Discourse Analysis of Power in Colonial Texts in Indonesia

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Abstract

This study aims to (1) identify the units of language are words, phrases, clauses, and sentences that are in the power of the discourse surrounding the colonial texts in Dutch late Nineteenth Century and early Twenty Century, (2) describes the results of the analysis and interpretation of the aspect of its meaning.

The method used to obtain the data language is to adopt the theory of Laclau and Mouffe's discourse belongs on Nodal Point. To derive a form of discourse markers around Nodal Point, designed a set of guiding questions which is the development of the theory. Furthermore, the units analyzed aspects of the meaning of this language, by focusing on the power of colonial discourse, while the phenomenon of language in use is interpreted.

The results showed that the categories of adjectives, adverbs, and certain verbs, based on the analysis of meaning has a direct negative charge, as well as noun phrases involving the word that is negatively charged. There are also significant negative indirect phrase, because it depends on the context. While the interpretation of the choice of words used in certain sentences, producing some of the categories of interpretive meaning.

Keywords: discourse colonial power, discourse marker, meaning a direct negative charge, negative meanings depending on the context, interpretive meaning).

1. Introduction

This study focuses attention on the use of language in texts colonial Dutch-speaking late Nineteenth Century and early Twentieth Century. Since the beginning it has been assumed that these texts, available in the form of novels, short stories, documentation reports, and archives, voiced discourse of power. Because the language units that will be analyzed are the words, phrases, specific clauses, to sentences containing the charge discourse colonial power.

Why is this topic chosen? In fact often found the use of language, both spoken and written in the form of text, cause offense people who hear or read it. The words have been used, are not free of meaning, in this position they would appoint, reflect or associating something beyond themselves. Example, the words used Sarah Palin, the U.S. Republican politician, "blood libel" have caused offense Jews, when she commented on the events of shot politician of the Democratic Party of the United States Jewish descent, Gabrielle Giffords (see Kompas , January 15, 2011).

Similarly, the use of the word in the text colonial *aapmenschje,* this word is no longer understood as ordinary meaning, which is arbitrary, that there is no relationship to reality, but it already contains a payload meaning "shrink", because this phrase raises human associations together with monkeys.

Language of discourse has always had a certain intention, no matter the shape is represented by a clause or just a word or phrase (Widdowson, 2004). In the form of text, discourse organized by linguistic units that have special significance, because the essence of discourse is to persuade the recipient with the intention that it contains, to be reproduced in a variety of forms (discursive forms).

Power of colonial discourse that read in colonial texts, reflecting the symbol "power" (*macht*) which is observed through the choice of words used by colonialists and aimed at people who colonized. This is the power of the discourse of the issues that arise from the study of colonial texts and manifest themselves in the form of language use.

2. Literature Review

2. 1. Discourse Analysis

Discourse analysis is now seen as a way to satisfy the curiosity that is inter-disciplinary, and has been localized to the science of linguistics as a discipline that is an extension of conventional linguistics. When referring to the nineteen sixties, it is defined as a linguistic behavior analysis (Bhatia, VK et al., 2008: 1), its main focus on the construction and interpretation of the meaning of the language used in particular social contexts.

Contemporary approaches to language, stems from a number of views of philosophers, anthropologists, sociologists and linguists, such as Ludwig Wittgenstein (1951/1972) who see language as a series of "games" and from it the construct "forms of life", which is a special way of interacting with people and others around him.

Then, the view J.L. Austin (1962) published in the classic work *How to Do Things with Words*, language assessment suggests not only the structure, but it is important how it is used, is formed, and raised. Furthermore, thinkers such as Michel Foucault and Jacques Derrida contribute ideas to expand analizing of language and mainly has made discourse as cenral to understand the social practices.

The term discourse by Nelson Phillips and Cynthia Hardy (2002) is defined as a set of texts that are connected to each other, where the practice of production, dissemination, and reception has made it exist. Discourse is also seen as a social construction (Phillips, L. and Jorgensen, M.W, 2004; Phillips, N. and Hardy, C., 2002). The social construction was understood as a commonly term that included new theories about society and culture, and discourse analysis is one of the approaches most commonly used to analyze dynamical phenomenon in the society (Phillips, L. and Jorgensen, M.W., 2004:6). Discourse analysis was also used to examine how members of the majority group in Europe and America in the talk and writing regarding minority groups, as did Teun A. van Dijk (2004).

2. 2. Theories and methods of discourse analysis

Ernesto Laclau and Chantal Mouffe's theory about discourse shows four concepts (see Phillips, L. and Jorgensen, M.W., 2004: 24-30), the first, the discourse is understood as the ascertainment of meaning within a particular domain. All signs are moments in the discourse. They are the vertices like in fishing nets, meaning them ascertained through differences with others (differential positions). Second, the ascertainment of the meaning of discourse is formed by partially around the Nodal Point (NP). Nodal Point (NP) is a sign that the privileges to be determined early, and other signs around it laid out. Other signs derive their meaning from the relationship with the NP. Third, discourse is defined as a totality, as a certain sign that every moment through its relation to other signs, and this is done by removing (exclution) all the possible meanings that can be owned by the signs or get rid of all the possible ways that can be used to connect to one another. So that a discourse is reduction of all possible. Remove all possibility of discourse by Laclau and Mouffe referred to as the field of discursivity, and it is a shelter for "excess of meaning" that is produced through the practice of articulation. The Field of discursivity understood as everything that is outside of the discourse or the discourse get rid of everything. However, because the discourse is always defined in relation to the discourse on the outside, then he is always in danger undermined, meaning unity is in danger of distracted (disrupted) by way of determination of the meaning of the other signs. Here is the concept of element relevant. Element is a sign whose meaning has not been ascertained, a sign that has the potential for multiple meanings (polysemy sign). Thus, the fourth concept, the definition of discourse reformulated into effort to transform elements to moments by reducing the polysemy into definite meaning, and this is termed that the discourse has the end meaning, a closure, a short cessation of fluctuations of meaning. However, the end is never definitive meaning.

2. 3. Views on the meaning of the word

The views are tried to answer "what is meaning?" could fundamentally differentiated by how much of the emphasis on different sides of the semiotic triangle (see Violi, P., 2001: 4). Linguistic and psycholinguistic emphasis on expression and content, while philosophy on the content and referent. In the philosophical tradition, to distinguish between those who consider the direct relationship between expression and referent by removing the content, and those who see it as a relationship that is mediated by sense or intension. Linguistic content are also interpret in different ways, either as an integral part of the expression, signified that can not be separated from the signifier as well as an autonomous conceptual substance.

Widdowson (2004) classify two ways in dealing with the language, the first, analysis when faced are linguistic units, especially in understanding its meaning, whereas if they want to know the purpose of the author / speaker through the use of a specific language, the tool used is the interpretation. Means considering the pragmatic interpretation of terms in the use of language, and not merely a semantic issue.

3. Methods

Methods of data collection in this study conducted by Laclau and Mouffe's theory to collect data word, phrase, clause, and sentence, which stores the colonial characteristics, as well as identify the expression language in the form of direct and indirect speech contained in the colonial texts as a source of research data.

Following the concept and theory of Laclau and Mouffe, first established nodal point (mark/word privileged).

The following steps around the nodal point identified moments (mark/word that its meaning has been assigned in part) in favor of the discourse that is being formed. To get the sign/word in question in which the methods are designed in this way will be established first few guiding questions that can certainly lead thinking and attention in identifying moments. This method is philosophical, in the sense that the way of thinking begins with attention to the framed questions rationally related to the nodal point, and then find the empirical data in the texts in question. But can also be done the opposite way, finding empirical data, that is, all the signs/words that are identified through readings involving intuition based on the nodal points, and then collected, recorded, classified and categorized further them as needed.

To bring up the words in orbit around the nodal point, first set of discourse markers 'power' or *macht* as the point vortex at the center of the circulation of other discourse markers. Discourse marker 'power' is a marker of colonial discourse privileged to be determined early. Whereas the other markers around the word 'power' can be easily identified, through the guide questions below:

1. Who had the 'power'?

2. What factors supporting required by entities 'power'?

3. How does the nature of 'power' manifested in behavior? For further it can be directed to two conflicting questions, namely:

      a. How does 'power' view themselves?

      b. How does 'power' see 'the other'?

  4. What power factor attached to entities 'power'?

Of the questions posed, the first layer of discourse markers obtained in the form of words, phrases have a meaning that could included discourse markers (second tier) which articulated in various forms in the text. These markers have definite meanings with colonial character, it can be ascertained as articulated markers in the colonial texts. The articulation of the discourse marker has a broad scope, from word until sentence, even paragraph if you have to explain the context in broad terms, such as a background of the context of the socio-historical, socio-cultural, and context of thought of speaker (the narrator in the text).

This research is purposive-qualitative research, meaning the data that have been identified will be analyzed as needed, this is the evidence supporting the existence of the discourse of power in the use of language.

4. Results And Discussion

4. 1. Discourse markers around the point vortex 'power'

To get the data from a discourse of language will be studied, it is necessary first to set point vortex which has the same representation with the nodal point. Empirically, the point vortex of colonial discourse texts exist on word *macht* 'power.' Around the word 'power (authority)' can be raised several categories of markers that have meanings that refer to a person, entity, or certain properties. In a discourse marker is considered to have had a definite meaning in part, in which the other meanings if any had been removed.

The first set of discourse markers associated with power holders, represented by several categories, such as *heer(schap)* 'authority / employer / host / men', bevelhebber 'holder of command in the army', *voornaamste kringen* 'main circle, a group of people who obtain the status thanks to their position in the work. They are all in the category *volbloed Hollander* 'native Dutch people', while outside that category are included the 'group indigenous aristocracy' (especially in South Sulawesi) or *Inlandsche hofse kringen*. Further discourse marker (a) the first layer is articulated in various forms other markers that are still in the same field of meaning, and is characterized by (b), the second tier of discourse markers: *Gouverneur Generaal van Nederlandsch Indie, Gouverneur te Djumpandang, resident , planter, hoofd administrateur, Hollander, totok* (full-blooded)*, blanken man, djoeragan, Gouvernement, sergeant, Commandant, heerscher, Compagnie, Europeesche mensen, europeanen, aroe, vorst, vorstin* and so on.

The second discourse marker, a marker of the factors associated with the entity 'power' and play a significant role as a supporting entity 'power.' Some representations of markers factor that supports the existence of 'power' is the first layer *vertrouwd* 'loyal', *gehoorzaam* 'submissive / subject', they are an adjective and adverb which may be associated with entity 'power'. This linkage is needed by the entity 'power', manifested in the form of a group or a person or entity who was co-opted by the authority itself. They can be categorized as a person or group who has the required properties to support the 'power', as *onderdaan* 'servant', *ondergeschikten* 'those who were under the power of others', *onderhoorigheid* 'entities to be around power'. This entity has arguably a significant role in supporting the existence and empowerment the entity of 'power'.

Empirically, this factor is present in the marker text with various forms of articulation (second tier), which shows the meaning of the same or nearly the same. There is also showing the same implicit meaning, such as: *trouwen* 'married', *Indisch huwelijk* 'Indian style marriage', *gehoorzaam* 'obedient', *eerbiedig* 'respectful', *inlander* 'the colonies' / people ruled, *Jongen* 'flunky', *meid, bediende, koelie* 'coolie', *slaaf* 'slave', *volgeling* 'followers', *landschap* 'conquered areas', and so on.

The third discourse markers, such as the inherent nature of 'power' and manifested in the behavior of the holders of 'power'. In general, the holders of 'power' have the nature such as *bevelend* 'rule', *wreed* 'cruel', and *hebzuchtig* 'greedy'. These properties are empirically found attached to the holders of 'power 'and actualized in the various forms of articulation, as shown in (b) the second layer. These properties can be expanded by linking it with questions such as, how the holders 'authorized' view themselves and others as well. The power holders tend to consider themselves to be *supérieur* with all the other good qualities, such as *beschaafd*, 'civilized', 'cultured', intelligent, *deftig* 'noble', but on the other hand they tend to view others with attitude 'look down' *neerkijke*n and 'insulting' *minachten*,. All categories explicative the entity of power is actualized in a variety of

forms of articulation (b) the second layer (the second layer form of articulation will be raised as an example when analyzing the meaning, in other parts of this paper).

The fourth discourse markers is the main factor enforce the entity of power. This is the entity of power that can be categorized as: *militair* 'military ', *wetenschap* 'science', *land* 'country' , *moraliteit* 'morality', *geld* 'money'. Furthermore the power discourse marker is found in various forms of articulation, as shown in (b) the second layer, such *leger* 'army', *soldaat* 'soldiers', *patrouille*, patrol ', *recht*, law', *regeling*, rules ', *indologie*, Indology', *waterbouwkunde*, knowledge related to the construction of levees, aqueducts, bridges, ports ', *beste ingenieur* 'best engineer', *nieuwste machienes*, latest machineries ', *Indische ambtenaar* 'employees Indies', *kolonie* 'colony ', *plantage* 'estates', *het rijke land* 'a rich land', *maagdelijke bodem*, 'uncultivated land', *puritanism* 'maintaining the purity of doctrine', *moreel elegance* 'elegant moral', *rijkdom* 'riches', 'glory', *duiten* 'money', and many others that can be displayed as an example.

4. 2. Interpret the word choice and expression colonial discourse

Based on the interpretations of colonial language expression can be separated into a meaning based on the analysis and based on the process of interpretation. From the analysis of the choice of words and phrases was found a negative meaning charge direct and indirect or in other words a negative meaning depending on the context. While the interpretation of the choice of words used in sentences, produces categories of a interpretive meaning such as the interpretation of the attitude / behavior of the ruler and whose ruled. Also interpretive meaning to the thought of the spoken of the discourse.

4. 2. 1. Negative meaning in the words and noun phrases

The expression in the colonial text is already present in the form of words and phrases or groups of words that contain a negative meaning charge. Words that contain a negative charge usually comes in the category of adjectives or adverb. These categories can not be separated from the subjectivity of the language users, because they contains a category of assessment that can not be removed from the assessment conducted by speakers. While the phrase or group of words will contain a negative charge meaning, if one of the words that make it identifiable as phrases contain negative assessment charge. Adjectives like *dom*, *stom, stomp, bot* meaningful 'stupid', 'dumb,' or any other words like *vuil* 'dirty ', 'slum', *vies* 'dirty', 'disgust' or *slordig* 'not neat' will give meaning negative on a phrase if it included in the word group. Examples: (1) *botte volk* 'people are stupid; and (2) *vuile jongen* 'workman dirty'.

The choice of one word that would be linked in a group of words will be consequential on interpretations. Lexical meaning of the word *volk* 'the people' that contains the charge neutral meaning has shifted with the addition of word that contain a negative charge *bot*. While the examples (2), imaging against a 'servant '-*Jongen*-will be worsened by the negative adverb or properties attached to it. All of these are ways of forming a direct negative meaning in colonial texts, and interpretations can be directly known to the reader.

In addition to the establishment of a direct negative meaning, the meaning of negative labeling also occurs directly against certain groups in society, which was not based on the nature of the group's existence, but based on the speaker's perspective. A noun like *Inlander* 'the colonized' or 'who were oppressed' (3) and its derivatives (*inlandsch)* were categorized as adverbs attached to something, should give the charge meaning that refers to the origin or nationality of the Indies society at that time. Phrases as in example (3a) *Inlandsche bevolking* (3b) *Inlandsche bediende*, as the use of other similar noun phrases that refer to other nations who were also present at that time in the Indies, as the examples (4) to (6): *Chineesche toko's, Arabische avonturiers, Hollandsche kinderen* to explain (something) which deals with the Chinese, Arabs, and Holland (the Netherlands), apparently do not apply to noun phrases that represent the whole population of this archipelago as a nation. The word *inlandsch* actually deny their national identity, while the word *Indisch*, in an example (7): *Indische rotanstoelen* which explains 'linkages something with the location (place) settled people', is used to refer to the people who are the result of the integration between European people with one of the ethnic groups in this archipelago (such *Javaansch, Soendaasch, Boegineesch, or Makasaarsch*) or commonly referred as the Indo. Therefore, it can be concluded that the content of meaning in the word *inlander* is directly meaningful negative, the negative meaning of the word *inlander* is not dependent on a context, but is already inherent in the word itself.

4. 2. 2. Negative meaning of words, phrases, and clauses depending on the context

Series of words will form a negative meaning, if the result of this merger refers to a particular context. As with any merger between two words, where each word contains the real meaning of neutral, but after a combined apparently showed a negative meaning. It happened, because the resulting compound word refers to a particular context, such as the example in the phrase (8): aapmenschje 'monkey man'

Merger between word class *mensch* 'humans' and animals (' monkey') *aap* very unusual and indicates a resemblance to one another or may be told that the one derived from the other. The point is that the meaning that is created from the merger of two different word classes and not unusual for this combined, will result in a negative meaning indirectly. It is said that the negative meaning occurs indirectly, that when viewed from the

interpretations in which each part of the phrase contains no negative meaning, *aap* 'monkeys' example contains the neutral meanings as well as *mensch* ,human being.' The same analysis can be applied to the word *apen* 'the monkeys' and *snoetje* 'nose or mouth of an animal', which both contain the charge neutral meaning. When the two are combined into phrases, the meaning of which will be negative thereof, if the phrase to refer to a particular person, because contextually, according to context of thought of readers has arguably occurred indirect negative meaning. Phrases 'muzzle monkeys' in the clause (9): *Zijn apensnoetje staat angstig* 'Muzzle monkey are in fear' refers contextually to someone who was small, thin, with dark brown skin of someone who is in power speakers. At the time of seeing people with these characteristics, speakers associate him with animals he had known as a monkey.

Negative meaning indirectly identified in the clause that explicitly use the word comparison als ' such as' 'like', for example check the clause (10), (11) the following:

(10) *Daarom liep hij snel naar boven, klauterde als een aap (.,..)*
 'So he walked quickly up, crawl like a monkey, (...)'

 (11) *Oeke sliep als een marmotje.* 'Oeke sleep like a marmot small'

Here, in the both examples the use of *als* as the word comparison, means there is something the same as something else, in this case verbs which exist in the sample (10) is considered the same, as well as example (11). Verb phrase in example (10), namely *liep snel naar boven* 'walked quickly up' will not cause any negative meaning when equated with other verb: *klauterde* 'crawl', because each verb is indicating no negative meaning. But not so when the comparison word such as *als* should also liken actor contained by these verbs. Because there is dissimilarity between the two classes of the comparable actors, namely the class of the man who was referred by *hij* 'he' and class for animals referred by *aap* 'monkey', it is not surprising that there is little indication of a meaning negative in this clause. But that reinforce negative indication of the content of meaning in this clause is contained in the interpretive meaning of the word *aap*. Similarly, the sample (11), which is identified by the comparison word *als* is the same verb: *sliep* 'sleep', the verb is intended for both the perpetrators. But when actors of the verb, that is an *Oeke* 'pointing to the identity of the certain person' and the other is a *marmotje* 'pointing at the animals with particular characteristics' equated, then emerged the indicated meaning containing negative charge.

Lastly, the meaning of indirect negative look at the certain words. These words usually have ambiguous meanings and ascertainment of meaning just could been decided when the listener or reader knows the co (text) and the surrounding context, for example, to check the following sentence (12): *"Ezel!" zei hij plotseling hardop.* ' "Fool!", All of a sudden he said out loud.'

"Ezel" in the above example, actually has multiple meanings, that is, pointing in animals 'donkey' and the other in meaningful 'dumb', 'stupid'. When it is used, then the meaning will depend on the co (text) and the surrounding context, but nevertheless the physical articulation and orthograpic clear indicated that this word leads to the negatively charged word. The use an exclamation point (!) indicates that this word pronounced with emotion. There is also an explicitly statement that this word spoken by the 'loud' voice (*hardop*).

4. 2. 3. Negative meanings contained in certain verbs

Direct negative meaning not only identified in the adjective and adverb, but found also in the particular verb. Verbs in question are intransitive verbs: *minachten, beledigen, vernederen, neerkijken, vloeken, schelden* that directly show the meaning of negative charge, and the overall effect on the meaning to be conveyed, example (13) shows that the application of those words in the sentences has effect to the whole meaning

(13) *De Inlander liet vloeken en scheld woorden over zich heen razen, tersluiks zijn wang vrijvend.*
'The colonized let insults and swear words echoed around him, he secretly rubbed his cheek.'

These particular verbs lexically already charged negative meaning, such as 'insulting', 'degrading', 'cursed'. Choice to convey expression form used depends on the speakers, but the core meaning of the word represents a negative meaning charge. Verbs such as (14a and b) and (15a and b) show the same meaning, although articulated in different forms. Check the following verbs:

(14a) *Minachten* 'insulting' (14b) *Beledigen* 'insulting'

(15a) *Vernederen* 'degrading' (15b) *Neerkijken* 'look down'

In addition to showing the same meaning such as a form of articulation of different verbs, these verbs are also often appears in the form of articulation that have turned into noun categories. Unless examples (15b) *neerkijken,* the other verbs can also be present in the form nouns, by giving the suffix + ing on stam or root of word. Although the category has changed, but the meaning remains the same charge, check out these examples: *minachting* 'insults', *belediging* 'insult', and *vernedering* 'humiliation' or 'humiliated'. Check also the application of these nouns in the following clauses:

(16) *Zij schaamde zich te zeer over vernedering die in het openbaar (...)*
'She felt ashamed too humiliated in public (...)'

(17) *(...) en Noerdins minachting die som ruwheid werd niet meer te gevoelen.*

'(...) And insults of Noerdin sometimes no longer perceived to be rude.'

For the verbs 'cursed' such as vloeken and schelden, may also appear in the category of nouns (singular / plural): *vloek (en), scheldwoord (en)*.

4. 2. 4. Expression of the sentence 'degrading' or 'do not appreciate'

Meaning of a sentence containing the charge 'degrading' or 'do not appreciate' was known from the physical appearance of the sentence involving the use of words or phrases that contain a negative charge meaning. Negative meaning is confirmed by co (text) and the referenced context. Like the example (18) a negative meaning of *apengezichtje* 'monkey face' could be ascertained because this phrase refers to the referent of a man who has a facial resemblance associated with monkeys. Check the following example:

(18)*Zijn nietig vrouwelijk apengezichtje verzinkt onder den ravenzwarten woesten haardos (...)*

' His feminine monkey face, worthless immersed in black hair disheveled (...)'

Similarly, the choice of words of negative adjectives such as *vuil* 'dirty' or 'seedy' combined with *krotten der Javanen* 'huts belong to the people of Java'. The choice of this words in a sentence which was then contrasted with *een rij mooie villa's* 'a line of beautiful villas', indicating an assessment that raised one party while the other is denigrated, see example (19) the following:

(19) *(....) zoodat men tegenover een rij mooie villa's de vuile krotten der Javanen ziet.*

'(...) So that people could look across a row of beautiful villas there were slum shacks owned by the Javanese.'

Following example (20) is an expression of a 'humble' which was showed by speakers with very explicit, and contains loads prejudices that are racist: that dark skin, black eyes, thick lips like the lips of the Negro's are bad physical traits, plus again generalize prejudice that people with such traits would be foolish (*vreselijk dom)* and slow (*onbeholpen*), do nothing other than to giggle (*giegelen*). Expression of the sentence (20) reads as follows:

(20) (...) *in Holland zag ik nooit zulk een leelijke Indische. Zij heeft de donkerste huid en de zwartste oogen, die men zich kan voorstellen, zonder nog van haar dikke lippen te spreken, die aan negerlippen doen denken. Daarbij is ze vreselijk dom en onbeholpen en doet niets dan giegelen.*

(...) 'In Holland I have never seen the Indies women as bad as her. She has the darkest skin and the black eyes, which we can imagine without talking about her thick lips, which reminds us of the nigger lips. Plus she's so stupid and slow and do nothing than giggling.'

Expression containing the charge 'degrading' or 'do not appreciate' is generally characterized by:

a. Words used have physical proximity with the referent.

b. Word that is used is the result of sensory observations.

c. Words used naked, without make up.

d. May be the real situation.

4. 2. 5. Expression of meaningfully contempt sentence

Expression containing the charge derogatory meaning including expression of invective or vituperation (*scheldwoord*) has characteristics that lead to mastery of uncontrolled emotions, so the use of the word by itself is very far from the facts referred to, is not rational, even impressed mocking at the same time insulting.

(21) a. *"Ezel" zei hij plotseling hardop.*

"Fool (Donkey)!" He said suddenly aloud.'

b. *" Hé kasan! stomme hond! Zie je dan niet -!*

'"Hey Kasan! Stupid dog! You do not see this -! '

c. *"Java is een Paradijs, en de Javaantjes, dat zijn van die half-idyllische, half-dierlijke wezens, (...)."*

' The eiland of Java is a heaven, and Javanese is the half amazing, half beast, (...) "

All the examples (21a, 21b, and 21c) are derogatory expressions that spoken by social actors directly. Choice of words or discourse markers are used indicate the reference to facts that are not rational. Because, how might call man using a marker / words that are conventionally known to the public as a marker / word that refers to animals. Usually in a derogatory spoken or cursed explicitly showed also the emotions of who speak, either in a way of orthographic or stated directly, such as 'saying loudly'.

4. 2. 6. Expression of meaningful sentences explaining the attitude / behavior

Expression which describes attitudes held when interacting. The attitude of rulers, in the view of people were ruled, describing as an opposite attitude. Attitude / behavior of people were ruled were described obedient, submissive, respectful and put themselves far down the authorities, seated squat when dealing with the man whose has an authority and did obeisance. While the attitude / behavior ruler was attached with a bossy attitude, mastering life the people whose controlled, and does sometimes violent. To explain all of it, check out the examples expressions (22a, b, and c) and (23a, b, and c) the following:

(22a) *Met de oogen op den grond gericht, zegt hij. onderdanig: "ijee"*

"With the eye leads to the ground, he said humbly (obedient):"Iye."

(22b) *Eerbiedig, als zij het anders alleen tegenover een priester gedaan zouden hebben, maakten de dessa-lieden hun sembah voor hem bij het heengaan; (...)*

'With all due respect to a religious leader, as they usually do, the village people did obeisance   when they pass him; (....)'

(22c) *Een een oud man met een hol en rimpelig gezicht hurkte neer op de treden der galerij, maakte de 'sembah' en begon, nogmaals gevraagd, (...)*

'An old man with hollow faces and wrinkled squatted on the steps of the room, doing obeisance and start talking, once again asked, (...)'

Examples (22a, b, and c) represent the attitude / behavior shown by the narrator to the reader, that 'the people were ruled' behaved obedient, submissive, and respectful even tend not confident or *minderwaardig*. This is shown through the choice of words: *onderdanig* 'humble', *eerbiedig* 'respectful', even the expression of sentences describing the attitude that 'stare to the ground or down when talking' indicates that the speaker felt scared or feel themselves less in the front of the hearer (people who have power). This message to be conveyed by the narrator of the story and can be captured and interpreted by readers.

In contrast with the message delivered by narrator in association with the attitude / behavior of rulers. The ruler, which in this case is the person who has the power (*krachten*) in the form of wealth, such as large homes, land (garden) wide, pets, vehicles, and even have a lot of workers (*koelies*),   treated as sir, as well as powerful employer. At these rulers were attached the attitude / behavior such as ruled, dominated the weak, submissive, and stupid, sometimes even do violence and rude attitudes. The words chosen to used have the direct meaning, which is denotative, such as   *bevelen* 'rule', *regeren* 'rule', *machtige (hoofdadministrateur)* 'a powerful (chief administrator)', *heer en Meester* 'lord and master', *een slag geven in het gezich*t ' give slap in the face'. Check the following examples:

(23a) *Maar bevelen was zijn aard en bevelen was zijn gewoonte, onder hem werken duizenden van gedwee Javanen en botte, (alleen door straffen wils - dwang te regeeren Chineezen, (...)*

'But to rule is his nature and habit, under him worked thousands of Javanese people who are obedient and stupid and Chinese people, whose were ruled with forced by punishment, (...)'

(23b) *Voor hen (Javanen) was de mächtige hoofdadministrateur heer en meester over duizenden, eigenaar van zoo een huis, en een tuin als een park en paarden en rijtuigen, een man als een Koning.*

"For them (the people of Java) chief administrator with the power is the lord and employer of thousands of people, homeowners are so large, park-like gardens, horses and vehicles that many, the man like a king. '

(23c) *Op den neergehurkten koelie toeloopend gaf hij hem een slag in het gezicht dat de man omviel, terwijl hij bulderend hem een misslag bij het werk verweet.*

'Walk to the worker who crouched, he slapped the man's face until toppled, at that time he showered him with one wrong slap at the time of reprimanded.'

4. 3. The use of stereotypical language in colonial text

After analyzing the meanings of negative direct and indirect of the language that contained in the articulation of colonial texts, now   focus of attention will be devoted to proving the use of stereotypes to construct   the discourse.

Before starting to discuss the stereotypes that exist in the use of language in colonial texts, should have been explained first what is mean a stereotype in this paper. Stereotyping is a formula that is given as a label for an opinion or image of a person or a group of people. This label imaged attached to a person or group of people and usually meaningfully negative extreme, further   to give contrary opinion on the others or other groups. When viewed in its origin, in fact the construction on language in use with such stereotypes derived from individual cases, and was constructed by people who have certain purposes and labeled to generalise any person or group of community, which then attached this labeling from generations to generations. This labeling could be kept alive and believed to be his truth, therefor the image and opinions existed would   continue lived in the mind of another person.

In colonial texts, labeling or stigma which always given to the people of Indonesia, who was then still be labeled as *Inlander*, is that they are from common people until the district officer, even the regent always were said as the stupid men (*dom, stomp, bot*), did not know anything (*niets weten*), did not understand the problem, when they were asked something, usually only be answered with a polite smile (*begreep niets van de zaak en antwoordde eindelijk met een beleefden glimlacht*). To find out the common law of this country, the Dutch men will only ask a question to a few people which   developed among the certain people (*de enkele ontwikkelden onder hen*), not to the people in general. Because in the eyes of the Dutch people in general the people in this country are not the ones who can exchange ideas with people who had been cultured (*dat wil niet de Inlander in het algemeen, (....), dat is niet iemand met wien een beschaafd mensch gedachtenwisseling kan houden (...)).*

This is one stereotype that is attached to this nation, the interpretations can be identified through the use of discourse markers that meaningfully negative *(dom)*, which was repeated either in the form of the same or nearly the same, or in different forms but still have the same meaning (*niets weten, begreep niets*). This discourses marker was used hereditary and was maintained constantly from one text to another to socialized the intention

that they are a developed nation (*ontwikkelden)* and that they have been civilised (*beschaafd mensch*), differs significantly from groups of community whose often get negative streotype.

Another stereotype imposed on the nation and this society is related to the behavior and attitudes are dirty (*vuil, vies, onzindelijk*). This situation is also exacerbated by natural climate that has a low humidity environment so that at a certain season looks mossy and dirty (*morsig uit en vies*), also the arrangement of cities and population centers were impressed allowed to grow on its own, without a neat design and arrangement, so it is not strange thing when finding a slum shacks (*vuile krotte*n) stands on the sidelines buildings or beautiful villas (*mooie villa's*). Or the villages dirty and very noisy (*de vuile en rumoerigvolle kampong*) in densely populated areas, while in other areas a little outside the town houses of the Europeans with spacious garden and quiet standing on the   clean and tidy ground. Many times such depictions repeated in order to obtain the impression that common people's houses are brown huts (*de bruine hutten*), mostly made of wood, bamboo and thatched leaves, while the houses of the Dutch seem painted sparkling white, clean (*blank*), high (*hoog*) and broad (*breed*), itself like a stranger among the children of this country are skinned dark (*als de vreemdelingen zelven tusschen de donkere kinderen van het land*).

Another subjective views of "the people who ruled" that clearly shows the arrogance of the colonialist is erroneous assessment and generalizing for the physical of the Asian people, which in this case ethnic groups in the archipelago that in fact are different from their, the colonialist, because racial differences. The physical of Asian people are small, thin, and not too high, and tend to have dark brown skin is often equated with the figure of the   monkey (*aapmenschje, apensnoetje, apengezichtje*), which have similar physical characteristics . Similarly to the way to walk, is seen as a way to walk monkeys (*klauterdde*). This view, which was assumed that there are excesses of ignorance or lack of information at that time, that has hit the nation or other races than the race ownself, which in this case the white race. The question now, why these parables were maintained in the nowadays texts even have been reproduced, even though has been known that there are differences?

Another fact has given an answer, why the negative imagery that appears. When viewed back on the events that have occurred in the nineteenth century ago, the world has ever shocked by the discovery of a horrendous Darwin in 1859, that humans evolved from animals. Darwin's ideas have influenced the minds and eyes of many people, especially the Europeans, so they have more or less the same view when dealing with other people who are different from themselves, they then associate it with the findings of Darwin, that that another human is the remains of a human -animals which not fully developing, humans which are not knowledgeable, not capable to develop themself. Human beings who live in misery and solitude, which will continue to struggle in life (*strijd om het bestaan*). Therefor they would hate another human being in order to become the strongest, this is one of the factors of evolution, the strong would oppress the weak.

Strategy of spreading stereotypes through the use of language in these colonial texts clearly have ulterior purposes that may only be recognized by most Dutch people. When we read a text colonial, then we will unwittingly carried away by rationality built by the author, so that as readers we will dissolve carried away by the arguments that justify the opinions that expressed, and carried away by the storyline. Whereas in reality the situation is not necessarily the case. It could be assumed, that the condition of the fact which the author build through those colonial texts slightly contaminated by views individual, which in the worst conditions can only be said that the authors have created an imagined community, a community that is only exist in fiction.

5. Conclusion

Discourse of power in colonial texts identified in the use of language. Neither words, phrases, clauses, and sentences can be said to contain a charge negative meaning directly and indirectly.

Negative meaning of the word is directly found in the category adjective, adverb, and a certain verbs, also the phrase that is the result of a combination with the adjective or adverb which contain negative meaning charge.

While the indirect negative meaning was found in words that could potentially have an ambiguous meaning, the phrases which are combined of two word classes whereas one was not usual words, that is between the human and animal classes, and the clause that uses 'als' as comparision. Indirect negative meanings in words, phrases, and clauses is confirmed through the presence of co (text) and the context.

Negative meaning in sentences immediately apparent from the expression language itself which uses the verb or noun or adjective or adverb which laden with meaning degrading, insulting, cursing or other negative nature that direct impacted for the meaning of the sentence as a whole.

Based on the interpretation to the colonial language expression can be separated into meaning based on the analysis and interpretation based on the process of interpretation. From the analysis of the choice of words and phrases was found   the meaning negative charge direct and indirect or in other words the meaning negative depending on the context. While the interpretation of the choice of words used in sentences, produces a category of interpretive meaning such as the meaning of the interpretation to the attitude / behavior of the ruler and whose ruled. Also interpretive meaning to the thought of the speakers of the discourse.

The presence of the colonial discourse of power can also be raised through the interpretation on the use of language that carries meaning negative charge, and gave meaning stereotypes to a group society dominated. This is the meaning of generalised stereotypes are not necessarily true, because it has certain purposes behind their efforts, such as justification, self-defence, economic motivation, politics and others.

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