

Translation Methods Found in New Testament Bible of Mark's Gospel

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Abstract - Language is one of the important things in human life. By using the language, we can communicate with others. This research tried to analyze the bible translation by using methods of translation theory by Newmark (1988). This research was a qualitative research that focused to analyze the Gospel according to Mark. Bible entitled New Testament (2005) was published by The Indonesian Bible Society for The Gideons International. It was printed by Percetakan Lembaga Alkitab Indonesia. The book consists of 727 pages. Informal method was used to present the results of the analysis. It was the explanation of the translation methods used. Formal method was used to describe the table of the frequency of the translation methods applied in the bible translation found in new testament bible of Mark's gospel. The translation methods found in data source were word for word translation, literal translation, faithful translation, semantic translation, free translation, idiomatic translation, and communicative translation. Adaptation was not found in all chapters of data source. The most translation method applied in new testament bible of Mark's gospel was free translation. Free translation had the highest percentage in every chapter in new testament bible of Mark's gospel. In the other word, the translator tried to transfer the meaning from source text into target text with changing the form based on cultures in target language.

Keywords: bible translation, holy text, translation method

I. INTRODUCTION

Language is one of the important things in human life. It is a part of a culture and it can identify someone's culture (Andriyanie et al., 2016). By using the language, we can communicate with others. In the world, there are many languages used (Sari & Gaho, 2020). The most language used is English. When we do not understand about English, the translation is one of the ways to solve it. Translation, as the process of rewriting a text in another different language (Rosa, 2019), is an activity that plays a very important role in acquiring information that comes from a foreign language (Wellya et al., n.d.). Pinchuck (1977) also

stated that "Translation is a process of finding a Target Language (TL) equivalent for a Source Language (SL) utterance" (Pinchuck, 1977). One way of understanding languages in the world is through translation (Swarniti, 2019). It will make the text good and easy to read. Not just about the paragraphs, it is also about every sentence used in a paragraph (Swarniti, 2021).

When we speak of the form of a language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc, which are spoken and written. These forms are referred as the surface structure of a language (Larson, 1984). Transferring the meaning from source language into target language is the key

concepts of translation, as the statement "Translation consists of transferring the meaning of the source language into receptor language" (Larson, 1984). Translation is a complicated process. In this case, a translator has a big responsibility for transferring message from source language to target language (Sujatmiko, n.d.). Nida and Taber also has opinion that translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida, 1982). The results of one's translation depends on several factors, for example, translator competence in the language of the source text and target language, translator skills reiterate what he understands from the source text, translator assumptions about the target of the translation, or the type of material (genre) translated (Tjen, 2004). Hoed (2006) states the translator must find a way to find the correct and acceptable equivalent in the target language, it means he needs to master the grammar, as much vocabulary, idioms and proverbs in target language (Hoed, 2006). Widyamartaya (1989) states translating can be defined as the transfer of a message from the source language to the target language. Translation can be said to be good if the recipient can be really understood and enjoyed it (Widyamartaya, 1989).

The bible is the most translated book on the planet (Kennedy, D.James., & Newcombe, 1999). 110 Biblical institutions throughout the world who are members of the United Bible Societies, actively participate in efforts to translate the Bible into 624 languages in the world, including 426 languages that had never before had a bible translation or any part thereof (Latuihamallo, 1994). "The work of translating the bible contains special difficulties because the sacred nature of the bible requires special precision which must be pursued with full awareness." Not all translators have succeeded in achieving it (Latuihamallo, 1994). The most words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many words in new testament bible of Mark's gospel are described in ordinary language, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent (Newmark, 1988).

There are two previous researches about

bible translation. The research which discussed about bible translation is found in Brata's research (2010). The title of his research is *Translation of Religious-Cultural Terms of Address in The Luke's Bible*. In Brata's research, translation procedures were not analyzed yet. For completing Brata's research, this research will try to examine translation procedures in bible translation (Brata, Frans I Made., Yadnya, I. B. Putra., Sutjaja, I Gusti Made., & Mbete, 2010). The Sugama's research (2017) also conducted about bible translation entitled *Translation Method with Emphasis of Clause Level in "Bhagavad-Gita as It Is" and in "Bhagavad-Gita Menurut Aslinya"*. Same as his research, this research also discuss about holy text in different source. His research also used the methods of translation as a tool to discuss the problem of research (Sugama, I G.M.A.A., Sedeng, I Nyoman., & Parthama, 2017). Salas (2000) states the first problem is related to reading and comprehension ability in the source language, the most frequent translation difficulties are semantic and cultural nature (Salas, 2000).

Based on the explanation above, this research discussed about the translation methods found in new testament bible of mark's gospel. This research tried to analyze the bible translation by using methods of translation theory by Newmark (1988) as the tool for discussing bible translation to support and complete the previous research. This research aims to analyze and classify the translation methods applied in new testament bible of Mark's gospel.

II. METHODS

This research was a qualitative research that aims to understand the phenomenon of language, especially linguistic phenomena. The data were taken from bible especially in new testament of Mark's gospel. The data formed as words, phrases, clauses, or sentences. Bible had the translation in Indonesian.

There were two parts of bible, namely old testament and new testament. In new testament, there were four gospels. They were the Gospels of Matthew, Mark, Luke, and John. This research focused to analyze the Gospel according to Mark. Bible entitled *New Testament* (2005) was published by The Indonesian Bible Society for The Gideons International. It was printed by Percetakan Lembaga Alkitab Indonesia. The book consists

of 727 pages.

Observation method in this research was very important to analyze the data in detail. After the data were collected, the data were analyzed clearly based on the theory used. In analyzing the data in this research, it divided into two parts to answer the problem of research. They were analyzing and classification. First part was analyzing. The data were analyzed based on their translations in Indonesian language by using the theory of translation methods from Newmark (1988b).

Second part was classification. It was the most important part of a research. It determined the funding of a research. The data were classified in detail based on translation theory. It were classified based on the translation methods used to find the most translation methods applied in bible especially in new testament bible of Mark's gospel.

The method used in presenting the result of the analysis were informal and formal

method. Informal method is the method to present the result of the analysis by using the sentences to explain it (Sudaryanto, 1993). Formal method is a method to present the result of the analysis by using formulas, tables, charts, diagrams and pictures (Kridalaksana, 2001).

In this research, informal method was used to present the results of the analysis. It was the explanation of the translation methods used. Formal method was used to describe the table of the frequency of the translation methods applied in the bible translation found in new testament bible of Mark's gospel.

III. RESULT AND DISCUSSION

From the result of the analysis, it can be found that some translation methods used for translating bible text from English into Indonesian. The description was explained in the following table.

Table 1. Translation Methods Found in New Testament Bible of Mark's Gospel

Methods of Translation Found in Bible Translation									
	Word for word translation	Literal Translation	Faithful Translation	Semantic Translation	Adaptation	Free Translation	Idiomatic translation	Communicative Translation	Total
Cp 1		26%	21%	8%		45%			100%
Cp 2		19%	33%			33%	15%		100%
Cp 3		3%	21%	3%		70%	3%		100%
Cp 4	2%	5%	30%			63%			100%
Cp 5		4%	48%			48%			100%
Cp 6		18%	38%			42%	2%		100%
Cp 7	3%	11%	36%			50%			100%
Cp 8	6%	5%	24%			62%		3%	100%
Cp 9		2%	44%			46%	8%		100%
Cp 10		2%	23%			73%	2%		100%
Cp 11			45%			52%	3%		100%
Cp 12		7%	18%			75%			100%
Cp 13			38%			62%			100%
Cp 14			31%			69%			100%
Cp 15		11%	25%			64%			100%
Cp 16		5%	25%			70%			100%

Based on the table above, it was said that free translation was the most translation method applied in new testament bible of Mark's gospel. Word for word translation was found in chapter 4, chapter 7, and chapter 8. Literal

translation was found in all chapters except chapter 11, chapter 13, and chapter 14. Faithful translation was found in all chapters. Semantic translation was found in chapter 1 and chapter 3. Adaptation was not found in all chapters.

Free translation was found in all chapters. Idiomatic translation was found in chapter 2, chapter 3, chapter 6, chapter 9, chapter 10, and chapter 11. Communicative translation was just found in chapter 8. The translation method used was described in the following description.

1. Word by Word Translation

- a. SL: (Mark 4:14)\
“The sower sows the word.”
TL: (Markus 4:14)
Penabur itu menaburkan firman
- b. SL: (Mark 7:22)
“Thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness
TL: (Markus 7:22)
perzinahan, keserakahan, kejahatan, kelicikan, hawa nafsu, iri hati, hujat, kesombongan, kebalan.
- c. SL: (Mark 8:10)
Immediately got into the boat with His disciples, and came to the region of Dalmanutha
TL: (Markus 8:10)
Ia segera naik ke perahu dengan murid-murid-Nya dan bertolak ke daerah Dalmanuta.

In the first data above, the sentence in source text *The sower sows the word* was translated into target text as *Penabur itu menaburkan firman*. Based on this text, the translator only looks for the equivalent source language in the target language without changing the words in the translation. Therefore, the translation method applied was word for word translation.

Based on the second data, this text applied one of the translation methods. It was word for word translation. Word for word translation was done by translating word by word and leaving the order of sentences as in the source. The structures and the forms of the text above were still maintained in target text.

The third text *came to the region of Dalmanutha* was translated into target language as *bertolak ke daerah Dalmanuta*. Based on this text, the text used word for word translation as translation method in translating the text. Word for word translation was done by translating word by word and leaving the order of sentences as in the source.

2. Literal Translation

- a. SL: (Mark 1:8)
I indeed baptized you with water, but He will baptize you with the Holy Spirit.
TL: (Markus 1:8)
Aku membaptis kamu dengan air, tetapi Ia akan membaptis kamu dengan roh kudus.
- b. SL: (Mark 6:14)
Now King Herod heard of Him, for His name had become well known. And he said, “John the Baptist is risen from the dead, and therefore these powers are at work in him.”
TL: (Markus 6:14)
Raja Herodes juga mendengar tentang Yesus, sebab nama-Nya sudah terkenal dan orang mengatakan: “Yohanes Pembaptis sudah bangkit dari antara orang mati dan itulah sebabnya kuasa-kuasa itu bekerja didalam Dia.”
- c. SL: (Mark 16:11)
And when they heard that He was alive and had been seen by her, they did not believe.
TL: (Markus 16:11)
Tetapi ketika mereka mendengar, bahwa Yesus hidup dan telah dilihat oleh-Nya, mereka tidak percaya

This method was usually applied if the source language sentence structure was different from the target language sentence structure. Based on the first data above, it was seen that the text used literal translation as translation method. This example was still used the words in source text but change the structure based on the target language sentence structure. The text *Holy Spirit* in source text had forms *Holy* as modifier and *Spirit* as head of this noun phrase. In target text, it was changed. The text *roh* had a form as head and the word *kudus* had a form as modifier of this noun phrase. This example was found in chapter 1 of new testament bible of Mark's gospel.

In the second data, it was used the grammatical of target language. *Now King Herod heard of Him* was translated into *Raja Herodes juga mendengar tentang Yesus*. The word *of* in source text was translated into *tentang*. It depends on the target sentence structure. The structure of source text was changed in target text based on sentence structure in target language. Therefore, literal

translation was applied as translation method in the process of translating text in source text into target text.

Based on the third text above, it was seen that the target text applied the target text structure without looking at grammatical in source text. For example in the text above, *they did not believe* was translated into *mereka tidak percaya*. Therefore, it was said that this text used literal translation as method of translation. This text was translated into target language literally.

3. Faithful Translation

a. SL: (Mark 5:9)

Then He asked him, "What is your name?" And he answered, saying, "My name is Legion: *for we are many*."

TL: (Markus 5:9)

Kemudian Ia bertanya kepada orang itu: "Siapa namamu?" Jawabannya: "Nama-Ku Legion, karena kami banyak."

b. SL: (Mark 9:7)

And a cloud came and overhand-owed them: and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

TL: (Markus 9:7)

Maka datanglah awan menaungi mereka dan dari dalam awan itu terdengar suara: "Inilah Anak yang Kukasihi, dengarkanlah Dia.

c. SL: (Mark 11:4)

So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

TL: (Markus 11:4)

Mereka pun pergi, dan menemukan seekor keledai muda terlambat di depan pintu di luar, di pinggir jalan, lalu melepaskannya.

Based on first sentence, it was said that this text applied faithful translation as translation method in process of translating text. Faithful translation tried to produce contextual meanings of source language texts by being limited by their grammatical structure. For example in the text *for we are many* that was translated as *karena kami banyak* still maintained the source text structure in its translation in target text.

In the second data, one of translation methods was used in the process of translating this text. It was faithful translation, one of

translation methods that explained by Newmark 1988. It meant words that were culturally charged were translated, but deviations in terms of grammar and choice of words were still left. The structures and forms in source text were still maintained.

In the third above, the text *the door outside* was translated into *di depan pintu di luar*. It was said that this text applied faithful translation as translation method. This translation was done by maintaining as far as possible aspects of the format or aspects of the form so that it can completely see the aspect of its form.

4. Semantic Translation

a. SL: (Mark 1:32)

At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed

TL: (Markus 1:32)

Menjelang malam, sesudah matahari terbenam, dibawalah kepada Yesus semua orang yang akan menderita sakit dan yang akan kerasukan setan.

b. SL: (Mark 3:11)

And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the son of God."

TL: (Markus 3:11)

Bilamana roh-roh jahat melihat Dia, mereka jatuh tersungkur dihadapannya dan berteriak: "Engkaulah Anak Allah."

In the first data above, it was seen that this text applied semantic translation. It was caused this text emphasizes the use of terms, keywords, or expressions that must be presented in the translation results. It was like in the text *demon-possessed* that was translated into target language as *kerasukan setan*. It was translated based on the meaning of the words in source text.

Based on the second sentence, the text *unclean spirits* was translated into target language *roh-roh jahat*. From that text, semantic translated was applied as translation method in translating this text. In contrast to faithful translation, semantic translation was more flexible and considers the aesthetic elements of the source language text. It was look like in this text that was translated based on the meaning of the text.

5. Free Translation

- a. SL: (Mark 10:3)
And He answered and said to them, "What did Moses command you?"
TL: (Markus 10:3)
Tetapi jawab-Nya kepada mereka: "Apa perintah Musa kepada kamu?"
- b. SL: (Mark 12:18)
Then some Sadducees, who say there is no resurrection, came to Him: and they asked Him, saying.
TL: (Markus 12:18)
Datanglah kepada Yesus beberapa orang Saduki, yang berpendapat, bahwa tidak ada kebangkitan. Mereka bertanya kepada-Nya.
- c. SL: (Mark 15:4)
Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"
TL: (Markus 15:4)
Pilatus bertanya pula kepada-Nya katanya: "Tidakkah Engkau memberi jawab? Lihatlah betapa banyaknya tuduhan mereka terhadap Engkau!"

Free translation meant the transfer of messages while disclosure was done according to the needs of prospective readers. This thing was like in the first text above. The text *And He answered and said to them* was translated into target text as *Tetapi jawab-Nya kepada mereka*. Therefore, it was said that this text applied free translation as a method to translate this bible text.

The second data above *Then some Sadducees, who say there is no resurrection, came to Him* was translated as *Datanglah kepada Yesus beberapa orang Saduki, yang berpendapat, bahwa tidak ada kebangkitan*. Based on this text, it was said that free translation applied. It was caused this method took the form of paraphrase which can be longer or shorter than the original text. The word *say* in source text was translated into *berpendapat* in target text. It was said the translation *berpendapat* was not the meaning of the word *say* in target language literally.

It was seen in the third data, the text applied free translation as method of translation. Based on the example above, *Do You answer nothing* was translated into *Tidakkah Engkau memberi jawab*. This example used free translation. Usually, this method took the form of paraphrase which can

be longer or shorter than the original text. The text in source language was shorter than the text in target language.

6. Idiomatic Translation

- a. SL: (Mark 2:23)
Now it happened that He went through the grainfields on the Sabbath: and as they went His disciples began to pluck the heads of grain.
TL: (Markus 2:23)
Pada suatu kali, pada hari Sabat, Yesus berjalan di ladang gandum, dan sementara berjalan murid-murid-Nya memetik bulir gandum.
- b. SL: (Mark 9:46)
"Where Their worm does not die and the fire is not quenched."
TL: (Markus 9:46)
di tempat itu ulatnya tidak akan mati, dan apinya tidak akan padam.
- c. SL: (Mark 11:17)
Then He taught, saying to them, "Is it not written, "My house shall be called a house of prayer for all nations"? But you have made it a "den of thieves."
TL: (Markus 11:17)
Lalu Ia mengajar mereka, kata-Nya: "Bukankah ada tertulis: Rumah-Ku akan disebut rumah doa bagi segala bangsa ? Tetapi kamu ini telah menjadikannya sarang penyamun!"

In the first sentence above, *He went through the grainfields* was translated as *Yesus berjalan di ladang gandum*. This text applied idiomatic translation as method to make the translation process easiest. Idiomatic translation in the text above tried to find the equivalent terms, expressions, and idioms available in the target language, such as *went through* was translated as *berjalan*.

In the second text above, the source text *Where Their worm does not die* was translated into target text as *di tempat itu ulatnya tidak akan mati*. Based on this text, it was seen that idiomatic translation was applied in this example. This text was translated idiomatically. It was seen in the text *where* that was translated as *di tempat itu*.

Based on the third text above, *den of thieves* in source text was translated into target text as *sarang penyamun*. In this example, it was said this text used idiomatic translation as

method of translation. As idiomatic translation, this translation tried to find the equivalent terms, expressions, and idioms available in the target language.

7. Communicative Translation

a. SL: (Mark 8:15)

Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

TL: (Markus 8:15)

Lalu Yesus memperingatkan mereka, kata-Nya: "Berjaga-jagalah dan awaslah terhadap ragi orang Farisi dan ragi Herodes.

It was seen in the data above, the text *Then He charged them* was translated as *Lalu Yesus memperingatkan mereka*. Based on the methods of translation by Newmark 1988, it was applied communicative translation. Communicative translation emphasizes the message and pays attention to the principles of communication, but does not translate freely.

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That was why this text was not translated freely. This text focused to the aspects of language and aspects of content were directly understood by the reader.

IV. CONCLUSION

Based on the discussion above, it can be concluded that the translation methods found in data source were word for word translation, literal translation, faithful translation, semantic translation, free translation, idiomatic translation, and communicative translation. Adaptation was not found in all chapters of data source. The most translation method applied in new testament bible of Mark's gospel was free translation. Free translation had the highest percentage in every chapter in new testament bible of Mark's gospel. In the other word, the translator tried to transfer the meaning from source text into target text with changing the form based on cultures in target language.

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