

THE METAPHORICAL CONCEPTS GENERATING DYNAMIC FIDELITY

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ABSTRAK

Penelitian tentang konsep metaforis bertujuan menggambarkan metafora dalam surat-surat Paulus yang berbasis konsep metaforis yang sama dengan metafora dalam bahasa Indonesia sehingga mempertahankan metafora tersebut dalam terjemahan menghasilkan kesepadanan dinamis. Metafora dalam surat-surat Paulus yang berbasis konsep metaforis yang sama dengan metafora dalam bahasa Indonesia dikumpulkan sebagai data. Temuan berjumlah 26 data yang berupa kata, frasa, klausa, atau wacana itu dipaparkan dalam analisis. Pemaparan itu diharapkan bisa menumbuhkan keberanian penterjemah metafora--karena sebagian menderita fobia--untuk mempertahankannya dalam terjemahan, sehingga keberadaannya yang sangat signifikan itu tidak hilang.

Kata kunci: metafora, konsep metaforis, terjemahan, kesepadanan dinamis.

A. Introduction

Some translators are not brave enough to retain the metaphors in the rendering. They will hastily judge that the metaphors are so meaningless in the rendering that retaining them will harm the dynamic fidelity. The objective of the research is to elaborate Pauline metaphors that belong to the same metaphorical concepts as Indonesian metaphors so that retaining them in the rendering does not violate the dynamic fidelity.

B. Theoretical Framework

1. Fidelity

Fidelity is a quality of being faithful credited to a rendering, while a faithful rendering is "a translation which transfers the meaning and the dynamics of the original text" (Beekman and Callow, 1974:33-41). Thus, fidelity is twofold, namely fidelity to the meaning and fidelity to the dynamics. When they are in conflict, meaning fidelity is over dynamic fidelity. Fidelity to the meaning means reproducing the original information in the receptor language. *Dynamics* refers to a quality of both the form and the content of the original which are natural and meaningful respectively. Accordingly, fidelity to the dynamics means reproducing in the receptor language the natural form and the meaningful message of the original. Naturalness refers to a quality attributed to the way the form is used. (Beekman and Callow, 1974:40).

Fidelity to the dynamics is the focus of this research. Hence, to reach faithful rendering, further research on fidelity to the meaning must be done.

2. The Significance of Metaphor

Fidelity will be more complicated when dealing with metaphor translation claimed to be a central problem of translation theory (Newmark, 1985:124) due to the significance of metaphor. Metaphor is significant due to the fact that literal language in a certain context is insufficient. In this case, metaphors explain the unknown, the undigested, or the unnamed phenomena in the light of the familiar or the existing terms. Moreover, the compact ways of transferring chunk of experience from the well-known vehicle to the less well-known topic make metaphor more economical and, therefore, memorable. Methodologically, metaphors also use vivid representation through their concrete imagery, so that they are not only memorable but also emotional. Thus, literal inexpressibility, compactness, and vividness mark the significance of metaphors. These features are proposed by Ortony (1975) and supported fully by Mooij (1976:16) and partially by Paivio (1979:164), De Waard and Nida (1986:21), Katz (1989:496), and Del Corro (1991:116).

A metaphor is so significant that the purpose of metaphor is not merely referential but also pragmatic (Newmark, 1988:104). The referential purpose is "to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language." And the pragmatic purpose is "to appeal to the senses, to interest, to clarify 'graphically', to please, to delight, to surprise." Similarly, the purpose of Biblical metaphor is not merely to clarify and illustrate a teaching point. It is also to catch and hold the attention of the hearer, and to arouse a certain emotional response in the hearer (Barnwell, 1980:101). It can be seen that the first purpose is referential, and the last two are pragmatic.

The significance of metaphor is lost in the translation when the metaphor is not retained in the rendering. The metaphor may be converted into the simile or into the sense. The conversion, however, is legitimized in the case of pursuing fidelity to the meaning, fidelity to the dynamics, or both of them.

3. Metaphorical Concepts

Lakoff and Johnson (1980:9, 55) argue that a metaphor is alive if it is organized in a coherent system. The metaphor in question must widely interact with other metaphors because of the similar base of the metaphorical concepts. Expressions such as *spend the time*, *have enough of time* and *thank you for the time* are live metaphors since they are based on the metaphorical concept TIME IS MONEY which also generates myriad metaphors such as *budget / cost the time*, *use / use up the time*, *run out of time*, *give / lose time*, et cetera. By contrast, the isolated and unsystematic metaphors such as *the foot of mountain* and *the eye of needle* are dead since they are understood in terms of marginal metaphorical concepts like A MOUNTAIN IS A PERSON or A NEEDLE IS A PERSON.

D. Research Methodology

1. Data Collection

Firstly, library research is needed to study the theory of metaphors. Then, the definition and the features of metaphors are used as a guideline for the data

finding. Since the required data are live metaphors, the next step is to exclude dead metaphors by applying metaphorical concept theory proposed by Lakoff and Johnson (1980:9, 55), namely collecting the ones based on given metaphorical concepts. Finally, the metaphors are not discarded only if the metaphors are also based on given metaphorical concepts in the target language.

2. Data Corpus

This study takes 26 data from Paul's Letters within the *New Testament*. Each datum may consist of a phrase, a clause, or clauses containing metaphor which can be retained meaningfully because the metaphor is also based on a given metaphorical concept in the target language.

3. Data Analysis Technique

The dynamics of the source language metaphor must be analyzed. In this phase, this study describes the meaningfulness of the topic-vehicle relationship of the original metaphor that must be based on the known metaphorical concept. For example, the topic *you* spoken in terms of *sheep* in *you are not my sheep* (TEV, John 10:26) is meaningful because it is based on the known metaphorical concept PERSONS ARE ANIMALS. This study, then, analyzes whether or not the metaphorical concept of the original metaphor is known in the receptor language. If the answer is positive, the original metaphor can be transferred meaningfully into the receptor language such as "kalian bukanlah domba-domba-Ku."

Some shortenings are used to name the source of the rendering in the analysis. AKB means the translation is quoted from *Alkitab Kabar Baik*. ATB stands for *Alkitab Terjemahan Baru*. DAP indicates that the rendering is translated by Dwi Aji Prajoko. The rest are Jav standing for Javanese and KBBI as the acronym of Kamus Besar Bahasa Indonesia.

E. Analysis

1. Persons are Building

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| 01. | Eph
2:20 | <i>You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself.</i> | Kalian pun dibangun di atas dasar yang diletakkan rasul-rasul dan nabi-nabi, dengan Kristus Yesus sebagai batu yang terutama (AKB). |
|-----|-------------|---|---|

The two features of the building metaphor, i.e. *foundation* and *cornerstone*, can be retained meaningfully in the rendering since they are based on the shared metaphorical concept PERSONS ARE BUILDINGS which also bears Indonesian expressions such as "membangun diri" (building oneself), "membangun bangsa" (building people), "membangun manusia seutuhnya" (building human being completely), "wong rusak / bubrah" (Jav, damaged people).

2. Persons are Important Parts of a Building

02. I Cor 3:11 For God has already placed *Jesus Christ as the one and only foundation, and no other foundation can be laid.* Sebab Allah sendiri sudah menempatkan Jesus Kristus sebagai satu-satunya pondasi untuk gedung itu; tidak ada pondasi yang lain (AKB).

Indonesians also talk about persons in terms of parts of a building such as "tentara yang kuat adalah tiang negara" (KBBI, strong armies are poles of a state), "Amin Rais sebagai pasak reformasi" (Amin Rais as the peg of the reform), "anak sulungnyalah yang menopang hidupnya sekeluarga" (KBBI, it is the eldest brother who props up the whole family). The basis of all is the metaphorical concept PERSONS ARE IMPORTANT PARTS OF A BUILDING. Since *Jesus Christ as the one and only foundation* is based on the same metaphorical concept, the metaphor can be retained meaningfully in the rendering.

3. Persons are Light

03. Eph 5:14b *Christ will shine on you* Kristus akan bercahaya atasmu (AKB).

Under the metaphorical concept PERSONS ARE LIGHT, there are expressions such as "Pak Kiai telah berhasil menyinari hatiku yang sedang gelap" (*Pak Kiai* has successfully shined on my dark heart), "Ia suluh di jalan yang gelap" (KBBI, s/he is light in a dark road), "Ia lah pelita hatiku" (s/he is a lamp of my heart), kula kirang terang / pajar (Jav, I lack light). Accordingly, *Christ will shine on you* can be transferred meaningfully.

4. Persons are Parts of a Plant

04. Rom 11:18 *You are just a branch; you don't support the roots – the roots support you.* Kalian harus ingat bahwa kalian hanya cabang saja. Dan bukannya cabang yang memberi makan kepada akar, melainkan akar yang memberi makan kepada cabang (AKB).

The dynamics and the meaning of the original can be kept in the rendering by transferring the metaphor for two reasons. For one thing, the metaphor derives from PERSONS ARE PARTS OF A PLANT which yields expressions such as "lelaki tua itu masih gemar daun muda" (KBBI, the old man still likes young leaves), "aja nunggakake liyan" (Jav, do not make another a stump), suket godhong aja nganti krungu" (Jav, grass and leaves should not hear). On the basis of the metaphorical concept, the metaphor can be transferred meaningfully as a new metaphor in the receptor language, namely "kalian hanya cabang saja." Another, by inferring the figurative context, i.e. *you don't support the roots – the roots support you*, the ground is predictable.

5. Persons are Dirty Things

05. I Cor 4:13 *We are no more than this world's garbage; we are the scums of the earth to this very moment.* Kami tidak lebih dari sampah dunia ini; bahkan sampai saat ini pun kami hanyalah kotoran bumi (DAP).

Indonesians often talk about persons in terms of unclean things such as "debu" (dust), "kotoran" (scums), "sampah" (garbage), "kecoa" (cockroach), "tikus" (rats), et cetera to mean that they have low values. This is based on the metaphorical concept PERSONS ARE DIRTY THINGS. Because of having the same basis, the Biblical metaphor can be meaningfully rendered by transferring it.

6. Persons are Fields

06. I Cor 3:9a ... *you are God's field* ... kalian lah ladang Allah (DAP).

The metaphor *you are God's field* derives from the metaphorical concept PERSONS ARE FIELDS. This makes the retention of the original metaphor meaningful, since the metaphorical concept is the basis of many Indonesian expressions such as "perempuan itu mengandung benihnya" (the woman is having pregnant with his seed), "kekerasan sudah tertanam dalam dirinya" (violence has been planted in him), "ia telah memagari dirinya" (s/he has fenced her / himself), "istrinya sangat subur" (his wife is very fertile), "hidupnya sangat gersang dari kasih sayang orangtua" (her / his life is very barren from parental love), et cetera. The metaphor, therefore, can be transferred meaningfully.

7. Persons are Instruments

07. Rom 13:14 *But take up the weapons of the Lord Jesus Christ* Hunuslah Tuhan Yesus Kristus sebagai senjatamu (DAP).

The metaphor *take up the weapons of the Lord Jesus Christ* derives from the metaphorical concept PERSONS ARE INSTRUMENTS. This systemizes expressions such as "suaminya bisa menjadi senjata untuk menghadapi ruwetnya aturan birokrasi" (her husband can be a weapon for facing the complicated procedure of bureaucracy), "dia lah kunci keberhasilan perusahaan itu" (s/he is a key of the company success), "ia sekedar sekrup kecil dari mesin besar Orde Baru" (s/he was just a little screw in a big machine of the *Orde Baru*), "ia bukan manusia lagi tetapi mesin" (s/he is not a human being anymore but a machine), "mahasiswa adalah lokomotif demokrasi" (students are the locomotives of democracy). Analogously, *take up the weapons of the Lord Jesus Christ* can also be meaningfully retained with slight adaptation in the rendering.

8. Dead Persons are Sleepers

08. Eph 5:14a *Wake up, sleeper, and rise from death* Bangunlah, hai engkau yang tidur, dan bangkitlah dari kematian! (AKB)

Wake up, sleeper, and rise from death must be retained in the rendering for some reasons. For one thing, the vehicle *sleeper* refers to a dead person (Bratcher

and Nida, 1982:133), so that *Wake up, sleeper* is a command to rise from death. Therefore, the retention of the metaphor in the rendering guarantees the meaning fidelity since what *Wake up, sleeper* stands for is explicitly stated. Another, the expression *rise from death* is unique. It becomes a topic since *to rise from death* is to *wake up from sleeping*. However, the topic is also figurative especially if *death* stands for spiritual death. In this case, the addressee is a living person who is spiritually stagnant. By contrast, the topic is not figurative especially if *death* stands for physical death since such a resurrection is assumed real. The retention of the expression implicates the retention of the ambiguity of the original. Finally, the retention of the metaphor in the rendering is meaningful since the target readers also talk about death in terms of sleep. *Wake up, sleeper, and rise from death* derives from the metaphorical concept DEAD PERSONS ARE SLEEPERS. Indonesians converse about death in terms of "tidur panjang" (long sleep), and Javanese talk about cemetery in terms of "pesarean" (Jav, a place for sleeping). To conclude, the metaphor can be retained in the rendering without violating the dynamic fidelity.

9. Death is a Means of Payment

09. Rom For *sin pays its wage – death*. Sebab kematian adalah upah
6:23A dari dosa (AKB).

The metaphor *sin pays its wage – death* can be meaningfully retained since Indonesian also has some expressions under the same metaphorical concept, namely DEATH IS A MEANS OF PAYMENT. Indonesians often talk about death or soul in terms of payment such as "utang pati saur pati" (Jav, owe the death to repay with the death), "membayarkan nyawanya" (KBBI, pay with one's death), "mempertaruhkan nyawanya" (bet on one's soul), "ngetohake nyawane / patine" (Jav, bet on one's soul / death). Accordingly, *sin pays its wage – death* can be meaningfully rendered.

10. Death is a Living Entity

10. Rom Offer yourselves as a *living ... saya minta dengan sangat supaya*
12:1 *sacrifice* to God, dedicated kalian mempersembahkan dirimu
to his service and pleasing sebagai suatu kurban hidup yang
him. khusus untuk Allah yang
menyenangkan hati-Nya (AKB).

The metaphor *a living sacrifice* derives from the metaphorical concept DEATH IS A LIVING ENTITY. This proceeds Indonesian expressions such as "lelaki tua itu sudah menjadi mayat hidup, ia sangat kurus dan tidak punya semangat" (the old man has become a living dead-body, he is very thin and has no spirit), "kematiannya menghidupkan semangat para demonstran" (his death enlivens the spirit of the demonstrators), et cetera. Analogously, *a living sacrifice* can be meaningfully retained in the rendering as a new expression based on the metaphorical concept.

11. Minds are Containers

11. Rom 1:21 Instead, their thoughts have become complete nonsense, and *their empty minds are filled with darkness*. Sebaliknya manusia memikirkan yang bukan-bukan; pikirannya yang kosong menjadi gelap (DAP).

The metaphorical concept MINDS ARE CONTAINERS organizes Indonesian expressions such as "pikirannya penuh dengan rencana jahat" (her / his mind is full of evil plan), "pikirannya / otaknya kosong" (her / his brain / mind is empty), "pikirannya / otaknya tidak ada isinya" (her / his brain / mind contains nothing), "membebani pikirannya" (load her / his mind), et cetera. Accordingly, because the basis of *empty minds are filled with darkness* is the same metaphorical concept, it can be transferred meaningfully. This is even enforced by the universality of the vehicle *darkness*. The contrast vehicles, namely *darkness* and *light*, are universal standing for "spiritual and moral condition: death versus life, lost versus saved, evil versus goodness" (Bratcher and Nida, 1982:129).

12. Hearts are Containers

12. Eph 3:17A ... and I pray that *Christ will make his home in your hearts* through faith. Semoga karena kalian percaya kepada Kristus, Kristus tinggal di dalam hatimu (AKB).

The metaphor *Christ will make his home in your hearts* derives from the metaphorical concept HEARTS ARE CONTAINERS. This systemizes the metaphorical expressions such as "ia tinggal di hatiku" (s/he lives in my heart), "ia tersimpan di hatiku" (s/he is saved in my heart), "sudah tidak punya tempat lagi di hatinya" (have no more place in her / his heart) ati segara (Jav, ocean heart), "atine sumpek" (Jav, her / his heart is crowded), et cetera. Accordingly, the metaphor can be retained in the rendering meaningfully.

13. Emotions are Inflammable

13. I Cor 7:9 But if you cannot restrain your desires, go ahead and marry—it is better to marry then to *burn with passion*. Tetapi jika saudara tidak dapat menahan nafsu, Saudara hendaknya kawin. Sebab lebih baik saudara kawin daripada nafsu saudara berkobar-kobar.

The metaphor *burn with passion* derives from the metaphorical concept EMOTIONS ARE INFLAMMABLE. This supports many metaphorical expressions such as "api semangat / kemarahan / kecemburuan / asmara" (fire of spirit / anger / jealousy / love), "menyulut kecemburuan / kemarahan" (kindle jealousy / anger), "terbakar semangatnya / kecemburuannya / kemarahannya / gairahnya / nafsunya" (one's spirit / jealousy / anger / desire / passion burns), "gairahnya / kemarahannya / semangatnya / nafsunya /

dendamnya berapi-api / membara / berkobar-kobar / menyala-nyala" (one's spirit / anger / desire / passion / revenge flares up violently), "memadamkan semangat / kemarahan" (extinguish spirit / anger). Thus, *burn with passion* can be meaningfully retained in the rendering into "nafsu berkobar-kobar.

14. Life is a Gambling

14. I Tim 6:12 *Run your best in the race of faith, and win eternal life for yourself.* Berjuanglah sebagai orang beriman seperti pelari yang baik dalam perlombaan, dan menangkanlah hidup kekal untuk kalian sendiri (DAP).

It is very meaningful to speak faith in terms of defense instruments such as "perisai iman" (shield of faith), "benteng iman" (fort of faith) or in another protective instrument such as "pagar iman" (fence of faith). However, *run your best in the race of faith* sounds strange because of speaking faith in terms of competitive subject. However, *win eternal life* can be retained meaningfully in the rendering since it is based on the shared metaphorical concept LIFE IS A GAMBLING that organizes expressions such as "mempertaruhkan hidupnya" (bet on her / his life), "mengadu nasib" (bet on one's fate), "ia memegang kartu mati" (s/he holds dead cards) et cetera.

Run your best in the race of faith must be converted into a simile, since the retention can make people misunderstand that as many faithful Christians are against each other in order to be the best. By contrast, *win eternal life* can be retained in the rendering. The word *win* can be classified as a universal metaphor since, in all over the world, the result of winning of any game / race / gambling is the same, that is, to get the prize. In this case, the prize is eternal life. Therefore, *win the eternal life* can be rendered either by retaining it, i.e. "memenangkan hidup kekal" (win the eternal life) or adapting it, i.e. "merebut hadiah hidup kekal" (seize the prize of the eternal life).

15. Love is Space

15. Eph 3:18 *... how broad and long and how high and deep is Christ's love.* ... betapa luasnya dan panjangnya serta tingginya dan dalamnya kasih Kristus (AKB),

The metaphorical concept LOVE IS SPACE structures the metaphor *how broad and long and how high and deep is Christ's love* and other Indonesian expressions such as "cintanya seluas samudera" (her / his love is as broad as the ocean), "kasih ibu sepanjang jalan" (a mother's love is as long as a road), "ia bahagia menjadi dokter di daerah terpencil karena cintanya yang luhur terhadap bangsanya" (s/he is happy to be a doctor in a remote area because of her / his high love toward her / his people), "tresnaku sundhul wiyati" (Jav, the upper part of my love touches the sky), "cintanya sedalam lautan" (her / his love is as deep as the ocean). Thus, metaphorically, Indonesians also share spatiality of love, so that *how broad and long and how high and deep is Christ's love* can be transferred meaningfully.

16. Ideas are Building

16. Gal 2:18 If I start to *rebuild the system of Law that I tore down*, then I show myself to be someone who *breaks the Law*. Kalau saya mendirikan lagi pola hukum agama yang telah saya runtuhkan berarti saya sudah menjadi pelanggar hukum (AKB).

Since IDEAS ARE BUILDING, one may *rebuild*, *tear down* or *break* the (system of) Law. Similarly, Indonesians can also "membangun / merobohkan / melanggar suatu sistem" (build / tear down / hit any system). Accordingly, transferring the original metaphor is meaningful. The AKB adapts *rebuild* into "mendirikan lagi" (erect again) instead of "membangun kembali" (rebuild). However, they are metaphors of the same type, so that the rendering does not alter the meaningfulness of the original.

17. Ideas are Food

17. I Cor 10:3-4a *All ate the same spiritual bread and drank the same spiritual drink* Mereka semua makan makanan rohani yang sama, dan minum minuman rohani yang sama (AKB)

The metaphor *all ate the same spiritual bread and drank the same spiritual drink* derives from the metaphorical concept IDEAS ARE FOOD. The metaphorical concept breeds Indonesian expressions such as "haus gol / kemenangan / kekuasaan / pengetahuan" (thirst for goal / victory / power / knowledge), "mengenyam pendidikan" (taste education), "makan perasaan" (eat emotion), "kenyang pengalaman," (full of experience), "pengalaman manis / pahit" (sweet / bitter experience). Analogously, the metaphor can be rendered meaningfully. The AKB has deculturalized the *bread* by rendering it into "makanan." Meanwhile, *drink* has been kept in the rendering. In so doing, the rendering does not bother dynamic fidelity.

18. Ideas are Clothes

18. Col 3:12 So then, you must *clothe yourselves with compassion, kindness, humility, gentleness, and patience*. Itulah sebabnya kalian harus menghias dirimu dengan belas kasihan, kebaikan, kerendahhatian, kelembahlembutan, dan kesabaran (AKB).

The metaphor *clothe yourselves with compassion, kindness, humility, gentleness, and patience* derives from the metaphorical concept IDEAS ARE CLOTHES. This organizes Indonesian expressions such as "berbaju kebaikan" (clothe with goodness), "berkerudung kealiman" (wear the veil of piety). Hence, the retention of the metaphor in the rendering is meaningful.

19. Ideas are Plants

19. I Cor 3:6 *I planted the seed, Apollos watered the plant, but it was God who made the plant grow*. Saya menanam benihnya, Apolos menyirami tanamannya, tetapi Allah sendirilah yang membuat tanamannya tumbuh (DAP).

The contextual metaphor *I planted the seed, Apollos watered the plant, but it was God who made the plant grow* does not violate the maxim of quality. However, the maxim of relevance is flouted since Paul's remark is not a relevant answer to the quarrelling people who partly took sides with Paul and partly with Apollos. Metaphorically, the context informs that *plant* and *seed* are used to talk about the gospel. Thus, a question of dynamic fidelity is whether the metaphorical concept IDEAS ARE PLANTS is meaningful or not. Fortunately, the metaphorical concept originates some conventional expressions such as "ndhedher kabecikan" (Jav, plant goodness), "menanam benih kebencian" (plant the seed of hatred), "menumbuhkan patriotisme" (grow patriotism), "memupuk persahabatan" (fertilize friendship), "gagasannya berkembang" (one's ideas flower) "ngundhuh wohing panggawe" (Jav, harvest the fruits of deeds), et cetera. This even gives birth to new expressions in social and political discourse such as "rumput toleransi sudah mengering" (the grass of tolerance has been dry), "demokrasi adalah bunga wangi di taman Indonesia" (democracy is a fragrant flower in the Indonesian garden). The metaphorical plants are, then, so meaningful to Indonesian speakers that they can be retained meaningfully in the rendering.

20. Resources are Plants

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| 20. | II Cor
9:10 | <i>And God, who supplies seed for the sower and bread to eat, will also supply you with all the seed you need and will make it grow and produce a rich harvest from your generosity.</i> | Allah yang menyediakan benih bagi petani dan makanan bagi kita menyediakan juga benih yang kalian perlukan dan menumbuhkannya serta memberikan panen besar karena kalian murah hati (DAP). |
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In an agricultural country like Indonesia, a plant-life system is so familiar that it is used in many metaphorical expressions. They are "menanamkan uang / modal / saham" (plant the money / capital / share), bunga uang (flower of money), pertumbuhan ekonomi (KBBI, growth of economy), pokok perusahaan itu lima juta rupiah (KBBI, the trunk of the firm is five million rupiahs), "perhiasannya merimbun" (KBBI, her jewelry becomes dense). All of these are based on the metaphorical concept RESOURCES ARE PLANTS. Accordingly, the retention of the metaphor in the rendering is still meaningful since speaking resources in terms of seed shares the metaphorical concept.

21. Goodness is a War Instrument

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| 21. | Rom
13:12 | <i>The night is nearly over, the day is almost here. Let us stop doing things that belong to the dark, and let us take up weapons for fighting in the light.</i> | Malam sudah hampir lewat; dan sebentar lagi akan siang. Jadi baiklah kita berhenti melakukan perbuatan-perbuatan gelap. Kita harus melengkapi diri kita dengan senjata terang (AKB). |
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Speaking goodness or faith in terms of weapons is based on the known metaphorical concept, namely GOODNESS IS A WAR INSTRUMENT. The metaphorical concept produces the armor metaphor and Indonesian expressions: "sanjata pitulungan" (Jav, weapon of help), "benteng iman" (fort of faith), "benteng keadilan dan kebenaran" (fort of justice and truth), "perisai iman" (shield of faith), "pedang keadilan" (sword of justice). Analogously, the metaphor can be meaningfully retained in the rendering.

22. Value Systems are Superior Persons

22. Rom 6:18 You were set free from sin and became *the slaves of righteousness*. Kalian sudah dibebaskan dari dosa, dan sekarang menjadi hamba untuk kehendak Allah (AKB).

The metaphor *slaves of righteousness* can be rendered meaningfully into Indonesian. This is because the expression is based on the metaphorical concept VALUE SYSTEMS ARE SUPERIOR PERSONS. This generates Indonesian expressions such as: "melayani nafsu" (serve passion), "diperbudak nafsu / kejahatan" (be enslaved by passion / evil), "budak / hamba nafsu" (slaves / servants of passion), "budak / hamba dosa" (slaves / servants of sin), "hamba / abdi hukum" (servants of law). Fortunately, "hamba kebenaran" is the Indonesian conventional metaphor under the same metaphorical concept. As a result, *slaves of righteousness* can be meaningfully rendered into or slightly adapted to Indonesian such as "hamba kebenaran."

23. Abstract (and Living) Entities are Persons

23. Eph 4:30 And do not *make God's Holy Spirit sad*. Janganlah menyedihkan hati Roh Kudus (AKB).

Using human attributes for naming abstract (and living) entities is metaphorical thinking common in Indonesian. Indonesian expressions such as "bisikan Iblis" (Satan's whisper) and "setan menari-nari" (Satan dances with joy) are under the metaphorical concept ABSTRACT (AND LIVING) ENTITIES ARE PERSONS. To be more specific, Indonesian is familiar with anthropomorphism that speaks God in terms of a human character / image such as "Tuhan marah / sedih" (God is angry / sad) "Tuhan berbicara / mendengar" (God speaks/hears) "tangan / wajah Tuhan" (face / hand of God). Analogously, the metaphor *do not make God's Holy Spirit sad* can be meaningfully retained in the rendering.

24. Cause-and-Effect Relationships are Plant-Life Systems

24. Gal 6:9 So let us not become tired of doing good; for if we do not give up the time will come when *we will reap the harvest*. Sebab itu, janganlah kita menjadi bosan melakukan hal-hal yang baik; sebab kalau kita tidak berhenti melakukan hal-hal itu sekali kelak kita akan menuai hasilnya (AKB).

The metaphor *we will reap the harvest* is still based on the metaphorical concept CAUSE-AND-EFFECT RELATIONSHIPS ARE PLANT-LIFE SYSTEMS. This is a convenient basis of some expressions such as "sopo nandur ngunduh" (Jav, one who plants reaps the harvest), "ngundhuh wohing panggawe" (Jav, reap the fruit of deed), "bagaimana ditanam begitulah dituai" (KBBI, how to plant is what to reap), "siapa menabur angin akan menuai badai" (one who sows the wind will reap the storm). Transferring the metaphor, therefore, retains the dynamics of the original.

The metaphor can be retained or slightly adapted in the rendering without violating the dynamic fidelity. The AKB translates *reap* into "menuai" (reap) and converts *harvest* to the sense by translating it into "hasil" (result) for the sake of natural combination of the words. In so doing, the AKB does not violate the dynamic fidelity.

25. An Experience / Knowledge / Education is Food

25. I Cor 3:2 *I had to feed you milk, not solid food, because you were not ready for it.* Susulah yang kuberikan kepadamu, bukanlah makanan keras, sebab kamu belum dapat menerimanya (ATB)

The metaphor is based on the metaphorical concept AN EXPERIENCE / KNOWLEDGE / EDUCATION IS FOOD. This originates Indonesian expressions such as "haus pengetahuan" (thirst for knowledge), "mengenyam pendidikan" (taste education), "makan sekolahan" (eat school), "kenyang pengalaman," (full of experience), "pengalaman manis / pahit" (sweet / bitter experience). One can feed or be fed with experience / knowledge / education since they are food. The food can be liquid or solid. Accordingly, *I had to feed you milk, not solid food, because you were not ready for it* can be retained in the rendering meaningfully.

26. Thoughts / Attitudes / Emotions / Sensations Are Motions

26. Rom 3:13 *Wicked lies roll off their tongues.* Tipu daya mengalir dari lidah mereka (AKB).

The metaphor *wicked lies roll off their tongues* derives from the metaphorical concept THOUGHTS / ATTITUDES / EMOTIONS / SENSATIONS ARE MOTIONS. McCune (1985: 89-3) exemplifies some Indonesian expressions under the metaphorical concept: "membelokkan arah pembicaraan" (turn the direction of the conversation), "menjalankan tugas" (walk the duty), "diskusinya jalan / tidak macet" (the discussion walks / does not stop), "pikirannya jalan" (her / his mind walks), "bersimpang pendapat" (intersect opinion), "perhatiannya menyimpang" (her / his attention deviates), "lidahnya tergelincir" (her / his tongue slips). Other examples are "kutukan telah tergelincir keluar dari mulutnya" (KBBI, a curse has been slipped out of her / his mouth), "sumpah serapah meluncur dari lidahnya" (curses slide from her / his tongue). Accordingly, *wicked lies roll off their tongues* can be rendered meaningfully by transferring into or adapting to the receptor language. Thus, either "tipu daya

mengelinding dari lidah mereka" or "tipu daya mengalir / meluncur dari lidah mereka" (wicked lies slide / flow from their tongues) is equally meaningful.

The AKB renders the metaphor into "tipu daya mengalir dari lidah mereka." This means speaking *wicked lies* in terms of liquid capable of moving steadily and continuously. This slight adaptation holds the dynamic fidelity.

E. Conclusion

The twenty six metaphorical concepts convincingly become the basis of not only the Biblical metaphors but also Indonesian metaphors. Accordingly, retaining them in the translation does not violate the dynamic fidelity since they are meaningful in both the source language and the target language.

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