The Mapping of Honorific Balinese Address Terms Translated into English

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ABSTRACT

The aim of this article is to find the mapping of Balinese address terms and its translation into English in a Folktale entitled I Juragan Anom. The mapping is used to categories and make clear the major conceptual of the address term are used in folktale I Juragan Anom. Based on the simple analysis, the mapping of Balinese address terms can be categories into three, there are: 1) Balinese address term sub-type indicating honorific: caste system; 2) Balinese address term sub-type personal name system; and 3) Balinese address term sub-type kinship.

1. Introduction

Culture cannot be divided with human activity in a community. It should be admitted that there is a close relationship between language and culture. Balinese culture has language variation especially in thir language level and in using address term in community. Balinese language level called Sor Singgih Basa which consist of 4 level such as Basa Alus Singgih, Basa Alus Madya, Basa Alus Sor and Basa Kepara. Sor Singgih Basa used as a such honor and politeness between speaker and hearer in conversation.

Balinese address terms is best understood only by the Balinese people no matter of religion, custom or language varieties between regencies in Bali. Since Bali is knowsn as tourist destination, many foreigners have een learning the culture of the Balinese people especially in addressing Balinese. Therefore, Balinese address terms are interesting object in the translation process because it shows Balinese social character compare with English. From the explanation above, the different languages and cultures between writers and readers, it can force translator to give the most actual meaning of source language. Sometimes, the translator might be failed to do so, since they have lack knowledge both in source and target language or even to do not knowing the different characteristics of both languages.

Larson (1984: 3) proposed that translation is studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing the same meaning using lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. According to Nida (in Venuti, 2000: 127) mentions that one must in translating seek to find the closest possible equivalent to the message of the source language. He also states that, by "natural" means that the equivalent should not be "foreign" either in form (except of course for such inevitable matters as proper names) or meaning.

Nida (in Venuti, 2000: 126) discussed the problems of correspondence in translation, conferred equal importance to both linguistic and cultural differences between the source language and target language and concluded that differences between cultures may cause more severe complications for the translator than do difference in language structure. Therefore, to know certain terms which related to the culture, it should be describe complex meanings of the terms by using the simpler ones.

Translation process is not an easy way, it is actually a hard challenge for the translator to translate Balinese terms as the source language into English. Because of difference of cultural language between Balinese and English, there are probably many words that are difficult to be translated into English as the target language. A simple illustration about

complexity of the Balinese address terms when it translated into English can be found when translator translating the word *Cokor I Dewa, Ratu Aji, Anak Agung Aji* into *You* in English. The different point of view appear because of the different semantic features are applied in both language's culture. Therefore, in analyzing address terms in Balinese into English language use the terminology of mapping depart from semantic point of view to draw in detail the meaning and the differences of both languages.

2. Methodology

The data was taken from a book by Sutjaja entitled Satua Bali Tales from Bali the second edition. Actually this book contains fifteen folktales which it mostly are Balinese folktales. From those folktales collections, the most interesting one is a folktale entitled *I Juragan Anom*. Folktale *I Juragan Anom* is a famous folktale in Bali, it can be seen from a traditional performance of Balinese drama called *Arja* that usually used this story as a background to be played in a stage. This folktale consists of three languages (Balinese, Indonesian and English) that cover the translation of Balinese into English related to this study. Besides, there are found the un-equivalent of the translation address terms from Balinese language into English. Therefore, this folktale is suitable to be analysis based on the theory natural semantic metanguage.

The method and technique in collecting data was qualitative method, by reading the folktale entitled *I Juragan Anom* taken from the book entitled *Satua Bali Tales from Bali* which it complied by Sutjaja. There were three steps in collecting data: 1) the first step was reading the folktale carefully and intensively in order to understand the content; 2) Finding out the address terms and its translations; 3) Note taking and mapping the Balinese address terms

The method and technique of analyzing the data in this article was analyzed descriptively based on the theories of translation and the theories of Natural Semantic Metalanguage (NSM) proposed by Wierzbicka. The theory of translation applied to know the different point of view of the address terms are used in Balinese between its translation in English language. Then, the NSM theory are used to explain the different point of view of the Balinese address terms are used between the translation in English address terms. In other word, it was used to make the differences clear among the meaning of the address terms in the forms of paraphrase.

3. Result and Discussions

The mapping of address terms belong to substantives (people or person) as the major of conceptual primitives and lexical universal based on the theory Natural Semantic Metalanguage proposed by Weirzbicka (1996). Address terms meaning might be producing several exponents which has distinctive semantic features to each other. Therefore, address terms can be categorized into some sub-type related to the similar concept of Balinese address terms as the source language. There are three sub-types that constitute the element of Balinese address terms, a) Address terms related to personal name system, b) Balinese address terms indicating honorific, and c) address terms related to the kinship.

3.1 Balinese Address Terms Sub-type Personal Name System

Based on the total population of Balinese in Bali, more than 90 percent of the population is hold by *sudra* as the lowest in the rank of caste system in Bali, it refers to the commoners in Bali. Balinese address terms related to personal name system in this folktale can be seen as below:

Address Term: *Ni* and *I*

(3-1) SL Balinese : Sekat ento kone Ida Prameswari miwah putrane makadadua tan kalinguang antuk Ida Sang Prabu, reh ida takut teken *Ni* Liku

  TL English   : Since then the consort of king and the two children didn't have any attention from the King because he was scared with *Ni* Liku

(3-2) SL Balinese : Lantas Ida ngandika teken *I* Punta*: "*Paman Punta, Paman Punta, anak uli dije se anake nyuun sok ento?"

  TL English : Then he talked to *I* Punta: "UnclePunta, Uncle Punta where does that woman with the basket come from?"

Commonly, Balinese name have three main parts, the person's title, a birth order and a personal name. for example *I Putu Darma* refers to a commoner, first born named Darma, Balinese people also identifying gender by their names (sex indicator *I* and *Ni*), *I Putu, I Kadek, I Komang, I Ketut* etc. as the example for the male and *Ni Putu, Ni Kadek, Ni Komang,*

Ni Ketut, etc for female. Because it related to the name system, the translator here used pure borrowing in order to translate the message.

3.2 Balinese Third Person Address Terms Sub-type Indicating Honorific: Caste System

In Balinese social interaction (social contact) among the different castes, they normally choose the term of address for expressing politeness in order to show the respect and not to offend the feeling of either the addresser or the addressee in the communication. The sub-type of honorific is chosen to express respect in the communication especially when a person from lower caste addresses someone from a higher caste. In the folktale entitled *I Juragan Anom*, there are some address terms can be mapped into sub-type Indicating Honorific or Caste System, namely: *Ida, nira, kaulun cokor I Dewa, titiang,* and *jro*. The mapping of these address terms meaning and its lexical choices are used by the translator in target language can be described below.

   a.   **Address term: *Ida***

Balinese address terms indicating honorific caste system were shown above. Balinese address terms consist of three high caste (*Tri Wangsa*) in Bali such as *Brahmana* (the holy men and priests), *Ksatrya* (the caste of kings, warrior caste and some nobility), *Weisya* (the warrior caste, which also includes traders of merchants and administrative official.

The address terms sub-type honorific caste system in folktale entitled *I Juragan Anom* can be seen below:

(3-3) SL Balinese　　　　: Ditu lantas dedarine ngandike teken *Ida Raden Galuh*: "Adi Galuh, adi galuh, jani sube nedeng bungane"

　　　　TL English　　　　: Then the fairies said to *Raden Galuh*: "Little Galuh, there are lots of flowers"

Balinese address terms for *Adi Galuh* usually refers to a younger female as a commoner with affection sense. However, *Adi Galuh* here refers to *Ida Raden Galuh* as a title of princess not a commoner, therefore she has a higher level in society, however it will be different based on the relation of the fairies told *Raden Galuh* that there are lot of flowers in their garden.

Based on the example above, *Ida* has meaning of an honorific given title for generation of *Brahmana* caste in Bali (Anandakusuma: 1986:69) and Raden Galuh refers to princess. The honorific Balinese address terms of *Ida* actually is given from palace (Puri) where he or she obtained it from heredity system or from generation to generation for the whole of the royal family (king, consort, prince and princess). In the past time, the position of the king has the same level as God because his responsibility is to make the society welfare, then the term *Ida* can be used for human and God. *Ida* here means a Balinese term indicating honorific in which it is used not only for human (male and female) especially in high level caste system such as *Ida Anake Agung Lanang, Ida Anake Agung Istri, Ida Raden Mantri Daha, Ida Raden Galuh Daha,* etc, however it also has a honorific of God e.g. *Ida Betara, Ida Betari Durga,* etc. The term *Ida* should be used based on the context and situation.

Referring to data (3-1) above, the translator mostly used literal translation however, to find the equivalent meaning of the address terms *Ida* the translator was deleted the word *Ida* in target language. It was used because of different culture system in both countries where the western country cannot use caste system in their culture.

   b.   **Address Term: *nira***

(3-4) SL Balinese　　　　: "Beh, Paman Punta, da te paman ngomong keto, yadin liu ada putran ratu, lamun *nira* sing demen"

　　　　TL English　　　　: "Oh my, Uncle Punta, don't you talk like that, though there're many kings' princess, but *I* do not love them.

The word *nira* above is commonly used by God which means *I* or *me* (Anandakusuma, 1986:126), and the word *nira* is usually used from higher caste to the lower caste that contains of honorable and sacred sense, but based on the context of the situation in this folktale: it is usually used by the king as the first single person to speak to his people.

Translating the word *nira* into *I*, the translator used literal translation in transferring the source language into target language. Translated the address term *nira* into *I* has not equivalent in meaning, the term nira bring the sense of honorific than the address term I which refers to someone in common situation.

c. Address Term: *kaulun cokor I Dewa*

(3-5)   SL (Balinese)   : "Inggih Ratu Raden Mantri, titiang *kaulun cokor I dewa* saking gunung"

TL (English)   : "Raden Mantri, I'm *your highness* subject from the village"

The phrase *kaulun cokor I Dewa* (in 3-3) is an expression that is indicating respect from lower caste to higher caste. *Kaulun* is used when someone talks to the nobles or people that have the higher level. In addition, *cokor I Dewa* is an expression for the king especially for *Ksatria* caste, it is similar to *Cokor I Ratu*.

The translator did not use the primary meaning of *cokor* which means feet because the expression above contains of secondary or figurative meaning of *cokor*. *Kaulun Cokor I Dewa* is translated into *your highness's* subject in English. It has more respect sense to higher caste than the ordinary people. It stressed respect by humbling our own.

Modulation method was used in translating this data above because it has changed point of view between source language and target language. Then, in secondary data, when *cokor I Dewa* translated into *You*, it does not means that Target Language deleted the caste system of the source language however to preserved the suitability meaning based on the Target Language's culture. Therefore translation product will be readable as the original text.

d. Address Term: *jero*

(3-6) SL Balinese :   Lantas Ida Raden Mantri ngandika: *Jro*, jro, jrone anak uli dije?"

TL English : Then Raden Mantri spoke: *"you*, where are you from?"

Jero is a second person polite address to stranger either from male or female with polite distance. Actually, this word is said by someone to unknown people in showing their respect. *Jero* in this example is dropped in the translation: the translator translated it into *you*. This type of translation belongs to idiomatic translation. As it can be observed from the context of the example above, *Jero* is dropped, but it does not change the message from the source language into the target language in the context of the example. *Jero* in the source language context normally is used to address a stranger politely. *Jero* is also used for the title of a human who married to a higher caste especially a female *sudra* if married to a male of *brahmana*, she will be given a new title and a new name such as J*ero Menuh, Jero Sari*.

3.3 Balinese Address Terms Sub-type Kinship

Balinese kinship continuous relation between various families reflected by a family temple called *panti* or *dadia*. Kinship in Bali has two aspects: private kinship and public kinship. Private kinship means kinship within the family which is quite a simple system called regeneration system; where a person classifies his relatives according to their generation-siblings, half-siblings and cousin, mother, father, uncles, aunts, children of brothers, sisters cousins, grandparents, grandchildren, etc. public kinship is unusual, perhaps unique, kinship system. The basic unit is called *dadia*, which is a unit composed of all those individuals who have a common ancestor. Balinese cultural terms related to kinship that are found in this folktale can be seen below.

a. Address term: *Aji*

(3-7) SL Balinese : Serauhne di puri, lantas Ida Raden Mantri Koripan nguningayang ring *aji*ne saparindik Ida Prameswari ring Daha sareng putrane makakalih.

TL English : When they were back to the palace, then Raden Mantri Koripan reported this to his mother and *father* all about the consort of king and her two children.

The address term *aji* as the source language translated into *father* as the target language, literal translation was chosen by the translator. It is clear that Balinese addressed term of *aji* is usually used to address the older and married man who has a higher rank of caste system in Bali, however the term *father* in English only has the idea of male, adult, and married that is only addressed by his own children, although, there is an exception for those who have a very close relationship (although they are not their children). In fact *aji* is also usually used to call uncle in the higher caste even though, he is still young and unmarried, e.g. one's uncle's name is *I Gusti Ngurah Bagus*, his nieces and nephews may call him *jigus* the short for *Aji Bagus*.

b. Address Term: *biang*

(3-8) SL Balinese : Lantas Ida matur teken *biang*ne, nguningang indike ento

TL English : And she talked to his *mother*, telling her about the matter.

Based on the same explanation above about *aji*, *biang* is sually used address the older ad married woman who has a higher rank of caste system in Bali, however the term *mother* in English just has the idea of female, adult and married only that is addressed by his own children, although there is an exception for those who have a very close relationship (although they are not their children). In fact *biang* is also used to call aunt in the higher caste even though he is still young and unmarried.

c. Address Term: *paman*

(3-9) SL Balinese : Lantas Ida ngandika teken I Punta: *Paman* Punta, Paman Punta, anak uli ija se anake nyuun sok ento"

TL English : Then he talked to *I* Punta: "*Uncle* Punta, Uncle Punta where does that woman with the basket come from?"

Paman on the example above refers to a brother of one's father or mother, or a husband of one's aunt namely *Punta*. When the translator translated the term *paman* into *uncle* the meaning from source language was shared successfully into target language. In translating both address terms, some element meaning are different in both lexical term. The common English address term *uncle* show that its lexical refers to male person with blood relative and used to show the respect for the older person. However, Balinese address term *paman* are used for male person, it does not matter if the person has not blood relative with the speaker because it term are use to show respect for the older person.

4. Conclusion

The conclusion can be made based on the simple analysis in the previous chapter that translating Balinese address terms into English is not an easy way because both of languages has different culture background. Balinese address term are used mostly related to the culture, social and habitual of Balinese people which is reflected in Balinese folktale entitled *I Juragan Anom*. Then, the mapping is used to categories and make clear understanding about the concept of address terms are used in folktale *I Juragan Anom.* Based on the simple analysis in previous chapter, the mapping of Balinese address term can be categories into three, there are: 1) Balinese address term sub-type personal name system; 2) Balinese address term sub-type indicating honorific: caste system; and 3) Balinese address term sub-type kinship.

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