The Equivalence of Cultural Terms in the Keonese Folktales, Nagekeo

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Abstract. This study explores the analysis of the cultural terms categorization and the degree of meaning equivalence through componential analysis. The data was taken from the Keonese folktales, entitled "*Tonga Mbu'e So'a*" (A Woman Called *Tonga*) and "*Mbu'e Dombo Nio*" (A Woman Called *Dombo Nio*: The Incarnation of Coconut Tree Becomes Human) written by Louise Baird and Philipus Tule, SVD. The source language of this research was Nagekeo Language Keo Dialect (NLKD) and the target language was English. Therefore, this research applied a qualitative method. In conducting this research, the techniques used were note-taking and observation. The data were displayed in the table, and the description was included along with the data. This study found 9 cultural terms categorization such as 6 ecology, 1 material culture, 1 social organisation, and 1 gesture and habits. Moreover, there are 6 fully equivalent, 1 partly equivalent with increased meaning, and 2 partly equivalent with decreased meaning. All the cultural terms are translated into equivalent meanings.

Keywords: cultural terms categorization, equivalence, Keonese folktales

Abstrak. Penelitian ini mengeksplorasi analisis kategori terminologi budaya dan tingkat kesepadanan makna melalui analisis komponensial. Data diambil dari cerita raykat Keo yang berjudul "Tonga Mbu'e So'a" (Seorang Gadis Bernama Tonga) dan "Mbu'e Dombo Nio" (Seorang Gadis Bernama Dombo Nio: Inkarnasi Pohon Kelapa menjadi Manusia) karangan Louise Baird dan Philipus Tule, SVD. Bahasa sumber dalam penelitian ini ialah bahasa Nagekeo Dialek Keo (BNDK) dan bahasa targetnya ialah bahasa Inggris. Penelitian ini menggunakan metode kualitatif. Selain itu, teknik yang digunakan ialah catat dan observasi. Semua temuan data ditampilkan dalam bentuk tabel bersama dengan pendeskripsiannya. Hasil dari penelitian ini menunjukkan bahwa terdapat 9 kategorisasi terminologi budaya, yang terdiri dari 6 ekologi, 1 budaya material, 1 organisasi sosial, dan 1 gerakan dan kebiasaan. Adapun, 6 kesepadanan penuh, 1 kesepadanan sebagian dengan peningkatan makna, dan 2 kesepadanan sebagian dengan penurunan makna. Semua istilah budaya diterjemahkan ke dalam makna yang setara.

Kata kunci: cerita rakyat Keo, kategori terminologi budaya, kesepadanan

INTRODUCTION

Language is key to communication for every human being. It conveys specific messages or intentions, both orally or written. Moreover, a culture can be organized through language. It shapes the identity as well as the way the cultural community interacts with the world. Language is like a mirror since it contains the values, beliefs, customs, and social norms of a particular society.

Hatim & Munday (2004) defined translation as "a process and the product". Process refers to the translator's role in transforming the original or source text (ST) into a text in another language or target text (TT). Meanwhile, product means translation products produced by the translator. Translation, as a process and product, is also conveying word by word from the ST into TT and the cultural context embedded in the source text (ST). In brief, the translator's knowledge about the cultural background of both languages is needed. It can affect the translation to become equal in both languages.

Oxford Learner's Dictionaries (2023) mention that "equivalence (*n*) (between A and B) is the fact or state of being equal in value, amount, meaning, importance, etc". Besides, Vinay & Darbelnet (1995)underlined equivalence "as the ST and TT that can be expressed differently using various stylistic and structural methods in the same situation". In short, equivalence means finding the closest possible meaning between SL and TL based on the context and target audience's needs. How the ST and TT related to each other.

Language, culture, and literature share a close relationship. Language plays a crucial role in shaping the culture. It can influence how people communicate, think, and feel. Furthermore, literature has some impacts on language and culture. It can introduce new words, concepts, or ideas. The cultural terminology in the source text should be translated as equally as possible into the target language. In connection with cultural terminology, sometimes the translation terms have significantly different meanings in the target language from its source language. In doing the translation, it is not only converting words from one language to another. Moreover, it also conveys the cultural context that is embedded in the Source Text (ST). Simon (1996: 130) stated that to do the translation work correctly, the translator must understand the culture of the original text since texts are "embedded" in a culture. Cultural translation aims to produce the equivalent of cultural terminology both of the ST and TT.

Language variety is one of the examples related to the cultural diversity of a society. Folktale, for example, is one of the cultural diversities. It conveys moral values, beliefs as well as traditions from generations of a community. In Nagekeo, there are three languages spoken by its society, such as the Mbay/Riung language with three dialects, the Nagekeo language with twenty-two dialects, and the Ende language with two dialects (Pita, 2016). This language variation in Nagekeo enriches Flores's vernacular as well as its culture as found in the Keonese folktales.

Keonese folktales in Keo, Indonesian, and English language as one of the translation products, sometimes have different cultural terms when it is translated into the target language. This is because the source language did not share the same cultural background as the target language. The cultural term *tadi kada*, for example, is translated into the general terms in the target language which share some same features but not fully the same. This study is conducted to find out the equivalence of the terms through componential analysis. Componential analysis in translation is needed since it is the essential process to compare the similar meanings of the SL and TL through their semantic features (Newmark, 1988).

The study on cultural terms has been done by some researchers. Reskiana (2020), explored the translation of cultural terms in *karma* – a bilingual anthology of Indonesian writing. Moreover, Pitaloka et al., (2019) conducted a study entitled *The Equivalence of Cultural Word Translation in the Novel Child of All Nations* by Max Lane. Another relevant study has been done by Wijaya (2020). This study focused on comparing the same translation works from two different translators on cultural terms. Furthermore, regarding the cultural terms, another study has been done by Martendi et al.,

(2022). The study analyzed the translation of Indonesian cultural terms in the film *Battle of Surabaya*. In addition, Navik et al., (2019) analyzed the semantic features equivalence of culture-specific terms in the English-Indonesian translation of the novel *The Duchess War* by Courtney Milan.

All the previous studies above show the cultural terms translation. However, there are some differences with the present study since there is no research related to the Keonese folktales conducted in this field. The current study provided an analysis of the cultural terms categorization and its equivalence of the Keonese folktales. Moreover, in finding the equivalence of the cultural terms, the researcher used a componential analysis of both languages.

METHOD

A descriptive qualitative approach was applied in conducting this research. The source of data was Keonese folktales from the book *Cerita Rakyat Keo dalam bahasa Keo, Indonesia, Inggris* by Louise Baird and Philipus Tule, SVD, published in 2003 by Nusa Indah publisher. Those were *Tonga Mbu'e So'a* (A Woman from *So'a* Called *Tonga*) and *Mbu'e Dombo Nio* (A Woman Called *Dombo Nio*: The Incarnation of Coconut Tree Becomes Human). The source language in this research is *Nagekeo Language Keo Dialect* (NLKD), meanwhile the target language is English. The first folktale consists of 5 pages with 7 paragraphs in SL and TL. Besides, the second folktale consists of 10 pages with 21 paragraphs in both languages. In collecting the data, the researcher used the library method. Some steps refer to the library method, such as reading the story in both languages; marking the cultural terms and classifying them into the cultural terms categorization; and comparing the terms. Moreover, note-taking and observation are also used along with the method. Additionally, the researcher also used dictionaries, articles, books, and online encyclopedias to support the analysis (Saldanha & O'Brien, 2014: 218). The data was then identified and classified into the categories of cultural terms according to the cultural terms categorization proposed by Newmark (1988). Besides, the identification and comparison of the degree of meaning equivalence from the cultural terms is done by conducting the componential analysis. Bell's theory (1991) is used for the degree of meaning equivalence. Furthermore, Newmark's theory, (1988) was used for componential analysis. The cultural terms in both SL and TL were described descriptively in the table.

RESULTS AND DISCUSSION

There were 9 cultural terms found in the Keonese folktales, entitled *Tonga Mbu'e So'a* (A Woman from *So'a* Called *Tonga*) and *Mbu'e Dombo Nio* (The Story of Coconut Tree). The terms consist of 6 ecology, 1 material culture, 1 social organization, and 1 gestures and habits. The analysis of the data can be seen as follows.

Ecology
[1]

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SL :  Negha ke 'imu wegha tadi kada nde

TL :  She then opened up the liana vine

(p.13, par.1, Tonga Mbu'e So'a (A Woman from So'a Called Tonga))
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Tadi kada and liana vine are categorized as ecology, especially flora. It is a vegetable grown in subtropical and tropical areas. Its leaves are used as cooked vegetables for locals. It is a climbing and ground-creeping plant that spreads rapidly, requires low maintenance, and is highly naturalized (Namchaiw et al., 2021). Its leaves have function as alternative medicine, such as anti-inflammatory, analgesic potential, etc. For locals, Jada's leaves have been used as fever reducers for generations. Meanwhile, the creeping stem is used as rope or string for locals.

Liana vine is any long-stemmed, woody vine that is rooted in the soil and climbs or twines around other plants. Liana vines are thick and it can grow up to 60 cm in diameter (about 24 inches) and 100 meters in length (about 330 feet). It can be found in a range of ecosystems across the planet, but are most abundant and diverse in tropical forests. Flattened or twisted lianas often become tangled together to form a hanging network of vegetation. Furthermore, a large number of animals depend on lianas for food in the form of leaves, sap, nectar, pollen, and fruit (The Editors of Encyclopedia Britannica, 2014). The comparison of semantic features can be seen in Table 1.

Table 1 *Tadi Kada* and *Liana Vine*

Semantic Features	SL *Tadi Kada*	TL *Liana Vine*
Inanimate	+	+
Climbing and ground-creeping plants	+	+
Spreads rapidly	+	+
Food source for animals	-	+

From Table 1 shown above, it can be seen the semantic features which compared the cultural terms *tadi kada* and *liana vine*. The common semantic features demonstrated first are "inanimate", "climbing and ground-creeping plants", and "spreads rapidly". Both terms in SL and TL have the presence of semantic features, marked by the "+" sign. *Liana vine* is known as a food source for animals in the TL, marked by the "+" sign. Besides, in the SL it is not related to the feature at all. It can be seen from the "-" sign that represents the absence of the feature itself.

In line with the componential analysis above, the terms *tadi kada* and liana *vine* categorized as partly equivalent with increased meaning. Both terms share the same characteristics as inanimate, climbing, and ground-creeping plants, and spread rapidly. The TL has the partial equivalent of the semantic features. On the other hand, there is additional information in the TL which is not found in the SL.

[2]

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SL : Sa'i ka dau Ma'u Ndai, 'imu tei pu'u kaju ngara nggedhe, 'ena ora nua
     Ma'undai nambu te

TL : When she arrived in Ma'undai, she found the nameless tree in the center
     of the hamlet which is Ma'undai nowadays

(p.16, par.6, Tonga Mbu'e So'a (A Woman from So'a Called Tonga))
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Another cultural term for flora is *pu'u kaju* in SL and tree in TL. Literally, *pu'u kaju* is a tree trunk. In TL, *pu'u kaju* is translated into a tree. In the context of culture, *pu'u kaju* is closely related to *peo*. *Peo* is the key symbol of unity among the indigenous people of Nagekeo. It is categorized into three types; *peo muri, watu*, and *kaju*. *Peo muri* is a *peo* planted in the middle of the village in the form of a living tree. The trees are banyan or *Ficus benjamina* and Indian ash tree or *Lannea coromandelica*.

Moreover, *peo watu* is a *peo* in the form of stones; planted in the middle of the village. The stones used are usually elongated and oval-shaped. In addition, *peo kaju* is a *peo* made from wood with two branches forming a V shape that is cut and carved into specific reliefs. *Peo kaju* is usually made from golden shower wood or *Cassia fistula* due to its high quality, hardness, and strength. The process of making *peo* is taking time.

Tree (*n*) is a tall plant with a thick stem that has branches coming from it and leaves (Cambridge Learner's Dictionary, 2004: 691). A tree can live for a long time. Trees make a huge contribution significantly to our earth, such as nutrient recycling, carbon dioxide absorption, and oxygen generation (Everett et al., 2024). Besides, the tree has economic value too. The comparison of semantic features can be seen in Table 2.

Table 2 *Pu'u Kaju* and Tree

Semantic Features	SL *Pu'u Kaju*	TL Tree
Inanimate	+	+
Tall plant and has branches, leaves, roots	+	+
Specific terms for trunk	+	-
Has economic value	+	+

Based on Table 2, it can be seen the semantic features compared to the cultural terms *pu'u kaju* and *tree.* Both terms share the same semantic features as "inanimate" and "tall plant and have branches, leaves, and roots". In addition, they "have the economic value". The presence of the semantic features mentioned above is marked by the "+" sign both in the SL and TL. In the SL, *pu'u kaju* is the specific term for tree trunk. It is marked by the "+" sign that represents the presence of the feature. Meanwhile, in the TL, the term is translated into a tree as the general term. It can be seen from the "-" sign as the absence of the feature.

In line with the componential analysis above, the term is then categorized as partly equivalent with decreased meaning. The translator tends to translate the term into a general one to grasp the meaning for the target reader. The TL translation has a narrower meaning compared to the SL.

[3]

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SL   : Ngara kau tei dombo nio ke medu, ke nga'o mata ka

TL   : If you see the coconut sprout wither, it means I'm dead

(p.39, par.17, Mbu'e Dombo Nio (A Woman Called Dombo Nio: The Incarnation
of Coconut Tree Becomes Human))
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Dombo nio is translated into *coconut sprout*. *Dombo nio* derives from the word *dombo* and *nio*. *Dombo* is sprout, besides *nio* means coconut. Sprout (*n*) is a small, green vegetable that is round and made of leaves; a part of a plant that is just beginning to grow (Cambridge Learner's Dictionary, 2004: 628). On the other hand, coconut (*n*) is a very large nut with a hard, hairy shell, a white part that you eat, and liquid in the center (Cambridge Learner's Dictionary, 2004: 127). The locals usually use this kind of flora to make rice dumplings for generations. The comparison of semantic features can be seen in Table 3.

Table 3 *Dombo Nio* and Coconut Sprout

Semantic Features	SL *Dombo Nio*	TL Coconut sprout
Inanimate	+	+
Part of coconut tree that is just beginning to grow	+	+
Light green color	+	+

From Table 3, it can be seen the semantic features compared the terms *dombo nio* and *coconut sprout*. Both SL and TL share the same semantic features as "inanimate", "part of the coconut tree that is just beginning to grow", and "light green color". The presence of the binary opposite, marked by the "+" sign is present in all the semantic features both in the SL and TL.

Regarding the componential analysis above, the term is categorized as fully equivalent meaning. The meaning in the SL is transferred completely into the TL.

[4]

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SL  : One ha dera Ine Nio ndua mbana kima dau Ma'undai

(p.31, par.3, Ngara Nio (The Story of Coconut Tree))

TL  : One day Mrs. Nio went down looking for molluscs at Maundai

(p.32, par.3, Mbu'e Dombo Nio (The Story of Coconut Tree))
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The cultural term *kima* is translated into molluscs. In SL, *kima* refers to snail and clam. Moreover, mollusc (*n*) is any of the class of animals that have a soft body, no backbone, and usually a hard shell (Hornby, 1995). *Kima* or mollusc is usually used as lime for chewing with betel leaves and nuts. It should be burned first to get the lime. The lime as the compliment for betel leaves and nuts, could give additional flavor as well as reddish when it is chewed. Betel leaves, nuts, and lime are known as *sirih pinang* in SL. In addition, the tradition of chewing *sirih pinang* is called *dheka bako* or *bheli bako* in SL. *Dheka bako* is always found in every situation; formal or non-formal situation. Formal situation refers to every traditional event held by the community, e.g., sacrificial rite, *tu ngawu* or bride-price ceremony, etc. Meanwhile, non-formal situation refers to daily life, e.g., the host will offer *sirih pinang* to the guests as a symbol of kinship, just like serving tea or coffee. However, this practice is rarely found, both in villages and cities nowadays. The comparison of semantic features can be seen in Table 4.

Table 4 *Kima* and Molluscs

Semantic Features	SL *Kima*	TL Molluscs
Animate	+	+
Has a soft body and hard shell	+	+
Live in marine environment	+	+
Its shell produces lime	+	+

Based on Table 4 it can be seen the semantic features compared to the terms *kima* and mollusks. The semantic features of "animate", "has a soft body and hard shell", "life in the marine environment", and "its shell produces lime" are found in both SL and TL terms. All the semantic features are marked

by the "+" sign in both SL and TL. It indicates the presence of the feature in the SL as well as in the TL.

According to the componential analysis above, the term categorized as fully equivalent meaning. The meaning in the SL is transferred completely into the TL.

[5]

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SL   : 'Ena ke ma ne'e nanga (Nanga So'a) ne'e peja ma'u

TL   : At that place there was a lake (Nanga So'a) with pandanus trees
         around it
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(p.13, par.2, *Tonga Mbu'e So'a* (A Woman from *So'a* Called *Tonga*))

The word *nanga* (*Nanga So'a*) is categorized as ecology. *Nanga* in SL is translated into *lake*. Meanwhile, *So'a* refers to the name of the lake. *Nanga* or lake (*n*) is a large area of water surrounded by land (Hornby, 1995: 660). For locals, the warding-off ritual has taken place in *Nanga* or lake for generations. The comparison of semantic features can be seen in Table 5.

Table 5 *Nanga (Nanga So'a)* and Lake

Semantic Features	SL *Nanga (Nanga So'a)*	TL Lake (*Nanga So'a*)
Inanimate	+	+
Water source	+	+
Used for recreational activities	+	+
Complex ecosystems	+	+
Surrounded by land	+	+

From Table 5, it can be seen the semantic features compared to the terms *nanga (nanga So'a)* and *lake (nanga So'a)*. The first common semantic feature is "inanimate". This feature is marked by the "+" sign, showing the presence of the feature in both SL and TL terms. The second semantic feature is "water source", followed by "used for recreational activities", "complex ecosystems", and "surrounded by land". All these semantic features are present in both the source and target language, marked by the "+" sign.

Regarding the componential analysis above, the term is categorized as fully equivalent meaning. The translator transferred the SL meaning fully equal into the TL.

[6]

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SL   : Mera-mera, 'ata Jawa ta mbana ne'e sope (lajo) dau 'ae mesi, imu ko'o
         tei mbu'e nde reta Dombo Nio

TL   : After a while, the Javanese who sailed in their boat on the sea saw the
         beautiful girl on the top of the coconut tree
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(p.37, par.4, *Mbu'e Dombo Nio* (A Woman Called *Dombo Nio*: The Incarnation of Coconut Tree Becomes Human))

'Ae mesi in SL is translated into the sea in TL. *'Ae mesi* or sea (*n*) is a large area of saltwater (Cambridge Learner's Dictionary, 2004: 581). The Nagekeonese believe that the sea is one of the

sacred places. This belief refers to the animistic practices practiced before their religion nowadays. For example, if someone passes away from drowning at sea, a *mosalaki*; a traditional leader in a community will hold an offering ritual at the sea by reciting prayers or mantras in the mother tongue (Nagekeo language). The *mosalaki* has to wade into the sea about five to ten meters from the shore or up to the knees of an adult. This practice is still preserved these days. The comparison of semantic features can be seen in Table 6.

Table 6 *'Ae Mesi* and Sea

Semantic Features	SL *'Ae mesi*	TL Sea
Inanimate	+	+
Has great size	+	+
High salinity	+	+
Home for marine life, i.e., fish, mammals, microorganisms, invertebrates, plants	+	+
Used for tourism, recreation, and economic importance	+	+

From Table 6, it can be seen the semantic features compared the terms *'ae mesi* and *sea*. The first common feature for the terms *'ae mesi* and *sea* is "inanimate". Both terms share the same semantic features shown by the presence of the "+" sign. The next comparing semantic features are "has great size" and "high salinity". Both source and target language share the same features as shown by the "+" sign. Other semantic features compared to the SL and TL terms are "home for marine life, i.e., fish, mammals, microorganisms, invertebrates, plants" and "used for tourism, recreation, and economic importance". The "+" sign is presented in the SL and TL as the presence of the feature itself.

Based on the componential analysis above, the term categorized as fully equivalent meaning. The term is translated fully equally into the TL.

Material Culture

[7]

SL : *Mera-mera, 'ata Jawa ta mbana ne'e **sope (lajo)** dau 'ae mesi, imu ko'o tei mbu'e nde reta Dombo Nio*

TL : After a while, the Javanese who sailed in their **boat** on the sea saw the beautiful girl on top of the coconut tree

(p.37, par.4, *Mbu'e Dombo Nio* (A Woman Called *Dombo Nio*: The Incarnation of Coconut Tree Becomes Human)

The cultural term related to transportation as the material culture found in the Keonese folktales is *sope (lajo)*. *Sope (lajo)* in the SL is translated into boat in the TL. *Sope (lajo)* is a motorboat made from wood and has a boat awning. A boat (*n*) is a small hollow structure for traveling on water, moved by oars (oar), sails, or a motor (Hornby, 1995: 120). This kind of transportation can be found in the coastal area. There is a traditional ritual for a new *sope (lajo)* or boat before sailing. The comparison of semantic features can be seen in Table 7.

Table 7 *Sope (Lajo)* and Boat

Semantic Features	SL Sope (lajo)	TL Boat
Inanimate	+	+
Thing	+	+
Made from wood	+	±
Has motor and boat awning	+	±
Sea transportation	+	+

From Table 7, it can be seen the semantic features which compared the terms *sope (lajo)* and *boat*. The common semantic feature presented in the table is "inanimate", followed by "thing". These features are presented in both source and target language, marked by the "+" sign. The next semantic features shown in the table are "made from wood" and "has motor and boat awning". In the SL, these features are marked by the "+" sign, indicating the presence of the features. Meanwhile, in the target language (TL), these features are marked by the "±" sign. It refers to either the presence or absence of the feature in the TL. The materials in producing a boat can be fiberglass, aluminum, or composite materials. Moreover, every boat has a different engine type that can affect its speed. The last semantic feature stated is "sea transportation". Both *sope (lajo)* and *boat* are used for traveling on water, so the feature has "+" sign in both languages, indicating the presence of the feature itself.

In line with the componential analysis above, the term categorized as fully equivalent meaning. Both languages share the same semantic features and it makes the translation term fully equal in the TL.

Social Organisation

[8]

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 SL   :   'Imu simba aki ne'e Taku Nuru, mosa daki Wodo Watu

 TL   :   She then married Taku Nuru, a local leader of Worowatu

 (p.16, par.6, Tonga Mbu'e So'a (A Woman from So'a Called Tonga))
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The term *mosa daki* in SL is translated into local leader in the TL. *Mosa daki* means mature male. *Mosa* also means mature about male dogs, buffaloes, horses, or cattle, but not other animals. *Daki* means male. It seems to be a synonym of *aki* in Keo and a metathesis of *laki* in Indonesian and Malay. *Daki* is also used in describing a man as monogamous (*ha daki*) or bigamous (*daki rua*) or polygamous (*daki rua tedu* or *daki séwe*) The *mosa daki*'s power is limited to their village (*nua*). Each *nua* is a completely independent body in political terms. However, when conflicts arise between the inhabitants or *mosa daki* of two different villages, then the two parties will meet under the supervision of a *mosa daki* from a third *nua*, who is respected and can function as an impartial judge (Tule, 2006). Moreover, the task of *mosa laki* or *mosa daki* among some cultures in Flores, e.g., Lio and Nagekeo is equivalent. The *mosa laki* or *mosa daki* has to ensure a reproduction of cosmogonic conditions within the limits imposed by the social conditions in contemporary life (Howell, 1996: 102 in Tule, 2006: 220). In addition, Forth (2010: 12) stated that in Indonesian, *mosa laki* refers to nobility or the nobble class.

Local leader derives from two words; local and leader. Local (*adj*) means belonging or relating to a particular place or district (Hornby, 1995: 690). Besides, a leader (*n*) is a person in control of a group, country, or situation (Cambridge Learner's Dictionary, 2004: 379). In brief, a local leader (*n*) refers

to an individual who holds power and influence in a local area, such as a village, town, or region. Another translation of *mosa daki* or *mosa laki* is village leader. The comparison of semantic features can be seen in Table 8 below.

Table 8 *Mosa Daki* and Local Leader

Semantic Features	SL *Mosa Daki*	TL Local leader
Animate	+	+
Specific gender	+	±
Has power in their village	+	+
Can be an impartial judge	+	+
Related to culture	+	-
Comes from the nobble class	+	-

From Table 8, it can be seen the semantic features compared the terms *mosa daki* and *local leader*. The common semantic feature demonstrated first is "animate" in both terms *mosa daki* and *local leader* have the presence semantic feature, marked by the "+" sign. As an animate, *mosa daki* should be led by a man only. The semantic feature "gender" in the SL is marked by the "+" sign, indicating the presence of the feature itself. Meanwhile, in the TL, the feature is marked by the "±" sign. It means that the *local leader* can be led by a man or woman. As a leader, *mosa daki* or *local leaders* "has power in their village" to manage the community. This feature is found in both source and target language, marked by the "+" sign. Moreover, both leaders "can be impartial judges" or third parties when there is a conflict between two different villages. This feature is present in the SL and TL as marked by the "+" sign. Furthermore, the rest two semantic features are only found in the SL, which is marked by the "+" sign. There are "related to culture" and "comes from the nobble class". These features are not found in the TL, marked by the "-" sign. It is because the TL did not share the same culture as the SL.

Regarding the componential analysis above, the term categorized as partly equivalent with decreased meaning. The target language (TL) did not share some features as in the source language (SL).

Gestures and Habits

[9]

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SL  :  Mona nde sodho ka 'ine 'imu: "Ine, ine eee…, 'ari ma tawa pau ne'e nga'o."
       Pada hal ko'o nio ta tembu nde

TL  :  Mona told his mum: "Mum, mum, little sister smiled at me." It was yhr
       coconut budding

(p.35, par.2, Mbu'e Dombo Nio (A Woman Called Dombo Nio: The Incarnation of
Coconut Tree Becomes Human))
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Tawa pau in SL is translated into smiled in the TL. *Tawa pau* or smile (*v*) means to make a happy or friendly expression in which the corners of your mouth curve up (Cambridge Learner's Dictionary, 2004: 613). The comparison of semantic features can be seen in Table 9.

Table 9 *Tawa Pau* and Smiled

Semantic Features	SL *Tawa Pau*	TL Smiled
Done by human	+	+
Used parts of the body	+	+
Gesture	+	+

From Table 9, it can be seen the semantic features compared the terms *tawa pau* and *smiled*. These two terms share all the same semantic features as "done by human", "used parts of the body", and "gesture". It can be seen from the presence of the feature from the "+" sign in both source and target language.

According to the componential analysis above, the term categorized as fully equivalent meaning. The TL shares all the same semantic features as the SL completely.

CONCLUSION

Based on the results and discussions above, the researcher concluded that there are 9 types of cultural terms categorization found in *Tonga Mbu'e So'a* (A Woman from *So'a* Called *Tonga*) and *Mbu'e Dombo Nio* (A Woman Called *Dombo Nio*: The Incarnation of Coconut Tree becomes Human) folktales. They are 6 ecology, 1 material culture, 1 social organization, and 1 gestures and habits. Furthermore, regarding the types of cultural terms organization above, the researcher found 9 equivalent meanings through componential analysis. The 9 equivalent meanings consist of 6 fully equivalent meanings, 1 partly equivalent with increased meaning, and 2 partly equivalent with decreased meaning. In brief, it can be said that most of the cultural terms found in those folktales are equal. It shows that both SL and TL share a similar cultural background through their semantic feature, although not fully features. In addition, it makes the target reader know the SL culture easily.

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