This is a procedure in which extra information is added to the original name, making it more comprehensible or perhaps more appealing to its target audience (“framing information”). Sometimes it is used to solve ambiguities that might exist in the translation of a particular name.

8. Transposition

This procedure is defined as the replacement of one word class with another without changing the meaning of the original message. This procedure also involves structural changes.

9. Phonological Replacement

This is a procedure in which a TT name attempts to mimic phonological features of a source text name by replacing the latter with an

existing name in the target language which somehow invokes the sound image of the source language name being replaced. Phonological replacement must not be confused with transcription.

10. Conventionality

This final procedure occurs when a target language name is conventionally accepted as the translation of a particular source language name. It is commonly used with names of historical/literary figures and geographical locations. These conventionalized names in the target language are usually referred to as exonyms.

Another procedures to translate proper nouns were proposed by proposed by Davies (2003, pp. 72-89) in her journal, *A Goblin or a Dirty Nose?*. She proposed seven procedures which are used in translating culture-specific items, including proper nouns. The writer considers that this seven procedures have a clear border to each other. Therefore, the writer uses this procedures to analyze the translation of proper nouns. Below are the seven procedures proposed by Davies.

1. Preservation

This procedure occurs when the translation of the source text term remain the same with the target text. The terms exist in the source text are transferred directly without any explanations; they can be simply preserved or copied. It also occurs when the translators decide to maintain the source text term in the translation and the source language concepts are also transferred to the target language.

For instance, in the translation of the name *Minerva*, *Durza* and *Laura* which simply preserve with the same name in the target text Lithuanian.

2. Addition

Addition occurs when translator chooses to keep the original term but supply the text with whatever information is judged necessary. When this procedure applied in translation, the source language word or term is preserved to the target text but the translator added additional information. The example of the employment of this procedure is seen in the translation of Harry Potter series, in English-Indonesian translation in which the name *Leaky Cauldron* is translated into *Leaky Cauldron-Kuali Bocor*.

3. Omission

This type of procedure occurs when translator chooses to omit a problematic culture-specific word or term and they are no any substitution for them in the target text. When a translator faces difficulties to translate culture specific terms, they may be simply omitted in translation. The example of the employment of omission is seen in the translation of the proper noun *English Muffin* in Harry Potter book , which the term English is omitted in the target text and translated only into *kue* in Indonesian .

4. Globalization

Globalization is a 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. The

application of this procedure may cause loss of effect in translation. This procedure means that the culture specific items of the source language are replaced by the culture specific term that have less cultural associations in the target language. This procedure considered as the form of domestication.

For instance, in the translation of particular kind of mushroom, *muhs mire* (a fly agaric), which is simply translated into *a poisonous mushroom*.

5. Localization

Localization occurs when translator tries to anchor a reference firmly in the culture of the target readers. This procedure is used when culture specific word or terms are replaced by ones that are more familiar to the target reader and this procedure is contrary to globalization because it helps to avoid the loss of effect and at the same time it does not affect of foreign culture harmfully the meaning of the translated items.

For instance, the translation of one character of Winnie the Pooh, *Christopher Robins*, which is translated as *Kristoferis Robinas* in Lithuanian.

6. Transformation

This procedure can cause some changes in meaning. The target text may be little different from the source language. The substitution of the source language names into equivalent name which exist in the target language also included in this procedure.

For instance, in the translation of the title of the first Harry Potter book, *Harry Potter of the Philosopher's Stone*, that transformed into *Harry Potter of the Sorcerer's Stone* by the American publisher.

7. Creation

This type of procedure is used when there is a recreation of name from the source language to be one which is firmly or totally different from the source language or with one which is not present there. Creation is rarely used and often includes an idea of compensation. For instance, in the translation of the name *Longbottom* in English which loses its original meaning because it is translated into *Neveksla* into Lithuanian.

F. Novel

Nowadays, novel as one of literature works is becoming very popular all over the world. Almost everyone likes to read a novel, both fiction or non-fiction novel. A lot of novels have been translated into English, Indonesian or other languages. According to Abrams (1999), the term novel is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose (p. 190). Whereas, Eagleton (2005) stated that novel is a piece of prose fiction of a reasonable length (p. 1).

As an extended narrative, the novel is distinguished from the short story and from the work of middle length called the *novelette*; its magnitude permits a greater variety of characters, greater complication of plots, and more sustained exploration of characters and motives than do the shorter, more

concentrated. From the definitions stated by experts above, the writer concludes that novel is a long printed book that consists of story about imaginary or real characters and events.

G. Research of the Relevance

A previous research which also analyzed the translation of proper noun is done by Erys Shandra, an English Language and Literature student of State University of Yogyakarta. The research is a paper entitled *Ideological Tendency Assessed from the Translation Techniques Applied through the Proper Nouns in Joanne K. Rowling's Harry Potter and the Sorcerer's Stone and Its Bahasa Indonesia Translation Harry Potter dan Batu Bertuah*. It is published in 2014 which analyzed the ideological tendency assessed from the translation techniques through the proper nouns.

The result of that research shows that mostly the proper nouns in the second edition of Harry Potter novel are translated by using two techniques consisting of preservation and addition under the foreignization ideology which are employed 264 times or 69.11% of the total proper nouns, whereas the rest five techniques under domestication ideology which are transformation, creation, globalization, omission and localization are employed 118 times or 30.89% of the total proper nouns. It means that the translator tends to use the foreignization ideology in translating the proper nouns which exists in the novel that has been analyzed.

This paper is relevant to the previous research above, because this paper also analyze the ideological tendency by using the translation procedures of proper nouns proposed by Davies (2003). The difference between this paper and the previous research above are the theory of proper noun categories which is used in the analyses of this research is different from the previous research and the novel used by the writer.

The previous research is used the theory of proper noun categories by Frank (1972), while this research used the theory of proper noun category by Arifin & Junaiyah (2007). The previous research used *Harry Potter and the Sorcerer's Stone* by J. K. Rowling and its Indonesian version *Harry Potter dan Batu Bertuah*. Whereas, this research uses *The Chronicles of Narnia: The Last Battle* novel by C. S Lewis and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir*.

The writer chooses the Narnia novel which is different from the novel used in the previous research above. The writer wants to know whether the translation ideology used by Indah S. Pratidina is different or similar from translation ideology used by Listiana Srisanti.

CHAPTER III

RESEARCH METHODOLOGY

A. Method of the Research

1. Time and Place of the Research

The research was arranged for six months from February to July 2017. During the term, every necessary things related to the process of writing is committed. To collect theory of the data for this research, some references are used. The references are mostly obtained from various kinds of books and journals of translation, linguistics and other supporting books related with this research. The references from e-books were also used in accomplishing this research. The setting of this research are library of STBA JIA, some libraries of other university, and also writer's home.

2. Kind of the Research

Research is a process collecting, analyzing, and interpreting information to answer the questions. The method which is used in this research is qualitative research with the content analyzing of translation ideology through the translation procedures of proper nouns employed in the novel in *The Chronicles of Narnia: Pertempuran Terakhir* novel translated by Indah S. Pratidina. Qualitative method involves the process of collecting, analyzing, interpreting, and writing the results of a study (Cresswel, 2013, p. 15).

B. Procedure of the Research

In order to achieve the result of this research, several procedures are conducted. Here are the details of procedures of the research:

1. Planning

- a. Identifying the problem
- b. Selecting the title of the research
- c. Formulating the problem
- d. Determining the purpose and objective of the research
- e. Conducting the consultation to the first advisor
- f. Submitted the research proposal for getting an approval from the advisors.

2. Preparation

After this research is approved by the advisors, then the writer does the next steps as follows:

- a. Determining the novel which will become the objects for this research.
- b. Limiting the problem.
- c. Collecting the data that will become the object of the research in the novel.
- d. Determining the sample of the research to restrict the object of the research.
- e. Preparing all of the things needed for collecting the data.

3. Implementation

- a. Reading the novel in English and then followed the Indonesian version.

- b. Giving mark to each sentence which contained proper noun.
- c. Inserting the elected data into table of analysis.
- d. Processing and analyzing the data by the procedures employed in the data.
- e. Finding the ideological tendency through the translation procedures of proper nouns that already found.
- f. Arranging the result of the research in a good order.

4. Finishing

- a. Composing the analyzed data
- b. Formulating the problem and concluding the system.
- c. Discussing with the advisors
- d. Revising the result
- e. Concluding the result
- f. Typing and printing the result of the research.

C. Technique of the Data Collection

The data are collected by observing through the proper nouns in the source text in English and also target text in Indonesian. The writer read the novels closely to gain the content and context of the text. This close reading was done firstly through the source text, *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis and then followed by its Indonesian version entitled *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah

S. Pratidina as target text. After read the novels, than the proper nouns found are listed in a table.

D. Technique of the Data Analysis

In order to obtain accurate data which is relevant enough to the object being analyzed, the writer simply uses some references as some of the sample of paper, journals, dictionaries, books and e-books as references and other sources regarding the kinds of translation ideology. After the data have been collected from the data sources, the data are analyzed through the following steps. First, classifying the categories of proper noun. The proper nouns which exist in the source text were listed and compared to the proper nouns in the target text.

Second, analyzing the translation procedure of proper noun employed to translate the proper noun in the novel. The last step, tracing the ideological tendency using the employed procedures as analyzed in the previous step. At the end, the most frequent translation procedures of proper noun employed were seen and the ideological tendency of the text can be detected, either tend to foreignization or domestication.

E. Sources of the Primary and Secondary Data

1. Sources of the Primary Data

The primary data of this research are the proper nouns which is used as the object of the research. The data are in the form of words and

sentences taken from written text in the novel. The sources text of the data are *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis and than followed by its Indonesian version entitled *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina as target text. This novel is the last series of seven *The Chronicles of Narnia* series created by a world well known author, his name is C. S. Lewis.

The Last Battle novel is one of the most popular and bestselling novel in the most countries. Becoming international bestselling books, Lewis' works are expected to be well transferred into more than 30 languages all over the world. Written between 1949 and 1954, this series having sold over 100 million copies.

2. Sources of the Secondary Data

The secondary data that is used in this research are based on several articles, dictionaries, journals, linguistic books, grammar books and translation books which related to ideology of translation as the writer's main focus in this research.

CHAPTER IV

DATA ANALYSIS

A. Data Description

In this chapter, the problem of the research will be answered. The data taken from the *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis as source text (ST) and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina as target text (TT).

The writer uses three steps to analyze the data in the ST and TT. In the first step, choosing the proper nouns based on the data provided. Second step is determining those proper nouns based on the categorization of proper noun. The last step is analyzing the data found by explaining those data and how it can be decided as foreignization ideology or domestication ideology through the translation procedures of proper nouns employed. There are 48 proper nouns will be analyzed and those data are presented below.

Table 4.1. Data Description from Source Text and Target Text

No.	Proper Nouns		PNs Location	
	ST	TT	ST	TT
1	Narnia	Narnia	P: 7 L: 1	P: 7 L: 1
2	Lantern Waste	Lantern Waste-Area <i>Lentera</i>	P: 7 L: 2	P: 7 L: 2
3	You know Who	<i>Kau-tahu-siapa</i>	P: 11 L: 28	P: 14 L: 24
4	Stonefoot the Giant	Stonefoot <i>si raksasa</i>	P: 22 L: 1	P: 32 L: 1

5	Roonwit	Roonwit	P: 18 L: 25	P: 26 L: 9
6	Majesty	<i>Yang Mulia</i>	P: 18 L: 30	P: 27 L: 4
7	Lord Shift	Lord Shift	P: 30 L: 29	P: 45 L: 3
8	Tash	Tash	P: 30 L: 31	P: 45 L: 6
9	Narnians	<i>Warga Narnia</i>	P: 36 L: 23	P: 54 L: 18
10	England	<i>Inggris</i>	P: 39 L: 9	P: 58 L: 9
11	Wood-Nymphs	<i>Nymph hutan</i>	P: 41 L: 7	P: 60 L: 26
12	White Witch	<i>Penyihir Putih</i>	P: 44 L: 22	P: 66 L: 10
13	Miss Plummer	Miss Plummer	P: 50 L: 25	P: 77 L: 12
14	High King Peter	<i>Raja Agung Peter</i>	P: 51 L: 10	P: 78 L: 14
15	London	London	P: 51 L: 11	P: 78 L: 15
16	Stable Hill	<i>Bukit Istal</i>	P: 59 L: 1	P: 89 L: 26
17	The North-Star	<i>Bintang Utara Narnia</i>	P: 59 L: 31	P: 91 L: 18
18	Pole Star	<i>Bintang Kutub</i>	P: 59 L: 33	P: 91 L: 19
19	Griffle	Griffle	P: 71 L: 10	P: 109 L: 11
20	Mister	Mister	P: 72 L: 19	P: 111 L: 11
21	Wild Fresney	Wild Fresney	P: 75 L: 9	P: 116 L: 3
22	Tashbaan	Tashbaan	P: 79 L: 29	P: 124 L: 11
23	Swanwhite the Queen	<i>Ratu Swanwhite</i>	P: 85 L: 13	P: 132 L: 25
24	Lone Islanders	<i>Penghuni Lone Island</i>	P: 85 L: 23	P: 133 L: 12
25	Southern mountains	<i>Pegunungan Selatan</i>	P: 90 L: 16	P: 140 L: 25
26	Archenland	Archenland	P: 90 L: 17	P: 140 L: 26
27	Monkey	<i>Monyet</i>	P: 97	P: 152

			L: 20	L: 1
28	Griffle the Chief Dwarf	Griffle <i>si Pemimpin Dwarf</i>	P: 99 L: 26	P: 156 L: 21
29	Ginger the Cat	Ginger <i>si kucing</i>	P: 102 L: 12	P: 161 L: 8
30	Emeth	Emeth	P: 106 L: 19	P: 167 L: 25
31	Rishda Tarkaan	Rishda Tarkaan	P: 109 L: 1	P: 172 L: 1
32	Slinkey the Fox	Slinkey <i>si Rubah</i>	P: 112 L: 30	P: 178 L: 8
33	Wraggle the Satyr	Wraggle <i>si Satyr-dewa hutan</i>	P: 112 L: 31	P: 178 L: 8
34	Emperor-over-the-Sea	<i>Kaisar Seberang Lautan</i>	P: 125 L: 31	P: 199 L: 23
35	Lady Polly	Lady Polly	P: 127 L: 8	P: 202 L: 11
36	Queen Susan	<i>Ratu Susan</i>	P: 127 L: 18	P: 202 L: 26
37	June	<i>Bulan Juni</i>	P: 129 L: 12	P: 205 L: 1
38	Bristol	Bristol	P: 130 L: 22	P: 206 L: 24
39	Diggle	Diggle	P: 136 L: 19	P: 216 L: 3
40	River Shribble	<i>Sungai Shribble</i>	P: 141 L: 14	P: 223 L: 18
41	Father Time	<i>Bapak Waktu</i>	P: 141 L: 17	P: 224 L: 4
42	Jewel	Jewel	P: 146 L: 18	P: 231 L: 13
43	Harpha Tarkaan	Harpha Tarkaan	P: 152 L: 3	P: 240 L: 4
44	The Glorious One	<i>Yang Agung dan Mulia</i>	P: 154 L: 30	P: 245 L: 2
45	Ettinsmuir	Ettinsmuir	P: 159 L: 14	P: 252 L: 4
46	Battle of Beruna	<i>Perang Beruna</i>	P: 166 L: 3	P: 262 L: 27
47	King Erlian	<i>Raja Erlian</i>	P: 166 L: 10	P: 263 L: 9
48	Glimfeather the Owl	Glimfeather <i>si Burung Hantu</i>	P: 167 L: 27	P: 265 L: 12

B. Data Analysis

This part presents the data analysis of 48 data that the writer found in the novel. The data analyses are about the proper nouns and translation procedures employed to figure out the tendency of translation ideology which taken from *The Chronicles of Narnia: The Last Battle* novel by C.S. Lewis as source text (ST) and its Indonesian version *The Chronicles of Narnia: Pertempuran Terakhir* translated by Indah S. Pratidina as target text (TT).

For analyzing the data, three theories proposed by three experts are used. First, theory of: five proper noun categories proposed by Arifin & Junaiyah (2007, pp. 133-135) to analyze the categorization of proper nouns. The writer also uses seven translation procedures of proper nouns proposed by Davies (2003, pp. 72-89) and two kinds of translation ideologies proposed by Lawrence Venutti (1988, pp. 19-21).

Four dictionaries are also used to help the writer analyzes the proper nouns in English and Indonesian. Those dictionaries are; Oxford Advance Learner's Dictionary (OALD) (Oxford University Press, 2010), Cambridge Advance Learners' Dictionary–Online (CALD) (Cambridge University Press, 2017). Kamus Besar Bahasa Indonesia (KBBI) (Pusat Bahasa, 2008), and Kamus Inggris-Indonesia: An English-Indonesian Dictionary (AEID) (Echols & Shadily, 2003). The data analyses are presented in the following.

Datum 1

ST: In the last days of *Narnia*, far up to the west beyond..... (P: 7, L: 1).

TT: *Dalam hari-hari terakhir Narnia, jauh di sebelah barat.....* (P: 7, L: 1).

Source Text (ST)	Target Text (TT)
Narnia	Narnia

The proper noun *Narnia* is included under the name of geographic unit category. *Narnia* is told in the story as a fantasy world or country that existed outside our real world, where the story takes place. The category of geographic units can be represented in the form of a country name as above. The source proper noun *Narnia* is translated into *Narnia* in the target text. The translator copies the source proper noun into target text in its original form.

According to Davies (2003), “Preservation is used when there is no close equivalent in the target language so that translator decides to maintain the source term in the translation (p. 73). The proper noun is translated by using preservation procedure. Thus, the preservation procedure is the translator’s best choice for this case, because there is no equivalent term for translating *Narnia* in target language. Finally, the employment of preservation procedure brings the target readers abroad into source language culture and brings the translated proper noun tends to foreignization ideology.

Datum 2

ST:, far up to the west beyond *Lantern Waste* and close beside the great waterfall, there lived an Ape (P: 7, L: 2).

TT:, *jauh di sebelah barat Lantern Waste-Area Lentera dan dekat di samping air terjun besar, hiduplah seekor kera* (P: 7, L: 2).

Source Text (ST)	Target Text (TT)
Lantern Waste	Lantern Waste-Area Lentera

Lantern Waste is a proper noun under the name of geographic unit category. This category can be represented in the form of a place name. In the story, *Lantern Waste* is told as a heavily-wooded, northwestern territory of the Kingdom of Narnia where the wardrobe portal that linked Earth and Narnia is located. The proper noun *Lantern Waste* in source text is translated into *Lantern Waste-Area Lentera* in target text.

Thus, the proper noun above is translated by using addition procedure, which is the translator maintains the source proper noun *Lantern Waste* and then adds some details after it in Indonesian, *Area Lentera*. As Davies (2003) stated, “When addition procedure applied in translation, the source language word or term is preserved to the target text but the translator added additional information” (p. 77). The employment of addition procedure shows the proper noun closer to the foreignization ideology.

Datum 3

ST: I mean, aren't all lions rather – well, rather solem? Because of *you know Who* (P: 11, L: 28).

TT: *Maksudku, bukankah semua singa agak-yah, agak agung? Karena kau-tahu-siapa* (P: 14, L: 24).

Source Text (ST)	Target Text (TT)
You know Who	<u>Kau-tahu-siapa</u>

The proper noun *You Know Who* in the source text is translated into *Kau- Tahu- Siapa* in the target text. It is a proper noun under the name of thing category. *You Know Who* refers to a Great Lion, he is a brownish-gold talking lion who lives in Narnia. The translator translated it literally with the terms exist in Indonesian without any changes in the words order.

In case the term *Kau-tahu-siapa* is familiar enough by most people in Indonesia, so, it may not confusing and acceptable for the target readers. The meaning is also the same in both languages. Furthermore, the writer can conclude that the proper noun above is translated by using preservation procedure. As Davies (2003) stated, “Literal translation is included in preservation procedure” (p. 72). Finally, the employment of preservation procedure shows the translated proper noun tends to the foreignization ideology.

Datum 4

ST:, and ten Dwarfs (let them all be fell archers), and a Leopard or so,
and *Stonefoot the Giant* (P: 22, L: 1).

TT:, *sepuluh dwarf (mereka yang merupakan pemanah terbaik), dan seekor atau lebih Leopard, juga Stonefoot si raksasa* (P: 32, L: 1).

Source Text (ST)	Target Text (TT)
Stonefoot the Giant	Stonefoot <i>si raksasa</i>

The proper noun *Stonefoot the Giant* is under the name of thing category, because this proper noun is a name of animal. In the target text *Stonefoot the Giant* translated into *Stonefoot si raksasa* by using localization procedure. The translator literally translates the term *Giant* in source text into *Raksasa* in target text, but chooses local term to translate the determiner *the* with the term *si* which is common in target language as an addressing term.

Although the term *Stonefoot* sounds foreign, the addressing term *si* has made it sounds local and familiar in target language. According to Davies (2003), localization is used when culture specific word or terms are replaced by ones that are more familiar to the target reader (p. 84). Thus, the employment of localization procedure made the translated proper noun tends to domestication ideology.

Datum 5

ST: “Welcome, *Roonwit*. When you have found your breath you shall tell us your errand ” (P: 18, L: 25).

TT: “*Selamat datang, Roonwit. Kalau napasmu sudah teratur, mungkin kau dapat memberi tahu kami apa maksud kedatanganmu*” (P: 26, L: 9).

Source Text (ST)	Target Text (TT)
Roonwit	Roonwit

Roonwit is told as a Centaur who lived during the last years of Narnia and he is a good friend of King Tirian. It is a proper noun under the name of thing category. The proper noun *Roonwit* is translated into *Roonwit* in target text with the same spelling without any changes by using preservation procedure. As Davies (2003) stated “Preservation is used when there is no close equivalent in the target language so that the translators decide to maintain the source text term in the translation” (p. 73).

The source proper noun is simply copied as it is to the target text. The writer considers that the translator chooses to keep the source language taste and bring the target readers abroad, closer to the source language culture. The employment of preservation procedure shows the translated proper noun tends to the foreignization ideology.

Datum 6

ST: “I drink first to Aslan and truth, Sire, and secondly to your *Majesty*” (P: 18, L: 30).

TT: “*Aku akan minum pertama untuk Aslan dan kebenaran, Sire, dan yang kedua untuk Yang Mulia.*” (P: 27, L: 4).

Source Text (ST)	Target Text (TT)
Majesty	<i>Yang Mulia</i>

The proper noun *Majesty* is considered under the name of person category. In the story, this title used by the Centaurs to name a King. *Majesty* is translated into *Yang Mulia* in the target text by using transformation procedure. According to OALD (2010), *Majesty* defined as a title of respect used when speaking about or to a king or queen (p. 897). While, in Indonesian *Yang Mulia* is synonymous with *Baginda*. According to KBBI (2008, p. 114), *Baginda* defined as *gelar atau kata sapaan kepada raja* (title or name for King, translated).

The term *Majesty* in source language semantically equivalent with the term *Yang Mulia* which is exist in target language. The translator seems simply adopts and takes the existing name, *Yang Mulia*, to transform and translate the proper noun *Majesty*, which is familiar enough for target readers. Finally, the employment of transformation procedure shows that the proper noun above is closer to domestication ideology.

Datum 7

ST: “O *Lord Shift*, mouthpiece of Aslan,” said the chief Calormene (P: 30; L: 29).”

TT: “O *Lord Shift*, juru bicara Aslan,” kata pemimpin Calormen (P: 45, L: 3).

Source Text (ST)	Target Text (TT)
Lord Shift	Lord Shift

In the story, *Lord Shift* is a talking ape who lived near his friend and servant, Puzzle the donkey, at the base of the Great Waterfall. In this data *Lord* is a title is used to honor the Honorable Shift, so it becomes *Lord Shift*. It is a proper noun under the name of thing category. In the source text *Lord Shift* simply translated into *Lord Shift* in the target text.

The proper noun is translated by using preservation procedure, in which data in the source text are simply preserved as it is to the target text. It keeps the cultural term and presents foreign taste to target readers. The writer considers that the translator chooses to keep the source language taste and bring the target readers abroad, closer to the source language culture. The employment of preservation procedure it can be seen that the translated proper noun tends to the foreignization ideology.

Datum 8

ST: By our skill and courage and by the permission of the great god *Tash*

we have taken alive these two desperate murderers (P: 30, L: 31).

TT: *Berkat keahlian, keberanian, dan izin dewa besar Tash, kami*

membawa dua pembunuh berbahaya ini hidup-hidup (P: 45, L: 6).

Source Text (ST)	Target Text (TT)
Tash	Tash

In the story, *Tash* is told as a demonic chief deity of the national region of Calormen and described as having many arms and bird like. He was the only being referred to by characters as a God by the Calormenes. This proper noun is included under the name of God category. In the target text *Tash* is simply copied into *Tash* with the same spelling without any changes.

The translator aims to keep the cultural term and presents foreign taste to target readers. Thus, the writer considers that the proper noun is translated by using preservation procedure, in which data in the source text are simply preserved as it is to the target text. The translator chooses to keep the source language culture and bring the target readers abroad. The employment of preservation procedure shows the translated proper noun is closer to the foreignization ideology.

Datum 9

ST: But now, as Tirian looked round on the miserable faces of the *Narnians*,..... (P: 36, L: 23).

TT: Tapi kini, saat Tirian melihat ke sekelilingnya pada wajah-wajah muram *warga Narnia*, (P: 54, L: 18).

Source Text (ST)	Target Text (TT)
Narnians	<i>Warga Narnia</i>

In the story, *Narnians* are told as a special race inhabitants of the world of Narnia. The term *Narnian* is synonymous with *citizen* in the real world, such as African and Indonesian. Then, *Narnians* can be concluded under the name of thing category. Based on Arifin & Junaiyah (2007, pp. 135) which stated the name of thing category can be represented in the form inanimate thing includes nation, tribe, and language, thus the writer categorizes *Narnians* under this category.

In the target text *Narnians* is translated into *Warga Narnia*. Based on OALD (2010), *citizen* defined as 1) a person who has the legal right to belong to a particular country, 2) a person who lives in a particular place (p. 253). While, *Warga* based on KBBI (2008, p. 1556) defined as *tingkatan dalam masyarakat; kasta; jagat - warga dunia; penduduk kota* (class of society; caste; world – member of country; citizen, translated).

The term *Narnians* in source language is semantically equivalent with the term *Warga Narnia* in target language. The translator simply adopts the existing name *Narnia*, then adds the term *Warga* to transform and translate the proper noun *Narnians* in target text. Thus, the proper noun is translated by using transformation procedure. Finally, by employing transformation procedure shows that the proper noun above is closer to domestication ideology.

Datum 10

ST: Narnian Talking Beasts of that sort are bigger than the dumb beasts of the same kind in *England* (P: 39, L: 9).

TT: *Hewan yang Bisa Berbicara Narnia dalam jenis itu lebih besar dari pada hewan-hewan bodoh sejenis di Inggris*) (P: 58, L: 7).

Source Text (ST)	Target Text (TT)
England	<i>Inggris</i>

The proper noun *England* in the source text translated into *Inggris* in the target text. It is a proper noun under the name of geographic unit category. Based on OALD, *England* (2010, p. 486) is defined as a country forming the largest and southernmost part of Great Britain and of the United Kingdom, and containing the capital, London. While, based on KBBI (2008, p. 536) *Inggris* is

defined as *nama bangsa yang mendiami Kepulauan Inggris* (name of a tribe who inhabits England, translated).

The term *England* in source language based on OALD definition; it refers to a name of country, whereas, *Inggris* based on KBBI definition, it refers to a name of tribe. The definition given by KBBI is more suitable and semantically equivalent with the term *British* in source language, since according to OALD, *British* (2010, p. 177) is defined as the people of the United Kingdom, which it refers to a tribe or a nationality.

The proper noun above is translated based on its contextual meaning instead of its semantic meaning. It can be seen in the story, *England* refers to a real country where the animals live. Therefore, the translator simply adopts and transforms the existing proper noun, *Inggris* as name of country to replace the source proper noun *England*. The writer considers the data is translated by using transformation procedure. The employment of this procedure brings the translated proper noun tends to the domestication ideology.

Datum 11

ST: “And you think it is really Aslan who is killing the **Wood-Nymphs** and making you all slaves to the King of Calormen?” (P: 41, L: 7).

TT: “Dan kalian pikir adalah benar Aslan yang membunuh para **nymph hutan** dan menjadikan kalian semua budak Raja Calormen?” (P: 60, L: 26).

Source Text (ST)	Target Text (TT)
Wood-Nymphs	Nymph <i>Hutan</i>

Wood-Nymphs, in the story are told as Narnian spirits of nature that lived in the trees. The name of thing category of proper noun can be represented in the form of animate thing, so *Wood-Nymphs* is under this category. In the target text *Wood-Nymphs* is translated into *Nymph Hutan* by using preservation procedure. The translator only translates the term *Wood* into *Hutan*, and keeps the term *Nymph* copied into target text.

In this case, the proper noun is translated literally, and the word order is adjusted into Indonesian structure. As Davies (2003, p. 72) stated in her journal, literal translation is included in preservation procedure. Based on CALD (2017), *Wood* is an area of land covered with a thick growth of trees.

While, *Hutan* based on KBBI (2008, p. 514) defined as *tanah luas yang ditumbuhi pohon-pohon (biasanya tidak dipelihara orang)* (wide area grown by trees (commonly it is not maintained by people), translated). Thus, term *Wood* and *Hutan* have a semantic equivalent meaning in both languages. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 12

ST: they had declared the terrible *White Witch* and (P: 44, L: 22).

TT: *mereka telah mengalahkan Penyihir Putih yang mengerikan dan* (P: 66, L: 10).

Source Text (ST)	Target Text (TT)
White Witch	<i>Penyihir Putih</i>

The proper noun *White Witch* is translated into *Penyihir Putih* is included under the name of person category, because this proper noun refers to a person in the story. This translation of proper noun may be included to preservation procedure for the translation the first word *White* into *Putih* in target text which is translated literally. However, in this case, the proper noun is not only translated literally but also generalized, *Witch* is translated into *Penyihir*. The source proper noun is generalized into one which is more neutral in Indonesian.

The term *Witch* based on OALD (2010) is a woman who is believed to have magic powers, especially to do evil things (p. 1707). While, in the target text *Penyihir* is considered neutral, it can be male or female wizard. Therefore, the writer considers the proper noun is translated by using globalization procedure instead of using preservation procedure. By employing this procedure shows the translated proper noun tends to the domestication ideology.

Datum 13

ST: She's *Miss Plummer*, but we call her Aunt Polly (P: 50, L: 25).

TT: *Dia Miss Plummer, tapi kami memanggilnya Bibi Polly* (P: 77, L: 12).

Source Text (ST)	Target Text (TT)
Miss Plummer	Miss Plummer

The proper noun *Miss Plummer* in the source text is simply copied into *Miss Plummer* in the target text. It is a proper noun under the name of person category, because in the story the title *Miss* refers to a woman, her full name is Polly Plummer. *Miss Plummer* is told as a human who lives in London and she comes to Narnia by using a magic rings. The translation of source text in the target text shows that there is no change.

Though it is felt alien, it is still acceptable for the target readers, because the title such as *Mr.*, *Mrs.* and *Miss* are familiar in Indonesian. From the analyses above, the writer considers this proper noun translated by using preservation procedure, in which data in the source text are simply preserved as it is to the target text. The translator chooses to keep the source language culture and presents it in the target language. The employment of preservation procedure shows the translated proper noun tends to the foreignization ideology.

Datum 14

ST: “..... – that’s the *High King Peter* – the one who spoke to you –.....” (P: 51, L: 10).

TT: “..... – maksudnya *Raja Agung Peter* – orang yang mengajakmu bicara – (P: 78, L: 13).

Source Text (ST)	Target Text (TT)
High King Peter	<i>Raja Agung Peter</i>

The proper noun *High King Peter* can be concluded under the name of person category. In the target text *High King Peter* is translated into *Raja Agung Peter*. The term *High* in source text refers to a title of nobility, it is used to refer to the honorable ranks of prominent people and specifically, members of the ruling class of some political unit. Therefore the translator chooses to translate the term *High* into *Agung* in target text.

Based on KBBI (2008, p. 18), *Agung* defined as *besar; mulia; luhur: kita kedatangan tamu -- dari negara tetangga; (great; honored; noble; we have an honored guest from neighbor country, translated)*. According to previous definition by KBBI, the term *Agung* refers to a title of nobility. In the source language the term *Agung* is commonly used by Indonesian to name the prominent people such as king and queen. Thus, the translator chooses to

transform the term *High* into *Agung*, instead of translating the term *High* literally into *Tinggi*.

The term *Tinggi* is commonly used to measure something from the bottom to the top. In this case, the term *Agung* is more accurate and acceptable for translating the term *High*. Then, the translator simply adopts the existing name *Peter* and translates the term *King* literally into *Raja*. From the analyses above, the source proper noun is translated by using transformation procedure. Finally, by employing transformation procedure shows that the proper noun above is closer to domestication ideology.

Datum 15

ST: – went up to **London** to get into the garden from the back,....." (P: 51, L: 11).

TT: orang yang mengajakmu bicara – pergi ke **London** untuk masuk ke taman itu dari belakang,..... (P: 78, L: 15).

Source Text (ST)	Target Text (TT)
London	London

The proper noun **London** is included into the name of geographic unit category. The name **London** in the source text is simply copied into **London** by using preservation procedure. The translator simply copies the source proper

noun into target text in its original form without any changes. As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). In this case, preservation procedure is the translator’s best choice to keep term *London* in its original form, since it is a name of country which is usually is not translated in target language. The employment of preservation procedure brings the translated proper noun tends to foreignization ideology.

Datum 16

ST: All three of them agreed that the very first thing they must do was to go back to *Stable Hill* and try to rescue Jewel the unicorn (P: 59, L: 1).

TT: *Ketiga manusia itu sependapat bahwa hal pertama yang mesti mereka lakukan adalah kembali ke **Bukit Istal** dan berusaha membebaskan Jewel si unicorn* (P: 89, L: 26).

Source Text (ST)	Target Text (TT)
Stable Hill	<i>Bukit Istal</i>

The proper noun *Stable Hill* is included under the name of geographic unit category, because this proper noun refers to a place. In the story, *Stable Hill* is named from the stable that the ape builds for Puzzle the unicorn. The

proper noun *Stable Hill* is translated literally into *Bukit Istal* by using preservation procedure.

The translator not only translated the proper noun literally, but also translated the proper noun by changing its words order to the target language structure. As Davies (2003) stated, the employment of preservation procedure also includes the act in which the translator preserves the meaning but not the form of the meaning (p. 75). The word *Stable* based on CALD (2017) is defined as a building in which horses are kept. While, based on KBBI (2008, p. 551) *Istal* is defined as *kandang kuda* (place where horses live, translated).

Then, according to OALD (2010, p. 709) *Hill* is an area of land that is higher than the land around it, but not as high as a mountain. While, according to KBBI (2008, p. 217) *Bukit* is defined as *tumpukan tanah yang lebih tinggi daripada tempat sekelilingnya, lebih rendah daripada gunung* (translated similarly with the definition of *Hill* defined by OALD). Finally, the employment of this procedure shows the proper noun tends to the foreignization ideology.

Datum 17

ST: *The North-Star* of the world is called: (P: 59, L: 26).

TT: *Bintang Utara Narnia* dinamakan: (P: 91, L: 18).

Source Text (ST)	Target Text (TT)
The North-Star	<i>Bintang Utara Narnia</i>

The proper noun *The North-Star* is included under the name of geographic unit category. The name of geographic unit category can be represented by the name of planet and star. In the story, *The North-Star* is told as a name of star found in the world of Narnia. *The North-Star* in the source text is translated into *Bintang Utara Narnia*. This translation of proper noun may be included to preservation procedure, because *The North-Star* is translated literally into *Bintang Kutub*. But, in this case, the proper noun is not only translated literally but also added with additional term *Narnia*.

The proper noun above is translated by using addition procedure, instead of preservation procedure. The addition procedure is the translator's choice to add the term *Narnia* follows the proper noun *Bintang Kutub* to explain that this star is a fiction star that only can be found in the world of Narnia. Finally, the employment of addition procedure brings the translated proper noun tends to foreignization ideology.

Datum 18

ST: it is brighter than our *Pole Star* (P: 59, L: 33).

TT: *cahayanya lebih terang dari Bintang Kutub* kita (P: 91, L: 19).

Source Text (ST)	Target Text (TT)
Pole Star	<i>Bintang Kutub</i>

Proper noun *Pole Star* is included under the name of geographic unit category, because this proper noun refers to a name of star in the story. The proper noun *Pole Star* is translated literally into *Bintang Kutub* by using preservation procedure. Though this proper noun is an imaginary name, but the name is developed by terms which are really exist in the dictionary.

The translator not only translated the proper noun literally, but also adjusted the words order to the target language structure. As Davies (2003) stated, the employment of preservation also includes the act in which the translator preserves the meaning but not the form of the meaning (p. 75). The term *Pole* based on OALD (2010) is defined as either of the two points at the opposite ends of the line on which the earth or any other planet turns (p. 1131). While, based on KBBI (2008, p. 765) *Kutub* is defined as *ujung poros atau sumbu bumi* (earth's spindle or earth's axle, translated).

Then, according to OALD (2010) *Star* is a large ball of burning gas in space that we see as a point of light in the sky at night (p. 1454). While, based on KBBI (2008, p. 195), *Bintang* is defined as *benda langit terdiri atas gas menyala seperti matahari, terutama tampak pada malam hari* (translated similarly with the definition of *Bintang* defined by OALD). Thus, the proper noun *Pole Star* in source language is semantically equivalent with the proper noun *Bintang Kutub* which is existed in target language. Finally, by employing preservation procedure shows the proper noun tends to the foreignization ideology.

Datum 19

ST: “Well,” said the Black Dwarf (whose name was *Griffle*),” (P: 71, L: 9).

TT: “Yah,”kata si Dwarf Hitam (yang bernama *Griffle*),” (P: 109, L: 10).

Source Text (ST)	Target Text (TT)
Griffle	Griffle

In the story, *Griffle* is told as a Black Dwarf who lived in the last days of Narnia. This proper noun is under the name of thing category. The translator simply copied *Griffle* into *Griffle* into target text with the same spelling without any changes by using preservation procedure. As Davies (2003) stated that “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73).

The translator chooses to keep the source language culture and presents it in the target text. Thus, the writer considers that the translator chooses to keep the source language taste and bring the target readers closer to the source language culture. Finally, by employing preservation procedure, the translated proper noun tends to the foreignization ideology.

Datum 20

ST: “You keep a civil tongue in your head, *Mister*,” replied the Dwarf (P: 72, L: 19).

TT: “*Sebaiknya kau menjaga kata-kata kasar tetap dalam kepalamu,*”
Mister,” si dwarf menjawab (P: 111, L: 11).

Source Text (ST)	Target Text (TT)
Mister	Mister

The title *Mister* in the source text simply copies into *Mister* in the target text. It is a proper noun under the name of person category. The name of person category can be presented in a form of title of person. The translation of source text in the TT shows that there are not any changes. Though it is felt alien, it is still acceptable for the target readers, because the title such as *Mrs.* and *Mister* are thought familiar in target language.

Thus, this proper noun is translated by using preservation procedure, in which data in the source proper noun is preserved as it is to the target text. The translator chooses to keep the source language culture and present it to the target readers. The employment of preservation procedure finally shows the translated proper noun tends to the foreignization ideology.

Datum 21

ST:, the Dwarf showed them whwere they could gather plenty of Narnian weed called **Wild Fresney**, (P: 75, L: 9).

TT:, *si dwarf menunjukkan kepada mereka di mana mereka bisa mengumpulkan banyak semak Narnia yang bernama **Wild Fresney***, (P: 116, L: 3).

Source Text (ST)	Target Text (TT)
Wild Fresney	Wild Fresney

In the story, *Wild Fresney* is told as Narnian weed. It is a proper noun under the name of thing category. This category can be represented in the form of animate thing such as name of plants. The translator simply copies the proper noun **Wild Fresney** into **Wild Fresney** without any changes. Thus, this proper noun translated by using preservation procedure, in which proper noun in the source text is simply preserved as it is to the target text.

As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). The translator chooses to keep the source language culture and present it to the target readers. The employment of preservation procedure finally shows the translated proper noun tends to the foreignization ideology.

Datum 22

ST: It was when I was no older than thou, and had gone as a guest to The Tisroc's court in *Tashbaan* (P: 79, L: 29).

TT: *Saat itu aku tidak lebih tua daripada kau sekarang, dan pergi ke sana sebagai tamu kerajaan Tisroc di Tashbaan* (P: 124, L: 11).

Source Text (ST)	Target Text (TT)
Tashbaan	Tashbaan

The source proper noun *Tashbaan* is simply preserved into *Tashbaan* in the target text. It is a proper name under the name of geographic unit category because *Tashbaan* is a place name. In the story *Tashbaan* is told as the capital city of Calormen and the seat of the Tisroc. The translator preserves the proper noun into target text by maintaining the original form of source text proper noun.

The translator keeps the source language culture and introduces a new term to the target readers. Thus, the procedures which used by the translator to translate the proper noun is preservation procedure. The translator aims to keep the source language taste and bring the target readers abroad. The way the translator employs preservation procedure brings the translated proper noun closer to foreignization ideology.

Datum 23

ST: He spoke of *Swanwhite the Queen* who had lived before the days of the White Witch and (P: 85, L: 13).

TT: *Jewel mengisahkan Ratu Swanwhite yang hidup sebelum masa Penyihir Putih dan (P: 132, L: 25).*

Source Text (ST)	Target Text (TT)
Swanwhite the Queen	<i>Ratu Swanwhite</i>

Swanwhite the Queen, in the story is told as a queen of Narnia, known for her great beauty. This proper noun is included under the name of person category. In the target text *Swanwhite the Queen* is translated into *Ratu Swanwhite* by using preservation procedure. The translator only translates the term *Queen* into *Ratu*, and keeps the term *Swanwhite* copied into target text.

In this case, the proper noun is translated literally, and the word order is adjusted into Indonesian structure. Based on OALD (2010), *Queen* is 1) the female ruler of an independent state that has a royal family, 2) the wife of king (p. 1200). While, *Ratu* based on KBBI (2008, p. 1147) defined as *raja perempuan, permaisuri* (queen, consort of king, translated). Thus, the term *Queen* is semantically equivalent with the term *Ratu* in target language. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 24

ST:, has sailed far away into the Eastern seas and delivered the *Lone Islanders* from a dragon and how,..... (P: 85, L: 24).

TT:, telah berlayar jauh ke Lautan Timur dan membebaskan para *penghuni Lone Island* dari seekor naga dan bagaimana,..... (P: 133, L: 13).

Source Text (ST)	Target Text (TT)
Lone Islanders	<i>Penghuni Lone Island</i>

The proper noun *Lone Islanders* is translated into *Penghuni Lone Island*. It is included under the name of thing category. This translation of proper noun may be included to preservation procedure for the translation the term *Islanders* into *Penghuni* in target text which is translated literally. However, in this case, the proper noun is not only translated literally but also generalized, *Islanders* is translated into *Penghuni*.

The source proper noun is generalized into one which is more neutral. The term *Islander* based on OALD (2010, p. 797) is a person who lives on an island, especially a small one. According to KBBI (2008, p. 513), *Penghuni* is defined as *orang yang mendiami (rumah dan sebagainya)* (a person who lives in a house and so on), translated). From the definition based on KBBI, the term *Penghuni* is considered neutral; it can be a person who lives in a house, island, mountain or so on.

While, based on OALD the definition of *Islander* above, it is considered more specific to a person who lives only in an island. Thus, the term *Islander* is not only translated literally but also generalized into *Penghuni*. The term *Penghuni* in Indonesian is more semantically equivalent with the term *inhabitant* in English. Therefore, the proper noun is translated by using globalization procedure instead of using preservation procedure. Finally, by employing this procedure shows the proper noun tends to the domestication ideology.

Datum 25

ST:, he next wanted them to go across the *Southern mountains* into

(P: 90, L: 16).

TT:, *Tirian pun menyuruh mereka pergi menyeberangi Pegunungan*

Selatan menuju (P: 140, L: 25).

Source Text (ST)	Target Text (TT)
Southern mountains	<i>Pegunungan Selatan</i>

Southern mountains is a proper noun under the name of geographic unit category. In the target text *Southern mountains* is translated into *Pegunungan Selatan* by using preservation procedure. The proper noun is translated literally, and the word order is adjusted into Indonesian structure. As Davies (2003) stated, the employment of preservation also includes the act in which

the translator preserves the meaning but not the form of the meaning (p. 75). The proper noun *Southern Mountains* is semantically equivalent with the proper noun *Pegunungan Selatan* which is existed in target language. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 26

ST: into *Archenland* where they might possibly be safe (P: 90, L: 17).

TT:, *menuju Archenland tempat mereka mungkin bakal aman* (P: 140, L: 26).

Source Text (ST)	Target Text (TT)
Archenland	Archenland

The source proper noun *Archenland* is simply preserved into *Archenland* in the target text without any changes. It is a proper name under the name of geographic unit category because *Archenland* is a place name. In the story *Archenland*, is defined as a mountainous country situated south of the Kingdom of Narnia.

Thus, the translator is translated the proper noun by using preservation procedure. The translator aims to keep the source language taste and bring the target readers abroad. Finally, by employing preservation procedure, it brings the translated proper noun closer to foreignization ideology.

Datum 27

ST: “Now, **Monkey**,” said Rishda Tarkaan in a low voice (P: 97, L: 20).

TT: “*Sekarang, **Monyet**,*” kata Rishda Tarkaan dengan suara pelan (P: 152, L: 1).

Source Text (ST)	Target Text (TT)
Monkey	<i>Monyet</i>

The proper noun *Monkey* is a proper noun under the name of thing category. This category can be represented in the form of animate thing, such as animal. Actually, the term *Monkey* is included in common noun, but in the story this term is used as a proper noun to name a monkey itself, since there is a monkey named *Monkey*. In the target text **Monkey** is literally translated into **Monyet** by using preservation procedure.

The term *Monkey* which is a name of animal replaced by a semantically equivalent term that has already existed in the dictionary of target language. As Davies (2003) stated, literal translation is included in preservation procedure (p. 72). Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 28

ST: Tirian could not see the faces on the other side of the fire very well but he guessed this was *Griffle the Chief Dwarf* (P: 99, L: 26).

TT: Tirian tidak bisa melihat wajah-wajah di sisi lain api unggun dengan jelas, tapi dia menebak itu suara *Griffle si Pemimpin Dwarf* (P: 156, L: 21).

Source Text (ST)	Target Text (TT)
Griffle the Chief Dwarf	Griffle <i>si Pemimpin Dwarf</i>

The proper noun *Griffle the Chief Dwarf* is under the name of thing category. In the target text *Griffle the Chief Dwarf* translated into *Griffle si Pemimpin Dwarf* by using localization procedure. The translator translates the term *Chief* in source text literally into *Pemimpin* in target text, but chooses local term to translate the determiner *the* with the term *si* which is common in target language as an addressing term.

Although the term *Griffle* and *Dwarf* remain foreign, the addressing term *si* has made it sounds local and familiar in target language. According to Davies (2003), “Localization is used when culture specific word or terms are replaced by ones that are more familiar for the target reader” (p. 84). Thus, the employment of localization procedure made the translated proper noun tends to domestication ideology.

Datum 29

ST: *Ginger the Cat* said in a cool, clear voice, (P: 102, L: 12).

TT: *Ginger si kucing* berkata dengan suara tenang dan jelas (P: 161, L: 8).

Source Text (ST)	Target Text (TT)
Ginger the Cat	Ginger si kucing

In the story, *Ginger the Cat* is told as an orange-colored talking tomcat with a silky voice. It is a proper noun under the name of thing category As Arifin & Junaiyah (2007) this category can be represented in the form of animate thing includes name of animal (pp. 134-135). In the target text *Ginger the Cat* translated into *Ginger si kucing* by using localization procedure. The translator translates the term *Cat* in source text literally into *Kucing* in target text, but chooses local term to translate the determiner *the* with the term *si* which is common in target language as an addressing term.

Although the term *Ginger* remains foreign, the addressing term *si* has made it sounds local and familiar in Indonesian. According to Davies (2003), “Localization is used when culture specific word or terms are replaced by ones that are more familiar for the target reader” (p. 84). Thus, the employment of localization procedure made the translated proper noun tends to domestication ideology.

Datum 30

ST: “Swear it, Ape,” said *Emeth* (P: 106, L: 19).

TT: “*Bersumpahlah, Kera,*” kata *Emeth* (P: 167, L: 25).

Source Text (ST)	Target Text (TT)
Emeth	Emeth

The source proper noun *Emeth* is simply copied into *Emeth* in the target text. It is a proper name under the name of person category. In the story *Emeth* is told as the seventh son of Harpha Tarkaan of the city of Tehishbaan. The writer considers the translator preserves the proper noun to target text by maintaining the original form of source text proper noun. As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73).

The translator keeps the source language culture and introduces a new term to the target readers. Thus, the procedures which used by the translator to translate the proper noun is preservation procedure. The translator aims to keep the source language taste and bring the target readers abroad. The way the translator employs preservation procedure brings the translated proper noun closer to foreignization ideology.

Datum 31

ST: Quick as lightning, *Rishda Tarkaan* leaped backout of reach of the King’s sword (P: 109, L: 1).

TT: *Secepat kilat, Rishda Tarkaan melompat ke belakang agar terhindar dari jangkauan pedang sang raja* (P: 172, L: 1).

Source Text (ST)	Target Text (TT)
Rishda Tarkaan	Rishda Tarkaan

In the story, *Rishda Tarkaan* is told as a captain of the Calormenes who lived in the last days of Narnia. This proper noun is under the name of person category. The translator is simply copies *Rishda Tarkaan* into *Rishda Tarkaan* with the same spelling without any changes. This proper noun is translated by using preservation procedure, in which data in the source text is simply preserved as it is to the target text.

As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). The translator chooses to keep the source language taste and bring the target readers closer to the source language culture. Finally, by employing preservation procedure, the translated proper noun tends to the foreignization ideology.

Datum 32

ST: There were fifteen Calormenes, a Talking Bull of Narnia, *Slinkey the Fox*, and (P: 112, L: 30).

TT: *Ada lima belas orang Calormen, Banteng Yang Bisa Berbicara Narnia, Slinkey si Rubah, dan (P:178, L: 7).*

Source Text (ST)	Target Text (TT)
Slinkey the Fox	Slinkey <i>si Rubah</i>

The proper noun *Slinkey the Fox* is under the name of thing category, because this proper noun is a name of animal. In the target text *Slinkey the Fox* translated into *Slinkey si Rubah* by employing localization procedure. The translator literally translates the proper noun in source text into *Rubah* in target text, but chooses local term to translate the determiner *the* with the term *si*.

Based in KBBI (2008, P. 1297), *si* is defined as *1) kata yang dipakai di depan nama diri* (a word used in before proper name, translated). Although the term *Slinkey* remains foreign, the addressing term *si* has made it sounds local and familiar in Indonesian. According to Davies (2003), “Localization is used when culture specific word or terms are replaced by ones that are more familiar for the target reader” (p. 84). Thus, the employment of localization procedure made the translated proper noun tends to domestication ideology.

Datum 33

ST: There were fifteen Calormenes, a Talking Bull of Narnia, Slinky the Fox, and *Wraggle the Satyr* (P: 112, L: 30).

TT: *Ada lima belas orang Calormen, Banteng Yang Bisa Berbicara Narnia, Slinky si Rubah, dan Wraggle si Satyr-dewa hutan* (P: 178, L: 7).

Source Text (ST)	Target Text (TT)
Wraggle the Satyr	Wraggle <i>si Satyr-dewa hutan</i>

Wraggle the Satyr is under the name of God category, because *Satyr* is one of God in Greek mythology. In the story, *Wraggle the Satyr* is told as a God of the woods who lived during the last days of Narnia. The proper noun *Wraggle the Satyr* is translated into *Wraggle si Satyr-dewa hutan* by using the additional procedure. Since the word *Satyr* in the target language is not well-known enough by majority of Indonesian.

The translator decided to keep the name *Wraggle* and *Satyr* then put additional details '*dewa pohon*' which is explained the term *Satyr*. The existences of the additional details give the impression for the target readers that the proper noun is a foreign term. Finally, the employment of addition procedure brings the translated proper noun tends to foreignization ideology.

Datum 34

ST: “Begone, Monster, and take your lawful prey to your own place: in the name of Aslan and Aslan’s great Father the *Emperor-over-the-Sea*” (P: 125, L: 31).

TT: “*Pergilah, monster, dan bawa mangsa yang menjadi hakmu ke tempatmu sendiri: dengan nama Aslan dan Ayah Agung Aslan, Kaisar Seberang Lautan*” (P: 199, L : 23).

Source Text (ST)	Target Text (TT)
Emperor-over-the-Sea	<i>Kaisar Seberang Lautan</i>

Emperor-over-the-Sea is a proper noun under the name of person category. In the story, Emperor-over-the-sea is told as father of Aslan. The proper noun *Emperor-over-the-Sea* is literally translated into *Kaisar Seberang Lautan* by using preservation procedure. As Davies (2003) stated, “Literal translation is included in preservation procedure” (p. 72).

The term *Emperor-over-the-Sea* in the source language is semantically equivalent with the term *Kaisar Seberang Lautan* in Indonesian. That can be seen that the the proper noun in the source text translated literally into target text, and there is no change in the words structure. Finally, the employment of preservation procedure shows that the translated proper noun tends to foreignization ideology.

Datum 35

ST: and said, “Sir this is that *Lady Polly* who came into Narnia ”

(P: 127, L: 8).

TT: dan berkata, “Sir, ini *Lady Polly* yang datang ke Narnia (P:

202, L: 11).

Source Text (ST)	Target Text (TT)
Lady Polly	Lady Polly

In the story, *Lady Polly* or Polly Plummer is a human and she is a good friend of Digory Kirke. *Lady Polly* is a proper noun under the name of person category. In the target text *Lady Polly* is copied into *Lady Polly*. The translation of source text in the target text shows that there is no change in spelling and words order. Based on Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73).

From the analyses above, the proper noun translated by using preservation procedure, in which data in the source text are simply preserves as it is to the target text. The translator chooses to keep the source language culture and present it to the target readers. The employment of preservation procedure finally shows the translated proper noun tends to the foreignization ideology.

Datum 36

ST: “..... Has not your Majesty two sisters? Where is *Queen Susan*?” (P: 127, L: 18).

TT: “..... *Bukankah Yang Mulia memiliki dua adik perempuan? Di mana Ratu Susan?*” (P: 202, L: 26).

Source Text (ST)	Target Text (TT)
Queen Susan	<i>Ratu Susan</i>

Queen Susan is a proper noun under the name of person category. In the TT *Queen Susan* is translated into *Ratu Susan* by using preservation procedure. The translator only translates the term *Queen* into *Ratu*, and keeps the term *Susan* is copied into target text. In this case, the proper noun is translated literally, and the word order is adjusted into Indonesian structure.

Based on OALD (2010), *Queen* is 1) the female ruler of an independent state that has a royal family, 2) the wife of king (p. 1200). While, *Ratu* based on KBBI (2008, p. 1147) defined as *raja perempuan, permaisuri* (queen, consort of king, translated). Thus, the term *Queen* is semantically equivalent with the term *Ratu* in Indonesian. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 37

ST: there was something in the feel of the air that told him it could not be later than **June** (P: 129, L: 12).

TT: *ada suatu perasaan dalam udara yang memberitahunya saat itu tidak mungkin lewat **bulan Juni*** (P: 205, L: 1).

Source Text (ST)	Target Text (TT)
June	<i>Bulan Juni</i>

The proper noun *June* is a proper noun under the name of proper noun related to calendar category. *June* is translated into *bulan Juni* to the target text by using transformation procedure. *June* which is the name of month is replaced by an equivalent proper noun that has already existed in Indonesian. Based on OALD (2010), *June* is defined as the 6th month of the year, between May and July (p. 811). Moreover, based on KBBI (2008, p. 593), *Juni* is defined as *bulan ke-6 tahun Masehi (30 hari)*.

Even though there is an additional term (*bulan: month, translated*) before *June*, it does not matter. The translator aims to replace the existing proper noun into ones which are already owned in Indonesian and made the target readers stay home by making the alien terms are more familiar. Finally, by using transformation procedure, it can be considered that the translation tends to domestication ideology.

Datum 38

ST: They were on their way to *Bristol* (P: 130, L: 22).

TT: Mereka dalam perjalanan menuju *Bristol* (P: 206, L: 24).

Source Text (ST)	Target Text (TT)
Bristol	Bristol

The proper noun *Bristol* is included into the name of geographic unit category. *London* is name of a city in the real world and also the industrial city in south-west England. The term *Bristol* in the source text is translated into *Bristol*. The translator is simply copies the source proper noun into target text in its original form. According to Davies (2003), “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73).

Thus, the proper noun is translated by using preservation procedure since the proper noun is simply copied without any changes. In this case, preservation procedure is the translator’s best choice to keep term *Bristol* in its original form, since it is a name of city usually is not translated in Indonesian. The translator chooses to keep the source language culture and present it to the target readers. Finally, the employment of preservation procedure brings the translated proper noun tends to foreignization ideology.

Datum 39

ST: “Ain’t we all blind in the dark!”, said *Diggle* (P: 136, L: 19).

TT: “*Bukankah kita semua di dalam buta dalam kegelapan?*” kata *Diggle* (P: 216, L: 3).

Source Text (ST)	Target Text (TT)
Diggle	Diggle

In the story, *Diggle* is told as a Black Dwarf who lived during the reign of King Tirian and the end of Narnia. This proper noun is under the name of thing category. The translator is simply copied *Diggle* into *Diggle* with the same spelling without any changes. This proper noun is translated by using preservation procedure, in which data in the source text is simply preserved as it is to the target text.

As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). The writer considers that the translator chooses to keep the source language taste and bring the target readers closer to the source language culture. Finally, by employing preservation procedure, the translated proper noun tends to the foreignization ideology.

Datum 40

ST: He must be on the high moorlands that stretch away to the North beyond the *River Shribble* (P: 141, L: 14).

TT: *Dia pasti berada di daerah tinggi bersemakan liar yang terhampa jauh ke utara melewati Sungai Shribble* (P: 223, L: 18).

Source Text (ST)	Target Text (TT)
River Shribble	<i>Sungai Shribble</i>

The proper noun *River Shribble* is included into the name of geographic unit category. In the story it is told as the northern border of Narnia from the western mountains to the Great Ocean. The category of geographic units can be represented in the form of a river name as above. The proper noun *River Shribble* in the source text is translated into *Sungai Shribble* in the target text. The translator literally translates the first term *River* into *Sungai* and keeps the second term *Shribble* into target text in its original form.

From the explanation above, the proper noun is translated by using preservation procedure. Thus, in this case the preservation procedure is the translator's best choice, because there is not equivalent term for translating *Shribble* in Indonesian. Finally, the employment of preservation procedure brings the target readers abroad into source language culture and tends to foreignization ideology.

Datum 41

ST:, they had seen a great giant asleep and been told that his name was *Father Time*, (P: 141, L: 17).

TT:, mereka telah melihat raksasa besar tertidur dan diberitahu bahwa namanya *Bapak Waktu*, (P: 224, L: 4).

Source Text (ST)	Target Text (TT)
Father Time	<i>Bapak Waktu</i>

Proper noun *Father Time* is included under the name of thing category, because this proper noun refers to a name of a giant which is included into animate thing. In the story, *Father Time* is told as the "giant of giants" who once ruled a kingdom in Overland. The proper noun *Father Time* is translated literally into *Bapak Waktu* by using preservation procedure. Though this proper noun is an imaginary name, but the name is developed by words which are really exist in the source language dictionary.

The term *Father* based on AEID (2003) is defined as *bapak, ayah* (father, daddy, translated) (p. 234). While, *Time* based on AEID (2003) is defined as *waktu, tempo* (time, time limit, translated) (p. 592). Thus, the proper noun *Father Time* in source language is semantically equivalent with the proper noun *Bapak Waktu* which is exists in target language. Finally, by employing preservation procedure shows the proper noun tends to the foreignization ideology.

Datum 42

ST: And *Jewel* leaned his snowy white head over the King's shoulder and the King whispered in Jewel's ear (P: 146, L: 18).

TT: *Dan Jewel menyandarkan kepalanya yang seputih salju ke bahu Raja dan sang raja berbisik ke telinga Jewel* (P; 231, L; 13).

Source Text (ST)	Target Text (TT)
Jewel	Jewel

In the story, *Jewel* is told as a talking noble creamy-white unicorn with an ice blue horn. This proper noun is under the name of thing category, because this proper noun refers to a name of animal which is included into animate thing. As Arifin & Junaiyah (2007) stated that the name of thing can be represented in the form of animate thing (p. 135). The translator is simply copied *Jewel* into *Jewel* with the same spelling without any changes in the target text.

The writer considers the proper noun above is translated by using preservation procedure, in which data in the source text is simply preserved as it is to the target text. The translator chooses to keep the source language taste and bring the target readers closer to the source language culture. Finally, the employment of preservation procedure brings the translated proper noun tends to foreignization ideology.

Datum 43

ST: “and you, O ladies whose beauty illuminates the universe, that I am Emeth the seventh son of *Harpha Tarkaan* of the city of Tehishbaan, Westward beyond the desert” (P: 152, L: 3).

TT: “*dan kalian O para Lady yang kecantikannya menyinari jagat raya, aku Emeth putra ketujuh Harpha Tarkaan dari kota Tehishbaan, di sebelah barat padang pasir*” (P: 240, L: 4).

Source Text (ST)	Target Text (TT)
Harpha Tarkaan	Harpha Tarkaan

In the story, *Harpha Tarkaan* is told as was a Calormene who lived in Tehishbaan, he is a human. This proper noun is under the name of person category. The translator is simply copied *Harpha Tarkaan* into *Harpha Tarkaan* with the same spelling without any changes. This proper noun is translated by using preservation procedure, in which data in the source text is simply preserved as it is to the target text.

As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). The translator chooses to keep the source language taste and bring the target readers closer to the source language culture. Finally, by employing preservation procedure, the translated proper noun tends to the foreignization ideology.

Datum 44

ST: I overcame my fear and questioned *the Glorious One* and said, Lord, is it then true,? (P: 154, L: 30).

ST: *Aku menekan rasa takut dan bertanya kepada Yang Agung dan Mulia, 'Lord, jadi apakah memang benar,?' (P: 245, L: 2).*

Source Text (ST)	Target Text (TT)
the Glorious One	<i>Yang Agung dan Mulia</i>

The proper noun *the Glorious One* is under the name of thing category, because it refers to a Great Lion in the story. *The Glorious One* is translated into *Yang Agung dan Mulia* to the target text by using transformation procedure. Based on AEID (2003), *Glorious* is literally meant as either *Mulia* (honored, translated) or *Agung* (noble, translated) (p. 271). Instead of choosing which one is best to translate the source proper noun, the translator prefers to take both definitions and put it as one proper noun in the target text.

This is considered acceptable in the target text since the term *Mulia* and *Agung* is familiar in Indonesian. The appearance of two semantically different terms to translate a single source text term is considered as the result of the employment of transformation procedure. Finally, the employment of transformation procedure brings the translated proper noun closer to domestication ideology.

Datum 45

ST: From up there I have seen it all – *Ettinsmuir*, (P: 159, L: 14).

TT: *Dari atas sana aku telah melihat semuanya – Ettinsmuir, (P: 252, L: 4).*

Source Text (ST)	Target Text (TT)
Ettinsmuir	Ettinsmuir

In the story, *Ettinsmuir* is told as the Giant-inhabited land directly to the north of the Kingdom of Narnia. The proper noun *Ettinsmuir* is included into the name of geographic unit category. As Arifin & Junaiyah (2007) stated that the name of geographic unit can be represented in the form of name of place (p. 133). The proper noun *Ettinsmuir* in the source text is translated into *Ettinsmuir*. The translator is simply copies the source proper noun into target text in its original form.

As Davies (2003) stated, “Preservation is used when there is no close equivalent in the target language so that translators decide to maintain the source text term in the translation” (p. 73). Thus, the proper noun is translated by using preservation procedure since the proper noun is simply copied without any changes. The translator chooses to keep the source language culture and present it to the target readers. Finally, the employment of preservation procedure brings the translated proper noun tends to foreignization ideology.

Datum 46

ST:, Reepicheep the Mouse who had fought at the great *Battle of Beruna* and afterwards sailed to the World's end (P: 166, L: 2).

TT: *Reepicheep si Tikus yang pernah bertarung dalam Perang Beruna dan setelah itu berlayar ke Ujung Dunia* (P: 262, L: 26).

Source Text (ST)	Target Text (TT)
Battle of Beruna	<i>Perang Beruna</i>

Battle of Beruna is a proper noun under the name of proper noun related to calendar. Based on Arifin & Junaiah (2007) this category can be represented in the form of event (p. 133). The proper noun *Battle of Beruna* is translated into *Perang Beruna* by using preservation procedure. The translator only translates the term *Battle* into *Perang*, and keeps the term *Beruna* copied into target text.

In this case, the proper noun is translated literally, and the word order is adjusted into Indonesian structure. Based on AEID (2003), *Battle* is defined as 1) *peperangan*, 2) *perjuangan*, 3) *pertempuran* (p. 56). Thus, the term *Battle* is semantically equivalent with the term *Perang* in Indonesian. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 47

ST: It was his own father, the good ***King Erlian***: but not as Tirian had seen his last when they..... (P: 166, L: 10).

TT: *Orang itu ayahnya sendiri, **Raja Erlian** yang baik: tapi tidak seperti yang Tirian lihat terakhir kali ketika mereka.....* (P: 263, L: 9).

Source Text (ST)	Target Text (TT)
King Erlian	<i>Raja Erlian</i>

King Erlian is a proper noun under the name of person category. In the target text ***King Erlian*** is translated into ***Raja Erlian*** by using preservation procedure. The translator only translates the term *King* into *Raja*, and keeps the name *Erlian* copied into target text. In this case, the proper noun is translated literally, and the word order is adjusted into Indonesian structure.

Based on OALD (2010), *King* is a male ruler of an independent state that has a royal family (p. 822). While, *Raja* based on KBBI (2008, p. 1133) defined as *sebutan untuk penguasa tertinggi dari suatu kerajaan*; (title for the ruler of kingdom, translated). Thus, the term *King* is semantically equivalent with the term *Raja* in target language. The translator chooses to keep the source language culture and present it to the target readers. Finally, by employing preservation procedure, it can be seen that the translated proper noun above tends to foreignization ideology.

Datum 48

ST: There was *Glimfeather the Owl* and (P: 167, L: 27).

TT: *Ada Glimfeather si burung hantu*, (P: 265, L: 120).

Source Text (ST)	Target Text (TT)
Glimfeather the Owl	Glimfeather <i>si burung hantu</i>

The proper noun *Glimfeather the Owl* is under the name of thing category, because this proper noun is a name of animal. In the target text *Glimfeather the Owl* translated into *Glimfeather si burung hantu* by using localization procedure. The translator literally translates the term *Owl* in source text into *Burung Hantu* in target text, but chooses local term to translate the determiner *the* with the term *si* which is common in Indonesian as an addressing term.

Based in KBBI (2008, P. 1297), *si* is defined as *1) kata yang dipakai di depan nama diri* (a word used in before proper name, translated). Although the term *Glimfeather* sounds foreign, the addressing term *si* has made it sounds local and familiar in target language. According to Davies (2003), localization is used when culture specific word or terms are replaced by ones that are more familiar to the target reader (p. 84). Thus, the employment of localization procedure made the translated proper noun tends to domestication ideology.

C. Interpretation of the Research Findings

From the data analyses that have been done in 48 data, it can be seen and concluded that all of five proper noun categories are exist in *The Chronicles of Narnia: the Last Battle* novel by C.S Lewis and its Indonesian version. Those categories are: name of God, name of person, name related to calendar, name of geographic unit and name of thing.

While, there are five translation procedures of proper noun found in the Indonesian novel, there are preservation, addition, globalization, localization, and transformation. The omission and creation procedure are not found in the novel. Then, the writer can figure out that the novel tends to foreignization ideology. Data interpretation of the research can be seen in the table below:

Table 4.2. Result of Analysis

No	Proper Nouns		PNs Location		C. of PNs	T. P. of PNs	T. I
	ST	TT	ST	TT			
1	Narnia	Narnia	P: 7 L: 1	P: 7 L: 1	NGU	Pr	F
2	Lantern Waste	Lantern Waste- <i>Area Lentera</i>	P: 7 L: 2	P: 7 L: 2	NGU	Ad	F
3	You know Who	<i>Kau-tahu-siapa</i>	P: 11 L: 28	P: 14 L: 24	NT	Pr	F
4	Stonefoot the Giant	<i>Stonefoot si raksasa</i>	P: 22 L: 1	P: 32 L: 1	NT	Lo	D
5	Roonwit	<u>Roonwit</u>	P: 18 L: 25	P: 26 L: 9	NT	Pr	F
6	Majesty	<i>Yang Mulia</i>	P: 18 L: 30	P: 27 L: 4	NP	Tr	D
7	Lord Shift	Lord Shift	P: 30 L: 29	P: 45 L: 3	NT	Pr	F
8	Tash	Tash	P: 30 L: 31	P: 45 L: 6	NG	Pr	F

9	Narnians	<i>Warga Narnia</i>	P: 36 L: 23	P: 54 L: 18	NT	Tr	D
10	England	<i>Inggris</i>	P: 39 L: 9	P: 58 L: 9	NGU	Tr	D
11	Wood-Nymphs	<i>Nymph hutan</i>	P: 41 L: 7	P: 60 L: 26	NT	Pr	F
12	White Witch	<i>Penyihir Putih</i>	P: 44 L: 22	P.: 66 L: 10	NP	Gl	D
13	Miss Plummer	Miss Plummer	P: 50 L: 25	P: 77 L: 12	NP	Pr	F
14	High King Peter	Raja Agung Peter	P: 51 L: 10	P: 78 L: 14	NP	Tr	D
15	London	London	P: 51 L: 11	P: 78 L: 15	NGU	Pr	F
16	Stable Hill	<i>Bukit Istal</i>	P: 59 L: 1	P: 89 L: 26	NGU	Pr	F
17	The North-Star	<i>Bintang Utara Narnia</i>	P: 59 L: 31	P: 91 L: 18	NGU	Ad	F
18	Pole Star	<i>Bintang Kutub</i>	P: 59 L: 33	P: 91 L: 19	NGU	Pr	F
19	Griffle	Griffle	P: 71 L: 10	P: 109 L: 11	NT	Pr	F
20	Mister	Mister	P: 72 L: 19	P: 111 L: 11	NP	Pr	F
21	Wild Fresney	Wild Fresney	P: 75 L: 9	P: 116 L: 3	NT	Pr	F
22	Tashbaan	Tashbaan	P: 79 L: 29	P: 124 L: 11	NGU	Pr	F
23	Swanwhite the Queen	<i>Ratu Swanwhite</i>	P: 85 L: 13	P: 132 L: 25	NP	Pr	F
24	Lone Islanders	<i>Penghuni Lone Island</i>	P: 85 L: 23	P: 133 L: 12	NT	Gl	D
25	Southern mountains	<i>Pegunungan Selatan</i>	P: 90 L: 16	P: 140 L: 25	NGU	Pr	F
26	Archenland	Archenland	P: 90 L: 17	P: 140 L: 26	NGU	Pr	F
27	Monkey	<i>Monyet</i>	P: 97 L: 20	P: 152 L: 1	NT	Pr	F
28	Griffle the Chief Dwarf	<i>Griffle si Pemimpin Dwarf</i>	P: 99 L: 26	P: 156 L: 21	NP	Lo	D
29	Ginger the Cat	<i>Ginger si kucing</i>	P: 102	P: 161	NT	Lo	D

			L: 12	L: 8			
30	Emeth	Emeth	P: 106 L: 19	P: 167 L: 25	NP	Pr	F
31	Rishda Tarkaan	Rishda Tarkaan	P: 109 L: 1	P: 172 L: 1	NP	Pr	F
32	Slinkey the Fox	Slinkey <i>si Rubah</i>	P: 112 L: 30	P:178 L: 8	NT	Lo	D
33	Wraggle the Satyr	Wraggle <i>si Satyr-dewa hutan</i>	P: 112 L: 31	P:178 L: 8	NG	Ad	D
34	Emperor-over-the-Sea	<i>Kaisar Seberang Lautan</i>	P: 125 L: 31	P: 199 L : 23	NP	Pr	F
35	Lady Polly	Lady Polly	P: 127 L: 8	P: 202 L: 12	NP	Pr	F
36	Queen Susan	<i>Ratu Susan</i>	P: 127 L: 18	P: 202 L: 26	NP	Pr	F
37	June	<i>Bulan Juni</i>	P: 129 L: 12	P: 205 L: 1	NC	Tr	D
38	Bristol	Bristol	P: 130 L: 22	P: 206 L: 24	NGU	Pr	F
39	Diggle	Diggle	P: 136 L: 19	P: 216 L: 3	NT	Pr	F
40	River Shribble	<i>Sungai Shribble</i>	P: 141 L: 14	P: 223 L: 18	NGU	Pr	F
41	Father Time	<i>Bapak Waktu</i>	P: 141 L: 17	P: 224 L: 4	NT	Pr	F
42	Jewel	Jewel	P: 146 L: 18	P; 231 L; 13	NT	Pr	F
43	Harpha Tarkaan	Harpha Tarkaan	P: 152 L: 3	P: 240 L: 4	NP	Pr	F
44	The Glorious One	<i>Yang Agung dan Mulia</i>	P: 154 L: 30	P: 245 L: 2	NT	Tr	D
45	Ettinsmuir	Ettinsmuir	P: 159 L: 14	P: 252 L: 4	NGU	Pr	F
46	Battle of Beruna	<i>Perang Beruna</i>	P: 166 L: 3	P: 262 L: 27	NC	Pr	F
47	King Erlian	<i>Raja Erlian</i>	P: 166 L: 10	P: 263 L: 9	NP	Pr	F
48	Glimfeather the Owl	Glimfeather <i>si Burung Hantu</i>	P: 167 L: 27	P: 265 L: 12	NT	Lo	D

The interpretation of proper noun categories is presented on the table below:

Table 4.3. Interpretation of Proper Noun Categories

No.	Proper Nouns Categories	Frequency	Percentage
1	Name of God	2	4.2 %
2	Name of Person	14	29.1 %
3	Name Related to Calendar	2	4.2 %
4	Name of Geographic Unit	13	27.1 %
5	Name of Thing	17	35.4 %
Total		48	100 %

Table 4.3 shows that from five proper noun categories proposed by Arifin and Junaiyah (2007: 133-135) all exist in the novel. In the detail it can be seen that name of thing becomes the most frequent categories exist 17 times (35.4 %), followed by name of person exist 14 times (29.1 %), name of geographic unit exist 13 (27.1 %), and then followed by two categories with equal frequency, there are name of God exist 2 times (4.2 %) and name related to calendar also exist 2 times (4.2 %). Therefore, it can be concluded that the most frequent proper nouns found in the novel is name of thing category which exist 17 times (35.4 %).

The interpretation of translation procedures of proper nouns is presented on the table below:

Table 4.4. Interpretation of Translation Procedure of Proper Nouns

No.	Translation Procedure of PNs	Frequency	Percentage
1	Preservation	32	66.7 %
2	Addition	3	6.2 %
3	Globalization	2	4.2 %
4	Localization	5	10.4 %
5	Transformation	6	12.5 %
6	Omission	0	0 %
7	Creation	0	0 %
Total		48	100 %

Table 4.4 shows that from seven of translation procedure of proper nouns proposed by Davies (2003. pp. 72-89) only five procedures employed by the translator in translating the proper nouns in *The Chronicles of Narnia: Pertempuran Terakhir* novel translated by Indah S. Pratidina. Two procedures: preservation and addition are under the foreignization ideology. While, the rest five procedures: globalization, localization, transformation, omission and creation are under the domestication ideology.

In detail, it can be seen that the preservation becomes the most frequent procedure employed 32 times (66.7 %), followed by transformation employed

6 times (12.5 %), localization employed 5 times (10.4 %), addition employed 3 times (6.2 %), and the last is globalization which is just employed 2 times (4.2 %). Omission and creation did not employ by the translator in translating the proper nouns in the novel.

The interpretation of translation ideology assessed through the translation procedure of proper nouns employed in the novel is presented on the table below:

Table 4.5. Interpretation of Translation Ideology through the Translation Procedure of Proper Noun Employed

No.	Translation Ideology	Frequency	Percentage
1	Foreignization	35	72.9 %
2	Domestication	13	27.1 %
Total		48	100 %

Finally, from table 4.5 it can be seen the dominant translation ideology in *The Chronicles of Narnia: Pertempuran Terakhir* novel translated by Indah S. Pratidina is foreignization ideology. This ideological tendency can be assessed through the employment of preservation and addition procedures which is oriented to the source language. The translations of 35 (72.9 %) proper noun are tended to foreignization ideology. While the rest 13 (27.1 %) translated proper nouns are tended to domestication ideology.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing 48 data as presented on the research findings and analysis in the previous chapter, the conclusions of this research are presented in the following:

1. All of five categories of proper nouns proposed by Arifin & Junaiyah (2007) exist in *The Chronicles of Narnia: The Last Battle* novel by C. S. Lewis. The name of thing becomes the most frequent categories exist 17 times (35.4 %), followed by name of person exist 14 times (29.1 %), name of geographic unit exist 13 (27.1 %), name of God exist 2 times (4.2 %) and name related to calendar also exist 2 times (4.2 %).
2. From seven procedures of proper nouns proposed by Davies (2003) only five procedures employed by the translator in translating the proper nouns in *The Chronicles of Narnia: Pertempuran Terakhir* novel translated by Indah S. Pratidina. Preservation becomes the most frequent procedure employed 32 times (66.7 %), followed by transformation employed 6 times (12.5 %), localization employed 5 times (10.4 %), addition employed 3 times (6.2 %), and the last is globalization which is just employed 2 times (4.2 %). Omission and creation procedures did not employ by the translator in translating the 48 proper nouns in the novel.

3. After analyzing the translation procedures of proper nouns which are employed by the translator, the dominant translation ideological tendency can be seen. The dominant translation ideological tendency in *The Chronicles of Narnia: Pertempuran Terakhir* novel is foreignization ideology. This ideological tendency is indicated through the employment of preservation and addition procedures which is oriented to the source language. From 48 proper nouns, the 35 (72.9 %) translated proper noun are tended to foreignization ideology. While the rest 13 (27.1 %) translated proper nouns are tended to domestication ideology.

B. Suggestion

After drawing some conclusions of this research, the writer gives some suggestions in the following:

1. The Readers

This research is expected to provide more information and increase the readers' knowledge about proper nouns and its categories, translation procedures of proper nouns, and also translation ideology.

2. The Beginner Translators

This research is expected to provide the beginner translators more knowledge about translation procedures of proper noun, proper noun categories and translation ideology. The research is also expected to be an example about how to translate proper nouns and determine which

translation procedures of proper nouns and translation ideology which are suitable to employ in translating a proper noun.

3. The Next Researchers

This research is expected to be a worthy work to look at and become one of reference for the next researcher. This research also can be observed with the same title with different objectives or methodology by the next researcher.

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