TEXTUAL AND CONTEXTUAL MEANINGS IN TRANSLATION

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Abstract

The translation of English pronouns into Balinese may have different linguistic variations. *I-you* (*tu-vous*) in Braun 1988:7 may have their translations into *icang-cai* ‘ordinary’, *tiang-ragane* ‘middle’, *titiang-iratu* ‘humble-refined’. *He/She* may have their translations into *ia* ‘ordinary’, *dane* ‘middle’, *ipun* ‘humble’, *ida* ‘refined’. Attitude in the Appraisal Theory, as a part of Linguistic Functional Systemic, used to investigate the social stratification of the tenors and that may determine the forms of the linguistic variants of the pronouns. The difference of the linguistic variants are due to (1) Textual meanings which are due to the two different linguistic systems and cultures and (2) Contextual meanings which are due to the translator’s preference.

Key words: translator’s preference, attitude

1. Background and problem

In translating the English pronouns in Luke’s Bible into Balinese, every efforts made by the translator is in order to his translation not only for the sake of the accuracy of the forms, but also for the acceptability from the point of view of its reader. It means that in transferring the meaning of the SL into TL, the translator has to choose the most suitable variation forms of pronouns in accordance with the norms and cultural value system in TL. Choice made by the translator from the potential meanings due to the text factors is called textual meaning, and choice made by the translator from the meaning potentials due to the outside text factors is called contextual meaning.
Based on the above background, the aim of the study is to seek the answer to the question: what types of meanings employed by the translator in the translation of English pronouns in Luke’s Bible into Balinese?

2. Concept and Theoretical Framework

2.1. Concepta

2.1.1. Pronouns

Pronoun is a part of speech as one of a class words that serves to replace a noun phrase that has already been or is about to mention in the sentence or context (Collins, 2005:1297). Besides replacing a noun phrase, pronoun also used for addressing in the forms of lexical or phrasal choice belonged to a group of people in a certain society used by the addressee (A2) or person speaking about (A3) (Braun, 1988:5). In translating, the way how A1 addresses A2 and/or speaks about A3, may reflect the emotion of ‘feeling’ of A1 towards A2 and/or A3 employed through the choice of the available variation of forms. The profile of forms of English and Balinese pronouns can be seen below:

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Source Language (SL)</th>
<th>Target Language (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ordinary Form (OF)</td>
<td>Middle Form (MF)</td>
</tr>
<tr>
<td>1st Pronoun (1P)</td>
<td>I/we</td>
<td>icang</td>
</tr>
<tr>
<td>2nd Pronoun (2P)</td>
<td>You/you</td>
<td>cai</td>
</tr>
<tr>
<td>3rd Pronoun (3P)</td>
<td>He/She/they</td>
<td>ia</td>
</tr>
</tbody>
</table>

From the above diagram we can see that the 1P has no RF, and the 2P has no HF.

2.1.2. Distribution of Class and Social Stratification

By adapting the Balinese ‘wangsa’ (caste) system, the participants in Luke’s Bible can be classified into three classes and four social classification:

<table>
<thead>
<tr>
<th>Class</th>
<th>Criteria for Distribution of Class and Social Stratification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Class (UC)</td>
<td>• Jesus&lt;br&gt;• Leaders of the Jewish&lt;br&gt;• Teachers of the Law&lt;br&gt;• Noble man</td>
</tr>
<tr>
<td>Middle Class (MC)</td>
<td>• Jesus Followers&lt;br&gt;• Roman Officer&lt;br&gt;• Teacher of the Law&lt;br&gt;• Chief Priest&lt;br&gt;• Pharisees&lt;br&gt;• Stranger&lt;br&gt;• Group of people</td>
</tr>
<tr>
<td>Lower Class (LC)</td>
<td>• Criminal&lt;br&gt;• Servant&lt;br&gt;• Devil</td>
</tr>
</tbody>
</table>

2.2. Theoretical Framework

The study of pronoun based on the Tn-Vn Theory (Braun, 1988) under covers of the Appraisal Theory as an extension and development of Systemic Functional Linguistic (Qian Hong, 2007). Attitude, ways of feeling, in the Appraisal Theory employed to analyze the translator’s appraisal in order to investigate the choice of TL variation forms of pronoun made by the translator.

Attitude consists of three types: (1), affect: personal emotion; expressing a person’s feeling, (2) judgment; expressing moral judgement of people’s behaviour; or how people should or should not do, and (3) appreciation: evaluation of
phenomena valued by society. All three ways of feeling can be either positive [+] or negative [-] (Hope, D. and Jonathan R. 2004: 7) as can be seen below.

Framework of the Appraisal Theory, the three types of attitude can be paralleled with Balinese case system as diagram below.

(a) affect in SL in the progression of vertical-down interaction can be paralleled to UC – LC employed OF: icang – cai in TL, (b) judgment in the progression of horizontal interaction can be paralleled to MC – MC employed MF, and (c) appreciation in the progression of vertical-up interaction can be paralleled to LC – UC employed HF / RF.


3.1. Textual Meaning

Textual meaning is the choice of linguistic meaning made by the translator from the potential meanings of the text based on the available forms in TL. It is due to the difference in linguistic system of the two languages.

3.1.1 Difference in Linguistic System

3.1.1.1 Vertical–down Interaction

(01) ‘Well done,’ he said; ‘you are a good servant! Since you were faithful in small matters, I will put you in charge of ten cities.’
(Luk 19 : 17)

Anake agung tumuli ngandika teken ia: ‘Melah pesan abet caine ento. Cai mula tuah parekan ane melah. Cai satia teken paundukan ane cenik, icang lakar maang cai ngamong kota adasa.’

The parable tells us about a man of a high rank who was going to a country for a certain length of time. Before he left, he gave his servants each a gold coin and wanted to know how much money they could earn while he was away. When he came back, he was very happy with his faithful servant, because he had made much
profit from the gold coin. The nobleman and would like to reward him [affect] with a position of considerable pretige and position as stated in (1):

SL: *I will put you in charge of ten cities*

BT: *icang_ lakar maang cai ngamong kota adasa*

1P OF will give 2P manage city ten

The translation from *I* into *icang* employed OF, was due to the vertical-down interaction of A1 UC and A2 LC.

(02) *He called him in and said, 'What is this I hear about you? Turn in a complete account of your handling of my property, because you cannot be my manager any longer,'* (Luk 16 : 2)

Ditu laut sedahane ento kaukina tur kene raosne I sugih: 'Liu ane suba dingeh icang unduk caine. Ane jani petek tur edengangja sakancan pagelahan icange ane itungang cai, sawireh cai tusing pants buin dadi sedahan icange.'

There was once a rich man who employed a financial administrator [affect] to manage his property. He wanted to fire him, because he was reported that his servat was dishonest with the prudent use of opportunities and responsibilities. The reaction of the rich man was stated in (02) as follows:

SL: *What is this I hear about you?*

TL: *Liu ane suba dingeh icang unduk cain(e)*

Many which have hear

The translation from *I* into *icang* employed OF, was due to the vertical-down interaction of A1 UC and A2 LC.

(03) "Anyone who is not for me is really against me; anyone who does not help me gather is really scattering. (Luk 11 : 23)

Anake sane nenten maroang ring Tiang, anake punika sujatinne nglawan Tiang, tur anake sane nenten munduhang sareng-sareng ring Tiang, anake punika wantah ngae buyar."

Jesus mission of driving out demons [affect] from a dumb man had caused a controversy. When the man was able to talk again because the devil was expelled from the dumb man, some religious teachers wondered about who gave Jesus the power and accused Him had cooperated with the devil. Jesus reaction was to give options to the group of people whether to believe in Him or to the devil.

SL: *anyone who does not help me*

TL: *tur anake sane nenten munduhang sareng-sareng ring Tiang, anake punika sujatinne nglawan Tiang*

And anyone who not gather together with 1P MF

The translation from *I* into *tiang* employed MF, was due to the vertical-down interaction of A1 UC and A2 MC.

3.1.1.2 Vertical-up Interaction

(04) *The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I*

Benjangnyane, ipun raris nyerahang jinah perak kalih bidang ring sang madue purine punika, kadulurin antuk baos sapuniki: 'Nawegang
come back this way I will pay you whatever you spend on him.' " (Luk 10 : 35)

It was Jesus’ paradoxal parable about a good Samaritan. Bratcher (1982: 168): “Samaritan: small group of people who lived in the province between Galilee and Judea. There was much hostile between Jews and Samaritans because of difference in race, customs, politics, and religion”.

It was told in the story that there was a man on his journey which was attacked, beated and left half dead by a robber. Seeing the man in need for help, a Levite, a member of the priestly tribe who had the duty of helping in the service in the Temple did not do anything. On the other hand a Samaritan, his heart was filled with pity, took care of him by providing his needs and said to the inn keeper [appreciation] as in (04):

SL: and when I come back this way I will pay
TL: benjangan rikalan tiang(e) mawali malih mriki, kala punika lagi malih taur tiang

The translation from I into tiang employed MF, was due to the vertical-up interaction of A1 LC and A2 MC as a person that just known.

(05) I was afraid of you, because you are a hard man. You take what is not yours and reap what you did not plant.’ (Luk 19 : 21)

Different from (01), the unfaithful servant did not do anything with the gold coin. He thought that his master [appreciation] was a severe man, because he only took profits from the works of others, as stated in (05).

SL: I was afraid of you, because you are a hard man
TL: Santukan titiang kalintang ajerih ring iratu, sawetning iratu kalintang angkara. Iru tu seneng ngambil sane boya druen iratu, tur seneng ngalapin sane boya tetanduran iratune.’

Because 1P HF very afraid of 2P RF, The translation from you into iratu employed RF, was due to the vertical-up interaction of A1 LC and A2 UC as an attributive possessive relation between a servant and his nobleman.

(06) because he has remembered me, his lowly servant! From now on all people will call me happy,
(Luk 1 :48)

Mary was happy because the God’s promise had come true [appreciation] that she would bear a son. Her emotional and spiritual happiness was stated to God as follows:
SL: all people will call me happy
TL: sakancan jadmane pacang majarang titiang bagia
all people will say 1P HF happy

The translation from me (I) into titiang employed HF, was due to the vertical-up interaction of A1 MC and A2 UC.

3.2 Contextual Meaning

Contextual meaning is the choice of social meaning made by the translator from the meanings potential outside of the text based on the translator’s preference in conveying the social interpersonal meaning to his intended reader.

3.2.1 Translator’s Preference

Different from SL, it is quite common in Balinese to use a role relationship to the one in focus rather than pronouns. To make the translation sounds natural in TL, in (07), the role of the superior was used for conveying the intended power semantic, and in (08) role of kinship to stress that there was a blood-kin relationship between the participants.

3.2.1.1 Transposition

Transposition is a shift between grammatical categories (Molina and Albi: 2002:15). Cohesion shift which was overtly done by the translator can be easily investigated from pronouns to nouns as they can be seen below:

(07) One time when Jesus was praying alone, the disciples came to him. “Who do the crowds say I am?” he asked them, (Luk 9 : 18)
Sedek rahina anu, rikala Ida Hyang Yesus ngastawa praragayan, parasisian Idane rauh nangkilin Ida. Ida raris mataken ring dane sapuniki: "Manut panyengguh anake liu, nyenke Guru ene?"

Jesus knew that Herod, the king, was confused about the rumors going around about who He was. It happened one time that as Jesus was praying alone, His disciples came to him; and Jesus asked one of them as in (07):
SL: Who do the crowds say I am?
TL: Manut panyengguh anake liu, nyenke Guru ene?

According to opinion people many, who Teacher this?
The transposition technique in the translation from pronomina (I) into nomina (Guru) was employed to stress the title of A1 towards A2.

(08) and spoke in a loud voice, "You are the most blessed of all women, and blessed is the child you will bear! (Luk 1 : 42)
tumuli dane ngandika saha jangih kadi asapuniki: "Adi ane paling bagiana di pantaran paraeluh-eluhe makejang, tur rahayu Rare ane lakar embasang adi.

In (08), the story is told about Mary visited her aunt Elizabeth. When she heard Mary’s greeting, she said happily in a loud cry:
SL: You are the most blessed of all women
TL: Adi ane paling bagiana di pantaran paraeluh-eluhe makejang
Younger sister which very happy in between women all
The transposition technique in the translation from pronominal (you) into nomina (adi) was employed to stress the blood kin relationship between participants: Elizabeth as A1 and her sister – in laws as A2, Mary.

3.2.1.2 Modulation
Modulation is a shift in point of view for concepts which are unknown in the TL. (Molina and Albir: 2002:15). Coherence shift which was covertly done by the translator can be investigated via its cultural equivalent as in (09):

(09) *Then he said to the disciples, "Where is your faith?" But they were amazed and afraid, and said to one another, "Who is this man? He gives orders to the winds and waves, and they obey him!"
(Luk 8 : 25)

As Jesus and His disciples were sailing, a storm of wind came down that made the boat began to fill with water. Since they were in danger, Jesus gave an order the wind and the waves; they stopped, and there was a calm. Due to the amazement of his disciples, Jesus said to his disciples, as it was stated in (09):

SL: Where is your faith?
TL: Apa kranane cening tusing pracaya teken Guru?
Why son not believe in Teacher?
Shift in different focus of point of view from A2 as beneficiary (cening) into A1 as an actor (Guru), in SL culture, was meant to stress the endearment via the role of A1.

3.2.2 Focusing on The Certain Meanings
Any choice(s) made by the translator either through transposition or inversion was due to its reader for the closest natural equivalent that caused shifts in translation is unavoidable

3.2.2.1 Translator’s Choice in Transposition
(10) *neither do I consider myself worthy to come to you in person. Just give the order, and my servant will get well.*
(Luk 7 : 7)

The Roman officer felt that Jesus had a great power to cure people so that he felt that he did not deserve to see Jesus pesonally as he stated in (10):

BS: I consider myself worthy to come to you in person
Choice made by the translator in the translation of pronomina 2P (you) into nomina (Guru) instead of pronomina 2P (ragane) was due to present the semantic power of the role of A2 for its reader.

3.2.2.2 Translator’s Choice in Inversion

Address Inversion is a special pattern of nominal address (Braun, 1988:12).

Jesus was astonished to hear the acknowledgment of belief of the Roman officer about how He cured the sick people. His astonishment was stated to the people as in (11):

(11) Jesus was surprised when he heard this; he turned round and said to the crowd following him, "I have never found such faith as this, I tell you, not even in Israel!"

(Luk 7 : 9)

Choice made by the translator in the translation of pronomina 1P (I) into nomina (Guru) instead of pronomina 1P (tiang) was due to present an address terms of endearment of A1 towards A2 to its reader.

3.2.3 Translator’s Attitude

In the mean time, choice made by the two different translators can reflect the different subdivisions of attitude of the message sender and that can be viewed either positively [+] or negatively [-] as they can be seen in the two examples below:

(a) Tatkala punika wenten makudang-kudang anak saking golongan Parisi rauh nangkil ring Ida Hyang Yesus, saha matur sapuniki: "Rarisangja Ragane makaon saking iriki, santukan Ida Sang Prabu Herodes mapakayun pacang nyedayang Ragane."

(b) Duk punika ugi rauh jadma Parisi matur ring Ida: Nawegang gelis-gelis IRatu kesah saking iriki, saantukan Herodes ngaren-canayang pacang nyedayang IRatu.
Bratcher, (1982: 82) stated that:

“Pharisees were Jews who were strict in obeying the Law of Moses as well as other regulations which had been added to it through the centuries. Most of these regulations had to do with personal conduct and with specific rules intended to keep a person from becoming ceremonially impure. The Pharisees were highly respected by the people for their devotion to the Law of Moses”.

They were mostly the Teachers of the Law and always had different points of understanding with Jesus when teaching in synagogue about what people should and should not do when practicing their religion in their daily life. At the very hour some Pharisees came, and said to Him as in the example (12).

SL: **You must get out of here**

TL: (a) **Rarinsangia Ragane makaon saking iriki**,  
      Please 2P MF go from here  
      [appreciation, valuation, shallow]

TL: (b) **Nawegang gelis-gelis I Ratu kesah saking iriki**  
   Excuse quick-quick 2P RF go from here  
   [appreciation, valuation, profound]

From those two above versions, we can see that the appreciation of the translator’s personal attitude through the message sender (a) was negatif [-]: employed ML due to the bad deed, while (b) was positif [+]: employed RL due to the good deed. The different point of view of those two translators, as one of the readers, was due to the emotions or feeling of the translator evaluating the text.
3.2.4 Context of Situation
Jesus, as a central issue in Luke’s Bible, in a context of situation was subject to get the different roles that brought Him into a different class due to the different dimension of attitude: affection (12), judgment (13), and appreciation (14) of the message sender towards Jesus.

3.4.1. Affect
(13) The people stood there watching while the Jewish leaders made fun of him, "He saved others; let him save himself, if he is the Messiah whom God has chosen!"
(Luke 23:35)

... let him save himself... “ was Jewish’s leaders order to the group of people but meant to Jesus [ affection]. The disbelief of the Jewish leaders towards who Jesus was had made them said the following mocking statement, as in (13).

SL: if he is the Messiah whom God has chosen
TL: Yen saja ia Sang Prabu Ane Kajanjiang baan Ida Sang Hyang Widi Wasa
If really 3P OF the king Who Promised by God Mighty
[affection, insecurity, - anxiety] 

Reader-focused shifts of coherence in translation employed from he into ia OF instead of Ida RF was due to A1 MC construed A3 LC.

3.4.2. Judgment
(14) One of them, named Cleopas, asked him, "Are you the only man living in Jerusalem who does not know what has been happening there these last few days?"
(Luke 24:18)

The 3rd day after Jesus death, Jesus’ followers found that the stone rolled away from the tomb and it was empty. Jesus was not seen by anyone when He was raised to Life. Cleopas, one of His followers, even did not recognize Him when Jesus had been having a discussion with him and thought that Jesus was a stranger. At the same time, looking very sad, he questioned Him as in (14).

SL: Are you the only man living in Jerusalem ...?
TL: Punapi wantah Jerone kewantenke Anak pendonan sane wenten ring kota ... 
What just 2P MF only Man live which is in city ...

Jerone, similar to ragane: address terms, less deference, used for stranger, (Kersten, 1984:312)). The translation from you into jerone 2P MF instead of I Ratu 2P RF, was due to A1 MC judged A2 MC as a stranger.
3.4.3. Appreciation

(15) And he said to Jesus, "Remember me, Jesus, when you come as King!" (Luk 23: 42)

Raris ipun matur ring Ida Hyang Yesus: "Inggih Ratu Hyang Yesus, elingangja titiang yening I Ratu sampun madeg Ratu."

There were two other men, both of them criminals, to put to death with Jesus. One of them had insulted Him, and in the other hand the other one not just in the sense of thinking about him, but also hoping that He would do something for him, as in (15):

SL: Remember me, Jesus, when you come as King

TL: Inggih Ratu Hyang Yesus, elingangja titiang yening I Ratu sampun madeg Ratu

Oh King God Jesus, remember 1P HF when 2P RF already become King

The translation from you into I Ratu 2P RF, was due to A1 LC acknowledged A2 UC as a king in the kingdom of God.

From the above explanation we can summarize that the choice of variations of address terms done by the translator as a social interpersonal meaning was due to the certain context of situation as it can be seen in the diagram below.

<table>
<thead>
<tr>
<th>Types of Attitude</th>
<th>Class of Jesus</th>
<th>Field</th>
<th>Tenor</th>
<th>Mode</th>
<th>Variations of Address Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affect LC</td>
<td>Lower Class</td>
<td>The Jewish leaders insulted Jesus when He was crucified in the hill of Golgota</td>
<td>A1: Jewish leaders A2: Group of people A3: Jesus</td>
<td>Statement, OF, Monolog</td>
<td>1a 3P OF</td>
</tr>
<tr>
<td>Judgement MC</td>
<td>Middle Class</td>
<td>Day 3. The Resurrection. Yesus Rises from Death</td>
<td>A1: Cleopas, one of Jesus, followers A2: Jesus, as a stranger</td>
<td>Interrogative, MF, monolog</td>
<td>Jerone 2P MF</td>
</tr>
<tr>
<td>Appreciation UP</td>
<td>Upper Class</td>
<td>The Roman Officers crucified Jesus at the hill of Golgota</td>
<td>A1: the other criminal A2: Jesus</td>
<td>Statement, RF, Monolog</td>
<td>I Ratu 2P RF</td>
</tr>
</tbody>
</table>

4. Conclusion

In the translation of English pronouns in Luke’s Bible into Balinese, the translator has to adapt the uniqueness of Balinese speech levels. There are two types of meanings employed in the translation of pronouns in English Bible into Balinese. First, the textual meanings which are due to the difference of two linguistic systems. Second, the contextual meanings which are due to the translator’s preference in other his translation in accordance to the norms and value of the target language.
BIBLIOGRAPHY


