

# ***Idiomatic Translation of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony***

**Erika Sinambela, Lena Lestari Hutagaol  
erikaa\_sinambela@yahoo.com**

## **Abstract**

TobaBatak is one of most ethnic in Indonesia, it is located in North Sumatera. In Batak Toba ceremony, especially in Wedding Ceremony people used Umpasa to delivering the aim of blessing. Umpasa is pantun (verse) of batak toba, it is consist of two stanzas. The first stanza consists of the upper part of a crease sheath and the next consist of the content. Umpasa is words can be changed according to what ceremony is held. Umpasa also has an important role in the lives of people especially in ceremony. It function as advices, prayer, recognition, common law, describe human nature, to insinuate someone's behavior, guidelines for democracy, etc. In this thesis Idiomatic Translation used to translated Umpasa, Idiomatic Translation use the natural foms of the receptor language. After analyzing the data Umpasa is very important in Toba Batak especially for young people who do not know about Umpasa.

Keywords : Translation, idiomatic

## **1. Background of The Study**

Human need communication in daily life. It means language is used to transfer information, ideas, and feelings from one person to another. It is used to communicate both in written and spoken form. Without language, it seems impossible for people to interact with others in their daily life. In short language is the oral symbols that represent meaning as they are related to real life situation and experience.

Claire Kramsch (1998:4)said that "Language is an organization of sound, of vocal symbols the sound produce from the mouth with the help organs of speech to convey some meaningful message, it is also means that speech is primary to writing". People can communicate by using language and it can study in linguistics.

Language used as a primary means of communication in human daily life. All people or human cannot live individually, they should interact one each others, they used language to get the point of their communication or conversation. With language human being can have interactions, information and exchange news to each other. that is why language is very important in our life. In

this communication one each others can be expressed their communication by speech and writing. For communication, Language is an essential tool as we interact with the world around.

In this case language and translation have a relationship, translation is the part of communication, it means that in our language activities we also do translation. For example: when foreigners come to our town as a guest so they need interpreter to make their aim easily since in Indonesia. Translation is the interpreting of the meaning of a text and the subsequent production of an equivalent text, likewise called a “translation” that communicates the same messages in another language especially in Idiomatic Translation of Umpasa when Delivering Ulos in Toba Batak Wedding Ceremony.

Idiomatic translation use the natural forms of the receptor language, both in the grammatical constructions (syntactic order) and in the choice of lexical items (semantic). A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the receptor language.

Umpasa is pantun (verse) of Batak Toba. It consists of two stanzas. The first stanza consists of the upper part of a crease sheath and the next consists of the content. Umpasa is different from Umpama. Umpasa is words can be changed according to what ceremony is held, where as Umpama, its words cannot be changed. Umpasa also has an important role in the lives of people especially in ceremony. it has a function as: advice, prayer, recognition, common law, describe human nature, to insinuate someone’s behavior, guidelines for democracy, etc. It can be said that umpasa is dynamic. In using umpasa in wedding ceremony, people used it also with ulos because they are can not separated.

Ulos has a higher value because it used in every batak ceremony. Ulos is symbol of blessing and symbol of protected the body from danger (asa gabe horas). Ulos has a higher value because it used in every Batak ceremony. In nowadays so many people of Batak do not know about their culture of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony. That’s why in this research the writer will focus on Idiomatic Translation by Mildred L. Larson..

Based on the background above, the writer decide to connect the study in Idiomatic Translation of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony.

This study deals with the translation of umpasa in delivering ulos in Toba Batak wedding ceremony by using idiomatic translation. Actually there are two kinds of translation, namely Literal Translation and Idiomatic Translation. but using idiomatic translation is more appropriate in translating umpasa then literal translation, because it uses the natural forms of the receptor language both in the gramatical constructions and in the choice of lexical items as proposed by Mildred L. Larson.

The objectives of this study to find out how the translation of umpasa in delivering ulos in Toba Batak wedding ceremony by using Idiomatic translation., to find out what are the function of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony.

#### The Significances of the Study

Practically: To increase the students’ knowledge of language especially in getting the meaning of Idiomatic Translation of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony or transferring meaning from Batak language to another language,, he other people who are interested to learn Batak language especially in Umpasa in Toba Batak Wedding Ceremony.

Theoretically: this study will be useful for the writer and also for the readers to know how important Idiomatic Traslation of Umpasa, for .the writer who will do the research in her thesis

especially in get meaning of Idiomatic Translation of Umpasa in delivering ulos in toba batak wedding ceremony

### **Translation**

Translation, by dictionary definition consist of changing from one state or form to another, to turn into one's own or another's language. Translation is basically a change of form. When we speak of the form of language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc, which are spoken or written. These form are referred to as the surface structure of a language. It is the structural part of language which is actually seen in print or heard in speech. In translation the form of the source language is replaced by the form of the receptor (target) language (Mildred L. Larson, 1984:3).

Translation is basically a change of form. When we speak of the form of a language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc which are spoken or written. These forms referred to as the surface structure of a language. It is the structural part of language which is actually seen in print or heard in speech.

This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being

transferred and must be held constant. Only the form changes. The form from which the translation is made will be called the Source Language and the form into which it is to be changed will be called the Receptor Language.

Nida and Taber (1982:12) affirm that translation consist of transferring the meaning of the source language into the receptor language. The form from which the translation is made will be called the receptor language. To reproduce the message into the target language, a translator needs to find the closest equivalence in term of the meaning and in terms of style. Its mean the meaning and its style of the SL replied by the TL are equivalent, so the original message is preserved in the TL. On the other hands, the readers of the TL reading the translation have the same reader as the readers of the SL.

Baker (1992:20) also emphasizes translation as the expression into target language that has been expressed in source language, preserving semantic and stylistic equivalencies. Translation then consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstruct this same meaning using the lexicon and gramatical structure which are appropriate in the receptor language.

The activity of translation requires changes frequently in the form and arrangements of words because the similarities in both languages structures. Moreover, translation is a replacement of textual material in source language by equivalent textual material in target language (Catford, 1978:20). In translation, meaning is also held constant. The meaning of original text should be expressed closely. The form may express a variety of meaning.

In doing a translation, he or she as the translator should be able to understand both of the source language (SL) and the target language (TL) to produce adequate translation, there must be an equivalent in a lexical form. If the word does not exist in the target language, the best

solution is borrowing the sound (pronunciation) of the original word or modifying the utterance according to the phonological rules of the target language (TL).

Further, Bell (1991:1) said that translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target) whether the language is written or oral form, whether the language have established orthographies or do not have standardization, or whether one or both language are based on signs, as with signs languages of the deaf. Then McQuire (1980:3) stated that translation is the rendering of a source language text into the target language so as to ensure that:

1. The surface meaning of the two will be approximately similar.
2. The structures of the language will be preserved as closely as possible but not so closely the target language structures will be seriously distorted.

If it is reviewed more profoundly, the four definitions above have something in common which can be considered as the characteristics of translation. That is the change of source language form into target language. On the other hand they have differences on the stress of what is the elements and grammatical forms of the source and the target language.

### **Principles of Translation**

Sufficient knowledge of the source and target language is needed to produce a good translation and there are basically more things to be taken into account by a translator. The principles give much help to a translator. They show what to do and to leave.

Mildred L. Larson (1984:20) formulated general principles/steps as follows:

1. Translation has to be able to present a perfect transferring of ideas conveyed in the original text.
2. The style and way of translation have to have similarities with the original text.
3. The translator has to have perfect knowledge of the source language and target language.
4. A translator has to avoid translating word by word.
5. A translator has to use the form of speech generally used.
6. A translator has to select and arrange the words accurately and properly.

Based on the explanation above, it concludes that the principle of translation will give some advantages to the translators in analyzing the grammar and meaning of word relationship which are done. Identification of text in cultural context and its circumstance should firstly be conducted.

Another principle beside on the principle above, Bassnett S (2002:182) also explain a short outline of translation principles, entitled *How to Translate Well from One Language to Another Language* and established five principles for the translator:

1. The translator must fully understand the sense and meaning of original author, although he is at the liberty to clarify obscurities.
2. The translator should have a perfect knowledge of both SL and TL.
3. The translator should avoid word-for-word renderings.
4. The translator should use forms of speech in common use.

5. The translator should choose and order words appropriately to produce the correct tone.

### **Kinds of Translation**

There are two main kinds of translation, one is form-based and the other is meaning-based. Form-based translations attempt to follow the form of the source language and are known as *literal translation*. Meaning-based translations make every effort to communicate the meaning of the source language text in the natural forms of the receptor language. Such translations are called *idiomatic translation* (Mildred L. Larson 1984:15). The kinds of translation as follows:

#### 1. Literal translation

An interlinear translation is a completely literal translation. For some purposes, it is desirable to reproduce the linguistic features of the source text, as for example in a linguistic study of that language. These literal translations may be very useful for purposes related to the study of the source language, they are of little help to speakers of the receptor language who are interested in the meaning of the source language text. A literal translation is useful if one is studying the structure of the source text as in an

interlinear translation, but a literal translation does not communicate the meaning of the source text.

It is generally no more than a string of words intended to help someone read a text in its original language. It is unnatural and hard to understand, and may even be quite meaningless, or give a wrong meaning in the receptor language. A literal translation sounds like nonsense and has little communication value.

For example: your-name call! (Kamu nama di panggil)

This literal translation makes little sense in English. The appropriate translation would be What is your name? (Siapa nama mu?).

If the two languages are related, the literal translation can often be understood, since the general grammatical form may be similar. However the literal choice of lexical items makes the translation sound foreign.

#### 2. Idiomatic Translation

Idiomatic translation use the natural forms of the receptor language, both in the grammatical constructions (syntactic order) and in the choice of lexical items (semantic). A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the receptor language. Therefore, a good translator will try to translate idiomatically.

Example: my eye hard on you (literal)

I remember you (idiomatic)

The study of many translations show that in order to translate idiomatically, a translator will need to give attention towards the structure of the source and target language. Each language has its own division of lexicon into classes such as noun, verb, adjective, etc. Each language is also different in syntax (arrangement of words).

Sometimes the order can be completely reserved. We will find this fact between Bahasa Indonesia and English such as:

<b>English</b>	<b>Indonesia</b>
A red hat	sebuah topi merah
Dangerous game	permainan berbahaya
Example:	
LITERAL	IDIOMATIC
I don't have my eye on you	I don't remember you
I've already buried my eye	I'm already to go
I'll pull your eyelid	I'll ask a favor of you
My eye is hard on you	I remember you
He ear is rotten	He is spoiled

#### **Methods of Translation**

According to Mildred L. Larson (1984:10), there are several methods of translation. They are elaborated in the following subsequent:

##### 1. Word by word translation

In this method, the words of the source language text are rendered one by one into the target language without making allowance for grammar. In this method there is no communicative value. The main use of word for word translation is either to understand the process of how the source language operates or to explain a difficult text as pre-translation process.

##### 2. Semantic Translation

In semantic translation, the content of the message is emphasized rather than effect. It attempts to reader, as closely as possible, the semantic and syntactic structures of the receptor language. It must convey the precise contextual meaning of the original. In this method the less important cultural words are translated by functional term by cultural equivalent.

##### 3. Adaptation

This method is the "freest" forms translation. Is used mainly for plays (comedies) and poetry. The source language is converted to the target language and the text is written. Larson (1984:7) call this method as unduly free translation. He says this method is not considered acceptable translation for most purposes.

##### 4. Free Translation

Free translation reproduces the matter without the manner of the content without the form of the original text. Usually, it is a paraphrase, must longer than the original, called 'intralingual translation'. And use too many words and expressed in pompous and showy language.

#### 5. Faithful Translation

A faithful translation tries to reproduce the right contextual meaning of the original within the constrains of the target language grammatical structures. It transfer cultural words and preserves the degree of gramatical and lexical in the translation. It attempts to be completely faitful to the intention and the text realization of the source language writer.

#### 6. Communicative Translation

Communicative translation attempts to keep the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readers.

Ex: "Wet paint!" (English)

"awas cat basah!" (Indonesia)

Based on the methods above, Peter Newmark (1988:45) also explain methods in his book entitled *A Text Book of Translation* and established seven methods of translation:

#### 1. Literal translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

Ex: The history happened in North Sumatera. (English)

Cerita itu terjadi di Sumatera Utara. (Indonesia)

#### 2. Faithful translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical abnormality (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer.

Ex: The myth happened in South Java. (English)

Dongeng itu terjadi di Selatan Jawa. (Indonesia)

#### 3. Semantic translation

Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents and it may make other small concessions to the readership. The distinction between faithful and semantic translation is that the first is uncompromising and dogmatic.

Ex: wet floor. (English)

Lantai basah. (Indonesia)

#### 4. Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies and poetry); the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have rescued period plays.

Ex: The history happened in North Sumatera. (English)

Sejarah itu telah terjadi di suatu daerah di Utara Sumatera. (Indonesia)

#### 5. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original.

Ex: The history happened in North Sumatera. (English)

Itu cerita terjadi di Utara Sumatera. (Indonesia)

#### 6. Idiomatic translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, natural translation.)

Ex: A red hat. (English)

Sebuah topi merah. (Indonesia)

#### 7. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Ex: wet paint. (English)

Awas cat basah. (Indonesia)

### ***TobaBatak***

Toba Batak is an Austronesian language spoken in North Sumatera province in Indonesia. It is part of a group of languages called "Batak". There are approximately 2000.000 Batak Toba speakers living to the east, west, and south of Lake Toba. Historically it was written using Batak script, but the Latin script is now used for most writing. Nainggolan (2012:4)

### **The Basic Principles of Toba Batak Wedding Ceremony**

Generally, all of the implementation of traditional wedding need some elements as organizer of Wedding Ceremony, Sadar Sibarani and Jailani Sitohang (1981:9). They are:

1. Dalihan Na Tolu
2. Handcraft and gift
3. Parjambaran
4. Seating layout for the guests
5. Raja parhata
6. Giving the name of Wedding ceremony
7. Marria raja/ martonggo raja

### 1. *Dalihan Na Tolu*

*Dalihan Natolu jika diartikan secara harafiah ialah “tungku nan tiga”, yang merupakan lambang jika di asosiasikan dengan sistem sosial Batak yang juga mempunyai tiga tiang penopang, yaitu DONGAN TUBU, BORU dan HULA-HULA dalam acara pernikahan. Nalome Siahhaan (1982:10) said that DALIHAN NATOLU is the structure of a kinship that must be considered the completeness and presence in a wedding ceremony, Dalihan natolu contains with: somba marhula-hula, elek marboru, manat mardongan tubu(SEM).*

1. Hula-hula is in laws, uncle
2. Boru is family from the bride
3. Dongan tubu is still one clan with the bride

### 2. **Handcraft and gift**

In Toba Batak the handcraft and the gift are called *sibahenon, siboanon, silehonon*.

1. From *hula-hula* to Boru
2. From uncle to his niece
3. From *boru* to *hula-hula*
4. From niece to her uncle
5. From *namardongantubu*
6. From neighbour, and
7. From *pariban*.

### 3. *Parjambaran*

Parjambaran in Toba Batak Wedding Ceremony is an award to a person or entity, that there are 3 basically types:

1. Jambar Hata is participate to say a words
2. Jambar juhut becomes partners sharing of meat prepared for it (*tudu-tudu ni sipanganon*).
3. Jambar hepeng is the division become partners of money (*pinggan panganan, upa raja, piso-piso, pasituak natonggi, dan upa manggabei*).

### 4. **seating layout for the guests**

1. Seating for the *hula-hula* and *tulang*
2. Seating for Boru
3. Seating for *Namardongan Tubu*

### 5. *Raja Parhata*

Raja Parhata is chosen by an agreement to lead and control of the execution of the events nets, then its must existence uphold of the parties.

### 6. **Giving the Name of Wedding Ceremony**

which determines the display(name amount of the spender or luxury) and giving the name of custom event, based on the circumstance and condition that partying such as: the offspring, his fortune, and honor, attached to him (“*hagabeon, Hamoraon, Hasangapon*”).

## 7. Marria Raja/ Martonggo Raja

*Marria Raja/ Martonggo Raja ialah pertemuan raja-raja adat, pengetua, dan unsur dalihan na tolu yang di adakan seminggu sebelum upacara marunjuk. Dalam tonggo raja, semua hal yang bersangkutan-paut dengan pelaksanaannya dipaparkan.* (Marria Raja/ Martonggo Raja is make a meeting to prepare for event customs do it by leader and also element of dalihan na tolu one week before the marunjuk ceremony).

### Culture

Culture refers to what has been grown and groomed. The word culture evokes the traditional nature/nurture debate (Claire Kramsch 1998:4).

### Toba Batak Wedding Ceremony

*Menurut Pardede (1981:2) di dalam masyarakat Batak upacara pernikahan disebut juga dengan Parbagason, pamasuon atau pemberkatan.* (in Batak society Wedding Ceremony is called parbagason, pamasuon or bestowal of blessing. Parbagason formally organized with custom events. Stages of the custody Toba Wedding Ceremony are:

#### 1. Marhusip

In marhusip the parents from the men meet with the women parents, or sometime in marhusip (pajumpang mata ni ihan tu mata ni doton). Marhusip means discuss about dowry but it is not formal. The words which used in Marhusip is "*Manghatai ma hita, raja ni boru! Rade ma hamu disi!*" That means let's begin discuss about that dowry. And then parents from men and women start that dialogue.

#### 2. Marhata Sinamot

*Dalam Marhata Sinamot keluarga si laki-laki secara resmi pergi kerumah keluarga pihak perempuan mamahul sinamot manungkun utang. Artinya ialah membicarakan besarnya uang perkawinan. Pada dasarnya acara ini adalah menguatkan hasil perundingan para domu-domu sewaktu acara marhusip.*(Marhata Sinamot is discussing about dowry, this event already quite large because *Hula-hula* and *Tulang* come to attend the event in female house. Eat together (*marsipanganon*)complete with *tudu-tudu* ni sipanganon and next do it by pasahat pinggan panungkunan).

#### 3. Martumpol

*Martumpol merupakan rentetan peristiwa adat sesudah marhata sinamot. Pada dasarnya martumpol ialah menyelesaikan administrasi yang diselenggarakan oleh pengurus gereja. Keluarga kedua belah pihak beserta undangan pergi ke gereja. Disana kedua calon pengantin menyelesaikan surat-surat agar nanti pada masa pemberkatan perkawinan tidak ada masalah lagi. Setelah acara gereja selesai, hadirin pergi kerumah parboru untuk makan bersama dan marhata untuk persiapan pernikahan.* (Martumpol is the first step to get married, in Martumpol family from men and women finished administration which give by church management. Men and women with all their family went to the church, priest will begin the service church to complete the program of Martumpol. After service finished, it will be continue with eat together in women's house and talking about preparations of wedding).

#### 4. Ulaon Unjuk (the Wedding Ceremony)

*Marunjuk ialah pesta perkawinan. Peristiwa adat ini merupakan peristiwa puncak dari seluruh rentetan peristiwa yang harus dilalui apakah acara dari pihak wanita atau pihak laki-laki. (Marunjuk is the wedding ceremony distinguished from wedding organizers, is it from women or men).*

### 5. Dialap Jual

If the wedding organizers is from woman (*parboru*), the wedding ceremony called “*Dialap Jual*”.

1. Before get bestowel of blessing from the church, the men family come to pick up and bring namargoar foods for marsibuha-buhai ceremony.
2. The bride entered the room to occupy the aisle.
3. Eat together (pray from men family), share the *parjambaran, pasahat tumpak* (give contribute), *marhata dohot pasahat sinamot, pasahat ulos tu pengantin* (give Ulos to the bride), *mandok hata suhut parboru* (hata pasu-pasu) and *suhut paranak* (hata pangampuon), *mardalan olop-olop*.
4. Continued with “*ulaon sadari*”.the name is called “*maningkir tangga*”
5. To closed the wedding ceremony, closed with pray from head of *hula-hula*.

### 6. Ditaruhon Jual/ Ditaruhon Raja

If the wedding organizers is from men (*paranak*), the wedding ceremony is called “*ditaruhon jual*”.

1. The men pick up the bride with two or three his family (without parents).
2. The bride to the room to occupy the aisle.
3. Eat together (pray from men family), share the *parjambaran, pasahat tumpak* (give contribute), *marhata dohot pasahat sinamot, pasahat ulos tu pengantin* (give Ulos to the bride), *mandok hata suhut parboru* (hata pasu-pasu) and *suhut paranak* (hata pangampuon), *mardalan olop-olop*.
4. Continued with “*Ulos sadari*” the name “*paulak une*”.
5. To close the wedding ceremony, closed with pray from head of *hula-hula*.

### Toba Batak Umpasa

Toba Batak Umpasa has an important role in the lives of oregon in both traditional as well as everyday life. this is because they have a function:

1. Advice
2. Prayer
3. Recognition
4. Common law
5. Describe human nature
6. To insinuate someone’s behavior
7. Guidelines for democracy, etc.

*Molo umpama boimai tarpatudos tu “pepatah” di bahasa indonesia, jala Umpasa tu “pantun”. Ia Umpama dang boi paubahon alai ianggo Umpasa boi do paubahon menurut tu pangalaho ni ulaon .According to Sirait(1989:18), Umpasa is pantun (verse) of Batak Toba. It consists of two stanzas. The first stanza consists of the upper part of a crease sheath and the next consists of the content. Umpasa is different from Umpama. Umpama is like proverb. Umpasa, is*

words can be changed according to what ceremony is held, whereas Umpama, its words cannot be changed. It can be said that umpasa is dynamic, whereas Umpama is static. The example of Umpama is:

*Niarit lili bahen pambaba,  
Jolo nidilat bibir asa nidok hata  
Sharp the palm leaf rib for eroded  
We first licked our lips before speaking*

While the example of umpasa is:

*Sahatsahat ni solu ma inna sai sahat ma tu bontean  
leleng hita mangolu, sai sahat ma tu panggabean.  
The small boat arrived at the dock  
May we live long and be wealthy.*

Umpasa is very important in the lives of Batak Toba people especially in Delivering Ulos in Wedding Ceremony. The intentions of umpasa are given expectation, advice, order, patience, gratitude, and blessing. According to Bertha T. Pardede (1981:71), umpasa is literary word. It is uttered in every Tobanese ceremonies and still used in villages in Batak land. The using of umpasa is very important. It is like salt for good as ingredient.

According to Sirait (1989:18), umpasa is often use in the form of figures of speech. The speaker will penetrate the hearts minds of the hearers. For example if a Tobanese wants to give advice to someone to respect the huluhula (the wife giving party).

#### **Kinds of Toba Batak Umpasa.**

According to T. Pardede (1981:71) *Umpasa Batak Toba yang digunakan dalam upacara pernikahan berbeda dari Umpasa yang digunakan di acara yang lain. Artinya bahwa jenis-jenis dari Umpasa Batak Toba tergantung pada acara yang di selenggarakan* (Toba Batak Umpasa used in a Wedding Ceremony is different from umpasa used in other ceremonies. It means that the kinds of Toba Batak Umpasa is based on the events of ceremonies that are being held). there are seven kinds of Umpasa, namely *Umpasa in marhata sinamot* (discussing about dowry), *Umpasa in Mangulosi Pengantin* (giving ulos to the bride and bridegroom in the traditional wedding Ceremony), *Umpasa in Mamongoti Jabu* (entering the new house), *Umpasa in pesta tardidi anak* (baptism ceremony of a child), *Umpasa in tingkir tangga* (the parents see their daughter for the first time after she got married), *Umpasa in mangapuli* (giving patience to the family of the dead person), *Umpasa laho marsirang* (getting separated). Some examples of each kinds will be given as follows:

1. *Umpasa in marhata sinamot* (discussing about dowry)
  - a) *Burukburuk ni during, parasaron ni sioto  
Bangkona do manukkun , molo so binoto  
The badness of during is the cage of someone stupid  
It is common to ask if something is not known.*
  - b) *Sai jolo dinangnang do asa dinungnung  
Sai jolo pinangan do asa sinungkun.  
Someone must be seen first, then be greeted  
The food must be eaten first, then something can be ask.*
2. *Umpasa in mangulosi pengantin* (giving ulos to the bride and bridegroom)
  - a. *Bintang na rumiris ombun na sumorop*

- Anak pe antong di hamu riris, boru pe tung torop*  
There is much star and there is much dew  
May they have many sons and daughters
3. *Umpasa in mamongoti jabu* (entering the new house)  
a. *Mardangka bulung bira, martampuk bulung labu*  
*Mauliate ma di Tuhanta, ai nungnga tipak hamu marjabu.*  
The leaves of bira has branches, the leaves of pumpkin has stems  
Thanks for our god for you have hade house.
4. *Umpasa in pesta tardidi*(baptism ceremony of a child)  
a. *Habang ma ambaroba diatas ni sibuntuon*  
*Sai na burju ma ibana marroha, jala jolma sitiruon*  
Ambaroba(a kind of dove) flies above sibuntuon(name of village)  
May he is humble and be a good people.
5. *Umpasa in Tingkir Tangga*  
a. *Tubu ma singkoru di toru ni tandiang,*  
*Asa denggan na martondong ikkon masitopotopotan do songon pidong liang.*  
Singkoru(kind of plant) growing under the tandiang(tree that have leaves are thick)  
May relationship between parents whose children are married to each other as pidong  
liang(live in harmony)
6. *Umpasa in mangapuli*  
a. *Dolok ni simalungun ma tu dolok ni simamora*  
*Sai salpu ma akka na lungun, hatopma ro si lasni roha*  
Simalungun mountain untill simamora mountain  
May the sadness is lost, the happiness is come early
7. *Umpasa di na laho marsirang*  
a. *Pidong sitapitapi, habang di atas hauma*  
*Horas ma hamu na hupaborhat hami, horas hami na tininggalhon muna*  
Bird of sitapitapi, flying in rice field  
All of us is always in healthy.

## 2. Research design

This study would conducted by using the method of descriptive qualitative design. Descriptive method is a method of research that makes the description of the situation in event or occurrence, so that this method has an intention to accumulate the basic data (Nazir 1988). In this research the utterances taken from wedding video in 19 december 2014 to describe Idiomatic Translation of Umpasa in Delivering Ulos in Toba Batak Wedding Ceremony.

The data of this research would taken from wedding video in 19 december 2014 and 21 january 2015. In this case Umpasa selection as the sample and then translated it into english language with use Idiomatic Translation.

In collecting the data, the writer would applied the following steps:

1. The writer would taken Umpasa from the Wedding in 19 december 2014 and 21 january 2015.
2. She would watched, transcribed and then translated the data into English by using idiomatic translation.

The writer would analyze the data by presenting the Umpasa that is used in wedding ceremony and would translate the umpasa by Idiomatic Translation from source language (SL) into target language (TL).

**: Data**

The following **Umpasa** is as follows:

No	Bataknese	Indonesian translation	Idiomatic translation
1	<i>Sititip ma inna sihampa, golang-golang pangarahutna, tung so sadia pe natarpatupa, tung godang ma pinasuna.</i>	<i>Sititip ialah sihampa gelang karet sebagai pengikatnya, sebarangpun hidangan yang tersedia semoga banyaklah berkahnya</i>	Sititip is sihampa rubber as to tied, how much the foods are ready may God bless it
2	<i>Giring-giring ma gosta-gosta, tangkas ma dainang mangiring-iring dohot helangku tujoloanon marompa-ompa</i>	<i>Lonceng besar dengan lonceng-lonceng kecil, hendaknya lah kalian mempunyai anak dan menggendong anak sampai kedepannya.</i>	The big bell until the small bells, may you always brings and my son in law is carry
3	<i>Singkoru ma inna juhut di atas tano, mamora ma borukku dohot helakku tu joloanon alai tumangkas ma dapotan gabe</i>	<i>Singkoru tumbuh di tanah yang subur, semoga hela dan boruku kedepannya semakin kaya dan selayaknya mendapatkan berkat.</i>	Singkoru grow on land may my son in law and and my daughter get wealthy and will get the victory in their future
4	<i>Pirma tondi bahul-bahul pancamotan, pirma tondimu sairoma angka pangomoan</i>	<i>Kuatlah roh mu banyaklah pencaharian, kuatlah roh mu dan keuntungan pun akan menghampiri.</i>	May your spirit is strong, you would surely get the lucky your spirit is stong and fortune would came to you
5	<i>Bonani hau toras parasaran ni satua, burju ho marnatoras jala marnatua-tua</i>	<i>Batang kayu Toras tempat bersarangnya satua, hendak lah kamu menghormati ayah dan juga ibumu</i>	Stalk of old tree as nest of satua, be good to your father and to your mother
6	<i>Asa dapotan halto ma inna diangka na dirobean, horas ma hami manganton hula-hula muna asi rohani Tuhan ditambah dihamu na mangalean</i>	<i>Sekiranya mendapatkan buah yang tumbuh di atas tanah yang subur, merasa puaslah kami yang makan Tuhan menambahkan bagi kalian yang memberikan</i>	Perhaps it wold have a fruit which grow on fertile soil, we full and satisfied of foods and may God add to you who gave the foods to us
7	<i>Bintang na rumiris ombun na somorop ditoru ni purba tua, dilehon Debata anak pe riris borupe torop jala dongan saur matua</i>	<i>Bintang yang banyak dan embun tang tak pernah habis di purba tua, Tuhan memberi anak laki-laki dan anak perempuan yang banyak</i>	Stars is much and dew is never end under of purba tua, God willgive you much sons and daughter as much as He will
8	<i>Andor hadungka ma inna togu-togu ni lembu, andor matiti ma togu-togu ni horbo. Hatop hamu pairing-iring</i>	<i>Tumbuhan halunggang dijadikan penarik lembu, batang rantiti penarik kerbau. sekiranya kalian</i>	Andor hadungka as bouldle of cow, andor matiti to pull buffalow. we hope you will get grandchil

	<i>pahoppu, sai sahat ma hamu tu namarnini marnono.</i>	<i>cepat mendapatkan cucu sampailah kalian mempunyai cicit.</i>	until you got more grandchil
9	<i>Sahat-sahat ni solu sai sahat ma tu bontean, lelung ma hita mangolu sai sahat ma tu panggabean sahat tu parhorasan.</i>	<i>Sesampainya sampan sampai ke pelabuhan, hendaknya kita panjang umur sampailah kepada yang baik sampai dengan sehat-sehat.</i>	Until the boat arrived to the harbor, long life to us until we arrived wealthy
10	<i>Sinuan bulu sibahen na las, Sinuan partuturan sibahen na horas</i>	<i>Datanam bambu untuk membuat hangat, dijalin hubungan keluarga supaya selamat</i>	We planted bamboo to make warm, first we ask the family tree to make the good communication
11	<i>Binuat ma inna hau toras laho bahen parsingoman, manang ise burju marnatoras tudia pe mangalakka ikkon dapotan parsaulian.</i>	<i>Diambil kayu yang kuat dijadikan sebagai tiang, bagi siapa yang baik terhadap orangtua kemanapun melangkah mendapatkan berkat.</i>	We take the stong tree to make the material of house, whom is good to their parent wherever you go you will be bless
12	<i>balintang ma inna pagabe tumondangkon sitodoan, arimuna ma inna gabe molo olo hamu marsitogu-toguan</i>	<i>Balintang atau pagabe bersama sitodoan, hari-hari kalian selamat sejahtera jika saling tolong-menolong.</i>	Balintang or pagabe with sitodoan, your days will save and be blessed If you help one each other
13	<i>Pinantikkon ma hujur ditopini tapian, tudia hamu mangalakka tusi dapotan parsaulian</i>	<i>Tombak ditancapkan dekat dengan mata air, kemanapun kalian melangkah mendapat yang terbaik</i>	Plunge spear beside the river, wherever you go you will get the best
14	<i>Habang ma inna pidong siburuk songgop ma tu bonani durame, molo sada hamu namuruk sada ma hamu siboan dame.</i>	<i>Terbanglah burung siburuk Hinggap di batang padi, jika satu diantara kalian marah satunya lagi harus membuat damai</i>	Siburuk bird is fly then perched on a branch of rice, if one of you is angry one of you must be humble
15	<i>Dibuat tano liat inna dibahen tu pinggan pasu, arimuna ma tujoloanon gabena anggiatma Tuhan Debata mamasu-masu</i>	<i>Tanah liat diambil dibuat kedalam pencetak, hari-hari mu kedepan lancar kiranya Tuhan yang memberkati.</i>	We take the red land we make into process of printing, may your future is good your days smoothly and may God will bless you
16	<i>Tinahu mual tio binahen tu panuhatan, bahen hamu majo gondang sitio-tio padomu hamu ma tu hasahatan</i>	<i>Air yang jernih diambil dimasukkan kedalam pengukur, buatlah musik sitio-tio gabungkan dengan musik pengiring</i>	We took the clear water and put into bucket, please played the sitio-tio music and mixed with the follower music
17	<i>Hau na bidang parlingomang ni anduhur, tung songoni pe na adong tontong ma mangalap uhur</i>	<i>Pohon yang rimbun tempat berteduhnya Anduhur, sedikit pun yang tersedia kiranya memberi kecukupan</i>	A biggest tree is place to shelter of anduhur, as bit as food that we gave to you may gave sufficiency
18	<i>Tuat na dolok martungkot siala gundi, adat ni ompunta</i>	<i>Turun dari gunung bertongkat Siala Gundi</i>	Come from moon walking by the stick of Siala Gundi,

	<i>na parjolo ihutonon sian pudi.</i>	<i>(sejenis pohon), adat warisan nenek moyang Dipelihara di kemudian hari.</i>	tradition of our grandmother followed by their child in the future
19	<i>lomak ma silinjuang lomak so binaboan, tudia pe hamu laho sai dapotan pangomoan</i>	<i>Pohon silinjuang berdaun rimbun walaupun tidak disiangi, kemana saja engkau pergi akan memperoleh mata pencaharian.</i>	The Silinjuang tree are thick of leaves although it is no weeds, wherever you are go you will get the richness
20	<i>Hariara ma bonana hariara nang ujungna, gabe ma amana horas dohot boruna</i>	<i>Pohon ara pangkalnya pohon ara ujungnya, sejahtera ayahnya begitu juga anaknya</i>	The base of Ara tree The top of Ara tree, his father is prosperous so do his children
21	<i>Tubu hariara di holang-holang ni huta, sai tubu ma anak na marsangap dohot boru na marroha.</i>	<i>Pohon ara tumbuh diantara dua desa, lahirlah anak laki-laki berwibawa dan anak perempuan yang bijaksana.</i>	The tree of Ara is grow between of two villages, An authority sons and the wise daughter is born.

From the result of Idiomatic Translation presented above that the Umpasa was translated. We have to know the meaning of all the Umpasa so that we can get the meaning beside the content of Umpasa. Umpasa has a good function in every ceremony of Batak Toba, it Usually used to gave advised by people whos attended the Wedding Ceremony or ceremony of Batak Toba. The use of Idiomatic Translation is different with the literal translation, in literal translation translate text in its original language. It is unnatural and hard to understand, and may even be quite meaningless, or give a different meaning in the receptor language.

From the translated of Umpasa above there were so many people can understand what the meaning of Umpasa. They can used the Umpasa in the Ceremony because Umpasa is like a verse, we can get the meaning when we know what the purpose of Umpasa.

### 3. The Data Analysis

The data were taken from wedding video in 19 december 2014. The analysis the meaning of Idiomatic translation can be seen as follows:

#### 1. *Sititip ma inna sihampa*

*(Sititip ialah sihampa)*

*golang-golang pangarahutna,*

*(gelang karet sebagai pengikatnya)*

*tung so sadia pe natarpatupa*

*(seberapapun hidangan yang tersedia)*

*tung godang ma pinasuna.*

*(semoga banyaklah berkahnya)*

In this Umpasa the speaker shows expectation for the foods that they bring for giving more blessing to the broom. Usually this umpasa given from the bride's family which bring the

foods for bridal couple. This Umpasa also show that the speaker wants to give advice. So this Umpasa has a meaning as a way to tell our God what the aim of the content Umpasa and also to give more blessing.

2. *Giring-giring*

*(lonceng kecil)*

*ma gosta-gosta,*

*(dengan lonceng besar)*

*tangkas ma dainang mangiring-iring*

*(hendaklah kalian mempunyai anak)*

*dohot helangku tujoloanon marompa-ompa.*

*(dan menggendong anak kedepannya)*

The meaning of this Umpasa is a manner how the people to give some wishes or pray to the bridal couple. But the first thing the meaning of this Umpasa also to ask Jesus give a bless, give sons and daughters for the next time in bridal family.

3. *Singkoru ma inna juhut di atas tano,*

*(singkoru tumbuh diatas tanah subur)*

*Mamora ma borukku dohot helakku tu*

*(semoga hela dan boruku kedepannya semakin kaya)*

*Joloanon alai tumangkas ma dapotan gabe.*

*(dan selayaknya mendapat berkat)*

Parents of he bridal couple pray to God so that our God give wealth and also give sons and daughters to the bridal couple, because in Batak Toba the firts thing is when they have sons and daughters they will happy.

4. *Pirma tondi bahul-bahul pancamotan*

*(kuatlah roh mu banyaklah pencaharian)*

*Pirma tondimu sai roma angka pangomoan*

*(kuatlah roh mu dan keuntunganpun akan menghampiri)*

The speaker hope that the bridal couple have the healthy in their life, because when they are in healthy everything is will be can do. And the healthy is a riches, because the healthy can not replace by money.

5. *Bonani hau toras*

*(batang kayu toras)*

*Parasaran ni satua*

*(tempat bersarangnya satua)*

*Burju ho marnatoras*

*(hendaklah kamu menghormati ayah)*

*Jala marnatua-tua*

*(dan menghormati ibumu)*

In this Umpasa the speaker gave some advices to the bridal couple that in their life they must give the best thing to their parents, because when they have a good attitude to their parents God will bless them wherever they go. In daily life parent of Batak people always teach their children to be a good people, because parents are as God in their life.

6. *Asa dapotan halto ma inna diangka na*

*Dirobean*

*(sekiranya dapat buah yang tumbuh diatas tanah subur)*

*Horas ma hami manganton hula-hula muna*

*(merasa puaslah kami yang makan)*

*Asi rohani Tuhan ditambahai dihamu namangalean*

*Tuhan menambahkan bagi kalian yang memberikan)*

This Umpasa stated that the speaker pray to God for the food that they gave to the bridal couple. The speaker also hope as a people who bring the food, may God also bless them and will be a lucky people for the next.

7. *Bintang na rumiris*

*(bintang yang banyak)*

*Ombun na somorop ditoru ni purba tua*

*(dan bintang yang tak pernah habis dibawah purba tua)*

*Dilehon Debata anak pe riris*

*(Tuhan memberikan anak laki-laki)*

*Borupe torop jala dongan saur matua*

*(dan anak perempuan yang banyak)*

The speaker pray to God so that for the next time God give to the bridal couple son and daughter to accompany them ever after. The speaker also hope the bridal couple have a son and daughter as stars in the sky it mean their children will smart and became a great children.

8. *Andor hadungka ma inna togu-togu ni lombu*

*(tumbuhan halunggang dijadikan penarik lembu)*

*Andor matiti ma togu-togu ni horbo*

*(batang rantiti penarik kerbau)*

*Hatop hamu pairing-iring pahoppu*

*(sekiranya kalian cepat mendapatkan cucu)*

*Sai sahat ma hamu tu namarnini marnono*

*(sampailah kalian mempunyai cicit)*

This Umpasa explains that the speaker wishes the bridal couple gets a long life with their children and their grandmother too for the future. From the last rhyme speaker give advice to the bridal couple so that they have long life.

9. *Sahat-sahat ni solu*

*(sesampainya sampan)*

*Sai sahat ma tu bontean*

*(sampailah ke pelabuhan)*

*Leleng ma hita mangolu*

*(hendaklah kita panjang umur)*

*Sai sahat ma tu panggabean sahat tu parhorasan*

*(sampai kepada yang baik sampai dengan sehat-sehat)*

This Umpasa states that the speaker prayed for the bride and groom after providing them Ulos in order for their descendents to be safe and happy for the future as long as they live.

10. *Sinuan bulu sibahen na las*

*(ditanam bambu untuk membuat hangat)*

*Sinuan partuturan sibahen na horas*

*(dijalin hubungan keluarga supaya selamat)*

This umpasa explain that we as a young people must respect to every people, in batak culture partuturan or geneology is very important because it become a way to make a good relationship. Usually this Umpasa given by parent to their daughter.

11. *Binuat ma inna hau toras*

*(diambil kayu yang kuat)*

*Laho bahen parsinggoman*

*(Dijadikan sebagai tiang)*

*Manang ise burju marnatoras*

*(bagi siapa yang baik terhadap orang tua)*

*Tudia pe mangalakka ikkon dapotan parsaulian*

*(kemanapun melangkah mendapatkan berkat)*

Umpasa state that the speaker prayed for the bride and groom before providing them an Ulos in order for their descendents to be safe in their future life, and also this Umpasa said be honor to your parent.

12. *Palissang ma inna pagabe*

*(balintang atau pagabe)*

*Tumondangkon sitodoan*

*(bersama sitodoan)*

*Arimuna ma inna gabe*

*(hari-hari kalian selamat sejahtera)*

*Molo olo hamu marsitogu-toguan*

*(Jika saling tolong-menolong)*

In this Umpasa the speaker or people who said this Umpasa to the bridal couple to become good family. as long as they live, their parent hope that the family of his child will be happy ever after. Their day will be wealthy and always help one with another.

13. *Pinantikkon ma hujur ditopini tapian*

*(tombak ditancapkan dekat dengan mata air)*

*tudia hamu mangalakka tusi dapotan parsaulian*

*(kemanapun kalian melangkah mendapatkan yang terbaik)*

In this Umpasa the speaker or people who said this Umpasa to the bridal couple to become good family. as long as they live, their parent hope that the family of his child will be happy ever after. Their day will be wealthy and always help one with another.

14. *Habang ma inna pidong siburuk*

*(Terbanglah burung siburuk)*

*Songgop ma tu bonani durame*

*(hinggap di batang padi)*

*Molo sada hamu namuruk*

*(jika satu diantara kalian marah)*

*Sada ma hamu siboan dame*

*(satunya lagi harus membuat damai)*

Umpasa explain that we must be humble one each other, when your husband is angry the wife will be make the situation is calm. So you can get the best result in your family it is the future chance.

15. *Dibuat tano liat inna*

*(tanah liat diambil)*

*Dibahen tu pinggan pasu*

*(dibuat kedalam pencetak)*

*Arimuna ma tujoloanon gabena*

*(hari-harimu kedepan lancar)*

*Anggiatma Tuhan Debata mamasu-masu*

*(kiranya Tuhan yang memberkati)*

The meaning of Umpasa is the bridal couple will get the wealth and then what they want they can get as long as they life and have a good attitude. It is the prayer of our parent in their life.

16. *Tinahu mual tio*

*(air yang jernih diambil)*

*Binahen tu panuhatan*

*(dimasukkan kedalam pengukur)*

*Bahen hamu majo gondang sitio-tio*

*(buatlah musik sitio-tio)*

*Padomu hamu ma tu hasahatan*

*(gabungkan dengan music pengiring)*

Umpasa explain that water is the source of life, that is why this umpasa tell us so that our life is clear as water . that is also the aim of best life and we can not seperated from water

17. *hau na bidang*

*(pohon yang rimbun)*

*parlinggomang ni anduhur*

*(tempat berteduhnya anduhur)*

*tung songoni pe na adong*

*(sedikitpun yang tersedia)*

*tontong ma mangalap uhur*

*(kiranya memberi kecukupan)*

This Umpasa explain when parent bring the food or we call it Dengke simaudur-udur, they hope we can get the best future and they also pray to the God may God give to the bridal couple healthy as long as they live.

18. *Tuat na dolok*

*(turun dari gunung)*

*Martungkot siala gundi*

*(bertongkatkan siala gundi/sejenis pohon)*

*Adat ni ompunta na parjolo*

*(adat warisan nenek moyang)*

*Ihutonon sian pudi*

*(dipelihara dikemudian hari)*

Siala Gundi is a key word to fulfil the meaning of Umpasa. Siala Gundi is a kinds of plant in the forest and has undeviating stalk and ti will be good as a stick. The steam of this tree is have a water.

19. *lomak ma silinjuang*

*(pohon silinjuang)*

*Lomak so binaboan*

*(berdaun rimbun walaupun tidak disiangi)*

*Tudia pe hamu laho*

*(kemanapun saja engkau pergi)*

*Sai dapotan pangomoan*

*(memperoleh mata pencaharian)*

Tree of silinjuang has a straight stem, has a thick of leaf, and the shape is long. That tree is often used to decoration place of party in it is used to protect the body from the sunny day. In addition it is also used as a sign of prosperous.

20. *Hariara ma bonana*

*(pohon ara pangkalnya)*

*Hariara nang ujungna*

*(pohon ara ujungnya)*

*Gabe ma amana*

*(sejahtera ayahnya)*

*Horas dohot boruna*

*(sejahtera juga anaknya)*

The tree of ara planted in edge of village, has a big stem, the leaf and the root is much, the ara tree is a symbol of prosperous and save. They hope that the life of their family as that tree.

21. *Tubu hariara*

*(pohon ara tumbuh)*

*Di holang-holang ni huta*

*(diantara dua desa)*

*Sai tubu ma anak na marsangap*

*(lahirlah anak laki-laki berwibawah)*

*Dohot boru na marroha*

*(dan anak perempuan yang bijaksana)*

The tree of ara is a symbol of blessing and all the source of wealthy, and save. Batak people made the tree as a symbol because that tree is big and thick.

From the data that presented we can found that Umpasa is has an important role. We can understand clearly the text when we translated it from source language into target language.

From the result of Idiomatic Translation presented above that the Umpasa was translated. We have to know the meaning of all the Umpasa so that we can get the meaning beside the content of Umpasa. Umpasa has a good function in every ceremony of Batak Toba, it Usually used to gave adviced by people whos attended the Wedding Ceremony or ceremony of Batak Toba. The use of Idiomatic Translation is different with the literal translation, in literal translation translate text in

its original language. It is unnatural and hard to understand, and may even be quite meaningless, or give a different meaning in the receptor language.

From the translated of Umpasa above there were so many people can understand what the meaning of Umpasa. They can use the Umpasa in the Ceremony because Umpasa is like a verse, we can get the meaning when we know what the purpose of Umpasa.

### **3. Research Finding**

After presenting the data above, there are so many problems that we found in translating Umpasa if we do not know the aim of Umpasa. First of all you have to know what the meaning of Umpasa so that you can translate it into English with a natural meaning or natural forms of the receptor language, both in the grammatical constructions (syntactic order) and in the choice of lexical items (semantic) or translated it from source language to the target language. A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the receptor language and it is suitable in use to translate Umpasa.

The data was as the way to express the result of Idiomatic Translation, we can get the meaning as a natural meaning.

### **4. Conclusions**

After presenting the data and analysing it, it can be concluded as follows:

1. The Translation that works to translate the Umpasa from source language to target Language is Idiomatic Translation. We can get the translation of Umpasa if we understand the meaning of each word, then we translated these Umpasa by Idiomatic translation. Idiomatic translation uses the natural forms of the receptor language, both in the grammatical constructions and in the choice of lexical items. A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the receptor language.
2. Umpasa is very important in the lives of Batak Toba people especially in Delivering Ulos in Wedding Ceremony. The intentions of umpasa are given expectation, advice, order, patience, gratitude, and blessing. According to Bertha (1981:71) in her book, umpasa is literary word. It is uttered in every Tobanese ceremonies and it is still used in villages in Batak land. The use of umpasa is very important. It is like salt for good as ingredient. Umpasa also often use in the form of figures of speech. The speaker will penetrate the hearts minds of the hearers.

Based on the conclusion above, the writer suggests such as the following:

1. People should know how important the function of Umpasa is that works in Batak Ceremony especially in Delivering Ulos in Wedding Ceremony. It is very useful in Toba Batak.
2. People should study more about the Idiomatic Translation that they can get the meaning especially in translating Umpasa.
3. People should learn more about Umpasa especially for the young people, because Umpasa is the legacy of Batak people.

4. We have to know our culture and learn it more, so we can teach it to our generation children.

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