

# Demetaphorization in the Translation of Meditation Text

**Made Susini**

English Department,  
Faculty of Letters, Warmadewa University,  
Denpasar, Bali, Indonesia  
madesusini@yahoo.com

**I Nyoman Suparwa**

Doctoral Program of Linguistics  
Udayana University  
Denpasar, Bali, Indonesia

**I Nengah Sudipa**

Doctoral Program of Linguistics  
Udayana University  
Denpasar, Bali, Indonesia

**Ida Ayu Made Puspani**

Doctoral Program of Linguistics  
Udayana University  
Denpasar, Bali, Indonesia

**Abstract**—This study deals with demetaphorization in the translation of meditation text from Indonesian into English. Meditation text whose goal is to persuade other people to some extent conveys its persuasive meaning in metaphorical grammatical constructions. Drawing Halliday and Matthiessen's (2014) transitivity structure, Halliday's (2009) grammatical metaphor and House's (2015) translation as re-contextualization, this study focuses on the types of ideational grammatical metaphor as non-congruent ways of representing experience of the world found in Indonesian text of meditation and how they are manipulated in English to create a specific effect on the speakers of English. The result shows that metaphorical constructions found in Indonesian text of meditation include deverbalization in the form of nominalization and verbalization. Based on the underlying process, the types of nominalization found include: 1) nominalization of implied material/action process; 2) nominalization of implied relational process; 3) nominalization of implied mental process and 4) nominalization of implied behavioral process. In its translation, these types of nominalization are demetaphorized and rendered by a more expansively English construction. The implied process which is implicit in Indonesian is made explicit in English. Metaphorical constructions of verbalization found show that adjectives and noun are reworded as process. When they are translated into English, they are demetaphorized that adjectives are used to construe quality and noun to construe entity. By this non-metaphorical construction, the English texts become more explicit and more direct.

**Keywords**—grammatical metaphor; demetaphorization; nominalization; verbalization

## I. INTRODUCTION

In order to translate a text from one language into another language, a translator has to view translation as an act of intercultural communication. The languages involved in translation are always culturally embedded through the linguistic structures used by the speakers. This implies that the meaning of the text to be translated and the text to be the equivalent must be analyzed both from their linguistic point of view and their cultural context. Considering that in

communication language cannot be separated from its context, in translating a translator has to consider what meaning to be transferred to the target language (TL) and how to express that meaning in the target language in appropriate context (Hatim, 2007, p. 233).

Meaning to be transferred in the target language can be realized in various ways and what forms are used in the target language is the translator's responsibility. He or she can exploit the grammatical structures that the forms chosen as the equivalent are semantically and pragmatically equivalent. The meaning to be conveyed can be congruently or incongruently expressed. The non-congruent ways to encode language are referred to grammatical metaphor (Halliday, 2009; Halliday and Matthiessen, 2014). Grammatical metaphor deals with the transfer of meaning from congruent to metaphorical grammatical forms and this language phenomenon is commonly found in all languages that the study on this subject has become the researchers' interests.

There have been many researches on grammatical metaphor in linguistic area. The studies which have been conducted are mostly on descriptive analysis which includes the types, the characteristics of grammatical metaphor and nominalization (Taverniers, 2006; Li, 2015; Sato, 2015). Studies on how grammatical metaphor found in one language is realized in another language through translation still need to be conducted. This present study concerns with the translation of meditation text from Indonesian into English. As a meditation text, its function is to persuade people and its persuasive meaning is partly expressed in incongruent way or it is metaphorically constructed. Therefore, this study not only deals with the features of grammatical metaphor found in a language, but also examines how grammatical metaphor is realized in another language through translation. This study focuses on ideational grammatical metaphor as one type of grammatical metaphor which has to do with transitivity structure (Halliday and Matthiessen, 2014). Drawing translation as re-contextualization (House, 2015), Grammatical Metaphor (Halliday, 2009) and transitivity structure (Halliday and Matthiessen, 2014), this study

examines the kinds of ideational grammatical metaphor found in Indonesian text of meditation and how they are demetaphorized in English to establish equivalence of lexicogrammar.

## II. THEORETICAL FRAMEWORK

The goal of every translation is to establish equivalence in the TL and it becomes the key concept in translation. As an act of intercultural communication, translation concerns with language in use and the use of language cannot be separated from its context which includes context of culture and context of situation. Because this present study concerns with the translation of meditation text which has close relation with culture, this study must be based on the theory of translation and functional grammar. The theories referred to are House's (2015) translation as re-contextualization and Halliday and Matthiessen's (2014) *Systemic Functional Linguistics*.

### A. Translation as Re-contextualization

Translation as an act of language use always relates with context. Considering that context can influence the meaning of a text, House (2015) has developed a concept which sees translation as a process of re-contextualization. By this concept, translation is not only defined as the replacement of the forms of the source text (ST) with the ones of the target text (TT), but also the TT must also be designed to fit the context of the target text speakers. The role of context in the use of language has influenced the concept of House's translation equivalence. Due to the translation equivalence, House (2015:23) proposed that translation equivalence must be semantically and pragmatically evaluated. In other words, an adequate translation refers to a translation which is equivalent from its semantic and pragmatic point of view.

In order to establish this kind of functional equivalence between an original text and its translation, House suggested that functional theory of Halliday and Matthiessen (2014) is useful for a theory of translation as re-contextualization. Referring to Hallidayan metafunctions of language and three types of meaning, those of interpersonal and ideational functional components must be kept equivalent in translation. Translation equivalence must be evaluated from these two aspects and equivalence of lexicogrammatical level through its transitivity structure in ideational grammatical metaphor is one of the possibilities.

### B. SFL: Grammatical Metaphor

Viewing translation as an act of re-contextualization, it needs analysis which positions the text in context of situation. Halliday and Matthiessen (2014) have developed the notion of context of situation through their *Systemic Functional Grammar* (SFL). This theory concerns with language in use and can be applied for the purpose of text analysis, including text analysis in translation. It can investigate how grammar is used as a means of making meaning. With the concept of re-contextualization in translation, a text of the source language (SL) will be subject to all contextual factors of the target text. The text to be the equivalent of the ST must be in accordance with the meaning conveyed and the function of the language it

operates. The types of meaning conveyed which cover ideational, interpersonal and textual meanings are embedded in the functions of the language termed as metafunctions of language, whether it has ideational, interpersonal or textual function.

Another language phenomenon in SFL introduced by Halliday (2009) is grammatical metaphor. Traditionally, metaphor is essentially viewed as lexical phenomenon. Based on Halliday, metaphor covers lexical metaphor and grammatical metaphor. Lexical metaphor deals with what meanings a certain form has. Grammatical metaphor, on the other hand, concerns how the same meaning is expressed by different form. What form is used by the speaker depends on for what purpose the language is used. Based on Hallidayan metafunctions of language, grammatical metaphor is divided into two kinds, ideational and interpersonal metaphor. Ideational grammatical metaphor has to do with transitivity and interpersonal grammatical metaphor has to do with mood and modality. Although Halliday excludes textual grammatical metaphor from his categorization, there has been a research which includes textual grammatical metaphor in it. Li (2014) who has worked on English nominal group as grammatical metaphor analyzed it from three perspectives, ideational, interpersonal and textual perspectives.

When the language works for ideational function to construe experience of the world, it is realized in lexicogrammar by the system of transitivity. Transitivity structure involves the components of participants, process and circumstance. Process is categorized into process of material, mental, behavioral, verbal, relational and existential. In congruent way, participant is realized by noun, process by verb and circumstance by adverbial or prepositional phrase, but it often happens that the components of the transitivity structure are incongruously or metaphorically realized. In this form, the relationship between semantic and lexicogrammatical level is unnatural. This incongruent way to use language realized by grammatical structure is defined as ideational grammatical metaphor, e.g. *planetary motion* (Halliday, 2009). This construction shows that verb *move* which congruently construes process is used to construe entity. *Motion* is in nominalization form as one type of ideational grammatical metaphor.

In order to establish translation equivalence in the TL, there is possibility that the ST which is constructed in incongruent way is rendered by a construction in congruent one, and vice versa. Establishing target text is the translator's choice and this is partly influenced by the translation strategies applied. One of the translation strategies to translate metaphorical ST is by demetaphorizing the ST (Larson, 1998). By demetaphorization, it means that the ST which is metaphorically constructed is rendered by a non metaphorical TT construction.

## III. METHODOLOGY

The object of this study in the forms of clauses were selected from Indonesian text of meditation entitled *Butir-Butir Kebijaksanaan: Titian Hidup Sehat dengan Meditasi*

*Bio-Energi Ratu Bagus* (Ida Pandita Mpu Nabe Parama Daksa Natha Ratu Bagus, 2012) and its translation in English entitled *Pearls of Wisdom: The Path of a Healthy Life with Ratu Bagus Bio-Energy Meditation* (Stacey, 2014). Clauses having metaphorical constructions were selected from the whole book and examined from the perspective of grammatical metaphor and transitivity structure (Halliday, 2009; Halliday and Matthiessen, 2014).

This translation study was carried out in some stages. Firstly, clauses were sorted to identify their components of process, participants and circumstance by applying functional grammatical analysis method. The construction was examined to identify whether the components are congruently or incongruently realized. If the components are incongruently used, this means that the ST is expressed in the form of metaphorical construction. The metaphorical constructions were grouped into two categories, namely nominalization and verbalization. The implied component in the construction was identified. Secondly, the metaphorical constructions of the source text were compared with their translation to identify how they are translated. The target texts which take form of non-metaphorical constructions were decided as data of demetaphorization. The last stage was analyzing the TT by sorting its components to examine the elements which are made explicit by the translator.

#### IV. FINDING AND DISCUSSION

Indonesian text of meditation is partly composed of grammatical structures expressed in metaphorical construction. This construction implies that there is shift of semantic content and grammatical unit. The types of metaphorical construction found in Indonesian text include deverbalization in the form of nominalization and verbalization. The following describes the types of nominalization and verbalization found in Indonesian text and how they are demetaphorized in English.

##### A. Demetaphorization of Nominalization

Nominalization as a kind of deverbalization refers to a construction by which a verb is not construed as process, but it is construed as entity. In this construction, a process meaning is expressed by a nominal construction and the process becomes implied in it. Based on the types of process implied in the nominalization construction, the meditation text contains nominalization of some types. The types of process implied in nominalization include process of material, relational, mental and behavioral.

##### 1) Nominalization of Implied Material/Action Process

Metaphorical wordings in the form of nominalization are found in the following STs. They are represented by noun *latihan* and *pencarian*.

- ST: *Dengan latihan kita bisa merasakan energi, ...* (p.87).
- TT: When we **train** we can feel Energy, ... (p.86).
- ST: *Dan di dalam pencarian, kita mesti bebas dari berbagai jenis metode dan dogma* (p.18).

TT: And as we **are searching**, we will let go of all kinds of methods and dogmas (p.18).

*Latihan* and *pencarian* have implied verbs, *latih* in *latihan* and *cari* in *pencarian*. In nominalization construction, these verbs are not used to construe process but they are reworded as entity. Congruently, *latih* and *cari* are verbs which construe process of material/action (Pro: Mat/Act) which can be seen in their non-metaphorical wording.

TABLE I. WORDING OF MATERIAL/ACTION PROCESS

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
<p><i>Dengan latihan</i> (Circum) <i>kita</i> (Senser) <i>bisa</i> <i>merasakan</i> (Pro: Mental) <i>energi</i> (Phenom).</p> <p><i>... di dalam</i> <i>pencarian</i> (Circum), <i>kita</i> (Senser) <i>mesti</i> <i>bebas dari</i> (Pro: Mental) <i>berbagai</i> <i>jenis metode dan</i> <i>dogma</i> (Phenom).</p>	<p><i>Jika kita</i> (Actor) <b>berlatih</b> (Pro: Mat/Act) ...</p> <p><i>Ketika kita</i> (Actor) <b>mencari</b> (Pro: Mat/Act) <i>jati diri</i> (Goal), ...</p>	<p>When we (Actor) <b>train</b> (Pro: Ma/Act) ...</p> <p>... as we (Actor) <b>are</b> <b>searching</b> (Pro: Mat/Act) ...</p>

When the ST is translated into English, the metaphorical constructions in the ST are demetaphorized by repacking the ST forms. More words are used in the TT to achieve translation equivalence and the implied process and actor become explicit in the TT. The verbs represented by **train** as the equivalence of **berlatih** and **are searching** as the equivalence of **mencari** are congruently used to construe process of material/action. Demetaphorizing process in this translation results in the formation of a new clause in the TT. Nominal forms of *latihan* and *pencarian* turn into a clause of material/action represented by *we train* and *we are searching*.

##### 2) Nominalization of Implied Relational Process

The following metaphorical source texts also show that adjective *tidak mampu* and *siap* implied in nominalization construction are not used to realize quality.

- ST: *Ketersinggungan yang terjadi bukan disebabkan oleh tidak adanya cinta, tetapi ketidakmampuan kita untuk menemukan cinta yang tersembunyi di balik kata-kata* (p.5).

TT: If you are offended it is not because of a lack of love, but because of you **are unable** to recognize the love behind the words (p.5).

- ST: *Tanpa persiapan nasehat kita tidak memiliki arti* (p.21).
- TT: If we **are not ready** to give advice, we do not know how to do it (p.21).

The table below describes that in congruent construction, ***tidak mampu*** and ***siap*** which belong to adjective realize quality and function as Attribute in relational clause. In nominalization forms, they are reworded to express entity with implied relational process.

TABLE II. WORDING OF RELATIONAL PROCESS

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
<i>Ketersinggungan yang terjadi</i> (Phenom) <i>bukan disebabkan oleh tidak adanya cinta</i> (Senser), <i>tetapi ketidakmampuan kita</i> (Senser) ...	... <i>tetapi karena kita</i> (Carrier) <i>merasa</i> (Pro: Rel) <b><i>tidak mampu</i></b> (Attrib).	... because of you (Carrier) are (Pro: Rel) <b>unable</b> (Attrib)...
<i>Tanpa persiapan</i> (Circum) <i>nasehat kita</i> (Carrier) <i>tidak memiliki</i> (Pro: Rel) <i>arti</i> (Attrib).	<i>Jika kita</i> (Carrier) <i>merasa</i> (Pro: Rel) <b><i>tidak siap</i></b> (Attrib)....	If we (Carrier) are not (Pro: Rel) <b>ready</b> (Attrib)....

In the TT, non-metaphorical constructions are used. These source texts are demetaphorized in the TT and the adjectives are congruently used to construe quality. By this demetaphorization, the implied relational process (Pro: Rel) is made explicit in the TT to form relational clauses with Attributes **unable** and **ready** and there is explicit agency in the TT realized by **you** and **we**.

### 3) Nominalization of Implied Mental Process

Another type of nominalization constructions found in meditation text is represented by noun ***peringatan*** and ***pengetahuan***.

- ST: *Hari ulang tahun adalah hari spesial sebab hari ini adalah hari peringatan atas semakin pendeknya umur kita* (p.102).

TT: A birthday is a special day because on this day **we remember** that our life is getting shorter (p.101).

- ST: ***Pengetahuan yang kita punya harus dipraktekkan*** (p.21).

TT: We have to practice **what we know** (p.21).

In this construction, verb ***ingat*** and ***tahu*** are incongruently used. These verbs which congruently construe process of mental (Pro: Ment) are reworded as noun to construe entity. The congruent and incongruent wordings of those mental processes are illustrated in the following table.

TABLE III. WORDING OF MENTAL PROCESS

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
... <i>hari ini</i> (Token) <i>adalah</i> (Pro: Rel) <i>hari peringatan</i> (Value) ...	... <i>hari ini</i> (Circum) <i>kita</i> (Senser) <b><i>ingat</i></b> (Pro: Ment) <i>bawa</i>	... on this day (Circum) <i>we remember</i> (Pro: Ment) <i>that our life is</i>

<b><i>Pengetahuan</i></b> yang <i>kita punya</i> (Goal) <i>harus dipraktekkan</i> (Pro: Ment)	<i>Jika kita</i> (Senser) <b><i>mengetahui</i></b> (Pro: Ment) <i>sesuatu</i> (Phenom), ...	<i>umur kita semakin pendek</i> (Phenom). ... what (Phenom) we (Senser) <b>know</b> (Pro: Ment).
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When the TT is examined, it can be seen that verb **remember** as the equivalent of ***ingat*** and **know** of ***tahu*** are congruently used to realize process. The TT is non-metaphorically constructed by the translator. As a consequence, more words are used in the TT in the form of mental clause and the TT has explicit agent represented by **we** for both texts.

### 4) Nominalization of Implied Behavioral Process

Nominalization form found in the ST is realized by the word ***tertawa*** in the following datum. ***Tertawa*** can function as verb and as noun with the same form. In this construction ***tertawa*** belongs to noun since it is preceded by prepositional phrase ***di dalam*** which needs noun class following it.

- ST: *Di dalam tertawa segala masalah akan hilang* (p.106).
- TT: When **we laugh**, all problems disappear (p.105).

In non-metaphorical construction, ***tertawa*** belongs to verb which construes process of behavioral (Pro: Behav). The wording of this process can be seen in the table below.

TABLE IV. WORDING OF BEHAVIORAL PROCESS

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
<i>Di dalam tertawa</i> (Circum) <i>segala masalah</i> (Actor) <i>akan hilang</i> (Pro: Mat/event).	<i>Apabila kita</i> (Behaver) <b><i>tertawa</i></b> (Pro: Behav) ...	<i>When we</i> (Behaver) <b><i>laugh</i></b> (Pro: Behav) ...

If the ST and the TT are compared, it can be seen that there is demetaphorization in this translation. In the ST, **laugh** which belongs to behavioral process is implied and construes entity. In the TT, **laugh** is congruently used to realize process. The behavioral process and the agent represented by **we** become explicit in the TT.

### B. Demetaphorization of Verbalization

Verbalization found in the data source concerns with the construction whereby quality and entity are realized as verbs through affixation. The types of verbalization found include deadjectival verb by which quality is implied and denominal verb by which entity is implied. When they are translated into English, more words are used as their equivalents by repacking them using more words without changing the meaning.

### 1) Verbalization of Implied Quality

Quality which is implied in the following verbalization construction is represented by the adjectives ***bahagia*** and ***sadar***.

- ST: *Ratu akan selalu membahagiakan kita semua* (p.23).  
TT: He will always make us **happy** (p.24).
- ST: *Kita sesungguhnya selalu menyatu dengan Tuhan. Kita hanya perlu menyadarinya* (p.42).  
TT: We really are always at one with God. We only need to **be aware** of it (p.42).

In the verbalization, the two adjectives are reworded to construe process represented by ***membahagiakan*** and ***menyadari***. Non-metaphorically, these adjectives construe quality as seen in the following table.

TABLE V. WORDING OF ADJECTIVE

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
<i>Ratu</i> (Phenom) <i>akan selalu membahagiakan</i> (Pro: Mental) <i>kita</i> (Senser).	<i>Ratu</i> (Attributor) <i>membuat</i> (Pro-) <i>kita</i> (Carrier) <i>menjadi</i> (-cess: Rel) <b><i>bahagia</i></b> (Attribute).	He (Attributor) will make (Pro-) us (be) (-cess: Rel) <b>happy</b> (Attribute).
<i>Kita</i> (Senser) <i>perlu menyadari</i> (Pro: Mental) <i>nya</i> (Phenom).	<i>Kita</i> (Carrier) <i>perlu menjadi</i> (Pro: Rel) <b><i>sadar</i></b> (Attribute)	We (Carrier) need to be (Pro:Rel) <b>aware</b> (Attribute)

Demetaphorization which occurs in this translation can be seen from the congruent use of the adjectives **happy** and **aware**. In the TT, these adjectives are used to construe quality in relational clause. More words are used to convey the same meaning of ***membahagiakan*** and ***menyadari***. The words used are **make happy** and **be aware**. There is also the explicit conveyance of the agent realized by Attributor **he** and Carrier **we**.

### 2) Verbalization of Implied Entity

Verbalization in the following ST has implied entity represented by nouns ***disiplin*** and ***cermin***.

- ST: *Selalulah berdisiplin diri, sebab segala sesuatu yang terjadi ditentukan oleh diri kita sendiri!* (p.8).  
TT: Always practice **discipline**, because whatever happens was determined by yourself! (p.8).
- ST: ***Bercerminlah dan lihatlah aksesori yang kita gunakan*** (p.33).  
TT: Look into **the mirror** and see the accessories we use (p.33).

Through affixation process using prefix **ber-**, ***disiplin*** and ***cermin*** which congruently exist as noun are reworded as verb to construe process. The following table shows the wordings

of the two nouns when used metaphorically and non-metaphorically.

TABLE VI. WORDING OF NOUN

ST metaphorical wording	Suggested ST non-metaphorical wording	TT non-metaphorical wording
<i>Selalulah berdisiplin</i> (Pro: Mat/act) <i>diri</i> (Actor).	<i>Kita</i> (Actor) <i>selalu melatih</i> (Pro:Act) <b><i>disiplin</i></b> (Goal).	Always practice (Pro:Act) <b>discipline</b> (Goal).
<b><i>Bercerminlah</i></b> (Pro: Mat/act) <i>dan lihatlah</i> (Pro: Behav) <i>aksesori yang kita gunakan</i> (Behaviour).	<i>Lihatlah</i> (Pro: Behav) <i>wajahmu</i> (Behaviour) <b><i>di cermin</i></b> (Circum).	Look into (Pro: Mat/act) <b>the mirror</b> (Goal)....

By repacking the ST using more words, **discipline** as the equivalent of ***disiplin*** and **mirror** of ***cermin*** are congruently used to construe entity serving as Goal in material clause.

The data of demetaphorization presented show that Indonesian and English have different ways to express the same meanings in the text of meditation. As long as the demetaphorization concerns with nominalization, English needs more expansively clause constructions. Indonesian texts which are constructed in one clause turn into texts with two clauses in English. But when the demetaphorization of verbalization is concerned, the repacking strategy does not result in the formation of a new clause in English. The verbalization is only repacked in another way and it still construes process, such as those of ***membahagiakan*** and ***menyadari*** which are repacked as **to make happy** and **to be aware**. The demetaphorization of verbalization only results in the change of the process type and this change is due to the difference between Indonesian and English system.

### V. CONCLUSION

The types of ideational grammatical metaphor found in the Indonesian text of meditation include nominalization and verbalization. When they are demetaphorized in English, the Indonesian texts are repacked by using more words without changing the meaning and the implied elements in the Indonesian text become explicit in English.

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