

EXPLORING POWER AND SOLIDARITY SEMANTIC IN TRANSLATION OF CULTURAL TERMS OF ADDRESS IN THE BIBLE

Frans I Made Brata*
Universitas Udayana
fbrata@gmail.com

Abstract

This paper presents the types of meanings in the translation of English Luke's Bible in Balinese. The Tu-Vous combined with attitude in the Appraisal Theory are utilized to evaluate the word choice of terms of address done by the translator. The results are as follows: (1) Pronouns and nouns employed among characters with different social stratification were related to power semantic. (2) Pronouns and nouns employed among characters in the same social stratification were related to solidarity semantic. (3) The addresser's attitude, either positive [+], or negative [-] in a communication situation results in meaning shift in translation.

Keywords: *terms of address, Balinese, power semantic, solidarity semantic*

Abstrak

Makalah ini membahas tipe-tipe makna dalam terjemahan Injil Lukas: Inggris-Bali. Teori Tu-Vous yang dipadukan dengan 'attitude' dalam teori Appraisal digunakan untuk mengevaluasi pilihan kata dalam sistem sapaan yang dilakukan penerjemah. Hasil penelitian ini menunjukkan bahwa: (1) Penggunaan pronomina dan nomina pada pelibat yang berstratifikasi sosial yang berbeda mengandung Makna Kuasa. (2) Penggunaan pronomina dan nomina pada pelibat yang berstratifikasi sosial yang sama berbeda mengandung Makna Solidaritas. (3) Sikap penyapa, baik yang bersifat positif [+], maupun negatif [-] dalam suatu situasi komunikasi mengakibatkan pergeseran makna dalam penerjemahan.

Kata kunci: *sistem sapaan, bahasa Bali, makna kuasa, makna solidaritas*

INTRODUCTION

The non-honorific and honorific speech levels in Balinese have instigated the translation equivalents of English pronouns Balinese language to be more expressive, reflecting the norms and cultural values adhered to by its speakers. The non-honorific uses rough words and the honorific uses middle, humble and refined words. The different social stratification of speaker-addressee affects the lexical choice done by a translator. It makes the intrasystem cohesion allows the equivalents of the personal pronouns *I – you- he/she* to vary linguistically, as far as *attitude* is concerned, with the following dimensions: (1) affect-appreciation: icang – cai/ia Non-honorific “Rough” and titiang – iratu/ipun-ida Honorific “Humble-Refined”; and (2) judgment: tiang – ragane / dane Honorific “Middle”. However, the intersystem cohesion allows the personal pronouns *I – you – he/she*, as far as the interpersonal relational communication situation is concerned, to shift from pronouns to nouns or from the linguistic domain to the social domain.

Closely related to the function of translating, the Bible expects the reader to acquire informative comprehension of its existence is insufficient, as Kraft (2000:271) points out:

It would be wrong to think ... that the response of the receptors in the second language is merely in terms of comprehension of the information, for communication is not merely informative. It must be expressive and imperative if

it is to serve the principle purposes of communication such as those found in the Bible.

In compliance with the ideology of evangelization in the Bible translation, the above quotation suggests that the Bible translation does not only function to transfer message from the source language (SL) message to the target language (TL), but also to present the message in such a way that the readers would respond to the expressive forms similarly as the readers in the source language would respond. It is then expected that the readers will implement the provided imperative forms in real actions. Closely related to the function of the Bible translation, the question that arises is what meaning is implemented in the translation terms of address in English Luke's Bible which was translated into Balinese language? This paper aims to answer this question.

REVIEW OF RELATED LITERATURE

The previous studies on religion have mainly focused on the translation product. They have been discussed from genitive, objective and affective aspects in religious texts (Farghal and Al-Masri, 2000). What has been interesting from the affective aspect is that the background of the belief and religion adhered to by the readers positively correlate with their way or ideology of receiving and comprehending religious translation texts (Brata, 2010a). However, the function of translating has not been discussed yet. The function of translating the sensitive text is not merely for the accurateness of the linguistic forms, but the intelligibility and acceptability are critical. The ways the translator mediates the source language message into the intended reader can be seen from the semantic force of the words he/she uses. Whether or not his/her translation aim is successful depends on how he/she is capable to manipulate the vocabularies available in the target language.

Power and Solidarity Semantic

There are two matters to consider when translating English to Balinese pronoun which is due to the lack of a one-to-one correspondence. First, prescriptively the translator has to choose the correct form of the target language. The choice of the lexical items depends upon who is talking to whom. Second, descriptively there is extended usage of pronouns triggered by the speaker's attitude. Disregard to power, it is common that speaker's emotion or feeling arises in a certain communication situation often involve a significant shift from honorific forms (V) to non-honorific forms (T). Braun (1988:15) states that:

In the middle ages, European T/V usage was governed by a "power semantic", as the authors now call it; superiors received V, inferiors received T so that non-reciprocity and asymmetry were common. The criterion now was whether speakers had something in common (T pronoun) or not (V pronoun). Later, the selection of T and V came to be determined by factors other than power. This re-evaluation of social feature is called "solidarity semantic", it led to reciprocity of terms of address with mutual T in the case of intimacy and mutual V in the case of distance

In communication situation, power semantic intended in terms of address refers to the non-reciprocal linguistic variations chosen between the addresser and addressee resulting from asymmetrical relation (Braun, 1998:13, 15-16). As a teacher who is teaching in the class room, Yusuf will address his students using the pronoun *kamu* (you) (using the form 'T') or their proper names *Amir*, *Hasan* and so forth. However, the students, Amir and Hasan, when conversing with their teacher, will address him using the role noun *Bapak* (using the form 'V') rather than the pronoun *kamu* or the proper name *Yusuf*. In addition, the students, Amir and Hasan, when conversing, will address one another using their proper names. The progression of interaction between the addresser and addressee in their asymmetrical and non-reciprocal relation is stated by

Braun (1988) to contain the power semantic. Furthermore, the reciprocal and symmetrical relation between the addresser and the addressee is stated to contain solidarity semantic.

Terms of address forms are words and phrases used for addressing (Braun, 1988:5). The words or phrases chosen by the addresser (A1) to address the addressee (A2), or someone spoken about (A3) in a verbal communication even reflects the norms and cultural values they adhere to. In regard to the Honorific and non-honorific Balinese forms of address, the profile of the pronoun and noun of the target language and source language can be compared to and matched with one another in the flowing table:

**Table1. Profile of the Pronoun and Noun of the Source Language and Target Language
Modified from Brata (2010a: 31, Brata 2010b: 144, Brata 2011a : 93, and Brata 2011b : 31)**

Source Language (SL)	Target Language (TL)					
	Pronoun				Noun	
	Non Honorific (NH)	Honorific (H)		Non Honorific (NH)		Honorific (H)
	Rough (Ro)	Middle (M)	Humble (H)	Refined (Re)	Rough (Ro)	-
'I'	icang kai manira	tiang	titiang		ulun gelah	Aji Guru
'you'	cai iba	ragane, jerone	-	Iratu	-	Guru cening
'he/she'	la	dane	ipun	Ida	-	-

As shown in Table 1, Balinese distinguishes different kinds of pronoun used in different speech levels, while English does not do so. This suggests that English and Balinese are two linguistic and cultural systems which are totally different from each other. Therefore, when translating pronouns from a source language which does not have speech level distinction such as English to a target language which has speech level distinction such as Bali, the translator should know what sub dimension of linguistic variation forms are most suitable. In addition to the social stratification, the attitude of the addresser to the addressee also determines in a communication situation what linguistic variations which are related to the forms of both NH and H should be chosen in the TL. This means that the translator is not only responsible for transferring linguistic meaning from the SL to the TL, but is also responsible for transferring cultural meaning. The meaning of a word can only be understood if it is expressed in the culture where it is used. Such a cultural meaning can be expected to raise the reader's response.

THEORETICAL FRAMEWORK

In the micro level, the theory of *Tu – Vous* can be developed with the theory of attitude, part of the Appraisal Theory in Systemic Functional Linguistics. Both T and V are linguistic forms (phonological, morphological, and syntactical). Brown and Gilman (1960) state that T-V, or V- T imply that there is a distance between the addresser and the addressee, and that T-T or V-V imply that there is no social distance between the addresser and the addressee.

It is common in Balinese culture that Balinese people use *sor-singgih* when communicate with one another. When superior speaks to inferior the forms of T-V are identical with the forms of Non Honorific-Honorific in the TL. In the other hand, when inferior speaks to superior the forms V-T are identical with the forms of Honorific – Non Honorific. As far as the Balinese version of the Bible is concerned, Brown and Gilman (1960:25) state that:

1. The power semantic refers to the nuance of meaning implied by the form of linguistic variation chosen in the asymmetrical relation between the addresser and the addressee. Such an asymmetrical relation causes the non-reciprocal terms of address to vary: Non Honorific-Honorific, or Honorific-Non-Honorific in the TL.

2. The solidarity semantic refers to the nuance of meaning implied by the form of linguistic variation chosen in the symmetrical relation between the addresser and the addressee. Such a symmetrical relation causes the forms of linguistic variants reciprocal: Non Honorific-Non Honorific, or Honorific-Honorific in the TL.

Referring to power and solidarity semantic in terms of address, the two meanings mentioned above can be explored from the dimensions and sub-dimensions of the addresser's attitude. Attitude refers to the addresser's feeling or emotion towards the addressee or someone spoken about which is reflected from the forms of terms of address chosen (Braun, 1988:65,294). Martin (2000:160) classifies attitude into three dimensions. They are affect, appreciation, and judgment. As the main part of the Appraisal Theory, attitude is related to:

those utterances which can be interpreted as indicating that some person, thing, situation, action, event or state of affairs is to be viewed either positively or negatively (White, 2001:1).

In compliance with the development of the Appraisal Theory, Hope and Read (2004) and Hong (2007) classify the three parts mentioned above into several subsections both positively [+] and negatively [-], as can be seen from the following table:

**Table 2. Attitude in Appraisal Theory
Combined from Hope and Jonathan Read (2004), Hong (2007) and Brata (2011b)**

<i>A T T I T U D E</i>			
Affect	In/security : (emotion of eco-social well-being)	[+] confidence, [+] trust [-] anxiety, [-] fear	
	Un/happiness : (affair of the heart)	[+] happiness, [+] love [-] sadness, [-] anger	
	Dis/satisfaction : (emotions associated with the pursuit of goals)	[+] curiosity, [-] respect [-] ennui, [-] displeasure	
Appreciation	<i>Reaction</i>	<i>Impact</i>	[+] exciting [-] tedious
		Quality	[+] good [-] nasty
	Composition	Balance	[+] unified [-] discordant
		Complexity	[+] simple [-] simplistic
	Valuation	[+] profound [-] shallow	
Judgment	<i>Social Esteem</i>	<i>Normality: (how unusual someone is)</i>	[+] fortunate [-] hopeless
		Capacity : (how capable they are)	[+] powerful [-] weak
		Tenacity : (how resolute they are)	[+] resolute [-] reckless
	Social Sanction	Veracity : (how truthful someone is)	[+] truthful [-] dishonest
		Propriety : (how ethical someone is)	[+] ethical [-] immoral

Affect, appreciation, and judgment are the three dimensions of attitude which are related to the addresser's feeling for the addressee or someone spoken about. Furthermore, Martin (2000: 324-325) affirms that every dimension has its own focus. Affect, that is, expressing a person's feelings, refers to the addresser's personal emotion which is more subjective. Explicitly, Braun (1988:24) in "Forms of Address Characterizing the Speaker", states that:

Whenever variation in address behavior is strong, the use of a certain form may give more information about the person of the speaker than about the addressee or the relationship between the two. Like a language variety as a whole, an address variety is part of the voluntary or involuntary self-presentation of speakers.

From what was stated above it can be affirmed that the form of T-V or Non Honorific-Honorific chosen by the addresser may mean that the addresser places himself superior than the addressee.

"Appreciation.... which is the evaluation of phenomenon in a society", refers to the appraisal expression provided by the addresser of what has been done by someone. It can be more clearly observed from an inverted address term of noun as stated by Braun (1988:265):

Address inversion" refers to the use of nominal variant which, in its lexical content, implies features suiting the person of the speaker rather than the addressee. More often, this is found with kinship terms (e.g. a father addressing a child as *ba:ba* 'father' in Arabic), but the same principle is occasionally applied to forms denoting status or role, e.g., a teacher addressing a pupil *u maistru* 'teacher' in Italian dialect. In address inversion, speakers employ forms which are, or could be, directed to themselves. Even fictive use of address inversion is possible.

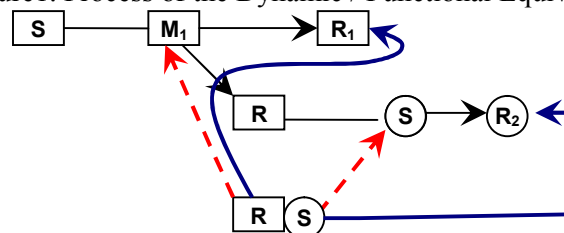
Similar to Arabic, it is considered unusual for Balinese to address someone who is deeply honored by using pronoun terms of address *you*. The second person role *teacher* or a term indicating kinship *brother* or *sister* will be used as an exchange.

Judgment: "expressing moral judgment of people's behavior" is objective in nature as it is connected with how someone's behavior closely related to the socio-culture of the environment where he/she lives is evaluated.

As far as the non-reciprocal asymmetrical relation is concerned, it may be concluded that the power semantic of Non Honorific-Honorific is identical with the affect in the progression of top down vertical interaction. Power semantic of Honorific-Non Honorific is identical with the appreciation dimension of attitude in the progression of down up vertical interaction. Then the solidarity semantic of Non Honorific-Non Honorific or Honorific-Honorific is identical with the judgment.

The way in translating Bible has developed from era to era to meet what is needed by Christians. They are from different parts of the world with their different cultures and language. The focus of the Bible translation is not only on literal equivalence for the sake of its accuracy. However, it is more on the response provided by the reader through dynamic/functional equivalence. Its functional equivalence and reader oriented (Brata, 2011:33) can be seen in the flowing figure:

Figure1. Process of the Dynamic / Functional Equivalence



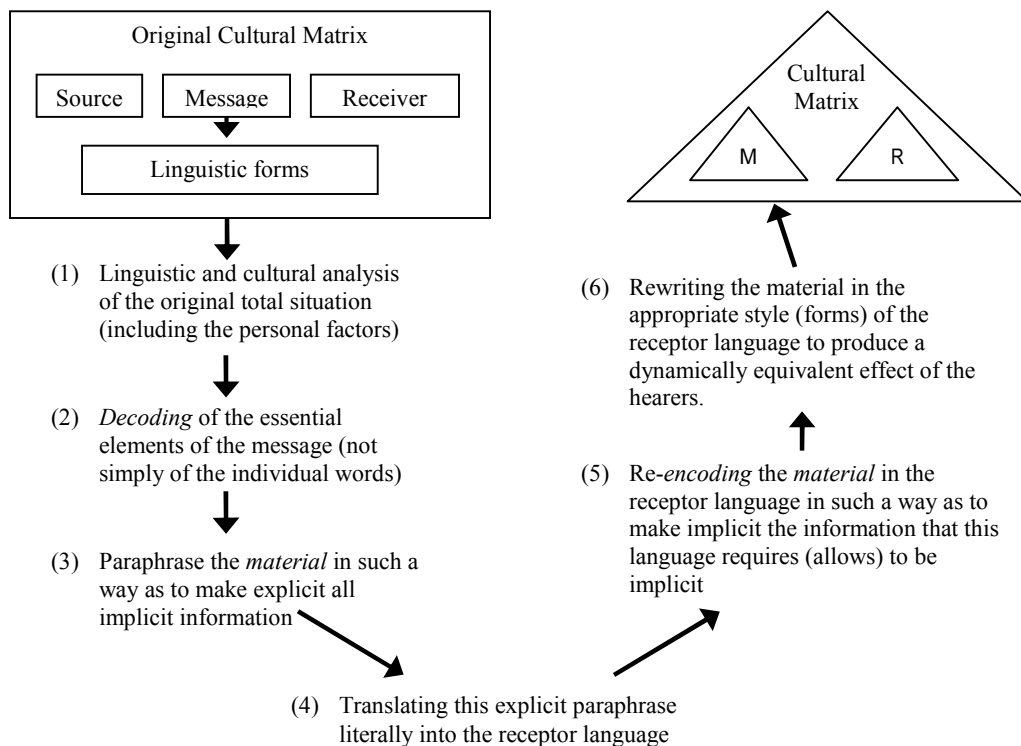
In the macro level, the dynamic equivalence gives more emphasis on how the two *receptors* (R1 and R2) give the same response to the translation effect as R1 gives response to *message* (M1). It is also expected that R2 gives similar response to M2 (compare the two arrows going in the direction of R1 R2). What is given priority in the dynamic equivalence is that the response given by the SL reader is similar to that given by the TL reader. It means that what was stated in a text must be translated into what is meant in the context. As ‘Word of God’, it lies in the impact of the concepts embodied in the linguistic forms on the reader response (Craft, 2000:272, Brata, 2011a:94, and Brata, 2011b:34).

In general we can say that the theory of dynamic equivalence is based on the emphasizing on meaning rather than form. Adapting the source language message by changing the target language form means that the translation is hoped to have the same response as evoked by the original reader. Larson (1998: 6) stated that the best translation is the best which:

1. uses the normal language forms of the receptor language,
2. communicates, as much as possible, to the receptor language speakers the same meaning that was understood by the speaker of the source language, and
3. maintains the dynamics of the original source language text.

Since translation is possible due to the each language in a culture has its own local genius, it means that any unknown lexical concept in a source language can be expressed in another. Further, Craft (2000:274) presented the dynamic equivalence translating process that has gone beyond the formal correspondence.

Figure 2: The Dynamic Equivalence of translating illustrated by Kraft (2000:275)



EXPLORING POWER AND SOLIDARITY SEMANTIC OF CULTURAL TERMS OF ADDRESS IN THE BIBLE

It is not easy to obtain the response provided by the SL reader resembles that given by the TL reader as there is no absolute correspondence between two linguistic and cultural systems which are completely different. This is supported by what is stated by Kraft (2000:271) as follows:

.... in terms of degree to which the receptors of the message in the receptor language respond to it substantially the same manner as the receptors in the source language [responded to the original]. This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose.

Based on the degree of the closest similarity in the response given, empirically, the Bible has been translated into 822 languages out of 3000 local languages Nida and Taber (1969) including Balinese language (1975, 1990). As the experts of the Bible translation, Nida and Taber (1969:24) highlight that:

That is to say, a translation of the BIBLE must not only provide information which people can understand but must present the message in such a way that people can feel its relevance (the expressive element in communication) and then respond to it in action (the imperative function).

To unfold the expressive elements in a SL and the nuance of its imperative meaning, Sembiring (2005) states that any correct translation must always be preceded by a correct exegesis. In a communication situation, such an exegesis can be achieved by asking who the speaker is; to whom he/she speaks; what is intended by what is stated? (p. 758). The process of exegesis can be used to investigate the addresser's attitude in accomplishing the interpersonal relation implemented in the form of the linguistic variation selected. The power and solidarity semantic are implied in the various linguistic forms.

POWER SEMANTICS

Unlike propositional meaning, Baker (1992:13) states that

Expressive meaning cannot be judged as true or false. This is because expressive meaning relates to the speaker's feeling or attitude rather than to what words and utterances refer to.

The expressive meaning of the *sor-singih* the Balinese language contains has caused the SL pronouns to vary and have more explicit equivalents in the TL. The forms of variation of terms of address represent the addresser's attitude in the progression of both vertical and horizontal interaction. In the progression of vertical interaction, there is a non-reciprocal asymmetrical interpersonal relation which contains power semantic. The power semantic in the form of Non Honorific-Honorific is identical with the affect in the progression of up down vertical interaction. The power semantic in the form of Honorific-Non Honorific is identical with the appreciation in the progression of down up interaction.

Affect

The vertical down interaction can be identified when the addresser uses the form Non =Honorific to the addressee as in (01):

- (01) *Before he left, he called his ten servants and gave them each a gold coin and told them, 'See what you can earn with this while I am gone.'* (Luk. 19:13)
- (01) Satondene ida mamargi, ida ngandikain parekan idane adasa, suang-suang kapaica pipis mas pada maketeng, kadulurin pangandika kene: 'Anggonja pipise ene madagang, sanun **icang** di paluasan.' (Luk. 19:13)

Field of Discourse	Participants of Discourse	Means of Discourse	Terms of address variation
The nobleman calling his ten servants	A1: a nobleman (title) A2: a servant (social status)	Affect A1 ↓ A2	Statement, Non-Honorific SL: <i>I</i> TL: <u>icang(e)</u>

The parable of the golden money in (01) tells us about a man of a high rank who was going into a far country to be appointed a king. Before leaving he gave his servants some amount of money. Being generous [affect: insecurity, - anxiety], he told them, as in Luk. 19: 13: ‘*See what you can earn with this while I am gone*’ (Brata, 2011b: 35).

SL: ... while **I** am gone
TL: ..., sanun **icang(e)** (NH) Ro di paluasan
..., while I am away

The singular pronoun **I** related to the superior talked to inferior is translated into icang using the Non Honorific.

Appreciation

The vertical up interaction can be identified when the addresser uses the form Honorific to the addressee as in (02) below:

- (02) *Now, his countrymen hated him, and so they sent messengers after him to say, 'We don't want this man to be our king.'* (Luk. 19:14)
- (02) Nanging rakyat idane tusing demen teken ida, kanti ngutus utusan buar ngetut pamargin idane, lakar nguningayang: ‘**Titiang** sareng sami nenten pacing sairing, yening anake punika jaga madeg ratu, dados rajan titiange.’ (Luk. 19:14)

Field of Discourse	Discourse Participants	Means of Discourse	Terms of address variation
The nobleman went to a new country	A1: The servants (social status) A2: The nobleman (title)	Appreciation A2 ↑ A1	Statement, Honorific, Monologue SL: <i>we</i> TL: <u>titiang sareng sami</u>

When the nobleman arrived in a new country, some citizens sent a delegation after him [appreciation: impact, - tedious] and said, as in (02):

SL: **We** ... to be our king
TL: **Titiang** (H: Hu) (sareng sami) ... jaga madeg ratu
We all together ... will become a king

The plural pronoun **we** related to the inferior talked to the superior is translated into titiang using the Honorific: Humble.

Affect – Appreciation

The affect-appreciation means that the addresser uses the form Non Honorific as stated in Luke (19:19), and the form of Honorific as stated in Luke (19:20), which can be exemplified in example (03) below:

- (03) *To this one he said, ‘You will be in charge of five cities.’ (Luke.19:19). Another servant came and said, ‘Sir, here is your gold coin; I kept it hidden in a handkerchief. (Luk. 19:20).*
- (03) *Ida anake ngadika teken ia kene: ‘Icang maang cai ngamong kota lelima’. Iparekan ane lenan takut nangkil tur matur; ‘Inggih ratu, puniki jinah druene aturang titiang ring iratu; jinah druene. Sampun kaput titian antuk sapatangan tur sepal titian. (Luk. 19:20)*

Field of Discourse	Discourse Participants	Means of Discourse	Terms of address variation
The second servant receiving the golden money from his master	A1: a noble man (title) A2: a servant (social status)	Affect A1 ↓ A2	SL: <i>You</i> TL : A1 <u>cai</u> A2 <u>iratu</u>

The parable *golden money* mentioned above was told by Jesus to his pupils about the three servants receiving the golden money from their master. In example (03), the second servant was that who was loyal to his master. Being loyal, the noble man (affect: happiness, + love) happily gave reward to his servant, as stated in Lukas (19:19):

- SL: **You** will be in charge of five cities.
TL: **Icang** (NH) R maang **cai** (NH) R ngamong kota lelima
I will give you the authority to manage five cities.

The pronouns *I-you* are translated into icang-cai using the Non-honorific form as the nobleman who came from the superior, due to his title, talked to his servant coming from the inferior due to his social status. Then, as stated in Luke (20: 20), the third servant came. He believed that his master was honest. He wished to show his loyalty to his master [appreciation, reaction, impact, + exciting) and then said:

- SL: **I** kept it hidden in a handkerchief.
TL: jinah druene aturang **titiang** (H) ring **iratu** (R)
Here is the money sir, I am returning it to you again.

Field of Discourse	Discourse Participants	Means of Discourse	Terms of address variation
The third servant receiving the golden money from his master	A1: a servant (social status) A2: a nobleman (title)	Appreciation A2 ↑ A1	SL: <i>I – you</i> TL: A1 <u>titiang</u> A2 <u>iratu</u>

It is common that Balinese people use the form of Humble-Refined or the form of respect if a servant talks to a nobleman. This cannot be separated from the culture (ideology) adhered to that “memarek” (serving a nobleman) is an obligation which has been inherited from generation to generation.

From the three examples above, the explicitness of such expressive meaning can be cohesively observed from the linguistic variations chosen in the TL. As far as the textual meaning of linguistic domain is concerned, the linguistic variation of pronoun is made metaphorical to highlight the nuance of power semantic, as can be seen from example (04), and (05) below.

- (04) *“I am Gabriel, “the angel answered. “I stand in the presence of God, who sent me to speak to you and tell you this good new.* (Luk. 1:19)
- (04) Sang Malaekat raris masaur: **“Manira** ene Sang Gabriel. **Manira** ene parekan Ida Sang Hyang Widi Wasa. Ida ane ngutus manira buat nekedang orta kaliangane ene teken kita (Luk.1:19)

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variation
The birth of John, Baptist, notified	A1: the Angel, as the God’s delegate (<i>title</i>) A2: Zakaria, the Selected Man (social status)	Affect A1 ↓ A2	Statement, Particular terms of address, Monologue SL: <i>I – you</i> TL: <u>manira</u> , <u>kita</u>

Sterility is a reproach for a Jewish woman as Elizabeth, Zakaria’s wife. Although Zakaria was a priest, it was extremely difficult for him to believe in the birth of Jesus, the Baptist for two reasons. The first reason was that they were too old and the second reason was that their prayers had not been replied yet. Suddenly, an angel told Zakaria (affect, security, + confidence):

SL : *I am Gabriel*
TL : **Manira** (metaphor) ene Sang Gabriel
I am Gabriel

What was emphasized was His role rather than His name, Gabriel. His role as the God’s delegate was given more emphasis as can be seen from the following sentence:

SL: *I stand in the presence of God, who sent me*
TL: **Manira** (metaphor) ene parekan Ida Sang Hyang Widi Wasa. Ida ane ngutus **manira**
I am (the king) this is the God’s servant He sent me

What was stated by Gabriel meant that, through His role, He wished to assure Zakaria that “the good news” he brought from God contained imperative meaning with dimensions [affect, security, + confidence] as instructed by God. *I* was translated into a particular terms of address manira, similar to the terms of address used to address God or King in old literary works (Kersten, 1984:403). The power semantic as a consequence of the domination of a world’s king [affect, security, - confidence] was not highlighted. What was emphasized was the Power of God.

- (05) *“Jerusalem, Jerusalem! You kill the prophets, you stone the messengers God has sent you! How many times I wanted to put my arms round all your people, just as a hen gathers her chicks under her wings, but you would not let me!* (Luk. 13:34).
- (05) Ih Kota Yerusalem. Iba nyedayang paranabine muah nimpungin aji batu utusan Ida Sang Hyang Widi Wasa ane ngrauhin iba. Ping kuda-kuda **Kai** makeneh munduhang tur ngelut rakyat ibane, buka panginane munduhang pitiknyane di batan kapidne, nanging tambakin **iba**. (Luk.13:34)

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Jesus’ Love for Jerusalem	A1: Jesus ((title) A2: People of Jerusalem (social status)	Affect A1 ↓ A2	Statement: Particular terms of address, Monologue SL: <i>I – you</i> TL: <u>kai</u> - <u>iba</u>

To address a city of Jerusalem seems confusing. The metonymy means People of Jerusalem. The story begins with Jesus’ warning towards the people of Jerusalem. Jerusalem was well known as a killer of prophets. Jesus classifies himself as one of the prophets. What was stated by Jesus below leads into a statement of love and concern for the people of Jerusalem. However, being unhappy with the situation, He shouted to them [affect, unhappiness, + love] as in (05):

SL: ... **I** wanted to put my arms round all **your** people
 TL: ... **Kai** (NH, Ro) makeneh munduhang tur ngelut rakyat **iba(ne)** (NH Ro)
 Similar to manira – kita, or kai – iba are dyad archaic rough word implying power.

In examples (01), (02), (03), (04), and (05) intra system shifts can be observed to take place. “... intra system shift involves the shift which occurs within a system” (Molina & Albir, 2002:441). In this case, the intra system refers to the cohesive shift of grammatical category of the SL pronoun system which contains propositional meaning. In other word, the SL pronoun system shifts to the TL one which contains sor-singgih. The shift taking place in the linguistic domain causes the meaning of TL to be more expressive.

In addition to the intra system shift taking place among pronouns, the translator’s exegesis is also implemented coherently in TL social domain. It can be seen from the following examples. Examples (06), (07) showing distance, and (08), (09), (10) showing closed relationship between participants.

- (06) *A voice said from the cloud, “This is **my** son, whom I have chosen-listen to him!”* (Luk. 9:35) (06) Tumuli wenten sabda saking genah megane punika, sapuniki: “Ene suba Putran **Ulu**n ane selik Ulun. Idepangja pangandikan Idane.” (Luk. 9:35)

Field of Discourse	Discourse Participants: Social Stratification/Attitude		Means of Discourse	Terms of address variation
Jesus is talking about His misery	A1:Voice from the cloud, God (title)	Affect A1	Statement: Particular terms of address, Monologue	SL : <i>my</i>
	A2:A crowd of people (social status)	A2		TL : <u>Ulu</u> n

According to the Jewish, the cloud appearing from the sky as in example (06) indicates the God’s existence. *A voice from a cloud* might mean God saying:

SL: This **my** son,
 TL: Ene suba Putran **Ulu**n (the Ruler) NH
 This is My Son

Progression of top down vertical interaction between God and His mankind from pronoun to noun Ulun contains imperative meaning [affect, confidence, - anxiety] and is immediately followed by imperative verbs *chosen-listen*. The grammatical shift from the personal pronoun *my* to the noun Ulun due to His title in the form of Non-honorific gives more emphasis on the addresser’s meaning of power semantic.

- (07) *Herod said. " I had John's head cut off; but who is this man I hear these things about?" And he kept trying to see Jesus.* (Luk. 9:9)
- (07) Ida Sang Prabu Herodes ngandika sapuniki: "Dane Yohanes suba panggal **gelahe**. Dadinne nyenke sasajaane Anake ene, ene dingeh **gelahe** nglaksanayang sakancan paundukane ento?" Ida sang prabu ngusahayang pisan mangda nyidayang kapanggih ring Ida Hyang Yesus. (Luk. 9:9)

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Herod's confusion	A1: Herod, a king (title) A2: A crowd of people (social status)	Affect A1 ↓ A2	Statement: Particular terms of address, Monologue SL : <i>I</i> TL : <u>gelah</u>

The story tells us about Herod, the local king, who heard about what Jesus were doing. He was very confused because he had killed John the Baptist that he thought was Him. To convince his people he said '*I had John's head cut off*', [affect: emotion of eco-social well being, - fear]. However, it does not mean that Herod did the killing personally. He had someone to do it.

SL: *I had John's head cut off*

TL: Dane Yohanes suba panggal **gelah(e)** (NH Ro metaphor)

John had been killed by the king

Similar to ulun *the ruler*, the archaic word of the role gelah *the king* was used to focus on power.

In addition to title, the shift from pronoun to role noun, as exemplified by the following example (08) is also identified.

- (08) *"Why do you call me, 'Lord, Lord,' and don't do what I tell you? (Luk, 6: 46). Everyone who comes to me and listens to my words and obeys them – I will show you what he is like.* (Luk. 6:47)
- (08) "Ngudiang cening nyambat-nyambat Guru: 'Ratu Panembahan, Ratu Panembahan,' nanging tusing pesan nglakonin pitutur Gurune? Sakancan anake ane teka sid Gurune muah madingelang pitutur Gurune laut lakonina, jani **Guru** ngorahin cening, anake ento satmaka buka kene. (Luk. 6:47)

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Obeying Jesus' commands	A1: Jesus (title) A2: A crowd of people (social status)	Affect A1 ↓ A2	Statement: Kinship terms Monologue SL : <i>I</i> TL: <u>Guru</u> SL: you TL: <u>cenig</u>

Actually, the rhetorical statement in example (08) is merely a warning provided by Jesus to those who did not do what He taught [affect, dissatisfaction, + curiosity]. The warning 'obedience leads to success, disobedience ends in failure' provided by Jesus to those who doubted His role was stated [confidence] as follows:

SL: *I* will show you...
 TL: **Guru** (Guru) ngorahin cening (anak)
 The teacher tells me

In the SL pronoun system, there was no meaning component which distinguished symmetrical form from asymmetrical form. What was expected from the shift in grammatical category from the pronoun *I* to the superior role noun (**Guru**) made by the translator was that the response given by the reader was the same as that given by the native reader.

Apart from the shift from the pronoun to the role noun, a shift to the noun of kinship system is also identified as illustrated by example (09) below:

- (09) *And the Holy Spirit came down upon him in bodily form like a dove. And a voice came from heaven. "You are my own dear Son. I am pleased with you."* (Luk. 3:22)
- (09)tur Roh Ida Sang Hyang Widi Wasa tumurun marupa pangiber paksi darane neduninn Ida. Samaliha wenten sabda saking suarga sapuniki: "**Cening** mula putran Aji ane saying. Tuah Cening ane ledangin Aji." (Luk. 3:22)

SL: **You** are my own dear son.
 TL: **Cening** (kinship term) mula Putran Aji ane sayang
 You are my son whom I love so much

As illustrated in example (09), the concept of pronoun meaning which is unknown in the source language was translated into the concept of fictive kinship noun (non-blood relation) known in TL. Braun (1988:9) states: 'When a kinship term is used for addressing someone who is not related to the speaker in one way or other, this is called a fictive use of KT (kinship term)'. What was intended by the shift from the second pronoun *you* to the noun of fictive kinship (**cening**) was to give emphasis on the addresser's power semantic.

What is interesting in the *attitude* with affect-appreciation in the Luke's Bible is the use of inversion terms of address in reciprocal asymmetrical relation, as illustrated by example (10):

- (10) ... *neither do I consider myself worthy to come to you in person. Just give the order, and my servant will get well* (Luk. 7:7).
Jesus was surprised when he heard this; he turned round and said to the crowd following him, "I have never found such faith as this, I tell you, not even in Israel!" (Luk. 7:9)
- (10) kadi asapunika taler tiang newek tan pisan pantes nangkil ring ajeng **Guru**. Sakewanten wenten wecanan Guru akecap, sinah parekan titiange seger. (Luk. 7:7)
 Riwau Ida Hyang Yesus miring aturnyane punika, Ida kalintang angob. Ida raris maksian ring anake sane ngiring Ida, sarwi ngandika sapuniki: "Sasajaane Guru ngorahang teken **ragane**, tusing taen **Guru** mangguh kapracayan ane amone gedene, yadiastun di pantaran anak Israele." (Luk. 7:9)

Field of Discourse	Discourse Participants		Means of Discourse	Terms of address variation
A Roman's officer stated his faith to Jesus	A1: A Roman officer (social status)	Appreciation A2	Statement: Kinship terms, turn taking	SL: <i>you</i> TL: Guru
	A2: Jesus (title)	↑ A1		

Braun (1988:12) states that:

Address inversion is a special pattern of nominal address ... Address inversion is the use of a term, mostly a Kinship Term, which does not (as would be usual) express the addressee's, but the speaker's role in the dyad, e.g. a mother addressing a child as *mama*. This phenomenon may occur with fictive kinship.

The address inversion can be identified in Luke 7:7 and in Luke 7:9. In Luke 7:7, a Roman officer felt that it was improper for him to see Jesus. He felt that there was power over his power [appreciation, reaction, quality]. The officer thought that it was too noble for Jesus to come to his house [+ respect]. When Jesus came to see him, respect for Jesus was expressed as follows:

SL: ... to come to **you** in person

TL: ...nangkil ring ajeng **Guru**

...come before Teacher

There is shift of grammatical category from the pronoun *you* to the title noun Guru used in the interpersonal relation of an inferior Roman officer to address superior Jesus. It was made to highlight the meaning of respect expressed to Jesus due to His power (healing power).

Then, as far as the same periscope is concerned, Jesus felt surprised at as well as satisfied with the great faith expressed through what was said by a Jewish officer who usually refused His power. Furthermore, He had never seen such a great faith expressed by Jewish people. His satisfaction was expressed to the crowd surrounding Him [affect, satisfaction, +love], as exemplified by Luke 7:9 as follows:

SL: ... **I** tell you

TL: ...**Guru** (role) ngorahang teken ragane, ...

Teacher has told you

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Jesus Healed a Roman officer servant	A1: Jesus (title) A2: A Roman's officer (social status)	Affect A1 ↓ A2	SL: <i>I</i> TL: <u>Guru</u>
		Statement: Kinship terms Turn-taking	

The top down vertical interaction took place between Jesus and His followers. It contains the power semantic [affect, happiness, +love] as Jesus was happy that the great faith expressed by an inferior Jewish officer was great. The shift of grammatical category taking place in the equivalent of the pronoun *I* to the noun Guru gives emphasis on the power semantic in the relational relation between the teacher and his followers. What is interesting is that the asymmetrical interpersonal relation between the addresser and addressee *I-you* uses the role reciprocal dyad Guru. Similarly, the shift from the first pronoun to the role noun also takes place in SL, as exemplified by the shift from *I tell you* to **The President of USA tell you**, or in Balinese **teacher tell you**.

The inter system shift from SL to TL can be identified in examples (06), (07), (08), (09) and (10). Such an inter system shift is classified as coherence shift resulting from the difference focus of point of view (change in cognitive point of view) between the SL culture and TL culture. The SL pronoun system containing propositional meaning shifts to the TL noun system containing the power semantic, as in terms of address of title, role, fictive kinship, and respect. Both cohesive and coherence shifts made by the translator were intended to evoke the reader's translation effect.

SOLIDARITY SEMANTIC

In horizontal interaction progression, there is what is referred to as reciprocal symmetrical interpersonal relation containing the solidarity semantic. The solidarity semantic in the form of Honorific-Honorific, or Non Honorific-Non Honorific is identical with judgment.

Judgment

What is meant by judgment is that both the addresser and the addressee employ either the reciprocal form Honorific-Honorific or Non Honorific-Non Honorific. In formal communication situation at the court, reciprocal symmetrical relation was identified. The dialogue was initiated by rhetorical questions addressed by a judge, Pilate.

- (11) *Pilate asked him, “Are **you** the king of the Jews?” “**You** say it, answered Jesus.* (Luk. 23:3)
- (11) Gubernur Pilatus mataken ring Ida: “Apake saja **jerone** ene Ratun wong Yahudine?” Pasaur Ida Hyang Yesus: “Ragane sane ngandikayang kadi asapunika.” (Luk. 23:3)

Field of Discourse	Participants of Discourse: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Birth of John, the Baptist, was notified; Pilate was in doubt about who actually Jesus was	A1: Pilate (<i>position</i>) A2: Jesus (<i>title</i>) A1 → A2	Judgment Question, Form of Respect, Dialogue	SL: <i>you</i> TL: <u>jerone</u>
The birth of John, the Baptist, was notified Pilate was in doubt who actually Jesus was	A1: Jesus (<i>title</i>) A2: Pilate (<i>position</i>) A1 → A2	Judgment Statement, Honorific, Dialogue: (conversation)	SL: <i>you</i> TL: <u>ragane</u>

In example (11) the position of Jesus as the accused suspected to break three things: (a) teaching things misleading the Jewish nation, (b) paying tax to the King, (c) stating that he himself, Christ, was a king. The rhetorical question addressed by Pilate, a Governor who also acted as Chief of the Religious Court, [judgment, normality (how unusual someone one is) - hopeless] to Jesus was as follows:

- SL: *Are **you** the king of the Jews?”*
 TL: Apake saja **jerone** H ene Ratun wong Ya hudine?
 Are you the real King of Jewish?
- Jesus answered:
 SL: **You** say it
 TL: **Ragane** H sane ngandikayang kadi asapunika
 Do you say it

In the turn-taking dialogue above the equivalent of *you* is in the form of Honorific: jerone and ragane, both of which are the forms of Honorific reciprocal: Middle Refined. The difference is that jerone is used to address a foreigner or someone who is unknown (Kersten, 1984:312). It was the first time for Pilate to meet Jesus at the session conducted at court. Jesus, on the other hand, used ragane to address Pilate, for two reasons. The first reason was that the atmosphere at court was formal. The second reason was that *you* may be made identical with ‘It is you yourself say it’ (Sembiring, 2005:701). The form of variation of address term of ragane ‘engkau’ or ‘anda’ chosen to address the Chief of Supreme Court was intended to place Him-self to be equal with (symmetrical) or at least not under the Pilate’s position [judgement, +powerful]. It is in compliance with what was accepted in the Christian theological ideology.

In addition to the form Honorific-Honorific, the form Non Honorific-Non Honorific was also identified in the non formal communication between the two criminals crucified at the same time as Jesus, as illustrated in example (12):

- (12) *The other one, however, rebuked him, saying. "Don't **you** fear God? You received the same sentence he did (Luk. 23:40)*
*Ours, however, is only right because **we** are getting what we deserve for what we did; but he has done no wrong. (Luk. 23:41)*
- (12) Nanging anake corah sane lianan raris nglemekin timpalipune punika sapuniki: "Tusingke **cai** takut teken Ida Sand Hyang Widi wasa? Iraga jani patuh paturu ngemasin ukuman. (Luk. 23:40)
 Iraga tenenan sube pantes ngemasin ukuman, sawireh **iraga** nampi karmapalan iragane. Nanging Anake ene tusing ngelah pelih. (Luk. 23:41)

Field of Discourse	Discourse Participants: Social Stratification/Attitude	Means of Discourse	Terms of address variations
Pilate sentenced Jesus to death	A1: the criminal on the left (social status) A2: the criminal on the right (social status) A1 → A2	Judgment Rhetorical question, Non Honorific, Dialogue	SL: <i>you</i> TL: <u>cai</u>
Pilate Sentenced Jesus to death	A1: the criminal on the right A2: the criminal on the left A1 → A2	Judgment Statement, Form of Non-honorific, Dialogue	SL : <i>you</i> TL : <u>cai</u>

Example (12) illustrates the event when Pilate decided to sentence Jesus, the crucified, to death. There were also two other criminals, one on his right and the other on his left. They were crucified as they were suspected of rebelling against the Roman government. The criminal on the right warned the one on the left for using insulting language as expressed in the following rhetorical question:

SL: Don't **you** fear God?
 TL: Tusing **cai** NH takut teken Ida Sang Hyang Widi Wasa?
 Don't you fear God?

Hearing that, the criminal on the left said:

SL: because **we** are getting what we deserve for what we did;
 TL: sawireh **iraga** NH nampi karmapalan iragane
 It is time for us to accept what we have done.

As far as the turn-taking of the two officials mentioned above is concerned, *you* is translated into cai and iraga, both of which are Non-honorific forms. The difference is that the former is the pronoun form of the second person singular and the later is the pronoun form of the second person plural. iraga (we) is classified as the form of Non-honorific, as it cannot be used to address someone who is honorable (Kersten, 1984:481).

Shift of Meaning Triggered by the Addresser's Attitude

What is meant by the shift of meaning triggered by the addresser's attitude is the change in grammatical category made by the translator when rendering linguistic meaning to social meaning coherently (Brata, 2011b:40-41). It depends on situational context. Such a shift was identified from the addresser's attitude of appreciation to affect, from affect to appreciation, and from appreciation to judgment.

Shift from Appreciation to Affect

Prescriptively, someone coming from the inferior class should have used the form of Honorific to address someone coming from the superior class. However, it is not done as illustrated by the following example (13).

- (13) *The people stood there watching while the Jewish leaders made fun of him: “He saved others; let him save himself if he is the Messiah whom God has chosen!”* (Luk. 23:35)
- 13) Anake akeh pada majujuk tur mabalih, sadaweg para pemimpin Yahudine pada minjulin Ida, sapuniki pangucapnyane: “Anak lenan suba pada tulongina. Yen saja ia Sang Prabu Ane Kajianjian baan Ida Sang Widhi Wasa, ane jani apanga tulongina ibanne!” (Luk 23:35)

Field of Discourse	Participants of Discourse: Social Stratification/Attitude	Means of Discourse	Terms of address variations
The event when Jesus was crucified	A1: the Jewish (inferior) A2: Crowd of people (inferior)	Affect A1 ↓ : A3 A2	Statement, LH, monologue SL: <i>he</i> TL: <i>ia</i>

Luke (23:35) told that Jesus was on the cross. The focus in such a situational context is the terms of address used to address Jesus by the Jewish people intended for the crowd. As the Jewish people did not believe in who actually Jesus was [-anxiety], the insulting language or satires which should have been used to address Jesus were used to address the crowd as illustrated in the following example:

- SL: if **he** is the Messiah ...
 TL: Yen saja **ia** (NH) Sang Prabu ...
 If he were actually a King ...

The insulting language used by the Jewish people to address Jesus who was being crucified [*affect*], due to their disbelief [*insecurity*], resulted in their anxiety [-*anxiety*]. Descriptively, the addresser’s attitude with negative sub dimension [-] was implemented in the translation of *he* into the form Non-honorific *ia*.

Affect to Appreciation

Unlike example (13), the negative addresser’s attitude [-] shifts to attitude with positive [+] in the situational context, as illustrated in example (14).

- (14) *And he said to Jesus, “Remember me, Jesus, when you come as King!”* (Luk. 23:42)
- (14) Raris ipun matur ring Ida Hyang Yesus: “Inggih Ratu Hyang Yesus, elingangja **titiang** yening **iratu** sampun madeg Ratu.” (Luk. 23:42)

Field of Discourse	Participants of Discourse: Social Stratification/Attitude	Means of Discourse	Terms of address variation
Change in attitude of an official towards Jesus	A1: the criminal on the right (inferior) A2: The Crucified Jesus (superior)	Appreciation A1 ↑ A2	Statement, Honorific, Monologue SL: <i>me – you</i> TL: <i>titiang - iratu</i>

Cleopas, one of Jesus' followers, did not recognize that Jesus had involved himself in their conversation. Jesus asked what they were conversing on the way home to Emaus. Being hopeless [social esteem, normality, - hopeless], Cleopas was in doubt about the resurrection of Jesus. He was deemed 'foreigner' [judgment] as stated in Luke 24:18.

SL: Are **you** the only man ...?
TL: Punapi wantah **Jerone** (H Middle) kawentenke ...?
Is it true that you are the only foreigner?

The terms of address jerone is used to address someone who is unknown (Kersten, 1984: 312), Prescriptively, Cleopas should have addressed Jesus using the form Honorific: Refined iratu. The addresser's attitude with negative sub dimension [- hopeless] caused *you* to be translated into jerone, as Jesus was someone who was unknown. The shift of the addresser's attitude with positive sub dimension to attitude with negative sub dimension and vice versa, which was identified in examples (13), and (14) triggered by the addresser's attitude.

CONCLUSION

Transferring the message of the source language into a target language of the cultural terms of address in the Bible is not merely a matter of linguistic transfer, but of cultural transfer. The translator implemented the target language distinctive forms for representing certain emotive meaning.

Asymmetrical relation and non-reciprocal dyad in turn-taking between superior and inferior was meant not only to emphasize self representation of the speaker's role, but also conveying the meaning of power. Besides a rhetorical question, shifts in grammatical category from pronoun to noun / metaphor were often used with the meaning of imperative rather than informative. Meanwhile, in a dialogue reciprocal use of terms of address variants signaled meaning of solidarity, either mutual distance (by using variants in pronominal forms), or intimacy (by using variants in nominal forms). In addition, speaker's attitude in a certain communication situation had neglected the addressee's social status that resulted in shifts into degrees of distance or intimacy.

Transferring cultural concept through selection of vocabularies in translation has made the translation not only accurate, and intelligible, but also acceptable in accordance with the linguistics norms and cultural value of the target language. In addition, not less important is that it was meant to have an impact to the intended reader.

NOTE

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