

TWO WORLDS IN ONE HAND: THE FIRST TRANSLATION^[1] AGENCY IN THE NETHERLANDS EAST INDIES, 1820-1825

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Abstract

In order to win a war, one must know its enemy intimately. It goes in a phrase by Tsun Zu as, “to know your enemy, you must become your enemy.” During the periods of colonization, the Dutch authority in the Netherlands East Indies (now Indonesia) had such ideas through its language policy. The *Inlandsche Zaken* (The first translation agency in the Netherlands East Indies) was established in order to connect two different words, namely the indigenous societies and colonial government in the Netherlands East Indies. The agency was obliged to study the language and culture in the archipelago. During the first five years of the *Inlandsche Zaken* (also known as Office of Indigenous Affairs), it had showed remarkable achievements in the unification of local vernaculars and the standardization of Malay. In this paper, I provided several analyses on translation of documents from the archives of this agency kept at the National Archives of the Republic of Indonesia. The purpose is to examine the differences between two similar documents and analyze them on the basis of translation techniques. Each document contains Dutch texts. They are translated into Malay (Dutch texts in these two documents are similar but the Malay translations are different). These documents were created by the Dutch colonial government. My central research question is, How was the language and translation utilized as a tool of subordination towards the indigenous society in the Dutch East Indies? I applied qualitative method by using literature reviews and archival analysis for answering the research question. The research concluded that the *Inlandsche Zaken* used both the ability of Indigenous languages and cultural knowledge in translating documents. Through this knowledge and ability, The *Inlandsche Zaken* had played a determinant role in bridging the two worlds in the Netherlands East Indies-namely, the colonial government and the indigenous societies, as well as helped the colonial government in exercising the colonial authority.

Keywords: language, colonial authority, culture, translation

Abstrak

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Untuk memenangi perang, seseorang harus mengetahui musuhnya secara seksama. Tsun Zu berkata, “Kenali musuhmu, dengan menjadi musuhmu.” Pada masa penjajahan, penguasa Belanda di Netherlands East Indies (sekarang Indonesia) telah mengimplementasikan gagasan tersebut melalui kebijakan bahasa yang mereka keluarkan. Kebijakan ini dikeluarkan dengan bertujuan untuk menguasai wilayah jajahan dengan menggunakan bahasa.

Lembaga *Inlandsche Zaken* didirikan dengan tujuan untuk menghubungkan dua dunia yaitu masyarakat lokal dan pemerintah kolonial di *Netherlands East Indies* (sekarang Indonesia). Lembaga ini ditugaskan untuk mempelajari bahasa dan budaya yang digunakan oleh masyarakat lokal di seluruh wilayah Nusantara. Dalam kurun waktu lima tahun pertama setelah berdiri, *Inlandsche Zaken* telah berhasil menyatukan berbagai bahasa lokal yang berbeda dan membuat standar bahasa Melayu. Tulisan ini akan membahas tentang beberapa analisis penerjemahan dokumen yang terdapat dalam koleksi arsip *Inlandsche Zaken* yang tersimpan di Arsip Nasional RI. Dalam analisis dokumen tersebut, penulis akan menelaah beberapa perbedaan dan persamaan dari dua dokumen berbahasa Belanda-Melayu. Kedua dokumen ini memiliki teks bahasa Belanda yang sama namun terjemahan bahasa Melayu yang berbeda. Pokok masalah utama dalam penelitian ini adalah bagaimana kemampuan bahasa lokal dan pengetahuan budaya digunakan sebagai alat untuk menguasai penduduk lokal di Netherlands East Indies? Metode kualitatif dengan menggunakan pendekatan literatur dan analisis arsip digunakan oleh penulis untuk menjawab pertanyaan penelitian. Hasil penelitian ini adalah dengan pengetahuan budaya dan bahasa lokal, *Inlandsche Zaken* memiliki peran yang dominan dalam menghubungkan dua dunia di Netherlands East Indies, yaitu penduduk asli dan pemerintah kolonial, selain itu juga kemampuan tersebut membantu pemerintah kolonial menjalankan kekuasaan mereka di wilayah jajahannya.

Kata kunci: bahasa, kekuasaan kolonial, budaya, penerjemahan.

I. INTRODUCTION

In August 1816, the Netherlands East Indies was officially handed over by the British colonial government to the Dutch Colonial Government. New administration meant new policies would be applied in this colony. The Governor General, Godert van der Capellen (1816-26), emphasized on developing new policies to maintain power in the colony, one of which was setting up local governments and

representatives ~~that~~which consisted of the nobles from indigenous societies in governing the colony, instead of oppressing armed forces.¹

In this policy, the government wanted to build up a new way of communication with the locals. Through the slogan of “equality for all”- the Dutch considered themselves to be the partners of the local rulers, by disseminating the knowledge of Malay, Javanese and other indigenous languages among themselves so that the government officials could easily build close relation and create collectivity with them in governing the colony.² The plan was implemented with the ~~enactment~~ stipulation—of the *Regeringsreglement* (Government Regulation) in 1818, Article 100 that ~~stipulated~~mentioned the obligation to extend the knowledge of Malay, Javanese and other indigenous languages for the European residents, further *Indische* government regulations exclusively for Dutch civil servants.³

In addition, on March 25, 1819 (*Stb.* No.34), the Governor General required all officials ~~to~~should be able to do their works without any help of the interpreters within one year after the agreement—⁴. However, the policy turned out to fall short since it was reported that the officers ~~were~~—still lacked ~~in~~—of knowledge on the indigenous languages. *Historische nota* (1900) reported that “the Dutch government in Java offers the strange and shameful spectacle of a nearly total lack of indigenous languages and custom”⁵.

In order to overcome the language problem, the *Inlandsche zaken* -was established in 1820, a year after the ~~enactment~~stipulation of the Government Decree. This was under coordination of the *Algemeene*

¹H.M.J. Maier. “From Heteroglossia to Polyglossia: The Creation of Malay and Dutch in the Indies”. *Indonesia*. no. 56, Oct. 1993-: 44.

² P.H. van der Kemp. *Uit den Tijd van C.P.J. Elout's toewijding aan de Maleische taal*. (BKI: LXIX, 1914) p. 141. Quoted by Bernard Vlekke, H.M. *Nusantara A History of East Indian Archipelago*. (Massachusetts: Harvard University Press, 1945): 258.

³ Cess Fasseur. *De Indologen Ambtenaren voor de Oost 1825-1950*. (Amsterdam: Uitgeverij Bert Bakker, 1993): 30.

⁴ Kees Groeneboer. *Gateway to the West: The Dutch Language in Colonial Indonesia 1600-1950, A History of Language Policy*. (Amsterdam: Amsterdam University Press, 1998): 72-73.

⁵ *Historische Nota over Het Vraagstuk van de Opleiding en Benoembaarheid voor Den Administratieven Dienst in Nederlandsch Indie*. (Batavia: Landsdrukkerij. 1900). In Kees Groeneboer. *Gateway to the West: The Dutch Language in Colonial Indonesia 1600-1950, A History of Language Policy*. : 72-73.

Secretarie (Secretariat General). This agency had a very wide range of duties, such as to conduct correspondences and diplomatic relation with the local rulers, to publish books and educational materials by using local languages.⁶ Certainly, it would not be an easy task, since the institution had to connect the Dutch language with indigenous languages, such as Malay and Javanese. The challenges did not only involve the complexity of the local vernaculars, but also to the number of qualified translators who worked for the organization.

II. TRANSLATION IN COLONIAL POWER

The practice of translations has been done in various fields: not only for science and politics but also for religious purposes since many years. It is an automatic and simple process: to transfer a text from a source language to the target language in order to be readable for the public.⁷ In the early nineteen century, the process of translation is conducted as simple as possible without adding any additional information ~~that~~^{which} is not mentioned in the source text. Friederich Schleirmacher (1813) stated that translators translate the words written in texts given and act as a bridge to the readers by keeping the original meaning in the translation text.⁸ The translator in this context would try to change the language literary and bring the information in the source text to the translation text completely by using the equivalent words. However, in translating a text, the equivalent words are not the only output. The text ~~that~~^{which} is translated is actually an act of a transferring into a totally different world of culture.⁹ There is a possibility that this text cannot be understood directly by the audiences

⁶ AB Massier. "Terjemahan Hukum Kolonial ke Dalam Bahasa Melayu dan Bahasa Indonesia: Satu Pengantar". In *Sadur: Sejarah Terjemahan di Indonesia dan Malaysia*. Henri Chambert-Loir (ed). (Jakarta: KPG-Kepustakaan populer Gramedia, 2009): 157.

⁷ Benny Hoed. *Penerjemahan dan Kebudayaan* (Jakarta: Pustaka Jaya, 2006) quoted by Henry Chambert-Loir. "Pendahuluan" in Henry Chambert-Loir (ed) *Sadur: Sejarah Terjemahan di Indonesia and Malaysia*. (Jakarta: Kepustakaan Populer Gramedia, 2009): 10.

⁸ Henry, Chambert-Loir, "Pendahuluan", in Henry Chambert-Loir (ed) *Sadur: Sejarah Terjemahan di Indonesia and Malaysia*, (Jakarta: Kepustakaan Populer Gramedia, 2009):10.

⁹ Ibid: 16.

if the transfer of culture is done improperly. Boris Buden and Stefan Nowotny argued that translation is related to the acts of moving or carrying across a culture from one place or position to another or of changing from one state of something to another.¹⁰ Therefore, the task of the translator is to bring cultural adjustments from one place to another or add specific terms that can define his/her translation so that the text can be understood by the audiences.

There were several variations of translations that ~~were~~have been made by the translators of *Inlandsche Zaken* depending~~ed~~ on the use and the audiences who read the translations. James T. Siegel (1997) argued that translations can be made by repeating what others said through the translator's own code and words in order to show the real identity of the translator to the readers; furthermore, translation is the act of transferring information and messages as a vehicle of political and social authority of the translator.¹¹ The analysis of the translation is done on the same pattern of what has been described by Siegel, whether the translators repeated the similar meaning in the source texts or not in their translations, and whether the translator used their translations as a vehicle of political and social authority or not. As it claimed that, "translation was the central act of European colonization and imperialism in America."¹² In other words, translation is often utilized as one of the tools for colonialism. Did the Dutch colonial government through *the Inlandsche Zaken* use ~~the~~translations as a tool of colonialism? How they did that? These are the questions that are going to be answered in this research.

¹⁰ Boris, Buden & Stefan, Nowotny. "Cultural Translation: An Introduction to the Problem and Responses in Translation Studies" in *Translation Studies Journal*, vol. 2, no. 2, 2009: 196.

¹¹ James, T. Siegel. *Fetish, Recognition, Revolution* (New Jersey: Princeton University Press, 1997): 14-37. In this book the author defined some types of translations which had been made during the Dutch colonial period in the 19th-20th Century in the Netherlands East Indies.

¹² Eric Cheyfitz E. *The Poetics of Imperialism: Translation and Colonization from The Tempest to Tarzan* (New York and Oxford: Oxford University Press, 1991): 104 quoted by Susan Bassnett and Haris Trivedi, 1999, "Introduction: Of Colonies, Cannibals ad Vernaculars in Post-Colonial" in Susan Bassnett and Haris Trivedi (eds), *Translation Theory and Practice* (London: Routledge, 1999)-: 3.

The research on the *Inlandsche Zaken* as a translation agency in the colonial government has never been done by scholars before. Consequently, many scholars and historians might not recognize the roles of the agency. The research on the historiography of this agency could be useful in order to study on how the Dutch colonial government used translations in the Netherlands East Indies in the nineteenth century. At the same time, the research is useful in adding to the historiography of the practice of legal translations in the colonial period since many of the translated translation—documents which were produced by the *Inlandsche Zaken* were decisions, decrees, acts and regulations. These documents might serve as the first legal texts thatwhich were made by the colonial government to control the citizens in the colony. Thus, the works that had been done by the *Inlandsche Zaken* could be one of the emerging factors that could be the pioneer of the legal texts in the Netherlands East Indies. These texts might serve as the basis forof the drawing up composition—of the first formal Indonesian legal texts, since Indonesia was used to be the Netherlands East Indies. As Busthanul Arifin argued that “almost all Indonesian legal texts are translation documents from Dutch and are currently from English texts”¹³.

III. PREVIOUS RELATED STUDIES

The *Inlandsche Zaken* was an institution thatwhich had various tasks and functions which—related to the Indigenous societies in the nineteenth century. One of the tasks of the *Inlandsche Zaken* was as a religious office. It had been discussed by Aqib Suminto in 1985. The book, which is titled *Politik Islam Hindia Belanda: Het Kantoor voor Inlandsche Zaken*, describes the organization as *Kantor Agama*

¹³ Busthanul Arifin. “Pokok-Pokok Ceramah dalam Simposium tentang Bahasa dan Hukum”. di *Simposium Bahasa dan Hukum*, in *Simposium Bahasa dan Hukum: diselenggarakan Dalam Rangka Kerjasama BPHN dan FI USU 25-27 Nopember 1976*. (Jakarta: Binacipta, 1976): 77-86 quoted by AB. Massier. “Terjemahan Hukum Kolonial ke Dalam Bahasa Melayu dan Bahasa Indonesia: Satu Pengantar” (2009) in *Cehamberi-Lair. Sadur* (2009): 569.

(Religious Office) and it conducted colonial Islamic policy in the Netherlands East Indies from [the](#) period [of](#) 1890 until 1940s.¹⁴ One of the most famous advisors that led the office was C. Snouck Hurgronje (1899-1906), who initiated the basic foundation of colonial Islamic policy in [the](#) Netherlands East Indies.¹⁵ This office is known to the general public because of Snouck Hurgronje's involvement. But long before Hurgronje's era, this office held important roles as the formal and important agency that dealt with translations of the local vernaculars in the Netherlands East Indies.

Some studies on translation practices during the colonial era have been conducted. However, none of these focuses on the role of the *Inlandsche Zaken* as the formal translation agency in the colonial period. In 2009, Ab. Massier wrote an article: *Terjemahan Hukum Kolonial ke Dalam Bahasa Melayu dan Bahasa Indonesia: Suatu Pengantar* (Translation of Colonial Law to Malay and Bahasa Indonesia: an Introduction). In his article, Massier describes the historiography of the translations of the Colonial Laws and Regulations from the 18th to 20th Centuries. In his article, he mentioned the role of the *Inlandsche Zaken* in its period of establishment but it did not completely focus on the organization.

A Leiden historian, Cees Fasseur (1993) wrote a book on the *Indologists* who worked in the Netherlands East Indies period [of](#) 1825-1950. The book provides much information on the civil servants and translators who worked for the *Inlandsche Zaken* from its early period of establishment until the twentieth century and the story behind these translators on how they became the translators and what kinds of efforts that they did in order to be good translators. However, the book did not focus on the historiography of the *Inlandsche Zaken* and its roles as the translation agency for colonial government.

¹⁴ Ann Kumar, "Book Review on *Politik Islam Hindia Belanda: Het Kantoor voor Inlandsche Zaken*, By Aqib Suminto, Jakarta: LP3ES, 1985", in *Journal of Southeast Asian Studies* XXI, I (1990): 178-180.

¹⁵ Encyclopedia Britannica, *Christiaan Snouck Hurgronje*, taken from <http://www.britannica.com/biography/Christiaan-Snouck-Hurgronje>, accessed on 21 April 2016.

In order to make a good research on the language policy of the *Inlandsche Zaken*, these literatures will be a general foundation. The combination of these literatures forms the framework for my research regarding the language policy of the *Inlandsche Zaken* for the period of 1820-1847.

IV. METHODOLOGY

This research focuses on the language policy of the *Inlandsche Zaken* written in primary sources and literatures in the nineteenth century. The archives that are used in this research are taken from the collection titled “*Inlandsche Zaken*” period 1820-1840 which are kept at the National Archives of the Republic of Indonesia (ANRI), Jakarta. The collection of *Inlandsche Zaken* archives does not have an inventory yet and the only finding aid that can be used for a research is a list of archives that contains certain numbers. Each number contains brief information and contents of what are kept in the archives. The numbers contain hundreds of pages of archives with various topics, periods, and documents. Therefore, the method of selecting the archives in this research is done by selecting these numbers whether or not they relate to the period, such as the period of 1820-1825.

The selection of the translation texts is done in order to show how the translators of the *Inlandsche Zaken* performed and conducted translations. The selection of translations texts are analyzed in order to see the various different methods of translations that were done by the translators, and how did they connect the world of colonial government and the world of the indigenous societies in the Netherlands East Indies in their translations.

V. SETTING ESTABLISHING STANDARDS ON THE INDIGENOUS LANGUAGES

Before the *Inlandsche Zaken* was established, there were a number of local vernaculars in the archipelago. In order to overcome the diversity and differences in the local vernaculars and to ~~setereate~~ standards on translations of these local vernaculars, the *Departement voor Inlandsche zaken* needed to formalize standards on the indigenous languages. Thus, on October 30, 1820, the Governor General formed a commission consisting of C.P.J. Elout (Secretary for the *Inlandsche zaken*), Ds. D. Lenting, A. Koek, and C. van Angelbeek (government translator for the *Inlandsche zaken*) to compile a dictionary of Malay-Dutch, and collect all prerequisite sources.¹⁶ From the research conducted by the commission, ~~thea~~ Malay-English dictionary and Malay Grammar Book ~~which was~~ written by William Marsden (1812), ~~the~~ *Maleische Spraakkunst Boek* (Malay Grammar Book) by George Hendrik Werndly (1736) together with other manuscripts and folklores in Malay, Javanese with Dutch translations, were considered important sources to ~~serve as be~~ the basis ~~foron~~ ~~setereate~~ing standards on the use of indigenous languages in translations. Based on the findings, it showed that the government decided to appoint C.P.J. Elout to translate William Marsden's books, whereas C. Van Angelbeek was appointed to translate Werndly's book, and the rest of the commission members had to prepare for translations of Dutch-Malay bible.¹⁷

Marsden's books were translated since they were the first academic research on Malay and gave a significant development on Malay language.¹⁸ C.P.J. Elout translated the books into Dutch and published it in 1824. In the meantime, as a secretary of the commission, C. Van Angelbeek was asked to translate Werndly's book ~~that~~ ~~which~~ was published in 1823. Even though the book was almost similar ~~to~~ ~~with~~ Marsden's Grammar Book of Malay, ~~but~~ it contained the first survey of

¹⁶ Kemp. *Uit den Tijd van C.P.J. Elout's toewijding aan de Maleische taal*. (1941):188-189.

¹⁷ Ibid.

¹⁸ Roorda van Eysinga. *Handboek den Land en Volkenkunde, Geschiedtaal, Aardrijks, Staatskunde van Nederlands Indie* (1842): 655.

Malay literature in the eighteenth century; consequently, it would be an important source and literature for translation activities.¹⁹

Apart from the tasks in the commission, the *Inlandsche Zzaken* was also instructed to ~~set~~*establish* the standard Malay in the colony. The standard Malay for the government was the *hoge* (high) Malay to be used in the Riouw archipelago and its surroundings. They only used Malay ~~that~~ *which*—was spoken by the noble *mens* in Riouw and surrounding areas. The execution of the task was the appointments of its translator to be the government officer who conducted the tasks in certain areas in Sumatra, such as Palembang, Lingga, and Riouw. In 1822, P.P. Roorda van Eysinga was ordered to visit Palembang and its surrounding areas to learn the Malay language from the local rulers and make a political contact with them as well as to ~~compile~~*se* a dictionary of Dutch-Malay ~~that~~*which* was relevant to the Malay in the areas where he conducted his studies.²⁰ Eventually, a year after ~~he finish~~*ing* his field studies, in 1824, he published a Dutch-Malay dictionary. Unlike William Marsden's dictionary ~~that~~*which* was published in 1812, the dictionary was based on the latest condition and the personal experience of Roorda in *the* period of 1821-1823.

VI. ANALYSIS OF TRANSLATION

In addition to ~~setting~~*establis* standards on indigenous languages, the main task of the *Departement* was to translate decrees of the Governor General ~~on~~*f* the appointment of local rulers to be indirect colonial government in various regions. The analysis of the translation is done by analyzing a decree of the Governor General for the area of Crawang. The region was selected because before the *Inlandsche Zaken* was established, there were four different letters which were used in

¹⁹ Roorda van Eysinga. *Handboek den Land en Volkenkunde, Geschiedtaal, Aardrijks, Staatkunde van Nederlands Indie* (1842): 654.

²⁰ P.P. Roorda van Eysinga. *Algemeen Nederduitsch-Maleisch Woordenboek in de Hof, Volks en Lage Taal, met Aanduiding der Woorden, welke uit Oostersche en Westersche Talen Ontleend Zijn*, (Te 'S Gravenhage, 1855): xx.

formal translations, namely Malay with Malay/Jawi script, Javanese with Malay/Jawi script, Malay with Javanese/Kawi script, and Javanese with Javanese/Kawi script. The standard of the local vernacular for the administrative documents on this region had changed after the organization was established; therefore, the role of [the](#) *Departement voor Inlandsche Zaken* seemed to be prominent in this area.

The analysis of translation is done to [examine](#) the choice of the words or the phrases ~~which were~~ used by the translator and to compare it with the context's meaning and situation. The analysis is also done to [explore](#) whether the translator exerted colonial power or not in the translation texts.

1. Decree of [the](#) Governor General on 11 September 1820 for Cawang

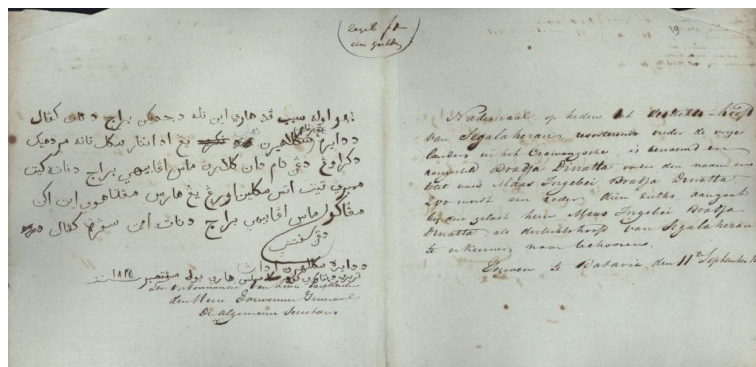


Figure 1.a Decree of The Governor General for District Cawang on 11th September 1820²¹

The text was issued by the government before the establishment of the *Departement voor Inlandsche Zaken*. The translation being created here is from Dutch into Malay text (Jawi). The decree is analyzed in order to observe the quality of the translation before the *Departement* was founded. The analysis is based on the translation of the phrase “*is benoemd en aangesteld*”, “*een ieder dien zulks aangan te kunnen van behoren*” because these phrases represent the position of the translator between the Governor General and the audiences (the appointee and the people in Cawang).

Table 1. Decree of Governor General for Cawang District on 11th September 1820²²

²¹ ANRI, Jakarta, *Inlandsche Zaken* archives, no. 119. 19, dated on 11th of September, 1820.

Dutch Text (Source Text)	Malay Translation	Free English Translation from Malay
Nademaal op heden tot district – hoofd van Segala Heran Resorterende onder de vrije landen in het Crawangsche is benoemd en aangesteld Bradja Dinatta onder den naam van Maas Ingebei Bradja Dinatta zoo wordt een ieder dien zulks aangant bij deze gelasten hem Maas Ingebei Bradja Dinatta als district hoofd van Segala Heran te kunnen van behoren	Bahwa oleh sebab pada hari ini telah dijadikan Barodja Dinatta Kepala di daerah Segala Herang yang ada antara tanah merdeka di Karawang dengan nama dan gelaran Mas Ingabehi Barodja Dinatta. Kita memberi titah atas sekalian orang yang harus mengetahui itu akan mangku dengan sepatutnya Mas Ingabehi Barodja Dinata Kepala di daerah Segala Herang adanya.	That it is therefore today it has been become Barodja Dinatta Head in area Segala Herang which locates among the free land in Karawang by the name and title Mas Ingabehi Barodja Dinatta. We give order to all people who should acknowledge the position of Barodja Dinata Head in area Segala Herang.
Gegeven te Batavia den 11 September 1820	Terbaru di Betawi 11 hari bulan September 1820	Written in Betawi, day 11 month September 1820

The phrase “*is benoemd en aangesteld*” (has been appointed) is translated into “*telah dijadikan*” (has been become). In literal meaning, the phrase was translated incorrectly because it has different meaning into “*telah dijadikan*” (has been become). “*Telah dijadikan*” comes from the verb “*jadi*” uses as idiomatically of a thing turning out satisfactorily or leading to anything or being sufficient to affect the desired object.²³

The word “*jadi*” can be used only after one action occurs, then it is used in order to explain the effect after the action.

The phrase “*een ieder dien zulks aangan te kunnen van behoren*” (whoever it may concern to acknowledge) is translated into “*kita memberi titah atas sekalian orang yang harus mengetahui*” (We give an order to all people who should acknowledge). In this sense, the translator explained to the audience in the translation that the Governor General ordered to all Karawang people to acknowledge the position of the appointee, which I think it was a literal translation of the phrase “*een ieder dien zulks aangan te kunnen van behoren*”. The method of literal translation by using an explanation can be done by a translator in order to make the readers understand the main information being delivered. This technique is similar to what had been

²² ANRI, Jakarta, *Inlandsche Zaken* archives, no. 119. 19, dated on 11th of September, 1820.

²³ R.J. Wilkinson. *Manuskrip Klasik: Kamus Jawi Melayu Inggris (A Classic Jawi-Malay-English Dictionary)* (Melaka: BaharudinJoha, 1903): 213.

explained by [Friedrich](#)–Schleirmacher (1813) that the translators only translated the words written in texts given from the language in the source text to the target language in the translation text.

2. A Decree of [the](#) Governor General on 23rd January 1821 for Karawang District

The translation [that](#) was made in the text was from Dutch to Malay (Jawi script). Below in figure 3, we can see the Dutch text as the source text.

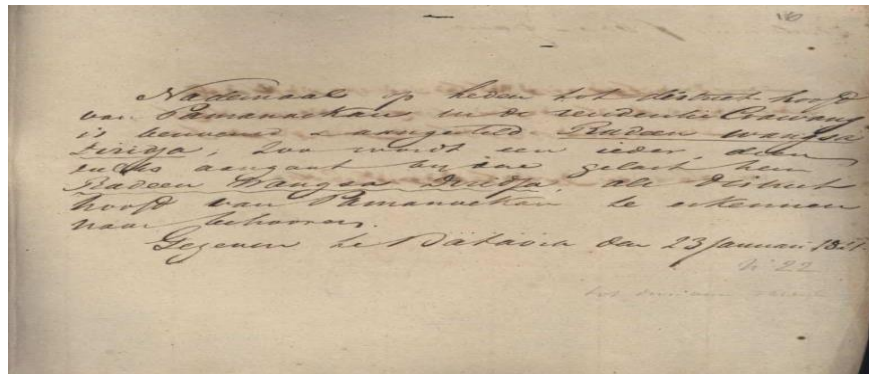


Figure 2: A Dutch text of the Decree of the Governor General on 23rd of January 1821²⁴

In figure 3 below, we can see the translation text in Malay/Jawi script.

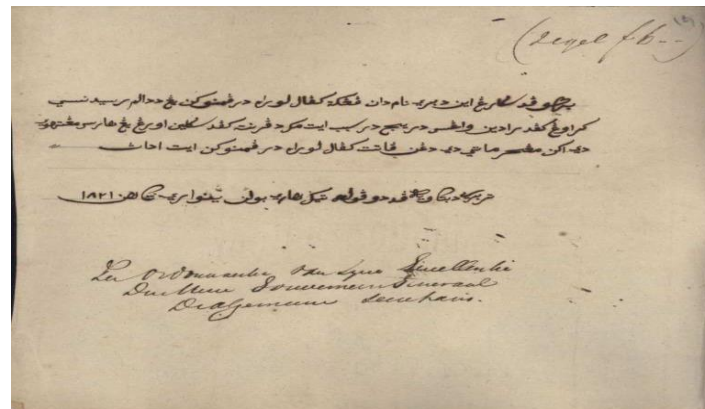


Figure 3: A text of Malay translation of the Decree of the Governor General on 23rd January 1821²⁵

If we observe carefully in the first sentence of the text, there are words which were translated in different meaning: “**is benoemd**”

²⁴ ANRI, Jakarta, *Inlandsche Zaken* archives, no. 119. 16, dated on 23st of January, 1821.

²⁵ ANRI, Jakarta, *Inlandsche Zaken* archives, no. 119. 17, dated on 23st of January, 1821. The source text is Dutch and it is translated from Dutch to Malay by using Jawi script. The Decree is for the appointment of a local ruler in Karawang. From this document, there was a change of script from Javanese script (in September 1820) to Jawi (Malay) script (in January 1821).

aangesteld” was translated into **“diberi nama dan pangkat”** (is given a name and position). The passive phrase “*is benoemd aangesteld*” (appointed as) is translated into passive phrase “*diberi nama dan pangkat*” (is given a name and position). The phrase “*diberi nama dan pangkat*” in literal meaning “is appointed as” since the word “*nama*” and “*pangkat*” could not stand alone without the verb “*diberi*” and this verb could not stand alone without an object, so the choice of nouns “*nama*” and “*pangkat*” was done because it fitted to represent “*benoemd aangesteld*”. In this sense, the translator acted purely to bridge information between two languages. Hence, the meaning of “*nama*” was appellation, reputation, whereas “*pangkat*” meant grade, rank, dignity.²⁶ The choice of words that the translator highlighted, namely, “*diberi nama*” and “*pangkat*” can also be assumed that the translator intended to highlight the appointed person that he was given a position as a figure with a rank, reputation, dignity. He added the word “*diberi*” that he was the government’s subordinate, without the word “*diberi*” the reader would feel the position between the appointee in the colonial government was equal. The word “*pangkat*” in Malay society is used to mean have meaning of a high position that which not all people could occupy sit on it. The word “*diberi*” is a passive form of the verb “*beri*”, which in Malay means to give, to grant.²⁷ Thus, based on these cultural meaning, it can be concluded that the method of translation here is focused on the term of “pride” through the use of “*nama*” and “*pangkat*” ~~“*nama and pangkat*”~~ and “loyalty” from the word “*diberi*”.

Table 2. Decree of the Governor General for Karawang District on 23rd January 1821²⁸

²⁶ Wilkinson. *Manuskrip Klasik: Kamus Jawi Melayu Inggris* (1903): 462 & 670.

²⁷ Wilkinson. *Manuskrip Klasik: Kamus Jawi Melayu Inggris* (1903): 99.

²⁸ Arsip Nasional Republik Indonesia (ANRI) Jakarta, 23 January 1821, Inlandsche Zaken archives collection no. 119. 15-16.

Dutch Text (Source Text)	Malay Translation	Free English Translation from Malay
<p>Nademaal op heden tot district hoofd van Pamanukan in de Residensi Cawang is <u>benoemd en aangesteld</u> Raden Wangsa Diridja, <u>zo is het een ieder dien zulks aangaan</u> bij deze gelasten hen Raden Wangsa Diridja als district hoofd van Pamanukan <u>te erkennen van behoren</u></p> <p>Governor Generaal</p>	<p>Bahwa pada sekarang ini <u>diberi nama dan pangkat</u> Kepala Daerah dari Pamanukan yang di dalam Residensi Karawang kepada Raden Wangsa Diridja dan sebab itu <u>maka diperintah kepada segala orang yang harus mengetahui dia akan menghormati dia</u> sebagai kepala lurah di Pamanukan.</p> <p>Terbaru di Batavia pada 23 hari bulan Januari Tahun 1821 Gubernur Jenderal</p>	<p>That now he <u>is given a name and position</u> as a Head of District in Pamanukan in the area of Karawang Resident to Raden Wangsa Diridja and <u>therefore it is ordered to all people to acknowledge him to respect him</u> as a head of Pamanukan district.</p> <p>Written in Batavia on 23rd of January, 1821, Governor General</p>

The phrase “te erkennen van behoren” is translated into “mengetahui akan menghormati” (to acknowledge to respect). The major transformation in this translation is “*menghormati*” (to respect). The translator appeared to communicate with the readers (especially to the people in Karawang as the audience of his translation) to pay respect to the appointee because he was the representative of the government. He used the word “*menghormati*”, which means “to pay respect to, or to do honor”, in order to point out the objective of this decree, namely to legitimize the appointee’s position and to give order to the audiences in Karawang to accept this figure to be their leader. In the Dutch text, the author did not have to put the word “to respect” because there was no obligation for the Dutch to give honor to the appointee. They needed the decree only for the acknowledgement that they had appointed a head of district to be their partner. The cultural term of “obedience” for the audience in the use of “*menghormati*” is clearly seen in this context.

Overall, based on the choice of the words and phrases that were employed, the translator succeeded in transferring the information and message that was carried by the source text (Dutch text) to the

Malay text. The translator exploited the cultural term of “loyalty”, “pride” and “obedience” in Malay perfectly. The translator did not only translate the words written in texts given but he acted as a bridge to the readers and added the cultural sense in his translation so that the audience could understand the meaning and message that was going to be delivered. It is contrary to what Schleirmacher (1813) argued that in translating the texts, the translators only translated the words written in texts given from the language in the source text to the target language in the translation text without considering the cultural term of the source and target language.

VII. Translation and Colonial Power

In performing and organizing the tasks for the period of 1820-1825, *the Inlandsche Zaken* first tried to overcome the main obstacle they faced at that time, which it—wereas the differences inof local language vernaculars between one certain area and others. They tried to conduct linguistic unification of the existing local vernaculars especially in the translation of formal documents such as Decrees, and instructions. Besides that, they tried to standardize the Malay language through dictionaries, grammar books, and a corpus of texts which represented the local vernaculars. These manuals and standards held an important role in Malay translations. However, the choice of using *hoge Malay* by the *Inlandsche Zaken* showed a fact that the government did not want to completely close to the local rulers. They created the distance through the “*hoge Malay*” to show that their position was created above the local rulers.

Based on the two samples of the translation, there are some differences on the method of translation that had been presented in the texts. In the first translation, we can see that the translator tried to change the structure of the text in order to explain the meaning which

was intended to be delivered in the source text. However, the result of the translation did not have any cultural sense. It was true that the audiences needed to know the position of the appointee, but, what should they do after ~~having they knknowledge ofew~~ it? Moreover, the translator failed to employ the word “*jadi*” for the word “*benoemd aangesteld*” that made the text unclear and meaningless. In this translation, we can see clearly the position of the audiences (the people of Karawang), that according to the translator, they had an obligation to acknowledge the position of the appointee. Due to the mistranslation, the appointee’s position was not stated clearly in the translation.

In the second translation, the translator did not change the structure of the sentence in the translation text. However, the translation text still had similar essence to the source text. The flow of information from the source text ran well in the translation text because there was additional word such as “*diberi*” (is given) “*nama*” (name) and “*pangkat*” (rank, position), which was inserted in the translation text. The choice of words in this text was appropriate and relate to the context ~~with~~ reference to the Dutch text, but at the same time they represented the Malay context. In this choice of words, the translator had translated the text well and succeeded in delivering the information to the readers.

In the context of power, *the Inlandsche Zaken* highlighted the identity of power and legitimacy on the appointee in the translation text. The appointee was legitimized to be the head of the local societies in Karawang through the Decree (translation text). This legitimacy of social status, ranks and dignity played an important role among the local noblemen in the Netherlands East Indies. They liked being honored as a head of community, as a nobleman who gained respect from his subordinates and all sorts of similar things. The translator really paid attention ~~toen~~ this cultural aspect and ~~infusedput~~ this point in the translation text.

The word “*diberi*” here means “is given”. It symbolizes the power of the Dutch colonial government to the audiences. The appointee “is given” a “name and position” by the government. So, besides legitimizing the power of the appointee, the government also reminded ~~eding~~ him and his subordinates (as the audiences) that the position was a “gift” from the government. Since they were the subordinates of the government, ~~so~~ they had to obey orders ~~everything that~~ ~~what~~ would be ~~issued~~ ~~ordered~~ by the government.

VIII. Conclusion

From these two samples, it is obvious that the method of translation had changed after *the Inlandsche Zaken* was founded. The translator employed the cultural point of view not only to make his translation more meaningful, but also to exert the colonial power firmly. The translation done by *the Inlandsche Zaken* was more than what Schleirmacher (1813) had argued, where ~~that~~ in translating ~~the~~ texts, ~~the~~ translators only translated ~~d~~ the words from the language in the source text to the target language in the translation text. The translators of *Inlandsche Zaken* in the period of 1820-1825 began not only to change the language but also change the culture in their translation.

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