IDENTITAS KELOKALAN SEBAGAI REPRESENTASI DALAM ALKITAB BAHASA MELAYU KUPANG

IDENTITY OF THE LOCALS AS REPRESENTED IN THE LANGUAGE OF THE KUPANG-MALAY BIBLE

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Abstrak

Kata-kata kunci: konstruksi interaksi, status sosial, identitas setempat

Abstract
This present paper discusses the local identity represented in the Kupang-Malay creole translated Bible. Language speakers implicitly reflect their beliefs, values, and needs through their language and discourse during communication. They were shared through past and present interaction. The speakers index of importance or category of interest is experienced by the speakers and manifested into linguistics features. Within this social construct, each speaker is associated with specific lexical markers in different contexts. This paper discusses how Kupang-Malay reflects local identity. The analysis covers the index of change, terms of address in the vertical and horizontal direction. The primary data is Kupang Malay Bible. The results of the analysis show that overall the Kupang-Malay community has not represented well in the Bible: in terms of the category of reference they commonly use, registers, level of politeness in language usage across ages, vertical and horizontal relationships. A room for improvement on the Bible translation is needed to represent the Kupang-Malay community better.

Keywords: interactional construct, social status, local identity
1. BACKGROUND

Kupang Malay (KM) is a Malay-based creole spoken in Kupang and surrounding areas. The increasing number of speakers use the creole as their first language, which accounts for more than 500,000 people. Mostly use KM along with Indonesian or other vernaculars according to their home ethnicity. KM has been used as a trade or market language for several decades. KM is neither a dialect of standard Indonesian (SI) nor a slang, but a creole (Janji Baru, 2007). The following map shows the location of KM creole among other vernaculars of eastern Indonesia.

Figure 1. Language Map of Nusa Tenggara and Southwestern

Kupang is the capital city of East Nusa Tenggara Province (NTT), on the western tip of Timor Island, whereas Timor Leste is on the easternmost of the island. Kupang is a centre of trade, because most people with various ethnic backgrounds live there. Previous works of Grimes et al. (1997), as used in Ethnologue (2020), show in NTT Province, there are 80 vernaculars: Timor area (23), Alor-Pantar (17), Sumba-Sabu (9), Flores-Lembata (28), Lombok-Sumbawa (3). Unfortunately, several other local languages, mainly from Alor-Pantar, have become extinct. Almost all of them are of Austronesian, Malayo-Polynesian, Central-Eastern, Central Malayo-Polynesian, Timor West, Bima-Lembata, Papuan (Ethnologue, 2020).

KM has an increasing number of speakers, especially the youths, who mostly speak a different language from their parents vernacular (‘tribal or ethnic’ language). Although there are many KM words adapted phonologically and morphologically from Dutch, Portuguese, local vernaculars, and Malay, KM is distinct from other Indonesian’s Malay varieties, for example, Ambon-Malay, Papuan-Malay (in Jacob & Grimes, 2003).

The study analyzes the published KM Bible (UBB, 2007) under the four questions: a) what are the addressing terms used by KM Bible translators in vertical and horizontal relation? b) what is the implication of the translation principles applied towards the meanings? c) how do the lexical items and markers in the KM Bible differ from the KM community lexical construct of social interaction in the present? d) how does the
KM Bible translation retain language politeness compared with current oral language production?

It is essential that the translation has the literary quality and reads well, or sounds natural, in the target language because the intended users must accept it. The study would like to see the acceptability and natural sounds of the translated Bible, which can significantly impact the users. This qualitative study examines the terms of address used in the KM Bible, both vertically and horizontally, and the consequences of translation principles toward the meanings. Further, the study looks at lexical items in KM Bible and seeks to see how the work of translation retains the language politeness to reflect the traditions of the speaking community of KM. Some other languages will also be used in the analysis of the KM Bible.

2. THEORY REVIEW

Kupang Malay has the following phonological features:

<table>
<thead>
<tr>
<th>Standard Indonesian</th>
<th>Kupang Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, i, o, u and the (two phonemes of) e:</td>
<td>a, i, o u and (only one phoneme of) e:</td>
</tr>
<tr>
<td>é (béda, lém) [unrounded front e]</td>
<td>[unrounded front e]</td>
</tr>
<tr>
<td>è (ènggan, sèbagai) [silent e/schwa]</td>
<td></td>
</tr>
</tbody>
</table>

Source: Jacob and Grimes (2003)

According to Jacob and Grimes (2003:9), many KM words went through an assimilation process from other NTT’s vernaculars (Arab, Dutch, English, and Portuguese), and especially words with glottal sounds (represented by ‘). For example, ma’ itua, pà itua, dò o, kakè ek, dòi. The most salient features of KM are short vowel and long vowels [phonetically transcribed: v, vv, respectively], and two vowels with [ ].

2.1 Morphological Features

In word-formation, several prefixes of S-I cannot be replaced by KM prefixes; instead, serial verbs are used, which equals the meaning.
KM is a creole because it is associated with many NTT’s vernaculars and cultures from the Timor area and beyond (Kamus Pengantar Bahasa Kupang, 2003). Further, it explains that the KM speakers with Sabunese background would be the least likely to use the same words as the Rotenese use (e.g., *bekin* versus *beking* versus *biking*). This shows that KM does not belong to a tribe of NTT, although the NTT’s vernaculars contributed lots to the creole. However, this creole develops very close to SI, for instance, in phrasal construction, affixation, and vowel. Jacob and Grimes (2003) refer to it as a creole and describe how this creole develops in the Timor area alongside SI and how they are used interchangeably (post creole continuum) in informal communication.
2.2 Translation Principles

Unit Bahasa dan Budaya (UBB), GMIT Sinode Kupang, has made several Kupang Malay translations of the Bible in cooperation with SIL (Society of International Linguists). The published work was spread into the area including an Introduction Dictionary to Kupang Malay Translated Bible (2003); New Testament (2007); An Introduction Dictionary to Kupang Malay Translated Bible (2008). They also write short stories for children based on local wisdom, fables, and fiction, to provide KM literature to the locals.

In translation projects, UBB follows meaning-based translation principles following ten steps (Grimes, C.E., 2009) as follows:

1. Ten native speakers wrote a KM rough draft. Bible front translation calqued from local grammar, metaphors, and idioms and discourse. This KM Bible is the 1st reference for the draft phase by other UBB Bible translation teams translating into other NTT’s vernaculars.

2. The initial draft is an entry into Our Word, a tool empowers the translators to focus on the translation at hand, to work remotely and independently without on-going training regardless of computer skill.

3. Groups of 3-5 native speaker translators make revisions. The translation team is independent of outsiders. This process of front translation requires the translators to be consistent with the original version.

4. Working with a team advisor competent in Biblical languages, translation principles, and linguistics, the team, read in detail using the Natural View in Our Word.

5. Questions arise during the advisor’s check on the previous step, resulting in homework to check collocation and meanings of words with young generation native speakers of different backgrounds from socially or politically strategic individuals.

6. Community testing was done with 242 uninitiated KM speakers in the community. Team advisors and translators will have discussions about the results afterward.

7. Back translation takes place from the draft to English (the language of the consultants). That aims to assist the consultants who do not work on that particular language to get the real meaning.

8. SIL’s four consultants checked the Bible translation comprehension among various laypeople with different social and church backgrounds. The consultants ensure the translation; keep the original meaning; refer to Hebrew scriptures; conform to translation principles; is clear and natural.

9. Approval from consultants allows for publication. They also decide on style and layout.

10. The consultation also takes place with high-level church leaders, translator teams,
local parish leaders, and the synod prepares for launching and donating the book to the native speakers.

The translators have systematically followed the steps. However, further studies should be made on how KM translation is accepted by people at large in the Timor area or by a representative percentage of the whole population of KM speakers, regardless of their age, educational background, or denomination. There are controversies among the Christians and Catholic KM native speakers to their first glimpse of the Bible verses translated to KM. The people find the SI Bible version they are used to read is suitable for use in any religious gathering or services rather than the KM Bible, which is used on special local culture days. No matter how systematically the KM Bible version is designed, theoretically constructed, and well displayed, it should also be favorably responded to by users who are representative of the whole speech community.

2.3 Data Resource and Collection

Primary data is collected from Janji Baru, Bahasa Kupang (2007), a KM version of the New Testament, starting from the Bible table of contents, the books. Some data is collected based on new addressing terms or names, lexical markers, language politeness, and the general translation principles’ implication on the work.

2.4 Technique

This study’s data collection was from the published KM Bible (2007), focusing on one of its books, Tuhan Allah Pung Janji Baru. The procedures include learning the Bible’s background, table of contents, and word by word use in many contexts of the Bible. A detailed analysis was made by contrasting the KM translated Bible with the New King James version and the standard Indonesian. The New King James Bible is the most official version adopted from Greek and Hebrew original Bible and the closest to its original meaning compared to the other English version Bibles. Simultaneously, the Indonesian Bible is also used to see how to back-translation technique because KM borrows and adapts much from SI.

3. DISCUSSION

The evaluation of Bible translation works emerges from an equivalent paradigm in terms of accuracy, naturalness, and clarity (Maxey, J.A. 2016). The equivalence from original to target language should be met. Maxey further explains that the translator should be meticulous, especially with biblical performance translation. This justifies the so-called ‘Holy Bible’, which has more than one way of interaction and relation: God and human beings.
3.1 Addressing Terms

The following glossary is taken from an Introduction Dictionary for KM Bible (2008), the recommended material from UBB to understand the underlying reasons for selecting the terms used in the KM Bible:

A new lexical identity Bos (p. 11 in KM Bible) means tuan (SI), boss (Eng.). The reason for addressing ‘God’ as Bos (KM version) comes from Kurios (Greek): Sir, Boss (Eng.) meaning a) the landlord, the owner, with the right to give orders; b) powerful; the leader who commands; c) people in a high hierarchy, who has the right to judge over matters; d) addressing term to the noble. The translators dislike the idea of addressing God with Tuan as in the SI Bible. There is a tendency of this Tuan (‘Sir’, Eng.), or Meneer (in Dutch), to remind of the adversary situation during the 350 years of Dutch imperialism in Indonesia. However, the translators admitted that the elderly have objections against the word Bos representing ‘God,’ whereas the young speakers think the word is all right (pp. 11--12). Kurios/Theos (Greek): master (this ‘master,’ in this sense, is more than a human being/God). In comparison, Adonay/Elohim (Hebrew) means my ‘Lord/my God’. The four just mentioned words are not just names but terms showing God’s identity, and this is the idea of translating God as Bos. The translators should go more in-depth with Jewish tradition instead, which forbids them to say their God’s name (Yahweh in Hebrew or YHWH) because the name is sacred and holy.

However, LAI (Indonesia Bible Foundation) replaced God’s name in the SI Bible with Tuhan Allah. Tuhan (Lord) is taken from Malay due to limited vocabulary in the country at that time (the 1960-s), and Allah (God) is the Islamic name for God. Because of that, Arab countries once delivered criticism to the LAI for using the Islamic term. Further, the KM Bible is inconsistently using Tuhan Allah interchangeably with Bos in many contexts. Their preference of using Bos instead of Yahweh relies on Greek as the language of reference (front translation) for the New Testament (NT) Bible translation, whereas Hebrew is for the Old Testament (OT). However, they did not realize that ‘master’ (SI: tuan equals KM: Bos) only has 26 occurrences in the NT of SI, mostly likely to mean ‘master to a slave,’ as compared to Yahweh (or YHWH) with at least 700 occurrences and Adonay with at least 150 occurrences (The Full Life Bible Study, 1992). Jewish rabbis regarded this Hebrew tetragrammaton (YHWH), transliterated as Yahweh and traditionally represented as Jehovah, so holy (taboo word) that it only could be uttered at the most sublime occasions (Nida and Taber, 1969).

Using Bos as in the KM Bible is an entirely illegitimate translation since it deviates from the true meaning ‘God’ and is unappropriated to address divine dignity to the supreme being. It is thus doubtful whether this Bos refers to God. Boss (Eng) equals to Bos (KM) is associated with a criminal leader, gangster, bossy manager, assertive employer, or a very demanding supervisor. Initially, the Bible describes God and His people in an intimate relationship, but God’s image in the KM Bible deteriorates to
more negative connotations.

Oxford Advanced Learner’s Dictionary (2020) defines a boss as a person who controls or gives workers orders, a manager, or an employer. Comparing the meaning, Collins Concise Dictionary (1995) refers Boss as a person in charge of or employing others; a politician who controls a political organization, often using devious or illegal methods; to employ or supervise or be in charge of; to be domineering or overbearing towards others. In Dutch, various forms are depending on the appropriate context; Baas (Boss, in Eng.) means master (Dutch); Meneer means Sir (used only in informal conversation), for example, Hoe gaat het, Meneer? (How are you, Sir?); Here means Lord (used to address respectfully to the noble and within Biblical verses), e.g., Here, leer ons bidden (Lord, teach us to pray).

An ancient Bible, the authorized King James version (1611), whose translators continuously and carefully revise the Bible, agreed to use the addressing term ‘Lord’ to honor God. In comparison, the Lord is translated as le Seigneur (French Bible), el Senor (Spanish Bible), while YHWH is translated Ich (Er, a pronoun to substitute when YHWH is a speaker, and Du when he is referred). This reflects the personal relationship between the worshipper and his God (Nida and Taber, 1969:20). Whereas in the English Bible, they use the personal pronouns Thou, Thee, Thy.

Further, Nida et al. (1969:20) assert that spoken registers can not be automatically used in written registers. This implies that the language register determines vocabulary. Using bos appears rude. Even as a KM speaker, an SI native speaker, and an English active reader, my association of God collected from various English and Indonesian Bibles is very different from what KM version used.

In the local social construct, Bos is used variously in communication among adult male KM speakers, from members of a group to someone in charge of something; a little bit higher in socio/economic status considered the eldest between them; leader of the community, employer. In formal situations such as in the workplace, this term is inappropriate because it sounds unprofessional. Women, on the other hand, tend to use more socially prestigious addressing terms than men, in a low tone, e.g., ma (short for mama, mother) to address another woman of the same age, older or younger to socially narrow the gap in between, to show affection, and to make the relationship more closely continuously.

KM has several socially shared concepts of being friendly in approaching people. The growing trend among the young KM speakers is that females and males call each other kaka (‘elder sister/brother’), as a gentle approach. When this term is used, it might soothe the atmosphere or make the conversation flow more easily. As a member of the KM community since 1989, I have found that the people (KM speakers) have communication competence, to extend their knowledge of how to act, utter, or behave inappropriate manners and attitudes in changing contexts.
3.2 Semantic Meaning versus Contextual Analysis

In transmitting Biblical verses to other languages, the translator should have comprehensive knowledge about the political, social, and theological contexts of the work in addition to their well-grounded understanding of the receptor culture, current language patterns, local traditions, shared values, and attitudes. The KM Bible translation involved ten translators, whose background influence the translation outcome. The pastors should work on the cultural adaptation and the product based on theological perspectives since there are significant differences between exegetical commentary and homiletical or devotional commentary (Nida and Taber, 1969). In the Full Life Study Bible (1992, as translated into Alkitab Penuntun Hidup, 2000), five categories are used for the study notes to understand the verses’ context; interpretative, theological, devotional, ethical, and practical.

Then what is the implication of the translation principles towards the meanings within the KM Bible translation? Out of 39 books of the Old Testament and 27 books of the New Testament, there are 13 new names for the books that raise curiosity. The other books of the Bible are not translated but adopt the SI Bible. To start with, Troike-Saville (1996:367) defines the concept of cultural competence as the full set of knowledge and skills which speakers bring into the communicative situation. Further, he quotes Geertz (1973) and Douglas (1970), explaining that within this system of symbols (culture), language is only one symbolic system. KM Bible may not detract from the source; the translators should carefully balance the Biblical verses about the social structure and social structure of KM community either post-independence (1945-) or after the fall of the New Order (1998), or more recently. Each situational context of ancient Palestine, the Israelites, and the Hebrew is different from the other. The translator should study history.

KM designs several new names for Biblical books, which many Christian readers may react unfavorably to; some imply oversimplification from the original while others are too complicated.
<table>
<thead>
<tr>
<th>Standard Indonesia (SI)</th>
<th>Kupang Malay (KM)</th>
<th>English (Eng)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Old Testament</strong></td>
<td><strong>The Old Testament</strong></td>
<td><strong>The Old Testament</strong></td>
</tr>
<tr>
<td>Kejadian</td>
<td>Carita mula-mula (Story of the beginning)</td>
<td>Genesis</td>
</tr>
<tr>
<td>Keluaran</td>
<td>Keluar dari Mesir (Go out from Egypt)</td>
<td>Exodus</td>
</tr>
<tr>
<td>Imamat</td>
<td>Kapala Agama dong pung aturan (The religious leaders’ rules)</td>
<td>Leviticus</td>
</tr>
<tr>
<td>Bilangan</td>
<td>Daftar sensus (List of censuses)</td>
<td>Numbers</td>
</tr>
<tr>
<td>Ulangan</td>
<td>Carita ulang soal jalan idop (Retelling the life journey)</td>
<td>Deutoronomy</td>
</tr>
<tr>
<td>Raja-raja</td>
<td>Raja-raja dong (King of Kings)</td>
<td>Kings</td>
</tr>
<tr>
<td>Amsal</td>
<td>Kata-kata mutiara (Words of pearl)</td>
<td>Proverbs</td>
</tr>
<tr>
<td>Pengkhotbah</td>
<td>Balajar soal idop (Learn about life)</td>
<td>Ecclesiastes</td>
</tr>
<tr>
<td>Kidung Agung</td>
<td>Salomo pung sa’ (Salomo’s poems)</td>
<td>Song of songs</td>
</tr>
<tr>
<td>Ratapan</td>
<td>Manangis makarereu (Wail miserably)</td>
<td>Lamentation</td>
</tr>
<tr>
<td>Kisah Para Rasul</td>
<td>Utusan dong pung carita (Couriers’/delegates stories)</td>
<td>Acts</td>
</tr>
<tr>
<td>Wahyu</td>
<td>Dunya model baru (World of new model)</td>
<td>Revelation</td>
</tr>
</tbody>
</table>

The translators made new names for all the SM Bible books; some forcefully made, while others look similar to the original (in SI). For example, Lamentation (English) becomes *Manangis makarereu* (‘Wail miserably’); changing the class of word, i.e., from a noun substituted by verb+adverb, and this is too far from the original meaning. The use of SI would be better (*Ratapan*). This also applies to another book, Numbers, changed into *Daftar sensus* (‘List of the census’), redundant. It is because the book is not only telling about numbers or population. In a meaningful translation, names should be retained similarly to the original.

Oversimplification also occurs within several books of the KM Bible, e.g., book 5 of NT, i.e., the Acts of Apostles or ‘Kisah Para Rasul (SI) is translated into *Utusan dong pung carita* (‘Couriers’/Delegates’ reports’). Partial translation also happens with this title; *couriers* cannot play the same role as *apostles*. A courier refers to an employee of a company who transports documents or packages, whereas an apostle refers to an early Christian teacher or missionary to preach to people about Christianity. Moreover, neither is this a collection of stories nor a courier’s task description as KM tries to depict from this new name.

The book of the Acts of KM Bible has a false start by writing *Salam dari beta, Lukas* (‘Greetings from me, Luke’). This introductory phrase is absent in the original Greek.
Even in SI, the closest to KM, it does begin with a similar greeting. In comparison, New International Version (NIV, 2002), New Living Translation Bible (NLT, 2004), Alkitab Penuntun Hidup Berkelimpahan (2000), The Authorized King James Version (KJV, 1987) are rendered initially from Greek and do not start with that line. The Greek transcript of the Acts does not mention Luke as the book writer did not identify himself within the verses.

In the old testament, the translator created a new name, for instance, *Dunya Model Baru* (‘the New Earth’) from The Revelation (Eng) or *Wahyu* (S-I). Its over simplification and semantic mismatch show that KM renders the single noun *Apocolupsis* (the Revelation) with the *Dunya model baru*. Revelation, the English name for Apocolupsis, comprises depicting the last days when the Christ believers will be in persecution, messages to churches, the final judgment, and the new Jerusalem. This clearly shows that KM identifies with a minor part of the book.

Complication, on the contrary, is found in the name for Deuteronomy (book 11 of OT: *Carita Ulang soal Jalan Idop*), which equals to *Ulangan* (SI). In this case, both English and KM did wrong translation; Deuteronomy means ‘repetition’ of the law and *Carita ulang Soal Idop* means to retell about the way (of) life, whereas the Hebrew name for this book is *elleh haddebarim meaning* ‘these are the words’ (Mercurio, J.R.A., 2016). KM seems to take half the meaning from the English version. SI seems to succeed quite well in using the limited word *Ulangan* (‘Repetition’) to identify, describe this book, which consists of God’s law for the people, historical events of wandering in the wilderness for 40 years, and how to obey God. These two names of the Bible books (Eng and SI) are relevant to the contents if there is a balance between the contents, the cultural situation, and linguistic forms.

### 3.3 Local Identity

Speaking KM needs shared discourse and similar cultural contexts. The creole is progressing, and thus many ‘unstable’ words tend to appear. This could deprive communication due to varieties of word formed in KM, and hence the situation forced the speakers to negotiate by borrowing linguistics forms of other related languages either for prestige, better comprehension, social recognition, or to have natural feelings towards the discourse. To some KM speakers, they code-switch to another language if they realize other language is better than KM to transfer meaning. Code-switching and code-mixing between SI and KM frequently happen like at market by customers and vendors. In KM development, the young like to adopt other languages into this creole (e.g., *parte*: refers to ‘political party or gangs; Bos: refers to boss; *panta bensin*: refers to ‘gasoline bottom’ or a person who likes doing nothing but riding on the bike here and there). These all meanings have negative connotations.

There are several loan words currently adopted by the young, and they are
added to KM vocabulary. This borrowing serves the primary function of inventing more lexical markers with intended meaning embedded. However, the connotations may annoy the recipients if the situational context is not well addressed. Many KM words used among teenagers tend to induce street fighting provocatively. This is due to the creole characteristics with strong stress pronunciation, high tone volume, fast speech, and rhythm. Many parents forbid the use of KM at home and tell their kids to speak appropriately, either using SI or a polite vernacular. The notion believed by local educators and parents is that somehow the KM code is improper for young children at home and at schools. There is also a residual attitude among the KM speakers that the creole is inappropriate for written communication. However, KM can still be adequately used to bond in verbal communication by changing tone, rhythm, and volume in informal situations.

Troike-Saville (2003) mentions that speaking is patterned according to educational level, rural or urban residence, geographic region, and other features of social organization, besides the particular roles and groups within a community, such as sex, age, social status, and occupation. Further, he explains that pattern refers to a culture seen as a pattern that gives meaning to social acts and entities. Kupang is 25–30 m above sea level and is surrounded by the long beach to the north and high hilly villages to the south, with dry season throughout the year, only 3–4 months rain season. Kupang’s barren and dry areas are covered with green grass and bushes during the wet season and become very dry after the wet season. This climate condition is contributing to the characters of the local characters.

The KM speakers have some positive feelings for showing purposes in close relationship or informal contexts with other members by responding friendly and warmly when addressing people, bapa sayang, mama cantik (‘dearest father, beautiful mother’) to their speaking counterparts during the event hari bae (‘good day,’ to refer to the party held). Hari bae, as used in the KM Bible, could also mean any day which has been specially planned or arranged for worship or considered to be holy, and that day is considered unique or a good day to celebrate. Chinese belief has also influenced this collocation of KM, hari bae (‘good day’). This is because the Chinese KM traditional belief is to get the exact date for organizing any important event in life by relying on Fengshui calculation, and the day finally decided is called hari bae. This implies that the parents warn their children to drive very carefully on the street and do not want something wrong to happen because very soon, the son or daughter will get married. In short, hari bae refers to any vital day to celebrate (socially) or to memorize (personally), or to honor (religious perspectives). One to two-hour service (Christian/Catholic prayers, songs, and Bible reading) will open each gathering before the people are invited to eat.
3.4 Language Politeness and Situational Contexts

Ethnography of communication is a tool to understand language politeness regarding situational contexts. It extends the understanding of cultural systems to language, at the same time relating language to social organization, role relationships, values and beliefs, and other shared patterns of knowledge and behaviours which are transmitted from generation to generation in the process of socialization/enculturation (Saville-Troike, 2003:6--7). Every language has certain degrees of politeness. Javanese has strata from lower to higher hierarchies, and a collection of polite words are used in addressee-receptor relationships, including gender. Different from Javanese, the vernaculars of NTT are not socially stratified. However, each Timorese speaker will bear in mind how to address people adequately, for instance, Uab Meto (one of the Timor vernaculars which contribute to KM) by selecting the proper addressing terms and the right tone. Uab Meto has three variations in inviting or asking one to join a meal; muk nam ‘og (to kings or nobles), om ham buake na’e (to the same social status), and om ham mua ‘nae (to maids or children).

Timorese Atoin Meto behaves in a set of rules and codes to manifest their contextual appropriateness. Their shared cultural behaviors are taught from generation to generation. For example, in welcoming guests, Atoin Meto use figurative speech in Natoni (a tribe elder chants several lines of the metaphorical story and the other members repeat in the chorus) as a symbol of honoring guests. Local language politeness becomes salient in tok tok na, pah tuan (‘please, be seated, Your Honour’) as the speaker says this to the elderly or anyone regarded of high status, as contrasted to tok tok na (‘please, sit down’) used for the horizontal direction. Pah tuan is indicative of the social structure of the Timorese and conveyed in the speech by using pronominal forms. In response to this, a Timorese of the same status will reply, leko (‘all right’), but more politely to the elders or the higher status, leko pah tuan (‘yes, Your Honour’).

In the creolization process of KM, local vernaculars historically went through calquing within KM with adjustments to local vernaculars’ grammar, semantics, and patterns (Janji Baru, 2007). Other NTT’s vernacular, like Uab Meto (Timor language), contributes to KM word structure, and so does the culture. KM Bible is supposed to adopt Uab Meto and eliminate the vulgar words from the holy book.

According to Hymes (1961; 1972c in Troike-Saville, 2003), forms and functions are examples of communicative patterning and a different dimension. The functions of communication are directly related to the participants’ purposes and needs. These include categories of function: expressive (feelings/emotions), directive (requesting/demanding), referential (true/false proportional content), poetic (aesthetic), phatic (empathy and solidarity), metalinguistic (reference to language itself). Many examples from the KM Bible play on expressive and directive functions. Feelings or emotions are freely delivered in the speech, and several requests or demands are interwoven.
within. There is a modal system in KM such as ko?, na, ma, o e, which is absent from SI. This modal system is put at the end of the sentence and gives linguistic clues about the speakers’ certainty, emphasis, or request. Troike-Saville (2003:10) mentioned the possible order and form of words in a sentence are constrained by grammar rules. Also, culture-specific rules of rhetoric determine should define the discourse well. The modal system reflects strong requests of the speakers aiming that his/her purpose achievable. This should, however, not be added into the Bible if the Greek does not have this kind of expression, although this is part of KM creole. Moreover, KM speakers have openness in speaking, which is crucial for KM peers.

4. CONCLUSION

The KM Bible still needs improvement in addressing terms selected and used, naturally according to the contexts. There are many rude or coarse expressions in the KM Bible. Unfortunately, KM Bible failed to address the politeness and vocabulary selection of the KM community at real practice use across contexts and addresses. This might give a negative impression on the overall identity of KM speakers.

Bible should be treated differently from other works because of its discourse complexity. Equivalency, accuracy, appropriacy, and meaning should be carried on in translating for good outcomes. The written expressions should be different from the oral forms in terms of the modal system, dictions, addressing terms. The KM Bible could be revised by adjusting the register for formal language. The future survey is necessary to find out KM readers’ reaction towards the KM Bible, which could lead to revision on several addressing terms, lexical markers, and the voice used in the Bible.

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