Application of Transposition Procedure to the Translation of Emotive Words in *Kṛṣṇa* Text

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*Abstract--*The current study is aimed at investigating the application of the transposition procedure to the translation of the emotive words found in *Kṛṣṇa* text. The emotive words used are based on the cognitive scenario. There are five emotive words described. They are *happy, sad, fear, anger, envious,* and *ashamed*. The transposition procedure was appplied to the replacement of one word class by another. There is no change in meaning. The transportation procedure can be applied intralinguistically, referring to as particular language. The original expression is the *base one* and the result is the *transposed expression*. The highly versatile translation procedure is transposition. The stylistic value of the transposed expression is sometimes substantially different from the base expression. Transposition can render the nuance of style, and used as a main means of finetuning the stylistic elegance of the translation product.

*Keywords--*base expression, feelings, transposed expression, translation.

1. Introduction

Rationally and philosophically, the essence of research is the epistemological aspect of the transference of meaning from SL to TL. Meaning and message can be transferred through a language or a system of sign. The basic principle of translation is transferring meaning in SL to TL. The form, function, and meaning of SL are transferred through semantic structures. The meaning should be maintained and the form can be changed. Larson (1998:3) stated that translating means learning lexicon, grammatical structure, communication situation, and cultural context of SL. Apart from that the SL text and its equivalent in TL should be observed. How to reexpress the meaning of the text of SL in the text of TL using the lexicon, grammatical structure and cultural context of TL is the most basic principle.

Rationally and pragmatically, the practical thing in this current study is how to translate the concept of emotion. Emotion cannot be separated from culture. The practical thing intended in this current study is a phenomenon occurring in the culture of social life. As an illustration, the culture in TL is much more expressive than that in SL. It was the different cultures which inspired that it was important to investigate the translation of the word emotion in the current study. The concept of emotion cannot be separated from the concept of feeling. Birch (1995), a biologist, stated that feeling refers to something which is dominant in life; in other words, feeling refers to an agreement made in mind contributing to sense. Some people refer to such an agreement as feeling and some others refer to it as emotion. The question is that which one is used? In Biology the word *feeling* is acceptable and the word *emotion* is much more acceptable and is closely related to language and culture.

However, the word *emotion* is used as it is more objective based on the interpretation that the object investigated in any study is real and acceptable.

The study was conducted based on the empirical aspect. There are some previous research on emotive words. Macagno & Walton (2010) argued the argumentative use of emotive words has been discussed in the recent studies on persuasive definitions. It has the semantic and argumentative structure of an emotive word, therefore, the powerful is used unlike argumentative instruments based on pragmatic perspective. Barry (1980), were presented with emotive and non-emotive words to the groups of subjects differing on the P scale High P (low effect) subjects appeared inhibited in their emotional rating of all words, and displayed a restricted range in their reporting of this rating.

Caffi & Janney (1994), discussed that the word of meaning needs the further clarification including emotive meaning, involvement, emotive markedness, degree of emotive divergence, objects of emotive choice, loci of emotive choice, and outer vs. inner deixis. It is stated that only with consensual categories and objects of analysis can investigators comparing findings of, start focusing on emotive linguistic phenomena towards a unified point of view.

Shimizu *et al.,* (2006), investigated the relationship between the ERP modulation of emotive words and the depression score in thirty-five healthy subjects with both high and low Beck Depression Inventory scores. Each word was classified into two sets of categories by each subject, i.e., positive or negative, and fit or unfit to his/her personality. There are emotively powerful words that can modify our judgment, arouse our emotions, and influence our decisions. The different strategies and counterstrategies used for the manipulation of emotions (Macagno, 2014). Belfrage, B. (1986) argued in "of infinite". There is no proper use of a language other than the use of a descriptive term.

Black (1948) distinguished "emotive" from "scientific" or "referential" use of language is more than a technical puzzle. It can easily see the emotion in another person's face. This fact leads many to assume that emotion perception is given and proceeds independently of conceptual processes such as language. The language functions as a context in emotion perception (Barrett *et al.,* 2007). The purpose of the study is to investigate the transposition procedure of emotive words found in Kṛṣṇa text.

2. Research Method

The study applied the qualitative method. It was based on the phenomenon of emotive words translated from the source language (SL) into the target language (TL). There were five categories investigated. Ortony *et al.,* (1988: 12) argued that ''an analysis of emotion must go beyond differentiating positive from negative emotions to give a systematic account of the qualitative differences among individual emotions such as fear, envious, anger, pride, relief, and admiration''. The category of emotive words discussed refer to Wierzbicka (1999).

In order to investigate the transposition procedure applied to the translation of *Kṛṣṇa* text, the translation theory was used (Vinay & Darbelnet, 2000). The procedure of direct and oblique translations are presented in Figure 1.
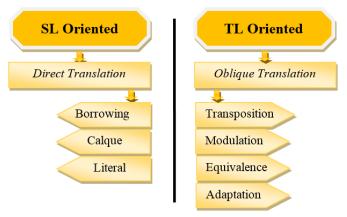
Figure 1. The procedure of direct and oblique translations

Vinay & Darbelnet (2000: 84-93) stated the translation procedure can be divided into two; they are (a) *direct translation* (borrowing, calce, and literal), (b) *oblique translation* (transposition, modulation, equivalence, and adaptation).

3. Results and Analysis

Wierzbicka (1999) stated that, like any other set of complex entities, the concept of emotion concepts can be classified in many different ways. For the purpose of the current study, it is divided into six groups based on the following general themes: (1) ''something good happened'' (e.g. *happy*); (2) ''something bad happened'' (e.g. *sad*); (3) ''something bad can/will happen (e.g. *fear*); (4) ''I don't want things like this to happen'' (e.g. *anger*); (5) ''thinking about other people'' (e.g. *envious*); and (6) ''thinking about ourselves'' (e.g. *ashamed*). Each of these themes is linked with some aspects of the cognitive scenarios which underlie the concept of emotion included in a given group.

The emotive word use is based on the cognitive scenario. There are five emotive words described. They are *happy, sad, fear, anger, envious* and *ashamed*. The stylistic value of the transposed expression is sometimes substantially different from that of the base expression (Waliński, 2015).

(1)   BS   BT

*When the gopi saw the demon killed and child Kṛṣṇa very **happily** playing on his body, they immediately picked Kṛṣṇa up with great affection. The cowherd men and women became very **happy** to get back their beloved child Kṛṣṇa.* (V1. Hal. 43)

Ketika para *gopi* melihat raksasa itu tewas sementara bayi *Kṛṣṇa* **dengan riangnya** bermain-main di atas tubuh raksasa itu, mereka secepat-cepatnya mengangkat *Kṛṣṇa* dengan perasaan sayang yang sangat besar. Para pria dan perempuan gembala menjadi **lega** membawa kembali bayi *Kṛṣṇa* yang begitu mereka cintai. (V1. Hal. 90)

The word of emotion illustrating happiness in SLT is identical with the words *happily* and *happy*. The word *happily* is an adverb and is translated into *keinginan yang gagal terwujud* (the desire

which cannot be made to come true), causing the *gopi* not to be able to enjoy the riisa dance with Kṛṣṇa. Therefore, it can be identified that the translation procedure applied is transposition, which is oriented towards TL.

The transposition translation procedure is an indirect translation procedure. The procedure determines the method used by the translator when translating the text. Thus, it can be identified that the method used is the communicative method, which is intended to make the content of the story easily understood.

Isen (1987) stated that happy persons are more likely to be self-indulgent and to give themselves 'self gifts'. The sense of relief felt by the shepherd men and women is the illustration of an emotional meaning of the word *happy* and can be identified that the translation procedure applied is transposition. The procedure is implemented as a communicative strategy to make the reader easily understand the message conveyed by the author of the SL.

Veenhoven (1996) stated that happy is a quality of life. It is stated that being happy is achieved when a person socially good and welfare. It is dominantly obtained by everyone involved seemed to assume correctly, as argue shortly that the idea that children (Stearns, 2010). They seem easy to get happy emotion due do not have much impression in their life. Wu *et al.,* (2006), argued that we may feel happy when we have a good reputation, reach a high position in our job, or obtain any kind of benefit.

Wierzbicka (1992) defining happy is something good happened. Diener & Seligman (2002) stated that happy people do have a functioning emotion system that can react appropriately to life events. Sato *et al.,* (2002), the morphed fearful and angry expressions blended with some happy content as happy facial expressions more frequently than normal controls. Thus, happy emotion stimulates rapid, accurate cognitive processing increases the volume of relevant material being processed and enhances cognitive receptivity, all very valuable characteristics for consumers to possess (Hirschman & Stern, 1999).

(2)	SL	TL
	When Kṛṣṇa spoke in such a discouraging way to the gopis, they became very **sad**, for they thought that their desire to enjoy riisa dance with Kṛṣṇa would be frustrated. Thus they became full of anxiety. (V1. p. 198)	*Ketika Kṛṣṇa berbicara dengan cara yang menciutkan hari para gopi seperti itu, para gopi menjadi sangat **sedih**, karena mereka berpikir bahwa keinginan mereka untuk menikmati tarian riisa bersama Kṛṣṇa akan gagal. Dengan begitu, mereka menjadi gelisah.* (V2 p. 103)

The gopi become negatively emotional as they cannot enjoy the *riisa* dance with *Kṛṣṇa*. Example (2) shows that the emotive word *sad* in SL is translated into *sedih* into TL. It is directly transferred to TL based on the context showing that there is an unfilled desire, causing the gopi to feel sad being not able to enjoy the *riisa* dance with *Kṛṣṇa*.

The transposition translation procedure is an indirect one used to translate a text from SL into TL and determines the method applied by the translator when translating a text. Thus, it can be identified that the method used is the communicative method. Therefore, it can be identified that the translation procedure applied is transposition, which is TL-oriented and intended to make the content of the story easily understood.

Wierzbicka, A. (1992) defining *sad* is something bad happened. The powerful emotion inducing properties of music may convey different emotional responses depending on environmental factors (Jeong *et al.,* 2011).

Silver *et al.,* (2002), the perception regarded happy and sad emotion differently to significant ailment parameters. It is a differ supports for the existence of an emotion-specific deficit. The emotions perception is in schizophrenia and/or separate network for processing on the two fields of positive and negative emotions. Although a relationship between emotional state and feeding behavior is known to exist, the interactions between signaling initiated by stimuli in the gut and exteroceptive generated emotions remain incompletely understood. The behavioral and neural responses to sad emotion induction were attenuated by fatty acid infusion (Van Oudenhove *et al.,* 2011).

(3)	SL	TL
	On the other hand, the boys who were play ing wit h Kṛṣṇa had no **fear** of the demons. They were free of **fear**. Any material arrangement for protecting oneself from death is always unsure, but if one is in Kṛṣṇa consciousness, then immortality is confidently assured. (V1. p. 82)	*Sebaliknya, anak-anak yang sedang bermain bersama Kṛṣṇa tidak merasa* **takut** *sedikit pun terhadap para raksasa. Mereka bebas dari rasa* **takut**. *Semua perlindungan yang bersifat material untuk terbebas dari ancaman kematian selalu tidak meyakinkan, namun jika seseorang berada dalam kesadaran Kṛṣṇa, maka kekekalan itu terasa pasti.* (V. 1 p. 165)

Data (3) shows that the word *fear* in SL is translated into *takut* in TL, meaning that a noun is translated into a verb. Although the translation equivalent in TL belongs to a different word class, the meaning is maintained. The translation procedure used here is the oblique translation procedure or an indirect translation procedure oriented towards TL. Therefore, it can be identified that the translation procedure applied is the transposition procedure. The context shows the presence of *Kṛṣṇa,* who is believed to have the ability to create good things when he is a child

The transpositional translation procedure is oriented towards the TL and determines the translation method used by the translator when translating the text. Therefore, it can be identified that the translation method used is the communicative method which is intended to create a cultural context which the readers are more familiar with.

Wierzbicka (1992) defines fear as something bad can/will happen. Feinstein *et al.,* (2011), a pivotal role in triggering a state of fear and that the absence of such a state precludes the experience of fear itself. Berg *et al.,* (1998) fear of induced panic-like bodily sensations even once trait and state anxiety were statistically controlled. A second aspect of the investigation was an analogue test of the hypothesis that stress from interpersonal conflict (induced via remembrance of conflictual interactions with an important person) would moderate the Affective Control Scale (ACS), effects on anxiety and fear of induced bodily sensations.

Adolphs *et al.,* (1999), impaired recognition of fear could not be attributed simply to mistaking fear for another emotion (McCracken & Keogh, 2009). Humans can fear and struggle to avoid their own emotional experiences, even when these cannot harm them. Data presented here show individuals with chronic pain have more distress and disability when they manifest more fear of anxiety symptoms, and behavior patterns of "acceptance" and "mindfulness" may reduce this effect (Williams *et al.,* 1997). The ability of fear of anger, depression, and positive emotions to predict fear

of laboratory-induced bodily sensations in a population with no history of panic attacks was demonstrated.

	SL	TL
(4)	She was hoping that as soon as He would suck her breast, He would die. But baby Kṛṣṇa very quickly took the nipple in **anger**. He sucked the milk-poison along with the life air of the demon. (V1. p. 45)	*Putana berharap bahwa bayi itu langsung mati setelah menghisap susu yang dia sodorkan. Dengan sigap Kṛṣṇa-bayi yang sedang* **marah** *itu menghisap susu beracun berikut udara kehidupan iblis perempuan tersebut.* (V1 p. 91)

Data (4) shows that the word emotion *anger* in SL is translated into *marah* (angry) in TL. The translation process involves a wide linguistic context in which the emotional nuisance in SL is adjusted to TL. The message in SL gives the impression that it is easily understood from the cultural perspective of TL. The nuisance is oriented towards TL. Therefore, it can be identified that the translation procedure applied is the transposition translation procedure. Its application is based on the context of situation in which the baby Kṛṣṇa feels something bad, showing that goodness and truthfulness always win. Although he was poisoned when he was very young, he is always in good condition as he is the personification of the sources of beauty in the universe.

The TL-oriented transposition translation procedure determining the translation method was applied by the translator in the translating process of the text. Therefore, it can be identified that the translation method applied is the communicative method. The reason is that the basic principle of translation is making the translated text close to the readers with an expectation that they can understand the Kṛṣṇa text can understand well.

Wierzbicka (1992) defining anger is "I don't want things like this to happen." Martin & Dahlen (2005), self-blame, rumination, catastrophizing, and positive reappraisal was among the most valuable predictors of negative emotions. Chow *et al.,* (2008), anger was associated with antisocial behavior. In contrast, sadness was not associated with antisocial behavior. Feelings of anger were manipulated by excluding emotions for either a fair or unfair reason. Unfairly excluded emotion was angrier and was more likely to engage in antisocial behavior than fairly excluded.

Hutchings & Haddock (2008), anger on a racially ambiguous face is perceived to be differentially intense when the face is judged to be Black or White. Sutton (2007), reported that most experience of anger and frustration are not minor, momentary feelings, but are intense, lasted more than one hour, and are associated with noticeable bodily sensations.

	BS	BT
(5)	*With their full earrings and flowing hair, the queens appeared very beautiful. After looking at such beauties in the palace of King Yudhisthira, Duryodhana became* **envious***.*. (V2. p. 151)	Ratu-ratu tersebut Nampak sangat menawan dengan anting-antingnya yang indah dan rambutnya yang tergerai. Setelah melihat keindahan-keindahan seperti itu di istana Yudhisthira, timbul **rasa iri** pada diri Duryodhana. (V. 4 p. 197)

The negative emotion tends to be expressed by the character Duryodhana. He has the nature of causing what is unexpected to happen. In data (5) above, the word *envious* in SL is translated into *rasa iri* in TL. As can be seen that an adjective is translated into a noun phrase. However, the change in the word class does not change the meaning in SL. Thus, it can be identified that the translation procedure is transposition.

The application of such a translation procedure is caused by the context in which Duryodhana feels that something good happens to another and something bad happens to himself. Therefore, he always tends to have a negative thought of another, which is lexically referred to as *iri hati.*

The SL-oriented translation procedure determining the translation method was applied by the translator in the translating process. Therefore, it can be identified that the translation method applied is the communicative method to make the meaning transferred to TL culturally adjusted to that in TL.

Wierzbicka (1992), defining envious is thinking about other people. Crusius & Lange (2014), stated that envious, early cognitive processing is tuned toward different stimuli and thus highlight the utility of functional and process-oriented approaches. DelPriore *et al.,* (2012), envy describes the main is for good understanding. The function is served unpleasant emotion.

Steinbeis & Singer (2013) stated that social comparison can elicit emotions such as envy, which can affect social interactions. Habimana & Massé, 2000) stated that personal disorders are frequently associated with socially unacceptable behaviors that might not be always considered deviant. On the other hand, being envious has been linked with various forms of maladjustment such as interpersonal conflicts, low self-esteem, depression, anxiety, aggressiveness, and even criminal behavior such as vandalism and even murder. They envy someone else since envy is socially considered highly undesirable; verbal reports are expected to be biased.

(6)	SL	TL
	The wives of the demigods who are seated in the planes then become very much **ashamed** of their singing and musical qualifications. Not only that, but they become afflicted with conjugal love, and their hair and tightened dresses immediately loosen." (V1. p. 232)	*Istri-istri para dewa yang sedang duduk di pesawat udara itu* **merasa malu** *dengan kemampuan menyanyi dan bermain musik mereka sendiri. Bukan hanya itu, mereka menjadi hanyut dalm rasa percintaan, rambut mereka tergerai, dan pakaian ketat mereka langsung melonggar."* (V. 2 p. 170)

The word *ashamed* is in example (6). Thinking of oneself will certainly lead to different emotions, one of which is the feeling of being ashamed as what is felt by the wives of the lords when they are playing the flute. The word *ashamed* in SL is translated into *merasa malu* (feeling ashamed) in TL.

The change in the word class can be seen in the above example. The word *ashamed*, which is an adjective in SL, is translated into *merasa malu,* which is a verb. The change in the word class shows that the transposition translation procedure is applied. Despite the change in the word class, the meaning is maintained in TL. The translation procedure is oriented towards TL. Therefore, the method applied is oriented towards TL.

The orientation towards TL shows that the translation method applied is the communicative method to make the readers closer to the story and more easily understand the message intended to convey by the translator. Wierzbicka, A. (1992) defining ashamed is thinking about ourselves. Leahy (2007), if you are ashamed of your feelings and don't tell people. Rieffe *et al.,* (2008), if emotion

experiences are something to be ashamed of, it will be difficult to attend and evaluate them in an open-minded way. Duarte *et al.,* (2015), being bullied and feeling ashamed: Implications for eating psychopathology and depression. Tangney (1996), includes such items as "I sometimes have bad thoughts which make me feel ashamed of myself" and "I often feel that I have not lived the right kind of life."

4. Conclusion

Transposition procedure involved to replace one-word class to another. There is no changing the text meaning. It can be applied intra-linguistically. It is to refer a particular language. The original expression is a base expression. The result is transposed expression. The highly versatile translation procedure is transposition. The transposed expression sometimes has a substantially different stylistic value comparing on base expression. Transposition is able to render the nuances of style. It is the main means for finetuning stylistic elegance towards translation product. If the translation got on this way fits be a better resulting message based on the stylistic perspective.

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