RESEARCH ARTICLE

TRANSLATIONS OF THE KINDS OF FIGURATIVE LANGUAGE IN THE MATHEW GOSPEL: WITH SPECIAL REFERENCE TO ELECTRONIC BIBLE OF ENGLISH AND INDONESIAN

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ABSTRACT

This descriptive qualitative research aims to ascertain the kinds of figurative language in the Matthew Gospel, to explain the translation strategy of metaphors based on the impact of translation technique. Metaphor can be divided into two kinds of terms, narrow sense and broad sense. Metaphor of narrow sense covers metonymy, synecdoche, and hyperbola, meanwhile metaphor of broad sense covers all kinds of figurative language. Therefore metaphor is umbrella for all kinds of figurative language by using comparison. So the focus of this research is metaphor and simile as comparison.

The findings of this study indicated that (1). there are two kinds of figurative language, metaphor and simile, in the Mathew Gospel. Unfortunately there are not any other figurative languages, such euphemism, hyperbole, metonymy, personification, synecdoche, idiom, irony, antithesis, sarcasm, pleonasm, and paradox because Mathew Gospel is not like novel, poetry, prose. It is not fiction. As linguistic data, metaphor is dominant about 371(93.45%) data and simile about 26 (6.55%) data. There are two impacts based on translation techniques to the translation of metaphor. The first impact of established equivalence and literal are to reproduce the same image in the TL about 374 (93.20%) data. The second impact of adaption, explicitation, modulation, discursive recreation, and established equivalence are to replace the image in the SL with a standard TL image which does not clash with the TL culture about 27 (6.80%) data.

Based on the above explanation the impact of translation technique is accurate, acceptable and readable. Fortunately, there are not less accuracy or inaccuracy, less acceptability or unacceptability, and middle, low level of readability. So that the translation quality is very good. The supporting factors are translator team, relevant skill and knowledge, experienced translators, and domestication ideology.

Key words: Metaphor, Simile, Figurative Language, Mathew Gospel.

Introduction

Language is a system of sound symbols that are used by community for communication purpose. The sound symbols are arbitrary. Language is a system so it is systematic and systemic. Systematically language has a specific rule. Systemically it has a subsystems of phonology, grammar, and lexical (Sudaryat 2009).

Furthermore Chaer (1983) said that there was not specific relation between series of phonemes to form words and meanings because language is arbitrary. It means that there is not the direct relation with signify and significant. So every linguistic sign consists of sound and meaning. Both of them are in of language called intra lingual and out of language as referent is called extra lingual.

Yassi (2003) has opinion that language is the medium we use to shape and to express our thought. It consists of a serial of verbal and non verbal presentation of ideas and concepts and these are expressed through symbols and signs by means of which our thought are logically and intelligibly substantiated. Language may consist of series of words, figures, or sign that arranged by the sender and absorbed and processed by the receiver. One linguistic branch that also deals with human communication using language as its medium is called ' sociolinguistics'.

We can image how difficult for us in a society if there is not language as the medium to express our thought and emotion including anger, sorrow, happiness. Of course the human being is not social creature but alien creature of the same creature in the same social group. It is the same problem there are many local languages in Indonesia and other countries if there is not the national language as a unity language how we can communicate to another social groups that their languages are different with us.

The same problem also comes up if there is not the international language how we can communicate to another nations like Chinese, France, Germany, America, Australia, etc. So now we must be happy because we can communicate each other through local, national, and international language. But we have limitation to master all languages, so we need someone as translator, interpreter, and guide for tourists.

Translator is someone who can translate or transfer from one language to another language in the form of writing text. While interpreter is someone who can translate or transfer from one language to another language in the form of oral text. Either translator or interpreter is one of philologists who has special skill.

According to Torop (2002) The most common difficulty in translation studies has traditionally been the dilemma between the historical and synchronic approaches in the analysis and description of the culture of translation. On the one hand the culture of translation might be presented as the sum of various kinds of translated texts (repertoire of culture), on the other hand it might be described as the hierarchy of the various types of translations themselves.

We can know what the purpose of translation explained by the famous expert of translation (Newmark, 1988). He mentioned five purpose, namely 1. To contribute to understanding and peace between language communities and groups, 2. To promote information and technology transfer, particularly to third and fourth world countries, 3. To explain and clarity ethnic cultures and their differences, 4. To make works of high moral religious and aesthetic importance in the arts and the humanities, as well as scientific works available throughout the world (its original purpose), and 5. To facilitate foreign language learning.

A figurative speech is one of ways for someone to obtain and to express a power and properties of language. He can say something differently or unordinary. What is Perrine's opinion of figurative speech. He says " Figure of speech may be defined as any way of saying something other than the ordinary way. (Perrine, 1992). We can take an example of power of language by using figurative language, metaphor. " Bring forth therefore fruits meet for repentance/ *Jadi hasilkanlah buah yang sesuai dengan pertobatan*" (The Gospel of Mathew 3:3). What the speaker says is not the ordinary way because literally only plants can give fruits. Either speaker or listener understand the sentence figurative speech. He says like that because he takes a tree which always gives fruits. It means that someone who has met repentance should show and give a good attitude. The example shows us the power of language or the property of language.

According to Christina Schaffner Metaphor has been widely discussed within the discipline of Translation Studies, predominantly with respect to translatability and transfer methods. It has been argued that metaphors can become a translation problem, since transferring them from one language and culture to another one may be hampered by linguistic and cultural differences. A number of translation procedures for dealing with this problem have been suggested, e.g., substitution (metaphor into different metaphor), paraphrase (metaphor into sense), or deletion. Such procedures have been commented on both in normative models of translation (how to translate metaphors) and in descriptive models (how metaphors have been

dealt with in actual translations). After a short overview of how metaphor has been dealt with in the discipline of Translation Studies.

Even though there is an advice in the Revelation (22:18-19) not to translate the Bible into another language but there is also opportunity for translators who want to translate the Bible into another languages in over the world. We can pay close intention in the **Act** 2 : 7 – 13 as follow

Act *2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 2:8 And how hear we every man in our own tongue, wherein we were born? 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 2:13 Others mocking said, These men are full of new wine.”*

Based on **Act** 2 : 7 – 13 we can conclude that the Bible can be translated into another languages because Apostles can speak another languages so the people coming from other countries understand what Apostles spoke in their own languages.

In this research the data source is taken from the Electronic Bible for English-Indonesian by Indonesian Bible Institution. One of Gospels in the New Testament is Mathew Gospel that is chosen as data source of figurative languages.

Based on the phenomena mentioned above, the problems need to be analyzed in this study are (1). What kinds of metaphor are there in the Gospel of Mathew? (2). What translation strategy are used by translators to translate the metaphors as the impact of translation technique?

Review Literature

  a.   Figurative language

According to North (1985) that Metaphor can be divided into two kinds of terms, narrow sense and broad sense. Metaphor of narrow sense covers metonymy, synecdoche, and hyperbola, meanwhile metaphor of broad sense covers all kinds of figurative language. Therefore metaphor is umbrella for all kinds of figurative language by using comparison.

One of the aims of this research is to find out the kinds of metaphor and their translation of culture term in the Electronic Bible in English - Indonesian by Indonesian Bible Institution.

According to Larson (1998) mentioned that figurative speech include euphemism, hyperbole, metaphor, metonymy, personification, simile, synecdoche, idiom, metonymy, antithesis, sarcasm, paradox, pleonasm etc.

1.   Euphemism is Figure of speech that substitutes a direct or offensive statement with one that is suitably mild or evasive.
2.   Hyperbole is Figure of speech that is an intentional exaggeration or overstatement, used for emphasis or comic effect. Many everyday idioms are hyperbolic: 'waiting for ages' and 'a flood of tears'.
3.   Metaphor is figure of speech using an analogy or close comparison between two things that are not normally treated as if they had anything in common. Metaphor is a common means of extending the uses and references of words.
4.   Metonymy is the use of something closely related for the thing actually meant. The use of words in figurative sense involving association is called metonymy.
5.   Personification is figure of speech or literary device in which animals, plants, objects, and ideas are treated as if they were human or alive.
6.   Simile is figure of speech that in English uses the conjunctions like and as to express the comparison between two different things.
7.   Synecdoche is figure of speech that uses either the part to represent the whole ('There were some new faces at the meeting', rather than new people), or the whole to stand for the part ('The West Indies beat England at cricket', using the country to stand for the national teams in question).

8. Idioms according to Webster's Dictionary, an idiom is defined as: peculiar to itself either grammatically (as no, it wasn't me) or in having a meaning that cannot be derived from the conjoined meanings of its elements (as Monday week for 'the Monday a week after next Monday').

9. Irony is a figure of speech by which a speaker says exactly the opposite of what he means. Ironic comment may be humorous or mildly sarcastic, and an affirmative statement may be made when a negative statement is meant.

10. Antithesis is a counter-proposition and denotes a direct contrast to the original proposition. In setting the opposite, an individual brings out a contrast in the meaning (e.g., the definition, interpretation, or semantics) by an obvious contrast in the expression. Example: 'Man proposes, God disposes.'

11. Sarcasm is "a sharp, bitter, or cutting expression or remark; a bitter jibe or taunt." Though irony and understatement is usually the immediate context, most authorities sharply distinguish sarcasm from irony; however, others argue that sarcasm may or often does involve irony or employs ambivalence. Sarcasm has been suggested as a possible bullying action in some circumstances, such as saying 'don't work too hard' to a lazy worker.

12. Paradox is a seemingly true statement or group of statements that lead to a contradiction or a situation which seems to defy logic or intuition. Typically however, quoted paradoxical statements do not imply a real contradiction and the puzzling results can be rectified by demonstrating that one or more of the premises themselves are not really true, a play on words, faulty and/or cannot all be true together. For example: 'This statement is false'; if the statement is true, then the statement is false, thereby making the statement true.

13. Pleonasm is understood to mean a word or phrase which is useless, clichéd, or repetitive, but a pleonasm can also be simply an unremarkable use of idiom. It can even aid in achieving a specific linguistic effect, be it social, poetic, or literary. In particular, pleonasm sometimes serves the same function as rhetorical repetition—it can be used to reinforce an idea, contention or question, rendering writing clearer and easier to understand. For example: 'It may be possible'

b. Translation Strategy of Metaphor

One of the aims of this research is to find out and analyze the translation techniques applied by the translators in translating metaphor and simile from English into Indonesian in the Electronic Bible in English Indonesian by Indonesian Bible Institution

In general, (Newmark, 1988) presented seven strategies to translate metaphors as follows:

1. Reproducing the same image in the TL. Example : "economic growth" in Indonesia "*pertumbuhan ekonomi*" and "flow of traffic" in Indonesian *"arus lalu lintas"*.

2. Replacing the image in the SL with a standard T L image which does not clash with the TL culture Example : "icy needles" in Indonesian "*Jarum-jarum dingin"* Icy as citra is changed *dingin* (cold) not *es* (icy) because *dingin* (cold) is more familiar than *es* (icy). If Icy needle is forced to translate metaphor into target language, *jarum-jarum es*. It is not easy to understand for Indonesian.

3. Translation of metaphor by simile, retaining the image Example : "The road is a snake', in Indonesia "*Jalan itu seekor ular"* This sentence shows that the road turns to left and then right like snake. It is better to translate the sentence into simile. In Indonesia *"Jalan itu seperti ular"* The sentence shows that the road is like a snake.

4. Translation of metaphor (or simile) by simile plus sense, or occasionally metaphor plus sense. Example : "The tongue is a fire" can be translated into Indonesian as metaphor *"Lidah itu api"* but give a plus sense. *Api* (fire) can burn anything. *Lidah* (tongue) is like fire so *lidah* (tongue) can gash someone's heart.

5. Conversion of metaphor to sense. Example : "He was a pig" can be translated into Indonesian "*Dia kotor*" He is dirty. Because the character of pig is *kotor* (dirty) or *rakus* (greedy). So the another translation is "*Dia rakus"* . He is greedy.

6. Deletion. If the metaphor is redundant or serves no practical purpose, there is a case for its deletion, together with its sense component

7. Translation of metaphor by the same metaphor combined with sense. The addition of a gloss or an explanation by the translator is to ensure that the metaphor will be understood

Methodology

In this research, the researcher applied a descriptive qualitative methodology. By using descriptive qualitative method, the researcher only collected, classified, analyzed the data and then drew a conclusion. Qualitative research was applied in this research because the data are not statistical data. Beside that quantitative method is only applied to count the number of kinds of figurative language in Mathew Gospel and the impact of translation technique to the translation strategy for metaphor and simile.

The object of the research is the electronic Bible in English and Indonesian, especially the Matthew Gospel. Matthew Gospel is one of Gospels in the New Testament. This research was designed to be conducted in the following stage: (1). To read Mathew Gospel as SL from verse 1 till verse 28 and to take their translations *in Injil Matius* as TL; (2). To Collect primary data of the kinds of figurative language in the form of declarative sentence; (3). To sort the primary data metaphor and simile from the corpus; (4). To distribute questionnaire to the writer; (5). To analyze primary data in order to find translation technique and the impact of translation technique to the translation strategy of metaphor.

The researcher uses two techniques to collect the data which are observation technique and questionnaire. The data was in form of sentences which consist of words and phrases. Each sentences obviously had their own translations. The thirteen kinds of metaphors or figurative languages which suggested by Larson (1998) are identified and classified. The seven translation strategies of metaphor which suggested by Newmark are identified and analyzed in the detail explanation.

Findings and Discussion

The primary data is obtained from Mathew Gospel as linguistic data of kinds of figurative language or metaphor. The data can answer the research question, "What kinds of figurative language or metaphor are there in the Mathew Gospel?"

According to Larson (1998) mentioned that figurative speech include euphemism, hyperbole, metaphor, metonymy, personification, simile, synecdoche, idiom, irony, antithesis, sarcasm, pleonasm.

Table 1**:** Kinds of Figurative Language in the Mathew Gospel

No	Kinds of Figurative Language	Frequency	Percentage
1	Euphemism	zero	Zero
2	Hyperbola	zero	Zero
3	Metonymy	zero	Zero
4	Personification	zero	Zero
5	Synecdoche	zero	Zero
6	Metaphor	371	93.45
7	Idiom	zero	Zero
8	Irony	zero	Zero
9	Antitheses	zero	Zero
10	Simile	26	6.55
12	Sarcasm	zero	Zero
13	Paradox	zero	Zero

Based on the table 1 above there are thirteen figurative languages or metaphors. In the Mathew Gospel after observation there are only two kinds of figurative language or metaphor. The figurative language is metaphor its self and simile. Sometimes in the other text there are some figurative language. It is not like in the Bible, especial Mathew Gospel, There are not euphemism, hyperbole, metonymy, personification, synecdoche, idiom, irony, antitheses, sarcasm and paradox. One of the reasons, Bible is not like a literary work or fiction. In literary work or fiction there are many kinds of figurative languages.

Table 2**:** Examples of Metaphor

Datum	Metaphor	
	Source Language	Target Language
1	2:6 And **thou Bethlehem** , in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.	*2:6 Dan **engkau Betlehem**, tanah Yehuda, engkau sekali-kali bukanlah yang terkecil di antara mereka yang memerintah Yehuda, karena dari padamulah akan bangkit seorang pemimpin, yang akan menggembalakan umat-Ku Israel."*
2	2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until **I bring thee word**: for Herod will seek the young child to destroy him.	2:13. Setelah orang-orang majus itu berangkat, nampaklah malaikat Tuhan kepada Yusuf dalam mimpi dan berkata: "Bangunlah, ambillah Anak itu serta ibu-Nya, larilah ke Mesir dan tinggallah di sana sampai **Aku berfirman kepadamu**, karena Herodes akan mencari Anak itu untuk membunuh Dia."
3	3:2 And saying, Repent ye: for **the kingdom of heaven is at hand.**	*3:2 "Bertobatlah, sebab **Kerajaan Sorga** sudah **dekat!**"*
7	3:8 Bring forth therefore **fruits** meet for repentance:	*3:8 Jadi hasilkanlah **buah** yang sesuai dengan pertobatan*

Datum 1 shows that the bold words are metaphoric. Based on the context **thou Bethlehem** is compared like a human being who can be suggested. Bethlehem is the name of city. It is impossible to suggest like a human being. **Thou** is personal pronoun. It is only used for the pronoun of second singular or plural person. Thou is impossible for Bethlehem as the name of city. That is the reason why **Thou Bethlehem** is metaphor.

Datum 2 shows that the bold words are metaphoric. Based on the context I bring thee **word** means that **word** is compared with thing that can be brought. All the words can be only written and pronounced. It is impossible to be brought. That is the one of reasons why **word** is metaphor in the context of datum 2.

Datum 3 shows that the bold words are metaphoric. Based on the context **the kingdom of heaven is at hand** means that **the kingdom of heaven** is compared with moving things that can go anywhere. **The kingdom of heaven** is the name of the place. It is impossible to move like the moving things and come to **at hands. The kingdom of heaven is at hand** aims to remind persons in order that they repent.

Datum 7 shows that the bold word is metaphoric. Fruits can be only produced by plants. Based on the context of sentence "Bring forth therefore **fruits** meet for repentance" It means that repentance can produce fruits like a plant. Fruits associate with good attitudes. If someone repentances, he/she should have the good attitude. So the repentance is compared with plant that can produce fruits.

Table 3: Examples of similes

Datum	Source Language	Target Language
79	6:29 And yet I say unto you, That even Solomon in all his glory was not **arrayed like one of these.**	*6:29 namun Aku berkata kepadamu: Salomo dalam segala kemegahannya pun tidak **berpakaian seindah salah satu dari bunga itu**.*
108	10:16 Behold, **I send you forth as sheep in the midst of wolves**: be ye therefore wise as serpents, and harmless as doves.	*10:16 "Lihat, **Aku mengutus kamu seperti domba ke tengah-tengah serigala**, sebab itu hendaklah kamu cerdik seperti ular dan tulus seperti merpati.*

Datum 79 in the table above shows that there is indirect comparison or simile between Solomon and Lilies. Based on the context Salomo is not like the lilies. Although lilies   toil not, neither do they spin but **Solomon in all his glory** was not **arrayed like one of these.** It means that we are not worried of What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Because your heavenly Father know that you have need of all these things. It is easier to understand the simile than metaphor. Because simile use the indirect comparison by using as and like while metaphor use the direct comparison. Although both of them use comparison.

Datum 108 shows that there is indirect comparison between **religious man** and **sheep** and **unreligious** between **wolves**. Based on the context the religious persons are in the same places with unreligious persons. It is like sheep in the same place with wolves.

Table 4 Frequency of Metaphor and Simile Based on Translation Strategy

Step	Translation Strategy	Number
1	Reproducing	370
2	Replacing	27
3	Translation of metaphor by simile, retaining the image	Zero
4	Translation of metaphor (or simile) by simile plus sense, or occasionally metaphor plus sense	Zero
5	Conversion of metaphor to sense	Zero
6	Deletion.	Zero
7	Translation of metaphor by the same metaphor combined with sense.	Zero
	Total	397

The table 4 shows that 370 (93.20%) metaphors in the SL can be reproduced the same image in the TL. And 27 (6.80%) metaphors in the SL can be replaced the image in the SL with a standard TL image which does not clash with the TL culture.

Datum 18 below:

SL: 4:19 And he saith unto them, Follow me, and I will make you **fishers of men.**

TL: *4:19 Yesus berkata kepada mereka: "Mari, ikutlah Aku, dan kamu akan Kujadikan **penjala manusia."***

Datum 18 above shows that the bold word, **fishers of men, is** reproduced the same image in the TL *penjala manusia.* It means that the translation strategy is to reproduce the same image in the TL

Datum 261below

SL: 18:17 And if he shall neglect to hear them, tell it unto **the churc**h: but if he neglect to hear **the church**, let him be unto thee as an heathen man and a publican

TL: *18:17 Jika ia tidak mau mendengarkan mereka, sampaikanlah soalnya kepada **jemaat**. Dan jika ia tidak mau juga mendengarkan **jemaat**, pandanglah dia sebagai seorang yang tidak mengenal Allah atau seorang pemungut cukai.*

Datum 261 above shows that the bold word, **the church** is replaced *jemaat* in theTL. It means that the translation strategy is to replace the image in the SL with a standard TL image which does not class with the TL culture.

Conclusion and Suggestion

Because Mathew Gospel is not fiction, such as novel, poetry, and prose or literary work, In Mathew Gospel there are not some figurative languages, euphemism, hyperbola, metonymy, personification, synecdoche, idiom, irony, antitheses, sarcasm, and paradox. There are two kinds of figurative language that found in the Mathew Gospel. They are metaphor and simile. Metaphor and simile are used to teach the kingdom of heaven. It can be advice and suggestion. There are 397 data, metaphor about 371 (93.45%) data and simile about 26 (6,55%) data.

There are two impacts based on translation techniques to the translation of metaphor. The first impact of established equivalence and literal are to reproduce the same image in the TL about 374 (93.20%) data. The second impact of adaption, explicitation, modulation, discursive recreation, and established

equivalence are to replace the image in the SL with a standard TL image which does not clash with the TL culture about 27 (6.80%) data.

It can be concluded that translation quality is very good. The supporting factors are translators in team. Their skill and knowledge are relevant. They have experience to translate English bible into Indonesian bible. Since metaphors are formed and related to the part of culture, they become difficulty. In the end of the difficulties will become problem in translation. In this case, one of the translation experts is Newmark suggested 7 translation strategies to translate metaphors and simile from the SL into the TL. To support Newmark's suggestion, Molina and Albir suggest 18 translation technique. Translation technique can impact to the translation quality including accuracy, acceptability and readability.

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