TEXTUAL AND CONTEXTUAL MEANINGS IN TRANSLATION

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Abstrak

Penerjemahan pronomina bahasa Inggris ke dalam bahasa Bali, memungkinkan mendapat padanan variasi linguistik yang berbeda. *I – You* (atau *tu-vous* dalam Braun 1988:7) bisa mendapat padanan: *icang – cai* 'biasa', *tiang – ragane* 'menengah', *titiang–i ratu*. 'merendah– meninggikan'. *He/She* bisa mendapat padanan: *ia* 'biasa', *dane* 'menengah', *ipun* 'merendah(kan)', *ida* 'meninggikan'. *Attitude* dalam Teori Apraisal, bagian dari Sistemik Fungsional Linguistik, digunakan untuk menginvestigasi stratifikasi sosial para pelibat yang berdampak pada penentuan bentuk varian pronomina. Adanya beberapa variant liguistik yang berbeda tersebut disebabkan oleh adanya: (1) Makna Tekstual, yang disebabkan oleh perbedaan sistem linguistik antara dua bahasa, dan (2) Makna Kontestual, yang disebabkan oleh preferensi penerjemah.
Kata Kunci: *preferensi penerjemah, attitude*

Abstract

The translation of English pronouns into Balinese may have different linguistic variations. *I-you* (*tu-vous*) dalam 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 addresser (A1) to address the addressee (A2) or person speaking about (A3) (Braun, 1988:5). In translating, the way how A1 adresses 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:

Pronouns	Source Language (SL)	Target Language (TL)			
		Ordinary Form (OF)	Middle Form (MF)	Humble Form (HF)	Refined Form (RF)
1st Pronoun (1P)	*I/we*	icang	tiang	titiang	-
2nd Pronoun (2P)	*You/you*	cai	Ragane,	-	IRatu,
3rd Pronoun (3P)	*He/She/they*	ia	dane	ipun	Ida

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

2.1.2. Distribusion 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:

| Class	Criteria for Distribusion of Class and Social Stratification			
	Tittle	Role	Profession	Social Status
Upper Class (UC)	• Jesus			• Noble man
Middle Class (MC)	• Jesus Followers	• Leaders of the Jewish • Roman Officer	• Teachers of the Law • Chief Priest	• Pharisees • Stranger • Group of people
Lower Class (LC)		• Criminal • Servant		• Devil

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 paralled with Balinese case system as diagram below.
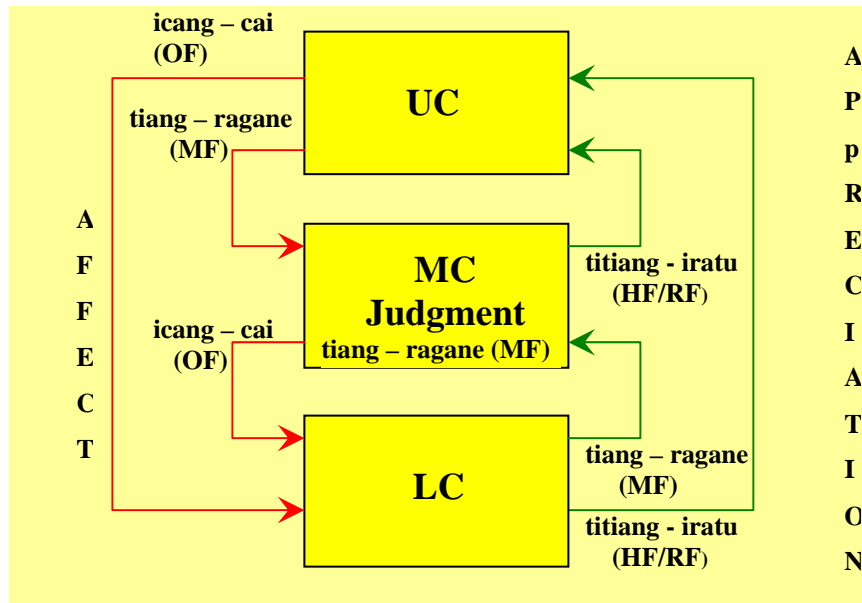
(a) affect in SL in the progression of vertical-down interaction can be paralled to UC – LC employed OF: <u>icang</u> – <u>cai</u> in TL, (b) judgment in the progression of horizontal interaction can be paralled to MC – MC employed MF, and (c) appreciation in the progression of vertical-up interaction can be paralled to LC – UC employed HF / RF.

3. Meanings Employed by The Translator in The Translation of English pronouns in Luke's Bible into Balinese

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 ill 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 pantes 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 responsibilies. 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   **1P OF** about 2P OF

The translation from *I* into **icang** employed **OF**, was due to the vertical-down interaction of A1 MC 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**,
     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)	preteninja anake punika sapatutipun. Yen ipun nelasang prabea langkungan ring puniki, benjangan rikalan **tiange** mawali malih mriki, kala punika jagi malih taur **tiang**.'

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 jagi malih taur **tiang**
     someday   when **1P MF** come   again here, time that   will again pay 1P MF
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)	Santukan titiang kalintang ajerih ring **iratu**, sawetning iratu kalintang angkara. Iratu seneng ngambil sane boya druen iratu, tur seneng ngalapin sane boya tetanduran iratune.'

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**,
     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)	santukan Ida ledang macingak ring kaulan Idane sane nista dama. Ngawit saking mangkin sakancan jadmane pacang majarang **titiang** bagia,

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: <u>sakancan jadmane pacang majarang **titiang** bagia</u>
.   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 coveying 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 tehnique in the translation from pronomina (*I*) into nomina (<u>Guru</u>) 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)	Ida raris ngandika ring parasisian Idane: "**Apa kranane cening tusing pracaya teken Guru**?" Nanging dane sareng sami karesresan tur angob, raris pakisi ring timpalnyane sapuniki: "Nyenke sasajaane Anake ene? Angin muah ombak titaha, kanti pada nungkul."

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)	kadi asapunika taler titiang newek tan pisan pantes nangkil ring ajeng **Guru**. Sakewanten wenten wecanan Guru akecap, sinah parekan titiange seger.

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*
BT: titiang newek tan   pisan pantes nangkil ring ajeng **Guru**
   I   myself not at all deserve see   at   front **Teacher**

Choice made by the translator in the translation of pronomina 2P (*you*) into nomina (<u>Guru</u>) instead of pronomina 2P (<u>ragane</u>) 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) | Riwau Ida Hyang Yesus mireng aturnyane punika, Ida kalintang angob. Ida raris maksian ring anake sane ngiring Ida, sarwi ngandika sapuniki: "Sasajaane **Guru** ngorahang teken ragane, tusing taen **Guru** mangguh kapracayan ane amone gedenne, yadiastun di pantaran anak Israele." |

SL: *I have never found such faith as this, I tell you, not even in Israel*

TL: Sasajaane **Guru**   ngorahang teken ragane, tusing taen **Guru**   mangguh
    Trully   **Teacher** tell   to   you   , never ever **Teacher** find
    kapracayan ane amone gedenne, yadiastun di pantaran anak   Israele.
    belief   that such   big   , although in between people Israel

Different from 2P as in (10), choice made by the translator in the translation of pronomina 1P (*I*) into nomina (<u>Guru</u>) instead of pronomina 1P (<u>tiang</u>) 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:

| (12) | *At that same time some Pharisees came to Jesus and said to him, "**You** must get out of here and go somewhere else, because Herod wants to kill **you**."*(Luke 13 : 31) | (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**. |

Address Forms' Variation		Field	Tenor / Social stratification	Mode	*Attitude* / Stratification
SL	*You*				
TL	(a) **Ragane**	The incident began with the 'friendly warning' on some Pharisees that either wanted or would like Jesus leave Galilee and go elsewhere. Herod, the king, governed the territory. .	A1: Some Pharisees (*social status*) A2: Jesus (*title*) A2n: Indirect Addressees (*social status*)	Command, (a) MF	Appreciation, valuation, - shallow MC ⬆ MC
	(b) **IRatu**			Command (b). HF	Appreciation, valuation, + profound UC ⬆ MC

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 of understanding with Yesus when teaching in synagogue about what people should and should not do when practising 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) <u>Rarisangja **Ragane** makaon saking iriki,</u>
      Please   **2P MF** go   from here
     [appreciationi, valuation, - shallow]
TL: (b) <u>Nawegang gelis-gelis   **I Ratu** kesah saking iriki</u>
      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)

Anake akeh pada majujuk tur mabalih, sadaweg para pamimpin Yahudine pada minjulin Ida, sapuniki pangucapnyane: "Anak lenan suba pada tulungina. Yen saja **ia** Sang Prabu Ane Kajanjiang baan Ida Sang Hyang Widi Wasa, ane jani apanga tulungina ibanne!"

" ... 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)

Sinalih tunggal saking pantaran sang kalih, sane mawasta Kleopas, masaur sapuniki: "Punapi wantah **Jerone** kewantenke   Anak pendonan sane wenten ring kota Yerusalem, sane tan uning ring paindikane sane wau-wau puniki?"

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 …
  [Judgment, social esteem, normality, - hopeless].

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 <u>titiang</u> yening **I Ratu** sampun madeg Ratu
   Oh   King God   Jesus, remember **1P HF** when **2P RF** already become King

The translation from *you* into <u>I Ratu</u> 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.

Different distributions of Class of Jesus due to the Context of Situation

Types of Attitude	Class of Jesus	Field	Tenor	Mode	Variations of Adress Terms
Affect UC ↓ : LC LC	Lower Class	The Jewish leaders insulted Jesus when He was crucified in the hill of Golgota	A1: Jewish lesders A2: Group of people A3: Jesus	Statement, OF, Monolog	**Ia 3P OF**
Judgement MC→ MC	Middle Class	Day 3. The Resurrection. Yesus Rises from Death	A1: Cleopas, one of Jesus, followers A2: Jesus, as a stranger	Interrogative, MF, monolog	**Jerone 2P MF**
Appreciation UP ↑ LC	Upper Class	The Roman Officers crufied Jesus at the hill of Golgota	A1: the other criminal A2: Jesus	Statement, RF, Monolog	**I Ratu 2P RF**

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.

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