

JAVA WAR AND TRANSLATION ACTIVITIES (1825-1830)

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Abstract

One of the Dutch Historians argued that the Java War aggravated due to the poor quality of Javanese language ability of the government civil servants. (Fasseur, 1997:91) This article aims to describe the mistranslation activities committed by translators who worked for the colonial government in the period of 1825-1830 that might serve as the proofs of Fasseur's argument on the Java War. In the article, there is an explanation of the situation during the Java war and the analysis of a sample of translation of a letter regarding Diponegoro taken from the book written by Roorda van Eysinga, Handboek den Land en Volkenkunde, Geschiedtaal, Aardrijks, Staatskunde van Nederlands Indie (1842). The conclusion is that although the translators applied faithful method and cultural equivalent strategy for the translations, they made some mistakes in their translations. The mistakes, thus, caused misunderstanding for the readers. These misunderstandings could have lead to bigger conflict between the Javanese and the Dutch in the Java War.

Keywords: Java war, translations, Javanese language, Dutch Colonial Government, Dutch language.

Abstrak

Salah satu sejarawan Belanda berpendapat bahwa Perang Jawa menjadi lebih buruk dikarenakan buruknya kualitas para pegawai pemerintah Kolonial Belanda dalam hal penguasaan bahasa Jawa. (Fasseur, 1997:91) Artikel ini bertujuan untuk memberikan penjelasan mengenai kesalahan penerjemahan yang dilakukan oleh para penerjemah yang bekerja untuk pemerintah Kolonial Belanda pada periode 1825-1830. Dalam artikel ini, terdapat penggambaran situasi yang terjadi pada masa Perang Jawa dan terdapat analisis contoh penerjemahan surat mengenai Diponegoro yang diambil dari buku yang ditulis oleh Roorda van Eysinga, *Handboek den Land en Volkenkunde, Geschiedtaal, Aardrijks, Staatskunde van Nederlands Indie* (1842). Kesimpulan artikel ini adalah bahwa para penerjemah menerapkan teknik penerjemahan setia (*faithful*) dan strategi penyesuaian budaya (*cultural equivalent strategy*) pada teks terjemahan. Namun, terdapat beberapa kesalahan dalam penerjemahan

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yang ditemukan di teks sehingga kesalahan ini dapat mempengaruhi pemahaman pembaca. Pemahaman yang salah dapat mengarah kepada konflik yang lebih besar lagi di antara orang-orang Jawa dan orang-orang Belanda dalam perang Jawa.

Kata kunci: Perang Jawa, Penerjemahan, Bahasa Jawa, Pemerintah Kolonial Belanda, Bahasa Belanda.

I. INTRODUCTION

The condition in Java during 1825-1830 was full of conflict due to the war between Prince Diponegoro and the colonial government. It was a five-year devastating war for the government which had taken 10,000 European lives, killed 200,000 Javanese, and cost more than f19,000,000 for the Dutch colonial government to cover (Djamhari, 2003:10). Translators were the most important officers at that time because they had to take part in every negotiation and correspondences between the government and Diponegoro, and other Javanese nobles. C.P.J. Elout and *Kapiten* Roeps from the Dutch Military became members of the translators' team for the Java War (Roorda van Eysinga: 1842). The involvement of translators in the Java War was in most of the negotiations with the Javanese during the war that were conducted in Javanese language. However, most of the colonial officers did not master Javanese language. Only very few translators were said to be able to understand Javanese language. Many historians believe that the lack of ability in Javanese language might have been one of the reasons that triggered the Java War. As Fasseur (1997) argued that the Java War in 1825 occurred due to the poor quality of Javanese language mastery of the government civil servants.

The task of translating and interpreting the negotiations during the Java War was not easy. The difficulties quadrupled since the Dutch military was very suspicious of the translators who worked in the negotiation. C.L. van den Berg, who was an Indo-European and one of the translators who worked in Djokjakarta, was excluded from the peace negotiations with Diponegoro because he was considered to be

more subjective to the Javanese (Houben, 1944:122). During the Java War, the Dutch only hired translators from the Military unit. The situation was unfavorable for the Dutch. There was no guarantee that the translators from the Military unit were capable enough to understand the Javanese language both in written and oral communication. Moreover, the translators also had to overcome the complicated Javanese language that was used at that time. The translators had to deal with the Javanese with Malay script and the Javanese with Sanskrit script. The Javanese language itself had two versions, namely *laag* (Javanese which was used by the ordinary Javanese), and *hoog* Javanese (Javanese which was used only by the noblemen and high-ranked officials). Did these translators perform their jobs well?

In order to answer the question, we have to look directly to the translation texts that were produced during the period of 1825-1830. One of the translators, Roorda van Eysinga described that there were hundreds of letters in two languages (Javanese-Dutch *vice versa*) that were kept in the library of the central office of the colonial government in Batavia regarding correspondences during the Java War (Roorda van Eysinga, 1842: 256). However, these letters are now untraceable (lost) or unreadable due to their physical conditions (blurred, damaged and fragile). Only three letters with the translations are found in the book that was written by Roorda van Eysinga. The book itself contains the historiography of Netherlands Indie (now Indonesia) under Dutch colonization. The letters are taken as the proofs of the condition of translation activities during the Java War in 1825-1830. One of these letters is used in this research to find out how the translators did their job in translating the letters during the Java War.

II. LITERATURE REVIEW

Translation implies communication between two different worlds with two different cultures, attitudes, traditions, and many more. In

practice, translation as a means of communication is used to bridge these differences. In the early Nineteenth Century, the process of translation is performed as simple as possible without appending on additional information which is not mentioned in the source text. Friederich Schleirmacher (1813) described 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. 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 which is translated is actually an act of a transfer into a totally different world of culture. (Chambert-Loir, 2009) There is a possibility that this text cannot be understood directly by the audiences if the transfer of culture is done improperly. Boris Buden and Stefan Nowotny (2009:196) 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 things to another. Thus, the task of the translator in doing the translation 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. In this article, the writer is going to see whether the culture was being transferred correctly by the translator or not. The notion of foreignization and domestication by Venuti (2002) is used in this research in order to see whether the cultural transfer in the translation is done correctly or not.

A translation should have a function in the same situation where it is used and with the people who use the translation texts. So, it can be concluded that besides translations should consist of a text that does not seem to be translated, and tells information from the origin text, the translation text should also have similar function and situation as it is in the origin text. Newmark (1991) pointed out that in order to be as

close as possible to the origin text; the translator should involve the works of:

- componential analysis;
- modulation;
- descriptive equivalent;
- functional equivalent;
- cultural equivalent;
- synonymy;
- paraphrase.

These are the main pillars which the writer believes that translators should bear in mind. In analyzing the translation for this research, the writer will check whether the Dutch translator during the period of the Java War used one of these pillars, namely cultural equivalent, for his translation. The pillar is very important for the translation since at the time the war transpired, the translation activities were done primarily by the Dutch. They held different perspective and culture from the Javanese. In this article there will be an analysis of whether the Dutch translator was able to interpret the situation among the Javanese or not when they did the translations.

Producing a good translation as it is explained above is not an easy task. In order to produce a perfect and smooth translation, a translator has to be aware of the interpretation, culture, and tradition of the target language of translation. T.S. Eliot acknowledged that a translation constitutes an “interpretation” (Eliot, 1928:92). In other words, the product of translations is the result of interpretation of the translators who make the translations. Through their translations, the translators interpret the information in the original text and write in the translation products. Andre Lefevere (1985: 233) described translation as one of the ways of rewriting literature – along with interpretation, criticism, historiography and the creation of anthologies. Translators have to be very careful in performing their jobs in order to get the message in the original texts delivered to the target language.

A good translation with correct interpretation, and similar function and situation as it is in the origin text will surely open the door to the important information for the readers and users. Peter Newmark (1991:1) stated that the more exact translations to be made, the more truth can be found by the readers and users. The more truth is revealed; then, it will bridge two different worlds and two different perspectives. Mistranslations, on the contrary, will lead to misunderstanding for the two different parties. An example of mistranslation can be found in the Treaty of Waitangi. It is a written agreement between the British Crown and the Māori people in New Zealand which was signed by 500 tribal chiefs in 1840. Yet conflicting emphases in the English and Maori versions have led to disputes, with a poster claiming 'The Treaty is a fraud' featuring in the Māori protest movement (<http://www.bbc.com/culture/story/20150202-the-greatest-mistranslations-ever>). The possibility of mistranslations, the methods and strategies of the translators will be analyzed in this article.

The act of translation especially in the colonial period faced many challenges. Translation is not an innocent, transparent activity but it is highly charged with significance at every stage; it rarely, if ever, involves a relationship of equality between texts, authors or systems. (Bassnet, 1999). In other words, translators had to deal with the colonial system in doing translations. This, of course, would affect the quality of translations that they produced. In this research, the writer will analyze whether the colonial system influenced the translators in producing their translations.

III. METHODOLOGY AND RESEARCH QUESTION

This research focuses on the analysis of translation texts produced by the translator in the period of 1825-1830 in the Netherlands East Indie (now Indonesia). The translation text is taken from the book written by Roorda van Eysinga, titled *Handboek den Land en Volkenkunde, Geschiedtaal, Aardrijks, Staatkunde van Nederlands Indie*

(1842). This book is a primary source for this research. Although three letters were found in the book, only one letter will be analyzed in this research. The selection of the letter is done in order to be more focused on the detail, content, background, and structure of the language that were used in the translations.

The analysis is conducted in order to discern the methods and strategies of translations which were performed by the translators. The analysis is conducted by observing whether the choices of words in the translation text have equal meaning with the origin text or not. The pillar of analysis that is used is based on what has been explained by Newmark (1991), namely, cultural equivalent. Besides that, the research intends to reveal how they connected the world of colonial government and the world of the indigenous societies in the Netherlands East Indies in their translations during the Java War period.

The research question that is discussed is “How did the translator translate the Javanese letter into Dutch language?” In order to answer the research questions, this research is divided into some parts. The first part contains background, literature review, and methodology as well as research questions. The second part describes the analysis of the letter and the translation. Conclusion and bibliography is discussed in the last part of this research.

IV. ANALYSIS OF A LETTER TO GENERAL DE KOCK IN 1829

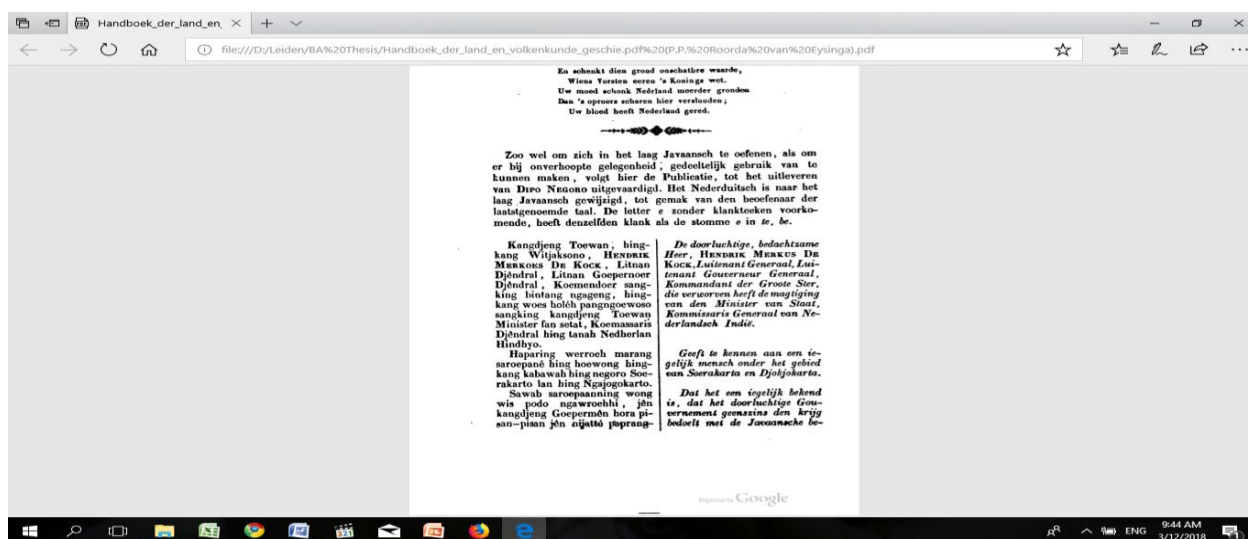


Image 1. The letter to General De Kock in 1829 with the Dutch translation

This is a letter to General de Kock which contains a report made by one of the Javanese noblemen who supported the colonial government during the Java War. It is not clear who wrote the report but based on the content, we can see that it was written by one of the Javanese noblemen who knew Diponegoro well and held an important position in one of the regions in Java. The report is analyzed because it represented the context of the situation during the Java War. The report was made in a situation when Diponegoro had just lost a big battle in the Kelir Mountains on the Bagelèn-Mataram border. One of his senior commanders, Pangeran Ngabehi and his two sons were killed in the battle (Carey: 2008). The report was in the Javanese text and it was translated by a Dutch translator. In the book, the Javanese text has been transcribed into Latin script making it easier for the readers to read the report. The writer performed the analysis in order to see how the translator translated the text and how the government used the translation text. The transcription, in this part, is not analyzed.

Having seen the translation text of the letter, it appears that the translator had worked very hard to achieve the equality in meaning and structure as close as possible in the source text from the point of view of cultural equivalent:

- a. the translation of “**Koemendoer sangking bintang, pangngowoso**”

“Koemendoer sangking bintang ngageng, hingkang woes holeh pangngowoso sangking kangdjeng Toewan Minister fan setat, Koemassaris Djëndral hing tanah Nedherlan Hindhyo”

The sentence is translated into:

*“Luitenant Gouverneur Generaal, **Kommandant der Groote Ster**, die verworven heeft **de magtiging van den Minister** ‘van Staat, Kommissaris Generaal van Nederlandsch Indië”* (**Lieutenant General, Lieuteant Governor General, the Highest Commander, who holds the Highest Power in the Minister of the State General of Nederlands Indie**)

For the phrase “**koemaendoer sangking bintang**”, the translator translated into “**kommandant der groote ster**”. From the translation we can see that the translator applied the faithful method because the translation text has the contextual meaning as it is in the source text. It preserves the “noun” (koemaendoer) into “noun” (commandant) in the translation text.

The translator seemed to understand that the term “**pangngowoso**” has the closest meaning to “**de magtiging van de minister**” (the highest power). In this translation, the translator used the cultural strategy by changing directly the cultural term in Javanese into the cultural term in Dutch language.

- b. Translation of: “**Kangdjeng Toewan**”, “**Hingkang Witjakseno**”, “**Kangdjeng Goepermèn**”, and “**Kangdjeng Toewan Komassaris Djëndhral**”

“Kangdjeng Toewan, hingkang Witjakseno, HENDRIK MERKOES DE KOCK”

The phrase is translated into:

“De doorluchtige, bedachtzame Heer, HENDRIK MERKUS”(**Mister, lord wiseful** HENDRIK MERKUS)

In this text, the translator tried to transfer the information by using new words which are equivalent. The phrase **Kangdjeng**

Toewan, the word “**Kangjeng**” in **Kangjeng Goepermen and Kangdjeng toewan Komassaris Djendral** literary means as follows: the word “Toewan” means “Lord”, it is an honorific title or a form of address and used as a pronoun to show respect for the Europeans (men only). It has the same meaning like “Heer” in Dutch (Wilkinson: 1903). The word “Hingkang” also has the same meaning and function as a pronoun like “Toewan”. It is a title that is used only for high ranking officers and to address a man as a “Mister or Sir” (Sudiharto: 2008). The translator decided to keep the meaning “Toewan” in the translation text because the report was for the highest commander in the government. In Dutch culture, when someone sends a letter or a report to somebody in a highest rank, he/she will use honorific words in order to address this person formally. So, it is important for the translator to keep the typical word in the Dutch text. The interesting part is the use of “kangdjeng” in “kangdjeng Goepermèn” in the phrase:

*“jèn **kangdjeng Goepermèn**”*

which means “**the mister government**”. But, the translator translated the phrase into **het doorluchtige Gouvernement** (the peaceful government). It seems that the translator did not use the literal translation for “the mister government” because the word “mister” is only for a person or a man whereas government is not a person. The translator needed to use another word which represented the context of situation that the Dutch did not want to make war with Diponegoro and the government only wanted to create peace in Java. So, the word “**doorluchtige**” was chosen properly in the translation. This “**doorluchtige**” is also utilized by the translator in translating the word “**kangdjeng**” in every sentence. Therefore, the stress on the word “**doorluchtige**” as peaceful in the translation was clearly shown. The choice of word in the translation shows that the translator was influenced by the colonial system in his translation. He was urged to show the

context of situation which was favorable for the Dutch colonial government.

The word “**witjakseno**” is an adjective which comes from Sanskrit has a meaning “**intelligent**”, “**smart**”, “**wise**” and “**well-experienced**” (Zoetmulder: 1982). However, the translator used the phrase “**De doorluchtige, bedachtzame Heer**” (**The peaceful, thoughtful, Lord**) in the translation text. In this context, the translator used adjective “**doorluchtige**”, “**Bedachtzame**” and a noun “**Lord**” in order to replace the two pronouns and an adjective in the source text. The translator in this sense tried not to translate by using the literal meaning. He changed the structure of the source text in order to create a new phrase which corresponds into the target language; therefore according to Nida (1969) it will affect the similarity in the translation text. The technique was similar to what has been explained by Nida (1969), that text translation was done when we transfer the source text mechanically (it can be done by changing the structure and form of words) into another form in the translation text without changing the real meaning of the source text (Chambert-Loir: 2009). The translator used word “**witjakseno**” the equivalent of “**bedachtzame**” (**thoughtful**) in order to inform the reader (General H.M. De Kock) that the sender respected and honored him as the highest commander in the war. Besides that, this word also represented the form of loyalty of the sender to the colonial government.

c. Translation of “**Pangeran Diphonegoro**”

In Javanese language, the word “**pangeran**” means “**prince**” or a son of a king, a noble (Prawoatmodjo, 1985). The translator, however, did not directly translate “**pangeran**” into “**prins**” (the son of a king in Dutch language). Instead, the translator still used “**pangeran**” in the translation text. This is quite contradictive because for the phrase “**kangdjeng Goepermèn**” the translator

translated into **het doorluchtige Gouvernement** (the peaceful government). The word “pangeran” is also a title that has similar function as “**kangdjeng**”. From this point of view, it seems that the translator did not consider Pangeran Diponegoro as someone deserving to hold the title of “**prins**”. Based on Van Dale Grote Woordenboek (the formal Dutch dictionary), “Prins” is a title that is used for a son of a king (a noble who is related to the king, especially the king of the Netherlands by birth). (Van Dale Grote Woordenboek, 2008). Pangeran Diponegoro was the prince from Yogyakarta. It was one of the areas being colonized by the Dutch. The Dutch, of course, considered Pangeran Diponegoro as worthless. So, the translator did not have to pay him respect by translating the title “pangeran”. This is one of the proofs that colonial system influenced the translation.

d. Translation of “**Compagnie**”

“*nglawan prang karo pradjoerit **koempenni***”

The phrase is translated into:

“*strijd voerende met de troepen **der Compagnie***” (fight against the **kompeni** (Dutch))

The translator used the word “**compagnie**” (company) as a translation for “**kompeni**”. However, the word “**kompeni**” actually denotes as “**orang Belanda**” (the Dutch) for the Javanese and **not a company (compagnie)** (Shahab:2001). So, the translator did mistranslation in this text because he did not recognize the common custom of the Javanese who often called the Dutch with “**kumpeni**”. It had nothing to do with the company, if there was a company in the text, which company that the report referred to? If we take a look at carefully, the text made no mention of any particular company So, it was out of context to use the word “**compagnie**”. The translator made mistakes in this translation.

From this case, we might draw a conclusion that the translator was not really aware of the cultural context in the Javanese society.

As Boris Buden and Stefan Nowotny (2009:196) argued that in order to create a good translation and an understandable text for the readers, the translator needs not only to transfer the language, but also to transfer the term of culture and attitude needs to be the main concern. In the case of “**kompeni**” into “**compagnie**” the translation text might lose one important object, namely “**the Dutch**” as “**kompeni**”.

e. Translation of “**pasanggrahan** negoro Maglan”

“*Katoelis hing **pasanggrahan** negoro Maglan*” is translated into

“*Geschreven in het **hoofdkwartier** te Magelang*” (Written in **the resting place for the Head** in Magelang)

The translator chose to translate “**pasanggrahan**” into “**hoofdkwartier**”(the resting place for the Head) because the word “**pesanggrahan**” means “Small open pavilions known in Javanese as pondhok (hut) or house of the Sultan or other high officers from the palace and their retinue during their periodic visits” (Carey:2008). Based on the meaning, it seems that the translator applied the pillar of cultural equivalent for “**pasanggrahan**” into “**hoofdkwartier**” because both these words have similar meaning and function.

Table 1. A Report to General H.M. De Kock in September 1829

Dutch Text (translation text)	Javanese Text (source text)	Free English-Javanese Translation
De doorluchtige, bedachtzame Heer , HENDRIK MERKUS De. Kock Luitenant Generaal, Luitenant Gouverneur Generaal, Kommandant der Groote Ster, die	Kangdjeng Toewan, hingkang Witjakseno , HENDRIK MERKOES DE KOCK, Litnan Djëndral, Litnan Goepernoer Djëndral, Koemendoer sangking bintang ngageng, hingkang woes holeh panggoewoso sangking kangdjeng Toewan Minister fan setat, Koemassaris Djëndral hing tanah Nedherlan Hindhyo.	Mister, lord wiseful HENDRIK MERKUS DE KOCK, Lieutenant General, Lieuteant Governor General, the Highest

<p>verworven heeft de magtiging van den Minister van Staat, Kommissaris Generaal van Nederlandsch Indië.</p> <p>Geeft te kennen aan een iegelijk mensch onder het gebied van Soerakarta en Djocjokarta.</p> <p>Dat het een iegelijk bekend is, dat het doorluchtige Geuvernement geenszins den krijg bedoelt met de Javaanche bevolking, maar alleen dat er goede rust en welvaart op Java zij.</p> <p>Dat het nu reeds vier jaren geleden is, dat ik gearbeid heb met ernst, zoodat het land, dat geheel door muitelingen bezet was, thans geheel rustig is.</p> <p>En dat ik den Pangeran DIPO NEGORO heb willen aansporen om zich te onderwerpen, opdat Java rust zoude genieten.</p>	<p>Haparing werroeh marang saroepané hing hoewong hingkang kabawah hing negoro Serakarto lan hing Ngajegokarto.</p> <p>Sawab saroepaanning wong wis podo ngawroehhi , jèn kangdjeng Goepermèn hora pisan-pisan jèn nijatté paprangangan 'karo bongso Djowo, hamoeng hamrih hardjaanné hingkang sahe lan kabadjikan negoro Djowo maanneh.</p> <p>Hing mengko wis patang tahoen lawassé, hingsoen wis hanindakhaké hingkang kalajan benner sahinggo boemi kang woes podo kahambah hing brandhal, sahiki. Woes podo hajem.</p> <p>Lan woes karep hingsoen hangngadjak serroedjoek marang Pangngéran DHIPO NEGORO hamrih hardjaanning tanah Djowo maannêh.</p>	<p>Commander, who holds the Highest Power in the Minister of the State General of Nederlands Indie</p> <p>to every person within the area of Surakarta and Djocjokarta.</p> <p>Because everyone knows that lord Government not even once has an intention to have a war with the Javanese, but it is to restore the security and it is only for good of all Javanese.</p> <p>It has been four years since I have been trying to fight against the troublemakers, so that the land of Java will be back in peace</p> <p>And during these years I have tried to invite Pangeran Diponegoro to make reconciliation for the sake of Java.</p> <p>Prince</p>
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<p>Pangeran DIPO NEGORO heeft niet gewild, zoodat thans van zijne volgelingen weinig overblijven, allen hem verlatende, en zijn verblijf, dat hij houdt, kan niet gegist worden, strijd voerende met de troepen <u>der Compagnie</u>.</p> <p>Het voornemen hebbende, slechts rond te zwerven; wijders voert <u>Pangeran DIPO NEGORO</u> den oorlog, ja, om niets anders dan om de Javanen ongelukkig te maken, zoodat (hen) het zwaard treft, of het gebrek aan spijs, of de ‘vermoeijenis, tot dat zij allen omkomen, desgelijks ook diegenen, welke teedere betrekkingen hebben, worden allen verbijsterd, dezelve gedenkende, zelfs de ellende trotserende en hunne vrouwen, kinderen en bloedverwanten niet kunnende ontmoeten; zoodat</p>	<p>Pangngéran DHIPO NEGORO hora gelem, sahinggo mengko batoerré kari sathithik, podo tilar marang dhéwékké, lan sagonné manggon wis hora kadhoego, nglawan prang karo pradjoerit <u>koempenni</u>.</p> <p>_Soemedhyo hoebeng-hoebeng bahé, wondhênné hing mengko <u>Pangngéran DHIPO NEGORO</u>. tasih hoego hangnglakokhaké paprangngan, hijo hora lijo namoeng handliadhêkhaké bilahiennó wong Djowo , hamargo kenno gegaman , hoetoewo koerang mangngan , hoetoewo margo sajah, sahinggo ngasi podo mati, mengkono hoego wong kang ngasih podo biengngoeng, kahéliengngaanni hikoe sahinggo wani mlarat, lan hora hiso katemoe hanak rabiné lan sanak—sanak dboeloerré; dhadhi mahoe wong moebeng-moebeng, hora karoewan panggonnaanné.</p>	<p>Diponegoro did not want to do this, even when his followers has been out of numbers now, they left him, and he is now nowhere to be found, for those who are still fighting, they fight against the <u>kompeni</u> (Dutch). They conduct guerrilla tactics during the war, and <u>Pangeran Diponegoro</u> still whips up the spirit of the war, which in reality these matters only will eventually make the Javanese suffer more, because they have been lack of weapons, or food, or they can die because they never take a rest and keep fighting in the battle, and they are confused what they are going to do because everybody has gone to war, many of them have been impoverished because they focus more on the war and do</p>
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<p>die menschen rondzwerven, geene vaste woonplaats hebbende</p> <p>Opdat nu de Javanen niet door het ongeluk vertwzjfenen (en) de geringe man bestendig moge planten en de rijstvelden bebouwen, geef ik den raad aan Pangeran DIPO NEGORO, nog eens voor het laatst, opdat hij zich moge onderwerpen aan het doorluchtige Gouvernement zich niet vermetende het ongelukzijner vrouwen en kinderen, en zijner bloedverwanten te berokkenen.</p> <p>Doch indien Pangeran DIPO NEGORO niet wil opvolgen het geen mijn wil is, beveel ik aan alle Javanen, groot en klein, hem te verlaten , allen voor mij</p>	<p>Sopojo hodjo kasi kebatjoet moenggoeh bilabienné wong Djowo, wong tjilik toeloesso gonné hanenandhoer lan base sawah hingsoen hawéh pémoet marang Pangngéran DHIPO NEGORO sapisan hengkas, soepojo gelem teloek marang kangdjeng Goepermèn, hodjo wani gawé bilahi hanak rabienné, Sannak sadhoeloerré.</p> <p>Hanangnging jén Pangeran DHIPO NEGORO hora gelem hanoeroet hopo hingkang dhadhi kersaanningsoen wahoe,</p>	<p>not earn money for a living, they can no longer see their wives and children and other relatives, because they live in nowhere, they become unknown.</p> <p>In order to prevent further disaster for the Javanese, farmers and peasants have been requested to go back to their works in paddies' fields. Once again I have warned Prince Diponegoro to surrender and reconcile with lord government, please don't make your wife and children, and other relative to be in painful.</p> <p>But Pangeran Diponegoro refuses to comply. I have tried to persuade most of the Javanese, whether they are nobles or ordinary peasants to leave</p>
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<p>verschijnende; en ik zal hen met welwillendheid ontvangen; en hunne misslagen welke die ook zijn mogen, die zij begaan hebben, vergeef ik, en schenk' hun spijze, even als aan die allen, welke zich aan het edele Gouvernement onderworpen hebben, Pangerans, of Tommanggongs of geringen en alle anderen.</p> <p>Laat er slechts één of meer zijn, die begaan zijn met het 'verwoesten van den grond der Javaansche Vorsten, opdat er voorspoed zij. Indien Pangeran DIPO NEGORO zich volstrekt niet wil onderwerpen, dat dan de zoodanigen hem levend of dood krijgen en aan het doorluchtige Gouvernement overleveren.</p> <p>Hun zelven, die hem alzoo</p>	<p>hingsoen hawewarah marang saroepané wong Djowo, gedé, tjilik , haannienggallo marang Pangngéran DHIPO NEGORO podosahosso mennjangngingsoeng; mengko hingsoen hanggep kelajan behoetjik , lan nopo barang kaloepoettaanné , kang woes kellakon , hingsoen napoero ,sarto hingsoen_ haparing pangngan, kadhi déné kang woes poclo telloek lawan hing kangdjeng Goepermén , Pangngéran hoetowo Toemenggoeng, hoetowo wong tjilik lan lijo lijané kabéh.</p> <p>Mennowo hono wong sawidji hoetowo loewih hingkang hangngroso ngawes marang roesakké boeminé ratoe Djowo, hamrih hardjaanné. Jèn Pangngéran DHIPO NEGORO temenné hora gelem teloek, mongko maboe hoewong kadhoego hannjikel hoerip hoetowo matti marang Pangngnéran DHIPO NEGORO , kasrahhaké marang kangdjeng Goepermén.</p>	<p>Pangeran Diponegoro and to be loyal with me. I promise that I will be good to them, I will forgive their past actions, I will give them food, similar treatment with those who have surrendered before them. Such as the princes, tumenggung (regents), or the peasants.</p> <p>Suppose that there is someone or a man who realizes that he has suffered the queen of Java, only for the sake of the prosperity. If it is true that Pangeran Diponegoro does not want to surrender, then it is ordered to capture him alive or dead, and it is up to lord government.</p> <p>As it has already been told that for the sake of the prosperity of the</p>
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<p>inderdaad zullen hebben aangeboden,, tot heil van Java, zal het doorluchtige Gouvernement tot belooning schenken twintig duizend zilveren Spaansche matten; bovendien zullen zij nog belooning genieten, wordende hun rang verhoogd voor het geen zij verrigt hebben en hun een grondgebied overeenkomstig hunnen rang geschonken, en wijders diegenen, welke hunnen Vorst of het Gouvernement gehoorzamen, zelfs ook zij die Pangeran DIPO NEGORO nog aanhangen. hetzij Pangerangs of Tomonggongs en alle anderen, indien zij somtijds verrigten , hetgeen hierboven vermeld staat, hun ook zal het doorluchtige Gouvernement belooning schenken.</p> <p>Hetwelk is overeengekomen door den doorluchtigen</p>	<p>Hing kono mahoe wong woes hannedhoehhaké hing temennaanné, hamrih hardjané negoro Djowo , mengko Ī' kangdjeng Goepermén haparing gandjaran doewit marang dhéwèkké kèhhérong lekso ringgit poetih; halijo kadhi hikoe mengké nemoe gandjaran mening, kapoenggah haké kaloeggoehhané , saking kang wis dhi lakonni lan kaparingngan hoemi kang patoet dhadhi Ioenggoehhané, lan maningngé halijo saking wong kang wis miloe marang ratoené 'hoetowo marang kangdjeng Goepermên sanadhyo wang kang ngisih podo méloe marang Pangngéran DHIPO NEGORO, betjik Pangngéran, hoetdwo Toemenggoeng, lan Ijolijaanné kabéh, jên kadhoego hangnglakonni hopo kang 'wiskasehoet hing dhoewoer mahoe hijo hoego kangdjeng Goepermên hamaringngi hoego gandjaran.</p>	<p>land of Java, lord Government will grant some amount of money and positions for those who are willing to be loyal to the queen of Java or to the mister Government although at the same time they can be still loyal to Pangeran Diponegoro or other princes, these are the promise if they obey lord Government.</p> <p>That is the promise made by Mister, lord Commissioner General of Netherlands</p>
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<p>Kommissaris Generaal van Nederlandsch Indië, die sedert vier jaren slechts arbeidt, opdat het goede voorspoedig zij op Java: het is alzoo oorspronkelijk volgens den wil van denzelfen, dat ik deze Publicatie uitvaardig, opdat de oorlog ophoude. DIPONEGORO houdt slechts den strijd vol, welke hem geen voordeel aanbrengt, maar integendeel voor de geheele bevolking tot erger ramp verstrekt dan die, welke zij reeds ondergaan heeft.</p> <p>Geschreven in het hoofdkwartier te Magelang, den 21^{ste} September des jaar 1829.</p>	<p>Hopo kang wees kadjang djêkhaké hing kangdjeng toewan Komassaris Djêndhral, hing tanah Nederlan Hindhijo, hingkang dalem patang tahoen lawassé hamoeng hanindakhaké hamrih hardjo kabètjikkané tannah Djowo : hingkang ngikoe. hawit sangking karsané kangdjengKomassarisDjêndhral hingsoen hambiwarakhaké hoen—, dhang hoendhang hiki , hamrih lérênno prang ngiki. .Sanadhyo Pangngéran DHIPO NEGORO hisi nemoe lawan gonné paprangngan, hijo hora handadékhaké hoentoengngaanné, malah handadékhaké bilahienné wong woog ngakéh, loewih kadhikang woes karasakhaké.</p> <p>Katoelis hing pasanggrahhan negoro Maglan, tanggal kaping 21 sasi Sêptembentahoen 1829.</p>	<p>Indie, who has kept peace and security for 4 years in Java. Please end this war, even though Prince Diponegoro is still full of spirit in his war, but his effort is priceless, he will make you suffer more, the same situation like today will occur in the next future if you are still with him.</p> <p>Written in the resting place for the head in the state of Magelang, on 21st of September 1829</p>
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CONCLUSION

The Java War triggered a huge transformation in the Dutch colonial government. It was during this period, the colonial government was led under a coordination of the army troop. The translators, albeit playing a crucial role in negotiation, were regarded with great suspicion. It was probably due to their mastery on the enemies' language (Javanese language) or because the Dutch colonial system did not trust the activity of translation. As Susan Bassnet argued that translation is a highly manipulative activity that involves all kinds of stages in that process of transfer across linguistic and cultural boundaries (1999: 2). The thought seemed to influence greatly the Dutch government that there were only translators from the army troops who did translations for the colonial government. This was unfortunate for the Dutch since there were very few military officers who understood Javanese language.

Javanese language became the main obstacle for the Dutch because negotiations were done in Javanese language. The mistranslation that was found in the report of General De Kock is one the example on how the Javanese translator had limited knowledge especially in the Javanese culture. The involvement of the government and military organization as a system that held power in the colonial government also influenced the effectiveness of the translators. The government and the military authority always evaluated and assessed them whether these translators were subjective or not to be the mediator or whether they represented the policy of colonial government or not. That could result in their impromptu dismissal.

The analysis of the translation had given the first impression on the techniques and difficulties that needed to be encountered by the translators in performing and conducting the translations. In doing the translations, the translator not only utilized the shifting of language from Javanese to Dutch but also the shifting of culture from the Javanese to Dutch culture. This was similar to what have been explained by Venuti in his domestication and foreignization theory that to translate the source language, translators also have to transfer the culture of the

source language into the target language in order for the readers to keep understanding the meaning in the target language (Feng, Jianwen, 1993). In the translation of “pasanggrahhan” into “*hoofdkwartier*” (the resting place for the Head), the translator applied the method of domestication. As Schuttleworth & Cowies (1997) argued that domestication refers to the translation which is oriented to the target language and in which unusual expressions to the target language are transmuted and changed into some similar ones so as to make the translated text easy to be understood by the target readers. In some parts of the translations, domestication method succeeded in transferring message to the target language. However, from the analysis above, we can see that not all domestication method could be used smoothly in the translation. The translation of “*compagnie*” is one example.

The colonial system also influenced the way the Dutch translator did translation. This can be seen on how the translator did not translate “*pangeran*” into “*prins*”. The word “*prins*” has a sacred meaning in Dutch language that the translator did not translate it into “*prins*” for “*pangeran Diponegoro*”. This translation might represent the real feeling of the Dutch towards the local people in the Netherlands Indies (now Indonesia) during the Java War.

Could this similar mistranslation have influenced both the Dutch government and Javanese? Could the mistranslation have led to the bigger war in Java at that time? It could be yes and no. We need further research on other texts to answer the question.

To conclude, although this research has shown the way of translator performed and conducted their tasks in translating the Javanese into Dutch text, we still need more analysis on how did the translators translate the Javanese into Dutch text in the period of the Java War. There are still many new arguments and questions on how the translation activities were executed in period of the Java War because there were still huge amount of archives and translated documents which need to be analyzed. It is expected that the analysis would be

useful in enhancing the knowledge on translation techniques and methods. The analysis would also create a great opportunity for researchers and translators to observe the historical events which were covered by the translations.

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