THE MAINTENANCE OF IMPLICATURES IN THE ENGLISH TRANSLATION OF DIALOGUES IN THE NOVEL "THE LAND OF FIVE TOWERS" (A Descriptive Qualitative Study)

Fatimah✉

English Department, Faculty of Languages and Arts, State University of Semarang, Indonesia

Article Info	Abstract
	This final project is about the implicatures found in the source novel entitled "Negeri Lima Menara" written by Ahmad Fuadi that are translated into English by Angie Kilbane entitled "The Land of Five Towers". In understanding the novel, implicature seems harder to be understood since implicature means something beyond what is stated; it may emerge many interpretations. Besides, the implicatures in this novel actually contain the point or message of the novel. So, it is essentially needed for the readers to understand those implicatures for understanding the novel. The objectives of this project are to describe the maintenance of implicatures in the English translation of dialogues in the novel "The Land of Five Towers" and to explain the achievement of the equivalence in meaning. This project was designed as descriptive qualitative. It means that descriptive interpretation was used for examining the data on this research so that the conclusions were based on that interpretation. The object of this project is the utterances containing implicatures that were found in both the Indonesian text as the source text and English text as its translation. Documentation method was used to collect the data in this research. The data was in the form of printed text in the novel, both Indonesian and English versions. In analyzing the data, observation method was done in six steps; they were listing, identifying, classifying, tabulating, interpreting, and drawing conclusion. The findings of this project are from 780 utterances that are stated in these novels, 40 of them are found as utterances containing implicatures. Those utterances flout one of the maxims that Grice stated, whether it flouts maxim of quality, quantity, relevance, or manner. The percentages of them are as follows: there are 11 (27.5%) utterances flouting maxim of quality, 7 (17.5%) utterances flouting maxim of quantity. In addition, there are 6 (15%) utterances flouting maxim of relevance and 16 (40%) utterances flouting maxim of manner. Moreover, for keep maintaining the implicatures, they are mostly translated literally and the translator keeps using some cultural and religious terminologies for keep showing the cultural and religious situation in the translated novel. Furthermore, the meaning equivalence is mostly achieved since the original and the translated novels have the same meaning of the implicatures. By considering them, it can be concluded that the implicatures are mostly maintained when they are translated into English because the meanings and conditions of those implicatures can be similarly understood like what are stated in the ST.

✉ Correspondent Address:
  B3 Building FBS Unnes
  Sekaran, Gunungpati, Semarang, 50229
  E-mail: fatimah_tamy@yahoo.com

INTRODUCTION

Translation plays an important role in communication since it is the medium for changing information and ideas among people from different languages and cultures. A good translation needs to paid attention in both semantic and pragmatic aspects since they determine the understanding of the hearers or readers. The differences between them are "semantics relates meaning to logic and truth (linguistic meaning), pragmatics relates meaning to context of utterance (speaker meaning)" (Hassan, 2011: 21). This paper is going to analyze one part of pragmatic aspects; it is what is called implicature. Baker (1992: 250) said that "implicature is the question of how it is that we come to understand more than is actually said." In other words, implicature is the hearer's/reader's understanding of what the speaker/writer said even it is not stated directly; the hearer/reader knows what the speaker's/writer's intentions of saying that.

It rarely happens for Indonesian novel being translated into English and "The Land of Five Towers" or in Indonesian version is known as "Negeri Lima Menara" is one of them. The novel contains many dialogues to describe the plot of the story; however, some of them contain implicatures. This becomes a problem since implicature means something beyond what is stated; it is harder to be understood since the utterances that contain implicatures may emerge many interpretations. Besides, the implicatures in this novel actually contain the point or message of the novel. So, it is essentially needed for the readers to understand those implicatures for understanding the novel.

In the process of translating this novel, it is needed for the translator to maintain the implicatures since s/he is the mediator for presenting the writer's intention of stating the implicatures for the target readers that come from different languages and cultures. Newmark (1988: 5) argues that "it is rendering the meaning of a text into another language in the way that the author intended the text." From that definition, it can be seen that the translator needs to deliver the author's intention in all parts of the text, including in implicature's parts. Then, it is also an issue of meaning equivalence achievement; this is the job of translator to find the appropriate equivalence of meaning from the source text to the target text to make the implicatures translation become smooth and easier to be understood by the target readers.

By observing some problems above, this study is trying to investigate the maintenance of implicatures in the English translation of dialogues in the novel "The Land of Five Towers".

This topic was chosen since impicature is one of important aspects for understanding the translated novel since it deals with the meaning that the writer wants to share implicitly. It is needed to check the maintenance of the implicatures and the achievement of meaning equivalence to see how the writer's intention of stating the implicatures is delivered by the translator to the target readers. So, the objectives of this research are to describe the maintenance of implicatures in the English translation of dialogues in the novel "The Land of Five Towers" and to explain the achievement of the equivalence in meaning.

Grice theory of cooperative principles will be used in conducting this research. This theory is used to find which utterances that contain implicatures. Cooperative Principles means "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (Grice, 1975: 45). This Cooperative Principles has four maxim, they are: maxim of quantity, quality, relevance (relation), and manner. The description of them is the following:

1. Quantity
(a) Make your contribution as informative as is required (for the current purposes of the exchange).
(b) Do not make your contribution more informative than is required.
2. Quality
'Try to make your contribution one that is true', specifically:

(a) Do not say what you believe to be false.

(b) Do not say that for which you lack adequate evidence.

3. Relevance

Make your contributions relevant to the current exchange.

4. Manner

Be perspicuous, specifically:

(a) Avoid obscurity of expression.

(b) Avoid ambiguity.

(c) Be brief (avoid unnecessary prolixity).

(d) Be orderly. (Grice, 1975: 45-46)

Hopefully, this research can give more information in translation study dealing with implicature and can be a reference for those who want to conduct the similar studies. Furthermore, this will also help the target readers to understand the content of this novel, especially in the implicatures' part.

METHOD OF INVESTIGATION

This is a descriptive qualitative research that investigated the maintenance of implicatures found in the translation of dialogues from the novel "Negeri Lima Menara" written by Ahmad Fuadi as the source text comparing with the English version entitled "The Land of Five Towers" that is translated by Angie Kilbane as the target text. The objects of this study were only the utterances containing implicatures that were found in both the Indonesian text as the source text and English text as its translation. As a researcher, I became the reader of the two novels, research designer, data collector, data analyst, and also reporter to analyze how the implicatures were maintained in the English translation of dialogues in the novel "The Land of Five Towers". Then, I also analyzed the achievement of meaning equivalence in the implicatures in both of the novels.

Documentation method was used to collect the data in this research. The data was in the form of printed text in the novel, both Indonesian and English versions. This novel has 46 chapters and I analyzed the whole chapters to get sufficient data of implicatures from these novels. I analyzed the utterances containing implicatures from the whole chapters of these novels that I found through their translation maintenance and meaning equivalence achievement. I followed some steps for collecting the data. First, I began the research by reading both the Indonesian version entitled "Negeri Lima Menara" novel and also the English version entitled "The Land of Five Towers". Next, I highlighted relevant utterances from those novels. Then, I quoted the source and target dialogues from the novels and put them into table. After that, I grouped them from the source and target text. I wrote the table side by side so that it would be easier for me to compare the original to the translation text. Next, I classified the data by examining them and counted the amount of implicatures in the novels.

In analyzing the data, observation method was done in six steps; they were listing, identifying, classifying, tabulating, interpreting, and drawing conclusion. The explanations of each are as follows:

1. Listing

While reading both of the novels, I highlighted all dialogues that were stated in the novels. After finishing reading the novels, I listed those dialogues and put them into table. The table contained two sides; it was for the dialogues from Indonesian and English versions. Those dialogues were grouped in each chapter. There were 780 dialogues that were found in these novels from the 46 chapters they contain. Every chapter contained different numbers of dialogues.

2. Identifying

In this step, I identified which utterances that contain implicatures from the dialogues of the novels and also analyzed the maxim that was flouted from each utterance containing implicature. At last, I found 40 utterances that flouted those maxims.

3. Classifying

After identifying, I classified the utterances that contain implicatures based on the maxim they were flouted. I grouped them into four parts, utterances containing implicature that flout maxim of quality, quantity, relevance, and manner. I put those implicatures in the fourth different tables based on the maxim they have

flouted and analyzed their literal meaning, implicit meaning, and context. I also put some utterances before and after the utterance containing implicature to check the context of it. After classifying them, I checked the meaning interpretation to see the achievement of meaning equivalence

4. Tabulating

Then, after classifying those utterances in each of the maxim it flouted, I made some tables for further analysis of this study. I made 2 tables, first was the table about the implicatures translation, so I gave number, maxim that it was flouted, data number, Indonesian and English version of the text, the literal meaning, implicit meaning, context, and also gave comment. I also put some utterances before and after the utterance containing implicature to make the context easier to be understood. Furthermore, the second table drawn was dealing with the meaning equivalence achievement of the novel. I drew the table for comparing the Indonesian meaning of the implicature to the English version; then, checked its equivalence. I also asked two raters to see the accuracy of the implicatures' translation.

5. Interpreting

Here, I gave further explanation about what I have understood from the implicatures of the source novel and compared it to the target novel. I also checked the way the translator maintained in translating those implicatures. Moreover, I also tried to interpret the particular meaning of implicatures there and understood it in specific ways to see the achievement of meaning equivalence.

6. Drawing conclusion

In this step, I have found a number of implicatures and the most style that was used by the translator to maintain when translating them. So, I could draw the conclusion of how the implicatures in the dialogues from Indonesian into English in the novel "The Land of Five Towers" were maintained. Last but not least, I also got the conclusion how the equivalence in meaning can be achieved.

RESULT OF THE STUDY

There are 780 utterances founded in the novel. There are 40 utterances that have implicit meaning. Those utterances are flouting some maxims; they are maxim of quality, quantity, relevance, and manner. The percentage of each can be seen in the table below:

Table 3. Percentage of Utterances Containing Implicatures

No.	Maxim	Amount of Implicatures in the Maxim	Percentage
	Quality	11	27.5%
	Quantity	7	17.5%
	Relevance	6	15%
	Manner	16	40%
TOTAL		40	100%

For presenting an efficient and effective data, only some implicatures found in the novel will be presented here as the data representative. To do so, it will be divided into two sections to discuss about the data findings. First is about the classification of data from each maxim and the reason why it flouts the maxim and the way the translator maintains in translating the implicatures. Second, it will also be presented the achievement of the translation equivalence in meaning when the implicatures flout the maxims. The data representative for both analyses will be the same. The utterances that are analyzed will be put into table to make it easier and more effective to be read. Then, the analysis will be in the form of paragraph so that it will be more clearly. The order of maxim analysis will quality, quantity, relevance, and manner for all data presented.

3.1 Utterances Containing Implicatures that Flout Maxim of Quality

SL	TL
Man: "Bapak mau menuju ke mana?" Ayah: "Saya mau mengantar anak. Mau masuk sekolah di Pondok Madani di Jawa Timur." Man: "Maksudnya, pondok tempat orang belajar agama itu, kan?" Ayah: "Iya betul, Pak." Man: "Wah, bagus lah itu," "Semoga berhasil Pak. Saya dengar, pondok di Jawa itu memang bagus-bagus mutu pendidikannya. Anak teman saya, cuma setahun di pondok langsung berubah menjadi anak baik. Padahal dulunya, sangat *mantiko*. Nakal. Tidak diterima di sekolah mana pun karena kerjanya ngobat, minum dan suka berkelahi. Anak begitu saja bisa berubah baik." Ayah: Pak… anak *ambo* kelakuannya baik dan NEM-nya termasuk paling tinggi di Agam. Kami kirim ke pondok untuk mendalami agama." Man: "Wah lebih bagus lagi itu,"	Man: "Where are you headed?" Father: "I want to escort my son. He wants to go to school at Madani Pesantren in East Java." Man: "You mean the pesantren where people study the religion, right?" Ayah: "Yes, that's right." Man: "Wow, that's wonderful," "Hopefully he succeeds. I hear the pesantren in Java offers a very high-quality education. After just a year at the pesantren, my friend's son turned into a good kid. Before, he was very *mantiko*. Bad. Not accepted in any school because he took drugs, drank, and liked to fight. Even that kind of child can be made good." Father: "Sir… my son is well behaved and his GPA is among the highest in Agam regency. We are sending him to the pesantren to learn religion more deeply." Man: "Wow, even better yet,"

This dialogue takes place in a bus when father escorts Alif to Madani Pesantren in Java for continuing his study there. Then, they meet a man in that bus. They are engaged in a conversation. Then, when the man knows father's destination and reason, he starts to encourage father for entering Alif in pesantren. The speaker thinks that Alif is a naughty boy and it is good to enter him to pesantren in Java. He thinks that Alif is like his friend's son. He compares between them without knowing Alif's behavior first. He just thinks that everyone who enters pesantren is bad person and pesantren is the only place that can make them better. He flouts maxim of quality since he says about which he has lack adequate evidence about Alif.

The utterance that should be highlighted is:

> Lelaki: **"Semoga berhasil Pak."**
> Man: **"Hopefully he succeeds."**

In this utterance, it can be seen that the implicature in the translation novel begins with the man's praying for father's son directly; the speaker directly prayed for Alif's success in pesantren. It is a little bit different with what the writer has stated. It is about whishing father's luck for entering his son in pesantren. Because of this, the translation of the implicatures does not maintain here.

3.2 Utterances Containing Implicatures that Flout Maxim of Quantity

SL	TL
Kak Sofyan: "*Ayyuha thalabah*. Para siswa semua. Penerima wesel hari ini harap segera datang ke bagian sekretariat. Nama-namanya adalah…," "Panggilan ke Mahkamah Keamanan Pusat." "Nama-nama ini diharap segera menghadap ke bagian keamanan segera…"	Kak Sofyan: "*Ayyuha thalabah*. All students. Would this week's money order recipients please go to the secretariat. The names are…" "Summons to the Central Security Court." "The names are expected to soon face the security section."

"Dari kelas satu, namanya adalah: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahuddin dan Atang Yunus."
Said: "Masya Allah, padahal aku tadi hanya berdoa dapat wesel,"

"From year one, the names are: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahudin and Atang Yunus."
Said: "*Masya Allah*, I only prayed for a money order,"

This dialogue happens when Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahudin and Atang Yunus get two calls. First, they have to get their money order. Second, they have to go to security section that they are not expected. Said, as the speaker here, is shocked since he and his friends have to face two great things at the same time, one is good news; however, the other is not. This implicature is stated to express that the speaker feels sorry about the condition. This utterance flouts maxim of quantity because the speaker says something less informative than it is needed. He just says that he hopes to get the money order only. Only here means there is something unexpected also happens but he does not mention it.

The utterance that should be highlighted is:

SL: **"Masya Allah, padahal aku tadi hanya berdoa dapat wesel,"**

TL: **"*Masya Allah*, I only prayed for a money order,"**

In this utterance, it can be seen that the translator still uses the phrase **Masya Allah** instead of **Good heavens!** in this utterance to maintain the same religious situation to her target readers.

3.3 Utterances Containing Implicatures that Flout Maxim of Relevance

SL	TL
Kurdi: "Saya baru dapat info kalau kita akan punya warga baruyang istimewa di sini. Seorang gadis caaaantik." "Nah, kalau cantik aku bilang, baru kalian tertarikmendengar," "Keluarga Ustad Khalid baru pulang dari Mesir, dan merekaakan tinggal di rumah dosen, tidak jauh dari sini." Alif: "Lalu, apa hebatnya!" Kurdi: "Nah, ini yang kalian tak tahu. Telah jadi legenda dikalangan kakak kelas bahwa ustad ini punya anak gadis cantik yang tidak jauh umurnya dengan kita." Alif, Said, Raja, Baso, Dul: "Wah!" Kurdi: "Iya, jadi gosipnya kita akan punya "putri" di sini."	Kurdi: "I just got information that we are going to have a special new citizen here. A beaaauutiful young lady." "Hah, only when I say 'beautiful' do you guys want to listen." "Ustad Khalid's family just got home from Egypt, and they are going to stay at faculty house, not far from here." Alif: What's so great about that? Kurdi: "Now, this is what do you don't know. Legend among the upperclassmen is that ustad has a beautiful daughter around our age." Alif, Said, Raja, Baso, Dul: Wow! Kurdi: "Yeah, so rumor has is that we're going to have a 'princess' here."

This dialogue happens when some of the MP's students get engaged in a conversation. One of the students shares what he has just known about the newest issue in MP. It is that there will be a new beautiful member in MP. It seldom happens in MP for having a girl that lives there because it is known that MP is only for boys. So, this is very surprising news and because she is the only girl there, she is called as a princess. This implicature flouts maxim of relevant because it is known that there is no king in MP. So, choosing the term "princess" is irrelevant with the now time and MP's condition.

It can be seen from this utterance that the translator translates the word **gosip** into **rumor has it** instead of **gossip** that is already existed in English. The rest, it is literally translated. In fact, the translation of implicature gives the same sensation like in the ST.

3.4 Utterances Containing Implicatures that Flout Maxim of Manner

SL	TL
Said:" Bagaimana mungkin PM bisa membangun pemimpin umat yang sehat jiwa dan raganya kalau tidak menghargai pertandingan bersejarah seperti ini. Kalau menghargai, kita harus menonton siaran langsung." "Tapi sudahlah, kita kan bias baca beritanya nanti!" Alif: "Iya, tapi kan tidak bias lihat Liem Swie King melakukan smes lompatnya." Dul:"Siapa bilang kita tidak bisa nonton?" Atang: "Lalu… usulmu apa?" Dul: "Kita dekati siapa yang berkuasa di sini."	Said: "How can MP develop community leaders of sound mind and body if they don't appreciate a historical match like this? We have to match it live." "But whatever, we can read about it later." Alif: Yeah, but we can't see Liem Swie King do his jump smash." Dul: "Who said we can't watch?" Atang: "So… what do you suggest?" Dul: "We approach who's in charge here."

There will be an international badminton match that will be broadcasted on TV soon. Indonesia will also play on this match. There are a group of students in MP are talking about this match. They want to watch this match live; in contrast, MP does not allow the students for watching TV. Some of the students are showing their disapoinment about this condition. On the other hand, one of the students named Dul gets brilliant idea so that they can watch the match live legally. He plans to persuade person who is in charge in MP to make watching that badminton match legally in MP. It flouts maxim of manner because it is very unclear. He does not mention a name/institution that he means to be persuaded to do what he wants.

The utterance that should be highlighted is:
SL: **"Kita dekati siapa yang berkuasa di sini."**
TL: **"We approach who's in charge here."**

In this utterance, it can be seen that the implicature is literally translated since the translator wants to build the same mysterious feeling about this utterance like in ST.

3.4.1 The Achievement of Meaning Equivalence for Utterances that Flout Maxim of Quality

SL	TL	Rater 1	Rater 2	Equivalence or Non Equivalence
Semoga berhasil Pak. Means Supporting what father will do.	Hopefully he succeeds. Means Praying for one's success.	Less accurate	Less accurate	Non Equivalence

It can be seen the above table shows that the translation of the implicatures is not equivalence since the speaker does not mean the same intention. In the ST, the writer gives a support to father, on the other hand, in its translation, the translator shows a wish for father's son. So, it gives different meaning. Rater 1 says that the translation's accuracy is less accurate; in addition, rater 2 has the same opinion. So, it can be said that the equivalence of this implicatures in its translation cannot be achieved.

3.4.2 The Achievement of Meaning Equivalence for Utterances that Flout Maxim of Quantity

SL	TL	Rater 1	Rater 2	Equivalence or Non Equivalence
Masya Allah, padahal aku tadi hanya berdoa dapat wesel. Means The speaker does not hope to get something else except a money order.	*Masya Allah*, I only prayed for a money order. Means The speaker does not hope to get something else except a money order.	Very accurate	Accurate	Equivalence

The table above tells about the implicature of an unexpected situation that happens. The ST and the TT have the same meaning in this implicature. Rater 1 says that this utterance is very accurately translated and rater 2 says that the translation of this implicit meaning is accurate. So, the meaning equivalence is achieved and the accuracy level is also high.

3.4.3 The Achievement of Meaning Equivalence for Utterances that Flout Maxim of Relevance

SL	TL	Rater 1	Rater 2	Equivalence or Non Equivalence
Iya, jadi gosipnya kita akan punya "putri" di sini. Means Very surprising news that there will be a beautiful girl lives here and it will make those boys feel so happy.	Yeah, so rumor has is that we're going to have a 'princess' here." Means Very surprising news that there will be a beautiful girl lives here and it will make those boys feel so happy.	Less accurate	Less accurate	Equivalence

The implicature in ST of the table above has the same meaning in its translation version. It means news of the new MP's beautiful creature that will live near them and this news really makes them happy. The equivalence of meaning is achieved.

However, the two raters give a less accurate point for this implicature's translation. It is because the word "gosip" in Bahasa is translated into "rumor has it" instead of "gossip" that is also existed in English.

3.4.4 The Achievement of Meaning Equivalence for Utterances that Flout Maxim of Manner

SL	TL	Rater 1	Rater 2	Equivalence or Non Equivalence
Kita dekati siapa yang berkuasa di sini. Means Approaching someone that is in charge in MP for some missions.	We approach who's in charge here. Means Approaching someone that is in charge in MP for some missions.	Less accurate	Accurate	Equivalence

The original novel means this implicature as a plan to approach someone that is in charge in MP for some missions and the translation's novel does the same. The meaning equivalence is achieved here. Moreover, there are two raters that score the accuracy of the implicature. Rater 1 says that the translation's implicature is less accurate; however, rater 2 says that this is an accurate one.

CONCLUSION

Firstly, the implicatures are mostly translated literally from Indonesian into English in the dialogues of the novel "The Land of Five Towers." Moreover, since the original novel uses some cultural and religious terminologies, such as: amak, ustad, masya Allah, etc, those terms are not translated into English; the translator keeps using those words for keep showing the cultural and religious situation in the translated novel. By considering them, the meanings and conditions of those implicatures can be similarly understood like what are stated in the ST. As a result, it can be said that the implicatures are mostly maintained when they are translated into English.

Secondly, the meaning equivalence of the implicatures is mostly achieved. The equivalence in meaning can be reached when the original and the translated novels have the same meaning of the implicatures. It can be seen by comparing and understanding the situation between the utterances in the two novels. If the implicatures in the source novel and the target novels have the same meaning and situation, it is said that they have reached the meaning equivalence. Besides, after doing the tallying, it is found that the mean of accuracy from the two raters that are asked to rate the translation is accurate. So, these implicatures have good accuracy points in translation as well as the meaning equivalence of them is achieved.

REFERENCES

Baker, Mona.1992.*In Other Words*. London: Routledge

Fuadi, Ahmad. 2011. *Negeri Lima Menar*. Jakarta: PT Gramedia Pustaka Utama and its translation by Kilbane, Angie. 2011. *The Land of Five Tower*. Jakarta: PT Gramedia Pustaka Utama

Grice, H.P. 1975. *Logic and Conversation.* In Cole *et al*(eds)*Syntax and Semantics 3: Speech Acts* (pp. 41-58). University College London for the Pragmatics Theory Online Course. Online. Available at: http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CC0QFjAA&url=http%3A%2F%2Fwww.ucl.ac.uk%2Fls%2Fstudypacks%2FGrice-Logic.pdf&ei=kbB0U-X_CIG9ugSIwIG4Ag&usg=AFQjCNEtaAPhwt1WpQ8BoTyHZzwpA38GKw&sig2=pFLl-P7Ff2JhxRMuX30qEw&bvm=bv.66917471,bs.1,d.bmk [access on 17 October 2013]

Hassan, Bahaa-eddinAbulhassan . 2011. *Literary Translation: Aspects of Pragmatic Meaning*. Newcastle: Cambridge Scholars Publishing. Online. Available at https://www.google.com/url?sa=t&rct=j

&q=&esrc=s&source=web&cd=1&cad=r
ja&ved=0CCMQFjAA&url=https%3A%
2F%2Fwww.c-s-p.org%2FFlyers%2F978-
1-4438-3358-5-sample.pdf&ei=rL0BU-
ORE8mJrQfN_4DwBw&usg=AFQjCN

G8txfOFst3jRfQ0QGEstRTOE4hCg&bv
m=bv.61535280,d.bmk [accessed 17/02/14]

Newmark, Peter. 1988. *A Textbook of Translation*. Hertfordshire: Shanghai Foreign Language Education Press.