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# IDOMATIC EXPRESSIONS ANALYSIS IN THE NEW TESTAMENT AND THEIR INDONESIAN EQUIVALENTS

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## Abstrak

Studi ini bertujuan untuk mengidentifikasi dan menganlisa jenis ekspresi idiomatis yang terdapat dalam Alkitab Perjanjian Baru dan padanannya dalam bahasa Indonesia serta proses pergeseran yang terjjadi dalam ekspresi idiomatis pada Perjanjian Baru dan padanannya dalam bahasa Indonesia. Penerjemahan telah menjadi bagian penting dari aktivitas manusia selama bertahun–tahun. Melalui penerjemahan, orang-orang dari berbagai bahasa dapat belajar dan mengetahui lebih banyak tentang pengetahuan, yang sebagian besar ditulis dalam bahasa Inggris. Penerjemahan terdiri dari mereproduksi dalam bahasa sasaran (BASA) padanan alami terdekat dari pesan bahasa sumber (BASU), pertama dalam hal makna dan kedua dalam hal gaya. Lebih lanjut, tujuan utama penerjemahan adalah mereproduksi pesan. Namun, untuk mereproduksi pesan, seorang penerjemah harus membuat padanan gramatikal dan leksikal yang baik. Sejalan dengan penerjemahan Alkitab, kita menyadari bahwa upaya menerjemahkannya ke dalam sejumlah bahasa termasuk bahasa Indonesia telah dilakukan selama bertahun-tahun. Ada banyak aspek dari Alkitab Perjanjian Baru, yang dapat dianalisis dalam bidang penerjemahan. Metode penelitian ini menerapkan metode attentif kualitatif. Temuan penelitian ini adalah: jenis ekspresi idiomatis SL dan padanannya dalam bahasa Indonesia terdiri dari ekspresi idiomatis dalam bentuk frase dan kalimat. Jenis ekspresi idiomatis yang paling banyak ditemukan adalah ekspresi idiomatik dalam bentuk frase. Jenis pergeseran yang paling banyak terjadi dalam penerjemahan adalah pergeseran kategori. Jenis pergeseran kategori yang terjadi adalah pergeseran kelas, pergeseran struktur, pergeseran unit dan pergeseran intra-sistem. Selain itu, pergeseran sebagian besar ditemukan dalam analisis sintaksis tetapi dalam analisis semantik pergeseran tidak selalu terjadi.

## Kata Kunci

Analisa, Ekspresi Idiomatis, Perjanjian Baru, Padanan

## *Abstract*

This study aims at identifying and analyzing the types of idiomatic expressions in New Testament and their Indonesian Equivalents as well as the shifting process of idiomatic expressions in New Testament and their Indonesian Equivalents. Translation has become an essential part of human activities for years. Through translation, people of different languages are able to learn and to know more about knowledge, which is mostly written in English. Translating consists in reproducing in the receptor language (RL) the closest natural equivalent of the source-language message (SL), first in term of meaning and second in terms of style. Furthermore, the main purpose of translating is on reproducing message. However, to reproduce the message, a translator should make a good grammatical and lexical equivalent. In line with the Bible translation, we do realize that the attempts of translating it into a number of languages including Indonesian have been done for years. There are many aspects of the New Testament, which can be analyzed in the field of translation. The method of this study is attentive qualitative. The findings of this study are: the types of SL idiomatic expression and their Indonesian equivalents consist of phrasal and sentential idiomatic expression. The most occurrence type found is phrasal idiomatic expression. The kind of shift mostly occurs in the translation is category shift. The types of category shift involved are class shift, structure shift, unit shift and intra-system shift. Moreover, the shifts are mostly found in syntactical analysis but in semantic analysis the shift does not always occur.

## *Keywords*

*Analysis, Idiomatic Expression, New Testament, Equvalent*

## Introduction

Definition of proper translation are almost as numerous and varied as the persons who have undertaken to discuss the subject. This diversity is in a sense quite understandable, for there are vast differences in the materials translated, in the purposes of the publication, and in the needs of the perspective audience. Moreover,

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existing languages are constantly changing and stylistic preferences undergo continual modification. Thus a translation, which is acceptable in one period, is often quite unacceptable at a later time. According to Nida and Taber (1974:12), translating consists in reproducing in the receptor language (RL) the closest natural equivalent of the source-language message (SL), first in terms of meaning and second in terms of style. Furthermore, the main purpose of translating is on the reproducing message. However, to reproduce the message, a translator should make a good grammatical and lexical adjustment. Catford (1978:1) proposes another kind of definition. He says that translation is an operation performed on languages a process of substituting a text in one language for a text in another. He argues that we do not transfer meaning between both languages, but we merely replace a source language (SL) meaning by a target language meaning (TL). This process runs through formal correspondence or through textual equivalence.

In translation, the transferring of meaning does not occur totally. There are a quite number of factors, which are difficult to deal with, such as the structure of the source text (SL) is different from the target language (TL) and the culture of SL speakers is different from TL speakers. A true translation succeeds in transferring the message in a text of SL into its translation text. To reach the goal, a translator should possess knowledge of language, and culture of speakers of both languages. Translation consists of studying the lexicon, grammatical structure, communication situation, and culture context of the source language text, analyzing it in order to determine its meaning, and then restructuring this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language (RL) and its cultural context (Larson, 1998: 3).

In line with the Bible translation, we do realize that the attempts of translating it have been done for years mostly by Christian Missionaries. The first translation of the complete Bible into English was the Wycliffite Bible produced between 1830 and 1834, which marked the start of a great flowering of English Bible translation linked to changing attitudes to the role of the written text in the church, the formed part of developing reformation, Bassnett-McGuire, 1985: 46). Bible itself has been translated into hundreds of languages in the world. Take for example, we know that the bible has been translated into Indonesian and the first effort of translating the bible into Malay was conducted by Cornelis Ruyll in 1612. The continued attempts of translating it in order to reach the complete and perfect translation has been done until 1988 when a new version of bible called *Alkitab Dalam Bahasa Indonesia Sehari-hari* was published. It was the collaboration between Protestant and Catholic Church in Indonesia.

Translating the bible is not easy as people might assume. It is because all aspects should be involved in it and be mentioned, the translator should master or at least recognize the language both the source and the target languages. He also possesses the cultural context and comprehends the way of intended readers deliver their habits or attitude in expressing such ideas. If not, it would be misunderstood or even mislead to the intended readers. Nida (1974: 2) pointed out the examples of idioms, which are likely to be misunderstood, such as “Children of the briedchamber” (Mark, 2:19) and “heap coals of fire on his head” (Rome, 12:20). The average person acquainted with semiotic idioms is simply not going to understand that the “children of briedchamber” are the friends of the bridegroom, or wedding guests, and that “heap coals of fire on his head” means to make a person ashamed of his behavior and not a way of torturing people to death.

In the Bible, of course, there are numerous idiomatic expressions. If we talk about idiom, it would bring us to another aspect of translating activity. It is very interesting to discuss the topic on the idiom, thus this study will be conducted to explore and to find out the English idiomatic expressions and their Indonesian equivalents. The questions to be answered in the study are: what are the types of English idiomatic expressions found in the New Testament and their Indonesian equivalents, what kinds of shits occur in translating the idiomatic expressions into Indonesian language. Meanwhile, the scope of the study just limits on the four gospels of the New Testament.

## Theoretical Frame Work

Theory being applied in the study is translation theory linked with the theory of idiomatic expression. Translation has been recognized as an important part of applied linguistic field. And the activity of translation plays a significant role in the process of transferring knowledge from source language (SL) into the target language (TL) for years. The main purpose of translating is “reproducing the message” (Nida and Taber, 1974:12). To reproduce a message, a translator should make many grammatical and lexical adjustments. In addition to this term, they took an example of Hebrew Idiom “bowels of mercies.” Although English has the words ‘bowel’ and ‘mercy’ but it cannot be literally rendered to communicate the message of the source language. The meaningful equivalent of this idiomatic expression is “tender compassion”. The important element in translation is the process of transferring message not transferring the form. Therefore, meaning must given priority, for it is the content of the message. According to Catford, we do not ‘transfer ‘meaning’ between language; we merely ‘replace’ a source language meaning by a target language meaning that can fuction in the some way in the present situation. Translators, in their activity of translating, have to be able to comprehend the process of translating. Process of translating means a series of activity done by a translator in transferring the source language text/message into the

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target language text/message. Nida and taber (1974: 33) propose that the process of translating runs basically in three phrases namely: analysis, transference, and restructuring.

Cruse (1987: 37) defines idiom as an expression whose meaning cannot be inferred from the meaning of its parts. He mentioned some examples such as:

- To pull someone's leg. It means to tell someone something true as a joke in order to shock temporarily.
- To have a bee in one's bonnet. It is similar to the meaning of to have a particular idea which occupies one's thought continually, etc.

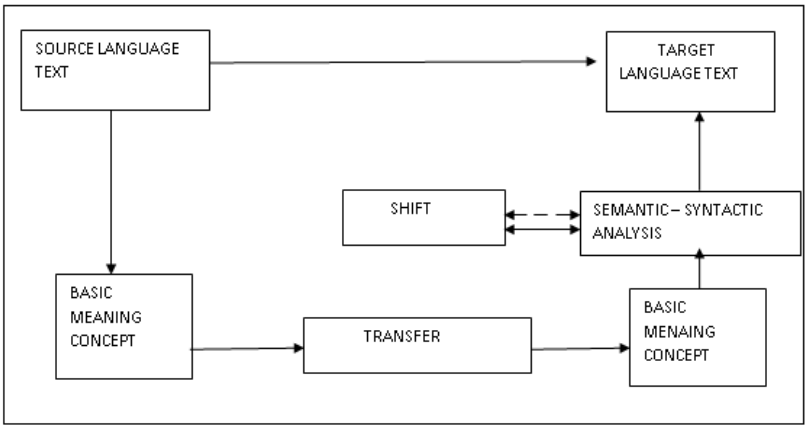
The meaning of idiom cannot be predicted from its each single word. According to Larson (1998: 125) idioms are expressions of at least two words which cannot be understood literally and which function as a unit semantically. Larson gives an example, "He has a hard heart", meaning, "He is indifferent to the needs of others." Here, we recognize that idioms often carry meanings, which cannot be deduced from their individual components. According to Mc Arthur (1992: 497), idiom is an expression unique to a language specially one whose sense is not predictable from the meanings and arrangements of its elements.

There are two big types of idiom proposed by Palmer (1981: 80): 1. Phrasal verb. Phrasal verb-idiom is the idiom consisting of the combination of verb plus adverb, such *as look after, go for*, and sequences of verb, adverb, and preposition as well, such as *put up with* (tolerate), or *do away with* (kill). 2. Partial idiom is idiom where one of the words has its usual meaning; the other has a meaning that is peculiar to the particular sequence, for example: red hair. Red hair refers to hair, but not hair that is red in strict color terms. Meanwhile, Fillmore in his paper on idiomaticity classified idiom by category and level. They are: lexical idioms, phrasal idiom and sentential idiom.

Spears, Birner, and Kleineller (1994: v) stated that most of the world's languages have phrases of sentences that cannot be understood literally. Even if you know all the words in a phrase and understand all the grammar of the phrase completely, the meaning may still elusive. A phrase or sentence of this type is to be idiomatic. Many proverbs, informal phrases, and common sayings are idiomatic and offer special problems to readers, writers, and language learners.

Phrasal idiomatic expression is an expression which consists of the combination of verb plus adverb, such and sequences of verb, adverb, and preposition as well. According to Liontas in his article *That's All Greek To Me! The Comprehension and Interpretation of Modern Greek Phrasal Idiom*; phrasal idiomatic expression can also be defined as a complex lexical unit whose idiomatic meaning is not equal to the literal meaning of its parts. In this sense 'literal meaning' of the phrasal idiom, whenever available, usually has little or nothing to do with the idiomatic meaning. To attempt the syntactic decomposition of a phrasal idiom generally means to lose its idiomatic menaning.

In the process of transferring message from SL into TL, there would be a process of shifting. Catford (1978) says that by shift we mean departures from formal correspondence in the process of going from the source language to the target language. This possibly occurs in translation because both SL and TL are assumed to have respective formal structures. The shift of the surface structure is something very common when producing an idiomatic translation. Translation shift is classified into two major types; level shift and category shift (Catford, 1978:73-80). Level shift occurs when SL item has TL translation equivalent in different linguistic level from its own (grammatical, lexical, etc.). Meanwhile, category shift consists of class, structure, system and unit.




**Model of Analysis**

## Methodology

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Method used in this study is attentive observation and qualitative method proposed by Sudaryanto. In the process of observation attentively, the writer reads both English and Indonesian data sources comprehensively identifies the idiomatic expressions either English idiomatic expressions or their Indonesian equivalents. Besides attentive observation, recording method is also applied.

Qualitative method is used in analyzing data obtained. The data which have been collected is classified into the classification of problems. Both data of source language (SL) and target language (TL) are put one after another to make it easier to conduct the comparative analysis. To make the analysis complete, the writer also interviewed some credible person such as priests who have wide range of theological and biblical knowledge. The writer also uses Hermeneutic approach in analyzing what basic meaning concept is conveyed by the idiomatic expressions.

## Findings and Discussion

In this section, the writer just presented some of the findings due to the purpose of the article and in accordance with the discussion of the types of idiomatic expressions, it is of course realized that not all the types of idiomatic expressions occur in the data source. As far as the writer concerns and based on the exploration and identification of the data source, eventually the writer has been successfully in classifying the types of idiomatic expression. The idiomatic expressions found are phrasal idiomatic expression and sentential idiomatic expression. Phrasal idiomatic expressions mostly occur in the New Testament and their Indonesian equivalents. For the purpose of this article, the writer only focuses the analysis and discussion on phrasal idiomatic expressions.

**The phrasal idiomatic expressions**.

The example of phrasal idiomatic expressions in the study is presented as follows:

**Data 1.**

SL: "*I speak not of you all: I know whom I have chosen: but that the scriptute may be fulfilled, He that eaten breath with me hath lifted up his heel against me." (John 13:18)*

TL: "*Bukan tentang kamu semua Aku berkata. Aku tahu, siapa yang telah kupilih. Tetapi haruslah genap nas ini: Orang yang makan roti-Ku, telah mengangkat tumitnya terhadap Aku." (Yohanes 13: 18)*

**Data 2.**

SL: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how with thou sa is in thene eye?y to thy brother, let me pull out the mote out of thine eye; and, behold, a beam." (Mathew 7: 3).

TL: "Mengapakah engkau melihat selumbar di mata saudaramu, sedangkan balok di matamu tidak engkau ketahui? Bagaimana engkau dapat berkata kepada saudaramu: biarlah aku mengeluarkan selumbar dari matamu, padahal ada balok di dalam matamu?" (Mathew 7: 3).\

**The Analysis of the Idiomatic Expression and Their Indonesian Equivalents**

**Data 1.**

SL: "*I speak not of you all: I know whom I have chosen: but that the scriptute may be fulfilled, He that eaten breath with me hath lifted up his heel against me." (John 13:18)*

TL: "*Bukan tentang kamu semua Aku berkata. Aku tahu, siapa yang telah kupilih. Tetapi haruslah genap nas ini: Orang yang makan roti-Ku, telah mengangkat tumitnya terhadap Aku." (Yohanes 13: 18)*

**A. The Idiomatic Expressions Analysis.**

What is the idiomatic expression of the above SL text and what is its Indonesian equivalent? Certainly the SL idiomatic expression is "*lifted up his heel against me*" and the TL equivalent is "*mengangkat tumitnya terhadap Aku*." If the analysis is just based on the literal meaning, certainly there will be no more difficult because it has given a complete meaning of both SL and TL texts. Either the SL idiomatic expression or TL equivalent is quite transparent. Moreover, people will interpret it easily since it gives a logic meaning. However, it is not an easy thing as people might assume or think for it is an idiomatic expression, which of course has a different meaning from the literal one. The meaning should be an idiomatic meaning.

Let us pay attention to the SL idiomatic expression, if we analyze this idiomatic expression in connection with the previous sentence. Basically it is nothing to do with the activity of eating some breath with lifting up the heel against someone. This kind of utterance is performed in the context of situation when Jesus took His last supper with the disciples before He stepped into suffering and sacrificing. The meaning of *lifted up his heel against me* is *to oppose someone or to be against someone*. The idiomatic expression of *lifted up his heel against me* refers to someone, Jesus' disciple named Judas Iscariot, who was against Him.

The tipe of adjustment, which is applied here, is the type of translating the idiomatic expression into idiomatic expression. The SL idiomatic expression of *lifted up his heel against me* is rendered directly in the same TL idiomatic expression of *mengangkat tumitnya terhadap Aku* in which their basic meaning is to oppose someone.

**B. Translation Analysis.**

SL: "…….*lifted up his heel against me." (John 13:18)*

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*TL: "…….mengangkat tumitnya terhadap Aku." (Yohanes 13: 18)*

First of all, we should describe the construction of the SL idiomatic expression and the TL equivalent in order to know how they are constructed. The idiomatic expression of *lifted up hie heel against me* is made up of *Verb phrase + Noun phrase + Prep + Noun*, while the TL equivalent is constructed of *Verb + Noun phrase + Prep + Noun*. From the above construction, it is clearly seen that there is a translation shift in this two texts.

The kind of translation shift taking place in translating SL idiomatic expression into Indonesian equivalent is intra-system shift. The intra-system shift here occurs in the Verb phrase of the SL text. The phrasal verb of *lifted up* consists of *Verb + Particle* and this phrasal verb is translated into *Verb* only in TL text. The phrasal verb *lited up* of SL text is translated into *mengangkat* (Verb).

Observing from the semantic analysis, we will find that the literal meaning of the SL text and TL text does not change. However, the changes can be identified when we analyze the basic meaning concept with the SL and the TL literal meaning. The SL idiomatic exprseeion and the TL equivalent have different point of similarity. The meaning of the phrases *lifted up hie heel against me* and *mengangkat tumitnya terhadap Aku* which sounds common to our ears becomes *opposing someone* that sounds completely extreme.

Meanwhile, referring to the procedure of translation proposed by Vinay and Darbellnet, it is clearly pinted out that the translation of the SL idiomatic expression into SL equivalent applies the procedure of literal translation. Literal translation is known as form-based translation. It attempts to follow the form of the source language. The SL idiomatic expression of *lifted up hie heel against me* is literally translated into *mengangkat tumitnya terhadap Aku*.

**Data 2.**

SL: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how with thou sa is in thene eye?y to thy brother, let me pull out the mote out of thine eye; and, behold, a beam." (Mathew 7: 3).

TL: "Mengapakah engkau melihat selumbar di mata saudaramu, sedangkan balok di matamu tidak engkau ketahui? Bagaimana engkau dapat berkata kepada saudaramu: biarlah aku mengeluarkan selumbar dari matamu, padahal ada balok di dalam matamu?" (Mathew 7: 3).

**A. The Idiomatic Expressions Analysis.**

There are two idiomatic expressions exist in in the above sentences. They are: *beholdest thou the mote that is in thy brother's eye,* and *considerest not the beam that is in thine own eye?* While the Indonesian equivalents are: *engkau melihat selumbar di mata saudaramu* and *balok di matamu tidak engkau ketahui"* it seems these idiomatic expressions contrary to each other but in fact they bring a same single meaning. Actually, if we look at them from the literal meaning, we found no more difficult because the meaning is so much transparent. It is easy to translate them literally since they are so familiar to our understanding.

However, they will be nothing if they are translated literally for the sentences convey moral truth and moral value. They do not give literal meaning as what we might think of. And these idiomatic expressions cannot be separated because they bring one single basic meaning concept. Then the basic meaning concept of the idiomatic expressions is "*don't see the minor fault that somebody has committed when compared with one's own much greater fault*." As the matter of fact, it is easy for people to blame somebody else because of his minor fault without considering their own major ones. This is the message that Jesus has given to His disciples and followers as moral order.

Furthermore, the type of adjustment in translating the SL idiomatic expressions into Indonesian or TL equivalents is the type of translating idiom to idiom or using an idiom of similar meaning and form. The English idiomatic expressions *beholdest thou the mote that is in thy brother's eye,* and *considerest not the beam that is in thine own eye* are translated directly into the same idiomatic expressions of SL equivalent as *engkau melihat selumbar di mata saudaramu* and *balok di matamu tidak engkau ketahui.* The forms of *mote in somebody's (thine brother's) eye* and *the beam in one's (thine) eye* are directly translated into the same form *selumbar di mata orang lain* (saudaramu) and *balok di matamu sendiri*.

**B. Translation Analysis**.

SL: "…….beholdest thou the mote that is in thy brother's eye……"
'……..considerest not the beam that is in thine own eye? (Mathew 7: 3).

TL: "……..engkau melihat selumbar di mata saudaramu",
"……..sedangkan balok di matamu tidak engkau ketahui? (Mathew 7: 3).

Considered from the translation shift, we notice that structure shift occurs in this translation. A structure shift involves a change in a grammatical structure idiomatic between SL and TL text. From the above idiomatic expression and their Indonesian equivalents, we so far can analyze that the SL idiomatic expressions are made up of the inversion sentences. Their constructions are: *Predicate + subject + object + object complement* and *predicate + subject (disappear) + object + object complement.* Certainly, eirher the firs or the second idiomatic expression consists of two sentences, the main and the objective clauses. They are:

- Beholdest thou the mote, - the mote is in thy brother's eye'

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- Considerest not the beam, - the beam is thine own eye

Meanwhile, the constructions of the Indonesian equivalents are very interesting. The constructions are: *Subject + predicate + object + adverb of place* and *object + adverb of place + negation + subject + predicate.* The first equivalent is an active sentence without inversion and it is just of one single sentence. However, the second one is an inversion sentence.

In semantic analysis, the attention is focused on the meaning *mote* and *beam* in SL text and *selumbar* and *balok* in Indonesian equivalent. *Mote* is a small particle and *selumbar* is also a small thing, which sometime cannot be identified by bare eyes. The *beam* is a big wood and *balok* is a big wood. The *mote* and *selumbar* are considered as minor fault, then the *beam* and *balok* are assumed as great fault. It is easy to see minor fault in someone than the great fault in himself or herself.

The translation procedure adopted here is of the type of literal translation. This type of procedure ia aimed at creating the same elements of both SL text and TL text. Through the literal translation, the form of SL text and TL text is still maintained. Anyhow, their basic meaning is still the same.

## Conclusion

As clearly explained that there are some idiomatic expressions in the English Gospel and their Indonesian equivalents. The types of idiomatic expressions found in the Gospel are mostly the phrasal idiomatic expressions so as the Indonesian equivalents. Phrasal idiomatic expressions are idiomatic expressions consisting of the combination of verb plus adverb, and sequences of verb, adverb and preposition as well. There are also some sentential idiomatic expressions. Sentential idiomatic expressions consist of a sentence and the meaning cannot be predicted form the whole sentence.

Additionally, seen from the transparency, most of the idiomatic expressions and their equivalents are transparent in literal meaning. It means that if these idiomatic expressions and their equivalents are translated literally, their meanings are quite logically accepted. However, since they are idiomatic expressions, the meaning cannot be predicted from their single words. There are certain basic meaning conveyed by the idiomatic forms and the meaning must be idiomatic meaning, not the literal one.

Furthermore, viewing from the translation shift, it is clear that the shift or change is in syntactical level and semantic level. However, the shift or change in semantic level does not always occur. The translation shift, which mostly occurs in translating from SL idiomatic expressios into TL equivalents, is category shift. The category shift covers the class shift, structure shift, unit shift and intra-system shift.

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