

**IDEOLOGY OF TRANSLATION APPLIED IN TRANSLATING  
BALINESE HINDU RELIGIOUS TERMS INTO ENGLISH IN *THE  
INVISIBLE MIRROR SIWARATRI KALPA: BALINESE LITERATURE IN  
PERFORMANCE—SASTRA BALI DI DALAM SENI PERTUNJUKAN***

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**ABSTRAK**

Studi ini difokuskan pada deskripsi dan analisis terjemahan beberapa istilah keagamaan Hindu Bali ke dalam Bahasa Inggris. Pembahasan dikhususkan pada penerapan teknik dan ideologi penerjemahan. Lebih lanjut, studi ini juga mengkaji dampak pemilihan teknik dan ideologi penerjemahan terkait terhadap kualitas hasil terjemahan.

Data dalam studi ini diambil dari buku berjudul *The Invisible Mirror Siwaratri Kalpa: Balinese Literature in Performance—Sastra Bali di dalam Seni Pertunjukan* yang ditulis oleh Ron Jenkins and I Nyoman Catra. Lebih khusus, untuk studi ini, data diambil dari bagian naskah pewayangan. Studi ini menerapkan metode dokumentasi dan teknik pencatatan dalam mengumpulkan data. Selanjutnya analisis dilakukan dengan mengikuti alur *Interactive Model* dari Miles dan Huberman (1994: 10-12; dan dalam Miles, Huberman and Saldana, 2014). Adapun teori yang diterapkan dalam menganalisis permasalahan adalah teori kategori istilah budaya dari Newmark (1988), teknik penerjemahan dari Molina dan Albir (2002), dan ideologi penerjemahan dari Venuti (1995).

Berdasarkan analisis, dapat dilihat bahwa penerjemah menerapkan ideologi domestikasi dalam menerjemahkan istilah keagamaan Hindu Bali. Hal ini terjadi karena penerjemahan istilah keagamaan dari Bahasa Bali ke Bahasa Inggris memiliki kompleksitas yang rumit karena melibatkan budaya dan bahasa yang tidak memiliki kedekatan dan keterkaitan. Teknik penerjemahan yang dipakai menggambarkan bahwa ada perbedaan budaya yang besar antara Bahasa Teks Sumber dan Bahasa Teks Sasaran. Dan lebih jauh lagi dapat dikatakan penerapan ideologi penerjemahan yang dilakukan berdampak positif bagi kualitas terjemahan yang dihasilkan.

**Kata Kunci:** *istilah keagamaan, teknik penerjemahan, dan ideologi penerjemahan*

## ABSTRACT

This study is focused on description and analysis of translation of Balinese Hindu religious terms into English. The discussion is specified on the details of techniques applied and the ideology of translation involved. Further, this study also assesses the impact of translation techniques and ideology applied on the quality of translation product.

The data was taken from a book entitled “*The Invisible Mirror Siwaratri Kalpa: Balinese Literature in Performance—Sastra Bali di dalam Seni Pertunjukan*” written by Ron Jenkins and I Nyoman Catra. Specifically for this study, the data was taken from the script of Balinese shadow puppet. This study applied *documentation method* and *note-taking technique* in collecting the data. Further, this study made use of *Interactive Model* proposed by Miles and Huberman (1994: 10-12; also in Miles, Huberman and Saldana, 2014) in analyzing the collected data. The theories applied in addressing the problems are based on the categories of cultural terms by Newmark (1988), techniques of translation by Molina and Albir (2002), and ideology of translation by Venuti (1995).

Based on the analysis, it can be concluded that the domestication ideology is pre-dominantly adopted. This indicates that in the process of translating the ST, the translation is oriented towards the TT readers. The translation of the terms from Balinese to English entails severe complications since it involves a condition where the languages and the cultures are disparate. The techniques of translation applied that directed dominantly towards TT readers shows that there is a great cultural difference between the SL text and TL text. The techniques and ideology adopted contribute rather positively to the quality of translation.

**Keywords:** *religious terms, technique of translation, and ideology of translation*

## INTRODUCTION

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions (Toury, 1995/2000:200). It implies that translation activities are regarded as having cultural significance. Therefore translators are permanently faced with the problem of how to treat the cultural aspects implicit in a Source Text (ST) and of finding the most appropriate

technique of successfully conveying these aspects in the Target Language (TL). These problems may vary in scope depending on the cultural and linguistic gap between the two (or more) languages concerned. Nida considers three possible type of relatedness determined by the linguistic and cultural distance between the codes used to convey the message: (i) a translation may involve comparatively closely related languages and cultures, (ii) the languages may not be related, even though the cultures are closely parallel, lastly (iii) a translation may involve not only different linguistic affiliation but also highly diverse culture (1964:160).

In addition, the cultural implications may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture. The translator also has to decide on the importance given to certain cultural aspects and to what extent it is necessary to translate them into TL because, as it is noted by Thriveni (2002:1), cultural meanings are intricately woven into the texture of the language. At this stage we cannot see translation as simply a matter of language but a cross-cultural event as a language is an integral part of culture (Vermer in Snell and Horby, 1988:46). As a consequence, the translator needs not only proficiency in two languages but also be at home in two cultures. In other words, a translator must be bilingual and bicultural because it may determine his understanding of the Source Language (SL) and his ability to produce the Target Text (TT) especially for culturally-bound SL text, i.e. a text which typically loads or contains certain aspects of a certain culture. It is in this type of text the translator's cultural competence will significantly determine the quality of

translation because culture is an extremely complex concept and it widely varies from one to another.

When cultural factors arise in translation, the translators are faced with the difficult tasks of negotiating both the language and culture. They not only need to keep the meaning and sense of the text, but they need to make sure that the text is accessible and acceptable to the audience. Unfortunately, situations often arise where both requirements cannot be met mainly for a translation that involves not only different linguistic affiliation but also highly different culture, such as Balinese and English. Meaning is sometimes sacrificed when equivalent items are unavailable.

Taking the complex phenomena of translating culturally-bound text into considerations, this study tries to explore the case to the specific domain of religious terms belonging to Balinese Hindu as which is particularly associated with Balinese people and culture. The discussion is specified on the details of techniques applied and the ideology of translation involved. Further, this study also assesses the impact of translation techniques and ideology applied on the quality of translation product.

## **RESEARCH METHOD**

This present study is a *Descriptive Translation Study* which is oriented towards the examination of the product of the translation (*Product-oriented Descriptive Translation Study*) (Holmes in Toury, 2001:11; Hatim & Munday 2004:338). The data was taken from a book entitled “*The Invisible Mirror*

*Siwaratri Kalpa: Balinese Literature in Performance—Sastra Bali di dalam Seni Pertunjukan*”—abbreviated as TIMSK—written by Ron Jenkins and I Nyoman Catra.. The book talks about the usage of Balinese Literature, *Siwaratri Kalpa* on several art performances. The art performances include *nyanyian syair* (poetry), *mesatua Bali* (Balinese folktale), and *wayang kulit* (Balinese shadow puppet). Specifically for this study, the data was taken from the script of Balinese shadow puppet.

As this study is concerned with qualitative data (in the form of words rather than in numbers), it is consequently *qualitative* in nature. Further, this study is also able to be described as an *embedded case study* (Miles and Huberman, 1994:25-26). This study applied *documentation method* and *note-taking technique* in collecting the data. Further, this study made use of *Interactive Model* proposed by Miles and Huberman (1994: 10-12; also in Miles, Huberman and Saldana, 2014) in analyzing the collected data. Within this model, analysis is said as consisting of three concurrent flows of activity, namely data condensation (previously labeled as data reduction in Miles and Huberman, 1994), data display, and conclusion drawing or verification. The theories applied in addressing the problems are based on the categories of cultural terms by Newmark (1988), techniques of translation by Molina and Albir (2002), and ideology of translation by Venuti (1995).

## DISCUSSION

*Term* is “a word or phrase used as the name of something, especially one connected with a particular type of language” (Hornby, 2005:1583). In the context of the scope of the present study the concept of *cultural term* can be interpreted as one which is connected with or specifically related to a certain culture. This study focuses on the *Balinese Hindu religious terms as one of the aspects of cultural terms*. It refers to the terms used by the society of Balinese culture to express the concept of the religion within their culture. Other terminologies used by the scholars are *cultural lexical set* (Baker, 1992: 18) and *culture-specific item* (CSI) (Aixela, 1996: 57-58). The description of the concept of *term* above also implies that the present study limits the study to lexical and phrasal level since *term* is said to appear in form of word or phrase.

Adopting Newmark’s theory of categorization of cultural elements (1988), the category of religious terms can be categorized as a sub-category under the umbrella of cultural elements for *organizations, customs, activities, procedures, and concepts*. There are 38 terms found related to Balinese Hindu.

### Analysis of Techniques of Translation

Theory adopted in this study is that of proposed by Molina and Albir (2002). They clearly differentiate the terms of method, strategy, and technique of translation. They define translation techniques as procedures to analyse and classify how translation equivalence works (2002: 509).

Translation techniques can be best described as the more operational level of translation strategies. By using strategies, the translators find a suitable solution for a translation unit. The solution will be materialized by using a particular technique. Therefore, strategies and techniques occupy different places in problem solving: strategies are part of the process, techniques affect the result. Translation techniques have five basic characteristics: i) they affect the result of translation, ii) they are classified by comparison with the original, iii) they affect micro-units of text, iv) they are by nature discursive and contextual, lastly v) they are functional (Molina and Albir, 2002:508-509).

### ***SL-oriented technique***

From the data source of Balinese-English translation, the techniques of translation which are considered SL-oriented techniques found are *pure borrowing* and *literal translation*. The example for *pure borrowing* is the translation of the term *mantra* into *mantras*. The translator takes a word or expression straight from Balinese language without any change. The decision to apply this technique is mainly motivated by the translators' choice to introduce the flavor of the Balinese culture into the TL readers.

SL	TL2
Yén wenten gaé dogén pang negak di Pura ngisi asep, ngisi bunga, ngapalin <b>mantra</b> , merasa paling meagama e sing kéto.	If you performing ceremonies, just sitting in the temple, holding incense and flowers, memorizing <b>mantras</b> , feeling that you are performing high religious acts, that's not enough.

For literal translation technique, the representative data is presented as follows:

SL	TL1
Jeg ngek a memene ked di <i>Titi ugal-agile</i> ci	He pushed his mother off the <i>shaky bridge</i> .

*Titi ugal-agil* is an abstract concept of Balinese Hindu's belief of the afterlife. It is believed that in the underworld all souls have to walk across a rickety bridge called *titi ugal-agil*. *Titi* is the Balinese word for 'bridge' (Sutjaja, 2006a: 994). Meanwhile *ugal-agil* means 'shaky' or 'unsteady' (Sutjaja, 2006a: 1031). It is also believed that the soul of the wicked ones will easily lose their balance on the bridge made from a single bamboo pole and will fall off into a deep chasm full of fire and sharp stone.

From the translated version, it can be analyzed that the term *titi ugal-agil* is translated by applying literal translation technique into *shaky bridge*. If it is compared based on the meaning components, it is arguable that *shaky bridge* is found to be a problematic translation as below:

	<b>Titi ugal-agil</b>	<b>Shaky bridge</b>
concept specific to Balinese Hindu's belief of afterlife	+	-
exist in the underworld	+	-
made of single bamboo pole	+	+/-
passed by souls of dead people in the underworld	+	-
used as a medium of selection of the good and the wicked ones	+	-

It can be seen that there are some contrastive components which distinguish *titi ugal-agil* from *shaky bridge*. The problem is that in Balinese Hindu's belief, *titi ugal-agil* is a proper name which is loaded with certain value. It is not a bridge which is shaky that can be found anywhere. However, the translators treat it as an



entity which is unmotivated and thus as having no meaning. Therefore, the translators translate it literally that results in the lack of some specific values related to Balinese Hinduism.

### ***TL-oriented technique***

From the data source of Balinese-English translation of cultural terms, there are five techniques found applied by the translator. The techniques of translation which are considered TL-oriented techniques found are *adaptation*, *compensation*, *description*, *discursive creation*, and *established equivalent*. The representative data are presented as following:

SL	TL2
<b><i>Widyadara, Widyadari</i></b> pada sayaga sami	The <b><i>angels</i></b> are all ready.

The term ***widyadara widyadari*** is translated by applying adaptation technique. In Hindu mythology, ***widyadara widyadari*** are fairies who live in heaven. ***Widyadara*** is the male. Meanwhile the female one is ***widyadari***. Sutjaja (2006a: 1068) defines ***widyadara*** as male celestial nymph and ***widyadari*** as female celestial nymph. The translators seek to replace the cultural element with one from the target culture, i.e. ***angels***. However, the translation into ***angels*** is found to be more general. ***Angels*** in western (Christian) culture is depicted as a spirit who is believed to be a servant of God, and is sent to God to perform a task (Hornby, 2005: 50). It lacks the gender marker for male and female as described in componential analysis below:

	Widyadara widyadari	Angels
a mythical creature	+	+
live in heaven	+	+
specific sex differentiation	+	-

For *compensation technique*, the analysis is represented by the translation of the term below:

SL	TL2
Pang sing mebalik, mara tepuk timpalé liang, aliang <b><i>pekakas</i></b> pang énggalen ya mati.	Don't do the opposite, seeing your friends happy, and looking for <b><i>black magic</i></b> that can quickly make them die.

The translator tries to introduce a SL term element of information or stylistic effect in another place in the TL term because it cannot be reflected in the same place as in the SL term. The Balinese term ***pekakas*** which appears in the SL is related to the practice or rituals of black magic. In ancient times black magic was said to be used to defend Bali from enemies attacking Bali. On the later days, black magic is most commonly used to harm individuals. It is also studied by priests and traditional healers, in order to heal or cure the victims of the black magic spells. It is the tools and equipment used to perform the black magic which is referred to as ***pekakas*** in the SL text. The translation of ***pekakas*** into ***black magic*** causes the reader still able to retain the generic meaning component of the term. The componential analysis can be described in the table below.

	Pekakas	Black magic
entity or device used to perform certain function	+	+
related to the practice of black magic	+	+
used to harm someone (mainly enemy)	+	+

Other example for the application of TL-oriented technique is the translation of the terms *asuri sampat* and *deweyri sampat*. The terms are translated by applying *discursive creation* technique. By applying this technique, the translator tries to establish a temporary equivalence that is totally unpredictable out of context.

SL	TL2
Mawinan pilin-pilin maca lontar, maca buku-buku, mapan ditu kaonya maawak dadua. <i>asuri sampat</i> kalawanin <i>deweyri sampat</i> .	That is why you have to be selective when reading lontars, and books, because their meanings are ambiguous: they can yield both <i>positive</i> and <i>negative results</i> .

The term *asuri sampat* is translated as *negative results*. Meanwhile the term *deweyri sampat* is translated as *positive results*.

	Asuri sampat	Negative results
a depiction of characteristic	+	-
has negative qualities in it	+	+
specific to Hinduism	+	-

	Deweyri sampat	Positive results
a depiction of characteristic	+	-
has positive qualities in it	+	+
specific to Hinduism	+	-

*Asuri sampat* and *deweyri sampat* originate from the words *asuri* and *daivi* or *deva*. *Asuri* is an adjective from *asura* that means belonging to or having to do with demons and spirits. *Asuras* itself are mythological lord beings in Indian texts who compete for power with the more benevolent *devas*. *Daivis* or *devas* means heavenly, divine, anything of excellence. It is based on these concepts then appears the principle of *asuri sampat* and *deweyri sampat*.

*Asuri* and *deweyri sampat* are concepts of contrasting the characteristic of the good and the bad ones. *Asuri sampat* is the characteristics with a tendency to reflect those of asura's 'the demon'. Meanwhile *deweyri sampat* reflects those of the *devas*' 'the divine'. However, the English translations need to be criticized. The concept is indeed of contrasting the good and the bad ones but it has nothing to do with "a result". To translate these terms into *positive results* and *negative results* may cause the TT reader to miscomprehend the concept. The concept tells about "characteristic" but not a tiny bit about "result". In this case, when the SL text talks about Hinduism, the word *asuri sampat* and *deweyri sampat* must be seen as central to the topic. Therefore, the translation of these terms with unpredictable TL expressions must be avoided.

#### *Partially-oriented technique*

From the data, some partially-oriented techniques are also found. Partially-oriented techniques found are amplification and adaptation + pure borrowing combination technique. The representative data is presented as the following:

No	Data	SL	TL2
1.	20	Ci tugas ci sing ada len nyelidikin to bagian <i>pamangkuné</i>	You, your job is none other than to investigate the work of the <i>pamangkus (the temple care- takers).</i>

For the case of the translation of SL term *pamangku* into English, amplification technique is used. The translators introduce details which are not formulated in the SL text by giving a descriptive phrase for *pamangku* as *temple care-taker*. The translators pay attention to the perspective of function of the cultural term.

***Pamangku*** in Balinese Hindu takes care of religious matter and ceremonies in accordance with Balinese Hindu tenets. ***Pamangku*** is specifically referred to as temple priest. There are two kinds of priests in Bali, the *pedanda* or the high priest, and the ***pamangku***. Only a Brahmana caste can become a *pedanda*; ***pamangku*** is recruited from a lower caste. The translation of ***pamangku*** in this case sounds acceptable to certain extent. It only lacks of information that *pamangku* is a priest who officiates at everyday rituals at the temple not only an ordinary care-taker.

	<b>Pamangku</b>	<b>Pamangkus (the temple care-takers)</b>
Balinese Hindu priest	+	+
recruited from lower caste	+	+
related specifically with certain temple	+	+
in charge of taking care of religious matter and ceremonies	+	+/-

### **Analysis of Ideology of Translation**

It refers to basic orientation chosen by the translators operating within a social and cultural context. Venuti differentiates two poles of translation ideology, namely *domestication* and *foreignization*. *Domestication* is an orientation in which a transparent, fluent style is adopted in order to minimize the foreignness of a Source Language (SL). Meanwhile in *foreignization*, the cultural codes of the Target Language (TL) are sacrificed in order to make the reader feels the taste of foreignness (Venuti, 1995; Hatim and Munday, 2004).

Based on theoretical analysis on the techniques applied to the translation of Balinese Hindu Religious terms in TIMSK into English, the frequency of the techniques applied can be identified in table below:

Orientation	Translation Technique	Frequency	Total	Percentage
Source Language	Pure Borrowing	2	5	13,16%
	Literal Translation	3		
Target Language	Adaptation	9	26	68,42%
	Compensation	7		
	Description	3		
	Discursive Creation	2		
	Established Equivalent	5		
Partial	Amplification	5	7	18,42%
	Adaptation + Pure Borrowing	2		
	<b>TOTAL</b>	<b>38</b>	<b>38</b>	<b>100%</b>

For the Balinese - English translation of terms related to Balinese Hindu, it can be seen that the three highest frequencies come from TL-oriented techniques. The techniques include adaptation and compensation techniques. Adaptation is applied 9 times. Meanwhile, established equivalent and compensation technique have a slight difference for the frequency of occurrence. Meanwhile, compensation is applied at 7 times.

In the analysis, it is shown that adaptation technique is mostly used where the type of situation being referred to by the SL message is unknown in the English. In such case, the translators apply this technique and create a situation that can be considered as being equivalent, for example the translation of *widyadara widyadari* into *angels* which involve the specific context of Hindu realms, which is unknown in TL culture. The purpose for the application of this technique can be seen as to reach situational equivalence.

The second highest frequency technique applied is *compensation technique*. In compensation the translators intend to introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST, for example the translation of *pekakas* into *black magic*.

In addition, in accordance with the ideology of translation adopted, there is a tendency that the translators adopt domestication ideology. It can be identified that 68.42% techniques applied are TL-oriented. It means that most of the cultural terms are oriented to be rendered as naturally as possible into the target language. There is only 13.16% of the translation which is oriented towards the SL language and culture or foreignized. Through the application of the foreignization ideology, the translators have introduced Balinese culture to the TL readers. In addition to this, the table shows that partially-oriented ideology occupies second rank at 18.42%. The translators opt to retain a source text cultural term in target language and at the same time introduce details that are not formulated in the source text.

## CONCLUSION

Having conducted the analysis, it can be concluded that the domestication ideology is pre-dominantly adopted. This indicates that in the process of translating the ST, the translation is oriented towards the TT readers. The translation of the terms from Balinese to English entails severe complications since it involves a condition where the languages and the cultures are disparate. The techniques of translation applied that directed dominantly towards TT readers

shows that there is a great cultural difference between the SL text and TL text. The techniques and ideology adopted contribute rather positively to the quality of translation.

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