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**CONCEPTUAL METAPHOR IN THE PARABLES ON THE GOSPEL OF LUKE:
AN ENGLISH - INDONESIAN TRANSLATION STUDY**

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Abstract

This study aims at exploring the application of conceptual metaphors in the parable texts found in the Gospel of Luke and various strategies applied in the translation of conceptual metaphors from English into Bahasa Indonesia. The research utilizes qualitative method in the form of text analysis to analyze the translation product based on a parallel corpus derived from the English version of the New Living Translation Bible published in 2008 by *Lembaga Alkitab Indonesia* and its translation into *Bahasa Indonesia*. Metaphorical expressions in sub-corpus were identified using data reduction technique in the form of parable texts found in the Gospel of Luke, which were collected, selected, simplified and abstracted. The findings emerged from this study. Firstly, from the conceptual mapping all three categories of conceptual metaphor were discovered including orientational metaphor, ontological metaphors, and structural metaphor. Secondly, to overcome the problems of translating conceptual metaphors, the translators applied methods closely oriented towards target language (TL) based on a number of conceptual metaphors translation procedures. Translation techniques employed include the communicative translation method.

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Keywords: conceptual metaphor, translation strategies, translation ideology

Introduction

In translation studies, translation is seen as both a process and a product (Hatim and Mason, 1990:3-4). As a product, translation can be seen as the result or outcome of translating certain text from source language (SL) into target language (TL). Furthermore, the current study aims to explore the product of parable translation found in the Gospel of Luke from English into Indonesian. The aspects being researched are the research outcome (objective aspect) and the effects on the target readers (affective aspect).

The choice of research object in this study, as the basis for research on the manifestation of conceptual metaphor in the parable texts found in the Gospel of Luke, is made firstly because the parables in the Gospel of Luke illustrate the various aspects and reality of daily lives in the time of Jesus Christ that are still relevant today. The parable texts mentioned make up the core of Christ's teachings (i.e., the principles of truth in Christianity) with their inherent cultural richness, which requires interpretation in the reading of the passages. Parables as texts consist of signification and interpretation systems that must be done on the signs or realities that occurred in the past.

The manifestation of metaphor can be traced through language or metaphorical expressions used to communicate based on the same conceptual system, at least within one language system. Several experts on culture argue that metaphors through conceptual mapping is universal (Newmark, 1988; Schäffner, 2004; Kövecses, 2005), and can be found across languages and cultures. However, each culture has specific conceptual mapping (Lakoff, 1992:40, 1993:245). For example, in concept of 'The Kingdom of Heaven' (Luke 13:18) in English is expressed through conceptual mapping (henceforth called CM): *KINGDOM OF GOD IS A MUSTARDSEED*, as in the sentence '*The Kingdom of God is like a mustard seed.*' This concept in Indonesian is also presented in the same metaphorical expression with the Source Text (henceforth called ST), which is "*Kerajaan Allah*" as in the

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sentence ‘*Kerajaan Allah seumpama biji sesawi*.’ The difference of CM in SL and CM in TL is in the form of metaphorical expression used to convey the same concept (Kövecses, 2002).

Theoretical Background

The essence of metaphor is how readers can comprehend and experience (based on first-hand encounters) a thing or a concept through another concept, as suggested by the following quote: “*the essence of metaphor is understanding and experiencing one kind of thing in terms of another*” (Lakoff and Johnson, 1980:5). This quote implies that metaphor is one way for readers to understand one domain of experience (SD) through another domain of experience that is more easily understood or more readily familiar (TD). In other words, metaphor is an inter-domain relation in human conceptual system (Lakoff, 1993:203).

Translation theories, particularly the one developed by Newmark (1988) and Larson (1998) are used to analyze the second question in this research. The theory of metaphor translation developed by Newmark (1988), supported by related theory by Larson (1998), is used to analyze the questions in this study, which includes: (1) procedure, (2) technique, and (3) method in the translation of metaphors.

Methodology

The method used in this research is the qualitative method in the form of textual analysis, comparative analysis based on a comparative model focusing on types of metaphors from the three categories of conceptual metaphors (orientational, ontological, and structural) in the parable texts from the Gospel of Luke when translated from English into Indonesian. The qualitative research is supported by cognitive approach (as stated by Lakoff and Johnson, 1980), which is a cognitive linguistic approach, particularly in the domain of lexical semantics that applies to conceptual metaphor.

This study is also a corpus-based research, involving a list of keywords that became the initial data from concordance and from the examples on the use of metaphorical

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expressions in various contexts in the form of sentences or paragraph, identified and then interpreted. The significance attained from this method is the ability to compare ST sub corpus in the Gospel of Luke, as the main sub corpus being research, with the sub corpus found in the Gospels of Matthew and Mark (as comparative corpus).

Discussion

Conceptual Mapping of Orientational Metaphor

Orientational metaphor is one category of conceptual metaphor that refers to the spatial concept, explicating the spatial range of an abstract knowledge with relatable, real human experience. Examples include: *UP-DOWN*, *IN-OUT*, *FRONT-BACK*, *ON-OFF*, *DEEP-SHALLOW*, *CENTRAL-PERIPHERAL* (Lakoff and Johnson, 1980:14). Metaphors in the following data are considered to have the orientation of social status because the verb 'stand' in SD is a metaphoric expression that can be interpreted through CM as follows:

- (1) a. *The Pharisee **stood** and prayed thus with himself, "God, I thank You that I am not like other men-extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess".* (Luke 18:11-12)
- b. *And the tax collector, **standing afar off**, would not so much as raise his eyes to heaven, but beat his breast, saying, "God be merciful to me a sinner!"* (Luke 18:13)

In data (1a), the verb 'stood' is the past form of the verb 'stand', which is in the form of an informative verb. This verb is an abstract entity from the perspective of cognitive linguistics that partly forms the symbolic system in Christianity, which is 'exalt' as SD, as a metaphysic concept used to define 'exalt' (Neville, 2001). The concept of 'stand' that is conceptualized into 'exalt' as SD can be mapped through CM: *EXALT IS DOWN*. It can be inferred that the verb 'stand', which denotatively contains the literal meaning of 'getting up' or 'looking up', in conceptual metaphor is analogous to 'exalt' (putting oneself in a higher position).

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Metaphorical coherence in the source domain of the metaphor itself is taken from daily lives as a symbolic system that refers to the reality of life, which refers to the Pharisee as a group of Jews that maintained and held on to strict religious traditions at the time. However, aside from strong religious tendencies, they became arrogant and stressed on overt formality that often resulted into ignoring basic principles of morality that is seen as more humane than strict adherence to religious rules (Hillyer, 1999:299-300). This is seen in the parable from Luke 18:11-13.

The conceptual mapping *EXALT IS DOWN* is based on the characteristics that *EXALT* has similar characteristics possessed by the Pharisees, which is to place themselves at a higher position (*EXALT*) in the target domain. Conceptual correspondence is shown because of the similar characteristics between the mental domain of the source and the target can be explained by the expression ‘*stood*’, which has the literal meaning of ‘getting up’ or ‘looking up’, conceptualized to be analogous with ‘*exalt*’ to become a metaphor. With the expression ‘*stood*’, it can be inferred that the writer conceptualized ‘*stood*’ as having similar characteristics with ‘*exalt*’ (praising oneself) through the expression, “*I am not like other men-extortioners, unjust, adulterers, or even as this tax collector.*” These expressions are clearly expressions of self-adornment and undermining of others (tax collectors).

In data (1b), the adverbial phrase ‘*standing afar off*’ as SD, which forms a verbal phrase, is an abstract entity from the perspective of cognitive linguistics that produce the TD ‘*humble*’ (to lower oneself). The meaning created from this abstract entity, which partly forms the symbolic system of ‘*humble*’ in Christianity as TD, is a metaphysical concept used to define ‘*humble*’ (Neville, 2001). The concept ‘*standing afar off*’ when conceptualized into ‘*humble*’ as TD can be mapped through CM: *HUMBLE IS UP*. In other words, the adverbial phrase ‘*standing afar off*’ in terms of conceptual metaphor is analogous with ‘*humble*’ (to lower oneself).

Metaphorical coherence in the source domain of the metaphor itself is taken from daily lives as a symbolic system that refers to the reality of life, which refers to tax collectors

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(Jews) who collected taxes and retribution for Romans as at that time the Jewish territory were colonized by the Romans. Then, the Jews worked for their colonizers. The tasks of tax collectors included gathering and collecting tithes and various direct taxes. From the beginning, they had the tendency to extort and misuse the tax revenues. From the implicit confession of Zacchaeus (Luke 19:8), tax collectors were considered sinners (Hillyer, 1999:285-286). The parable found in Luke 18:11-13 refers to this concept.

From the conceptual mapping of *HUMBLE IS UP*, it can be seen that the verbal phrase ‘*standing afar off*’ as an abstraction in SD is portrayed as or analogous to lowering oneself (*HUMBLE*). Thus similar characteristics possessed by *HUMBLE* are also possessed by the tax collectors who lowered themselves as the target domain. The similarities or characteristics in the two components of meaning become the basis of metaphor, in which the tax collector who stood afar off and positioning himself lower will be elevated.

Conceptual correspondence is shown due to similar characteristics between the mental domain of source and target, explained through the expression ‘*standing afar off*’, which literally means standing at a distance from something can be equated with ‘*humble*’ as a metaphor. With the expression of ‘*standing afar off*’, it can be inferred that the writer conceptualized ‘*standing afar off*’ as having similar characteristics with ‘*humble*’ (to lower oneself). In the text, it is clear that lowering oneself is the concept being presented, through the expression, “[*he*] would not even look up to heaven, but beat his breast and said, ‘God, be merciful to me, sinner that I am.’” These expressions are clearly the expression of someone who is placing himself at a lower position.

Conceptual Mapping of Ontological Metaphor

Ontological metaphor represents the effort to explain abstract concepts and human knowledge such as events, activities, emotions, and ideas—manifested in words and sentences that refer to objects and physical substances that are physically clear and real.

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Ontological metaphor conceptualizes thoughts, experiences, and process or other abstractions into something with physical characteristics.

Metaphor in data (2) is considered ontological metaphor because ‘*a garment*’ as SD takes the form of metaphoric expression. This portion of the research is focused on the interpretation of meaning and signification from the story (parable).

(2) *No one puts a piece from a new **garment** on an old **one**; otherwise **the new makes a tear**, and also the piece that was taken out of the new does not match the old.* (Lukas 5:36)

The noun ‘*a garment*’ as SD in this sentence is an abstract container from the perspective of cognitive linguistics, proven by the presence of the adverb ‘*on*’ in the phrase ‘*an old one*’ presented through conceptual metaphor that is more concrete and easier to understand. In other words, the container can be mapped through CM to become ‘*a garment*’ is ‘*tenet*’ as TD.

The meaning created from the abstract container that partly forms the symbolic system in Christianity is ‘*tenet*’ in TD, as a metaphysical concept used to define ‘*tenet*’ (Neville, 2001). The concept ‘*a garment*’ conceptualized as ‘*tenet*’ can be mapped through CM: *TENET IS GARMENT*. In other words, ‘*a garment*’ that refers to a piece of fabric, in conceptual metaphor is analogous to ‘*tenet*’ (teaching). The metaphorical coherence in the source domain of the metaphor itself is taken from daily conversational language as a symbolic system that refers to the reality of life. From the metaphor *TENET IS GARMENT*, it can be understood that ‘*garment*’ in an abstraction in SD analogous to teaching (‘*tenet*’) so that the meaning in the metaphor can be more clearly understood.

The presence of ‘*garment*’ can be constructed essentially in two ways: firstly as thought and action, and secondly in the sense of a process, an event, or a result of a process. As a process, “*no one tears a patch from a new garment and sews it into an old garment. If he does, he will have torn the new, and the piece from the new will not match the old*” (Luke 5:37). From this process, it is clear that there is an analogy that exists between ‘*garment*’ as SD and ‘*tenet*’ as TD, and between ‘*fabric*’ or ‘*cloth*’ and ‘*teaching*’. In this context, people

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usually have a difficult time accepting a new teaching if they already have a deeply rooted belief in the old teaching as a notion they hold as true.

Conceptual Mapping of Structural Metaphor

Structural metaphor is a type of metaphor in which the entirety of its complex mental concept is structured in a group of concrete terminologies and concepts. Structural metaphor is based on two domains: source domain and target domain, grounded in systematic correlation from daily experience. Lakoff and Johnson (2003:5) stressed that structural conceptual metaphor is dynamic because it manifests the current thoughts, emotions, and actions of the users, which always change according to the different thoughts, emotions, and actions in each culture. This type of metaphor typically uses a wide range of individual linguistic expressions.

Seen from the form of metaphorical expression '*lamps burning*' in data (3), which is a verbal phrase that forms the structural metaphor of lamp (source of light). The interpretation of meaning and the signification of data (3) form the parable, which is 'the living/watchful faith' as a symbol is explained by conceptual mapping (CM).

(3) *Let your **waist be girded** and your **lamps burning**.* (Luke 12:35)

The verbal phrase '*lamps burning*' in data (3) as SD is an abstract entity from the perspective of cognitive linguistics, which in terms of conceptual metaphor went through CM to be mapped into a concrete entity for an ideal TD. Conceptual metaphor in '*lamps burning*' conceptualized into '*faith of life*' as TD can be mapped through CM: *FAITH OF LIFE IS WAKEFUL*. In other words, '*lamps burning*' is truly 'a light that continuously shines' and according to conceptual metaphor is analogous to '*faith of life*' (living faith). The clause '*waist be girded*' as SD is also an abstract entity from the perspective of cognitive linguistics, which can be conceptually mapped as 'be ready to serve' so that it can produce a meaningful product for TD. Metaphoric coherence found in Luke 12:35 is taken

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from daily lives of Jews, including servants, at the time of Christ who typically wore a long type of clothing that covers the entire body up to the heel. Therefore, when a servant was working or serving his master, the bottom end of his clothing would have been tied onto a belt so that the end of the fabric would not hinder his movements while working (Reilling, Swellengrebel, 2005: 432). From this coherence, emerged a verse that reads, “Keep your belts fastened and your lamps burning” (Luke 12:35). At the time a lamp in Palestine was made out of clay with olive oil as the fuel to make illumination. The conceptual mapping *FAITH OF LIFE IS WAKEFUL* can provide an understanding ‘the light that keeps on illuminating’ as SD that is portrayed as an abstraction, because it can be compared to ‘the living faith’ based on the similar characteristics between ‘the light that keeps on illuminating’ and the characteristics of ‘the living faith’ as TD. The similar characteristics found in the two components of meaning become the basis for the metaphor ‘the lamps that keep on burning’, referred to in this parable because the oil as the fuel in the lamps flows through a wick, to keep the lamp burning the wick is the part that is lit (Throntveit, 2012: 223-224). Similarly, in the expression ‘the waist that is continuously tied’ means always ready to serve or to work. The analogy here is the behavior that is always ready to serve, which is a direct reflection of the living faith.

Translation Procedures and Techniques of Conceptual Metaphor

Analysis was performed on the translation strategy of container/containment metaphor as a subcategory of ontological metaphor, which refers to the metaphor used to express abstract concepts such as ideas, emotion, and activities as something concrete, like an object, a substance, a container, or a person. In the following data, abstract ideas are transformed as concrete objects.

PK: *A MAN IS LAMB*

(4) Go your way; behold I **send** you as **lambs** among **wolves**.(Lukas 10:3)
(ST)

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Pergilah, sesungguhnya Aku mengutus kamu seperti domba ke tengah-tengah serigala. (Lukas 10:3) (TT)

From the perspective of translation procedure for metaphor, the metaphor in ST is translated into a metaphoric form in TT, referring to the translation of the metaphoric expression as a realization of CM: *A MAN IS LAMB* because ‘*lamb*’ is analogous with ‘*man*’, whereas *lamb* in this context functions as an object.

In the translation of ST that contains the *lamb* metaphor, the translator used one translation procedure and two translation techniques. From the aspect of translation procedure for metaphor, the metaphor in ST is translated into metaphoric form in TT with the same SD (image), which is ‘*lamb*’, and as SD interpreted as ‘*man*’ in TD.

In the metaphor found in the data, a grammatical form that represents two proposition in a semantic structure that codes situational proposition is presented. The core concept of the proposition is the situation represented by the noun ‘*lambs*’. A proposition consists of a topic and an image of that topic. That sentence contains a topic—*lamb*; an image—*followers of God*; point of similarity—*men sent among this world*; and nonfigurative meaning—*followers of God sent into the midst of this world full of danger*.

Two translation techniques applied by the translator in translating the data: first, ‘*lamb among wolves*’ is translated into ‘*domba di antara serigala*’, in which the translator applied *shift* or *transposition* translation technique, which indicates a change in language norms from SL to TL. The translator applied the transposition technique by eliminating the marker ‘*s*’ to signify plural noun in SL, which is not translated but rather eliminated from the plural ‘*lambs*’ into the singular ‘*domba*’ and from ‘*wolves*’ into ‘*serigala*’, although the transfer process did not change the meaning in the message of the text. By translating the terminology ‘*lambs among wolves*’ (SL) into ‘*domba di antara serigala*’ (TL), the translator expressed that terminology naturally and adjusted it with the language structure of the target audience. The translator applied transposition translation technique by not translating the marker ‘*s*’, which is a marker for plural nouns in SL. It can be said that the translator is

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oriented towards TL, in which it is common that the plural marker is not always used, with the objective that the translation product is readable and can be accepted among the readers of TL.

Second, the translator applied a translation technique called modulation, which refers to the shift in point of view in translating ‘*send*’ into ‘*mengutus*’. The verb ‘to *send*’ in ancient Greek is ‘*apostello*’, which means ‘to give an order to be carried out.’ This word also refers to an activity that is currently or about to be performed. The word ‘*apostello*’ is a present indicative active word. ‘Present’ means that the activity is currently or continuously being done, while ‘indicative’ refers to an activity being performed. In this case, TL accurately translated the verb ‘*send*’ into ‘*mengutus*’. It seems as if the translator referred more into the original language (Koine Greek) in translating this verb so that the message of the text gets to the target readers in accordance to the meaning intended by the author in the original language.

Translation Methods of Conceptual Metaphor

The method chosen by the translator in translating parable texts from the Gospel of Luke is communicative and adaptive methods because these texts belong to a special category, i.e., informative text, which emphasizes the accuracy of meaning, message, and intention contained in ST. The parable texts also belong the category of imperative text (*vocative* text), aiming to influence the readers to do something, and expressive text, emphasizing the expression of the author’s emotion. Aside from literal and faithful translation methods, as well as semantic method through the application of literal, transposition, addition of lexical elements (linguistic amplification), and transference techniques oriented more towards SL, the author also applied the method of communicative translation, referring to a translation strategy that is oriented more towards TL-even though the use is less frequent compared to literal and transposition translation methods. This is

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proven by the application of literal technique, transposition technique, and the technique involving addition of lexical elements. Based on the application of the translation techniques for conceptual metaphor from ST into TT, several translation techniques were found.

Another translation phenomenon is that the translator applied descriptive equivalence technique in addition to modulation, adaptation, literal, and the addition of lexical elements as the strategy of translating metaphors from ST into TT. This indicates that the translator also emphasized readability for the target audience. Analysis shows that transposition as one translation technique oriented towards TL is sufficiently effective in the translation of parable texts from the Gospel of Luke. The application of translation procedure and translation method based on the emergence of their use is relevant for the religious language genre as one form of text that has informative function, i.e., to deliver the information and understanding of the truth principles according to Christianity based on to the realities of life at the time of Jesus Christ that is still relevant with the realities of today.

CONCLUSION

Understanding the meaning of metaphoric expressions through cognitive perspective, as performed in this research, strengthens the theory of metaphors, which in this case can enlighten how metaphors in various types of texts can be researched. This study stresses on the four functions of conceptual metaphor in the parables from the Gospel of Luke (ST) and its translation into Indonesia (TT). In religious texts, conceptual metaphor does not stand alone within a context, but rather it appears in conjunction with other SD components, because the construct of the language that follows conceptual metaphor within a paragraph in ST also confound the translation efforts. Therefore, translators may apply several alternatives of translation techniques, as described in the above mentioned application of procedures and methods for translating conceptual metaphor.

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The translation procedure related to the second research question is often applied by the translators of the Gospel of Luke, which is the procedure of translating metaphors from ST into a metaphoric form in TT while maintaining the same SD (image). In other words, SD (image) in TT is the same with SD (image) in ST, rendering that the nuance of SL is more prominent. This empirical finding strengthens translation strategies, particularly translation procedures proposed by Larson (1984), Newmark (1988) including the factor of translatability, which eases the translation process of conceptual metaphor. Translation strategies that cover a wide range of techniques, procedures, methods, and ideology reflect the true nature of effort taken by the translator to translate conceptual metaphor found in ST from the level of macro text down to the level of micro text. The current research strengthens the various alternative procedures on the translation of metaphors suggested by several experts in metaphor, such as Larson (1984), and Newmark (1988), although there are many similarities between these procedures. This study synthesizes the translation procedures with Lakoff's theory of conceptual metaphor (1993), which emphasizes conceptual mapping that refers to the ontological relations between SD and TD—in earlier approaches more commonly known as *image*.

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