

CATEGORIES OF TABOO WORDS USED IN THE SEKAYUNESE AND ITS AMERICAN TRANSLATION EQUIVALENCE

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ABSTRACT: The common principle to be polite in an interaction is by avoiding taboo word. This article provides a verbal study of ethnography aiming at finding out the categories of taboo words used by Sekayunese and its cultural translation into American English. The method utilized was a qualitative approach in terms of ethnography of communication and the instruments used were four informants and wdc (written discourse completion task) and an interview. There were four respondents of Sekayunese. The interactive model was used in analyzing the data. The findings showed that there were six types of taboo words in Sekayunese namely taboo of profanity, taboo of obscenity and taboo of vulgarity, taboo of epithets, taboo of slang and taboo of blasphemy. Some data were categorized as taboo of slang eg: mampus dalam tanah 1 meter (pass away): kick the bucket, in the hoiy : sleep with, rakus cak babi: eat like a pig, bantut cak pistol mati : no money in his or her purse and some were categorized as (taboo of obscenity) eg belantakan, bekenean, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were categorized as taboo of vulgarity 'Kiss my ass!'; 'Up yours, asshole!' And the rest were . taboo of blasphemy eg: ape surat almada itu, Ahok said: 'Shit what it says in the Bible!' , Furthermore, some data were categorized as taboo of profanity such as, belantakan, 'Screw the Pope!'; The last was taboo of epithet such as , nerake jahanam , 'Shit!'; 'Damn!'; 'Hell!'; 'Fuck you! (four letter word)'; 'Goddamn it bullshit, horseshit, ratshit, chickenshit!' Although some researchers claim that taboo words were translated in a certain lexicon literally without context , the fact that taboo words should be translated in a context or in a pragmatic way. In addition, it is strongly recommended to translate taboo words in a cultural context.

Key words : Taboo Words, Sekayunese, cultural translation.

I. INTRODUCTION

Recently over the past twenty five years, taboo and euphemism have been used widely and using taboo and euphemism as the components of sociolinguistics in almost every event in a certain context. Language is a human communication tool to communicate each other. To create the successful and effective communication, the communicator may involve some terms in the conversation. Wardaugh (1992:8) who declares that "Language makes community to express things to one another and exchange to communicate needs".

Most of Islamic taboos are similar to the general taboos. Anyone uses different language variation to communicate. Language and communication is related to language variation. One of the variations of language today is taboo words. According to Wardaugh (2006:239) taboo reflects one way in which a community expresses its disagreement of special types of behavior believed to be harmful to its groups, either for supernatural causes or since such behavior is held to violate a moral code. More specifically, Islamic taboo words are commonly used in a certain context. Whereas impoliteness or taboo words are forbidden in a Muslim religion. In these cases, almost all taboo words are considered impolite or taboo words or expressions. Taboo is ideas which are generally forbidden or discouraged. Taboo words can be extremely negative aspects of social group. Taboo words exist in every language.

In relation to the previous studies, Pour Sanaty Behnaz (2014) claimed that culture places more emphasis on the use of euphemism and taboo expression while a translator transfers from one language into another. In addition, Yuliana. Dozaria (2013) , Febrianuswantoro .Yasa (2015) and Roni .Rusman (2017) stated that there were six types of taboo words found in their research. More specifically, Yulianan found those types in the movie *Law Abiding Citizen by Rupert Ames Clarence Darby, Nick Rice, and Clyde Shelton*. There were many studies dealing with kinds and categories in the film however, only little attention was focused on Islamic verbal and written taboo words .

Conceptually and functionally taboo is originated from the primitive community and was much affected and colored by the system of its religion as well as morale and sometimes it is used to release anger to the third or second people. In sum, the concepts of taboo include things that are avoided as a normal course of action. Historically, taboo is coming from Tongan language or other related to Polynesian languages. Common etymology traces the word back to the Tongan tabu meaning under prohibition.

In special communities, name of God and persons are tabooed, for example the male Indian does not call the names of his sisters and of some other female relatives. Based on the theories and the explanation above, the objective of this study is to describe the types of taboo words used by Sekayunese and the types of taboo words proposed by Wardhaugh (2006).

There are six Categories of taboo words. They are as follows: 1) **Blasphemy** :An attack on religion or religious doctrine . For example, ‘Screw the Pope!’; ‘Shit what it says in the Bible!’ . 2) **Profanity** :A taboo operates to suppress or inhibit on certain behaviour, thought and space. For example, ‘Screw the Pope!’; ‘Shit what it says in the Bible!’ . 3) **Obscenity** : Obscene words are considered the most offensive and rarely, if ever, used in public places . For example, ‘Fuck’; ‘Motherfucker’; ‘Cunt’; ‘Tist. 4) **Vulgarity** : The language of the common person, ‘the person street’, or the unsophisticated, un-socialized, under –educated. For example, ‘Kiss my ass!’; ‘Up yours!’ . 5) **Ephithet**: Ephithets are brief forceful bursts of emotional language such as ‘Shit!’; ‘Damn!’; ‘Hell’; ‘Fuck you!’; ‘Goddamn it!’. 6) **Slang** : Vocabulary that is developed in certain sub-groups (teenagers, musicians, soldier, drug users/athletes) for ease of communication . For example, ‘Pimp’; ‘dweeb’ or ‘cupcakes.

II. TRANSLATION AND CULTURE

Whenever cross-cultural communication occurs, cultural translation will be needed. In such communication, when participants are not aware of each others' cultures, misinterpretation would take place. To avoid such misunderstandings, translators are responsible for the effective and correct intercultural interactions.

Farb (1973, p. 91) states: "Any word is an innocent collection of sounds until a community surrounds it with connotations and then decrees that it cannot be used in certain speech situations. It is the symbolic value the specific culture attaches to the words and expressions." In other words, the culture will determine the neutral, negative, or positive loads for the meaning of the words. Therefore, the connotations of words vary in different cultures and translators have to keep this point in their minds.

Hongwei (1999, pp. 121-2) assumes three sub-divisions within a culture:

1. Material culture: It "refers to all manufactured products."
2. Institutional culture: It "refers to various systems and the theories that support them, such as social systems, religious systems, ritual systems, educational systems, kinship systems, and language."
3. Mental culture: It "refers to people's mentality and behaviors, their thought patterns, beliefs, conceptions of value, and aesthetic tastes."

As explained earlier, language belongs to the second category. Hongwei believes that the second and third categories are closely related. In fact, differences in the second one lead to differences in languages. Translators work with languages. As a result, such cultural differences cause problems in cultural translation. On the whole, the translator is not supposed to merely transfer the original text linguistically and literally, but also s/he must pay attention to the cultural factors as well as the natural and correct translation of the message coming from the original text. The implication of this point hints at the crucial role of translator as a creative writer in the target language.

III.

TRANSLATION OF OFFENSIVE CONCEPTS

For translating the blunt statements of the facts or distasteful issues, in general , translators have four options: They are as follows: 1) Direct transfer of such concepts from the source language to the target language; 2) Indirect expression of those concepts by using euphemisms; 3) Understatement of their seriousness; 4) Omitting them in the translation process. Translators have to decide when and where one of the above-mentioned strategies should be employed as the best one. As a whole, the very requirement of the translators' familiarity with the culture of both the source language and the target language is the crucial facet in making this decision.

IV. METHODOLOGY

The method utilized was a qualitative approach in terms of ethnography of communication and the instruments used were focused group consisting 4 people from Sekayu and wdct(written discourse completion task) and an interview. There were four respondents of Sekayunese. The interactive model was used in analyzing the data.

Data Sources

The sources of the data in this research were four respondents of Sekayunese. The corpora were selected from the written discourse completion task.

Procedures

The procedures used are: first, to classify the unit information of taboo words in Sekayunese. The data of coding operation such as the form. Second to categorize the information unit of taboo words by using the categories. Third to reduce the irrelevant data, fourth, to draw a conclusion and verification.

According to Blum-Kulka (1984), the most authentic data collection of speech acts is done via ethnographic means. It seems to us that social context should be included in the testing of cross-cultural pragmatics, even though the instrument used is not fully backed up by the real-life context.

Example 1 of an open-ended questionnaire responded by some respondents.

Instructions: Please read the following descriptions of situations in which you might find yourself. Think of what YOU might say in response to this situation. Write your response in the space provided. Say as much or as little as you wish- you may choose to say nothing in several circumstances.

Situation:

It is your birthday, and you are having a few people over for dinner. A friend brings you a present. You unwrap it and find a blue sweater.

V. RESULTS

Based on the interview for the four informants and Written discourse completion task, the corpora were sometimes translated in taboo equivalence in meaning and once in a while those taboo words were translated by using euphemisms. They were elicited by using wdct or written discourse completion task. In short, the following taboo words used by Sekayunese in terms of written task. Again, the translation should be translated by using a cultural specific context. See table 1.

Table 1 The Corpora of Taboo words in Sekayunese and its Translation in Bahasa Indonesia and in English

No.	Taboo words in Sekayunese	The meaning	
		Indonesia	English
1.	Koruptor	Tikus	Corrupter
2.	Kacuk	Ngayuuk/berhubungan	Fuck
3.	Banak/Bongkar mesin(clipping)	Beranak	Give Birth
4.	Men	Datang Bulan	Menstruation
5.	Naik bendera	Datang bulan/menstruasi	Monthly bill or Cavalry comes/moon cycle
6.	sogok	Sogok/Amplop	Bribe/Drink
7.	Bini/orang rumah/mantan pacar/laki	Mantan Pacar	Wife
8.		Keringat	Sweat
9.	Anak Kampang	kampang	Bastard/mamzer
10.	Mudi	Bohong	Bullshiet
11.	Tetek	Payu dara	Breast
12.	Kutang	BH	Bra
13.	pecat	Dipecat/Dirumahkan	Given an Axe
14.	Peliok	Alat vital laki-laki/Burung	Cock/Mr.P/Nicon Camera
15.	Burit	Pantat	asshole
16.	Babu	Pembantu	Servent/Sanitary engineer
17.	Bini Mudo	simpanan	Second Wife/Having affair with another girl
18.	simpanan	Pacar Gelap/selingkuh	Having affair with another girl

19.	Lonte	WTS	Night Girl/Call Girl
20.	Kontol	Alat Vital Laki-laki	Testicles
21.	Kakus	WC	Rest Room
22.	Orange Gile/Kurang Secanting	Orang miring	Insane people
23.	Buntu	Kantung Kering	Broke/Penniless
24.	Krismon	Krisis	broke
25.	Batine Nakal/Jalang	Tuna susila	Whore
25.	babu	Tukang Sapu	Sanitary Engineer
26.	Tukang Foto	Juru Kamera	Cameranmen
27.	Bacaan porno	Bacaan Cabul/Bacaan orang dewasa	Blue reading
28.	Bute hurup	Tuna Netra	Illiterate
29.	Pekak	Tuna rungu/Tuli	deaf
30.	Film porno	Film Cabul/Film Porno	Blue film
31.	dipenjare	Dibui/Dipenjara	In Jail
32.	(p-l-t) pilat	Alat Vital Laki-laki	Penis
33.	(t-h-i)Tahi	Tinja/Kotoran	Peces
34.	Ayo Kemek	Urine	Piss/pass water
35.	Org idak katek	Pra Sejahtera	The poor
36.	kentut	Kentut/Buang Angin	the poor
37.	Ke Kakus	Ke Belakang	Washing my hand
38.	Ke bong	Buang air besar	Mising
39.	Org dusun/org udik		Down stream people
40.	Kampung baru	Daerah prostitusi	Red area
41.	Kuyuk/anjing	Asuu/anjing	sob
42.	Bunting	Kecelakaan/hamil luar nikah	Pregnant/in her family way/expecting baby
43.	kerempeng	Kurus kering	Slender
44.	Imau	Harimau	Tiger
45.	Kencing		Piss
46.	Berak	BAB	Make bowl
47.	Belage	Ribut/Berkelahi	fight
48.	diadili	Dimejahijaukan	Put on trial
49.	bisu	Bisu/Tuna wicara	dumb
50.	daksa	Tuna daksa	
37.	bantut	Mandul	Impotentia/No money in his purse
38.	Kerempeng	Kurus kering/ramping	Slender/Skinny
39.	Getah basah/keket	Pelit	Sitngy/Frugal
40.	Puki	Alat vital perempuan	Cauliflower
41.	Banci	AC-DC	Sissy-britches
42.	Ayo di bong	Kertas toilet	Toilet paper/six by four
43.	Babas bingkas	Amburadul	Out of order
44.	teberanga	Terbuka kain	Widely open
45.	Imau	Harimau/nenek	tiger
46.	Getah basah	pelit	
47.	mudike	bohong	lying
48.	berak	BAB	defecate
49.	kecelakaan	Hamil sebelum nikah	Pregnant/in her family way
50.	Urang dusun	Orang udik	Down stream people
51.	Buntu/dak suek sen	Tidak punya uang	Broke/penniless

52	Ade halangan/datang bulan	menstruasi	Cavalry comes/moon cycle
53	Cak babi	jelek	ugly
54	pajowan	makanan	food
55	jahanam	sialan	Four letter words
56	pekak	Tuna rungu	deaf
57	bute	Tuna netra	blind
58	Orang gile/kurang secanting	Orang gila	Crazy man
59	babu	Asisten rumah tangga	servant
60	Tan danaruje	setan	evil

Summary of the Finding

The findings showed that there were six types of taboo words in Sekayunese namely taboo of profanity, taboo of obscenity and taboo of vulgarity, taboo of epithets, taboo of slang and taboo of blasphemy. Some data were classified as taboo of slang such as: *mampus dalam tanah 1 meter*: kick the bucket, *in the hoy* : sleep with, make love with *.rakus cak babi*: eat like a pig, *bantut cak pistol mati* : no money in his or her purse and some were categorized as (taboo of obscenity) such as *belantakan*, *bekenean*, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were classified as taboo of vulgarity 'Kiss my ass!'; 'Up yours!' And the rest were . taboo of blasphemy such as *ape surat almailda itu*, Ahok said: 'Shit what it says in the Bible!' , Furthermore, some data were classified as taboo of profanity such as, *belantakan*, 'Screw the Pope!'; The last was taboo of epithet such as , *nerake jahanam* , 'Shit!'; 'Damn!'; 'Hell!'; 'Fuck you!'; 'Goddamn it!' Although many reseachers claim that taboo words were translated in a certain lexicon without context , the fact that taboo words should be interpreted in a context or in a pragmatic way. In addition, it is strongly suggested to translate taboo words in a specific cultural context.

VI. DISCUSSION

Dealing with the categories, they are consistent with Yuliana. Dozaria (2013) , Febrianuswantoro .Yasa (2015) and Roni .Rusman (2017). This study claimed that there were six categories of islamic verbal and written taboo words.

In relation to the previous studies, Pour Sanaty Behnaz (2014) claimed that culture place more emphasis on the use of euphemism and taboo expression while a translator transfer from one language into another. In addition, Yuliana. Dozaria (2013) , Febrianuswantoro .Yasa (2015) and Roni .Rusman (2017) stated that there were six types of taboo words found in their research. More specifically, Yulianan found those types in the *Movie Law Abiding Citizen by Rupert Ames Clarence Darby, Nick Rice, and Clyde Shelton*. There were many studies dealt with kinds and categories in the film however, only little attention was focused on islamic verbal and written taboo words .

The American English Discourse Completion Task for Sekayunese. There are some situations described below. Please read

the description of each situation and write down what you would say in that situation.

1. You are studying in your room and you hear loud music coming from a room down the hall. You don't know the student who lives there, but you want to ask him/her to turn the music down. What do you say? *Diam. Ada ujian*
2. You are talking to your friend after class. You missed the last class and you want to borrow your friend's notes. How do you ask for help in this case? *Pinjam bukunye. I miss my class*
3. There is a family gathering on Sunday, but you'll address your husband pejoratively. What do you say? *Laki. Husband(in English)*

For example (saying ; dipecat)

-Sekayunese : dipecat : **dirumahkan**

American English : fired or **given the axe**

-Sekayunese : **burit : alat vital wanita**

American English : **cauliflower**

-Indonesia : **dimejahijaukan**

American English : **put on trial**

The symbol used is different from one country to another country.

For example (saying ; dipecat)

-Sekayunese : bantut : **pistolnya mati** , **bmw**

American English : fired or **given the axe**

-Sekayunese : **pilat, alat vital laki-laki**

American English : **dick**

-Sekayunese : **kakus, bong**

American English : **lavoutry**

The symbol used is different from one country to another country.

For example (saying ; dipecat)

-Sekayunese : pelit : **medit**

American English : frugal, stingy

-Sekayunese : **ape isi ayat itu**

American English : **Shit what it says in Bible**

-Indonesia : **disogok, diberi amplop**

American English : **given a drink**

The symbol used is different from one country to another country.

For example (saying ; bute)

-Sekayunese : bute : tuna netra

American English : the blind

-Sekayunese : **taek, kotoran manusia**

American English : **feces**

-Sekayunese: **melahirkan, turun mesin**

American English : **bear a baby**

The symbol used is different from one country to another

For example (saying ; lonte , tuna susila)

-Sekayunese : lonte

American English : night girl

-Sekayunese : **kerempeng**

American English : **skinny= slender**

-Sekayunese : **dimejahijaukan**

American English : **put on trial**

The symbol used is different from one country to another country.

For example (saying ; pembantu)

-Sekayunese : babu : pembantu

American English : sanitary engineer

-Sekayunese : **bantut: alat vital laki-laki impoten**

American English : **impotentia= no money in his purse**

Sekayunese: bunting

American English : **in her family way**

The symbol used is different from one country to another

The cross-cultural corpus can be judged from linguistic corpus, as long as the corpus could give sufficient information.

For example (saying ; dipecat). Ask the students to demonstrate their ability to write the following words in a piece of writing: euphemisms.

-Sekayunese : makan sogok: **pungli**

American English : **drink or bribery**

Gloss: The word *pungli* is considered as a euphemism because it is unclear. And it is the category of acronym euphemism. whereas American used the words *bribery or drink*.

Gloss: The word *kurang secanting or mental health* is considered as a taboo because it is blunt. And it is the category of taboo of epithet. whereas it is sometimes used by Sekayunese words *sakitjiwa or miring, kurang secanting*.

VII. CONCLUSION

In this research, the writer analyzed the kinds of taboo words found in Sekayunese. After analyzing the data, the findings revealed that there were six types of taboo words in Sekayunese namely taboo of profanity, taboo obscenity and taboo vulgarity, taboo of epithets, taboo of slang and taboo of blasphemy. Some data were classified as taboo of slang such as: mampus dalam tanah 1 meter: kick the bucket, in the hoy : sleep with, rakus cak babi: eat like a pig, bantut cak pistol mati : no money in his or her purse and some were categorized as (taboo of obscenity) such as belantakan, bekenean, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were classified as taboo of vulgarity 'Kiss my ass!'; 'Up yours!' And the rest were . taboo of

blasphemy eg ape itu ayat : 'Shit what it says in the Bible!' , Furthermore, some data were categorized as taboo of profanity eg, belantakan, 'Screw the Pope!'; The last was taboo of ephithet eg , nerake jahanam , 'Shit!'; 'Damn!'; 'Hell!'; 'Fuck you!'; 'Goddamn it!'

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