

A POURING OUT OF WORDS: *DAS KAPITAL* IN BAHASA INDONESIA TRANSLATION

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Abstract

Due to the recent global crises, Karl Marx's fundamental work, *Das Kapital* (1867), has seen a resurgent interest. This renewed interest has also resulted in the production of several new translations of this work into various languages. It was quite a coincidence therefore that the first complete translation into Bahasa Indonesia was published as *Kapital: Sebuah Kritik Ekonomi Politik* in Jakarta by the Hasta Mitra Press in 2004. The translator was Oey Hay Djoen (1929-2008), an activist and former political prisoner on Buru island during the Soeharto Orde Baru regime. According to Oey, he used Ben Fowkes's English translation for the Penguin edition (1971) as the primary basis for his own translation. Oey also translated the second and third volumes of *Das Kapital* into Bahasa Indonesia aside from numerous other works by Marx and Engels. Focusing exclusively on the celebrated first chapter of *Das Kapital* (volume 1), this study will attempt a preliminary translation analysis of Oey's Bahasa Indonesia translation.

Keywords

translation studies, Marxism, technical terminology, Post-Suharto Indonesia, radical movements

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FROM 2005 TO 2007, ALL THREE VOLUMES OF MARX'S *Das Kapital* were published in Indonesian translation in quick succession. The person responsible for this amazing feat was a man in his seventies, Oey Hay Djoen (1929-2008). A prolific translator, he has translated more than thirty books by socialist thinkers, among them Karl Marx, Friedrich Engels, Nikolai Chernyshevsky, Rosa Luxemburg and Che Guevarra. A “peranakan Tionghoa,” or Chinese-Indonesian, who has attained a national stature, he was born in Malang, Indonesia. He became fluent in Dutch and English due to his education in a Catholic school. From his early youth, he was deeply influenced by the radical intellectuals of the time and was deeply involved in the Indonesian nationalist movement. He served parliament as a representative of the Partai Komunis Indonesia (PKI) in the fifties and was active in the Lembaga Kebudayaan Rakyat (LEKRA, Institute of People’s Culture) as a patron and member of its Cultural Secretariat. After the crackdown on the PKI and illegalization of LEKRA in 1965, he was arrested and exiled to Buru, one of the Maluku Islands, as prisoner number 001 along with Pramoedya Ananta Toer and many other progressive and communist writers and intellectuals. He was a “tapol” (tahanan politik) or political prisoner under the Soeharto regime for a total of fourteen years (Farid 2008).



Fig. 1: “Modal” (1933), the first Indonesian translation of the first sections of *Das Kapital*.

Oey was not the first to attempt the project of translating Marx's *Das Kapital* into Indonesian. The first translation of the first few sections of the first chapter of *Das Kapital* in Indonesian language was published in the magazine *Daulat Ra'yat* (People's Authority) in 1933. This was evidently translated from Dutch, perhaps by the Indonesian nationalist leader Mohammad Hatta (1902-1980) himself, and entitled "Modal," which is the Arabic loan-word in Indonesian for "capital" (Fig. 1). After a gap of 73 years, the first complete translation of the first volume of *Das Kapital* was launched on 1 February 2005 at the National Library (Perpustakaan Nasional) in Jakarta (Fig. 2). The book launch was something of a watershed in post-Soeharto era Indonesian intellectual life. The works of Marx, Lenin and other leftwing thinkers had been forbidden under the Orde Baru regime for decades and the publication of *Das Kapital* by the Hasta Mitra Press was a direct challenge to the continuing official policy. Undoubtedly, the main context of publication of this work in Indonesia is the greater openness and continuing resurgence of the Indonesian Left after the fall of Soeharto. However, on the global level, the launching of this work happened to be just in time to meet the renewed vigorous interest in Marx's *Das Kapital* in the wake of the global financial crisis of 2008. It was at just the right moment therefore that Indonesian students and intellectuals had the necessary

tools at their disposal in applying Marx's insights to the crises of the contemporary world.

Among those who spoke at the launch of the book were former Indonesian President Abdurrahman Wahid ("Gus Dur"), the German-Indonesian philosopher Franz Magnis Suseno, the publisher Jusuf Isak, and the editor of the translation, scholar-activist Hilmar Farid. Oey said that he originally began with Samuel Moore and Richard Aveling's English translation which had been done under the supervision of Engels. This is the version which had been regularly printed by the Moscow Foreign Languages Publishing House (1961). However, he was already on page 700, when he encountered the "more congenial" ("lebih enak") English translation by Ben Fowkes published by Penguin Classics (1976). This meant that he

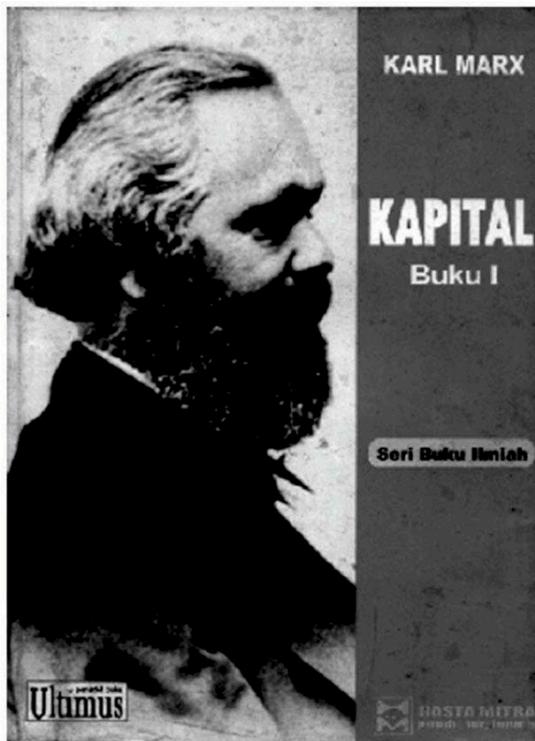


Fig. 2: Cover of *Das Kapital Buku I* in Bahasa Indonesia.

had to virtually start over. In spite of this, the whole translation was accomplished quickly in a mere eleven months (Arnaz). Oey's was an immense and inspiring effort of translation.

The following notes and comments are not meant to make any general normative conclusions on "translational quality" or "accuracy." The author also demurs making any aesthetic judgements on the translation, something which he is far from being in a position to undertake. The following are only meant to pose questions to the translation in the spirit of gleaning valuable lessons from but one small part of the wealth of Indonesian experience in translating Marx and Engels. Some remarks will be made on some translational "indonesianizations," a few source text inconsistencies and problems with the translation of some literary/philosophical metaphors. However, the main focus of this "translation analysis" will be the problem of translating Marx's specific terminology into Bahasa Indonesia. Without doubt, learning from this experience of terminological construction will greatly help the current author in his own efforts to translate this work of Marx from German into Filipino.

Due to the sprawling quality of *Das Kapital*, the current analysis will be limited to the first chapter on the commodity, universally considered as one of Marx's most challenging achievements. Hilmar Farid, Oey's editor, is reported to have joked at the launching, "Buku ini adalah buku besar yang tidak bisa dibaca sekali jalan. Kalau Anda baca bab I dan tidak mengerti, tidak usah khawatir karena Anda di jalan yang benar." ("This is a great book that can't be read casually. When you read the first chapter and don't understand it, there is no need to worry, for you are on the right path" [Arnaz].) The translations from Indonesian, which follow, will be as literal as possible.

Missing Negations

Before going into the actual translation analysis itself, one ought to point out some inadvertent errors so that these can be set aside as quickly as possible. (These errors are peripheral to the translation analysis itself). For instance, the word "tidak"/"tak" (not) seems to have been inadvertently omitted from the following sentences. These omissions therefore end up giving the opposite sense from that which was meant by Marx.

1. *Bentuk kerja konkret itu [tidak - RG] dapat dibeda-bedakan lagi karena telah direduksi menjadi satu jenis kerja saja, yakni kerja manusia yang abstrak. (Kapital: sebuah 6)*

(That concrete labor can still be differentiated because already reduced to become only one type of labor, namely human labor in the abstract.)

Sie unterscheiden sich nicht länger, sondern sind allzusamt reduziert auf gleiche menschliche Arbeit, abstrakt menschliche Arbeit. (MEW 23:53)

They can no longer be distinguished, but are all together reduced to the same kind of labor, human labor in the abstract. (*Capital* 1976, 128)

2. *Kita bisa saja membolak-balik sebuah komoditi sesuka hati; tapi tetap kita [tidak - RG] dapat menangkapnya sebagai sesuatu yang memiliki nilai. (Kapital: sebuah 16)*

(We can turn over a commodity as much as we like; but we can grasp it as something which possesses value.)

Man mag daher eine einzelne Ware drehen und wenden, wie man will, sie bleibt unfaßbar als Wertding. (MEW 23: 62)

We may twist and turn a single commodity as we wish; it remains impossible to grasp it as a thing possessing value. (*Capital* 1976, 138)

3. *Tetapi keberadaan jas, kain lenan dan keberadaan setiap unsur kekayaan material yang [tidak - RG] disediakan oleh alam, senantiasa diperantarai oleh kegiatan produktif dengan tujuan tertentu, yang menyesuaikan bahan alam tertentu untuk kebutuhan tertentu dari manusia. (Kapital: sebuah 11)*

(But the existence of a coat, linen cloth and the existence of each element of material wealth that is ready in nature, is always mediated by productive activity with a specific objective, to adapt particular natural materials to the specific needs of human beings.)

Aber das Dasein von Rock, Leinwand, jedem nicht von Natur vorhandnen Element des stofflichen Reichtums, mußte immer vermittelt sein durch eine spezielle, zweckmäßig produktive Tätigkeit, die besondere Naturstoffe besondren menschlichen Bedürfnissen assimiliert. (MEW 23: 57)

But the existence of coats, of linen, of every element of material wealth not provided in advance by nature, had always to be mediated through a specific productive activity appropriate to its purpose, a productive activity that assimilated particular natural materials to particular human requirements. (*Capital* 1976, 133)

Some “Indonesianizations”: *Paduka Sri Baginda, Pinang and Kambing*

1. The simple phrase “your Majesty” (*Majestät*), employed by Marx with his usual sarcastic relish (*Kapital: sebuah* 20), is interestingly translated in Indonesian with the Malay titles: “Paduka seri Baginda.” These are used in the loftiest title of Malaysia, “Seri Paduka Baginda Yang di Pertuan Agong.” “Paduka” is a title for an honorable person, “sri”/“seri” means “glory” and is also an honorific for the king, “Baginda” means “His Majesty” and is also used to address the king (Samsudin 23).
2. Marx used “eggs” as a metaphor to refer to the basic similarity between commodities, “as similar as one egg to another”—“*gleich wie ein Ei dem andern*” (*MEW* 23: 67). For his part, Fowkes replaced “eggs” with “peas” (*Capital* 1976, 144), probably to bring to mind the English saying, “like two peas in a pod.” Oey in turn recalled the Malay *peribahasa* (saying), “Bagai pinang dibelah dua” (Like an areca nut split into two) (*Kapital: sebuah* 21), which means that “two things look exactly alike,” and consequently replaced “peas” with “pinang,” the fruit of the areca palm (*Areca catechu*). This Indonesian saying calls to mind a similar one in Filipino, “Parang pinagbiyak na bunga” (like a fruit divided in half), which means exactly the same thing since an archaic Filipino meaning of “bunga” is “areca nut” (Co 48).
3. Marx’s original reference to Robinson Crusoe domesticating “Lamas” (llamas) (*MEW* 23: 90) is variously translated in English. In his use of “llamas,” Marx is apparently referring to Joachim Heinrich Campe’s German version of *Robinson Crusoe* (1779-1780) rather than Defoe’s version which actually referred to “goats” (Guillermo 179). The first English translation of *Capital* by Samuel Moore and Richard Aveling reverted to the original “goats” in Defoe’s novel (*Capital* 1909, 88). This is then subsequently restored to “llamas” in Ben Fowkes’ more recent translation (*Capital* 1976, 169). However, the Indonesian translation understandably chooses to translate Moore and Aveling’s “goats” (*kambing*) rather than Marx’s exotic sounding “llamas” (*Kapital: sebuah* 47).

Traces of Moore and Aveling

Aside from Moore and Aveling’s “goats,” other traces remain of their translation despite the Oey’s claim that he had revised the text thoroughly to conform to Fowkes’ translation. For instance in the sentence, “Tenaga-kerja manusia dalam keadaan yang berubah-ubah” (Human labor power in a changing state) (*Kapital: sebuah* 20), Oey used “berubah-ubah” (changing) to translate Moore and Aveling’s “in motion” (*Capital* 1909, 59) rather than Fowkes’ “in a fluid state” (*Capital*

1976, 142). The phrase “paling embrionik” (most embryonic) (*Kapital: sebuah* 55) evidently came from Moore and Aveling’s “most embryonic” (*Capital* 1909, 94) rather than Fowkes’ rendering of it as “most undeveloped” (*Capital* 1976, 176). Most unfortunately perhaps, from the theoretical point of view, Oey translated Engels’ rather bald clarificatory insertion that, “The religious world is but the reflex of the real world” (*Capital* 1909, 91) and included it as “Dunia religius hanyalah suatu refleksi dari dunia nyata” (Marx, *Kapital: sebuah* 50). This sentence is completely absent in Fowkes (*Capital* 1976, 172) and in Marx’s original (*MEW* 23: 93).

Phantoms, Souls and Disgusting Gelatinous Substances

Sekarang mari kita perhatikan residu dari hasil kerja. Tidak ada yang tersisa di sana, kecuali kenyataan bahwa semuanya adalah kumpulan kerja manusia yang tak dapat dibedakan, yakni kerja manusia yang dicurahkan tanpa memperhatikan bentuk pencurahannya. (Kapital: sebuah 6)

(Now let us turn our attention to the residue of the result of work. There is nothing left there but the fact that all of it is a collection of human labor which cannot be differentiated, namely human labor which is poured out without considering the form of its pouring out.)

Betrachten wir nun das Residuum der Arbeitsprodukte. Es ist nichts von ihnen übriggeblieben als dieselbe gespenstige Gegenständlichkeit, eine bloße Gallerte unterschiedsloser menschlicher Arbeit, d.h. der Verausgabung menschlicher Arbeitskraft ohne Rücksicht auf die Form ihrer Verausgabung. (MEW 23: 53)

Let us now look at the residue of the products of labor. There is nothing left of them in each case but the same phantom-like objectivity; they are merely congealed quantities of homogeneous human labor, i.e. of human labor-power expended without regard to the form of its expenditure. (*Capital* 1976, 128)

In the important passage cited above (Oey’s translation is followed by Marx’s original and Fowkes’ translation in that order), it can be observed that the Indonesian translation simply omits the phrase “phantom-like objectivity” (*gespenstige Gegenständlichkeit*) which is present in Fowkes’s English translation. This is unfortunate since this particular phrase, though metaphorical, is arguably integral to Marx’s theoretical exposition. The words “Gespenst” (spectre or phantom) and “Gegenständlichkeit” (the quality of being an object; objectivity) taken together describe a kind of object or “thing” which has a phantom-like, non-physical existence. This is the kind of (spectral) “objectivity” which Marx says characterizes the residue (*Residuum*) of the product of labor when all the concrete characteristics of the labor used to produce these are set aside and only “abstract

human labor” remains. According to Marx, the residual “phantom-like objectivity” which these objects possess is nothing other than their “Wertgegenständlichkeit,” or their “existence as values” (Heinrich 71). The problem with such a direct omission in the Indonesian translation is that Marx’s attempt in this crucial passage to grasp the elusive “objectivity” of “value” is unnecessarily elided. The problem is compounded by the fact that the translation then directly proceeds to the “fact” (*kenyataan*) that “nothing is left” but an all too physical image of a “collection of human labor” (*kumpulan kerja manusia*).

Related to his description of the “phantom-like objectivity” value, Marx also refers, in another passage, to the “beautiful soul” (*schöne Wertseele*) of value, “Trotz seiner zugeknöpften Erscheinung hat die Leinwand in ihm die stammverwandte schöne Wertseele erkannt” (In spite of its buttoned-up appearance, linen recognizes in [the coat] its kindred beautiful soul of value) (*MEW* 23: 66). This is translated into Indonesian as, “Sekalipun terkancing rapat, kain lenan tetap melihat adanya roh sejiwa yang mengesankan pada jas itu, yakni roh nilai” (*Kapital: sebuah* 20) (Despite being tightly buttoned up, linen continues to see an impressive kindred soul in this jacket, namely the soul of value). Finally, Fowkes’ translation is as follows, “Despite its buttoned-up appearance, the linen recognizes in it a splendid kindred soul, the soul of value” (*Capital* 1976, 143). Marx’s reference to the “beautiful soul” of value (*MEW* 23: 66) is an unmistakable allusion to Hegel’s discussion of the beautiful soul in the *Phänomenologie des Geistes* (1807) (Inwood 190), where the latter writes of the “Die wirklichkeitslose schöne Seele, in dem Widerspruche ihres reinen Selbsts und der Notwendigkeit desselben, sich zum Sein zu entäußern in Wirklichkeit umzuschlagen” (the beautiful soul without existence, in the contradiction between its pure self and its own necessity to manifest itself as Being and transform itself into reality) (*GWFW* 3: 491). Marx here is playing coyly with the contradictory nature of value. On the one hand, although value is said to possess an abstract phantom- or soul-like “pure” objectivity, it must nevertheless manifest or express this in particular use-values. As Marx writes a few paragraphs later, “[u]se-value becomes the form of appearance of its opposite, of value” [*Gebrauchswert wird zur Erscheinungsform seines Gegenteils, des Werts* (*MEW* 23: 70)]. In this context, the Indonesian translation “roh yang mengesankan” (an impressive spirit) evidently does not capture the notion of “beautiful soul” adequately. Even without any existing translation of Hegel’s *Phenomenology*, it might be useful to maintain the philosophical allusion. Value is phantom-like in not possessing a physical, natural objectivity, but unlike the “beautiful soul,” it must nevertheless, in spite of itself, “manifest itself as Being” through concrete, physical use-values.

Going back to quotation cited above, it can be observed that “kumpulan kerja manusia” (collection of human labor) translates the English, “congealed quantities of . . . human labor.” These are, however, both unsatisfactory translations of the German phrase “bloße Gallerte.” The writer Keston Sutherland first called attention

to this translational problem in his interesting essay “Marx in jargon.” Below is a typical definition of “Gallerte” from *Herders Conversations-Lexikon*,

Gallerte, Gelatina, elastisch zitternde Massen von verschiedener Abstammung und Zusammensetzung. Die thierische G. ist eine concentrirte Leimlösung, die man durch anhaltendes Kochen von geraspelttem Hirschhorn, ferner von Sehnen, Hausenblase u.s.w. mit Wasser erhält. Die vegetabilische G. wird aus dem Safte säuerlich-süßer Früchte durch Einkochen mit Zucker dargestellt; sie wird gebildet durch einen in dem Saft jener Früchte enthaltenen Stoff, das Pektin. Einige Pflanzenauszüge haben ebenfalls die Eigenschaft beim Erkalten zu gelatiniren, z.B. die isländ. Moosflechte etc. (3: 12)

(*Gallerte, Gelatina*, an elastic and shivering mass of different sources and composition. The animal *Gallerte* is a concentrated glue solution which is obtained from continuous boiling in water of grated buckhorn, in addition to sinews, fish-glue etc. The vegetable *Gallerte* is prepared from the juice of sour-sweet fruits by boiling in sugar until thick; it is produced from a substance found in the juice of these fruits, pectin. Some plant extracts likewise have the quality of gelatinizing when cooled, for ex. Icelandic moss-lichen etc.)

Sutherland laments that all English translators, by rendering “Gallerte” simply as “congelation,” “coagulation,” among others, have failed to render the sensuous quality of *Gallerte*, as a thick, glue-like, gelatinous mass obtained by boiling horns, sinews, fish-glue and what-not. In *Das Kapital*, this “Gallerte” is none other than the residue of the “productive expenditure of human brains, muscles, nerves and hands” (produktive Verausgabung von menschlichem Hirn, Muskel, Nerv, Hand [MEW 23: 58]). The attendant shocking image of *capitalists* cooking the brains, muscles, nerves and sinews of workers in cauldrons to produce a disgusting jelly-like substance is lost to the English reader. Since the Indonesian translation was based on Fowkes’ translation, it inevitably suffers from the same drawback. Aside from “kumpulan” (collection), other Indonesian translational variants are just as ineffective in rendering “Gallerte”: “massa beku” (frozen/coagulated/static mass); “pemadatan” or “padatan” (solid matter) “kerja yang homogen” (homogeneous labor). Furthermore, closely related to the word “Gallerte” is the adjective “geronnen” (congealed), which Marx pairs up with “labor” to produce such enigmatic phrases such as “congealed labor-time” (*festgeronnener Arbeitszeit*) (MEW 23: 53). Using this notion of “congealed” labor, Marx differentiates between two states of human labor. The first is its “fluid state” (*flüssigen Zustand*) while the second is its “coagulated state” (*geronnenem Zustand*) (MEW 23: 65). The Indonesian translation, by rendering these rather drily as “changing state” (*keadaan yang berubah-ubah*) and “fixed state” (*keadaan tetap*) (*Kapital: sebuah* 20), effaces Marx’s fluid metaphor and further distantiates itself from any possible allusion to “Gallerte.” As a physical

object and as an object of translation, “Gallerte” is a thing not easily grasped, just like the phantom objectivity of value. There is probably no easy solution to translating this difficult word. On the other hand, it could also be argued plausibly that more “scientific” and neutral words less laden with connotations could accomplish the job of theoretical explanation adequately. In fact, previous English translations of *Das Kapital*, may have lost some literary flavour by mistranslating “Gallerte,” but it could also be said that it is not so crucial that it could not be understood properly without it. This may be true. But *Das Kapital* is not just a scientific treatise, it is also considered one of the greatest achievements in world literature. It is without doubt quite a different experience to read it without its phantom-like objects, beautiful souls and disgusting gelatinous substances.

A “Pouring Out” of Words

Perhaps the most interesting and problematic aspect of Oey’s *Das Kapital* translation is the tendency to diversify certain uniform categories in Marx’s thought. The following terms will here be given special attention: “Verausgabung” (expenditure), “Erscheinungsform” (form of appearance), “Naturalform” (natural form), “Substanz” (substance) and “Fetischismus” (fetishism).

31	mencurahkan	p. 50	verausgabte	expending
30	pengeluaran	p. 50	Verausgabung	expenditure
29	dikeluarkan	p. 50		expended
28	curahkan	p. 49	verausgabt	expends
27	dicurahkan	p. 45	verausgabte	expended
26	pencurahan	p. 44	verausgabte	expenditure
25	dikeluarkan	p. 42	Verausgabung	it costs
24	pencurahan	p. 42	Verausgabungt	expenditure
23	pencurahan	p. 42	Verausgabung	expenditure
22	pencurahan	p. 37	Verausgabung	expenditure
21	dicurahkan	p. 31	verausgabte	expended
20	dicurahkan	p. 27	verausgabt	expended
19	dicurahkan	p. 20	verausgabt	expended
18	pengerahan	p. 15	Verausgabung	expenditure
17	pengerahan	p. 15	Verausgabung	expenditure
16	dikeluarkan	p. 14	Verausgabte	expended
15	dicurahkan	p. 14		
14	dikerahkan	p. 13	verausgabt	expended
13	dikeluarkan	p. 13	verausgabt	
12	pengerahan	p. 13	Verausgabung	expenditure
11	pengerahan	p. 12		
10	curahan	p. 12	Verausgabung	expenditure
9	dikerahkan	p. 12		expended
8	pengerahan	p. 12	Verausgabung	Expenditure
7	pengerahan	p. 12	Verausgabung	expenditure
6	pencurahan	p. 12	Verausgabung	expenditure
5	pengerahan	p. 7	Verausgabung	expenditure
4	dicurahkan	p. 7	Verausgabte	expended
3			verausgabt	
2	pencurahan	p. 6	Verausgabung	expenditure
1	Dicurahkan	p. 6	Verausgabung	Expended

Table 1: Sequence of translational equivalents for “expenditure” (Verausgabung).

1. “Verausgabung” (expenditure)

The word “expenditure” is translated variously in Oey’s Indonesian rendition. The most frequent equivalent (repeated 16 times) is derived from the word “curah” (outpour, downpour). The second in rank (8 times) is “pengerahan” from the root “kerah” (mobilization, conscription). The third (5 times) is “pengeluaran” from the root “luar” (outside) (Table 1). The closest semantic equivalent to “expenditure” in the economic sense is “pengerahan.” The other two (the most common, “pencurahan” and the least, “pengeluaran”) are more closely related to the early Marxian term “Entäußerung” which can mean both a metaphorical “pouring out” and the “externalization” of something (such as labor). Where the youthful Marx of the *Ökonomisch-philosophische Manuskripte aus dem Jahre 1844* (Economic-Philosophical Manuscripts of 1844) (MEW 40: 467-584), for example, would tend to write “die Entäußerung der Arbeit” (the externalization/pouring out of labor), “der allseitigen Entäußerung der individuellen Arbeiten” (the all-sided externalization / pouring-out of individual labors), “die Entäußerung des Arbeiters” (the externalization/pouring-out of the worker), the mature Marx of *Das Kapital* would prefer writing, “die Verausgabung der individuellen Arbeitskräfte” (the expenditure of the individual labor power) and “die Verausgabung der Arbeitskraft” (the expenditure of labor power) (Table 2). The Indonesian translation therefore seems to lean towards the “Young Marx” in this respect. The use of different terms seems to be deliberate on the part of the translator but the exact reasons for this terminological diversification is rather difficult to fathom. Indeed, different terms are used to translate the English term “expenditure” on the same page (and even within the same paragraph) (Table 3).

Year	Works by Marx and/or Engels	Entäußerung	Verausgabung
1840/41	Differenz der demokritischen und epikureischen Naturphilosophie	1	0
1844	Zur Kritik der Hegelschen Rechtsphilosophie	1	0
1843	Zur Judenfrage	3	0
1844	Ökonomisch-philosophische Manuskripte aus dem Jahre 1844	78	0
1845	Die heilige Familie oder Kritik der kritischen Kritik	11	0
1845/46	Die deutsche Ideologie	2	0
1848	Manifest der kommunistischen Partei	1	0
1859	Zur Kritik der politischen Ökonomie	28	1
1867	Das Kapital Vols. 1-3	12	390
1878	Herrn Eugen Dührings Umwälzung der Wissenschaft	0	7

Table 2: “Entäußerung” and “Verausgabung” in Marx’s works.

<p>Jika kita mengabaikan bentuk kegiatan produktif dan dengan begitu mengabaikan pula sifat kerja yang berguna, maka yang tersisa adalah kerja sebagai pencurahan tenaga kerja manusia. Menjahit dan menenun, sekalipun berbeda secara kualitatif, samasama merupakan pengerahan otak, otot, syaraf, tangan dan sebagainya, dan dalam arti ini keduanya merupakan kerja manusia. Keduanya adalah bentuk pengerahan tenaga kerja manusia yang berbeda. Tentu saja tenaga kerja manusia itu mesti mencapai tingkat perkembangan tertentu sebelum dapat dikerahkan dalam bentuk tertentu. Tetapi nilai komoditi itu hanya mencerminkan kerja murni, yakni curahan kerja manusia secara umum. Dan seperti halnya dalam masyarakat sipil (<i>buergerliche gesellschaft</i>) seorang jenderal atau bankir memainkan peran besar, sedangkan orang biasa hanya memegang peran yang tidak berarti, demikian pula halnya bagi kerja manusia di sini. Kerja manusia di sini adalah pengerahan tenaga kerja sederhana, yaitu tenaga yang umumnya ada pada organisme setiap orang dan tidak dikembangkan secara khusus.</p>	<p>If we leave aside the determinate quality of productive activity, and therefore the useful character of the labour, what remains is its quality of being an expenditure of human labour-power. Tailoring and weaving, although they are qualitatively different productive activities, are both a productive expenditure of human brains, muscles, nerves, hands etc., and in this sense both human labour. They are merely two different forms of the expenditure of human labour-power. Of course, human labour-power must itself have attained a certain level of development before it can be expended in this or that form. But the value of a commodity represents human labour pure and simple, the expenditure of human labour in general. And just as, in civil society, a general or a banker plays a great part but man as such plays a very mean part, so, here too, the same is true of human labour. It is the expenditure of simple labour-power, i.e. of the labour-power possessed in his bodily organism by every ordinary man, on the average, without being developed in any special way. (134-135)</p>
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Table 3: The different translations of “expenditure” (*Verausgabung*) in the same paragraph.

2. “*Erscheinungsform*” (form of appearance) and “*Naturalform*” (natural form)

These two terms are standard categories in *Das Kapital* and are heavily laden with philosophical connotations. Out of eighteen (18) occurrences of “*Naturalform*” (natural form) (Echeverría) six (6) are translated as “*bentuk ragawi*” (bodily form). But this term is also confusingly used as an equivalent for “physical shape” and “physical form.” Another six occurrences of “*natural form*” are translated as “*bentuk alamiah*” (natural form). Finally, three occurrences are translated as “*wujud fisik*” (physical form) (“*Wujud*” is an Arabic loan-word [Jones].) (Table 4). “*Erscheinungsform*” (form of appearance) on the other hand, is translated most often as “*tampilan*” (appearance), “*bentuk tampilan*” (form of appearance) and “*bentuk penampilan*” (form of appearance). However, since the Fowkes translation inconsistently translates “*Erscheinungsform*” as “form of appearance” and “form of manifestation,” the latter was understandably translated differently into Indonesian as “*bentuk manifestasi*” (form of manifestation) and “*bentuk perwujudan*” (form of materialization). However, “*bentuk perwujudan*” is also employed as the translation for the very different concept of “form of realization” (*Verwirklichungsform*). The use of the same term to indicate “form of manifestation” and “form of realization” could lead to

terminological confusion (Table 5), especially since “Erscheinungsform” is such a philosophically laden concept (Haug 82-85).

26	bentuk material	sachliche Form	<i>material form</i>
25	bentuk alamiah	Naturalform	natural form
24	bentuk alamiah	Naturalform	natural form
23	bentuk wajar	Naturalform	natural form
22	bentuk material	sachliche Form	<i>material form</i>
21	bentuk ragawi	sachliche Form	<i>physical form</i>
20	bentuk alamiah	Naturalform	natural form
19	bentuk ragawi	Naturalform	natural form
18	bentuk ragawi	Körperform	<i>physical form</i>
17	bentuk ragawi	Naturalform	natural form
16	bentuk ragawi	Naturalform	natural form
15	bentuk ragawi	Naturalform	natural form
14		Naturalform	natural form
13	bentuk alamiah	Naturalform	natural form
12	bentuk ragawi	Naturalform	natural form
11	bentuk alamiah	Naturalform	natural form
10	bentuk ragawi	Naturalhaut	<i>physical shape</i>
9	bentuk ragawi	Naturalhaut	<i>physical shape</i>
8	bentuk ragawi	Naturalform	natural form
7	wujud fisik	Körperform	<i>physical form</i>
6	jasad atau wujud fisik	Naturalform	natural form
5	wujud fisik	Naturalform	natural form
4	bentuk yang kasar dan nyata	Naturalform	natural form
3	bentuk alamiah	Naturalform	natural form
2		Naturalform	natural form
1	bentuk ragawi		

Table 4: Sequence of translational equivalents for “natural form” (Naturalform).

12	bentuk penampilan	Erscheinungsform	form of appearance
11	bentuk penampilan	Erscheinungsform	form of appearance
10	bentuk penampilan	Erscheinungsform	form of appearance
9	bentuk manifestasi	Erscheinungsform	form of realization or manifestation
8	bentuk perwujudan	Erscheinungsform	form of manifestation
7	bentuk perwujudan	Erscheinungsform	form of manifestation
6	bentuk perwujudan	Erscheinungsform	form of appearance
5	bentuk perwujudan	Verwirklichungsform	form of realization
4	bentuk tampilan	Erscheinungsform	form of appearance
3	Tampilan	Erscheinungsform	form of appearance
2	tampilan	Erscheinungsform	form of appearance
1	ekspresi atau tampilan	Erscheinungsform	form of appearance

Table 5: Series of translational equivalents for “form of appearance” (Erscheinungsform).

3. “Substanz” (substance) and “Fetischismus” (fetishism)

The translator shifted primarily between two terms to translate “Substanz” (substance). On the one hand, “Wertsbstanz” (substance of value) was translated as “zat nilai” (substance of value) using the Arabic derived “zat” (Jones). On the other hand, “substansi nilai” (substance of value) was also used using the English loan-word “substansi.” To translate “substance” in the sense of “chemical substance,” Oey uses both “zat” (substance) and “unsur kimiawi” (chemical element). Though “substansi” and “zat” are used at almost the same frequency throughout the text being examined, it is crucial that he decided to translate the important phrase “wertbildenden Substanz, der Arbeit” (value-creating substance, labor) (*MEW* 23: 53) with “zat pencipta nilai” (substance that is creator of value). “Substance” is a word laden with a long philosophical history (Inwood 285), and being inconsistent in its translation might present some problems in

interpretation. Nevertheless, Oey chose to keep the two terms “zat” and “substansi” in play in his translation.

It is well known that Marx borrowed the term “fetishism” from Charles de Brosses (1709- 1777), who first popularized this in his book, *Du culte des dieux fétiches* (1760). Marx had mentioned it in his writings from as early as 1842 (*MEW* 1: 60; McNeill 11-23). The concept of “fetishism” has since become one of the most celebrated and well-discussed of Marx’s many terminological (re-) inventions. Despite the fame of this Marxist concept, Oey displays an obvious unease in handling it. The first instance he translates as “fetishisme.” Then, in the next occurrence, he writes “fetishisme (pemujaan)” (fetishism [worship]) (*Kapital: sebuah* 55). (“Puja” is a Sanskrit loan-word [Jones].) The third time, he reverses the sequence and writes “pemujaan (fetishisme)” (worship [fetishism]) (*Kapital: sebuah* 55). The last occurrence he translates directly and without comment as “ketakhyulan” (superstition) (*Kapital: sebuah* 55). (“Takhayul” is an Arabic loan-word [Jones].) It could be observed that the translator’s first impulse was to borrow outright the word as “fetishisme,” no matter its strange appearance. On the other hand, perhaps fearing that “fetishisme” would be unintelligible, Oey decided to put “pemujaan” (worship) adjacent to “fetishisme” either as its primary or secondary explanatory translation. However perhaps thinking that “pemujaan” (worship), being too general, might lead to unwanted accusations of anti-religion which is a rather sensitive issue in the Indonesian context, he shifted again to “ketakhayulan,” which means “superstition.” (Quite interestingly, Franz Magnis-Suseno’s [2003] introduction to Marx’s thought in Indonesian contains no discussion of “fetishism.”) Although Marx did indeed desire to portray fetishism as the modern superstition of post-Enlightenment Europe, the use of “superstition” to translate “fetishism” does away with Marx’s deliberate and careful terminological innovation and could lead to various misunderstandings due to its vastly broader and more distinctively pejorative senses.

Posing Questions to the Translation

In his essay “How Not to Translate Marx” (1885), Friedrich Engels virtually reduces the number of “qualified” Marx translators to an infinitesimally small elite:

To translate such a book [*Capital*], a fair knowledge of literary German is not enough. Marx uses freely expressions of everyday life and idioms of provincial dialects; he coins new words, he takes his illustrations from every branch of science, his allusions from the literatures of a dozen languages; to understand him, a man must be a master of German indeed, spoken as well as written, and must know something of German life too . . . Marx is one of the most vigorous and concise writers of the age. To render him adequately, a man

must be a master, not only of German, but of English too. Mr. Broadhouse [the translator here in question – RG], however, though evidently a man of respectable journalistic accomplishments, commands but that limited range of English used by and for conventional literary respectability. Here he moves with ease; but this sort of English is not a language into which *Das Kapital* can ever be translated. Powerful German requires powerful English to render it; the best resources of the language have to be drawn upon; new-coined German terms require the coining of corresponding new terms in English. But as soon as Mr. Broadhouse is faced by such a difficulty, not only his resources fail him, but also his courage. The slightest extension of his limited stock in-trade, the slightest innovation upon the conventional English of everyday literature frightens him, and rather than risk such a heresy, he renders the difficult German word by a more or less indefinite term which does not grate upon his ear but obscures the meaning of the author; or, worse still, he translates it, as it recurs, by a whole series of different terms, forgetting that a technical term has to be rendered always by one and the same equivalent.

Indeed, among the aspiring translators of Marx in the various nations of the world, one would be hard put to find all but a few “masters of German” at the level desired by Engels. On the other hand, if one were to replace the references to “German” with “English,” and “English” with “Indonesian,” one could get a glimpse of what qualifications would be demanded by Engels from a translator hoping to translate Marx from English to Indonesian. “Powerful English” requires “powerful Indonesian.” Oey might reasonably fit the bill in this case. However, one thorny issue stands out: Engels thought that the worst possible flaw in a translation of a work by Marx would be to render a “difficult German word by . . . a whole series of different terms, forgetting that a technical term has to be rendered always by one and the same equivalent.” This general principle is in fact one of the more commonly recognized principles in technical-scientific translation and a lot of recent research has been devoted to the development and standardization of specialized terminologies in the various fields (Baker & Saldanha 286-290; Kade). Setting aside the other interesting issues dealt with in this analysis such as translational “indonesianizations” and the adequate rendering of philosophical/literary metaphors, the particular problem of lexical diversification stands out as a particularly intriguing characteristic.

The diversification of terminology in Oey’s Indonesian translation is evidently not simply a matter of following a flawed English translation. It has already been pointed out that the English translation by Fowkes maintains terminological consistency to a great extent. The generation of various terms to refer to a single concept must therefore be explained by the internal dynamics of the Indonesian translation itself. It might be useful to open up the possibility that it is not necessarily the case that scientific-technical translation always has to work within such

strictures of consistency. Engels's notion of terminological consistency may reflect only a certain way of looking at translational accuracy. It could actually be possible for readers to have a stronger sense of lexical coherence in the interconnectedness of synonyms than is credited by the former view. It could also be the case that such terminological diversification may bring to light original and new possibilities of interpretation, previously hidden in the placid repetitions of the original text. For example, the diversification of "Verausgabung" into its three main versions in Indonesian as "pencurahan," "pengerahan," and "pengeluaran" creates manifold divisions in the text which had not existed before. As far as the average Indonesian reader of this translation is concerned, these new divisions are visible textual features. What kinds of new interpretations could these new divisions generate in the interpretation of the text? Obviously, such a question cannot be answered in advance of the actual dynamic reception of this work.

Is this diversification a result of a translation still groping for an adequate language? Given the pioneering and experimental nature of Oey's translational project, it seems likely that by posing various alternatives and keeping them in play, he is apparently presenting the reader with choices which may eventually result in more definite equivalences in the future.

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