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## THE TRANSLATION OF ENGLISH DEVERBAL NOUNS IN KING JAMES BIBLE INTO MANGGARAI LANGUAGE

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### ABSTRACT

This study aims to explain the types of shifts in the translation of English deverbial nouns (EDN) into Manggarai language especially the Central Manggarai Dialect (CMD) and to analyze how the types of EDN are translated into CMD. This study used a qualitative approach. The data were taken from the *King James Bible (KJB)* and *Surak Nggeluk Reke Weru*, English and CMD. The data were collected through observation method. This method was implemented at once with a note-taking technique. The result showed that a number of shifts and seven types of deverbial nouns found in the translation of EDN into CMD. The findings: (1) Level shifts: *builders* into *lata pandé mbaru*, (2) Structure shifts: *workman* into *ata pala*, (3) Class shifts: *commandment* into *jera*, (3) Unit shifts: *healing* into *ina beti*, and (4) Intra-system shifts: *teachers* into *guru*. In addition, the types of deverbial nouns: (1) Action deverbial noun: *moving* into *gégon*, (2) Agentive deverbial noun: *beggar* into *ata lénggé*, (3) Instrumental deverbial noun: *charger* into *kepar*, (4) Manner deverbial noun: *blasphemy* into *rendak*, (5) Locative deverbial noun: *wallowing* into *purang*, (6) Objective deverbial noun: *creature* into *ata poli dédék*, and (7) Reason deverbial noun: *temperance* into *le kuasa weki*.

**Keywords:** translation, translation shifts, deverbial nouns

### INTRODUCTION

Translation is transferring the message from one language into another language. Theoretically, translation is not an easy task. It is very difficult to be done because translators must face either linguistic or non linguistic problems. There are two factors in translation; first, linguistic factors that cover words, phrases, clauses and sentences and second, non linguistic factors covering the cultural knowledge on both sources language (SL) and the target language (TL) cultures (Nababan, 1999: 20)

Each language has its own characteristics or even distinction. Therefore,



translation from the SL into TL cannot be exact equivalents as both languages are widely different in structure and cultural background. The distinction of structural and cultural background of English and Manggarai language tend to have different way in forming the deverbal nouns.

The process of deverbal nouns in English is that by adding a derivational affix or using with or without morphological transformation. On the other hand, in Manggarai language especially Central Manggarai Dialect (CMD) has specific characteristics in forming the deverbal nouns. Some phenomenon appeared is clitic. Clitics are giving the contribution in the process of deverbal nouns in CMD (Semiun & Jeladu, 2016)

In addition, the difference of structural and cultural background of SL and TL potentially bring a certain problem in translating process. The problem is that there is translation shifts or replacements done by translators in translating the EDN into CMD. The following is a sample of the translation of English deverbal nouns in *King James Bible (KJB)* into *Surak Nggeluk Reke Weru* or *Bahasa Manggarai New Testament (BMNT)*.

Example:

SL: An instructor of the foolish (Romans 2:20)

TL: *Hau ata toing isét bodok* (ROMA 2:20)

In the SL, the noun *instructor* derives from the base form of the verb *instruct* and added with an affix (suffix: -or). In addition, the word *instructor* in the SL is translated into *ata toing* in the TL. The phrase *ata toing* in the TL divides into *ata* (people) and *toing* (teach, instruct, train, coach, etc.). From the example above, there are some possible questions arise: (1) What types of English deverbal noun in the SL?, (2) How is it translated into the TL?, and (3) Is there translation shift in the translation of deverbal noun from the SL into TL?, (4) Why the shifts occurred? The unique characteristic of English and CMD seems to be a complex phenomenon. Therefore, the analysis of the translation of English deverbal nouns (EDN) into Manggarai language is interested to be done. This study attempts to explain and examine the types of shifts in the translation of EDN in KJB into CMD and to know how the types of EDN in KJB are translated into CMD.

## RESEARCH METHOD

The data of deverbal nouns were taken from the *King James Bible (KJB)* and its translation into *Surak Nggeluk Reke Weru* or *Bahasa Manggarai New Testament (BMNT)*, English into Manggarai language, published by the Indonesian Bible Society–*Lembaga Alkitab Indonesia* in 2013. In addition, the books of the King James Bible consist of thirty-nine (39) books of the Old Testament and twenty-seven (27) books of the New Testament. However, this study merely focuses on the New Testament. Furthermore, the *King James Bible (KJB)* is considered as the source language text (SLT) which is written in English and *Surak Nggeluk Reke Weru* or *Bahasa Manggarai New Testament (BMNT)* as the target language text (TLT) which is written in Manggarai language. Moreover, this data source was selected as the data source because of some reasons. First, the source language text namely: *King James Bible (KJB)* especially its new testament has its translation in Manggarai language; *Surak Nggeluk Reke Weru* or *Bahasa Manggarai New Testament (BMNT)*. Second, the data source contains religious



values, ethic, and morality. Last, the languages used in this data source contain a wide range of deverbal nouns that become an interesting challenge to be analyzed.

The method of collecting data in this study is observation method. Mason in Mackey and Gass noted that observation usually refers to "methods of generating data which involve the researcher immersing (him or herself) in a research setting, and systematically observing dimensions of that setting, interactions, relationships, actions, events, and so on, within it". (Mackey & Gass, 2005: 175) The observation method was applied by observing the deverbal nouns in the source language text (SLT) and their translations in the target language text (TLT). Operationally, this method was implemented at once with the implementation of note-taking technique (Sudaryanto, 1993: 135).

In addition, there are two main theories used for solving the research problems in this study. They are the theory of Translation Shifts proposed by Catford (1974) was used for analyzing the first problem and the theory of Lexical Nominalization proposed by Comrie and Thompson (Shopen, 2007: 334-342) was used for analyzing the second problem of this study. The steps in collecting the data namely: read the SLT, identify the data of deverbal nouns in the SLT and then find out their equivalence in the TLT, take notes, classify the data based on the types of deverbal nouns, and the data to be analyzed.

## DISCUSSION

The data were analyzed based on two formulated research problems namely: first the types of translation shifts in the translation of English deverbal nouns in *King James Bible (KJB)* into Manggarai language and second the types of English deverbal nouns in *King James Bible* and their translations into Manggarai language.

### Translation Shifts

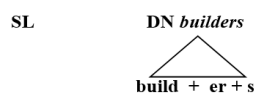
Shifts departures from formal correspondence in the process of going from the SL (source language) to the TL (target language) (Catford, 1974: 73). Shifts occur when the source language text is translated into different grammatical or phonological form in the target language text. In addition, Catford added that there are two major types of shifts, they are level shifts and category shifts. Category shifts have four sub-types of shifts, namely: structure shifts, unit shifts, class shifts, and intra-system shifts (Catford, 1974: 73-82).

#### 1. Level Shifts

Shift of level is when a source language item at one linguistic level has a target language translation equivalent at a different level. It includes shifts from grammar to lexis and vice-versa (Catford, 1974: 73).

SL The stone which the builders rejected, the same is become the head of the corner (Matthew 21:42)

TL Watu hiot oké lata pandé mbaru, polig cirri watu landukn (MATÉUS 21:42)



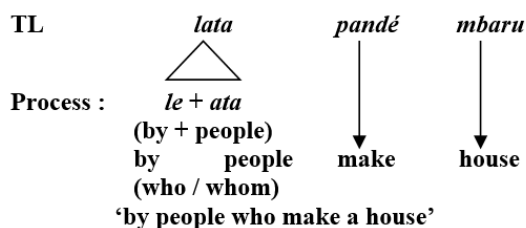
Process : root + suffix + plural (action verb into agentive deverbal noun)



Data (1.1) refers to level shift. From the above data, the word *builders* in the SL is derived from the root form of verb: *build*, in addition, it is added with an affix (suffix: *-er*) and the plural *s*, furthermore, it becomes a noun denoting an agentive deverbal noun. Moreover, the noun *builders* in the SL was translated into *lata pandé mbaru* in the TL. It shows that the SL is noun but is changed into a clause in the TL. The distinction of SL and TL is that the grammatical item of SL is changed into lexical items in the TL..

Aikhenval (in Shopen, 2007: 1) stated that grammatical words in most languages have an internal structure. A grammatical word consists of a number of grammatical elements which (i) always occur together, rather than scattered through the clause (the criterion of cohesiveness); (ii) occur in fixed order; and (iii) have a conventionalized coherence and meaning. A grammatical word must include at least one inflectional morpheme. For example: *builders* in the SL. The plural *s* which constitutes grammatical word cannot stand alone but it must be attached to another grammatical word.

On the other hand, lexical units are form–meaning association is hardly predictable on the basis of the meaning of their components, are not limited to a list of words only. Often, a combination of words, a phrase, or even a sentence can be idiomatic, or non-compositional. For example: a clause *lata pandé mbaru* in the TL can be seen in the following description.



From the above data, it denotes that the grammatical item *builders* in the SL is translated into *lata pandé mbaru* in the TL. Partially, the word *lata* derives from the preposition *le* and combine with *ata*, then *e* is dropped, it becomes *lata* (by people), the word *pandé* (make), and *mbaru* (house). The clause *lata pandé mbaru* is literally translated in English *by people make house*. For a structure and meaning purposes, a grammatical function *who/whom* or relative pronoun is required. Thus, the clause *lata pandé mbaru* is partially or literally translated in English *by people who make a house* or *by whom making a house*. The data show that unlike the SL, in the TL there is no special marker to nominalize agentive deverbal noun.

## 2. Category Shifts

Category shifts refer to unbounded and rank-bounded translation (Catford, 1974). The first being approximately normal or free translation in which source language and target language equivalents are up at whatever rank is appropriate. It is clear that category shift is unbounded, which might be normal of free translation, depends on what rank is appropriate. It includes structure shifts, class shifts, unit shifts, and intra-system shifts.

### a) Structure shifts

Structures shift where one element is typically obligatory while other ele-



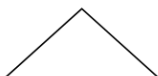


equivalence of a source language item is a member of a different class from the original item. It is a change in word class.

SL **Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side (Matthew 8:18)**

TL ***Du ita le Mori Yésus ata do baling mai Hia, jera Liha te lako be sina mais (MATÉUS 8:18).***

SL **DN commandment**



Process : **V root + suffix (-ment) (action verb into state deverbial (command))** **(noun)**

Data (1.2.2) refers to class shift. From the above data, the word *commandment* is derived from the root form of verb: *command*, in addition, the verb *command* is followed by an affix (suffix: *-ment*), thus, it becomes a noun. The verb *command* is order (of somebody in a position of authority) to tell somebody to do something (Hornby, 2005: 300). From the above data, it shows that the noun *commandment* in the SL was translated into *jera* in the TL. In the TL *jera* refers to a verb means to order, to command, etc. It denotes that there is class shift in which the word *commandment* as a noun in the SL is changed into a verb *jera* in the TL. In this case, the class shift is a change in word class. It is a change from a noun into a verb. It is clearly seen as the following description.

SL **he gave commandment to depart unto the other side**  
(Active) S P O Adverb

TL ***jera Liha te lako be sina mais***  
(Passive) order / ordered him to depart unto the other side  
P S Adverb

From the above data, it is obviously seen that the construction of the sentence in the SL is active form while in the TL is passive form. The data show that the main reason why there is class shift because translator translated the active sentence of the SL into passive form in the TL.

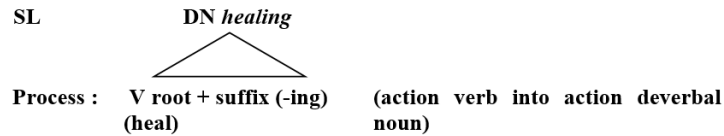
### c) Unit shifts

The descriptive units of the grammar of any language are arranged into meaningful stretches or patterns. One single instance of these patterns is called unit. Catford (1965:79) states that unit shifts mean changes of rank that is, departure from formal correspondence in which the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the TL. It includes shifts from morpheme to a word, word to phrase, clause to sentence, and vice versa.



SL Have all the gifts of healing? do all speak with tongues? do all interpret? (1 Corinthians 12:30)

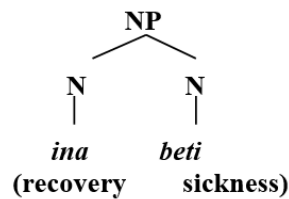
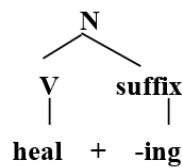
TL *Ko latang te pandé ina beti, ko latang te mu'u luju agu lema emas, ko latang te pecing betuan mu'u uju agu lema emas hitu? (1 KORINTUS 12:30)*



Data (1.2.3) deals with unit shift. From the above data, the word *healing* in the SL is derived from the base form of the verb *heal*, in addition, it is added with an affix (suffix: *-ing*), thus, it becomes a noun. Categories *healing* as noun, he also defines *healing* is the process of becoming or making somebody or something healthy again, or the process of getting better after an emotional shock (Hornby, 2005: 719). Furthermore, the noun *healing* in the SL was translated into *ina beti* in the TL. In this case, the form of word in the SL is translated into the form of phrase in the TL. The tree diagram bellow shows how the unit of word in SL is changed into unit of phrase in TL.

SL: Word unit *healing*

TL: Phrase unit *ina beti*

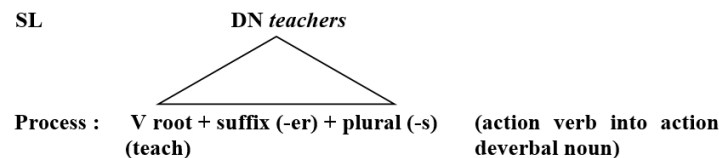


#### d) Intra-system shifts

Intra system shifts refer to those changes that occur internally within a system. Catford (1965:80) states intra-system shifts happen when a term is singular in the source text and its textual equivalent is plural, or vice versa (a change in number even though the languages have the same number system).

SL Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (2 Timothy 1:7)

TL *Isé ngoéng te ciri guru Adak Taurat, kalim po weki rud isé toé pecing apa ata poli curup de rud agu pu'ud sangéd curupd situ (2 TIMOTÉUS 1:7)*





Data (1.2.4) belongs to intra-system shift. From the above data, the word *teachers* in the SL comes from the base form of the verb *teach*, and it is added with an affix (suffix: *-er*) and the plural *-s*. In addition, it becomes a noun. The plural *-s* in SL reveals the noun teacher is more than one person.

Furthermore, the word *teachers* in the SL was translated into *guru* in the TL. From the above data, it shows that the plural in the SL was changed into singular in the TL. Unlike in the SL, it denotes a special marker to reveal plural, in this case, it is marked by *s* at the end of a verb, while in the TL, it attempts to share the implicitness meaning whether *guru* means plural or singular.

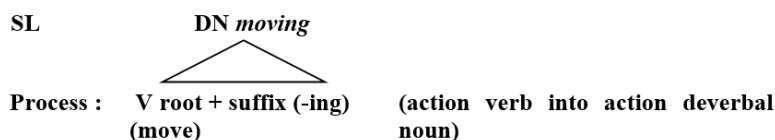
### Types of Deverbal Nouns

Seven types of deverbal nouns. They are action or state deverbal noun, agentive deverbal noun, instrumental deverbal noun, manner deverbal noun, locative deverbal noun, objective deverbal noun, and reason deverbal noun (Comrie & Thompson, 2007: 334-342).

#### 1. Action or State Deverbal Nouns

This type of nominalization is to form noun by attaching derivational suffixes to denote action. The purpose of this nominalization is to create action noun from action verb and to form state noun from state verb (Comrie & Thompson, 2007: 335).

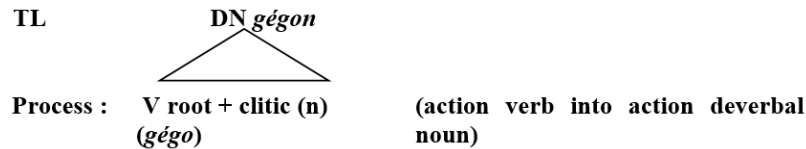
SL	If these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water (John 5:3)
TL	Do k�etas ata beti halas kid on� molang situ: Mangas ata buta, ata denggo-doat wa'i agu ata p�ko. Is� g�r�ng g�gon wa� tiwu hitu (YOHAN�S 5:3)



Data (2.1) belongs to action deverbal noun. The word *moving* in the SL is called as action deverbal noun because it is derived from the base form of verb *move* and it is added with an affix (suffix: *-ing*). In addition, it becomes a noun. The data shows that an action noun is derived from an action verb. The purpose of action nominalization is to create action noun from action verb (Comrie & Thompson, 2007: 335). Furthermore, the noun *moving* denotes for the acts of something going to move or going to change its residence or location to another. Thus, *the moving of the water* in this case means the act of the water going to move or change its residence or location to another place.

Moreover, the noun *moving* in the SL was translated into *g gon* in TL. The word *g gon* derives from the base form of verb *g go* and it is added with the enclitic *n*. It is obviously shown in the following picture.





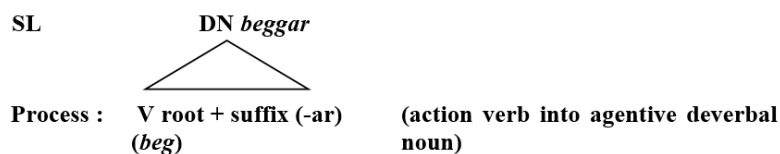
The data show that the deverbial noun *gégon* is derived from the base form of verb *gého* (move, shake) and added with clitic *n*. The occurrence of the enclitic *n* changes the verb *gého* into noun. Similar to SL, in the TL the noun *gégon* also belongs to action deverbial noun in which the action verb *gého* creates the action noun *gégon*. The enclitic *n* denotes for possessive pronoun; the third singular person /his, her, its/ (Semiu & Jeladu, 2016) Thus, the word *gégon* implicitly means *gého Diha* (its move) (the possessive pronoun *Diha* (its) in this case refers to *waé tiwu hitu* (the water’).

The data show that in the SL, morphologically, the process of an action deverbial noun is formed by the inflectional suffix while in the TL, it is formed by adding clitic in verb root. It denotes that linguistically, there is distinction in structure of both SL and TL.

## 2. Agentive Deverbial Noun

The process of agentive deverbial noun is changing verbs into nouns by attaching derivational suffix to form nouns denoting actor or agent (Comrie & Thompson, 2007: 336)

SL	And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom (Luke 16:22)
TL	<i>Ného cepisan, matay ata lénggé hitu, mai malékat dadé hia lobo pa’a di Abraham (LUKAS 16:22)</i>



Data (2.2) refers to agentive deverbial noun. The word *beggar* in the SL is derived from the base form of the verb *beg*, and it is added with an affix (suffix: *-ar*), in addition, in English suffix *-ar* means relating to, being a person who. In this case, the word *beggar* means a person who lives by asking people for money or food (Hornby, 2005: 126). It shows that, this type of verbal nominalization is categorized as agentive deverbial noun.

Furthermore, the word *beggar* in the SL was translated into *ata lénggé* in the TL. The phrase *ata lénggé* in the TL divides into two lexical items: *ata* (people) and *lénggé* (poor, begging, backward, etc). Partially the word *beg* in the SL belongs to verb and was translated into an adjective *lénggé* in the TL. The phrase *ata lénggé* means people who are poor. The data show that the free word *ata* (people) in the TL uses to denote actor or agent of the activity.

Moreover, the data show that (1) the word unit *beggar* in the SL was translated into the phrase unit *ata lénggé* in the TL. It denotes that in the SL entails the



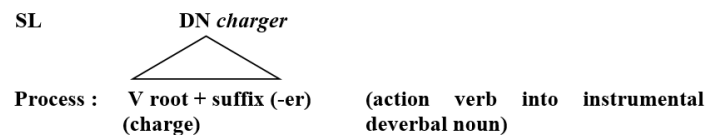
level of morphology while in the TL bears the level of syntax, (2) the morphological process of a deverbal noun in the SL is by derivational suffix while in the TL is by using a free word *ata*. The constraint is that in terms of structure there distinction of both SL and TL; in the SL, it has special marker to nominalize verb while in the TL, it does not.

### 3. Instrumental Deverbal Noun

Some languages there is a (typically morphological) process for forming from an action verb into a noun meaning “an instrument”(Comrie & Thompson, 2007 : 338). In English, of course, is similar: *-er* is used in both functions: they are as agentive and as instrumental. This type of nominalization is that nouns are formed from action verbs but are meant instrument.

SL And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger (Matthew 14:8)

TL *Du poli rekun le endén, mai taé de anak molas hitu: “Teing aku muing ulu di Yohanés Cebong lobo kepar ho’o.” (MATÉUS 14:8)*



Data (2.3) is the type of an instrumental deverbal noun. The noun in the SL is formed from an action verb but it reveals an instrument. In this case the noun *charger* is derived from the base form of the verb *charge*, and it is added with an affix (suffix: *-er*). In addition, it becomes a deverbal noun. The noun *charger* means a bowl, or a platter or flat wooden trencher, or deep dish, or a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil ([www.biblestudytools.com](http://www.biblestudytools.com)).

Furthermore, the noun *charger* in the SL was translated into *kepar* in the TL. In this case, the word *kepar* (tray) is a noun. It refers to a flat piece of wood, metal or plastic with raised edges, used for carrying or holding things especially food and drink. Moreover, in terms of shape, material, and function there is no difference between *charger* in the SL and *kepar* in the TL. Thus, *kepar* in the SL denotes an instrumental.

The distinction of both SL and TL is that in the SL is a deverbal noun while in the TL is purely a noun.

### 4. Manner Deverbal Noun

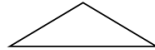
Special derivational affixes are attached to roots of verbs to form nouns to denote manner or way of doing something (Comrie & Thompson, 2007 : 339). English gerunds are like this: *his walking* can refer either to the fact or occurrence of his walking or to the way he walks.



SL And he opened his mouth in blasphemy against God, to blaspheme his name (Revelation 13:6)

TL *Itu kali hitu pu'ung rendak Mori Keraéng agu loér ngasangN*  
(WIDANG SP'ANG ONÉ HI YOHANÉS (13:6))

SL DN *blasphemy*



Process : V root + suffix (-y)  
(blaspheme)

(action verb into manner deverbial noun)

Data (2.4) is considered as manner deverbial noun. The word *blasphemy* in the SL derives from the base form of the verb *blaspheme*, and it is followed by an affix (suffix: -y), in addition, it becomes a noun. *Blasphemy* is behavior or languages that insults and shows a lack respect for God or religion. In this case, *blasphemy* is the way of how he or she behaves God or other religion (Hornby, 2005: 148). Thus, the word *blasphemy* reveals a manner deverbial noun.

Furthermore, the word *blasphemy* in the SL was translated into *rendak* in the TL. The word *rendak* in the TL is a noun, it reveals the expression or languages that insults and shows a lack respect for God, or for somebody, or something. Moreover, to degrade, to blaspheme, to humiliate, to swear etc. about God, or somebody, or something in the TL is using *loér*.

### 5. Locative Deverbial Noun

Locative deverbial nouns are nouns that resulted from the nominalization processes to denote location where an action is done (Comrie & Thompson, 2007 : 340).

SL The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire (2 Peter 2:22)

TL *"Acu hang kolé roa run, ela kéor kolé purang run"* (2 PÉTRUS 2:22)

SL DN *wallowing*



Process : V root + suffix (-ing)  
(wallow)

(action verb into locative deverbial noun)

Data (2.5) denotes a type of locative deverbial noun. From the above data, the word *wallowing* in the TL is derived from the base form of the verb *wallow* (to lie or roll about in water or mud), and it is added with an affix (suffix: -ing), in addition, it becomes a noun. In this case, the word *wallowing* is synonymous with words *mud-hole* or *trash dump*, or the place where animals wallow or swim.

Furthermore, the word *wallowing* in the SL was translated into *purang* in the TL. In the TL, the word *purang* refers to a pond, or a mud-hole, or a mud puddle, etc. where some animals such as: pigs, wild boars, buffalos, etc. wallow, bathing, or swim.

The data show that the deverbial noun of the SL was translated into a pure

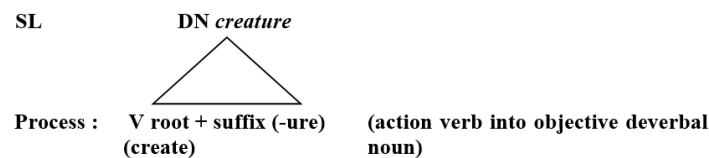


noun in the TL.

## 6. Objective Deverbal Noun

This is a type of nominalization to show result of an activity. Many Bantu languages such as Zulu, Si-Luyana, Sundanese and Indonesian, as reported by Robins (in Comrie & Thompson, 2007: 340-341), perform this process of nominalization.

SL	Of his own will begat he us with the word of the truth, that we should be a kind of firstfruits of his creature (James 1:18)
TL	<i>Ali ngoéng run, Mori Keraéng poli dédék ité ali rewengN ata molor, kudut ité ciri anak ngaso oné mai sanggéd ata poli dédék (JAMES 1:18)</i>



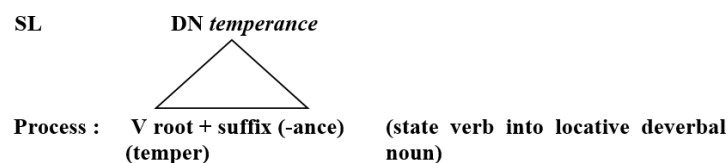
Data (2.6) is a type of objective deverbal noun. The word *creature* comes from the base form of verb *create*, and because of a morphological or an affix (suffix: *-ure*) process it becomes a noun *creature*. Suffix *-ure* is to reveal the action, or process or result of an activity (Hornby, 2005: 75).

In addition, the word *creature* in the SL was translated into *ata poli dédék* in the TL. The phrase *ata poli dédék* has each partial meaning. They are *ata* (people), *poli* (has/have/had), and *dédék* (made). So, *ata poli dédék* literally translated into *people has made, or who or that has made*. It refers to something or living thing that has made. Furthermore, in the TL the word *dédék* (made) is a noun resulted from the verb *pandé* (make). There is no specific explanation about the process of how the verb *pandé* becomes noun *dédék* in the TL. However, from the above data, it seems to show that there is no specific marker for nominalizing verb to denote result of activity in the TL. The free phrase *ata poli* (who/that has/have/had) is an evidence for forming an objective nominalization in the TL.

## 7. Reason Deverbal Noun

The purpose of this nominalization is to form nouns from verbs denoting reason by attaching affixes to the verb root (Comrie & Thompson, 2007: 339).

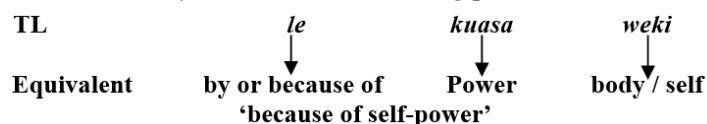
SL	And to knowledge temperance, and to temperance patience, and to patience godliness; (2 Peter 1:6)
TL	<i>Jemutn pecing Mori Kraéng hitu le kuasa weki, jemutn kuasa weki le gepek, jemutn gepek le mosé nggeluk (2 PETRUS 1:6)</i>





Data (2.7) belongs to reason deverbal noun. The word *temperance* in the SL is derived from the base form of the verb *temper*, and it is added with an affix (suffix: *-ance*). From the above data, it shows the reason deverbal noun. In this case, the word *temperance* explicitly reveals the reason for knowledge, the reason for temperance is patience, and the reason for patience is godliness.

In addition, the word *temperance* in the SL was translated into *le kuasa weki* in the TL. It is obviously shown in the following picture.



The phrase *le kuasa weki* in the TL can split into *le* (by, because of), *kuasa* (power), and *weki* (body / self). Thus, *le kuasa weki* means because of self-power. The data show that the free word *le* (because of) is used in order to denote reason in the TL.

## CONCLUSION

Firstly, it can be drawn the conclusion that there are translation shifts found in the translation of English deverbal nouns in *King James Bible (KJB)* into Manggarai language. The translation shifts occurred in two major types of shifts such as: level shifts and category shifts. (1) Level shifts. For example: *builder* in the SL was translated into *lata pandé mbaru* in the TL. In addition, (2) Category shifts namely: (2a) Structure shifts. For example: the bound word *workman* in the SL was translated into a noun phrase *ata pala* in the TL, (2b) Class shifts. For example: the noun *commandment* in the SL was translated into the verb *jera* in the TL, (2c) Unit shifts. For example: the word *healing* in the SL was translated into a noun phrase *ina beti* in the TL, and (2d) Intra-system shift. For example: the word *teachers* in the SL was translated into *guru* in the TL.

Secondly, it can be drawn the conclusion that there are seven types of deverbal nouns found namely: Action or state deverbal noun, agentive deverbal noun, instrumental deverbal noun, manner deverbal noun, locative deverbal noun, objective deverbal noun, and reason deverbal noun.

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