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THE RUDE DURYUDANA AND THE TRICKY SENGKUNI ¹⁾

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Abstract

This paper discusses the work of a foreign translator in rendering a wayang performance entitled “Pandawa Boyong” simultaneously from Javanese to English.

Wayang translation is brand new way to introduce Javanese culture to foreigners as well as to sustain its existence among people with modern lifestyles. One of the aspects translated in a wayang performance is the personalities of each characters. The translation will only convey the same effect as the original if the translator is expert in both, language and culture of Javanese and English. Each character has different personalities recognized from their speech acts and the tones as well as the gestures made by the *dalang*. Accordingly, the translator has to render the same speech acts as in the source language and consider the non-verbal language to create the same character.

Key words: Wayang, Simultaneous Translation, Speech acts, Sengkuni.

Introduction

Translation nowadays is significantly developed as it reaches most aspects of life including culture. The language used by a community may represent its cultural behavior including the personality of the speaker. The activity of translating is unavoidable carrying cultural behavior of one language and others. One of translation activities representing those issues is translating *wayang kulit* performance (shadow puppet show). *Wayang kulit* is one of dignified Javanese cultural heritages sustained until today’s generation. It is directed by a *dalang* (puppeteer) who takes an important role to make each character ‘alive’. Its passion has attracted the world to explore its valuable philosophy carried by the story.

Translated *wayang* performance was firstly introduced by a *dalang* assistant named Kitsie Emerson, and the Javanese language used in the whole performance is no longer barrier for foreigners since. Kitsie Emerson is a translator as well as a musician. She is an American but so in love with Javanese culture since she took a course in *karawitan* (Javanese musical

instruments). Her interest in Javanese culture brought her to a deeper chemistry with *wayang* that finally took her to a very important position as so far, the only *wayang* translator.

The translation process itself is unusual. It is done simultaneously that the translator keeps translating without pauses as the show goes on. This process is similar to interpreting which the source language is conveyed orally. However, different from interpreting, the product of *wayang* translation is a text displayed in screen placed in front of the audience, next to the stage. The written text as the final product of translation process is chosen to be the best way to transfer the message of the source language, thus the audience can both enjoy the original *wayang* performance and digest the message implied from the translation provided.

Footnote

- 1) research article
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The hardest part of translating *wayang* is rendering the archaic Javanese utterances representing the personalities of each character into English. Javanese language consists of three language levels which are obviously difficult to meet their equivalence in English. Therefore, the translation does not sustain the language diversity of the source language but merely renders the message. The following is the statement of the translator prior to the *wayang* performance begins:

The “translation” which will be projected in this screen tonight, should be thought of as a rough, anecdotal listening guide. The translator will be typing on the spot, in real time, since *wayang* is still primarily a spontaneous, oral tradition. When possible and desirable, a word-by-word translation may be given. But often the best information for the translator to provide may be to simply offer background, a context, a quick summary, or a brief explanation.

However, the task of the translator still remains difficult. She has to ‘live’ the puppets through the translation. Each character has different personalities recognized from their speech acts and the tones as well as the gestures made by the dalang. Accordingly, the translator has to render the same speech acts as in the source language and consider the non-verbal language to create the same character.

Based on those premises, it is interesting to conduct a study on the translation of speech acts to reveal the personalities of the characters in a live *wayang* performance entitled “*Pandawa Boyong*” by Ki Purbo Asmoro, translated by Kitsie Emerson.

Synopsis

Leaflets containing the synopsis of the story were given to the audiences to build their early understanding about the performance they were about to enjoy. This strategy could decrease the translator’s ‘burden’ since it is much easier to understand things we are already familiar with. The following is the synopsis mentioned:

The battle of Baratayuda is almost over and has claimed many lives, including some of the Kurawas’ best men. Duryudana is furious that the Pandawas always seem to win. Sengkuni troubles Duryudana by telling him that the Kurawas’ defeat is largely due to the part played by Banowati who is acting as a spy for the Pandawas. Duryudana hurries to see Banowati, and after throwing various accusations at one another. Duryudana finally comes to understand the situation and departs for the battlefield. Aswatama holds a grudge against Banowati and determines to kill her. However, Resi Krepa manages to repress Aswatama’s anger and Banowati flees to the forest.

On the battlefield of Kurusetra, Sengkuni and Duryudana are killed by Bima, and the Pandawas move to Astina. Destarastra and Gendari are overcome with grief at the death of the Kurawas and determine to take revenge by killing Bima. Kresna, however, is on the alert and the Pandawas manage to escape unharmed. Destarastra feels ashamed, and together with Gendari, he leaves Astina to travel deep into the forest where he meets his end. In the forest, Banowati meets Arjuna, and together they go back to Astina where they join the Pandawas in celebrating the birth of Parikesit, the son of Abimanyu. But their celebrations are short-lived and soon turn to tragedy when Aswatama and Kartamarma come secretly in the night, armed with the magical weapon, undamanik. They make an underground passage leading to the palace and Trustajumna, Srikandi, Pancawala, and Banowati are killed. But Kartamarma and Aswatama finally meet their death at the hands of the Pandawas.

The central character in this story is Duryudana, the king of Astina and Sengkuni, the king’s right hand man. Both Duryudana and Sengkuni have strong personalities and are very well-known among the *wayang* lovers. The analysis of speech act of Duryudana and Sengkuni from

both the source language and the translation is done to know how the translation reveals the same character as in the source language. Below is a brief description of Duryudana and Sengkuni:

Duryudana

Duryudana is the eldest son of the blind king Destarastra and Queen Gendari, the eldest of the one hundred [Kurawa](#) brothers. He is known as a rude person, yet dummy for he is easy to provoke. Duryudana is mentored by his maternal uncle Sengkuni, who desires the elevation of his sister's children at the expense of the Pandawas. Sengkuni masterminds most of Duryudana's plots to humiliate and kill the Pandawas.

On the contrary, Duryudana is a gentle husband. He adores his wife, Banowati, and would do anything for her although for Banowati, Duryudana is not her true love. She was in fact Arjuna's (family member of Pandawas) beloved woman.

Sengkuni

Another faithful friend of Kurawa is Sengkuni or Harya Suman. He is a man full of intrigue, very tricky. At his first year in Astina, he did not have any position, although he is a trusted friend of Duryudana. But he is so smart to find ways in the central power if necessary by defamation. In order to satisfy Duryudana to oppress Pandawas, he would do gladly. Due to his mastering to twist words he is appointed as Patih (chief minister) of Astina.

Literature Review

Speech Acts

Based on its purpose, Kreidler (1998: 180-194) classifies speech acts into seven categories; (a) Assertive utterances, (b) Performative utterances, (c) Verdictive utterances, (c) Expressive utterances, (e) Directive utterances, (f) Commissive utterances, and (g) Phatic utterances.

(a). Assertive utterances

The purpose of this utterance is to inform. It is concerned with facts and is used by the speakers to tell what they know or believe. What is reported must be something that can be true or could have been true or in other words, the speaker commits himself to the truth of what is reported and the addressee accepts it as true.

The verbs including in this type of utterance are:

Focus on information

announce declare disclose explain express indicate
mention proclaims relate report

Focus on truth-value of utterance

affirm allege assert certify concede swear
guarantee attest bet claim maintain contend

Focus on speaker's commitment or involvement in what is reported

confide deny profess protest

Focus on manner of communicating

emphasize hint imply intimate stress

Focus on the nature of the message

Dictate narrate recount preach

Focus on aspect

predict recall

(b) Performative utterances

The utterances are valid if spoken by person who has the authority to make them accepted. The verbs include *bet, declare, baptize, name, nominate, pronounce*. The subject of the sentence must be 'I' or 'we'. "I pronounce you as husband and wife", for example, is valid if it is uttered by a preacher. Performative utterances mostly take place in formal setting.

(c) Verdictive utterances

Verdictive utterances are speech acts in which the speaker makes an assessment or judgment toward the acts of the addressee. These include ranking, assessing, appraising, condoning. The verbs include *accuse, charge, excuse, thank*.

(d) Expressive utterances

The expressive utterances are conveyed as a result of previous actions of the speaker, or perhaps the present result of those actions or failures. The verbs of the utterances include *acknowledge, admit, confess, deny, apologize*.

(e) Directive utterances

The goal of uttering directive utterances is to get the addressee to do some act or refrain from performing an act. The pronoun 'you' is applied as actor whether it is actually present in the utterance or not. Directive utterances are classified into three types namely command, request, and suggestion. The verbs included in command are *charge, command, direct, order, tell, demand* and the verbs included in suggestion are *appeal to, ask, beg, beseech, entreat, implore, petition, plead-with, request*.

(f) Commissive utterances

Commissive utterances are speech acts that commit a speaker to a course of action. These include promises, pledges, threats, and vows. The verbs commonly used include agree, ask, offer, refuse, swear, all with following infinitives.

(g) Phatic utterances

The main purpose of conveying these utterances is to establish rapport between members of the same society. What the speaker utters is not really meant to get information. Phatic utterances include greetings, farewells, polite expressions such as "Thank you," "You're welcome," "Excuse me" when these are not really verdictive or expressive.

Translation

Newmark (1988: 5) stated that "rendering the meaning of a text into another language in the way that the author intended the text". This definition encourages translators to keep considering the message that the author wanted to convey. The translation made should be accurate although it is rendered in a different form. Bassnett and McGuire state "what is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted" (1991: 2). In addition, Nida and Taber define translation as "reproducing in the receptor language the closest natural equivalent of the source language message, first in term of meaning and secondly in terms of style" (1969).

This definition emphasizes that a translation product covers the closest natural equivalent of the source language message, in term of meaning and style.

Referring to the three quotations above, the idea of translation is a process of transferring thoughts and ideas from source language (SL) into target language (TL) properly and accurately without disregarding the natural equivalent of meaning and style

Methodology

The data used in this study were taken from a *wayang* performance entitled “*Pandawa Boyong*” (The Pandawa Move to Astina) by Ki Purbo Asmoro translated by Kitsie Emerson. The data are in the form of written copy of Javanese – English utterances said by Duryudana and Sengkuni. They were collected with observation and content analysis.

Results and Discussion

The Analysis of Duryudana’s Personalities

Duryudana is identified having two dominant personalities i.e. a rude person who is easy to provoke and yet a gentle husband. This sub chapter researches the speech acts forming the personalities of Duryudana and compares them to the translation.

❖ Duryudana as a rude and easy to provoke-person

From the wayang transcript, some utterances showing this personality are extracted below:

Utterance 1

Context of situation: the following utterance is angrily expressed by Duryudana after Bisma, his grandfather, told him at the end of his life that the chaos happened between Kurawas and Pandawas is caused by Sengkuni. He used to trust Sengkuni and did all things he commanded but he then fights against Sengkuni after the death of Bisma. The utterance is the cynical response of Duryudana when Sengkuni approaches him to show his condolence. It implies the inconsistent thought of Duryudana.

SL: “*mang mingkem, kula boten butuh sesorah sing kula butuhaken sakniki tumandhang sing nyata. Sing damel kaya ngeten sinten. Bharatayudha kula mang tempukaké kalih Pandhawa. Kula mangdhu kalih sedulur kula dhéwé. Wiwit kuncung ngantos gelung sampéyan nyebar rasa memungsuhan. Bumi paling padha barang sakniki pun badhé marus pathok balung krikil untu. Mring sampeyan bisa ngglagari boten bisa ngringkes. Menawi dipun raosaken ing pundhi raos setya bekti sampéyan dhateng kula tumraping Negari Ngastina?*”

TL: “Shut your mouth. I don’t need your words. I don’t need your advice. Who caused all this anyway? This war with Pandawa--my own cousins--from the very beginning it’s you have forged us as enemies. Now skulls and bones lie on the battlefield and you still stand there mouthing off. You feel you have gained much from being in Astina?”

Table 1. is the analysis of speech acts translation of Duryudana as a rude person

Source Language	Target Language
Mang mingkem.	Shut your mouth.
Directive: commanding	Directive: commanding
Kula boten butuh sesorah.	I don’t need your words. I don’t need your advice.
Assertive: indicating	Assertive: indicating
sing kula butuhaken sakniki tumandhang sing nyata.	–
Assertive: indicating	--
Sing damel kaya ngeten sinten?	Who caused all this anyway?
Verdictive: blaming	Verdictive: blaming
Bharatayudha kula mang tempukake kalih Pandhawa.	This war with Pandhawa --my own cousins--
Verdictive: blaming	Assertive: mentioning
Kula mangdhu kalih sedulur kula dhewe.	–
Verdictive: blaming	--
Wiwit kuncung ngantos gelung sampeyan nyebar rasa memungsuhan.	From the very beginning it’s you have forged us as enemies.
Verdictive: blaming	Verdictive: blaming
Menawi dipun raosaken ing pundhi raos setya bekti sampeyan dhateng kula tumraping Negari Ngastina?	You feel you have gained much from being in Astina?
Assertive: relating	Assertive: relating

The result formulated in Table 1 shows that the speech acts of *blaming* dominate the Duryadana's utterance. Besides, the speech acts of *command*, *indicating*, *relating*, and *scolding* are also found. All the speech acts identified from the utterance express the anger and the upset feeling of Duryudana. The present of *blaming(s)* and the absence of *conforming* indicates the rude personality of Duryudana. His emotion is easy to provoke. Once he is told about such unpleasant news, he will immediately behave in a way that hurts other people's feeling. In conclusion, the source language analysed has successfully accommodated the first personality of Duryudana.

On the other hand, the translation does not result the same speech acts as found in the source language. There are some speech acts deleted and shifted causing a change of effect which consequently influence the personality of the speaker. Speech act of *blaming* on the clause "*Bharatayudha kula mang tempukake kalih Pandhawa*" for example, is translated into a clause "This war with Pandhawa --my own cousins—" which contents the speech act of *mention*. *mention* is merely speaking about something focussing on information instead of involving emotion that invites reaction. Hence, the personality of Duryudana is less expressively rendered in the translation.

Utterance 2

Context of Situation: Sengkuni has successfully convinced Duryudana that he is innocent. He puts the blame on Banowati. He provokes Duryudana that Banowati is the spy sent by Pandawas. Duryudana is so mad and confronts his wife right after meeting Sengkuni.

SL: ... "*Banowati*" *arêpa mbok gawe pintêr nggonmu nyingitke wêwadine lêlakon iku têtêp kaoyak. Tata lair kowe dadi bojoku nanging sêjatine kowe bêgundhale Pandhawa. Ala ndina nistha papa wong wedok ra nduwe rasa antêban. mula mèm pêr nalika wus sêmana Lesmana Mandrakumala mati kowé nètèske luh wae ora ning barèng Abimanyu sing modar kowé gulung koming rina wêngi. Jroning bratayuda mung drêmimil ucapmu ndonga-ndongakne supaya pun kakang lan Kurawa ndang modar pêrlune bèn langgêng ndilati tungkake Janaka.*

TL: .. Banowati, however, you may pass the secrets of our nation to others, you've been found out. We know now that you are a puppet of the Pandhawa reign. It all falls together now in my mind. When our son died you did not shed a tear. But when Abimanyu perished you couldn't stop sobbing. You do nothing but lick the soles of Arjuna's feet.

Table. 2

“Banowati” arêpa mbok gawe pintêr nggonmu nyingitke wêwadine lêlakon iku têtêp kawiyak	Banowati, however, you may pass the secrets of our nation to others, you’ve been found out
Verdictive: blaming	Verdictive: blaming
tata lair kowe dadi bojoku.. nanging sêjatine kowe bêgundhale Pandhawa..	We know now that you are a puppet of the Pandhawa reign.
Verdictive: blaming	Verdictive: blaming
ala ndina nistha papa wong wedok ra nduwe rasa antêban.	–
Verdictive: insulting	--
mula mèmpẽr nalika wus sêmana Lesmana Mandrakumala mati kowé nètèske luh wae ora	It all falls together now in my mind. When our son died you did not shed a tear.
Assertive: relating	Assertive: relating
ning barèng Abimanyu sing modar kowé gulung koming rina wèngi...	But when Abimanyu perished you couldn’t stop sobbing.
Assertive: relating	Assertive: relating
jroning bratayuda mung drêmimil ucapmu ndonga-ndongakne supaya pun kakang lan Kurawa ndang modar... pèrlune bèn langgèng ndilati tungkake Janaka...	You do nothing but lick the soles of Arjuna’s feet.
Verdictive: blaming	Verdictive: scolding

Similar to the previous utterance, this second utterance is also dominated by the speech act of *blaming*. His rudeness can be easily identified as the speech act of *insulting* is also found in the utterance. Unfortunately, the clause showing the *insulting* speech act is omitted in the translation so that the degree of madness implied in the utterance decreases. Furthermore, the shifting of *blaming* to *scolding* found in the last clause changes the emotional appeal of the speaker.

❖ Duryudana as a gentle husband

Context of situation: Banowati feels upset due to the inappropriate words said by Duryudana to her. She is not kind of person as Duryudana thinks of her. She is about to leave Duryudana, and it makes him sorry.

SL: *Banowati...!!! kowé aja minggat Banowati...aku njaluk ngapura ... Banowati!! yèn pêrlu sigarên dhadhaku.. aku pitaya kalawan antêbing sih sêtyamu marang nêgara Ngastina kumalungkunge pun kakang.. dumadine ucapanku kang kaya mêngkene mêrga sakaro paman Harya...hature paman Sêngkuni ingkang bêbingung rasa.*

TL: Please forgive me, Banowati. Just cut my heart in half if need be. I know in my soul that you are faithful to our nation no matter what else. It was Sengkuni who confused me and put the idea in my head.

Table. 3 The analysis of speech acts translation of Duryudana as a gentle husband

Banowati...!!! kowé aja minggat		–
Directive: begging		–
Banowati...aku njaluk ngapura ...		Please forgive me, Banowati.
Expressive: apologizing		Expressive: apologizing
Banowati!! yèn pêrlu sigarên dhadhaku..		Just cut my heart in half if need be.
Directive: begging		Directive: begging
aku pitaya kalawan antêbing sih sêtyamu marang nêgara Ngastina kumalungkunge pun kakang..		I know in my soul that you are faithful to our nation no matter what else.
Expressive: acknowledging		Expressive: acknowledging
dumadine ucapanku kang kaya mêngkene mêrga sakaro paman Harya...hature paman Sêngkuni ingkang bêbingung rasa.		It was Sengkuni who confused me and put the idea in my head.
Expressive: confessing		Expressive: confessing

The utterance shows the anxious feeling of Duryudana. He loves Banowati badly and never wants to let her go. In this occasion, he does not speak such inappropriate words. Speech acts expressing his rudeness are not present in the utterance. He could dramatically transform himself into a nice person with positive manners such as *begging*, *apologizing*, *acknowledging*, and *confessing*. The speech acts are identified as evidence of gentle personality Duryudana possesses.

The translation results the equivalent form and effect. It conveys the same speech acts as the original. Ergo, the gentle personality of Duryudana can also be recognized in the target language although the first clause is deleted. However, the bad personality seems to stick forever in him. He puts the blame on Sengkuni when asking Banowati for apology by saying “*dumadine ucapanku kang kaya mêngkene mênga sakaro paman Harya...hature paman Sêngkuni ingkang bêbingung rasa*” which is translated into “It was Sengkuni who confused me and put the idea in my head” to save his face.

The Analysis of Sengkuni’s Personalities

The following is the analysis of Sengkuni’s personalities which are full of intrigue, very tricky, and mastering to twist words.

Utterance 1

SL: *Ngger, pangapunten ingkang agung nggih. Kinten kula jagad menika sampun nyekseni bilih prasetyanipun umpamané plasajenar anggèn kula ciklu-ciklu ngantos jambul wanen ing ngarsa ngger anak prabu menika. Kula kepengin mamrih sumuping badhé menika boten nyatanipun. Kula késah saking nagari plasa jenar suwita paduka wonten mriki menika namung trimah dados ganjel ampéyan paduka anggir sampun kacetha budidaya pejahing pandhawa menika wiwit indhil-indhil ngantos ondhol-ondhol. Jaman pendaran siswa saka lima wonten ingkang mestani lampahan pagurun soka lima. Pandhawa siswanipun Begawan Durna Kurawa nggih mekaten, dipun dadar katriasanipun kaliyan Begawan guru kumbayana. Para ingsung gawe wolod saka kurawa boten saged mapan saking kridaning pandawa ingkang sekti kalintang. Kula lajeng gawe rika daya. Bratasena kula damel wuru waragang. Pengunjukan ingkang sampun kula campuri tarak nyana daru beksi. Sareng sampun dhawah wonten ing Brantara kula bandhut mawi talining baita kula seret kula cemplungaken wontening benawi. Kanyatanipun boten pejah, boten nganti dumugi semanten jaman lampahan balé gala-gala pandawa kula damel supados pejah kobong wonten kitha pramanakoti. Lampahing babad wanawarta nggih mekaten, kula loropaken manjing alas mertani ning nyatanipun inggih taksih gesang lelampahipun pandawa dhadhu kurawa kelampahan brindili sedaya bandha brana picis gadhahane pandawa kinukut dening paduka. Ngger anak prabu, ngantos pandawa dados tiyang papa liman dipun bucal ing wana kamiyaka kalih welas taun laminipun. Menapa sedaya menika boten ngalahaken sih setya bektinipun pun paman dhateng dhateng paduka ngger anak prabu miwah kuncaraning negari ngastina kula wonten mriki menika kados menapa coba? Kula boten pamrih menapa-menapa, naming makarya ingkang nyata inggih lakrek. Kula rumaos ngayom wonten ing*

sahandhap. Sampeyan paduka sinuwun dados umpama wonten mriki sak menikapurun boten pados menapa-menapa.

TL: Excuse me, your Highness, I am willing to grow old under your rule and all that has ever been in my heart has been your prosperity. I left my own principality only to be a minister here, and to be your right-hand man. Clearly, I have done nothing but strived for the death of the Pandhawa, I admit it. Back when we had the competitions of skill back when you were all youngsters, led by Durna, it was clear that the Kurawa were all losers. Not a single one worth anything in skill. So it was up to me to arrange the Pandhawa's losing the competition. I poisoned Bima. He had to step out, yet didn't die. Then again, I tried to burn down their villa years later. I tried to force their destruction to no avail. Again, during the dice game, it was I who manipulated the situation so that they had to go to the forest for 12 years. Does that not all prove my loyalty and devotion? What else am I looking for but only to serve you? I feel obligated to you. I feel dedicated to this day, and look for nothing for myself.

Table 4. The analysis of speech acts translation of Sengkuni

Ngger, pangapunten ingkang agung nggih.	Excuse me, your Highness,
Expressive: apologizing	Expressive: apologizing
Kinten kula jagad menika sampun nyekseni bilih prasetyanipun umpamané plasajenar anggèn kula ciklu-ciklu ngantos jambul wanen ing ngarsa ngger anak prabu menika.	I am willing to grow old under your rule
Assertive: denying	Assertive: denying
Sedyaning manah kula mung pengin mulyakaken paduka sasedherek boten wonten ceceking ngraos kula.	and all that has ever been in my heart has been your prosperity.
Assertive: denying	Assertive: denying
Kula késah saking nagari plasa jenar suwita paduka wonten mriki menika namung trimah dados ganjel sampéyan paduka anggir sampun kacetha budidaya pejahing pandhawa menika wiwit indhil-indhil ngantos ondhol-ondhol.	I left my own principality only to be a minister here, and to be your right-hand man. Clearly, I have done nothing but strived for the death of the Pandawa, I admit it.
Assertive: denying	Assertive: denying
Jaman pэндандaran siswa saka lima wonten ingkang mestani lampahan pagurun soka lima.	Back when we had the competitions of skill
Assertive: recalling	Assertive: recalling
Pandhawa siswanipun Begawan	Back when you were all youngsters, led

Durna Kurawa nggih mekaten, dipun dadar katriasanipun kaliyan Begawan guru kumbayana.	by Durna, it was clear that the Kurawa were all losers.
Assertive: recalling	Assertive: recalling
Para ingsung gawe wolod saka kurawa boten saged mapan saking kridaning pandawa ingkang sekti kalintang.	Not a single one worth anything in skill.
Assertive: recalling	Assertive: recalling
Kula lajeng gawe rika daya.	So it was up to me to arrange the Pandhawa's losing the competition.
Assertive: recalling	Assertive: recalling
Bratasena kula damel wuru waragang. Pengunjukan ingkang sampun kula campuri tarak nyana daru beksi.	I poisoned Bima. He had to step out, yet didn't die.
Assertive: recalling	Assertive: recalling
Sareng sampun dhawah wonten ing Brantara kula bandhut mawi talining baita kula seret kula cemplungaken wontening benawi.	I tried to force their destruction to no avail.
Assertive: recalling	Assertive: recalling
Kanyatanipun boten pejah, boten nganti dumugi semanten jaman lampahan balé gala-gala pandawa kula damel supados pejah kobong wonten kitha pramanakoti.	Then again, I tried to burn down their villa years later.
Assertive: recalling	Assertive: recalling
Lampahing babad wanawarta nggih mekaten, kula loropaken manjing alas mertani ning nyatanipun inggih taksih gesang lelampahipun pandawa dhadhu kurawa kelampahan brindili sedaya bandha brana picis gadhahane pandawa kinukut dening paduka.	Again, during the dice game, it was I who manipulated the situation,
Assertive: recalling	Assertive: recalling
Ngger anak prabu, ngantos pandawa dados tiyang papa liman dipun bucal ing wana kamiyaka kalih welas taun laminipun.	so that they had to go to the forest for 12 years.
Assertive: recalling	Assertive: recalling
Menapa sedaya menika boten	Does that not all prove my loyalty and

ngalahaken sih setya bektinipun pun paman dhateng dhateng paduka ngger anak prabu miwah kuncaraning negari ngastina kula wonten mriki menika kados menapa coba?	devotion?
Assertive: convincing	Assertive: convincing
Kula boten pamrih menapa-menapa, naming makarya ingkang nyata inggih lakrek.	What else am I looking for but only to serve you?
Assertive: convincing	Assertive: convincing
Kula rumaos ngayom wonten ing sahandhap.	I feel obligated to you.
Assertive: convincing	Assertive: convincing
Sampeyan paduka sinuwun dados umpama wonten mriki sak menikapurun boten pados menapa-menapa	I feel dedicated to this day, and look for nothing for myself.
Assertive: convincing	Assertive: convincing

His expertise in twisting words is clearly seen in the Table 4. He is good at convincing people to make his evil plan comes true. One of his ‘victim’ is Duryudana. Duryudana is like a delicious meal to Sengkuni. He knows a lot about Duryudana particularly his weaknesses. Thus, he could easily provoke Duryudana and use him to hand what he plans. When Duryudana blames Sengkuni and commands him to be responsible for the chaos happened between Pandawas and Kurawas, he insists that he did nothing wrong. The way he proves himself innocent is by recalling things he had done for Duryudana. By mentioning the crime actions he did to Pandawas, he successfully convinced Duryudana that he is blameless. The translation of this utterance conveys exactly the same speech acts as in the original. In other words, the tricky-personality of Duryudana is successfully rendered in the target language.

Another example of the bad manner of Sengkuni is exemplified below:

Utterance 2

SL: *Kula nyuwun sèwu ingkang paduka sengker wonten ing taman kadilengeng. Garwa menika nyeksèni pun sigaraning jiwa. Nanging kula ngertos bilih sejatosipun, menika mata pitaya, ingkang pundi ingkang nanem wonten bumi Ngastina. Mrih paduka Pitaya mangga nanging umpami boten nggih boten dados punapa. Gratunipun upami wonten pamrih*

menapa-menapa nggih pendhak-pendhak senapati gugur wonten madyaning palagan mboten pegat barisaning senapati. Sampun dipun wuningani dening pandawa nggih labet saking Banowati.

TL: Excuse me, but you meet this spy every time you go into the Queen's garden. A wife should be your other half. Yet, it seems to me that the spy planted in Astina is no other than--believe my words or not up to you--I have nothing to gain from telling you, no gain from lying. But every commander who goes forward, their secrets are given away by your wife.

Table. 5

Kula nyuwun sèwu ingkang paduka senger wonten ing taman kadilengeng.	Excuse me, but you meet this spy every time you go into the Queen's garden.
Assertive: hinting	Assertive: hinting
Garwa menika nyeksèni pun sigaraning jiwa.	A wife should be your other half.
Assertive: hinting	Assertive: hinting
Nanging kula ngertos bilih sejatosipun, menika mata pitaya, ingkang pundi ingkang nanem wonten bumi Ngastina.	Yet, it seems to me that the spy planted in Astina is no other than
Assertive: asserting	Assertive: asserting
Mrih paduka Pitaya mangga nanging umpami boten nggih boten dados punapa.	-believe my words or not up to you--
Assertive: convincing	Assertive: convincing
Gratunipun upami wonten pamrih menapa-menapa nggih pendhak-pendhak senapati gugur wonten madyaning palagan mboten pegat barisaning senapati.	I have nothing to gain from telling you, no gain from lying.
Assertive: convincing	Assertive : convincing
Sampun dipun wuningani dening pandawa nggih labet saking Banowati.	But every commander who goes forward, their secrets are given away by your wife.
Verdictive: accusing	Verdictive: accusing

The result shown in Table 5 proves us that Sengkuni is not only good at convincing and provoking but also good at hinting. Hinting is the effort of Sengkuni to lead Duryudana into a

clue. The clue refers to Banowati. He arranges his words so well and utters them indirectly to have Duryudana convinced. He puts the blame on Banowati for the sake of himself.

Similar to the previous translation, the target language of this utterance perfectly conveys the speech acts as well the personality of Duryudana.

Duryudana is a true liar and his expertise in convincing is undebatable. All the things he said are untrue. Blaming and provoking are effective weapons that could destroy anyone trying to fight against him. Even laughter can be used as a weapon to convince the audience and the reader that he is a man who is full of intrigue. The following is his 'satisfaction' expression after winning Duryudana's heart, mind, and soul:

SL: *Ehehehe... sontoloyo anggepé apa bubrah kahanan iso remuk bubuk dadi rempon kaya ngene kok rékané amèh nyalahake aku, ekekekekek yen ana penaké waé kok pada péngin ngrasake, ana batine pada nggaglak, mèlu nguntal nanging bareng ana remuke mung sengkuni sing disuya-uya, hhehekkk.*

TL: Ha, what do you all take me for? I will not be faulted for this war. If we're in prosperity it's fine but if there's trouble it's always my fault.

Conclusion

The translated *wayang kulit* performance, particularly the translation of speech acts found in the utterances conveyed by Duryudana and Sengkuni, are mostly the same as the original. A big appreciation must be given to the translator for her competence in maintaining the personalities of the original characters although for some cases it is slightly different. The changes are marked by the deletions and shifts of the speech acts in the target language. However, as a foreigner, the translation made by translator is nearly perfect. Moreover, it is done simultaneously that requires the translator to master Javanese language and culture. The translator must also possess listening, memorizing, and typing skills to run this 'special' translation process.

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**RETAINING STYLE WITHOUT HARMING FIDELITY:
A CASE OF TRANSLATING PAULINE METAPHORS**

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ABSTRACT

The objectives of this study are to legitimize the retention of metaphors in the translation when they do not harm meaning and dynamic fidelity, to assess renderings on the basis of their fidelity, and to suggest alternative renderings for the ones violating the fidelity. This study shows surprising findings. Applying Lakoff and Johnson's (1980) metaphorical concepts on Pauline metaphors, the researcher finds that many English and Indonesian metaphors have the same metaphorical concepts. This potentially makes the retention of the metaphors in the rendering meaningful or natural due to its match with the dynamic fidelity. The context of the meaningful metaphors, then, must be analyzed to determine the accuracy or meaning fidelity. This study echoes the notion that style is as important as meaning (Mahmkjer, 2004; Shi, 2006:10), even though Nida and Taber (1969) strongly suggest that meaning must be the top priority when it is in tension with style in their translation. To the translators, this study suggests not hastily discarding metaphors in the translation, replacing them with non-metaphors and, therefore, missing the significance of metaphors.

Key words: metaphor, translation, fidelity

A. INTRODUCTION

Literal inexpressibility, compactness, and vividness mark the significance of metaphors, since literal language in a certain context is insufficient. In this case, metaphors explain the unknown, the undigested, or the unnamed phenomena in the light of the familiar or the existing terms. Moreover, the compact ways of transferring chunk of experience from the well-known vehicle to the less well-known topic make metaphor more economic and, therefore, memorable. Methodologically, metaphors also use vivid representation through their concrete imagery, so

that they are not only memorable but also emotional.¹ These features are proposed by Ortony (1975) and supported fully by Mooij (1976:16) and partially by Paivio (1979:164), Wallace (1982), De Waard and Nida (1986:21), Katz (1989:496), and Del Corro (1991:116). The significance of metaphors makes them very important to be retained or adapted in the rendering. The problem is that how to do that without harming the fidelity.

B. THEORETICAL FRAMEWORK

1. Metaphors and Their Significance

A metaphor can be defined as a figure of speech in which certain marked characteristics from the domain of the topic are seen in terms of certain marked characteristics from that of the vehicle.² In terms of scope, metaphors exclude similes but include all personifications since a personification is a special case of metaphor (Lakoff and Johnson 1980; Newmark 1988:104). However, the domain is not limited to the personification of abstraction, but it covers the attribution of human forms and qualities to all non-human entities (Moeliono, 1982:176).³ Further, terminologically speaking, Richard's (1936) classical terms, namely *topic/tenor*, *vehicle*, and *ground*, are preferred for they are widely known.

Metaphors are characterized by analogy or similarity (Mooij 1976; Ortony 1979; Miller 1979). This is the result of the mapping of the vehicle onto the topic. From the point of view of the norms of literal language, metaphors are characterized by semantic violation (Mac Cormac 1985; Steinhart and Kittay 1994) and pragmatic violation (Steinhart and Kittay, 1994). Semantic violation is to violate the rules of selectional restrictions. And pragmatic violation means disobeying the maxim(s) of co-operative principles (Grice, 1975:45–7). Metaphors extremely violate the maxim of quality. Even if they are true, still they disobey the maxim of relevance. The maxim of quality is flouted in, for instance, *I am the gate* (TEV, John 10:9). Even if a

¹ This emotional tension is also caused by the conceptual recognition of the semantic anomaly of a metaphor (Mac Cormac, 1985:34), since it is strictly observed and deliberately done (Baker, 1992:14).

² This is concluded from the narrower definitions of metaphor (Steinhart and Kittay 1994; Crystal 1994).

³ *Encarta Encyclopedia* (Microsoft, 1999) records that personification in the history of religion is known as anthropomorphism referring to the depiction of God in a human image, with human traits, bodily form, and emotions.



metaphor is true such as in *you are not my sheep* (TEV, John 10:26), it violates the maxim of relevance.

A metaphor is so significant that the purpose of metaphor is not merely referential but also pragmatic (Newmark (1988:104). The referential purpose is “to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language” and the pragmatic purpose is “to appeal to the senses, to interest, to clarify ‘graphically’, to please, to delight, to surprise.” Similarly, the purpose of Biblical metaphor is not merely to clarify and illustrate a teaching point. It is also to catch and hold the attention of the hearer, and to arouse a certain emotional response in the hearer (Barnwell, 1980:101). It can be seen that the first purpose is referential, and the last two are pragmatic. Thus, metaphors is not only seen traditionally, namely as “a rhetorical device, which functions mainly as the aesthetic device” (Qiyun Zhang 2008:84) in order to “give people much more pleasure (Anderson 2008:134).

2. Metaphorical Concepts

This study chooses the system-based criteria offered by Lakoff and Johnson (1980:9, 55) in determining whether metaphors are alive or dead. They argue that a metaphor is alive if it is organized in a coherent system. The metaphor in question must widely interact with other metaphors because of the similar base of the metaphorical concepts. Expressions such as *spend the time, have enough of time* and *thank you for the time* are live metaphors since they are based on the metaphorical concept TIME IS MONEY which also generates myriad metaphors such as *budget/cost the time, use/use up the time, run out of time, give/lose time*, et cetera. By contrast, the isolated and unsystematic metaphors such as *the foot of mountain* and *the eye of needle* are dead since they are understood in terms of marginal metaphorical concepts like A MOUNTAIN IS A PERSON or A NEEDLE IS A PERSON. Since this study uses live metaphors, metaphorical concepts are very helpful in data finding. Metaphorical concepts are also used to determine the meaningfulness or the naturalness of the renderings.

3. Fidelity

According to Nida and Taber (1969:12–3), “Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of

meaning and secondly in terms of style.” Methodology of the Dynamic translation is clearly summarized in the definition. The first is to reproduce in the receptor language the closest to the original meaning and the most natural to the original style, and the second is to give priority on preserving the original meaning in the rendering rather than retaining the original style, only if they are in tension (Nida 1964:166; Nida and Taber 1969:12). The last mention is to remind translators not to overemphasize on the meaning correspondence, so that the original style is slightly neglected (Nida, 1976:72–3).

The concept of fidelity proposed by Beekman and Callow (1974) agrees to the new concept of *faithful translation*, which is the same as the closest natural equivalence (Nida, 1964). Fidelity⁴ is a quality of being faithful that is attributed to a translation. A rendering having fidelity, then, is called a faithful rendering. By definition, a faithful rendering is “a translation which transfers the meaning and the dynamics of the original text.” Compared to the Dynamic translation that sees translation as a process, a faithful translation sees it as a product. However, the output of the process, namely the closest natural equivalence, is the same as fidelity.⁵ Since fidelity and the closest natural equivalence are identical, fidelity also deals with the highest degree of accuracy.

Retaining the meaning of the original in the rendering results in meaning fidelity. The meaning of the original metaphor can be traced by observing certain properties of the topic analogous to that of the vehicle. In this case, a given property-matching model of similarity and the context—both the linguistic and the extra-linguistic—can be used to find the meaning. Meaning fidelity is accredited if the original meaning is transferred into the receptor language. A rendering unnecessarily violating meaning fidelity obtains low level of fidelity since the Dynamic translation gives priority on meaning fidelity rather than on dynamic fidelity.

Retaining the dynamics of the original in the rendering results in dynamic fidelity. The dynamics of the metaphor in question is determined by its meaningfulness. In this study, the meaningfulness is judged by the use of the same metaphorical concepts (Lakoff and Johnson,

⁴ Fidelity does not mean “exactness in reproducing” (*Webster’s New Dictionary and Thesaurus*, 1990:213) since fidelity, according to the dynamic translation, deals with reproducing the highest degree of accuracy.

⁵ Fidelity and the closest natural equivalence are the same because they are not only the output of the same methodology, but also, theoretically, influenced by transformation and communication theories.

1980). A rendering that unnecessarily reduces the original dynamics obtains mid level of fidelity. Thus, only a rendering keeping in the rendering both the meaning and the dynamics of the original in their highest degree of accuracy obtains high level of fidelity.

C. RESEARCH METHODOLOGY

1. The Data Collection

First, library research has been needed to study the theory of metaphors. Then, the definition and the features of metaphors are used as a guideline for the data finding. Since the required data are live metaphors, the next step is to exclude dead metaphors by applying the metaphorical concepts. The source text is from *Good News Bible: The Bible in Today's English Version* published by the American Bible Society in 1979. This Bible is commonly called the *Today's English Version* (TEV) or *Good News Bible* (GNB). The target text is from the *Alkitab Kabar Baik dalam Bahasa Indonesia Sehari-hari* published by the LAI in 1993. This Bible is commonly called the *Today's Indonesian Version* (TIV) or the *Bahasa Indonesia Sehari-hari* (BIS).

2. The Data Corpus

This study takes 27 units as the corpus of data.⁶ Each unit may consist of a phrase, a clause, or clauses containing metaphors. The data corpus are taken from Paul's Letters within the *New Testament*.

3. The Data Analysis

A conceptual model is used to analyze the data. This study neither adopts Nida's (1964) nor Nida and Taber's (1969) techniques of evaluating the closest natural equivalence, namely the equal responses between the original and the translation readers because, according to Gunarwan (1997), the target readers of the highly qualified renderings may significantly give different responses with that of the original readers. Besides, in the case of Bible translation, the original readers of the Bible can be a subject of dispute (Sterk, 1990:111). Equivalence, in this context, means faithful to the meaning and the dynamics of the original. Meaning fidelity is determined

⁶ Beekman and Callow (1974:127) say that the *New Testament* contains several hundred metaphors and similes. This study does not take the whole data but only Pauline Letters. This study does not include similes and dead metaphors either. Last but not least, some Greek metaphors have been converted into similes or, maybe, have been abandoned in the *Today's English Version* (TEV).

by comparing the meaning of the rendering to the meaning of the original; dynamic fidelity is sought by comparing the naturalness/meaningfulness of both the original and the rendering.

First, the metaphor of the source language must be analyzed its dynamics. In this phase, this study describes the meaningfulness of the topic-vehicle relationship of the original metaphor that must be based on the known metaphorical concept. For example, the topic *you* spoken in terms of *sheep* in *you are not my sheep* (TEV, John 10:26) is meaningful because it is based on the known metaphorical concept PERSONS ARE ANIMALS. This study, then, analyzes whether or not the metaphorical concept of the original metaphor is known in the receptor language. If the answer is positive, the original metaphor can be transferred meaningfully into the receptor language such as "kalian bukanlah domba-domba-Ku." If the answer is negative, the original metaphor must be translated with a metaphor based on another metaphorical concept meaningful to the receptor language. However, these two strategies are justified only if they do not violate the meaning fidelity. If the condition is not fulfilled, it is recommended to translate into non-metaphor.

The meaning of the original must be analyzed too. In this phase, Searle's (1979) property-matching principles of similarity and/or linguistic and extra-linguistic contexts help find certain properties of the topic analogous to that of the vehicle. However, the most important is the context.⁷ If the meaning of the metaphor can be traced through the linguistic context, the retention of the original metaphor does not flout the meaning fidelity. However, if the meaning of the original metaphor depends on the extra-linguistic context, the translator must consider whether or not the extra-linguistic context is shared. The shared extra-linguistic context guarantees the retention of the original metaphor. The unshared extra-linguistic context allows to adapt the original metaphor to the receptor language, supplying a linguistic context to the translated metaphor, or converting the metaphor into a non-metaphor: a simile, a simile combined with sense, or sense.

The significance of metaphors requires the translation from metaphor to metaphor. However, this translation strategy is taken only if any fidelity principle is not flouted. The scale

⁷Only one of six Searle's similarity principles, namely the widened rule of restriction, is context-free. Other similarities based on the salient-defining characteristic, the well known property, the belief, the association, and the condition are relatively contextual. Besides, the principles cannot cover all phenomena.

of priority in metaphor-to-metaphor translation is the transfer, the adaptation, the transfer with additional context, and the adaptation with additional context. However, if metaphor-to-metaphor translation is not possible, the scale of priority is to convert the original metaphor to a simile, to a simile combined with sense, and to sense.

After analyzing the dynamics and the meaning of the original metaphor and determining how to translate it, this study, then, analyzes and categorizes fidelity of the rendering into three levels, that is, the high, the mid, and the low level fidelity.⁸ The high level of fidelity is a quality of rendering that keeps the meaning and the dynamics of the original in their highest degree of accuracy. The mid level of fidelity is a quality of any rendering that unnecessarily reduces the dynamics of the original. The reduction of the dynamics is allowed only if it is for the sake of meaning fidelity. Finally, the low level of fidelity is a quality of any rendering that unnecessarily loses the meaning of the original. The minimal distortion of the original meaning is still accepted if the keeping of the didactic reference in the rendering is in conflict with the keeping of the historical reference, so that the latter must be sacrificed for the previously mentioned. Alternative renderings are given especially for those that do not obtain the high level of fidelity.

D. ANALYSIS

Fidelity of the TIV is subjectively evaluated after either the dynamics or the meaning of a given metaphor has been identified. A rendering that keeps the meaning and the dynamics of the original in their highest degree of proximity obtains high level of fidelity. Unnecessarily reducing the dynamics of the original makes the rendering belong to mid level of fidelity. A rendering classified as low level of fidelity is caused by unnecessarily distorting the meaning of the original. This judgment relies on the principle in which the meaning fidelity is more important than the dynamic fidelity.

1. High Level of Fidelity

To obtain high level of fidelity, a rendering must retain the meaning and the dynamics of the original in the highest degree of nearness. The following renderings are classified as having high level of fidelity due to the right transfer, right adaptation, and necessary supply of the additional context.

⁸ This writer owes Moeliono the classification. He suggests categorizing fidelity into three levels: high, mid, and low level of fidelity. However, the theoretical responsibility of the classification is this writer's.

a. Right Transfer

It is recommended to transfer the original metaphor that can be meaningfully and faithfully rendered. Here, the transfer means translating from metaphor to metaphor in which the rendering keeps the original vehicle regardless the changes of syntactic. The following renderings belong to the classification.

- | | | |
|----------------|--|--|
| 01. I Cor 3:11 | For God has already placed
<i>Jesus Christ as the one and
only foundation, and no other
foundation can be laid.</i> | Sebab Allah sendiri sudah
menempatkan Jesus Kristus sebagai
satu-satunya pondasi untuk gedung
itu; tidak ada pondasi yang lain. |
|----------------|--|--|

Indonesians also talk about persons in terms of parts of a building such as "tentara yang kuat adalah tiang negara" [Kamus Besar Bahasa Indonesia (KBBI), strong armies are poles of a state], "Amin Rais sebagai pasak reformasi" (Amin Rais as the peg of the reform), "anak sulungnyalah yang menopang hidupnya sekeluarga" (KBBI, it is the eldest brother who props up the whole family). The basis of all is the metaphorical concept PERSONS ARE IMPORTANT PARTS OF A BUILDING. Since *Jesus Christ as the one and only foundation* is based on the same metaphorical concept, the metaphor can be retained meaningfully in the rendering. Besides, the meaningfulness is also supported by the familiarity of *foundation* as the vehicle.

Fortunately, the literal meaning of *foundation* is the same with that of Indonesian word "pondasi" (foundation), namely the solid base put down to build a house on. The similarity is important since the metaphorical meaning is based on the salient defining characteristic of it. This implicates that retaining the metaphor does not flout the meaning fidelity.

The metaphor, therefore, can be retained in the rendering without violating either the meaning or the dynamic fidelity. The TIV, therefore, assigns the high level of fidelity for retaining it.

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|---------------|--|---|
| 02. I Cor 7:9 | But if you cannot restrain your desires, go ahead and marry—it is better to marry than to <i>burn with passion</i> . | Tetapi jika saudara tidak dapat menahan nafsu, Saudara hendaknya kawin. Sebab lebih baik saudara kawin daripada nafsu saudara berkobar-kobar. |
|---------------|--|---|

The metaphor *burn with passion* derives from the metaphorical concept EMOTIONS ARE INFLAMMABLE. This supports many metaphorical expressions such as “api semangat/kemarahan/ kecemburuan/asmara” (fire of spirit/anger/jealousy/love), “menyulut kecemburuan/kemarahan” (kindle jealousy/anger), “terbakar semangatnya/kecemburuannya/kemarahannya/gairahnya/nafsunya” (one’s spirit/jealousy/anger/desire/passion burns), “gairahnya/kemarahannya/semangatnya/nafsunya/ dendamnya berapi-api/membara/berkobar-kobar/menyala-nyala” (one’s spirit/anger/desire/passion/ revenge flares up violently), “memadamkan semangat/kemarahan” (extinguish spirit/anger). Thus, *burn with passion* can be meaningfully retained in the rendering. Moreover, the TIV shows that the meaning of the original can be kept by translating the metaphor into “nafsu berkobar-kobar” (passion flares up) since they are metaphors of the same types. According to *Webster’s New Dictionary and Thesaurus* (1998) and KBBI, both mean terribly having sexual passion. Fortunately, the ground help reveals it, that is, a state in which you *cannot restrain your desires*. Finally, for translating the metaphor into “nafsu berkobar-kobar,” the TIV keeps not only the original meaning but also the dynamics. Hence, the rendering obtains the high level of fidelity.

b. Right Adaptation

Right adaptation means translating from metaphor to metaphor in which the rendering correctly adapts the vehicle of the original to the receptor language. The vehicles can be partially or totally adapted. The adaptation can be substitutes for transfer or compulsory. The latter mentioned is recommended if the retention of the original metaphor will cause any problem of fidelity.

- | | | |
|---------------|---|--|
| 03. I Cor 3:2 | <i>I had to feed you milk, not solid food, because you were not ready for it.</i> | Dahulu saya hanya memberikan kepadamu makanan bayi, bukan makanan orang dewasa, sebab kalian belum cukup kuat untuk itu. |
|---------------|---|--|

The metaphor is based on the metaphorical concept AN EXPERIENCE/KNOWLEDGE/ EDUCATION IS FOOD. This originates Indonesian expressions such as “haus pengetahuan” (thirst for knowledge), “mengenyam pendidikan” (taste education), “makan sekolahan” (eat school), “kenyang pengalaman,” (full of experience), “pengalaman manis/pahit” (sweet/bitter experience). One can feed or be fed with experience/knowledge/education since they are food. The food can be liquid or solid. Accordingly, *I had to feed you milk, not solid food, because you were not ready for it* can be retained in the rendering meaningfully.

The meaning of the metaphor can be understood since the topic and the ground are stated or can be reasoned from the cotext. The ground is stated, namely *because you were not ready for it*. The topic and ground can also be reasoned from the previous verse, namely *I had to talk to you as though you belonged to this world, as children in the Christian faith* (I Cor 3:1). Accordingly, *I had to talk to you as though I had to feed you milk, not solid food, because you were not ready for it* means "I had to talk to you as though I had to feed you milk, not solid food, because you were not ready for difficult teaching." Thus, the available cotext makes the metaphor faithfully retainable in the rendering.

The metaphor can be retained faithfully and meaningfully in the rendering. Even though the TIV adapts the receptor language, the TIV still assigns the high level of fidelity. The TIV renders *milk* into "makanan bayi" (infant's food) and *solid food* into "makanan orang dewasa" (adult's food). In so doing, the TIV seems to be afraid of making readers highlight different property of *milk*, so that the adaptation is a clue to the intended meaning. Such a worry is not necessary because the cotext have already made the meaning clear. The TIV, however, does not violate any fidelity at all since *milk* and *solid food* are not historical references, so that they are allowed to get needy adaptation in the rendering.

04. Eph 3:17A	... and I pray that <i>Christ will make his home in your hearts</i> through faith.	Semoga karena kalian percaya kepada Kristus, Kristus tinggal di dalam hatimu
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The metaphor *Christ will make his home in your hearts* derives from the metaphorical concept HEARTS ARE CONTAINERS. Many Indonesian and Javanese expressions are under such a metaphorical concept such as “ia tinggal di hatiku” (s/he lives in my heart), “ia tersimpan di hatiku” (s/he is saved in my heart), “sudah tidak punya tempat lagi di hatinya” (having no more place in her/his heart) ati segara (Jav, sea-like heart), “atine sumpek” (Jav, her/his heart is crowded), et cetera. Accordingly, the metaphor can be retained in the rendering meaningfully.

The expression *make his home* indicates that "the dwelling is more or less permanent one" (Bratcher and Nida, 1982:85). Accordingly, the TIV keeps the meaning fidelity because of rendering it with "tinggal" (to stay) instead of, for instance, "singgah" (to stop in). Besides, such a translation does not defect the dynamic fidelity. Accordingly, the TIV obtains the high level of fidelity for slightly adapting the metaphor to the receptor language.

c. Necessary Supply of the Additional Context

Necessary supply of the additional context means making explicit some implicit information. This addition to metaphor-to-metaphor translation is required only if the retention or the adaptation potentially obscures the meaning of the original metaphor. The following metaphors are translated correctly due to adding the necessary context.

05. Eph 2:20	<i>You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself.</i>	Kalian pun dibangun diatas dasar yang diletakkan rasul-rasul dan nabi-nabi, dengan Kristus Yesus sebagai batu yang terutama.
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The two features of the building metaphor, i.e. *foundation* and *cornerstone*, can be retained meaningfully in the rendering since they are based on the shared metaphorical concept PERSONS ARE BUILDINGS which also bears Indonesian expressions. The metaphorical concept calls forth expressions such as "membangun diri" (building oneself), "membangun bangsa" (building people), "membangun manusia seutuhnya" (building person completely), "wong rusak/bubrah" (Jav, damaged people). Furthermore, the meaning of the vehicle *foundation*

is perceived perfectly by Indonesians, therefore, the vehicle can be retained in the rendering without violating the meaning fidelity. By contrast, even though retaining *cornerstone* is meaningful because of a part of a building metaphor, it can be misleading in terms of meaning. According to *Webster's New Dictionary and Thesaurus* (1990), *cornerstone* is "the stone that unites the two walls of a building at a corner; the principal stone, especially the corner of the foundation of a building." However, the vehicle *cornerstone* in the metaphor is to highlight the "principal stone of a building" and to hide other property. In this case, the meaning component of *cornerstone* can be rendered by analytical redistribution. Accordingly, *cornerstone* can be rendered into "batu utama/pokok" (the principal stone) rather than "batu penjuru" (cornerstone). This agrees to the following figurative context, namely *one who holds the whole building together*. In the TEV, the *foundation* is transferred but the *cornerstone* is rendered into "batu terutama." The faithful rendering obtains the high level of fidelity.

2. Mid Level of Fidelity

Unnecessarily reducing the dynamics of the original makes the rendering belong to mid level of fidelity. The following renderings are justified as having the mid level of fidelity for unnecessarily supplying the additional context, converting the metaphor to a simile or sense, and omitting the vehicles.

a. Unnecessary Supply of the Additional Context

To appreciate the compactness of the original metaphor, context is supplied only when the meaning obvious for the original readers is obscure in the receptor language. Supplying the context is not required if the chance of either the original or target readers in understanding the metaphor based on the existing context are relatively the same. In this case, translating metaphor has nothing to do with simplifying the original text, but producing the text that is readily understood.

06. Eph 6:13–7 *So put on God's armor now! Then the evil day comes, you will be able to resist the enemy attacks; and after fighting to the end, you will still hold your ground. So stand ready with truth as a belt tight around your waist, with righteousness as your breastplate, and as your shoes the readiness to announce the good news of peace. At all times carry faith as a shield; for with it you will be able to put out all the burning arrows shot by the Evil One. And accept salvation as a helmet, and the word of God as the sword which the spirit gives you.*
- Sebab itu, sekarang, pakailah seluruh perlengkapan perang Allah, supaya pada hari yang jahat kalian sanggup melawan serangan-serangan musuh. Dan supaya setelah kalian berjuang sampai akhir kalian masih gagah perkasa. Hendaklah kalian siap siaga. Pakailah kesetiaan pada Allah sebagai ikat pinggang, dan ketulusan sebagai baju besimu. Hendaklah kerelaan memberitakan Kabar Baik yang membawa sejahtera menjadi sepatumu. Setiap waktu pakailah percayamu kepada Tuhan sebagai senjata penangkis; dengan iman itu kalian dapat memadamkan semua anak panah berapi dari si jahat. Ambillah keselamatan sebagai topi baja, dan perkataan Allah sebagai pedang dari Roh Allah.

Suggested rendering: [...] Setiap waktu pakailah perisai iman; dengan perisai itu kalian dapat memadamkan semua anak panah berapi dari si jahat. [...]

The metaphorical concept GOODNESS IS A WAR INSTRUMENT produces the armor metaphor and Indonesian expressions: “sanjata pitulungan” (Jav, weapon of help), “benteng iman” (fort of faith), “benteng keadilan dan kebenaran” (fort of justice and truth), “perisai iman” (shield of faith), “pedang keadilan” (sword of justice). Analogously, the armor metaphor can be retained meaningfully in the rendering.

The general ground of the armour metaphor is based on its defining characteristic, namely to protect and to fight against any enemy. Fortunately, it is stated clearly in the context, namely *Then the evil day comes, you will be able to resist the enemy attacks; and after fighting to the end, you will still hold your ground.* The general vehicle and ground are then followed by specific topics and more specific vehicles, and one specific ground. To be exactly, see the figure 1 and 2. In the figure 1, the collection of the specific topics are mapped by the general vehicle accompanied with the general ground. In the figure 2, all specific vehicles have their topics. But

the specific ground stated explicitly is only the one between *faith* and *shield*, namely *to put out all the burning arrows shot by the Evil One*.

Collection of Specific Topics (=General Topic)	General Vehicle	General Ground
Truth, righteousness, readiness to announce the good news of peace, faith, salvation, and words of God	God's armour	When the evil day comes, you will be able to resist the enemy attacks; and after fighting to the end, you will still hold your ground.

Figure 1: The General Topic, Vehicle, and Ground in Eph 6:13–7

Topic	Vehicle	Ground
Truth	A belt tight around your waist ⁹	Implied
Righteousness	Breastplate	Implied
Readiness to announce the good news of peace	Shoes	Implied
Faith	Shield	To put out all the burning arrows shot by the Evil One
Salvation	Helmet	Implied
Words of God	Sword	Implied

Figure 2: The Specific Topics, Vehicles, and Ground in Eph 6:13–7

Nobody can guarantee that either the original or the target readers will fully understand all specific grounds that are implicit. Thus, it is unnecessary to simplify the metaphor by making explicit all implicit information. The most important is that the essence of didactic fidelity can be hold since the collection of the specific topics mapped by the general vehicle are accompanied clearly by the general ground.

The metaphor must be transferred. Otherwise, the rendering violates the original meaning, the dynamics or both. The TIV slightly reduces the dynamics of the original for

⁹ Put in isolation *a belt tight around your waist* may be similar to Indonesian expression "mengencangkan ikat pinggang" that figuratively means to economize. But Indonesian readers will not misunderstand that since the expression is in the context of armour.

rendering *shield* into "senjata penangkis" (weapon of defense) instead of "perisai" (shield). In so doing, the TIV uses the analytical redistribution of "perisai" in order to make the function of "perisai" obvious. However, this is unnecessary since the general function of "perisai" is already obvious for Indonesian readers. Specifically, it is stated clearly in the context, namely *to put out all the burning arrows shot by the Evil One*. Accordingly, the TIV achieves the mid level of fidelity.

b. Unnecessary Conversion to Simile

Metaphor-to-simile conversion must be based on the strong reason that metaphor-to-metaphor translation defects any fidelity. Otherwise, the renderings ignores the meaningfulness of the original expressed in the metaphorical forms in which one of their features, namely semantic violation, is important to arouse emotional tension. The renderings belonging to this classification range from partial to total conversion. The partial conversion may happen to the datum consisting of more than one metaphorical clauses.

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| 07. I Cor 4:13 | <i>We are no more than this world's garbage; we are the scums of the earth</i> to this very moment. | Kami tidak lebih dari sampah dunia ini; sampai saat ini kami masih dianggap seperti kotoran bumi |
|----------------|---|--|

Suggested rendering: Kami tidak lebih dari sampah dunia ini; bahkan sampai saat ini pun kami hanyalah kotoran bumi.

Indonesians often talk about persons in terms of unclean things such as "debu" (dust), "kotoran" (scums), "sampah" (garbage), "kecoa" (cockroach), "tikus" (rats), et cetera to mean that they have low values. This is based on the metaphorical concept PERSONS ARE DIRTY THINGS. Because of having the same basis, the Biblical metaphor can be meaningfully rendered by transferring it. The retention also keeps the meaning fidelity since the original metaphor is also taken to mean to have very low values. The TIV has done the best for rendering *world's garbage* into "sampah dunia" (garbage of the world). The rendering cannot be replaced by "sampah masyarakat" (garbage of society) although "sampah dunia" and "sampah masyarakat" are equivalent terms (KBBI). This is because the rendering is repeated with the phrase with similar meaning and form, i.e. "kotoran bumi" as the rendering of *scums of the earth*. Unluckily,

the TIV converts the metaphor of the second clause into a simile, so that this reduces the dynamics of the original. This makes the rendering obtain mid level of fidelity only.

08. I Cor 3:9a ... *you are God's field* ... kalian seperti ladang Allah.

Suggested rendering: ... kalian lah ladang Allah.

The metaphor *you are God's field* derives from the metaphorical concept PERSONS ARE FIELD. This makes the retention of the original metaphor meaningful, since the metaphorical concept is the basis of many Indonesian expressions such as “perempuan itu mengandung benihnya” (the woman is having pregnant with his seed), “kekerasan sudah tertanam dalam dirinya” (violence has been planted in him), “ia telah memagari dirinya” (s/he has fenced her/himself), “istrinya sangat subur” (his wife is very fertile), “hidupnya sangat gersang dari kasih sayang orangtua” (her/his life is very barren from parental love), et cetera. The metaphor can also be transferred faithfully, since the ground can be reasoned from the previous verse in which the workers, Paul and Apollos say, "For we are partners together for God" (I Cor 3:9a). Thus, if the ground of metaphor is stated directly after the vehicle, the metaphor will be "You are also God's field on which God is working" (Ellingworth and Hatton, 1985:74). Thus, the TIV unnecessarily converts the metaphor into a simile. This makes the rendering obtain the mid level of fidelity for reducing the dynamics of the original.

c. Unnecessary Conversion to the Sense

Converting the original metaphor to sense is badly needed whenever translating metaphor to metaphor or simile causes any problem of fidelity. If this is not the case, the conversion will not yield a good translation for weakening the dynamic fidelity or even distorting the meaning fidelity.¹⁰ The dynamic fidelity is reduced due to denying the significance of metaphor, namely compactness or vividness. The following renderings belonging to this classification range from partial to total conversion.

¹⁰ Converting to sense is likely to flout the meaning fidelity especially for metaphors whose meanings and forms are inseparable.

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| 09. II Cor 9:10 | <i>And God, who supplies seed for the sower and bread to eat, will also supply you with all the seed you need and will make it grow and produce a rich harvest from your generosity.</i> | Allah juga menyediakan benih untuk si penabur dan makanan untuk kita. Ia juga akan menyediakan dan memperbanyak apa yang kalian tabur, supaya hasil kemurahan hatimu itu bertambah juga. |
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Suggested rendering: Allah yang menyediakan benih bagi petani dan makanan bagi kita menyediakan juga benih yang kalian perlukan dan menumbuhkannya serta memberikan panen besar karena kalian murah hati.

Paul speaks of resource in terms of *seed*. In such a plant-life-system, multiplying the resource can be spoken in terms of *making the seed grow and produce a rich harvest*. Accordingly, the metaphor means God gives the resource you need and multiplies it since you are generous/cheerful givers. This comprehension is made possible because the previous verses say "... for God loves the one who gives gladly. And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause" (TEV, II Cor 9:7–8). Thus, the retention of the metaphor in the rendering is faithful since the cotext can torpedo the unnecessary ambiguity.

In an agricultural country like Indonesia, a plant-life system is so familiar that it is used in many metaphorical expressions. They are "menanamkan uang/modal/saham" (to plant the money/capital/share), bunga uang (flower of money), pertumbuhan ekonomi (KBBI, growth of economy), pokok perusahaan itu lima juta rupiah (KBBI, the trunk of the firm is five million rupiahs), "perhiasannya merimbun" (KBBI, her jewelry becomes dense). All of these are based on the metaphorical concept RESOURCES ARE PLANTS. Accordingly, the retention of the metaphor in the rendering is still meaningful since speaking resources in terms of seed shares the metaphorical concept.

The TIV significantly reduces the dynamics of the original for converting the vehicle *grow* and *a rich harvest* into sense. This means that the TIV ignores that the metaphor can be retained meaningfully and faithfully.

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| 10. I Tim | <i>Run your best in the race of faith, and win</i> | Berjuanglah sungguh-sungguh untuk hidup sebagai orang Kristen supaya engkau merebut |
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6:12 *eternal life for yourself.* hadiah hidup sejati dan kekal.

Suggested rendering: Berjuanglah sebagai orang beriman seperti pelari yang baik dalam perlombaan, dan menangkanlah hidup kekal kalian sendiri.

It is very meaningful to speak faith in terms of defense instruments such as “perisai iman” (shield of faith), “benteng iman” (fort of faith) or in another protective instrument such as “pagar iman” (fence of faith). However, *run your best in the race of faith* sounds strange because of speaking faith in terms of compatible subject. However, *win eternal life* can be retained meaningfully in the rendering since it is based on the shared metaphorical concept LIFE IS A GAMBLING that organizes expressions such as “mempertaruhkan hidupnya” (to bet on her/his life), “mengadu nasib” (to bet on one’s fate), “ia memegang kartu mati” (s/he holds dead cards) et cetera.

Run your best in the race of faith must be converted into a simile, since the retention can make people misunderstand that as many faithful Christians are against each other in order to be the best. By contrast, *win eternal life* can be retained in the rendering. The word *win* can be classified as a universal metaphor since, in all over the world, the result of winning of any game/race/gambling is the same, that is, to get the prize. In this case, the prize is eternal life. Therefore, *win the eternal life* can be rendered either by retaining it, i.e. "memenangkan hidup kekal" (win the eternal life) or adapting it, i.e. "merebut hadiah hidup kekal" (to seize the prize of the eternal life).

The retention and the adaptation of the metaphor in the rendering cannot generate the dynamic and meaning fidelity. The athletic imagery, however, can be hold in the form of simile by adding some literal and figurative contexts. Such a strategy makes the rendering more dynamic than the sense conversion does. After all, the TIV weakens the dynamics of the athletic imagery for rendering *run your best in the race of faith* into "Berjuanglah sungguh-sungguh untuk hidup sebagai orang Kristen." Therefore, the rendering assigns mid level of fidelity.

d. Unnecessary Omission of the Vehicles

The vehicle omission in metaphor translation happens only when it is redundant in the receptor language, so that the act does not bother any fidelity. The following renderings, however, discard the vehicles that are not redundant. As a result, the dynamics of the original is reduced in the translation.

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| 11. Rom
1:21 | Instead, their thoughts have become complete nonsense, and <i>their empty minds are filled with darkness.</i> | Sebaliknya manusia memikirkan yang bukan-bukan; hati mereka sudah menjadi gelap. |
|-----------------|---|--|

Suggested rendering: Sebaliknya manusia memikirkan yang bukan-bukan; pikirannya yang kosong menjadi gelap.

The metaphorical concept MINDS ARE CONTAINERS organizes Indonesian expressions such as "pikirannya penuh dengan rencana jahat" (her/his mind is full of evil plan), "pikirannya/otaknya kosong" (her/his brain/mind is empty), "pikiran-nya/otaknya tidak ada isinya" (her/his brain/mind contains nothing), "membebani pikirannya" (to become burden of her/his mind), et cetera. Accordingly, the metaphor can be transferred meaningfully because the basis of *empty minds is filled with darkness* is under the same metaphorical concept. This is even enforced by the universality of the vehicle *darkness* (Bratcher and Nida, 1982:129). The universality also makes the retention of it not violate the meaning fidelity. Besides, the retention of *empty minds* in the rendering also adheres to the meaning fidelity since the ground explicitly states that *empty* refers to *complete nonsense*, so that it can be restated like "people's minds are complete nonsense like empty containers." The metaphor *empty minds are filled with darkness* is cause-and-effect, namely people's senselessness (empty mind) causing their ignorance (darkness of mind). In other words, "failure to perceive God's power and deity with the 'mind' brings a darkening of the mind" (Meyer, 1988:1136). The TIV violates the dynamic fidelity due to discarding the vehicle *empty*. This excludes the cause from the cause-and-effect metaphor. The rendering, therefore, gets the mid level of fidelity.

3. Low Level of Fidelity

A rendering classified as low level of fidelity is caused by unnecessarily distorting the meaning of the original. The following renderings are justified as having low level of fidelity.

a. Incomplete Conversion to the Sense

Converting the original metaphor to sense may reduce the dynamic fidelity (see Unnecessary Conversion to the Sense). Further, the incomplete conversion yields the renderings losing some meaning components of the original metaphor. Naturally, this is caused by the inseparable bond between the meaning and the form of the original metaphor. Nevertheless, the translator's carelessness is more reasonable.

12. Rom 13:14 But *take up the weapons of the Lord Jesus Christ* Biarlah Tuhan Yesus Kristus yang menentukan apa yang harus kalian lakukan.

Suggested rendering: Hunuslah Tuhan Yesus Kristus sebagai senjatamu.

The metaphor *take up the weapons of the Lord Jesus Christ* derives from the metaphorical concept PERSONS ARE INSTRUMENTS. This systemizes expressions such as “suaminya bisa menjadi senjata untuk menghadapi ruwetnya aturan birokrasi” (her husband can be a weapon for facing the complicated procedure of bureaucracy), “dia lah kunci keberhasilan perusahaan itu” (s/he is a key of the company success), “ia sekedar sekrup kecil dari mesin besar Orde Baru” (s/he was just a little screw in a big machine of the *Orde Baru*), “ia bukan manusia lagi tetapi mesin” (s/he is not a person anymore but a machine), “mahasiswa adalah lokomotif demokrasi” (students are the locomotives of democracy). Analogously, *take up the weapons of the Lord Jesus Christ* can also be meaningfully retained in the rendering.

The rendering “hunuslah Tuhan Yesus Kristus sebagai senjatamu” (unsheathe Lord Jesus Christ as your weapon) guarantees the retention of the original meaning. It does not only retain the notion that the weapons are the Lord Jesus Christ but also the notion that the addressees are required to be active and ready for any danger by figuratively taking up weapons. Accordingly, the rendering can adapt the metaphor to keep the meaning fidelity.

The metaphor can be meaningfully and faithfully retained with slight adaptation in the rendering. Unfortunately, the TIV converts the metaphor into the sense. In so doing, the rendering omits the extra meaning implicated from the weapon metaphor, that is, a command to the addressees to be active and ready for any danger. The missing meaning is so significant that the rendering obtains the low level of fidelity.

b. Omission of the Important Vehicles

Due to its redundancy, any metaphor can be omitted without harming any fidelity. The vehicle omission in the following renderings, however, makes the loss of meaning happen, since the vehicles carry meaning. They are not redundant.

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| 13. I Cor 3:6 | <i>I planted the seed, Apollos watered the plant, but it was God who made the plant grow.</i> | Saya menanam dan Apolos menyiram dan Allah sendirilah yang membuat tanamannya tumbuh. |
|---------------|---|---|

Suggested rendering: Saya menanam benihnya, Apolos menyirami tanamannya, tetapi Allah sendirilah yang membuat tanamannya tumbuh.

The contextual metaphor *I planted the seed, Apollos watered the plant, but it was God who made the plant grow* does not violate the maxim of quality. However, the maxim of relevance is flouted since Paul's remark is not a relevant answer to the quarrelling people who partly took sides with Paul and partly with Apollos. Metaphorically, the context informs that *plant* and *seed* are used to talk about the gospel. Thus, a question of dynamic fidelity is whether the metaphorical concept IDEAS ARE PLANTS is meaningful or not. Fortunately, the metaphorical concept originates some conventional expressions such as “ndhedher kabecikan” (Jav, plant goodness), “menanam benih kebencian” (plant the seed of hatred), “menumbuhkan patriotisme” (grow patriotism), “memupuk persahabatan” (fertilize friendship), “gagasannya berkembang” (one's ideas flower) “ngundhuh wohing panggawe” (Jav, harvest the fruits of deeds), et cetera. This even gives birth to new expressions in social and political discourse such as “rumput toleransi sudah mengering” (the grass of tolerance has been dry), “demokrasi adalah bunga wangi di taman Indonesia” (democracy is a fragrant flower in the Indonesian garden). For

that reason, the metaphorical plants are meaningful to Indonesian speakers, so that they can be retained in the rendering.

Retaining the metaphor in the rendering also does not obscure the intended meaning since either the original or the target readers have equal advantages to understand the metaphor. The first advantage is the universality of the flora metaphor based on an agricultural process, i.e. the growth of plants. Planting the seed and watering the plant represent two things similar with respect to the goal, namely to grow plant, but different in terms of time. The contrast between Paul who plants the seed and Apollos who waters the plant on the one hand and God who grows the plant on the other hand is to compare the men's impotence in front of God's power. The second advantage is that both the original and the target readers have a better understanding if only they read further the linguistic context. The context informs that Paul had come, taught, and established the church in Corinth in which Apollos came to the church later (I Cor 4:15; Acts 18:1–7). Paul's act is metaphorically expressed as *planting seed* and Apollos' as *watering the plant*.

The TIV assigns the low level of fidelity because it unnecessarily discards the vehicle *seeds* and *plant* in the rendering. Nevertheless, it still holds the the dynamic fidelity for retaining the most parts of the meaningful metaphor.

E. CONCLUSION

All of the 27 original metaphors have been traced to have the same metaphorical concepts with the Indonesian metaphors. The naturalness/meaningfulness of the renderings, therefore, can be grasped through defending metaphors in the translation. In the following turn, the co(n)text of the metaphors and the universality of the vehicles make the metaphors possible to be retained or adapted in the translation without harming meaning fidelity either.

Most renderings successfully retain and adapt the metaphors without violating any fidelity. Some renderings, however, reduce the significance of metaphors by unnecessarily supplying additional context, converting to simile, converting to the sense, and omitting of the vehicles. Since metaphor significance belongs to style, its violation gets mid level fidelity.

Finally, some omission of the important vehicles and incomplete conversion violate meaning fidelity which leads to the low fidelity.

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RICE PLANTING RITUAL USING MANTRA BY CARUBAN COMMUNITY MADIUN

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Abstract: This study examines local culture especially the use of mantra in planting rice ritual by Javanese in Ngepeh Village Caruban Madiun. The mantra consisted of three parts (early/prototype:Head;Middle/Body; End/wasana: Foot) is used to request the good harvest in which expresses symbolic interaction in the form of salvation. There are some factors which influence Javanese community conduct rice planting ritual such as Javanese belief, Javanese worldview, the essence of life. Mantra is used as means to communicate with the Rice Goddess/Dewi Sri and also Danyang of the Village to ask the fertile harvest and safety from the pest or disasters. It is a case study research which uses a qualitative approach. The technique of collecting the data in this research are participatory observation (to get the related data to the expression mantra) and In depth Interview (get the the interpretation of the society related to the the essence of life). In conclusion, the relationship of culture and language in the Java community also affects the activity of the use of mantra in the rice planting ceremony (tandur rhyme). In this case the farmer Caruban have inherited the tradition of ancestor worship the rice goddess Dewi Sri as well as The Village Danyang Watcher respected to the next generation and they are considered to whom request that all their wishes can be fulfilled.

Keywords: *Mantra, Rice Planting Ritual, Caruban Community*

A. INTRODUCTION

Geertz (1966, in Pals, 2001:413) formulate culture is considered as "the composition of meaning", or ideas, in the form of symbols which people pass on their knowledge of life and express their attitude to it. Understanding culture as a system of ritual value, always associated with religion as a system of cultural values. In a system of cultural values and attitudes there are various forms of knowledge. Art can also be a sub-system of the culture, as well as general knowledge.

Understanding culture as a system of knowledge in reality only with things that are subjective, whereas social action as well as material objects is the result of a set of objective knowledge or culture. It means that there is a clear separation between culture and culture results (Triguna, 1971:1). This classification clarifies the position of the culture, especially the limits

stated is the overall culture of an idea or ideas, actions, and results obtained through human action process learn and can be applied in public life. It means that culture is not restricted to systems of knowledge, but also to the actions and results of those actions (Koentjaraningrat, 1958:1983).

In the statement above, there are two key words in an effort to understand the dynamics of culture. The first keyword is the meaning or sense, that is the essence of life penghayat and perpetrators of culture (Geertz, 1992; Kuntowijoyo, 1994; Sutrisno, 1977). The second key word is value as the content of the views that are considered most valuable by the particular community or group that believed and held as a decent reference behavior (Koentjaraningrat, 1983; Budhisantoso, 1989). References starting from a physical, expressive leather that are core to the constructive form, from the instrumental and merely serves as a means of getting to the destination value. While the symbol of a symbol set (including the script) agreed by consensus or present users to mark certain entities (Bachtiar, 1982; Sutrisno, 1977). In human life is inseparable from cultural patterns, in which people are born and live. Humans learn cognitive maps to interpret behavior and events were seen. In addition, people also use these plans to regulate the pattern of life in order to achieve the goal. Category systems every culture is based on determination of certain symbols. The main factors that will be disclosed in the description of this is about people who think which based on F.Tonies (1949) has the eternal dilemma: as individual beings, social beings and creatures of God Almighty. This theory can not be separated from human nature in light of the teachings of religion and description of human existence in a philosophical point of view.

Geertz (1966, in Pals, 2001:414) made the boundaries or scope of religion as a cultural implies (1) a system of symbols which acts, (2) establish the mood and motivation of strong pervasive, and long lasting in man by the way, (3) formulating conceptions of a general order of life, and (4) wrap this conception with a such an aura of factuality that (5) moods and motivations seem realistic uniquely.

The power of tradition and religion in peasant communities in some areas Caruban, Madison, today still has a binding force to the myth that has to do with rice, Dewi Sri / Goddess with Danyang Watcher Paddy Rice). Although the myth is a belief that is not in religion, not even justified by Islam embraced by the people, processes executing in a cult-like ceremonies to Dewi Sri, has become one in faith, and have been addressed by the community with the same emotion. Society then place your trust as a ceremony in which one form of attachment to the community, with their ancestors in the process of starting or when the harvest come.

Social life is essentially the knowledge, confidence and awareness of their natural and social environments. Knowledge, confidence and awareness of the human form of life systems macrocosm, microcosm, and social as objectivization his personal life and his relationship with other human beings. Macrocosm view of nature and symbols that are meaningful to him very attached and color in his life. Human life is closely related to symbolic systems such as ethos and worldview (World View), where each ritual can be explained and generally be more Publio, a rite in which there is a mood and motivation on the one hand and a metaphysical concept, on the other (Geertz, 1992:33).

The tendency of people to interpret the symbols contained in any ritual rice planting, be universal with more contextual meaning. Discussion symbol especially embodied in artistic expression that is always involved in the ceremony, is an interesting phenomenon to be studied and studied,

because bearing paradoxical phenomenon in religious communities Caruban Madiun particular region, precisely in the village district Ngepeh. Caruban Kab. Madiun.

Based on the description above, the researcher is interested in writing a research under a title: "Ritual Ceremony Reflection Tandur Caruban Madiun Public Life Itself". The research which is carried out in this paper essentially aims to describe and understand the influence of ritual activity in the rice-planting ceremony, the reflection of the nature of life in Madiun Caruban. This study is also intended to explain new phenomenon in society Caruban reinterpretation of Madiun, to the position or role of ritual that grow and grow until today. To limit the depth of the analysis in this paper, the writer formulates the problem as following: (1) Java Community in Madiun Caruban closely associated with the implementation of routine rituals of planting rice, in which expresses symbolic interaction in the form of salvation. (2) The function or role of each of these forms of performing arts-oriented communities Caruban Madiun, as a reflection of the nature of community life.

Based on the problem statement, the question formulated in this paper is as follows:
How does slametan in Tandur rice ceremony reflect the nature of Javanese people live at Caruban Madiun?

B. Related Literature Review

a. Javanese Belief

Javanese's "Belief" comes from the word "believe" is the impulse in receiving something logical and not logical without a load or doubt at all this is pure confidence. This word has the same meaning with belief and religion, but has a very broad sense. "The Java" is a native Java inhabited central and eastern Java or Java-speaking people whose native language is Java.

Discussing about the beliefs of Java is very broad and covers various aspects of magic or the supernatural is beyond the reach of their power. Java community long before religions came in, they already believe in the existence of God Almighty by various names such as "gang gusti murbeng dumadi" or God Almighty that in the whole process of Javanese life at that time is always oriented to the Almighty God . Thus, the Javanese have known and recognized the existence of god long before religion into Java thousand years ago and has become a tradition until today is that Javanese religion is the "tatanan pugaraning urip" or living arrangements based on a noble character.

Belief in one God manifested in Javanese tradition is based on something real, real or *kesunyatan* then realized on the way of life and positive role in the life of Javanese society, that life is always going well and responsibly. Javanese is a belief or religion may be said to be primarily adopted in Java and other tribes that settled in Java. Javanese religion is actually the name of a group of beliefs that are similar to one another and not an organized religion like the religion of Islam or Christianity. The distinctive feature of Javanese religion is a blend of animism, Hindu and Buddhist religions. However, the influence of Islam and Christianity. It seems taht religion is a belief syncretism.

Observations related professions Geetz about Mojokuto locals. Classification of population by public opinion Mojokuto based on trust, professions, ethnic and political views

and in three core found the village social structure, market and government bureaucracies that reflect the three types of cultures *abangan*, *santri* and *noblemen*.

1. Abangan Group

The social structure of the village is usually associated to farmers, craftsmen and laborers were filled with small animist tradition slametan ceremony, belief in spirits, traditional medicine, magic and pointed to all religious traditions abangan. For Javanese religious system slametan, is the result of traditions that became a symbol of the unity of the mystical and social environment in which they are present together in one table all who attended and the supernatural spirit to meet every basic need of an event that people want to be remembered, redeemed or sanctified.

In the tradition of the cycle slametan known: 1) the range of life crisis 2) relating to the patterns of the big day, but following the Islamic Javanese calendar 3) associated with the village integration 4) slametan for extraordinary events like *dislameti*. All of what slametan occupy every life process abangan world. *Slametans* implicated in social behavior and bring emotional balance individual having *dislameti*.

2. Santri Group

Modjokuto was established in the middle of the 19th century, Muslim pilgrims abangan crystallized in a general setting. While they are made up of the merchant class and many emerging farmers from the north led to Java variant students. The contrast between abangan and students is if abangan's doctrine is indifferent and was blown away at the ceremony. While students are more concerned with doctrine and defeat ritual aspects of Islam which becomes disappeared.

To maintain the doctrine of students, they develop a pattern of special education and continuous. Among boarding schools (traditional students patterns), mushola and mosques (local students community), the congregation (traditional Islamic mysticism) and the school system has been introduced by the modernist movement. Later it arises variants of new educational and doctrinal study attempts students entering the public school.

3. Noblemen Group

In Javanese culture, the term blue-blooded aristocracy or social class is one that refers to the nobility. The highest class in society because it has a descendant of the royal family. This group refers to the advanced elements of Hinduism Hindu-Javanese palace tradition. As well as the palace, the aristocracy more emphasis on the power of refined manners, high art and intuitive mysticism and social potential which needs to fill the Dutch colonial government bureaucracy.

b. Javanese Worldview

Worldview is the purpose of Java is the overall view of all descriptive beliefs about the realities faced by humans is very significant and is obtained from a variety of life experiences. Based on the results Parsudi Suparlan in Suriname (1976) that the Java principled "*sangkan Paraning dumadi*" (from which humans come from, what and who he is in the present and where the direction and purpose of life lived will be given). This principle involves two things, namely the concept of human existence in the world and the

concept of man's place in the world. Java community with all his views have distinctive cultural characteristics, in accordance with the conditions of local communities. In broad outline the Javanese philosophy of life can be divided into parts, namely the view du birth and mental outlook. The view associated with the position of a person was born as individuals and social beings, while the inner view of the related person's position is considered as an individual and social beings. In this view of Java has rules that is identified by expressions of culture as the embodiment of the cultural values that are supported by the community. Conversely, inner view of the problems associated with the supernatural but occupy an important place in the system of Javanese culture.

There is a system that demands to minimize the interests of an individual thing, it is based on but the communal spirit of the individual, a person is required to have a strong belief and determination in the fight for life (honestly and being humble/ *nerimo*). The expression on the crystallization or material to read the spirit of life to be able to position ourselves as individuals in order to maintain the existence of life.

Socially, the Javanese have a primary orientation is to create a noble attitude toward others. To create that many people who avoid their Java *adigang adigung, Adiguna, sre dengki, panas elen, wedi isin, eling lan Waspodo*, and creating a harmony of social relations. In this case involve social norms such harmony. *Tepo sliro, jujur, andap ashor* and so on. Actually goals and views of Java are the same, namely to achieve inner and outer happiness for its members. Happiness is realized as living well, pretty clothing perspective, safe and secure shelter. Java Community relations is a further manifestation of the man in the family. While in family relationship was a reflection of the relationship of the human person and the other person.

c. The Essence of Life

Based on the knowledge possessed by humans, humans are able to interpret and use symbols in accordance with the events and experiences lived. Blummer (in Poloma, 1994:261) argues that human beings act toward things based on the meaning that is the thing for them. This means that the symbolic world shows how the human family to see, feel, think, and act, about the world they are based on the values held together in a particular community. Further Gärna (1994:4), emphasizes that symbolic thinking is seeing symptoms in life and nature as a symbol that has a specific meaning. Berger and Lucman (1966) outline that to describe the reality of the phenomenon, it is necessary to consider the fact that an understanding of objective and subjective reality, as both reality is what will determine the form of a reality. Man in the process becomes a whole person, place in a reciprocal relationship with the environment. That is, people who are developing not only reciprocally connected with a given natural environment, but with a social and cultural order that is linked to him through an intermediary influential people (Triguna, 1997: 16)

Customs and beliefs are strongly held by the public at Madiun Caruban ritual forms relating to life is always followed by various ceremonies, such as in the case of birth, puberty, circumcision, and marriage. Integration of religious values and customs that are often done until nowadays is in the forms of "slametan".

Like most rituals in Madiun, the ceremony associated with the cycle of life, full of symbolism and is always based on the concept of the philosophical teachings of Java Ritual Tandır), is always closely related to the belief in a supernatural hope and security. In various

ceremonies performed rituals in the form of religious ceremonies. In a reflection of the nature of people's lives Madiun, beliefs provide support to the customs. Often trust plays justify society's views on power or symbols attached to the community. Influence exerted by faith (religion) is usually in the form of the provision of value or argument that justifies customs, where peoples should have a role or should function in society(London,1997).

Discussion of the relationship with God as the creator of nature, which can be assessed based on the premise that Aurelius Augustine concluded that the human conscience to see himself on the basis of the legal nature of the deepest in which the law is God, who finally appeared in the moral consciousness pertaining to any value in this world. Moral argument of Emanuel Kant explains that the human mind has particularly sound reason and a variety of symbols, basically people also understand the existence of an "imperative catagories" which means imposing commands. Thus, people feel there is an obligation that comes from God.

It was studied from the view of the human conscience Java is acceptable as maintenance of a sense of faith and devotion to God Almighty, which practically encourages people as individved persona to do good (doing good) to refrain from evil deeds (evil). It is also examined from the inductive-deductive reasoning, that every human being has the potential to think, to search, find and believe in the existence of God the Creator and manager of real life and the supernatural, either through various theoretical approaches. One approach used theory is the theory which analyzed the potential indications spiritual intelligence, is how someone gives meaning to the life she lived. The meaning of life is a way for someone to fill his life and gives an overall picture that shows the direction in how people relate to themselves, others, and the natural surroundings on the basis of taste mahabbahlillah (Tasmara, 2001: 135).

Furthermore Victor Frankle (in Tasmara, 2001:139), conduct a logoterapi existential psychology. Logos in Greek means meaning or sense (meaning), but it can also indicate something that is spiritual. So logotherapy intended as a psychological pattern that is based on the recognition of the human beings who have spiritual dimensions other than physical dimensions. Logotherapy assumes that the meaning of life (the meaning life) and the desire to live (the hill to meaning) is a major driving force or motivation of people to achieve a meaningful of life.

The analysis of this research concerns on the existence of the shape, structure, functions and roles within each organization mantra ritual rice planting, be an interesting discussion as it pertains to religion, in the form of beliefs, ceremonies or religious rites that followed the Caruban Madiun. The phenomenon of which can then be observed, with regard to the element of psychology in which explanations and cultural phenomenon that involves confidence and satisfaction of a number of art-related impulse in the human spirit, then gave birt the conflict of life.

In the Islamic concept, art placed at the level of the human relationship with humans that make up a culture. Culture is the expression formed human instinct that require aesthetic pleasure. So it can be said that art derived from culture, where the culture is an aspect of the deen of Islam. Finally, the arts a part of the deen of Islam which is controlled and subject to religious norms. Thus art has aesthetic value, aesthetic value while the deen of Islam must be combined

with goodness. A good thing must be true because there is a possibility that something is fun, but the cause of safety is the goal of Islamic religious teachings. Seen in concept of Islam is not autonomous art, art is sourced on culture, and culture shaped beam are subject to the Islamic religion. Islam does not prohibit intrinsically related to the mundane, but it will not be lost in a world so to corrupt civilization as well as the afterlife by creating a secularism (Qazalba,1989:105).

Defintion of Mantra

Mantra is a product of a culture that had colored the lives of people in Indonesia. Ngrengegan kasustraan Padmosoekotjo in Java Volume II (1960: 122) says that, "*japa, amantra, donga, sidikira, aji-aji* has meaning, which is almost the same, ie the sounds or words that are considered to have magical power". According to I Made Titib (2000: 10-11) the meaning of prayer, that is to say stuti, Stava, Stotra, and specific mantras to worship and invoke His grace. Further explained again that word mantra japa will not escape, because the spell has a meaning parallel to japa. Japa means repetition of mantra or certain vijaksana particular by means of the means JapaMala or beads. Implementation of the *Japa-Japa* is usually done at the end or before praying implemented. Japa is also done at any time in an effort to continually to be closer themselves with Sang Hyang Vidhi or istadevata, devata, a particular idol.

Mantra is one form of cultural archipelago. Culture has three forms, namely: 1) mentifact, 2) sosiofact, and 3) artefact (Koentjaraningrat, 1984:5-6). Mantra Javanese, hereinafter called MOJ (*Mantra Orang Jawa* can be regarded as a blueprint cultural products within the area of mental and form. Culture is the crystallization of the activity (creativity, taste, intention) and the dynamic nature of human work. MOJ difficult beginnings traced because of the limited written record of it. As far as is known from the documents or old Javanese manuscripts, MOJ has been mixed with isms from outside, either from Hinduism, Buddhism, Christianity, and Islam. Even so, the values of local wisdom-that are still in the original Java / maintain their existence.

The term "spell" was originally derived from Sanskrit which means 'to protect the mind from worldly lust-low appetite (Prabhupada, 1987:77). But in its development in Java, the term "mantra" has undergone a shift in meaning, significance, and purpose. In simple terms can be formulated that the MOJ is a method or a notion as confirmation of a specific goal expressed by the words that are considered to contain magical powers and created a breakthrough to solve social problems (see Arif, 2010). Text mantra is like a literary form of poetry free and has the structure and character of its own. The literary culture was not born in a vacuum, is not value-free literature, literary works in situations not empty (Teeuw, 1980:11). That is, the product of a culture holds meaning, intent, and purpose. This artifact saves the recording genius idea poet / the kawi / writers, artists and philosophers of the past. Literary works are actually dead artifacts, new meaning and transformed into an aesthetic object has been given meaning by the reader by literary conventions of concrete at a particular (see Teeuw, 1984:191), as well as "spell". The Javanese pengamal "mantra" within the meaning and scope of the study does not refer to the particular concrete individuals (Magnis, 1984 in Jatman, 2000:23). Javanese culture is heterogenous and not monolithic. The scope of this research is oriented on two kinds of traditions that have value appreciation and interpretation of life for the community. Two kinds of mystical traditions are traditions and ethical traditions. Appreciation of the traditions of Javanese values, most can not be traced from the appreciation of the pre-Islamic mentality and the shelter

system or hegemony. Magnis (2003:3) says that in Java, there is nothing 'typical Java type', all have a plural social life (cf. Mulder, 2005:17). The above statement is supported by a statement of Ahimsa (2000:425) that the so-called Javanese culture is the creation of an anthropologist, and not the actual reality on the ground.

D. Research Method

This research is a case study research, in the analysis of discussion uses qualitative approach. The analysis tends to describe the theory deeper in one of the approach. It means that the holding the ritual religious ceremony, the form and structure of the carrying out of the art of religious ritual, the function and the role of each show, also the meaning of life from the religious society in Caruban Madiun is explained based on the context. Case study is classified into a research is understood how the influence of rice planting as the reflection of the meaning of life in Ngepeh Caruban Madiun. The place of research is Ngepeh Village because Tandur Ceremony has been done until now besides that this village also conserve the other activities such as Tayub and Slametan in Punden. It is also supported by the society who preserve all the activities related to Tandur ceremony using mantra so it describes in details about the unique features of the research subject. The classification of data based on the types of case study which is hoped to get the understanding about the condition of the field clearly, based on the phenomenon in the place of research.

The technique of collecting the data in this research are (1) participatory observation and (2) In depth Interview. By conducting participatory observation, the researcher got the data related to the expression of mantra which is used to make a cult of Dewi Sri (Dewi Padi). By conducting in depth interview the researcher got the data such as the interpretation of the society and some public figure about the reinterpretation of meaning of using mantra Tandur in planting the rice, related to the the essence of life especially in the village of Ngepeh Caruban Madiun.

Related to the qualitative research, the researcher is as instrument, follows the cultural assumption as data, flexible, and regletive, but it still takes a distance. It is done in order to get the validity which could explore all the identification of problem in this research.

C. Discussion

Meaning in the text mantra is obtained by contextual understanding. An example is the mantra tandur Javanese " *Sedulur sejati ingkang dados danyang deso mriki... kulo (nama) badhe amwiti tanem pantun mugi-mugi mboten wonten alangan menopo-menopo ngantos dumugi panen, sedoyo omo penyakit wereng, tikus sageto nyingkir saking sabin kulo... dadoso mawujud sabda hingsun*. When the sentence is read heuristically (meaning layers), it will get the meaning of "this mantra is said to plant the rice and will save the rice from the pest." However, when it is read retroactively (shades of meaning), it will get the meaning of "this is the

intent requirement - (request permission / consent solicitation to danyang / guardian of the village to ask for salvation-that keep us/society from the threat of the evil one (any plant hopper pest, pest diseases and disasters) ". It is said 'sageto nyingkir' (Jw: it can be lost) not only refers to the condition-safe-but rather refers to the connotations of activity 'safe flourish.' As for the word *dadoso hingsun* words: what is the hope of realization request. Mantra is a roundness meaning using language as a medium. Below is an ideal structural patterns of text Mantra Javanese Tandur Pantun and survived plague:

1) Early /Prototype: Head

Elements include a component initial greeting, intention components, and the component name of mantra

2) Middle/Intermediate: Body

Elements amid suggestions include components, component commands, component marking, component name of the target (for a spell request), component objectives and expectations components

3) End/Wasana:Foot

Elements are components of the final cover. The selection of the above terms by considering the concept of understanding or kawruh psychotherapy that researchers get from the teachers as well as a research resource. The concept is said that *genepe wong Jawa kuwi telu*, meaning 'which is considered even for the Javanese is the number three', namely the early, middle age, and the end, or the other explanation is that the life cycle begins from birth, life, and death. Not all MOJ has the ideal structure, there are lame, and random.

The mantra which are used by the farmers in the area Caruban Madiun tandur ceremony poem (rice) accompanied by offerings called *cok bakal* would that contains raw egg yellow rice and chicken which may symbolize the rice plants was planted from seed will be blessed so that plants can grow fertile in the absence of significant barriers to seed have been planted.

d. Process Tandur Ceremony Poem (Rice)

First the farmer sat in the corner of fields to be planted with rice seedlings while chanting the above then the way around every corner of the land of paddy fields and rice (paddy corner) offerings were called *choke will* (meaning the forerunner of business offerings to the goddess Sri (Goddess of Rice) and Danyang village watchman so that they protect the plants to thrive and survive *peyakit* pests and other natural disasters. use yellow rice as offering a tribute to Dewi Sri (Goddess of Rice) that lowers the rice crop in the earth while the egg is companion offerings so that the rice harvest will also provide abundant harvests bring prosperity to the villagers. while egg symbolizes to request that rice plants can thrive with the abundant harvest that demand

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PRONUNCIATION QUALITY OF JAVANESE OF ESL STUDENTS IN PRODUCING THE ENGLISH SOUND:

A Case study of Javanese ESL Students in Tertiary Level

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ABSTRACT

The quality of pronouncing English sounds by Javanese ESL students is much influenced by their way of speaking of their native language. The study aims to examine how Javanese ESL students shift their articulation in producing the English sounds. The data are Javanese ESL students' speech of English in the forms of words, phrases, and sentences which are collected by means of recording, testing and participant interview. The data analysis applies techniques of comparison and contrast _between RP and Javanese ESL sounds_ in the domain of impressionistic articulatory phonetics which is assisted by using Audio Edit Magic (AEM). The result shows that Javanese ESL students produce consonant sounds by the lack of maximal force and tend to be lenis; while in pronouncing vowel sounds, they tend to produce some as its phonemes. This shifts the NSE/ FSE have perceived intelligibly is 53,8 %. This implies that Javanese ESL students' shift in pronouncing the English sounds represented in words is still perceived and understood properly by the NSE/ FSE.

Key words: *pronunciation quality, shift, intelligibility, RP, and impressionistic articulatory phonetics.*

INTRODUCTION

In the learning process of a foreign language, of course one will have the reference for the standard pronunciation. For English, usually British accent has long dominated in use especially in many courses of English. The common British English to be the standard pronunciation is



called Received Pronunciation (RP). However, during the course of time, with the global progress of nations as revealed by the complex communication among peoples in the world, the use of English tend to vary depending on the country where the communities hold the interaction. So it is undeniable that there are several regional varieties of English in the world.

When we refer to the nature of speech sound as voluntary pronunciation, where the speakers automatically produce them with appropriate points of articulation within the speech organs, we may consider some aspects that are included in the speech itself. Such aspects in speech are stated by Jones referring to speech length, stress, and pitch (1983: 1-8).

A bit least of attention to the aspects above may result in a typical regional pronunciation. This is as confirmed by a research which stated that Native Speakers of English (NSE) who live in different countries will speak their language with a different accent (Roach, 1994: 4-5). In short, different region and speakers' attitude influence different accent.

Javanese ESL students' tendency to produce the English sounds less expressively is influenced by their way of speaking their native language, Javanese Language (JL). Many JL features revealed in Javanese ESL students' pronunciation can be seen as in: (1) pronouncing the sound with its phoneme. For example, to pronounce the word *violence* as [vi^lɔlənz], instead of [va^lɔlənz]; (2) reducing the degree of voicing such as the pronunciation of suffix -s as in the word *dogs* as [dɔgz], instead of [dɔgz]; (3) omitting the aspiration [h] such as in producing the word *hesitate* as [hesIt^he't], instead of [hesIt^he't]; or (4) in changing the English sound [θ] into the Javanese sound [th], such as in pronouncing the word *think* as [thɪŋk], instead of [θɪŋk]. All those JL features, to pronounce the phoneme, to reduce the voicing, to omit the aspiration, or to change the sound are mostly recognized in Javanese ESL students' conversation during the debate competition, in classroom interaction, in English meeting activities, in consultation process, and in research paper examination.

The study explains the Javanese ESL Students' ability in pronouncing the English sounds within the various contexts of English viewed from the discourse context study and impressionistic articulatory phonetics. The study was initiated by identifying the consistence of having the sound

shifts in their pronunciation, followed by examining the Javanese ESL Students' quality of pronunciation by means of intelligibility process to NSE/FSE. This is as what Bryan Jenner determined a list of the features of English pronunciation which can be considered essential for intelligibility anywhere in the world which are so called Common Core.

The reason of my interest in the study of pronunciation shift is inspired by the previous research dealing with the perception of Javanese learners of English sounds as conducted by Prince (1989). He stated that in the progress of learning of English, Javanese learners are actually aware of English diphthongs, but their awareness is not stable, or they still tend to be the hyper-perceived diphthong speakers. This means that there is a tendency not to put a stress to the vowel being the nucleus, instead to the gliding vowel. Moreover, there is a claim that there is no obligation for English learners to pronounce English well as the NSE do or in referring to RP (Roach, 1991: 6). Also, a research entitled "The Intelligibility to native English Speakers of Interdental Sounds Articulated by Javanese Speakers" by Adityarini (2003) is quite relevant to this study. Based on the ideas in the previous study, therefore, I can infer that one's way of pronouncing speech sounds is various and the Javanese ESL students can only develop appropriate pronunciation so that they can hold the communication with the NSE/ FSE.

Related to the assumption above and based on my research, the objectives of the study are: first, to identify the shifts in articulating the English sounds; second, to examine the level of intelligibility of Javanese ESL students' pronunciation of English sounds by Native Speakers of English (NSE) or Foreign Speakers of English (FSE); and third, to describe the prominence context the Javanese ESL students used in pronouncing the English sounds. The theoretical basis used for the study is phonetics: impressionistic articulatory phonetics, sounds description parameters, and ways of speech sounds production (Walfram, 1981: 13-33; Kantner, 1960: 13-67; Kelly, 2000: 1-11). The additional references refer to the Standard Pronunciation of English (SPE) (Katamba, 1989), criteria of long or short vowels (Roach, 1991), and about duration and glide in vocalic articulations (Clark and Collin Yallop, 1996).

METHOD

The data in this study are speech in the forms of linguistic elements: words, phrases, and sentences which include the sound shifts and which are transcribed phonetically to get to know the Javanese ESL students' real pronunciation of English sounds. The data are collected by means of observation and participant interview methods, and are operationally recorded for the need of transcription and intelligibility.

The respondents are the Javanese ESL students in Surakarta, i.e. those who sit as tertiary students. The subjects are tertiary students taken variously at random from the state and private universities in Surakarta, such as STBA Pignatelli, UNS, UMS, STAIN, and LIA. The subjects as the source of data are not limited or counted because it is a qualitative type of study; instead, they are chosen depending on the sufficient representativeness of the various pronunciations of English sounds.

To identify the pronunciation shifts as to qualify Javanese ESL students' pronunciation, I use the comparison and contrast techniques (Sudaryanto, 1993: 21-28). The pronunciation of Javanese ESL students as compared to that of RP are used to monitor the deviation of the learned system of producing English sounds. Here, the students' pronunciation which is not relevant to RP is said to have the shift, while the shift grades are still comprehensible since it is recognizable for the NSE/ FSE. The specific articulatory phonetics is chosen for transcribing the recorded data. Moreover, for the continued validity of analysis, I go on the intelligibility to the NSE / FSE in the pronunciation of English sounds. The intelligibility level comprises two phases: written and oral based-analysis. In the written way, the NSE/ FSE listened to Javanese ESL students' record of pronouncing English words; then, they were asked to write the words they had listened. In the oral way, the result of recording of Javanese ESL students's pronunciation will be compared to the result of NSE/ FSE's pronunciation. From the two ways, I made the percentage within the four scales: poor, fair, good, and excellent.

FINDING AND DISCUSSION

The pronunciation shifts made by Javanese ESL students in the category of vowel sounds can be described as in the course of the tongue height movement, the expressiveness, and in interference.

The moving downward of the tongue as in [e^l] into [ɛ] in the words *behave, make*; or as in [e^l] into [a^l] in the words *away, betray*, actually show a shift in the case of the height of the tongue, i.e. from the area of mid and front vowel into a bit lower position of the same area and into a step lower position as in the area of low and front vowel sound. Moreover, the moving upward of the tongue as in [a^l] into [ɛ] in the words *nine, five*; or as in [ɪ] into [i] in the words *forty, beauty*, similarly show a shift in the case of the height of the tongue. Here, it is recognized that producing the sound [a^l] into [ɛ] and [ɪ] into [i], respectively show a shift from the area of low and front vowel sound into mid and front sound, and from the area of high and front sound into a bit higher position in the same area.

The reduction of nucleus strength in gliding as in diphthong [a^u] into [ɔ] in the words *applause, because*; [ə^u] into [o] in the words *no, go, so*; and in diphthong [o^u] into [ɔ] in the words *alone, mountain*; show a shift in the case of gliding quality, i.e. there is not gliding at all in producing diphthongs.

The pronouncing of sound as its phoneme as in [a^l] into [ɪ] in the words *violence, organization, title*; and [ə] into [u] as in the words *focus, obscure* represents the typical pronunciation of the Javanese ESL students mostly produced the English sounds. Here, they are not aware of the sounds they have to produce; they are much influenced by their native language so that they made interference in their pronunciation. What they have to produce is likely similar to the letters or the phonemes they have identified.

On the other hand, to pronounce the consonant sounds, Javanese ESL students' shift tendency can be seen as in the voicing, the retractness of tongue, points to place the articulation.

The reduction of voicing as in producing the sound [z] into [s] in the words *please, clause* is caused by lack of energy in the flow of airstream from the lung in passing through the larynx or within the vocal cord. Other optional reason in decreasing the voicing is due to a trend of pronouncing the sound similar to its phoneme.

The omission of final sounds as in producing the sounds [s] into [∅] in the words *next, teks*; [k] into [∅] in the words *think, sink*; [d] into [∅] in the words *kind, and*; or in producing the sound [θ] into [∅] as in the word *eight*. The symbol [∅] means that there is not a sound to produce or the omission of the sound occurs. Such an omission of the final sound may result in different meaning of words. For example, the production such as [nɛks] 'the following', [θɪŋk] 'use the mind', if the final sounds are omitted, the resulted sounds will have different meaning as in [nɛk] 'part of human body between the head and shoulder', [θɪŋ] 'something'. Moreover, the the omission of the glide sound such as [j] within the words *figure* [figjə], *student* [stjudənt] shifting into *figure* [figə], *student* [studənt] here, seems to simplify the way of pronunciation, while the addition of certain sounds such as [ʔ] in the words *that, not*; the existence of the sound [g] in *high* is also influenced by the pronouncing of the sound as its phoneme.

Moving point of articulation backward as in [θ] into [tʰ] or [tʰ] in the words *through, thorough*; similarly as the result of the pronouncing of the sound as its phoneme. Also, moving point of articulation forwards as in producing the sound [ʃ] into [s], in the word *institution*; [dʒ] into [d] in the word *language* actually shows no motivation to produce the English sounds energetically and expressively. The factor of Javanese sounds production system is still brought to a system of pronouncing English sounds. The shift of sound in the case of its manner of articulation such as in producing [ɾ] the flap sound into [t] the alveolar sound in the words *forty, letter* represents Javanese ESL students' typicality in producing the English sound. This is so, because there is no such a flap sound pronounced quickly in Javanese sounds.

Of the 580 words pronounced by Javanese ESL students, only 100 words pronounced with a shift if compared to RP, and the NSE/ FSE are required to understand them all. Their perception of the words intelligibly then is written on the blank sheet. Of the 100 words, thereafter, the NSE/ FSE can only perceive comprehensively about 56 words. The Javanese ESL students'

pronouncing of the words, for example, *cave* [ke¹v] is perceived by NSE/ FSE as *keep* [ki:p] atau *give* [gIv]; *lay* [le¹] is perceived by NSE/ FSE as *lake* [le¹k], etc. that these can be seen as in the following.

Javanese ESL students' pronunciation perceived unintelligibly by NSE/FSE

Javanese ESL sounds		NSE/FSE's sounds	
cave	[ke ¹ v]	keep/ give	[ki:p] / [g ¹ v]
day	[de ¹]	tea	[ti:]
lay	[le ¹]	lake/ play	[le ¹ k] / [ple ¹]
minimize	[mInIma ¹ z]	minimal	[mInImal]
floppy	[flɔpI]	copy	[kɔpI]
sink	[sInk]	sing	[sIn]
proof	[pru:v]	prove	[prUv]

The unintelligible pronunciation of segmental sounds in words occurs when they are put separately out of context, such as of phrases or sentences.

The above list is taken from the following comparison between Javanese ESL sounds and NSE/FSE's sounds. The unintelligible sounds are marked *)

Kata-kata JLE	Intelligibility NSE/FSE	Kata-kata JLE	Intelligibility NSE/FSE
1. behave	behave	51. please	please
2. plane	*cane	52. clause	*close
3. safely	safely	53. text	text
4. cave	*-	54. think	*sing
5. name	name	55. sink	sink
6. make	make	56. kind	*-
7. away	away	57. and	*end
8. betray	*gkay	58. eighth	*eight

9. day	*-	59. figure	*-
10. may	may	60. student	student
11. grey	*-	61. curriculum	curriculum
12. pay	pay	62. that	that
13. say	say	63. not	not
14. obey	obey	64. high	*hi
15. lay	*play	65. church,	church
16. nine	nine	66. nature,	nature
17. life	*-	67. chair,	chair
18. like	like	68. match,	match
19. sunshine	*-	69. cheap,	cheap
20. sometime	sometime	70. teacher,	teacher
21. kind	kind	71. catch,	catch
22. minimize	*minimal	72. such,	*search
23. applied	applied	73. chalk,	*-
24. forty	*forty	74. kitchen.	kitchen
25. usually	usually	75. Judge,	*church
26. pity	pity	76. larger,	larger
27. floppy	floppy	77. charge,	charge
28. kitty	*-	78. jealous,	*-
29. pretty	*-	79. garage,	*-
30. pussy	pussy	80. gym,	*Jim
31. silly	silly	81. age,	*-
32. applause	applause	82. college,	*colledge
33. because	because	83. engine,	*enggin
34. mouse	mouse	84. pigeon.	pigeon
35. house	house	85. fan,	fan
36. loud	loud	86. hoof,	*-
37. about	about	87. café,	*-
38. no	no	88. phase,	*face
39. go	*-	89. proof,	prove
40. now	now	90. tough,	*-

41. do	do	91. laugh,	*-
42. low	low	92. awful,	*carerfull
43. opaque	*barbeque	93. difficult,	*-
44. oscar	*-	94. fulfill,	fulfill
45. othentic	*-	95. fix.	fix
46. alone	alone	96. van,	*-
47. know	*none	97. hooves,	*-
48. boat	boat	98. cover,	Travel
49. violence	violence		
50. organization	organization		

The intelligibility level of NSE or FSE in perceiving JLE's pronunciation of English sounds is in the category of good. This means that JLE's quality of pronouncing English sounds is listened and understood intelligibly by NSE or FSE. This is supported by the first phase procentage that NSE or FSE perceived JLE's words 58,1%, while in the second phase, 49,5% in which the average can be 53, 8 %. From the percentage above, the interpretation we can make is that for the need of communication with foreigners, JLE's quality of pronouncing English sounds is intelligible. The transcription system formulation of English sounds of Javanese variant is presented in both description of sounds and phonetic transcription. Generally, JLE's pronunciation of English sounds shows a bit reduction of force or strength. Consequently, JLE do not maximally express the fortis, instead, they tend to pronounce them in lenis. Moreover, phonetically, the Javanese English sounds can be recognized, among others: the sound [nd] instead of [ɳ], the sound [th] instead of [θ], the sound [s] instead of [z], and a tendency of pronouncing phoneme instead of its sound. This phenomena might be influenced by JLE's uncertainty in operating the organs of speech, especially in moving the lower jaw during differentiating the production of vowel sounds of English.

CONCLUSION

1. The pronunciation shifts produced by Javanese ESL students focus on the movement from one point of articulation to the adjacent one as viewed from the impressionistic

articulatory phonetics. In pronouncing the vowel sounds, the Javanese ESL students like (1) to shift the tongue height a bit downward and upward, and to shift the tongue position a bit backward and forward, and (2) to reduce the voicing and the nucleus strength of diphthong. Moreover, to pronounce the consonant sounds, the Javanese ESL students shift (1) to articulate the sound as its phoneme, (2) to omit or add certain sounds, and (3) to replace the sounds in Javanese accented English, such as the sounds: [nd] to replace [ɳ], [th] to replace [θ], or [s] to replace [z]. The quality of Javanese ESL students' pronouncing of English sounds is initiated from identifying its consistence in its routine production.

2. The intelligibility level of NSE or FSE in perceiving Javanese ESL students' pronunciation of English sounds is 53, 8%, or in the category of good. This means that Javanese ESL students' quality of pronouncing English sounds is listened and understood intelligibly by NSE or FSE. The more implication that can be gained is that for the need of communication with foreigners, Javanese ESL students' quality of pronouncing English sounds is intelligible or still understood by NSE/ FSE. Generally, Javanese ESL students' pronunciation of English sounds shows a bit reduction of force or strength. Consequently, they do not maximally express the fortis; instead, Javanese ESL students tend to pronounce them in lenis. The phenomena are influenced by Javanese ESL students' uncertainty in operating the organs of speech, especially in moving the lower jaw during differentiating the production of vowel sounds of English. The shifts the Javanese ESL students made are still recognized and understood properly and intelligibly by the NSE/FSE because such sound shifts represent the features of English pronunciation which can be considered essential for intelligibility anywhere in the world.

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ROLE RELATION NEGOTIATION BETWEEN NATIVE SPEAKER AND INDONESIAN EFL-LEARNER IN AN ENGLISH CASUAL CONVERSATION

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Abstract

Dialogue is the means language gives us for expressing interpersonal meanings about roles and attitudes. Being able to take part in dialogue means being able to negotiate the exchange of interpersonal meanings and being able to realize social relations with other language users. This study aims at describing the patterns of role relation negotiation as the realization of interpersonal meaning in an English casual conversation between native speaker (NS) and Indonesian EFL-learner (NNS). The patterns were studied through the choice of speech functions when the interactants act on each other. The results of this study show that NNS plays his role as initiator, while NS as supporter; the conversation is the one of information negotiation rather than goods and services negotiation.

Key words: casual conversation, interpersonal meaning, role relation negotiation, speech function

Introduction

People communicate daily with each other by talking. It is the most basic and widespread linguistic means of conducting human affairs (McArthur as cited in Pridham (2001:1)). According to Gumperz (1982:1), communication is a social activity requiring the coordinated efforts of two or more individuals. Mere talk to produce sentences, no matter how well formed or elegant the outcome does not itself constitute communication. Only when a move has elicited a response can we say communication is taking place. Dealing with communication, Canale (in Richards and Schmidt, 1984:4) defines it as the exchange and negotiation of information between at least two individuals through the use of verbal and non-verbal symbols, oral and written/visual modes, and production and comprehension processes. The central principle of communication is intersubjectivity. Intersubjectivity has to do with the sharing of knowledge and

experience and is seen as relevant to communication at the two ends of communicative activity itself: its inception and its completion (Schiffrin, 1994:389).

In communication, people use language to convey information and to lead each other toward an interpretation of meanings and intentions. In other words, language is used as a medium of communication. In relation to language as a medium of communication, Ventola (1979:267) states that language as a means of communication can be used not only for the transmission of informative messages but also for establishing and maintaining contact between people. Establishing and maintaining social relationships with others are very needed. Everyday people express this social function of language when they interact casually with one another. Similarly, Eggins and Slade (1997:6) perceive interaction as language activity. Interacting is not just a mechanical process of taking turns at producing sounds and words. Interacting is a semantic activity, a process of making meaning. As we take turns in any interaction we negotiate meanings about what we think is going on in the world, how we feel about, and how we feel about the people we interact with.

According to Gardner (1994:97), the main way in which people come together and exchange information and maintain social relations is through conversation. Conversation as a speech activity can take place in a formal or informal situation. A conversation that takes place in an informal situation is referred to as casual conversation. Slade and Gardner (1985:105) define casual conversation as informal face to face encounters between two or more participants that take place in informal occasions where there is usually no external pressure on the participants to be self-conscious about what they are saying.

Eggins and Slade (1997: 6) point that the purpose of casual conversation is simply for the sake of talking itself. Motivated by interpersonal needs continually to establish who we are, how we relate to others, and what we think of how the world is, casual conversation is a critical site for the negotiation of such important dimensions of our social identity as gender, generational location, sexuality, social class membership, ethnicity, and subcultural and group affiliations.

In relation to the three strands of meaning in systemic functional linguistics (ideational, interpersonal, and textual meanings), Eggins and Slade (1997:49) state that casual conversation can be analyzed from three approaches:

1. We can focus on the ideational meanings: this involves looking at what topics get talked about, when, by whom, and how topic transition and closure is achieved, etc.
2. We can focus on the interpersonal meanings: this involves looking at what kinds of role relations are established through talk, what attitudes interactants express to and about each other, what kinds of things they find funny, and how they negotiate to take turns, etc.
3. We can focus on the textual meanings: this involves looking at different types of cohesion used to tie chunks of the talk together, different patterns of salience and foregrounding, etc.

The analysis of casual conversation in this study focuses only on the interpersonal meanings for the main reason as stated by Eggins and Slade (1997:50) that the primary task of casual conversation is the negotiation of social identity and social relations. Thus casual conversation is driven by interpersonal, rather than ideational or textual meanings based on the following considerations:

- a. The absence of any pragmatic motivation or outcomes to casual talk;
- b. Anything can be a topic of talk in casual conversation which suggests that casual conversation is not focused on ideational meanings;
- c. The apparent triviality of much of the ideational content of casual talk, which suggests that the important work of casual conversation is not in the exploration of ideational meanings.

Interpersonal relationship occurs when we interact with others in daily social activities. Halliday (1994:36) simply defines interpersonal relationship as enacting social relationship. In a more elaborated way, Matthiessen (1995:784) states that interpersonal relationship refers to the relationship between the speaker and listener in realizing interpersonal meaning in an interaction. He defines that interpersonal relationship is the relationship between speaker and listener and their potential for interacting: the cluster of socially meaningful participant relationship, both permanent attributes of the participants and role relationships that are specific to the situation, including the speech roles, those that come into being through the change of verbal meanings.

According to Eggins and Slade (1997:53) there are four main types of linguistic patterns which represent and enact the social identities of participants in casual conversation. These patterns, which operate at different levels or within different linguistic units, are grammatical, discourse, semantic, and generic patterns. Grammatical patterns are ones which operate within turns, and have to do with the mood of the clause interactants use. Semantic patterns are ones

which have to do with the types of evaluative and attitudinal lexis interactants use. Discourse patterns are ones which show how participants choose to act on each other through their choice of speech functions. Generic patterns are the staging patterns which operate to build chunks of talk.

Due to the time constraint and the researcher’s lack of ability to do a comprehensive analysis which cover those four linguistic patterns of a casual conversation, this study only focuses on how interactants negotiate their role relationships through the choice of speech functions in a casual conversation.

Speech Functions In Conversation

According to Eggins (1994:149) dialogue is the means language gives us for expressing interpersonal meanings about roles and attitudes. Being able to take part in dialogue, then, means being able to negotiate the exchange of interpersonal meanings, being able to realize social relations with other language users. Whenever we use language to interact, one of the things with is establishing a relationship between us: between the speaker speaking now and the person who will probably speak next. Moreover, Halliday (1984:11) interprets dialogue as a process of exchange involving two variables: (1) the nature of the commodity that is being exchanged: either information or goods-&-services, and (2) the roles that are defined by the exchange process: either giving or demanding. The simultaneous cross-classification of these two variables define the four basic speech functions that can be used to initiate a conversation, as displayed in Table 1.

Table 1. Speech Roles and Commodities in Conversation

Speech Role	Commodity Exchanged	
	Information	Goods & Services
Giving	Statement	Offer
Demanding	Question	Command

Sources: Halliday (1994:69); Eggins and Slade (1997:181)

Because conversation is an interactive activity, every time a speaker takes on a role, he/she assigns to the listener a role as well. Every time a speaker initiates an interaction, the listener is put into a role of responding if he/she wants to interact. The alternative responses can be broadly differentiated as either supporting or confronting. Supporting responses enact

consensus and agreement which tend to close off the exchange, while confronting responses enact disagreement or non-compliance which are often followed by further negotiation. The combination of the initiating speech functions and their possible responding ones can be displayed in Table 2.

Table 2. Speech Function Pairs

Initiating Speech Function	Responding Speech Function	
	Supporting	Confronting
Offer	Acceptance	Rejection
Command	Compliance	Refusal
Statement	Acknowledgement	Contradiction
Question	Answer	Disclaimer

Sources: Halliday (1994:69); Eggins and Slade (1997:183)

Eggins and Slade (1997:191) extend delicately the speech functions proposed by Halliday (1994) in order to capture the more subtle speech function patterns of casual conversation. They present the comprehensive speech function classes in the form of a network, where categories at the lefthand side are the least delicate (most inclusive). Movement towards the right can be read as subclassification, indicating increasing delicacy in the description.

The major speech function classes which constitute conversational moves to begin sequences of talk, or open up new exchanges, and moves which sustain exchanges, as presented in Figure 1.

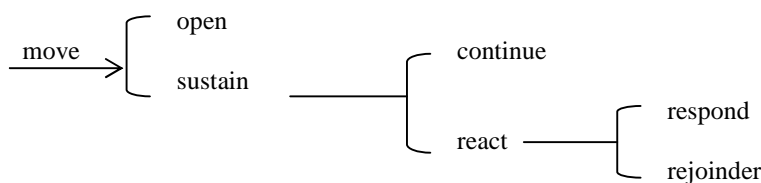
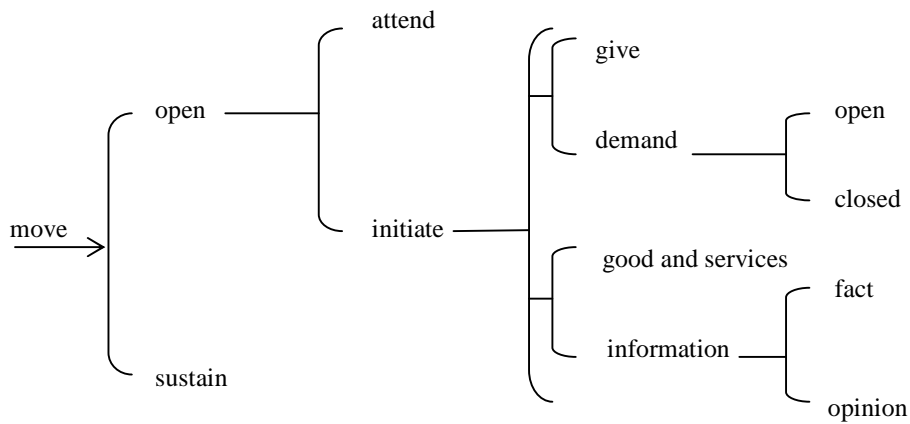


Figure 1. Major Speech Function Classes

Opening moves function to initiate talk around a proposition, while sustaining moves keep negotiating the same proposition. Sustaining moves may be achieved either by the speaker who has just been talking (continuing speech function), or by other speakers taking a turn (reacting speech functions). Further, reacting moves can be achieved either by responding speech functions or rejoinder speech functions. Responding moves are reactions which move towards completion, while rejoinder moves are reactions which in some way prolong the exchange.

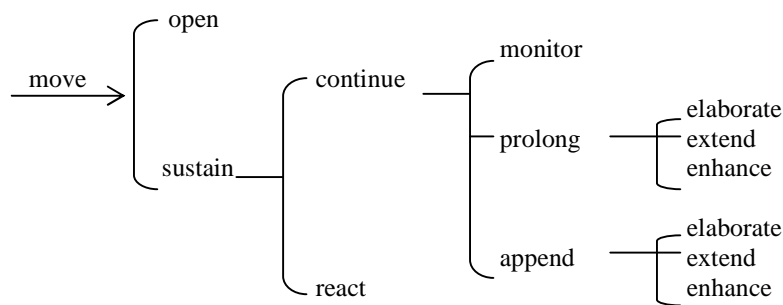
The sub-classification of opening moves is displayed in Figure 2.



3 Figure 2. Opening Speech Functions

Figure 2. captures two speech functions in opening moves, i.e. attending and initiating speech functions. Attending moves are those which merely set the scene for interaction, while initiating moves are those which actually get the interaction underway. Further subclassification of initiating moves is made to capture the distinction between fact and opinion information for both statements and questions which fall into open and closed questions.

Sustaining moves can be achieved either by the speaker who has just been talking (continuing speech functions) or by other speakers taking a turn (reacting speech functions). There are three options available to continue a move: by monitoring, prolonging, or appending. Monitoring moves are produced when the speaker focus on the state of the interactive situation, for example by checking that the audience is following, or by inviting another speaker to take turn, in which case the invited response is set up as supporting response. Continuing moves can also be achieved by prolonging or appending, each of which can be either elaboration, extension, or enhancement. The subclassification of continuing moves can be displayed in Figure 3.



4 Figure 3. Continuing Speech Functions

Reacting moves i.e. when one speaker reacts to a move produced by a different speaker, can be by responding and rejoinder speech functions. Responding speech functions are reactions which move the exchange towards completion, while rejoinder speech functions are ones which in some way prolong the exchange. Responding moves can be achieved either by supporting or confronting. Supporting moves are the preferred responses, while confronting moves are dispreferred or discretionary alternatives. Supporting moves have four categories: developing, engaging, registering, and replying. Confronting responses range from either disengaging (refusing to participate in the exchange, for example, by responding with silence), or by offering confronting replies which can be paired with typical initiations. The subclassification of responding moves can be displayed in Figure 4.

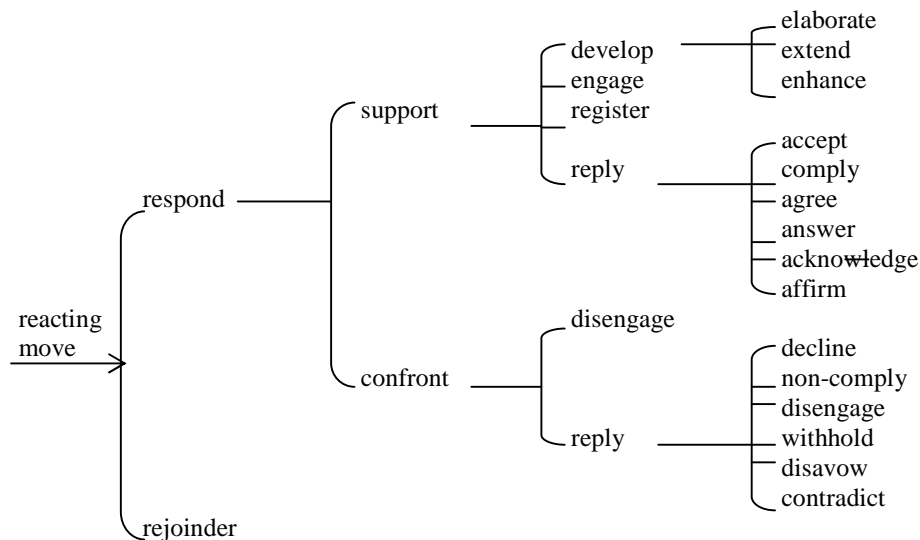
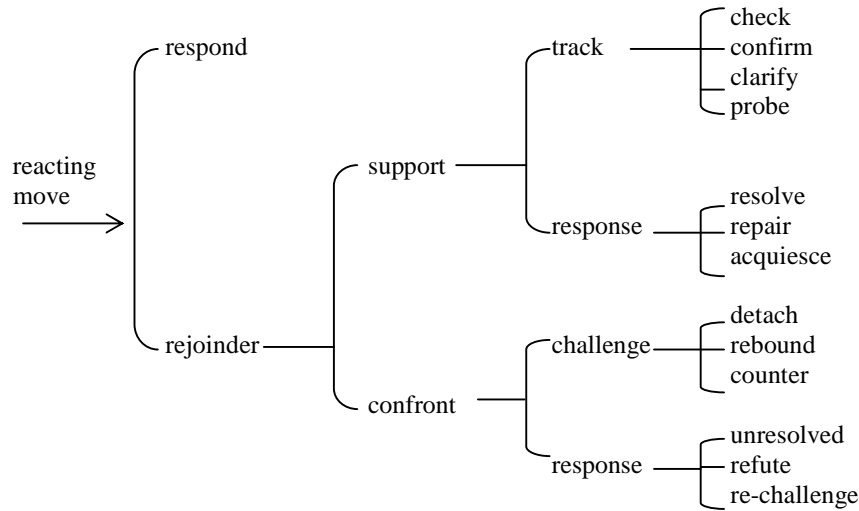


Figure 4. Responding Speech Functions

There are two main subclasses of rejoinder moves: tracking moves and challenging moves. These subclasses correspond to the supporting and confronting alternatives available in the responding move classes, with tracking moves supporting negotiation, while challenging moves confront a prior move. Tracking moves are moves which check, confirm, clarify or probe the content of prior moves. Challenging moves confront prior talk by detaching, rebounding, and

countering moves. The subclassification of rejoinding speech functions can be displayed in Figure 5.



5 Figure 5. Rejoinding Speech Functions

Method of the Study

This study is a discourse analysis by using systemic functional approach to casual conversation. The choice of systemic functional approach from the other relevant approaches to casual conversation considers the two major benefits offered by this approach, as pointed by Eggins and Slade (1997:47):

1. It offers an integrated, comprehensive and systematic model of language which enables conversational patterns to be described and quantified at different levels and in different degrees of detail.
2. It theorizes the links between language and social life so that conversation can be approached as a way of doing social life. More specifically, casual conversation can be analyzed as involving different linguistic patterns which both enact and construct dimensions of social identity and interpersonal relations.

The corpus of data of this study was a stretch of approximately fifty-five-minute taped-English-conversation between a native speaker and a non-native speaker. The data was a natural and casual conversation. It was natural because the conversation took place without any particular conditions to control the process of the conversation. Meanwhile, it was also casual because the speakers had the conversation just for the sake of conversing, without any certain pragmatic purpose.

The subjects of the conversation under study were a native speaker and a non-native speaker. The names of the subjects remained confidential and for referring to them in this study the initials were used respectively as NS and NNS.

The NS was an adult American female who has been living in some cities in Indonesia for about ten years teaching and being a counselor at a theological college in Semarang when this

conversation was carried out, while the NNS was a twenty-two-year-old Indonesian male student who has been studying English for seven semesters at an English department of a university in Semarang. This conversation was their first interaction. The NS happened to be the mother of the NNS's friend of his age. It was through her son that the intention to have a casual conversation with her at her most convenient chance was proposed. And she discretionarily admitted this proposal and welcomed to have a casual conversation with the NNS.

To represent the recorded conversation in written form, it was then transcribed in a way that is faithful to the spontaneity and informality of the conversation. For the accuracy of the transcription and to guarantee that the transcription really transcribed what were spoken by the interactants, it was rechecked many times by another English native speaker prior to the data analysis. The transcription was done by referring to the transcription symbols used by Eggins and Slade (1997).

To know the role relation negotiation patterns of the casual conversation under study, speech function analysis was carried out by dividing all clauses produced in the casual conversation into moves. These moves were labeled speech functions which were then summarized in a tabulation of quantitative selection of speech functions for both speakers. The interpretation of role relationship patterns between NNS and NS was conducted from the quantification of overall speech function choices per speaker, and by tracing dynamically the conversational exchanges as the conversation unfolded.

Findings and Discussion

The overall speech function choices made by NNS and NS in the conversation can be summarized Table 3.

Table 3. The Summary of Speech Function Choices of NNS and NS

Speech Function	NNS	%	NS	%
Number of turns	228	50.1%	227	49.9%
Number of moves	514	53.7%	443	46.3%
Number of clauses	745	57.4%	552	42.6%
Open				
question:fact	17	54.8%	14	45.2%
question:opinion	11	64.7%	6	35.3%
statement:fact	13	36.1%	23	63.9%
statement:opinion	14	82.4%	3	17.6%
total	55	54.5%	46	45.5%
Continue				

Monitor	3	20.0%	12	80.0%
prolong:elaborate	111	56.1%	87	43.9%
prolong:extend	92	59.0%	64	41.0%
prolong:enhance	53	49.5%	54	50.5%
append:elaborate	9	25.7%	26	74.3%
append:extend	3	17.6%	14	82.4%
append:enhance	5	38.5%	8	61.5%
total	276	51.0%	265	49.0%
React:responding				
support:develop:elaborate	21	65.6%	11	34.4%
support:develop:extend	2	20.0%	8	80.0%
support:develop:enhance	5	45.5%	6	54.5%
support:register	49	67.1%	24	32.9%
support:reply:accept	1	20.0%	4	80.0%
support:reply:agree	50	69.4%	22	30.6%
support:reply:answer	17	60.7%	11	39.3%
support:reply:acknowledge	3	23.1%	10	76.9%
support:reply:affirm	10	66.7%	5	33.3%
confront:reply:disagree	0	0%	9	100%
confront:reply:withhold	1	100%	0	0%
confront:reply:contradict	1	100%	0	0%
total	160	59%	110	41%
React:rejoinder				
support:tracking:confirm	10	52.6%	9	47.4%
support:tracking:clarify	0	0%	2	100%
support:tracking:probe	5	55.6%	4	44.4%
support:response:resolve	8	57.1%	6	42.9%
confront:challenging:counter	0	0%	1	100%
total	23	51%	22	49%

Table 3 shows that both NNS and NS use various categories of speech function. The discussion of the speech function patterns of both NNS and NS can be described as follows.

Number of Turns

By referring to Table 3, particularly on the number of turns, there is a remarkably close similarity in the number of turns for NNS and NS, with NNS gets 228 turns and NS 227. This suggests that the interactants are competing for turns, and shows that they have right to equal turns at talk.

Number of Moves and Clauses

There is a striking difference in the amount of moves produced by NNS and NS. NNS produces more with 514 moves or 53.7 % of the whole moves of the conversation, while NS produces slightly less with 443 moves or 46.3 %. Although both interactants get similar turns at talk, NNS makes more moves in his turns. This is an indication that in this interaction NNS plays the dominant interactant. NNS's dominance of the interaction can also be seen from his higher production of clauses with 745 or 57.6 % compared to NS who makes 552 clauses or 42.6 %.

Opening Speech Function

Comparison of the number of opening moves made by NNS and NS shows that NNS dominates the openings. He makes more openings with 56, while NS makes slightly less with 46. NNS initiates the exchanges more often rather than NS. This is an indication that NNS plays the role of initiator, while NS as supporter.

In initiating exchanges, both NNS and NS use statement and question of both fact and opinion. NNS initiates the exchanges more frequently by question rather than statement. On the other hand, NS's initiations are encoded in statement. This fact also indicates different roles played by NNS and NS. NNS plays his role as the demander, while NS plays as the giver.

There is also significantly different type of information exchanged by NNS and NS in their initiations of question and statement. NNS favors giving and demanding of opinion information that risks himself for a further debate. In contrast, NS prefers giving and demanding of fact information suggesting that she does not risk presenting her own opinion for debate.

The following excerpts are the examples of the opening speech functions made by NNS.

5.1.1.1.1.1.1	O:I:question: 1 fact	NNS	(i) When you were in the Philippines almost two years, (ii) what are you doing there?	
5.1.2	O:I:question:opinion 429/m	NNS	(xviii) So, do you think (xix) it's a difficult to have a conversation with somebody (xx) you never meet before (xxi) or you scare to meet? (xxii) Something like that.	
	O:I:statement:opinion	113/c	NNS	(iv) To be honest (v) when the first time I phoned you last Sunday, (vi) I just feel a little bit afraid.
	O:I:statement:fact	127/b	NNS	(ii) I remember (iii) when the first time I have to give my testimony in Baptist church in Candi, an international church.

In move 1 NNS initiates an exchange by demanding factual information from NS on her past experience when he was in the Philippines, while in move 429/m he demands on NS's opinion about the first conversation with a total stranger. He also initiates an exchange by giving opinion statement as in move 113/c telling what he feels before calling NNS for an appointment to have a

casual conversation. Move 127/b is an initiation of exchange done by NNS by telling experience about his first testimony in an international Baptist church somewhere in Candi.

The use of opening speech functions in initiating exchanges by NS can be exemplified in the following excerpt:

O:I:question:opinion	234	N	(i) What ... what ... did you see through in everything ... in high school?
O:I:question:fact	256/a	N	(i) Is your family part of your church too?
O:I:statement:opinion	112	N	(i) That's what I like to do.
O:I:statement:fact	110/e	N	(v) This morning somebody had a car accident.

Continuing Speech Function

Table 3 shows that continuing speech functions dominate the speech function production in the conversation either by NNS or NS. NNS produces 276 continuing speech functions or 54 % of his own speech functions, while NS makes 265 or 50 % of her own speech functions. This indicates that both NNS and NS favor sustain the negotiations by keeping continuing the same propositions in his or her previous moves. In sustaining the exchanges, NNS continues more often by making 275 continuing moves compared to NS who does the same moves with 265. Both NNS and NS continue their negotiations by monitoring, prolonging, and appending.

From these continuing moves, prolonging moves are most frequently used by either NNS or NS. NNS and NS prolong 255 and 205 times respectively. This means that they are not straightforward in their negotiations: i.e. they do not say all they want to say in one single move. In prolonging moves, they use elaboration by clarifying an immediately prior move, extension by adding to the information in an immediately prior move, and enhancement by modifying the information in an immediately prior move. Both NNS and NS favour prolonging their moves by elaboration. This means that they say the same thing in a different way: i.e. they do less to broaden subsequent discussion. The examples of prolonging moves made by NNS and NS are among other as follows:

O:I:statement:fact	62/a	NS	(i) So he loved to have a language
C:prolong:extend	62/b		(ii) but Jenny speaks too.
C:prolong:elaborate	62/c		(iii) Jenny speaks better Javanese than John.
R:resp:sup:reply:agree	63	NNS	(i) Yeah.
C:prolong:extend	64	NS	(i) But Jennifer is afraid.
Rej:sup:track:probe	65	NNS	(i) Why?
Rej:sup:resp:resolve	66/a	NS	(i) She is afraid better than the others.
C:prolong:elaborate	66/b		(ii) Jennifer is more of a perfectionist.
R:resp:sup:reply:agree	67/a	NNS	(i) Yeah.

C:prolong:elaborate 67/b (ii) I can see it.

NS dominates in continuing moves by monitoring. She uses 12 times much more than NNS who makes only 3. This correlates with her role as the giver of factual information. In doing so, she focuses on the state of the interactive situation by checking that her addressee is following or understanding her negotiation. For example:

C:prolong:elaborate	22/a	NS	(i) The cities speak English
C:prolong:extend	22/b		(ii) and the dessert speak whatever language they speak, (iii)
C:prolong:enhance	22/c		(iv) same like here.
C:monitor	22/d		(v) You know the dessert?
C:prolong:elaborate	22/e		(vi) They speak Javanese.
R:resp:sup:reply:agree	23	NNS	(i) Yes.

Besides using prolonging speech functions, both NNS and NS also make appending speech functions. This happens when they make one move, lose the turn, but then as soon as they regain the turn they produce a move which represents a logical expansion of their immediate prior move. Like prolonging moves, appending moves can also be done by elaboration, extension, or enhancement. For example:

O:I:statement:fact	8/a	NS	(i) So Greg was in the end in a language position.
C:prolong:enhance	8/b		(ii) So we went to Mindanao...
R:resp:sup:register	9	NNS	(i) Oh, Mindanao.
C:app:elaborate	10/a	NS	(i) Which spoke Samoano.
C:prolong:elaborate	10/b		(ii) In that area we lived, (iii) they spoke Samoano.

NNS's interruption "Oh, Mindanao" in turn 9 makes NS lose her turn. But then she gets her turn again in turn 10, and she makes an elaboration to the information in move 8/b which is interrupted by NNS.

Reacting-Responding Speech Function

In responding reactions NNS is more dominant than NS. He produces 160 moves and she makes less with 110 moves. Most of the responses are supporting moves. From NNS's 160 responding moves, 158 are supporting moves and only 2 are confronting moves. Similarly, of NS's 110 responding moves, 101 are supporting moves and 9 are confronting moves. The high number of supporting moves made by both NNS and NS indicates that they accept each other to negotiate

the other's proposition by giving predicted response: a response which is preferred by the proposition giver.

In supporting the other's propositions NNS and NS use developing, registering, and replying moves. The developing-supporting moves are expressed by using elaboration, extension, or enhancement. The developing-supporting moves made by NNS and NS are dominated by elaboration. This pattern of elaboration continues the similar elaboration in continuing moves. This means that they tend to re-say what someone else has already said. For example:

C:prolong:enhance	36/a	NS	(i) Because actually in Bandung is the same as Indonesia,
C:prolong:elaborate	36/b		(ii) has more Sundanese.
R:resp:sup:devel:elaborate	37	NNS	(i) Sundanese, dialect.
R:sup:reply:agree	38/a	NS	(i) Yes.
C:prolong:extend	429/s	NNS	(xxxiv) And my mother is teaching at a kindergarten.
C:prolong:elaborate	429/t		(xxxv) She is the headmaster of the kindergarten.(xxxvi) And she took the study again,
C:prolong:enhance	429/u		(xxxvii) so she has no time for == her family.
R:resp:sup:devel:elaborate	430	NS	= = (i) Very very busy.

In move 37 NNS makes a clarifying elaboration of NNS's earlier move "*has more Sundanese*" by saying "*Sundanese, dialect*" to clarify that what is meant by *Sundanese* is a dialect. Similarly, in move 430 NS supports NNS's proposition about his mother who has many works to do by expressing elliptical declarative "*(She is) very very busy*".

Another way of supporting the other's proposition in this conversation is by registering. Such moves provide supportive encouragement for the other speaker to take another turn without introducing any new material for negotiation. Registering moves made by NNS and NS in this conversation are expressed with back channeling clues and evaluative reactions. For example:

C:prolong:enhance	104	NS	(i) Because when I lived in America, (ii) I feel (iii) that God called me (iv) and told me (v) to come to Indonesia (vi) to ... just be myself ...
R:resp:sup:register	105	NNS	(i) Just to be yourself.
C:app:elaborate	106	NS	(i) In Indonesia.
R:resp:sup:register	107	NNS	(i) He ... hem.
O:I:question:fact	144/b	NS	(ii) So you gonna have a television ...
R:resp:sup:reply:agree	145	NNS	(i) Yeah.
C:app:elaborate	146	NS	(i) Station at your church.
R:resp:sup:reply:agree	147	NNS	(i) Yeah.
R:resp:sup:register	148	NS	(i) Wow!

In move 107 NNS gives feedback “*he hem*” to indicate that he has understood what NS has said in the previous move and he encourages NS to take the next turn. The similar registering also happens in move 148 when NS gives evaluative reaction “*Wow!*” on the information given by NNS in the previous moves about his church’s plan to build a television station. This registering move expresses sympathetic surprise that does not implicate a confrontation or further resolution by the next speaker.

Compared to the other two categories of supporting speech functions, replying speech functions are mostly used by NNS and NS. The replies include accepting, agreeing, answering, acknowledging, and affirming. These categories of replies are dominated by agreeing replies. NNS agrees 50 times and NS does 22 times much more than the frequencies of the other categories of supporting replies. This is an indication that to maintain the interpersonal relationships in the conversation both NNS and NS support each other by agreement replies toward their propositions. The uses of replying moves can be exemplified as follows:

O:I:statement:fact	62/a	NS	(i) So he loved to have a language
C:prolong:extend	62/b		(ii) but Jenny speaks too.
C:prolong:elaborate	62/c		(iii) Jenny speaks better Javanese than John.
R:resp:sup:reply:agree	63	NNS	(i) Yeah.
C:prolong:extend	64	NS	(i) But Jennifer is afraid.
Rej:sup:track:probe	65	NNS	(i) Why?
Rej:sup:resp:resolve	66/a	NS	(i) She is afraid better than the others.
C:prolong:elaborate	66/b		(ii) Jennifer is more of a perfectionist.
R:resp:sup:reply:agree	67/a	NNS	(i) Yeah.
C:prolong:elaborate	67/b		(ii) I can see it.

The agreement replies made by NNS in moves 63 and 67/a show that he agrees to accept the propositions that he express in the prior moves.

It is also interesting to note that the responses of the other’s propositions and proposals are not only done by supporting moves but also by confronting ones although their frequencies are not as many as supporting moves. NNS confronts less with 1 by withholding and the other 1 by contradicting. On the other hand, NS confronts more with 9 moves, and all are disagreeing. Those confronting replies made by NNS are responses to closed polarity questions in the initiating moves by responding with negative polarity to positive questions. But the disagreements made by NS in the conversation are intended to encourage NNS to have and continue the conversation. For example:

O:I:question:opinion	101/b	NNS	(ii) Do you feel, what is it, <i>keberatan</i> ? (iii) Do you mind about this?
R:resp:confront:reply:disagree	102/a	NS	(i) No. (ii) No.
O:I:question:opinion	161/b	NNS	(ii) Do you mind (iii) if I share something?

R:resp:confront:disagree	162/a	NS	(i) No that's great.
Rej:sup:track:probe	181	NNS	(i) Do you think it's so straight?
R:resp:confront:reply:disagree	182/a	NS	(i) No.
O:I:question:fact	225/c	NNS	(iii) So Puri always come here?
R:resp:confront:reply:disagree	226/a	NS	(i) Not all the time.
O:I:question:fact	287	NNS	(i) You yourself cook it?
R:resp:confr:disagree	288/a	NS	(i) No, no, I don't.

Reacting-Rejoinder Speech Function

Rejoinder speech functions set underway sequences of talk that interrupt, postpone, abort or suspend the initial speech function sequence. Thus with respect to what is already negotiated on the table, rejoinders query it (demanding further details) or reject it (offering alternative explanations). In this conversation, NNS and NS make nearly equal number of rejoinders. They make 23 and 22 rejoinders respectively. This indicates that all of the interactants contribute to the maintenance and open-endedness of the conversation. The rejoinder speech functions of NNS and NS are dominated by tracking moves of confirmation which indicate that try to promote sustained talk by seeking verification of what he or she has heard. The rejoinder speech functions made by NNS and NS in this conversation can be exemplified in the following excerpts:

C:app:extend	54	NS	(i) And all of his friends are Javanese.
Rej:sup:track:confirm	55	NNS	(i) Javanese?

In move 55 NNS indicates that he has heard NS's claim about her son's total Javanese friends and wants it confirmed.

The following is an example of tracking-clarifying move made by NS in seeking for additional information in order to understand the prior move: i.e. about NNS's grandmother.

O:I:statement:opinion	413/a	NNS	(i) Yeah I think that's I just feel pity for the people (ii) who doesn't know the Lord.
C:prolong:elaborate	413/b		(iii) I can't imagine (iv) how can they use with the conditions.
C:prolong:enhance	413/c		(v) Since my grandmother is not a Christian yet.
C:prolong:elaborate	413/d		(vi) She is coming from another religion.
Rej:sup:track:clarify	414	NS	(i) On your dad's side or mother's?
R:resp:sup:reply:answer	415	NNS	(i) My mother's side.

The move of tracking-probing which offers further details or proposes implication for confirmation by the initial speaker, and the move of tracking-resolving to provide clarification by the initial speaker can be exemplified in the following excerpt:

O:I:statement:fact	30/b	NS	(ii) The language is different
C:prolong:enhance	30/c		(iii) cause we went to a language school in Bandung.
Rej:sup:track:confirm	31	NNS	(i) So you were learning <i>Bahasa Indonesia</i> in Bandung?
Rej:sup:response:resolve	32	NS	(i) Yeah.
Rej:sup:track:probe	33	NNS	(i) Do you find it so difficult to learn?
Rej:sup:response:resolve	34	NS	(i) Very much.
R:resp:sup:register	35	NNS	(i) Very much.

Conclusion

The patterns of role relation negotiation as the realization of the interpersonal meanings between non-native speaker (NNS) and native speaker (NS) in the casual conversation under study can be inferred as the following.

- a. In terms of opening speech functions, NNS plays his role as the initiator of interaction by choosing more questions while NS as the supporter with more statements.
- b. In continuing the talk, both NNS and NS use prolonging, appending, and monitoring speech functions. They favour prolong their own moves by elaboration: i.e. saying the same thing in different way.
- c. In responding, both NNS and NS choose mostly the supporting speech functions by replying (indicating a willingness to accept the propositions of the other interactant), registering (providing supportive encouragement), and developing (expanding the propositions experientially). Only minimal confronting responses are produced.
- d. In rejoinder, both NNS and NS choose supporting moves; most are tracking the prior moves. NS enacts more various ways in tracking by confirming, clarifying, probing, resolving, and countering.

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NOTES FOR CONTRIBUTORS

1. Articles should be original. They must be typewritten in Word Program, Times New Romans with 12 font size., double-spaced on A4 paper, 10-15 pages in length.
2. Articles are reviewed, and contributors may be required to make revision for the suggestion and input given by the reviewer (s).
3. Articles should include (a) abstract, (b) introduction, (c) methods, (d) finding and discussion, (e) conclusion, (f) references)
4. Abstract should be prepared in Indonesian and English, 250 words at most. It includes the aim of the study, the methods of the study, and principal conclusions. Words or short-phrases are selected for keywords to assist indexers in cross-indexing the article.
5. Tables should be typed in 9-10 font size, given number and title of table is written above the table.
6. Only sources which are quoted are written in the bibliography.
7. References should be in alphabetical and chronological order according to the APA 6th edition.

For example:

Nunan, David. (1991). *Designing Tasks for Communicative Classroom*. Cambridge: Cambridge University Press.

