

An Analysis of Case Roles in the New Testament Bible Written in Kupang Malay

SAMGAR M. MOEDA

<http://orcid.org/0000-0002-3788-3025>

bamzmoeda@gmail.com

Program Studi Pendidikan Bahasa Inggris Pascasarjana Undana

Alamat: Jln. Adisucipto Penfui Kupang

Kupang, Indonesia



ABSTRACT

Language has been believed to hold the certain power, not only as a means of conveying the minds but also as a way of communicating the users' certain feeling that can cause positive impacts. This study attempts to analyze the case roles in the New Testament Bible written in Kupang Malay. It addresses the problem about the case roles in the New Testament Bible written in Kupang Malay, and the aim of this research is to analyze the case functions in the New Testament Bible written in Kupang Malay. This study used the data concerning the New Testament was written in Kupang Malay. They were analyzed and classified by using a descriptive qualitative method. It showed that there are case roles in Kupang Malay. The researcher identified case roles according to the essential part of the role structure such as nuclear roles consisting of fourteen roles: 1) experiencer, 2) patient, 3) agent, 4) potent, 5) stimulus, 6). The instrument, 7) product, 8) material, 9) complement, 10) measure, 11) location, 12).source, 13) goal, 14) path and peripheral roles are comprised of five roles, they are; 1) Time, 2)Manner, 3). Place, 4) Beneficiary, and 5) Accompaniment. Finally, it suggests that all the translators, when translating from Kupang Malay into English or vice versa should identify, analyze and classify case roles of the text because it helps to understand the text before it is translated.

KEYWORDS

Case roles, Kupang Malay, New Testament bible, Kupang, Indonesia.

INTRODUCTION

Language is like an ocean. There is no end every time, everywhere, new words emerge from society. When studying language, the researchers are approaching the so-called 'human essence,' the distinctive qualities of mind that are so far as we know, unique to man. (Chomsky in Jacob 2011). Language has also been believed to hold the certain power, not only as a means of conveying what in minds, but also as a way of communicating a certain feeling of its users that can cause positive impacts. From this statement the researcher might say that language is a phenomenon of life. It cannot be separated from the culture where the language is used. It does not only communicate names of things, the variation of action but also mindset, conviction, and attitude. Every feature of language can be an object of intellectual interests.

In a modern study of language, any meanings, forms, and functions, of language are careful, extensively, and deeply explored to develop the scientific study of language, named linguistics. It focused on analyzing human's verbal language. Linguistics like any other science is concerned, then, not with the mere collection of facts, but with the construction of a system of abstract concepts which will account most adequately for the particular properties which language display (Kempson 1997; 1). The researcher can say that when we learn linguistics, we learn a language more extensively.

Kupang Malay is interesting to be explored because each thing concept in a proposition has its role. The crucial thing about a proposition is that it contains within it one set of the meaning elements (called 'Case Roles') that are typical of an ordinary clause-agent, goal, and action. In this occasion, the researcher is interested in conducting research on case roles especially those of Kupang Malay and the analysis related to case roles in the New Testament Bible written in Kupang Malay. The problem raised in this study is what the case roles are in the New Testament Bible written in Kupang Malay.

FRAMEWORK

In this part, the researcher presents some theories as for the basic concept and then discusses the points related to the problem and objectives of this study.

1. *Semantics*

To understand language, it is important to see the meaning of words and the morphemes that compose them. It is also important to see how the meaning of words combined into phrases and sentences. Finally, it is essential to consider the context when determining to mean. The study of the linguistic meaning of morphemes, words, phrases and sentences is called semantics. Subfields of semantics are lexical semantics, which is concerned with the meaning of words, and the meaning relationships among words; and phrasal, or sentential, semantics, which is concerned with the meaning of syntactic units larger than the word. The study of how context affects meaning – for example, how the sentence It's cold in here comes to be interpreted as 'close the window' in certain situations – is called pragmatics. (Fromkin et al. 2005:156). On the other hand, Saeed (2003:7) stated that semantics is the study of the meaning of words and sentences. Semantic analysis is as important as part of the linguistics, without semantics linguistics analysis is incomplete. Richards (1997:11) also gave the definition of semantics as the study of the meaning of expressions in a language, words, and sentences.

2. *Proposition*

A proposition is the kind of meaning expressed by a standard clause: proposition may be defined as a unit of meaning consisting of a significant grouping of a small number of concepts. One of which is central and expresses an event or state, and to which the other concepts are appropriately related to a set of role relations. If the central concept is represented by a verb, the other concept is sometimes called the arguments of the central proposition (Healey et al. 1998:39) There are four more features to note about proposition:

Although a proposition is the semantic equivalent of a clause, there is not always a one-for-one match between grammatical clauses and semantic propositions. Some clauses express two or more even three propositions, and some propositions are expressed by a noun phrase rather than by a clause.

The crucial thing about a proposition is it that contains within it one set of the meaning elements (called 'case roles') that are typical of an ordinary clause-agent, goal, action, etc. (Crystal in Healey et al. 1998:6).

3. *Case Roles*

A proposition is the smallest grouping of concepts that communicates, and that within a proposition each concept has its unique roles Healey et al. 1998 presents those roles more closely. In many facets of linguistics concerned with the relationships between units. Sometimes it is practicable to focus on just the relationship as such but in many instances, there are quite a few units involved (e.g. more than four), and in this research, there is the considerable number of relationships in such circumstances it is common to simplify the research and description in two ways. First, we identify one unit as central to the group and focus on the relationship of each of the other units to that one unit, rather than giving equal attention to all relationships in the entire network. And secondly, we may divide each bilateral relationship into two part of facets, and associate each part with one of the two units. It is usual to adopt this simplification when examining the semantic relationship between the concepts that comprise a proposition.

The roles of a concept in an event proposition are called case roles. Its role is to semantically complement each and all of the case roles in its particular proposition, thereby binding them together as a significant unit. We may regard the internal composition of event proposition as the basis for classifying both the whole proposition and the event role that is central to it.

4. *Nuclear Roles in a Proposition (Healey et al 1998:46-52)*

1) Experiencer (E)

Experiencer is an animate entity whose registering nervous system is relevant to the proposition.

2) Patient (PN)

Patient is an entity to which a state or location is ascribed that in which undergoes change of state or location with or without the activity of some agent.

3) Agent (AG)

Agent is animate entity which investigates a process or which acts. Intentionality is crucial to the definition of agent. (for unintentional events see experiencer and instrument) in a view instances agent may be co-referential with another role such as experiencer, patient and goal.

4) Potent (PO)

A potent is an inanimate entity (i.e. a force of nature) which brings about a physical change. (This roles is sometimes called force; Longacre subsumes it under instrument).

5) Stimulus (ST)

Stimulus is an entity (unintentional of animate) which conditions of emotional state which triggers a change in emotional state. (Longacre subsumes this also under instrument).

6) Instrument (I)

a) An animate entity of body part which an agent uses to accomplish an action or to investigate a process.

b) An animate entity through/by which a potent brings about a physical change.

7) Product (PR)

Product is the entity created by the activity of a predicate. (This role is also called factitive; Longacre calls it range).

8) Material (MT)

Material is the entity incorporated or consumed when creating a product.

9) Complement (C)

Complement is the role of any nominal that does not represent a participant but that completes or further specifies the meaning of the predicate without quantifying it (cf. Measure).

10) Measure (ME)

a) Measure is the role of nominal which is complete the meaning of the predicate by the quantifying it.

b) The price in a transfer.

11). Location (L)

Location is the place where the proposition takes place, without implying any motion from or across the space indicated.

12) Source (SO)

a) The place which is point of origin of (non-circular) movement in the proposition.

b) The entity from which physical sensation. (e.g. light, sound, odor) emanates

c) The animate entity which is the original owner in a transfer.

13) Goal (G)

a) Goal is the place which is point of termination for a proposition.

b) The entity towards which the proposition is directed without any necessary change of state in that entity.

c) The animate who is the non-transitory or terminal owner.

14) Path (P)

a) Path is the place or places traversed in motion, propulsion or locomotion's propositions.

b) The transitory owner or holder in a transfer.

OBJECTIVES OF THE STUDY

As based on the research problem above, the study has the objectives determining case roles are in the New Testament Bible written in Kupang Malay. From this, the research tries to provide suggestion especially the translators when translating the New Testament from Kupang Malay into English or vice versa.

METHODOLOGY

The researcher conducted this study by using descriptive qualitative method for the data analysis as referred to Richards as in Holliday (2007:165). He points out, all qualitative research concerned with relations between people, and for a researcher, creating a positive relationship with the observed which is crucial.

RESULTS AND DISCUSSION

In this part, the researcher presents the acquired data which are gotten from Matthew chapter thirteen, fourteen and the epistle to the Hebrews, chapter one until chapter thirteen in New Testament, written in Kupang Malay.

Based on the result of this research, the researcher found case roles in Kupang Malay. They are nuclear roles and consist of; experiencer (E), patient (PN), agent (AG), potent (PO), stimulus (ST), instrument (I), product (PR), material (MT), complement (C), measure (ME), location (L), source (SO), goal (G), path (P), And Peripheral roles that comprised are time (T), manner (MN), place (P), beneficiary (B), and accompaniment. They are exemplified and explained below.

1. Nuclear Roles in a Proposition.

a) **Experiencer (E)**

1. *Lupung batisanang lia orang yang idop lurus.*

You have heart happy look people that life straight
 “You have loved people who lived in righteousness” (Hebrew 1 paragraph 9)

From the sentences above, the noun concept is *Lu* “You”, *Hati Sanang* “happily” here registering nervous system that relevant to the proposition, because the experiencer *Lu* “You” became *sanang* “happy” by *lia orang idop lurus* “look people live in righteous”, so *Lu* “You” is effected emotionally because *orang idop lurus* “righteous people” activity, which the word *lia* “see” plays role as predicate that connects the two of them.

2. *Diabana pemberian yang lebe bae dari dia pung kaka Kaen.*

He brings offered that more good than his brother Cain.
 “He offered to God more excellent sacrifice than” Cain (Hebrew 11 paragraph 4)

The experiencer is *Dia*“His” because *Dia*“He”desires love to Lord God by *bawa pemberian yang lebe bae dari dia pung kaka kaen*“offering to God more excellent sacrifice than Cain”, The word *lebe bae*“better”here registers nervous system of *Dia*“Him” the word that plays role as predicate is *bawa*“bring” because *bawa*“bring” is a verb that explains the activity of *dia*“He”.

3. *Tagal Dia (Rahab) parcaya sang Tuhan Allah.*
Because she (Rahap) trust to the Lord God.
“Because She“Rahab” trust to the Lord God”. (Hebrew 11 paragraph 31)

The experiencer is *dia*“she” *dia* here refers to Rahab, because *dia*“she” loves to the Lord God, showed in sentence *parcaya sang Tuhan Allah*“trust to the Lord God”.The word registering nervous system is *parcaya*“trust”, which relevant to the concept, *parcaya*“trust” also plays role as predicate *parcaya*“trust” is a verb that connected the thing concept *dia*“she” and *Tuhan Allah*“Lord God”.

4. *Andia ko Dia tarima bae-bae orang isra'el pung mata-mata.*
Because of that she recieves well people israel have spy.
“that is why she had received the spies from Israel with peace”. (Hebrew 11 paragraph 31)

From the sentences above, the thing concept is *Dia*“she” which is supported by word *Bae-Bae*“peace” that registering nervous system, *tarima bae-bae orang isra'el pung mata-mata*“recieved the spies with peace” registering simply reacting to her enviroment, which the sentences support *dia*“She” as the experiencer.

5. *Ma itu tana-aer yang dong su rindu tu, andia ko tana-aer yang lebe Hebat di sorga.*
But that country that they desire, that the country that more better in heaven.
“but they desire a better country, that is, a heavenly country in heaven”. (Hebrew 11 paragraph 16)
The experiencer is *dong*“they”, Cause *dong*“they” here desire their loves, and want to go to *tana aer yang lebe hebat di sorga*“a heavenly country”. The word *rindu*“desire”registering nervous system related to the thing concept. that is, *dong su rindu* “They have desired”.

b) Patient (PN)

1. *Deng jalankuliling Kota yeriko pung tembok luar sampe tuju hari.*
With walk around city jericho have wall out until seven days
Ju itu Tembok Yeriko rubu buang memang.
Then, that wall jericho fell throw right
“After they walked around for seven days And then The Walls of Jericho fell down”. (Hebrew 11 paragraph 30)

The key word is *rubu*“fell down” the word *rubu*“fell down” explains change of *Tembok Yeriko*“the walls of Jericho” which under a change of state. Previously *Tembok Yeriko*“the wall of Jericho” still stands but when the forefathers *jalan kuliling kota yeriko pung tembok luar* “walked around the walls of Jericho”, *ju itu tembok yeriko rubu*“the walls of jericho fell down”. So the patient is *Tembok Yeriko* because *Tembok Yeriko*“the walls of Jericho” that experienced or suffer the changes.

2. *Tuhan Allah juangka nae sang Dia (Henok) bawa pi sorga.*
Lord God also raise up Him bring to heaven
God had taken Him to the heaven. (Hebrew 11 paragraph 5)

Dia“Henok” here is the thing concept. *Angka nae*“take up” is the word that determined the word why *Dia*“Him” is a patient. *Angka nae*“rise up” describes *Henok* that undergoes change of location; *angka nae sang dia pi sorga*“God had taken him up to heaven”means previously Henok is in the earth but God *Angka Nae Henok*“taken Henok” to Heaven. *Henok* is the patient because *Henok* here is the sufferer or *Henok* that undergoes change of location.

3. *Ma waktu Matahari nae.*
But when sun raise
But when The Sunraise.(Matthew 13 paragraph 6)

Nae here means “appear” registering change of state or location, undergoes by *Matahari*“sun”. *Nae*“appear” is the verb that plays role as the predicate which explains alteration of *Matahari*“sun”, so the

patient is *Matabari*“sun”, because *matabari*“sun” that undergoes change of location or state in this phenomenon.

4. *Ju itu Nupuk dong mamalek.*

Then that seed with scorched.

Then the seed were scorched (Matthew 13 paragraph 6)

The thing concept is *Nupuk*“the seed”. *Nupuk*“the seed” undergoes alteration of location or state. *Memalek*“scorched” is the predicate which *here* means that *Nupuk*“the seed” which was once fresh and then *nupuk* “the seed” became “*mamalek*”Scorched. This is a process of change experienced by *Nupuk*“the seed” that change scorched”.

c) **Agent (AG)**

1. *Tagal itu Dia “Abel” bawa pemberian yang lebih bae dari*

Because that he (Abel) bring offered that more good than

Diapung kaka Kaen.

His Brother Cain

Because of that He offered to God a more excellent sacrifice than his brother Cain.(Hebrew 11 paragraph 4).

The word *bawa*“offered” here is an activity done by *dia*“Habel” who *bawa*“offered” also means there was a process done by *Dia*“Habel”. *Dia*“Habel” becomes agent in this case. So the thing concept is *Dia*“Habel”. *Habel bawa pemberian*“Abel offered a gift” registers a process or act by *Habel*.

2. *Henok juparcaya sang Tuban Allah. Tagal itu Tuban ju angka nae*

Enoch also believe in Lord God. Because it God also raise up

Sang dia pi sorga.

him to heaven

Enoch also believed in God. That is why God raised him up to heaven. (Hebrew 11 paragraph 5)

Word *angka nae*“raise up” here is a process and also an activity that God has taken Enoch up to heaven, *Henok* in this event is the sufferer or *Henok* that undergoes the process itself. The thing concept is *Henok*, in the sentence *Tuban angka nae sang dia pi sorga*“Enoch was taken up by God to heaven” explain act or a process when *Henok* was taken up by God to Heaven.

3. *Sama ke biji kici ana yang orang tanam di dia pung kabon.*

Like with seed small that people sowed in his have field.

Like a mustard seed, which a man took and sowed in his field.

(Matthew 13 paragraph 31-32)

Orang“Man” is the thing concept in this sentence. *Orang* “man” carries out process of planning. *Tanam*“sowed” is an activity done by *orang*“the man” that registers a process when *orang* “man” goes to the field and sows the mustard seed. The process that makes *orang*“man” to be the agent in this case.

4. *Sama ke bibit roti yang satu parampuan ame kocampor deng*

Like with seed bread that one woman take and mix with

Tarigu satu sak, juitu roti reis besar.

Wheat one sack then it bread great

Like a leaven which a woman took and hid in one measures in wheat and the seed was leavened. (Matthew 13 paragraph 33).

The sentences describe process to make bread by *parampuan* “the woman”. *Ame ko campor*“took and mixed” is an activity, where in this activity there was a process. The process when the woman makes bread. So the Agent is *Parampuan*“the woman”. *Parampuan ame ko campor*“the woman took and mixed” describe an activity done by woman.

d) **Potent (PO)**

1. *Ma dong ada badayong satenga mati, tagal parahu balayar*

But they were paddle trouble because boat braked

lawan angin muka, deng ombak besar hantamsang

dong.

against wind front with waves great tossed to them.

But they were troubled to paddling, against the win the boat is tossed by the waves (Matthew 14 paragraph 24).

Force of nature is *ombak*“the wave”. which brings a physical change boat of disciples in the middle of the sea, registered by sentences *ma dong ada bagoyang satenga mati*“tossed by the waves”. So the potent is *ombak*“the wave”. *Ombak* is the force of nature that makes the boat of disciples bob up and down.

2. *Ma dong ada badayong setenga mati, tagal parahu balayar lawan*

But they were paddling trouble because boat braked contrary

Anginmuka.

Wind front

But they were troubled to peddle, because the boat was sailing against the wind (Matthew 14 paragraph 24)

Angin“the wind” is the force of nature and it brings a physical change. *Angin*“the wind” makes the boat wobble as it shows in sentence *bagoyang satenga mati*“tossed by the wave” So the thing concept is *angin*“the wind”, because *angin*“the wind” is the cause of why the boat of diciples ways.

3. *Tuhan kasi tau memang dia, bilang, 'Noh inga e nanti beta*

God said before hand him, saying Noah remember I

kasi ancor

shatter

inidunya pake banjir besar yang manusia balom parna lia'.

this world use flood big which human not yet never see.

God has talked to him, saying 'Noah remember I will chatter the world by the flood that human have never seen (Hebrew 11 paragraph 7).

Kasi ancor ini dunya“Shatter this world” here plays role as the predicate which explains an activity which brings a physical changes *pake banjir besar*“by the huge flood”. The force of nature is *banjir besar* (The big flood).

e) **Stimulus (ST)**

1. *Habel parcaya sang Tuhan Allah. Tagal itu, dia bawa pemberian*

Abel believe to Lord God because that he bring sacrifice

yang lebe bae dari dia pung kaka kaen.

that more good than his brother cain.

Abel believed to the Lord God. That's why He offered to God a more excellent sacrificethan his brother cain. (Hebrew 11 paragraph 4)

Habel is an animate entity that has condition is an emotional state that triggers a change in emotional state. Emotionally *Habel parcaya sang Tuhan Allah*“Abel trusts in God”. The trigger is *dia bawa pemberian yang lebe bae dari dia pung kaka kaen*“He offered to God a more excellent sacrifice than his brother Cain”. The key word is *pemberian* (offering) as the trigger. The word *bawa*“bring” here is the verb which plays role as the predicate, registering trigger of emotion of agent.

2. *Tuhan Allah tarima bae sang Habel deng dia pung pemberian tu,*

Lord God approve to Abel with his gift

Tagal dia pung hati lurus.

Because he has heart good

God approve of Abel's gift, because He is honest. (Hebrew 11 paragraph 4)

The position of *Dia pung hati lurus*“He was righteous” here as the grammatical predicate of the sentence that support the word *pemberian* (offering) as the stimulus. *Dia pung hati lurus*“He was rightheous”is a condition of emotional state of Habel. *Tuhan Allah tarima*“God accepts his gifts” is the effected of the offering by Habel. The stimulus is *pemberian* (offering).

3. *Henok ju parcaya sang Tuhan Allah. tagal itu, Tuhan ju*

Enoch also believed to Lord God. That why God also

angka naesang dia bama pi sorga.

Raise up him bring to heaven.

Enoch also believed in the Lord God. That why, God raised him up to heaven.(Hebrew 11 paragraph 5)

Henok ju parcaya sang Tuhan Allah“Enoch trust in God” is the stimulus. The word *parcaya*“trust” is the condition of emotional state of *Henok*. *Tuhan ju angka nae sang Dia* “God raised him up”is the predicate which

triggers emotional state of Tuhan Allah“Lord God” Enoch trust in God" that why God raised him up to heaven.

4. *Te kotong pung bos togor ko ajar orang yang Dia sayang.*
Because our boss chastens and teaches people that He loves.
For whom the Lord Loves He chastens. (Hebrew 12 paragraph 6)

Lord loves until He gives probationary. *Sayang* “Love” here is the Stimulus or first case until God give reprimand. *Togor ko ajar* “chastens” is the predicate relevant to the proposition. *Dia Sayang* “Lord loves” is the condition of emotion. God chastens” is the trigger of emotional state.

f) **Instrument (I)**

1. *Tagal itu waktu dia su amper mati, dia badiri bongko-bongko*
Because that time he already almost dying, he stand bowed
Pegang Dia Pung Tongka.
Holds on his staff.
But when he was dying, leaning on the top of His Staff (Hebrew 11 paragraph 21)

The instrument is *tongka*(staff). *Tagal dia su amper mati, dia badiri bongko-bongko pegang dia pung tongka* (when he was dying, he leaned to the top of His staff) is the sentence that describes a process where Ba'i Yakob want to stand up using *dia pung tongkat* (His staff). Which *Ba'i Yakob* uses *Dia pung tongka* (His staff) to accomplish an action. This brings a physical change to the Agent.

2. *Ada yang Tuhan kasi selamat dari orang yang mau bunu sang dong*
There was God give save from people who want kill them
pake kalewang.
By sword
There are people saved those to kill them by the sword. (Hebrew 11 paragraph 34)

The sentences explain that there were people who want to kill them by the sword; showed by sentences *orang mau bunu sang dong pake kalewang*“kill them by the sword”. *Pake kalewang*“by the sword” plays role as the instrument. It is a process of an agent to accomplish an action or to instigate a process that brings a physical change.

g) **Product (PR)**

1. *Sama ke Biji Kici ana yang orang tanam di dia pung kabon.*
Like a mustard small that people sowed in his field
Itu bijitu paling kici ana. Ma kalo diasu idop datang na dia pung
The seed most small. But when it grow up then it
pohon yang paling besardi itu kabon.
Tree that most big in the field.
Like a Mustard Seed, which a man took and sowed in his field. Which indeed is the smallest of all the seeds but when it grown it is the biggest tree in the field. (Matthew 13 paragraph 31-32)

Biji kici“mustard seed” here is the material; it produces *pohon yang paling besar*“greatest tree”. which plays role as product. The word *tanam*“sowed” is the predicate that describes a process to create the product as the activity of Agent.

2. *Tuhan Allah pung orang tu ju sama ke bibit roti yang satu*
Lord God's people same with leaven that a
parampuan ame ko campor deng tarigu satu sak, ju itu
woman take and mix with flour one sack then it
roti reis besar.
bread become big.
The kingdom of heaven is like Leaven, which a woman took and mixed with one sack of flour then it became big bread.
(Matthew 13 paragraph 33)

Roti reis besar“big bread” as the product which *parampuan* “the woman” produces by using *Bibit roti*“leaven”. *bibit roti*“leaven” play role as the material used to make *roti reis besar*“big bread”. *ame ko campor deng*

tarigu satu sak“took and mixed” is the predicate which describes an activity of *parampuan*“the woman” to make *roti reis besar*“big bread” at the product.

h) Material (MT)

1. *Sama ke Biji Kici ana yang orang tanam didia pung kabon.*

Like a mustard small that people sowed in his field

Itu bijitu paling kici ana. Ma kalo diasu idop datang na dia pung

The seed most small. But when it grow up then it

Pohon Yang Paling Besar di itu kabon.

tree that most big in the field.

Like a mustard seed, which a man took and sowed in his field. Which indeed is the smallest of all the seeds but when it grown it is biggest tree in the field. (Matthew 13 paragraph 31-32)

From the text above *biji kici ana*“mustard seed” plays role as the material, which is created by *pohon besar*“greatest three”. *Sama ke biji kici ana yang orang tanam di dia pung kabon*“like mustard which the woman took and sowed in his field” is a process that uses material to make a product.

2. *Tuban Allah pung orang tu ju Sama ke Bibit Roti yang satu*

Lord God peoples same with leaven that a

parampuan ame ko campor deng tarigu satu sak, ju itu

woman take and mix with flour one sack then it

Roti Reis Besar.

bread become big.

The kingdom of heaven is like Leaven, which a woman took and mixed with one sack of flour then it became big bread. (Matthew 13 paragraph 33)

Bibit roti“leaven” is the material that the woman incorporated or consumed “leaven” to make *roti reis besar*“big bread”.

i) Complement (C)

1. *Dong lari pi tenga tanpa sunyi di gunung-gunung, di goa-goa.*

They run to middle place deserted to mountains in caves

deng lobang bawa tana. Orang anggap reme sang dong, deng usir

and dens the people disparage them with chase

dong pi tenga tanpa sonde bae.

Them to the middle place not good.

They run to the mountains, in dens and caves of the earth. The people disparage them and chase away them to the nasty place. (Hebrew 11 paragraph 38)

Pi tenga-tenga tanpa sunyi di gunung-gunung, di goa-goa, deng di lobang bawa tana“to the mountains, in dens, and caves of the earth”, is the complement, the sentences complete or further specify the meaning of *tampa sonde bae*“the nasty place” which play role as predicate, it further explains the predicate, because the sentences can be; *dong lari pi tanpa sonde bae*“They run to the nasty place”

2. *Dong jalan Kuliling. Sampe Tuju Hari.*

They walk around for seven days.

They walk Around for Seven Days. (Hebrew 11 paragraph 30)

Kuliling“around” in this sentence plays role as the complement. This specifies the meaning of predicate, *jalan*“walked”.

3. *Akurang ko pak ajar sang itu orang banya dong pake umpama.*

Why do you speak to the people many use parables.

Why do you speak to them in parables? (Matthew 13 paragraph 10)

Ajar pake umpama“speak in parables” here plays role as the predicate and *sang itu orang banya*“to them” is the complement, that completes the meaning of predicate, *akurang ko pak ajar pake umpama*“why do you speak in parables”, can be a sentence.

j) **Measure (ME)**1. *Bayangkan sa! ampa pulu taon beta bekin tanda heran*

Imagine that forty years I do sign amazed
macam-macam di dong pung mata biji, ma dong maen coba-coba
 various kinds for them but they always tested
sang beta tarus.
 me continuesly

Imagine that, I saw my works forty years. But they still tested me.

(Hebrew 3 paragraph 9)

Ampa pulu taon “forty years” is the measure that is nominal which completes the meaning of the grammatical predicate by quantifying it. The predicate is *Beta bekin tanda heran macam-macam* “I did various miracles”.

2. *Tuhan karja abis samua, ju dia pung beso pas deng hari ketuju, Dia*

God work finished all, then the next day on the day seven He
barenti.

Rested.

God rested on the seventh day from all his works. (Hebrew 4 paragraph 4)

The measure is *hari ketuju*, registering a nominal which completes the meaning of the predicate by quantifying. The predicate is *dia pung beso dia barenti* “the next day he rested” *Hari ketuju* “seventh day”.

3. *Te itu kata-kata dong memang lebe tajam dari satu parang.*

For the words is sharper than one poniard.

For the words is sharper than One Poniard. (Hebrew 5 paragraph 12)

Parang “poniard” is noun which quantified by the word *satu* “one”. *Satu* “one” is the nominal which complete the meaning of the predicate by quantifying *parang* “poniard”. So the measure is *parang* “poniard”.

k) **Location (L)**1. *Dong pung parabu susampe jao di danopung tenga-tenga.*

They have boat was now far in lake the middle

But their boat was now in the middle of the lake, (Matthew 14 paragraph 24)

Dia pung ana bua “His disciples” is the Agent, the disciple take place with uses the boat at the middle of the lake. *Parabu* “boat” is inherently of *dano* “the sea” which included in nuclear role. Mean that the Location in this case is *di dano* “at the sea”.

2. *Tuhan Allah di sorga.*

Lord God in heaven.

The Lord God In Heaven (Hebrew 3 paragraph 1)

The position of *Tuhan Allah* “The Lord God” as the proposition is *di sorga* “in the Heaven”. *Tuhan Allah* “the lord God” also can’t be separated of *Sorga* “heaven”, permanently *Tuhan Allah Di Sorga* “the Lord God in the heaven”. So the location *di sorga* “in the Heaven”

3. *Beta su kasi tunju sang ludi atas gunung.*

I have showed to you on the mountain.

I showed you On The Mountain (Hebrew 8 paragraph 5)

Di atas Gunung “on the mountain” is the place where the proposition takes place. Therefore the Location is *di atas gunung*.

l) **Source (SO)**1. *Katong pung bos Yesus Kristus lahir dari Suku Yebuda.*

Our have boss Jesus Christ born in ethnic judah.

Our Lord was born in Judah. (Hebrew 7 paragraph 14)

Word lahir dari “was born” here explain where *Yesus Kristus lahir* “The Lord God was born”. *Suku Yebuda* “Judah” is the place where *Yesus Kristus* was born or the origin place. So clear that the source in this sentence is *Suku Yebuda* “from Judah”.

2. *Samua yang ada ni jadi tagal dia omong pake Dia pung kata-kata*
 All that are this seen because said with His have words
All of the things which are seen were framed by The Word Of God. (Hebrew 11 paragraph 3)
 The world were framed by *Dia pung kata-kata* sa “The word of God”. Therefore *Di pung kata-kata* “The word of God” here play role as the Source. Which by the word of God the world emanates.

- 2) *Kotong pung nene moyang dong kaluar dari Tana Mesir.*
 Our have grandparents they came out of Egypt.
Our grandparents came out of Egypt. (Hebrew 11 paragraph 29)

The place which the point of origin movement in the proposition is *Tana Mesir* “Egypt” *Nene moyang* “forefathers” play role as the proposition which came out from *Tana Mesir* “Egypt”, and movement across the red sea.

j) **Goal (G)**

1. *Dong ju percaya Tuban Allah*
 They also believed Lord God
They also believed to the Lord God. (Hebrew 11 paragraph 29)

The Goal of the sentences is *Tuban Allah* “The Lord God” which the *Dong* “Them” toward which desire their trusty to the Lord God. *Tuban Allah* “The Lord God” became the point of termination by *Dong* “them” in this sentence.

2. *Dia su kirim dia pung ana, keomong langsung deng katong.*
 He has sent his son to spoken direct with us.
He has sent his son, to spoken with us. (Hebrew 1 paragraph 2)

The goal why God *kirim dia pung ana* “sent His Son to the world”. *Omong langsung deng katong* “spoken directed to us” is the goal why God sent His son. Where the sentences describe the point of termination by *Tuban Allah* “The Lord God”

3. *Nanti bosong ju idop deng Tuban Allah di sorga.*
 Will you also live with Lord God in heaven.
You will live with God in the Heaven. (Hebrew 3 paragraph 1)

Di sorga “in the heaven” is the place which is the point of termination for *Sodara dong* “holy brethren”. *Sodara dong* “holy brethren” play role as the proposition which they want to live with God in the Heaven. So the point of termination of *sodara dong* “holy brethren” is *di Sorga* “in the heaven”.

k) **Path (P)**

1. *Tuban bala aer laut mera, ko dong jalan selamat*
 God cleft water sea red and them across
di tana karing.
 In land dry.
God cleft the red sea passed them across by dry land (Hebrew 11 paragraph 29)

Israeli across the dry land when God passed the red sea. *Tana karing* “dry land” is the place transversed in motion. *Jalan selamat* “had passed” here means Israeli finished or safely across the dry land. Therefore *tana karing* “dry land” is the Path.

2. *Ma Yesus kasi tau bilang, memang batul di tanpa laen*
 But jesus say that, that is right in place other
orang dong su kasi hormat sang Tuban Allah pung Jubir, ma di dia
 peoples has give honor to the Lord God prophet, but in his
pung kampong deng isi ruma sandiri orang sonde mau hormat
 own country and in house own people not do respect
sang Dia.
 To him.

But Jesus said to them, a prophet has honor in the other place, except in his own country and in his own house. (Matthew 13 paragraph 57)

The sentences *di Tampa laen* here is the Path. Why, because *di tanpa laen* "the other place" described places that Jesus had passed the places. And He talked *ma Dia pung kampung deng isi ruma sandiri orang sonde mau hormat sang Dia* "accepting his own country" registering that he has been come to His own country. It means that He has across the other place. So *di tanpa laen* across by God is the Path.

3. *Amper siang ju Yesus pi iko sang dong, ma Dia jalan di atas aer.*
Early morning Jesus went to them, but he walk on the sea.
The early morning Jesus went to them, walking on the Sea. (Matthew 14 paragraph 25)

The sentences informed when God follow them, *Dia jalan di atas aer* "He was walking on the sea". So God acrossed the sea in order to reach them. Therefore *di atas aer* "on the sea" play role as the Path.

2. Peripheral Roles in a Proposition

l) Time (T)

1. *Ampa pulu taon beta bekin tanda heran macam-macam.*
Forty years I saw sign amazed various.
Forty Years saw my works (Hebrew 3 paragraph 9)

Ampa pulu taon "forty years" is the time when God made miracles to the people. Registering by sentences *ampa pulu taon beta bekin tanda heran macam-macam* "saw my works forty years", so the event happened in forty years ago.

2. *Jalan kuliling Kota yeriko pung tembok luar sampe tuju hari.*
Walked around city Jericho of wall out for seven days.
Walked encircled the walls of Jericho for seven days,
(Hebrew 11 paragraph 30)

Jalan kuliling kota yeriko pung tembok luar sampe tuju hari "walked around the walls of Jericho for seven days", registering that the process ends in seven days and repeated event takes place. So that is the time when the event happened.

3. *Ma Sakarang, dia su kirim Dia Pung ana.*
But now he has sent His son.
But now He has sent his son. (Hebrew 1 paragraph 1)
The sentences begins the process now, registering in sentences is *ma sakarang* "but now". So the time is *ma sakarang* (but now) because the event happened in nowadays.

m) Manner (M)

1. *Sodara sayang dong.*
Brethren beloved.
My beloved brethrens. (Hebrew 6 paragraph 9)

The word *sayang* "love" here is registering emotional characteristic by the proposition. So the word *sayang* "Love" is the way to invite assembly in Hebrew to live in truth. Therefore, *Sayang* "Love" play role as manner.

2. *Beta mau ko bosong samua kerja lebe karas lai.*
I want that you all work more diligence.
I desire that each one of you work more diligence. (Hebrew 6 paragraph 11)
Kerja Lebe karas lai "works harder" is the way which the action is performed or a process proceeds. *Kerja lebe karas lai* "works harder" also registering some physical or emotional characteristics of the performance of the action. An also described the degree of intensity of the actions.
3. *Asal bosong jangan pamalas*
As long as you don't sluggish.

As lons as you do not Sluggish. (Hebrew 6 paragraph 12)

Pamalas“lazy” here play role as the manner which is the way which the action is performed or process precede by the agent.

n) Place (P)

1. *Ko dong lari pi tenga di tanpa sunyi, di gunung-gunung, di goa-goa, deng di lobang bawa tana.*
And they run middle of place silent. On the mountains, on Caves and in hole under land.
They run to the caves of the earth, mountains and the wandered.(Hebrew 11 paragraph 38)

Di gunung-gunung, di goa-goa, deng di lobang bawa tana “the caves of the Earth, mountains, and the wandered”, is the place when the proposition takes place. Place is a peripheral role that is optional for many kinds of proposition. Have a diffirence with location is a nuclear role is an inherent characterisric of a few kinds. So *di gunung-gunung, di gog-goa- deng di lobang bawa tana* “the caves of the Earth, mountains, and the wandered”play role as the Place.

2. *Sapa lai kalo bukan kotong pung nene moyang,te dong idop babengkodi tanpa sunyi.*
Who again if not our forefathers which they lived curve in the wilderness
Was it not our forefathers who lived In The Wilderness. (Hewbrew 3 paragraph 17)

Di tanpa sunyi“in the wilderness” play role as the place. Which *kotongpung nene moyang*“our forefathers” take place.And included in optional kinds.Which the proposition may movement to another place.

3. *Waktu katong pung nene moyang dong Su Maso Tana Kana'an.*
When our forefathers arrived kanaan.
When our forefathers arrived into Kanaan. (Hebrew 11 paragraph 30)

Katong pung nene moyang“our forefathers” here movement from Egypt come into kanaan, that is optional kinds. *Maso tana kana'an*“come in kanaan” play role as the place.

o) Beneficiary (B)

1. *Ma sakarang dia su kirim dia pung ana ko omong lansung deng kotong.*
But now he has sent his son to spoken direct with us
But now, he has sent His Son to spoken with us. (Hebrew 1 paragraph 1)

Dia pungan“His Son” here play role as the beneficiary, and also it can be seen as the goal by the action of the Lord God. *Dia pung ana*“His Son” is the beneficiary which bring benefit for us

2. *Beta bekin beta pung ana bua Di Sorga dong, jadi sama ke angin.*
I makes my angels spirits in heaven became like with wind
I makes my angels spirits in heaven like the wind. (Hebrew 1 paragraph 7)

Beta pung ana bua di sorga“my angel’s spirit”is the beneficiary. Which action by God is benefiting for the angels of God. That is makes the engels spirits like the wind.

p) Accompaniment

1. *Ais Dia pung ana isak deng dia pung cucu yakob ju tinggal di situ.*
Then his son isaac with his grandchild jacob also dwelling There.
Then His son Isaac with His grandchild Jacob, also dwelling there. (Hebrew 11 paragraph 9)

Isak deng dia pung cucu Yakob“with Isaac and Jacob” play role as the accompaniment which describe English non-instrumental with. It is not a process, but registering Abraham with Isaac and Jacob.

2. *Tedia pikir, lebe bae Dia idop susa sama-sama deng Tuhan*
Because he think, better he live suffer together with Lord
pung orang dong.
Peoples.
He decided to live in suffer with the people of God. (Hebrew 11 paragraph 25)

Deng Tuhan pung orang dong“with the people of God” play role as Accompaniment. Which describe *Musa* with the people of God.

CONCLUSIONS AND SUGGESTIONS

Based on this result of this research, the researcher can draw some conclusions and provide suggestions about an analysis on case roles in Kupang Malay.

In general, there are case roles in Kupang Malay. First of all, there are two parts of case roles in Kupang Malay, nuclear roles, and peripheral roles. Secondly, nuclear roles consist of the experiencer, patient, agent, potent, stimulus, instrument, product, material, complement, measure, location, source, goal, and path. Peripheral roles comprised time, manner, place, beneficiary, and accompaniment. Finally, in Kupang Malay, there was the balance between nuclear roles which is essential part or inherently of the proposition and peripheral roles which are not required by any sub-class they are not essential to structure associated with any sub-class part of the proposition.

For the lectures of English study program, they can use this evidence as a reference in teaching semantics. Besides that, for all the translators who want to translate Kupang Malay into English or vice versa, they should identify, analyze, and classify case roles of the text. To help them understand the text before it is translated. Finally, for further study, the researchers doing the same research on New Testament in Kupang Malay, should be improved and create writing in Kupang Malay texts which can be used by the Native Speaker in Kupang and around Kupang society.

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