



**TRANSLATING ENGLISH IDIOMS INTO BAHASA INDONESIA
IN SHAKESPEARE'S ROMEO AND JULIET**



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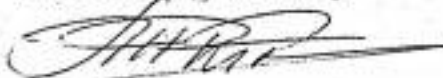
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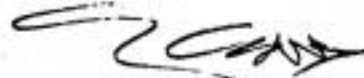


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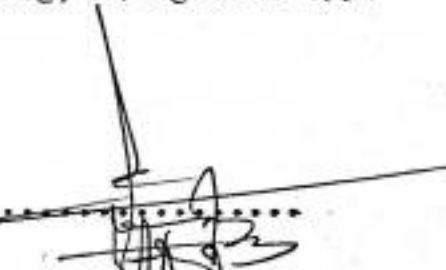

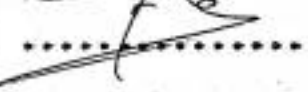
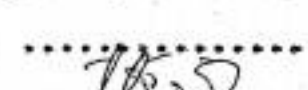
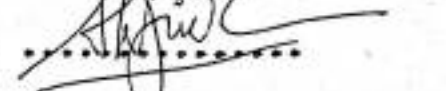

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TRANSLATING ENGLISH IDIOMS INTO BAHASA INDONESIA
IN SHAKESPEARE'S ROMEO AND JULIET

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ABSTRAK

Tujuan penulisan skripsi ini adalah untuk memberi gambaran kepada pembaca tentang cara-cara yang dipakai Trisno Sumarjo dalam menerjemahkan idiom bahasa Inggris novel "Romeo and Juliet" ke dalam bahasa Indonesia yang terdapat dalam novel "Romeo dan Julia".

Metode yang penulis pakai hanya 4 macam, yaitu penelitian perpustakaan. Dalam hal ini, penulis memakai 3 langkah yang berhubungan dengan penelitian perpustakaan, yaitu:

1. Membaca Buku-buku Rujukan.

Penulis membaca buku-buku yang berhubungan dengan obyek tulisan sebagai rujukan.

2. Mengumpulkan Data.

Penulis mengambil kalimat-kalimat yang mengandung idiom dari novel "Romeo and Juliet" dan terjemahannya dalam novel "Romeo dan Julia".

3. Menganalisa Data.

Penulis menganalisa data untuk melihat apakah ada penyimpangan terjemahan idiom bahasa Inggris atau tidak.

Setelah meneliti cara-cara yang dipakai Trisno Sumarjo, penulis menemukan bahwa ada 4 cara yang dipakai dalam menerjemahkan idiom dari novel "Romeo and Juliet" ke dalam bahasa Indonesia yang terdapat dalam novel "Romeo dan Julia".

1. Tidak menyimpang atau sama dengan yang terdapat dalam kamus idiom.

Dalam hal ini, dalam menerjemahkan idiom, penerjemah tidak menyimpang atau sama dengan yang terdapat dalam kamus idiom.

2. Agak menyimpang dari kamus idiom.

Penerjemah menyimpang sedikit dari kamus idiom dalam menerjemahkan idiom. Terjemahan yang terdapat dalam novel hampir mempunyai arti yang mirip dengan yang terdapat dalam kamus idiom.

3. Menyimpang sama sekali dari kamus idiom.

Penerjemah menyimpang sama sekali dari arti yang terdapat dalam kamus idiom.

4. Tidak diterjemahkan.

Penerjemah tidak menerjemahkan idiom dalam menerjemahkan kalimat.

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CHAPTER I
INTRODUCTION



1.1 The Reasons of Choosing the Title

English is an important language in this world. Many countries use it as both official and daily media of communication. Many other countries do not use it as both official and daily media of communication. However, they realize how it is important to give English lesson to students at school, because many books of science and technology are written in English. In Indonesia, students are given English lesson starting from Junior High School to tertiary level. Consequently, it is very important to master it either orally or in writing. To master one language well, we need to know the elements that build the language, like grammar, vocabulary as well as the culture of the people who speak it.

The writer has chosen the title "TRANSLATING ENGLISH IDIOMS INTO BAHASA INDONESIA IN SHAKESPEARE'S ROMEO AND JULIET" as the object of this thesis because idioms are accepted as part of everyday speech. We can find them in both speaking and writing. By knowing idioms, we can freely express our thoughts, ideas and feelings in English.

The second reason that has encouraged the writer to choose the topic is that mastering idioms is quite difficult for foreign students because they attempt to translate

idioms word by word way, as the result, the meanings somehow are not appropriate.

The third reason is that it is interesting to note the translation techniques used by the Indonesian translators when they translate the English idioms into Bahasa Indonesia.

The writer hopes that the result of the study may give a clear idea, particularly to the writer herself, of how the translator translates the English idioms into Bahasa Indonesia, especially when he translates "Romeo and Juliet" into Bahasa Indonesia in the novel "Romeo dan Julia".

1.2 Scope of the Problem

In this thesis, the writer takes the sentences which contain idioms of the novel "Romeo and Juliet" by Shakespeare and their translations in the novel "Romeo dan Julia" by Trisno Sumarjo as the object of the discussions.

The topic of the discussions is determining the ways the translator uses in translating the idioms related to how the translator translates sentences which contain idioms.

There are three elements which the writer involves in determining the ways the translators uses in translating the idioms. They are: English data as the source

language, their translations, and their meanings as in the dictionaries of idioms.

The meanings of the idiom in the dictionaries are used as references to determine the ways the translator uses in translating the idioms.

From the result of the analysis, the writer hopes to find out whether Trisno Sumarjo uses literal translation, changes the meanings or makes deviations in translating the idioms.

1.3 Methodology

The writer only uses library research in this thesis. The writer uses 3 steps which support the library research. They are:

1.3.1 Reading References

The writer reads more books which are relevant to the topic in order to get more information about translations and idioms.

1.3.2 Collecting Data

The data are taken from the texts of the novel of "Romeo and Juliet" containing idioms and their translations into Bahasa Indonesia in the novel "Romeo dan Julia".

There are 195 sentences in the source language which are available. It takes a very long discussion if the writer presents all of them. Then,

the writer only takes some of them as representatives.

The data are as follows:

5 sentences are literal translations.

The writer only takes 2 sentences as representatives.

130 sentences are modified literal translations.

The writer takes 26 sentences as representatives.

60 sentences are idiomatic translations.

The writer takes 12 of them as representatives.

The total sentences the writer presents as representatives in this thesis are 43 sentences.

1.3.3 Analysing Data

The object of the analysis in this thesis is the sentences which contain idioms. To make the meanings of the sentences of the object of the analysis clearer, the writer also presents the sentences which precede or follow them.

The writer put the source language and target language side by side. The writer also gives the pages after writing one data in order that the readers are easy to check them out.

After presenting one data, the writer analyse it straight and determine the ways the translator uses in translating a sentence. After comparing

the literal translation and the translation used in the novel, the writer determines the ways the translator uses in translating the idioms.

1.4 Sequence of Presentation

This thesis is divided into four chapters.

Chapter I is Introduction, which consists of The Reasons of Choosing the Title, Scope of the Problem, Methodology and Sequence of Presentation.

Chapter II is Theoretical Background containing explanation of translation and English idioms.

Chapter III is Presentation and Analysis of Data. In this chapter, the writer presents a number of data containing English idioms from the novel "Romeo and Juliet" and their translations in Bahasa Indonesia. The analysis is also included in this chapter.

Chapter IV is Conclusions.

CHAPTER II

THEORETICAL BACKGROUND

2.1 Translation

2.1.1 Definitions of Translation

Definitions of translation are almost as numerous and varied as the persons who have undertaken the subject.

Nida in Hansfi (1986:25) gives definition of translation as follows:

"Translating consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning and secondly in style."

There are three components which are involved in translation, namely: they are message, source language and receptor language. The message from a source language is transferred into a new language which is called receptor language.

According to Nida (1964:166), there are also three essential terms in the definition stated above.

First, equivalent, which points toward the source language message. In this case, the translator must produce the same purpose in the receptor language as in the source language. The translations must convey the spirit of the message, both

in meaning and style.

Meaning and style are inseparably united in translation. Nida (1964:164) states that:

"Adherence to content, without consideration of form, usually results in a flat mediocrity, with nothing of the sparkle and charm of the original. On the other hand, sacrifice of meaning for the sake of reproducing the style may produce only an impression, and fail to communicate the message. The form, however, may be changed more radically than the content and still be substantially equivalent in its effect upon the receptor."

If there is no compromise about these two aspects, according to Nida (1964:164):

".....correspondence in meaning must have priority over correspondence in style."

Second, natural, which points toward the receptor language. The translation must be natural, the the translator must use simple language, so the result of translation can easily be understood.

Third, closest, which binds the two orientations together on the basis of highest degree of approximation. The results of translation have closests meanings with source language messages.

Another definition of translation is given by Catford in Hanafi (1986:23)

"The replacement of textual material in one language (SL) by equivalent textual material in another language."

Textual material here means message in source language. Like definition given by Nida, Catford placed 'equivalent' term as an essential part in his definition. So, we can say that the equivalence between message in source language and receptor language is very important in translation.

2.1.2 Types of Translation

According to Ruru and Ruru (1988) there are three types of translations: literal translation, modified literal translation and idiomatic translation.

2.1.2.1 Literal Translation

In literal translation, the translators translate word for word of the source language. They translate words in their original sequence into the receptor language. This type, there are no obligatory alterations of order, construction, or part of speech. The result of this type is scarcely intelligible.

This kind of translation is usually needed to recognise linguistic characteristics of source language. It is done by

linguists who study a language from linguistic point of view. It is not useful at all for those who want to know the content of the message.

Ruru and Ruru (1988) give an example of literal translation according to Larso (1958) as follows:

In Cuave language (PapuaNew Guinea) kan dare is translated into English become your name call. In English, it does not have any sense. The real translation of that sentence is what is your name.

2.1.2.2 Modified Literal Translation

No real literal translation exists. Many translators change words structure, but the meanings of the words do not change, in order that the results of translation can be received in receptor language. This is called modified literal translation.

Both literal translation and modified literal translation are sometimes not common, because they use literal equivalence. Literal translation of idioms and many others will result an unclear, uncommon and sometimes nonsense translation.

Ruru and Ruru (1988) give an example of modified literal translation as follows:

In Papua New Guinea language, there is a sentence whose literal translation is I her heart I fastened her. The translator changes it a little to become I fastened her in my heart.

We can see from the example that the word structure is changed into English structure, but the sentence is still non-communicative in English. The appropriate translation of the sentence is I never forgot her.

2.1.2.3 Idiomatic Translation

This is the best type of those three types of translation, because the readers do not realize that it is a translation. It seems that it is written in target language. A good translator must use this type.

Idiomatic translation is translation that uses natural form of resource language, both in grammatical structure and word choices.

Ruru and Ruru (1988) give an example of idiomatic translation.



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<p>Decentralization of economy activity, planning and government spending, with emphasis on agricultural development, village industry, better internal trade, and more spending channeled through local and area bodies.</p>	<p>Pemerintah ingin mengurangi pekerjaan yang dilakukannya dan apa yang direncanakannya. Hal ini juga menyangkut uang yang dibelanjakannya untuk modal, dan pemerintah juga hendak meningkatkan apa yang dilakukan oleh orang-orang dan kelompok-kelompok di daerah untuk membantu petani dan usaha-usaha kecil yang pemiliknya berdim di desa-desa, dan membantu rakyat di negeri ini untuk membeli dan menjual barang-barang yang dihasilkan di negeri ini, dan untuk membantu kelompok-kelompok setempat menggunakan uang pemerintah.</p>
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2.2 Idiom

2.2.1 Definitions of Idiom

The writer will quote some definitions of idioms:

According to Dixon (1971:iii), idiom is:

"An expression which has meaning different from that of the individual meaning of each of its component parts."

Hornby (1963:421), says that:

"Idiom is a phrase or sentence whose meaning is not obvious through knowledge of the individual

meanings of the constituent words but must be learnt as a whole."

Cowie and Mackin (1987:viii) give definition of idiom as follows:

"A combination of two or more words which function as a unit of meaning."

Cowie, Mackin and McCaig (1987:xii) give definition of idiom as follows:

"Groups of words with set meaning that can not be calculated by adding up the separate meaning of the parts."

Palmer (1983:36) states that:

"Idiom is a sequence of words whose meaning can not be predicted from the meaning of words themselves."

According to Lado (1986:127), idiom is:

"The arrangement of words which has a particular meaning and can not be translated literally."

After studying some definitions given above, we can see that an idiom is that: it contains two or more words whose meaning can not be understood from the individual meaning which compose it. We must consider it as a unit.

2.2.2 The Natures of Idiom

If we notice the definitions of idiom, we find out that they are difficult to be learnt by foreigners. Although we know the meanings of individual words of one idiom, it does not guarantee that we understand that idiom.

As an important part of English language, the idioms have some natures. The writer only discuss three characteristics of idioms. They are:

I. Idiomaticity

Before discussing the idiomaticity of the idioms, the writer first divide the idioms into two groups of Cowie, Mackin and McCaig. They are: 1. phrasal verb idioms, and 2. phrase, clause and sentence idioms.

1. Phrasal Verb Idioms

Phrasal verb idioms mean the idioms which contain verbs with prepositions or particles.

Example: She came into a fortune when her uncle died.

According to Cowie and Mackin (1978:ix), the idiomaticity of phrasal verb idioms can be tested as a semantic unit. To measure the idiomaticity of them, we can use some ways. They are:

a. Idiom can be changed into one word which has the same meaning. In another words, it has synonym.

e.g His promotion has stepped up their social status.

(His' promotion has improved their social status)

b. Idiom should not be separated from its unity.

e.g Bill took off Winston Churcill to perfection.

(Bill imitated Winston Churcill to perfection)

* Bill took Winston Churcill to perfec-tion.

c. Idiom can be changed into nouns,

e.g to make up (V) has a corresponding make-up (N).

According to Cowie and Mackin (1987:x), the idiomaticity of phrasal verb idioms with more complex expression - those containing a noun and adjective - is gradual shading off from:

a. Absolutely fixed expression

In this case, we can not change or omit the components of idioms.

e.g "make a clean breast of it"

= make a full confession of something.
 If you don't make a clean breast of it
 to the police I shall have to give
 them information.

- b. Allow the replacement of certain words
 by others of related meaning.

In this case, we can change the
 components of idioms with the other words
 of the same meaning.

e.g. "make effective/good use of"

= put to effective/good use of.

The compose makes effective/good use of
 the augmental brass section.

- c: An adjective (etc) is not essential part.

In this case, we can throw away
 the adjective.

e.g. "keep a (careful, close, watchful etc)
 eye on"

= observe

I asked him why he didn't come back;
 at least he had friends there who could
keep an eye on him.

2. Phrase, Clause and Sentence Idioms

According to Cowie, Mackin and McCaig
 (1987:xii-xiii), the idiomaticity of phrase,
 clause and sentence idioms can be seen below:

a. Pure Idioms

Idioms in the strict sense comprise only one of a spectrum of related categories.

e.g "kick the bucket"

= die

Old Mr. Jones kicked the bucket just two days before his ninety-fourth birthday.

b. Figurative Idioms

It is idiomatic in the sense that variation is seldom found.

e.g "act the role or part"

= pretend

He found it hard to act the role of the genial host that night.

c. Restricted Collocation

It is sometimes called semi-idiom. One word has a figurative sense not found outside the limited context and the other element appears in a familiar literal sense.

e.g "jog one's/sb's memory"

= remind sb of/about something

He emptied his pocket of the notes and scraps of the paper he had used

to jog his memory and document his story over the previous days.

d. Open Collocations

Open collocations mean collocations which are freely recombinable.

e.g "fill/empty/drain the sink"

or

"fill the sink/basin/bucket"

II. Grammar Problems

Grammar problems are one of the natures of idioms. The writer will write two grammar problems of idioms as follows:

a. According to Palmer (1981:80), although one idiom is semantically like a single word, it does not function like one. It functions as a normal sequence of grammatical words. So, if we will change it to another tense form, we just follow the normal sequence of grammatical word.

e.g.1 People who gossip find it cuts two ways.

*People who gossip find it cut two wayses. ✓

e.g.2 Bob goes into the circus without paying. He crashed the gate.

*Bob goes into the circus without paying. He crash the gate.

b. We must stick to the fixed form of one idiom.

If one idiom contains noun as a fixed form, we can not change it to singular one.

e.g John's friends were going to have a surprise party for him, but Tom spilled the beans.

* John's friends were going to have a surprise party for him, but Tom spilled the bean.

If one idiom has adjective element, we can not change it to comparative form (-er).

e.g No one know the doctor; he is a cold fish.

* No one know the doctor; he is a colder fish.

III. Sintactic Restriction

According to Palmer (1981:80), there are also sintactic restriction abotu idioms. Some idioms have passive forms, but others not.

The example below can be changed into passive form.

e.g The teacher lays down the law about homework every afternoon.

The law is laid down by teache about homework every afternoon.

The example below can not be changed into passive form.

e.g Old Mr. Jones kicked the bucket.

*The bucket was kicked by old Mr. Jones.

2.2.3 Divisions of Idioms

Based on the information given by Boatner and Gates (1975), the writer divides the idioms into three divisions according to Their forms. They are: I. Idioms which form as phrases, II. Idioms which form as clauses, and III. Idioms which form as sentences.

I. Idioms Which Form as Phrases

In phrase forms, idioms are identified with some parts of speech. Those parts of speech are verb, noun, adjective, adverb, preposition, pronoun and conjunction.

1. Verb

e.g a. "lose out"

= lose to a rival.

John lose out in the rivalry for Mary's hand in marriage.

b. "look for"

= to think likely, expect.

We look for John to arrive any day now.

c. "listen to reason"

= to listen to and think about advice that you are given.

Joe was stubborn and would not listen to reason.

d. "line one's pocket"

= to get a lot of money unfairly

The policeman lined his pockets by taking bribes.

We can see from the examples above that the idioms can function as verbs in sentences. Although those examples have the same functions we see the differences between them.

The c and d examples are more complex than the a and b ones.

In the a and b examples, the idioms do not contain objects. In the c and d examples, the idioms contain objects.

After discussing the examples, we can conclude that idioms which form as phrases functioning as verbs can be divided into two kinds. They are:

- a. Idioms which function as verbs without containing objects.
- b. Idioms which function as verbs containing objects.

2. Noun

e.g a. "baby kisser"

= a person campaigning for votes in quest for elected office.

Nixon was a baby kisser when he ran for Vice President with Eisenhower.

b. "back seat driver"

= a bossy person in a cab who always tells the driver what to do.

The man who drove the car become angry with the back seat driver.

c. "bats in one's belfry"

= great mental confusion

When he talked about going to the moon he was though to have bats in his belfry.

d. "bed of roses"

= a pleasant, easy place, job or position.

A coal miner's job is not a bed of roses.

We can see from the examples above that the idioms can function as nouns in sentences. Although those examples have the same functions, we see the differences between them. The c and d examples are more complex than the

a and b ones.

In the a and b examples, the idioms do not contain adverbs. In the c and d examples, the idioms contain adverbs.

After discussing the examples, we can conclude that idioms which form as phrases functioning as nouns can be divided into two kinds. They are:

- a. Idioms which function as nouns without containing adverbs.
- b. Idioms which function as nouns containing adverbs.

3. Adjective

e.g a. "big-time"

= belonging to the top group; of the leading class; important.

Jean was a talent contest in her home town, and only a year later she began dancing on big-time television.

b. "bread and butter"

= thanking someone for entertainment or a nice visit.

After spending the weekend as a guest in the Jone's home, Alice wrote the Joneses the usual bread and butter letter.

c. "caught short"

= not having enough of something when you need it.

Mrs. Ford was caught short when the newspaper boy come for his money a day early.

d. "comfortable as an old shoe"

= pleasant and relaxed; easy to talk and work with.

The stranger was as comfortable as an old shoe, and we soon were talking like old friends.

We can see from the examples above that the idioms can function as adjectives in sentences. Although those examples have the same function in the sentences we can see the differences between them. The c and d examples are more complex than the a and b ones.

In the a and b examples, the idioms do not contain adverbs explaining the adjectives. In the c and d examples, they have adverbs explaining the adjectives.

After discussing the examples, we can conclude that the idioms which form as phrases functioning as adjectives can be

divided into two kinds. They are:

- a. Idioms which function as adjectives without containing adverbs.
- b. Idioms which function as adjectives containing adverbs.

4. Adverb

e.g a. "day and night"

= for days without stopping.

Some filling stations on great highways are open day and night 365 days a year.

b. "dead ahead"

= exactly in front.

The school is dead ahead about two miles from here.

c. "first off"

= before anything else.

First off, I want you to mow the lawn.

d. "flat-out"

= without hiding anything.

The students told his teacher flat-out that he was not listening to her.

We can see from the examples above that those idioms function as adverbs in sentences.

5. Preposition

e.g a. "thank to"

= with the help of



Thanks to a good teacher, John passed the examination.

- b. "together with"
= in the company of.

John, together with his brother, has gone to the party.

We can see from the examples that those idioms function as prepositions in sentences.

6. Pronoun

e.g a. "so-and-so"

= someone whose name is not given

Don't tell me what so-and-so thinks.

Tell me what you think.

- b. "so many"

= a limited number.

Many people want to come to the prom; but the gymnasium will hold only so many.

After writing the examples, we can see that that those idioms can function as pronouns.

7. Conjunction

e.g "so that"

= for the purpose that

Let's get ready now so that we can leave when father comes.

We see that idiom can function as conjunction in the sentence.

II. Idioms Which Form as Clauses

e.g "if worst comes to worst"

= if the worst things happen that be imagined.

If worst comes to worst, we shall close the school for a few days.

"before one can say Jack Robinson"

= very quickly.

Before I could say Jack Robinson, the boy was gone.

"when the chip are down"

= at the most important or dangerous time.

Tom hit a home run in the last inning of the game when the chips are down.

We notice that the wxamples above form as clauses. If we observe the functions of those idioms in the sentences, we can say that they also function as clauses.

III. Idioms Which Form as Sentences

There are also many idioms which form as sentences. They can be proverbs or sayings, expressions and interjections.

1. Proverb

e.g "all work and no play makes Jack a dull boy"

= to much hard work without time out for play or enjoyment is not good for anything.

"Beggars can not be choosers"

= people who can not choose what they will have, must accept what they get.

2. Interjection

e.g "big deal"

= trifle, unimpressive thing or matter.

So you become college president- big deal!

"so help me"

= I swear.

I've told you the truth, so help me.

3. Expression

e.g "easy come, easy go"

= cliché expression. Something you get quickly and easily may lost or spent just as easily.

Grandfather thought Billy should have to work for the money. Father gave him, saying "Easy come, easy go".

"so what"

= impolite reply expression. showing that you do not care about another.

Ray boasted that he was in sixth grade, but Ted said, "So, what I am in Junior High School."

We see from the examples that those idioms form as sentences.

CHAPTER III

PRESENTATION AND ANALYSIS OF DATA

ENGLISH

BAHASA INDONESIA

- | | |
|--|--|
| 1. Ay, while you live, <u>draw</u>
<u>your neck out of the collar.</u>
(279) | 1. Tidak, kukenal tabiatmu,
<u>ulurkan saja lehermu.</u>
(9) |
|--|--|

Draw out is an idiom in this sentence. Then, the writer takes the sentence draw your neck out of the collar as the object of the analysis.

The translation of draw out is mengulur. The literal translation of the sentence is ulurkan lehermu dari kerah. In the novel, the translator translates it ulurkan saja lehermu.

From the comparison between the literal translation ulurkan lehermu dari kerah and the translation used in the novel ulurkan saja lehermu, we find out that the translator makes a little change from literal translation in translating the sentence in the novel. He omits the translation of of the collar and adds the word saja. The translator makes it simpler because it does not change too much the meaning of the literal translation.

We can see also that there is no structural change in the translation. Imperative form in source language is not changed to another form in target language.

In this data, the translator uses modified literal translation.

We notice the translation in the novel that ulurkan is meant as the translation of the idiom draw out. It means that the translator does not deviate in translating it. In another words, he translates it what is in the dictionaries of idioms.

The reason the translator does not deviate it, perhaps, because he still translates your neck with lehermu. In Bahasa Indonesia, the word ulurkan and lehermu match each other.

2. 'Tis all one, I will show
myself a tyrant: when I
have fought with the men,
I will be cruel with the
maids: I will cut off
their heads. (279)

2. Sekali tiga uang, aku
mau jadi lalim; jika
mereka sudah kupotong,
aku mau keji dengan
perawan-perawannya dan
main potong terhadapnya.
(10)

The writer takes the sentence I will cut off their heads as the object of the analysis because it contains an idiom. The idiom is cut off. Its translation is memotong, memutuskan. If we notice the translation of the idiom, we find out that literal translation of the sentence is saya akan memotong kepala-kepala mereka, whereas the translation used in the novel is dan main potong terhadapnya.

There are some differences between the literal transla-

tion and the translation used in the novel. The translator changes most of the words of literal translation. He eliminates the translation of I and will. Perhaps, the translator thinks that it does not influence the content of the sentence if he omits them.

Also, he changes the colon with the word dan. The word memotong is changed with main potong. Kepala-kepala mereka is changed with the word terhadapnya. The translator means to match them with Bahasa Indonesia context.

In this data, the translator uses modified literal translation.

In the novel, the word main potong is meant as the translation of the idiom cut off. In this case, we can say that the translator deviates a little from the dictionary meaning of idiom cut off 'memotong'.

The reason of the translator changes the word memotong with main potong, perhaps, because he intends to match it with the next word terhadapnya. In Bahasa Indonesia, main potong terhadapnya is more usual than memotong terhadapnya.

3. Ay, the heads of the maids,	3. Ya, potong kepala perawan,
or their maidenheads;	atau keperawanannya;
<u>take^d it what sense thou</u>	<u>terimalah sesukamu.</u>
<u>wilt.</u> (279)	(10)

The object of the analysis in this data is take it what sense thou wilt. Take it is an idiom. Its translation is

ambillah.

The literal translation of the sentence more or less would be ambillah sesuai dengan pengertian yang kau sukai. In the novel, the translator translates it terimalah sesukamu. We notice that besides the translator changes the translation of all the words of literal translation, he also shortens it. The translator does it, perhaps, because it still has the same interpretation with the literal translation. In this case, the translator uses idiomatic translation.

The word terimalah is meant as the translation of the idiom take it. The translator deviates from the meaning of idiom dictionaries.

The reason the translator changes the translation of the idiom take it, perhaps, because he also changes the translations of all words of literal translation. Its literal translation is very unusual for Indonesian.

- | | |
|--|--|
| <p>4. <u>I will frown as I pass by,</u>
and let them take it as
they list. (280)</p> | <p>4. <u>Bila mereka lewat, aku</u>
<u>memberengut;</u> itu boleh
dianggap sesuka mereka.
(11)</p> |
|--|--|

Pass by is an idiom in this sentence. Then, the object of the analysis in this data is the sentence I will frown as I pass by.

The translation of the idiom pass by is melewati,

tidak menghiraukan. Then, the literal translation of the sentence is saya akan mengerutkan dahi kalau saya lewat. In the novel, the translator translates it bila mereka lewat, aku memberengut.

If we compare the literal translation saya akan mengerutkan dahi kalau saya lewat and the translation used in the novel bila mereka lewat, aku memberengut, we can see that the translator makes some changes from the literal translation in translating the sentence.

First, he changes the translations of some words of literal translation. He translates I will frown in the novel with aku memberengut. In this case, he eliminates the translation of will. The reason the translator eliminates it in order that it sound nice in Bahasa Indonesia.

He also changes the translation of frown with memberengut. As I pass by is translated bila mereka lewat. He changes the translation of I with mereka. In this case, the translator transfers the colloquial language into writing language.

Second, he changes the position of the clauses. The translation of the clause as I pass by precedes the translation of I will frown.

For this data, the translator uses modified literal translation.

In the novel, the word lewat is meant as the translation of the idiom pass by. So, the translator does not

deviate from idiomatic meaning of dictionary in translating the idiom.

The reason why the translator does not deviate in translating the idiom, perhaps, because it is still matches the context. The clause bila mereka lewat is correct in Bahasa Indonesia.

5. Part, fools!

Put up your swords;

you know not what you do.

(280)

5. Kamu gila! Lepas!

Sarungkan pedang!

Kamu tak sadar akan

perbuatanmu. (13)

Put up is an idiom. Its translation is menyeleenggarakan, mengatur, membangun. Then, the writer analyses the sentence put up your swords. The literal translation of the sentence is aturlah pedang-pedangmu, whereas the translation used in the novel is sarungkan pedang.

If the literal translation aturlah pedang-pedangmu is compared with the translation in the novel sarungkan pedang, we find out that the translator makes some changes from the literal translation in translating the sentence in the novel. He changes the translation of put up with sarungkan and throws out the translation of your. Besides that, he also makes the plural form swords = pedang-pedang into the singular form pedang. The translator means to fit them with Bahasa Indonesia context.

In this data, the translator uses modified literal

translation.

Then, if we notice the translation in the novel, we see that the word sarungkan is meant as the translation of the idiom put up. It means that the translator deviates from the idiomatic meaning of dictionary in translating the idiom.

The translator deviates from idiomatic meaning because he wants to match the idiom with the next word pedang. In Bahasa Indonesia, sarungkan pedang is more common than aturlah pedang.

- | | |
|--|--|
| 6. What! Art thou drawn among
these heartless hinds?
Turn thee, <u>Benvolio</u> , <u>look</u>
<u>upon thy death</u> . (281) | 6. Apa? Berkelahi dengan
tikus?
Tengok, <u>Benvolio</u> , <u>hadapi-</u>
<u>lah ajalmu</u> . (13) |
|--|--|

The sentence Benvolio, look upon thy death contains an idiom. It is look upon, whose translation is mempertimbangkan, memandang. Then, the writer analyses that sentence.

The literal translation of the sentence is Benvolio, pandanglah ajalmu. In the novel, the translator translates it Benvolio, hadapilah ajalmu.

If the literal translation pandanglah ajalmu is compared with the translation used in the novel, we find out that the translator changes the translation of look upon with hadapilah. In this case, the translator uses modified literal translation.

As mentioned above, the idiom look upon is translated with hadapilah. It means that the translator deviates from idiomatic meaning of the dictionary in translating the idiom.

The reason why the translator does it, perhaps, because he intends to match it with its next word a'jalmu. In Bahasa Indonesia, hadapilah a'jalmu is more common than pandanglah a'jalmu. Hadapilah is associated with the abstract thing. Pandanglah is associated with the concrete thing.

7. Clubs, bills, and partisans!	7. Pentung dan tombak maju!
Strike! beat them down!	Pukul, pantan mereka!
(124)	(13)

The object of the analysis in this case is beat down. It contains an idiom. It is beat down. Its translation is menyalahkan, menyalahkan. The literal translation of the sentence is salahkan or salahkan mereka.

The sentence salahkan mereka and pantan mereka have the same meaning. It seems that the translator used literal translation in translating the sentence.

As mentioned above, the idiom beat down is translated salahkan. The word salahkan and menyalahkan are associated in Bahasa Indonesia. As a conclusion, the word beat down is translated salahkan. The literal meaning of the idiom is salahkan.

The reason of the translator is that the idiom is translated

idiomatic meaning of dictionary, perhaps, because it has been matching with the context.

8. A crutch, a crutch!

Why call you for a sword?

(281)

8. Apa, pedang?

Ambil tongkatmu saja.

(13)

Call for is an idiom. Its translation is memerlukan. Then, the writer analyses the sentence why call you for a sword?

The literal translation of the sentence is mengapa engkau memerlukan sebuah pedang? In the novel, the translator translates it apa, pedang?

If we compare the literal translation mengapa engkau memerlukan sebuah pedang? and the translation used in the novel apa, pedang?, we see that the translator does not take most of the words of literal translation. He only does not change the translation of pedang. The translator means to shorten the sentence. In this case, the translator uses idiomatic translation.

If we notice the translation in the novel, we see that the translator does not translate the idiom call for. Perhaps, because he also changes most of the translation of the words of literal translation.

9. For this time, all the rest depart away:

9. Kali ini yang lain-lain pergilah.

You Capulet, shall go
along with me. (281)

Kau Capulet, ikut aku.
(14)

The writer takes the sentence you Capulet, shall go along with me as the object of the analysis. It contains idiom go along. Its translation is ikut.

The literal translation of the sentence is engkau Capulet, akan ikut aku, whereas the translation used in the novel is kau Capulet, ikut aku.

After comparing the literal translation engkau Capulet, akan ikut aku and the translation used in the novel, we can conclude that although he changes the structure of the sentence, the meaning is still not changed. In the translation, we see that the translator eliminates the translation of shall. He means to make it simpler. In this case, the translator uses modified literal translation.

The word ikut is meant as the translation of the idiom go along. The translator does not deviate from idiomatic meaning of the dictionary in translating the idiom. Perhaps, because he considers that it matches with the next word.

10. A: Have you importun'd
him by any means?

B: Both myself and many
other friends. (283)

10. A: Bukankah paman men-
desaknya?

B: Tidak, aku saja, malah
banyak kawan-kawan
lain. (16)

The object of the analysis in this sentence is have you

importun'd him by any means?

By any means is an idiom. Its translation is dengan segala cara. The literal translation of the sentence is sudahkah paman mendesaknya dengan segala cara? In the novel, the translator translates it bukankah paman mendesaknya?

There are the differences between the literal translation sudahkah paman mendesaknya dengan segala cara? and the translation used in the novel bukankah paman mendesaknya? It is; the translator changes the word sudahkah with the word bukankah. He also does not take the translation of by any means. He changes it in order that it sounds nice in Bahasa Indonesia. In this case, the translator uses modified literal translation.

As mentioned above that by any means is an idiom. the translator does not take it. It means that the translator does not translate the idiom in translating the sentence. Perhaps, because the sentence is still understandable without the phrase dengan segala cara.

11. Do not swear at all:
Or, if thou wilt, swear
by thy gracious self
(303)

11. Jangan sumpah sama sekali.
Atau jika ingin, sumpah
atas dirimu sendiri
(51)

The writer analyses the sentence do not swear at all because it contains an idiom. It is at all. Its translation is sama sekali.

The literal translation of the sentence is jangan sumpah sama sekali. It is like what is the translation in the novel. It means that the translator uses literal translation in this data. He translates it word by word.

Because the translator uses literal translation in translating the sentence, he automatically translates the idiom according to the idiomatic meaning of the dictionary. In another words, he does not deviate from the idiom dictionary in translating the idiom.

12. A: In love?

B: Out -

A: Of love?

B: Out of her favour,
where I am in love.

12. A: Jatuh cinta?

B: Lepas

A: Dari cinta?

B: Dari minat dia yang
kucinta. (18)

The sentence out of her favour, where I am in love contains an idiom. It is in love. Then, the writer takes it as the object of the analysis. The translation of the idiom in love is jatuh cinta.

The literal translation of the sentence is keluar dari kemurahannya dimana saya jatuh cinta. The translation used in the novel is dari minat dia yang kucinta. We find out that the translator translates out of her favour with dari minat dia. He does not take the translation of out because he follows the preceding sentence.

Where I am in love is translated yang kucinta. Besides

the translator eliminates some words of literal translation, he also changes some translations of words. In this case, we can say that the translator uses modified literal translation.

After comparing the literal translation and the translation used in the novel, we find out that cinta from the word kucinta is meant as the translation of the idiom in love. He deviates a little from the idiom dictionary in translating the idiom.

The reason why the translator does it that way, perhaps, because he intends to match it with the next word. Instead of translating I am with saya, he translates it with ku. Kucinta in the sentence is more common than kuatuh cinta.

13. 'Tis the way

To call hers exquisite,
in question more. (285)

13. Jika begitu,

Tak ada yang lebih cantik
daripadanya. (20)

In question is an idiom. Then, the writer analyses the sentence to call hers exquisite, in question more.

The translation of the idiom in question is yang dibicarakan. The literal translation of the sentence more or less would be untuk menyebutnya sangat elok, dalam pembicaraan lebih lanjut. In the novel, the translator translates it tak ada yang lebih cantik daripadanya.

If the literal translation untuk menyebutnya sangat elok, dalam pembicaraan lebih lanjut is compared with the translation used in the novel, we find out that although

the translator changes the structure of the sentence, he does not change its meaning. He translates it with different way, but it is still the same interpretation. Perhaps, the translator thinks that the sentence of the literal translation is not understandable for Indonesian. In this case, we say that the translator uses idiomatic translation.

If we notice the translation in the novel, we see that more or less tak ada is meant as the translation of the idiom in question. It means that the translator deviates in translating the idiom.

He deviates it, perhaps, because he also changes all the translations of the words of the literal translation. Tak ada is considered to be most suitable for the context.

14. These happy masks that
kiss fair ladies' brow

Being black put us in mind
that hide the fair. (285)

14. Kedok hitam yang ber-
untung mencium wajah
nirmala.

Lebih lagi mencolokkan
ratna putih itu. (20)

The object of the analysis in this data is being black put us in mind that hide the fair, because it contains idiom. It is put in. Its translation is menempatkan, memasukkan.

The literal translation of the sentence is menjadi hitam yang merasuk pikiran kami sehingga menyembunyikan keadilan. In the novel, the translator translates it lebih lagi mencolokkan ratna putih itu.

We notice the difference between the literal translation menjadi hitam yang merasuk pikiran kami sehingga menyembunyikan keadilan and the translation used in the novel lebih lagi mencolokkan ratna putih itu. The translator changes all the translations of the words of literal translation, because he thinks that the sentence lebih lagi mencolokkan ratna putih itu sounds nicer than the sentence of the literal translation in Bahasa Indonesia. The translator uses idiomatic translation.

There is no word menempatkan, memasukkan or merasuk in the translation used in the novel. It means that the translator does not translate the idiom put in at all. The reason the translator does not translate the idiom, perhaps, he intends to adjust it with the translation of the preceding sentence.

15. I must to the learned.

15. Harus ada orang pandai.

In good time. (286)

Ha, kebetulan sekali. (23)

The writer analyses the sentence in good time. It also function as an idiom. Its translation is dalam waktu yang tepat.

If the literal translation dalam waktu yang tepat and the translation used in the novel ha, kebetulan sekali, we see that the translator changes the structure of the sentence. In another words, the translator changes all the translations of the literal translation. In this data, the

the translator uses idiomatic translation.

The translator deviates from idiomatic meaning of dictionary in translating the idiom, perhaps, because the translator considers that dalam waktu yang tepat and ha, kebetulan sekali have the quite same interpretation in the context.

- | | |
|--|---|
| <p>16. Tut! <u>man, one fire burns out another's burning.</u>
One pain is lessen'd by another anguish. (286)</p> | <p>16. <u>Api yang satu membakar nyala yang lain, kawan.</u>
Pedih yang satu susut olehderita yang lain. (23)</p> |
|--|---|

Burn out is an idiom. Its translation is membakar habis. Then, the writer takes the sentence man, one fire burns out another's burning as the object of the analysis.

The literal translation of the sentence is laki-laki, api yang satu membakar habis nyala yang lain, whereas the sentence api yang satu membakar nyala yang lain, kawan is the translation in the novel.

We find out the differences if the literal translation laki-laki, api yang satu membakar habis nyala yang lain is compared with the translation used in the novel api yang satu membakar nyala yang lain, kawan. Instead of translating man with laki-laki, he translates it kawan. The translator means it fit with Bahasa Indonesia context.

Another difference the translator makes is; he translates the idiom burn out with membakar, not membakar habis.

He deviates a little in translating the idiom. Perhaps, the translator intends to make it simpler. In this case, the translator translates the sentence by using modified literal translation.

17. Nurse, where's my daughter? 17. Inang, mana anakku?
Call her forth to me. (282) Panggil ia kemari. (26)

The writer analyses the sentence call her forth to me, because it contains an idiom. It is call forth. Its translation is menimbulkan, membangkitkan.

The literal translation of the sentence is bangkitkanlah ia kepada saya, whereas the translation used in the novel is panggil ia kemari. We notice that the translator changes the translation of call forth with panggil, to me with kemari. He intends to make it suitable in Bahasa Indonesia context. We can say that the translator translates the sentence by using modified literal translation.

As mentioned above, the word panggil is the translation of the idiom call forth. It means that the translator deviates from idiomatic meaning of the dictionary. Perhaps, he intends to fit it with Bahasa Indonesia context.

18. And then my husband -
 God be with his soul!
 A' was a merry man -
took up the child. (289)

18. Lantas ditolong lakiku -
 Tuhan melindungi dia
 hendaknya - Ia orang
 jenaka. (27)

Took up is an idiom. The writer takes the sentence and then my husband took up the child as the object of the analysis. In this data, the source language of the object of the analysis is inserted by other sentences, but in Bahasa Indonesia, the translator does not do that way.

The translation of the idiom took up is mengangkat. The literal translation of the sentence is dan kemudian suamiku mengangkat anak itu. The translation used in the novel is lantas ditolong lakiku. Although the translator changes the structure of the sentence, he does not change the meaning of the sentence.

The structure of the sentence he changes is; he changes the sentence into passive form. And then is translated with lantas, took up with ditolong. He also throws away the translation of the word the child. He does it that way, perhaps, because he intends to make the sentence simpler. In this data, the translator uses modified literal translation.

The translator deviates from idiomatic meaning of the dictionary in translating the idiom because he translates took up with ditolong. Perhaps, because the word mengangkat and ditolong almost have the same meaning in that context of the sentence.

19. Enough of this; I pray
thee, hold thy peace.
(289)

19. Cukup itu, diamlah.
(28)

The writer analyses the sentence I pray thee, hold thy peace, because it contains an idiom. It is hold thy peace, whose meaning is diam.

The literal translation of the sentence is saya memohon padamu, diam. The translation used in the novel is diamlah. In this case, the translator omits the translation of I pray thee. He just translates the idiom hold thy peace. He does it because the word diamlah has been understandable without the translation of I pray thee. In this data, the translator uses modified literal translation.

The translator translates the idiom hold thy peace with diamlah. He does not deviate from idiomatic meaning of the dictionary.

The reason why the translator does not deviate from idiomatic meaning in translating the idiom, perhaps, because it has been correct in Bahasa Indonesia context.

20. I was your mother much
upon these years
That you are now a maid.
Thus in brief,
The valiant Paris seeks
you for his love. (290)

20. Dan kulahirkan kau,
sebelum kau sebaya
Dengan engkau kini.
Pendek kata:
Paris, teruna gagah itu,
melamarmu. (29)

In brief is an idiom in this data, then, the writer takes the sentence thus then in brief, the valiant Paris seeks you for his love as the object of the analysis.



The translation of the idiom in brief is pendek kata. The literal translation of the sentence is jadi kemudian pendek kata, Paris yang gagah itu mencari engkau untuk cintanya. The translation used in the novel is pendek kata: Paris, teruna gagah itu, melamarmu.

After comparing the literal translation of the sentence and the translation used in the novel, we find out that the translator throws away the translation of the word thus and then. He also adds the word teruna, from the translation of the valiant Paris. Beside that, he changes the translation of the phrase seeks you for his love with one word melamarmu. The translator changes them in order that the sentence is more suitable for Bahasa Indonesia context. In this data, the translator uses idiomatic translation.

In this case, the translator does not change the translation of the idiom in brief. In another words, he translates like the idiomatic meaning of the dictionary. He considers that it is no need to change its translation because it still matches with the context.

21. For I am proverb'd with
a grandsire phrase;
I'll be a candle-holder,
and look on. (292)

21. Tapi aku berpedoman
pepatah pusaka:
"Pembawa obor wajib
melihat saja". (32)

The writer takes the sentence I'll be a candle-holder, and look on as the object of the analysis, because it

contains idiom. The idiom in the sentence is look on. Its translation is menonton.

Then, we compare the literal translation of the sentence saya akan menjadi seorang pembawa lilin, dan menonton and the translation used in the novel "Pembawa obor wajib melihat saja."

From the comparison between them, we see that the translator changes the translation of some words. As result, the meaning of the sentence also changes. Besides that, he places the quotation mark in the sentence.

The changes the translator makes in translating the words are; he does not take the translation of I'll be a, the word and and the comma. He changes the translation of look on with melihat. And the last, he adds the word wajib and saja. The translator does it that way, perhaps, because he intends to fit with Bahasa Indonesia context. In this case, the translator uses idiomatic translation.

As mentioned before that the translation of the idiom look on is changed to become melihat. It means that the translator deviates a little in translating the idiom. Perhaps, because the translator thinks that it does not influence the sentence because in Bahasa Indonesia, menonton and melihat almost have the same interpretation.

22. More light, ye knaves!
and turn the tables up.

(295)

22. Tambah lampu dan singkirkan meja-meja. (37)

The object of the analysis in this data is and turn the tables up because it contains the idiom. The idiom is turn up. Its translation is memutar or membelok.

The literal translation of the sentence would be dan putarláh meja-meja itu. In the novel, the translator translates it dan singkirkan meja-meja. In this data, the translator does not make many changes. He only changes the translation of the idiom turn up to become singkirkan. The translator translates this sentence by using modified literal translation. The translator does that way because he thinks that it does not changes too much the meaning of the sentence.

In the case of translating the idiom turn up, the translator changes its translation. In another words, he deviates from idiomatic meaning of the idiom dictionary. Perhaps, because the translator intends to add the interpretation of the readers of turning the tables up to become moving the tables away.

23. It is my will; the which
if thou respect,

Show a fair presence and
put off these frowns.

(296)

23. Jangan kau abaikan
kehendakku ini:

Tunjukkan muka manis,
tanggalkan berengutmu.

(39)

Put off is an idiom in the sentence show a fair presence and put off these frowns. Then, the writer takes

sentence as the object of the analysis. The translation of the idiom put off is menunda, menolak.

We see the comparison between the literal translation of the sentence and the translation used in the novel. The literal translation of the sentence would be tampakkan kehadiran yang wajar dan tundalah kerutan dahi ini, whereas the translation used in the novel is tunjukkan muka manis, tanggalkan berengutmu.

From the result of the comparison between them, we find out that the translator uses modified literal translation. He changes the translation of tampakkan sebuah kehadiran yang wajar to become tunjukkan muka manis and the translation of tundalah kerutan dahi ini to become tanggalkan berengutmu.

The analysis in detail is: the word show is translated tunjukkan, the word fair is changed into manis, the translation of presence is changed into muka, put off is changed tanggalkan, frown is changed into berengutmu. The translator also omits the translation of the word and and these. The translator does do all that way in order that it sounds nice in Bahasa Indonesia.

The idiom put off is changed to become tanggalkan. The translator deviates from idiomatic meaning of dictionary. He does it that way because in Bahasa Indonesia, the word tanggalkan is prefer matching with the word berengutmu than the word tundalah.

24. Away, be gone; the sport
is at the best. (279)

24. Mari pergi, kesenangan
sudah lampau. (41)

The writer takes the sentence the sport is at the best as the object of the analysis because it contains an idiom. It is at the best. Its translation is dalam keadaan yang paling baik. Then, the literal translation of the sentence is permainan dalam keadaan yang paling baik. The translation used in the novel is kesenangan sudah lampau.

We compare the literal translation permainan dalam keadaan yang paling baik and the translation used in the novel kesenangan sudah lampau. We find out that the translator changes all the literal translation of the sentence. He thinks that if permainan dalam keadaan yang paling baik, it means that kesenangan sudah lampau. He translates it according to his own interpretation. In this case, the translator uses idiomatic translation.

The idiom at the best is translated sudah lampau. The translator deviates from idiomatic meaning of the dictionary in translating the idiom. Perhaps, because he also changes the translation of the sport with kesenangan.

25. More torches here!
Come on then, let's to
bed. (297)

25. Tambah obor di sini!
Nah, kini kita tidur.
(41)

The writer analyses the sentence come on then, let's

to bed. Come on is an idiom. Its translation that may fit with the context is ayo.

The literal translation of the sentence is ayo kemudian, mari kita ke tempat tidur, whereas the sentence nah, kini kita tidur is the translation used in the novel.

The translator translates the sentence by using modified literal translation if the literal translation ayo kemudian, mari kita ke tempat tidur is compared with the translation used in the novel nah, kini kita tidur. Although the structure of the sentence is changed, the meaning of the sentence does not change.

The difference between them is: come on is translated into nah, ke tempat tidur is translated into tidur. The translator does not take the word kemudian. The word mari is changed by the word kini. The translator does it that way in order that it sounds nice in Bahasa Indonesia.

The idiom come on is translated nah. The translator deviates from the idiom dictionary. The reason why the translator does it that way, because he intends to match it with the context.

26. "And none but fools do
wear it; cast it off."

(301)

26. Itu untuk orang gila,
tanggalkanlah.

(47)

The sentence cast it off is the object of the analysis. The idiom is cast off. Its translation is bertolak, membuang.

The literal translation of cast it off is buanglah ia. Tanggalkanlah is the translation used in the novel.

We analyse the difference between the literal translation buanglah ia and the translation used in the novel tanggalkanlah. Cast off is translated into tanggalkanlah. The translator also shortens the sentence by throwing away the word ia. The reason the translator omits the word ia, perhaps, because it does not influence the meaning of the sentence. It is understandable in Bahasa Indonesia context without the word ia. The translator uses idiomatic translation.

The translator deviates from the idiom dictionary in translating the idiom cast off. He translates it tanggalkanlah. Perhaps, he intends to fit it with the previous sentence. In previous sentence, there is the word wear whose translation is memakai. In Bahasa Indonesia, the word memakai and tanggalkan is antonymous.

27. O! speak again, bright
angel; for thou art
As glorious to this night,
being o'er my head,
As is a winged messenger
of heaven (301)

27. Teruskan madahmu, bi-
dadari! Engkau ratna megah
Berseri malam ini di
astaku
Laksana duta kayangan
bersayap (47)

As is is an idiom in this data. The writer analyses the sentence as is a winged messenger of heaven.

The translation of the idiom as is is sebagaimana adanya. The literal translation of the sentence is sebagaimana adanya seorang duta kayangan bersayap, whereas the sentence laksana duta kayangan bersayap is the translation used in the novel.

There are no many differences between the literal translation sebagaimana adanya seorang duta kayangan bersayap and the translation used in the novel laksana duta kayangan bersayap. He only changes the translation of as is with laksana. He also omits the translation of a. The translator does it that way to make it simpler. In this case, the translator uses modified literal translation.

The translator translates the idiom as is with laksana, whereas its translation in dictionary is sebagaimana adanya. In Bahasa Indonesia, sebagaimana adanya and laksana has the same interpretation. It means that the translator does not deviate in translating the idiom. Perhaps, because the translator thinks that it has already matched with the context.

- | | |
|---|---|
| <p>28. <u>That fall back to gaze on</u>
<u>him</u>
When he bestrides the lazy-
pacing clouds, (301)</p> | <p>28. <u>Ia jatuh telentang untuk</u>
<u>melihat dia</u>
Yang naik di atas awan
lamban berarak lalu (48)</p> |
|---|---|

The writer analyses the sentence that fall back to gaze on him because it contains an idiom. It is fall back. Its translation is mundur.

The literal translation of the sentence that fall back

to gaze on him is yang mundur untuk memandang dia. The translation used in the novel is ia jatuh telentang untuk melihat dia. From the comparison between them we find out that the translator uses modified literal translation.

The differences between them are; the translator changes the translation that with ia, the translation of gaze on with melihat. The translator does it that way because he intends to fit it with Bahasa Indonesia context.

The idiom fall back is translated jatuh telentang. The translator deviates in translating the idiom. Perhaps, because he intends to fit it with the context.

- | | |
|--|--|
| 29. With love's light wings
did I o'erperch these
walls; | 29. Sayap cinta menerbangkan
daku atas tembok itu |
| <u>For stony limits cannot
hold love out; (302)</u> | <u>Dan tebing batu tak sanggup
menghambat asmara. (49)</u> |

The object of the analysis in this data is for stony limits cannot hold love out.

The idiom is hold out. Its translation is menahan. The literal translation of the sentence is karena perbatasan batu tak sanggup menahan cinta. The translation used in the novel dan tebing batu tak sanggup menghambat asmara.

We analyse the differences between the literal translation karena perbatasan batu tak sanggup menahan cinta and the translation used in the novel dan tebing batu tak

sanggup menghambat asmara. The translator changes the translation of for with dan, the translation of limits with tebing. The translator does it that way in order that it sounds nice in Bahasa Indonesia. In this case, the translator uses modified literal translation.

The translator translates the idiom hold out with menghambat. The translation found in the dictionary is menahan. In this case, the translator does not deviate in translating the idiom because menahan is the same as menghambat.

The reason why the translator does not deviate in translating the idiom, perhaps, because he considers that it has been matching with the context.

30. By and by; I come
To cease thy suit, and
leave me to my grief:
(305)

30. Ya, aku datang segera!
Putuskan saja, dan
ku tinggal dengan se-
dihku. (53)

The sentence by and by; I come contains the idiom by and by. Its translation is segera. The writer analyses that sentence.

The literal translation of the sentence is segera saya datang. The translation used in the novel is ya, aku datang segera. We see that although the translator changes a little the structure of the sentence, he does not change its meaning.

The structure of the sentence he changes it: he places the word segera at the end of the sentence, whereas in source language, its position is at the beginning of the sentence. He also adds the word ya at the beginning of the sentence. The translator does it that way because he intends to fit it with Bahasa Indonesia context. In this case, the translator uses modified literal translation.

The idiom by and by is translated segera. He translates like in the idiom dictionary. He does not deviate in translating the idiom. Perhaps, because it has been matching with the context.

- | | |
|---|--|
| <p>31. <u>It is my soul that calls upon my name:</u>
How silver-sweet sound
lover's tongues by night,
(305)</p> | <p>31. <u>Kiranya sukma¹ memanggil namaku!</u>
Alangkah merdu suara
kasih di malam hari,
(54)</p> |
|---|--|

The object of the analysis in this data is it is my soul that calls upon my name. Call upon is an idiom. Its translation is menyerukan.

We compare the literal translation itu adalah jiwa² yang menyerukan namaku and the translation used in the novel kiranya sukma¹ memanggil namaku. He changes the translation of it is with kiranya. He also changes the translation of call upon with memanggil. The translator does it that way to match with Bahasa Indonesia context. In this case, the

translator translates the sentence by using modified literal translation.

The translator deviates a little from the idiom dictionary in translating the idiom. Instead of translating the idiom call upon with menyerukan, he translates it with memanggil.

The reason why the translator translates it with memanggil, perhaps, because the word memanggil fits with the context of the sentence.

32. And when the worser is
predominant,
Full soon the canker
death eats up that plant.
(306)

32. Dan jika yang jahat
menang,
Maka segera pohon dimakan
hama, hingga matilah ia.
(56)

Eats up is an idiom in the sentence full soon the canker death eats up that plant. Then, the writer takes it to be analysed.

The translation of the idiom eat up is menghabiskan. We analyse the differences between the literal translation sepenuhnya segera kematian membusukkan menghabiskan tanaman itu and the translation used in the novel maka segera pohon dimakan hama, hingga matilah ia.

The translator uses idiomatic translation. He changes all the translations of words of literal translation. He translates it according to his own interpretation. Although

the translator changes all the literal translations, if we notice carefully, the translation in the novel almost has the close interpretation with the literal translation. The translator does it that way in order that it is understandable in Bahasa Indonesia context.

At a glance, there is no the translation of the idiom eat up in the sentence. But, if we notice word by word, more or less we can decide that the word dimakan is the translation of the idiom eat up. the translator deviates from idiomatic meaning of the idiom dictionary in translating it. Perhaps, because he intends to fit it with the context.

33. How much salt water
thrown away in waste,

To season love, that if
doth not taste! (308)

33. Betapa air itu jatuh
sis-sia,

Menyirami biji yang tak
tumbuh karenanya! (58)

The writer analyses the sentence how much salt water thrown away in waste. It contains idiom thrown away. The translation is membuang.

We compare the literal translation of the sentence and the translation used in the novel. The literal translation is berapa banyak air garam terbuang percuma. The translation used in the novel is betapa air itu jatuh sis-sia.

The translator changes the translation of how much

with betapa. Salt water is changed into air. Thrown away is changed into jatuh. The translator uses modified literal translation. Although the translator changes the structure of the sentence, he does not change its meaning. The translator does it that way because he intends to fit it with Bahasa Indonesia context.

The translator deviates from idiomatic meaning in translating the idiom thrown away. He changes it to become jatuh. The translator does it that way, perhaps, because he intends to fit it with the context of the sentence,

34. Jesu! What haste? Can
you not stay awhile?

Do you not see that I am
out of breath? (314)

34. Wahai, mengapa buru-buru?
tak bisa menunggu?

tak tahu, aku habis nafas?
(71)

The writer takes the sentence that contains an idiom to be analysed. It is do you not see that I am out of breath? The idiom is out of breath. Its translation is kehabisan nafas.

To analyse it, we first compare between the literal translation and the translation used in the novel. The literal translation of the sentence is tidakkah kau lihat bahwa saya kehabisan nafas? In the novel, the translator translates it tak tahu, aku habis nafas?

After comparing them, we find out that the translator uses modified literal translation. He changes the transla-

tion of do you not see with tak tahu, the word that is changed with comma. Although the structure of the sentence changes, the meaning does not change. The translator does it that way to make the sentence simpler.

The idiom out of breath is translated habis nafas. The translator translates it like in the idiom dictionary. He does not deviate from idiomatic meaning in translating the idiom. Perhaps, because it has been matching with the context.

35. Here comes the lady:

O! so light a foot will
ne'er wear out the ever-
lasting flint. (316)

35. Itulah sang putri datang
O, kaki seringan itu
takkan mengauskan pedat-
nya batu. (73)

Wear out is an idiom. Its translation is mengauskan.

The writer analyses the sentence so light a foot will ne'er wear out the everlasting flint.

The literal translation of the sentence would be kaki seringan itu tidak akan pernah mengauskan batu api abadi. The translation used in the novel is kaki seringan itu takkan mengauskan pedatnya batu.

To know the differences between the literal translation kaki seringan itu tidak akan pernah mengauskan batu api abadi and the translation used in the novel kaki seringan itu takkan mengauskan pedatnya batu, we compare them.

From the result of the comparison between them, we find out that the translator translates the sentence by using modified literal translation. He omits the translation of never. Batu api abadi is changed into pedatnya batu. We see that the translator does not change the structure of the sentence. The translator translates the sentence like that because he intends to make it simpler.

The translator translates wear out with mengauskan. The translator does not deviate from idiomatic meaning of the idiom dictionary in translating the idiom.

The reason why the translator does it that way, perhaps, because the word mengauskan has been matching the context of the sentence.

- | | |
|--|---|
| <p>36. But my true love is grown
to such excess
<u>I can not sum up half my
sum of wealth.</u> (317)</p> | <p>36. Kekaysan cintaku tidak
terhingga,
<u>Tak dapat kuhitung
betapa kayanya.</u> (74)</p> |
|--|---|

The writer analyses the sentence I can not sum up half my sum of wealth because it contains an idiom. It is sum up.

The literal translation of the sentence would be saya tidak dapat menjumlahkan setengah jumlah kekayaan saya because the translation of the idiom sum up is menjumlahkan. The translation used in the novel is tak dapat kuhitung betapa kayanya.

If literal translation saya tidak dapat menjumlahkan setengah jumlah kekayaan saya is compared with the translation used in the novel, we find out that although the translator changes the structure of the sentence, they still have the same interpretation. He omits the translation of the word I. Setengah jumlah kekayaan saya is changed into betapa kayanya. The translator does it that way because he intends to make it simpler. In this data, the translator translates the sentence by using modified literal translation.

Kuhitung is the translation of I sum up. Sum up is translated hitung. The translator does not deviate from idiomatic meaning of the idiom dictionary in translating the idiom. In Bahasa Indonesia, menghitung is synonymous with menjumlahkan.

The reason why the translator does not deviate in translating sum up, perhaps, because hitung has been matching with the context of the sentence.

37. Thou has quarelled with a man for coughing in the street; because he hath wakened thy dog that hath lain asleep in the sun.

Didst thou not fall out

37. Kau telah bertengkar dengan orang, sebab ia mendehem di jalanan, hingga anjingmu yang tidur berdiam menjadi bangun.

Bukan pernah kaumaki-

with a tailor for wearing
his new doublet before
Easter? (318)

maki tukang jahit, oleh
sebab ia memakai baju
baru, sebelum hari Paskah?
(76)

The idiom is fall out. The writer takes the sentence didst thou not fall out with a tailor for wearing his new doublet before Easter? as the object of the analysis.

The literal translation of the sentence is tidakkah engkau bertengkar dengan seorang tukang jahit karena memakai sepasang bendanya yang sama yang baru sebelum Paskah? The translation used in the novel is bukan pernah kumaki-maki tukang jahit, oleh sebab ia memakai baju baru, sebelum hari Paskah?

There are differences between the literal translation and the translation used in the novel. The translator changes tidakkah engkau bertengkar dengan seorang tukang jahit with bukan pernah kumaki-maki tukang jahit, karena with oleh sebab, memakai sepasang bendanya yang sama yang baru with ia memakai baju baru.

The analysis in detail is: tidakkah is changed with bukan pernah, bertengkar with maki-maki, sepasang bendanya yang sama with baju. There are also the words he omits. They are: dengan, seorang.

Although the translator changes the structure of the sentence, he does not change the meaning of the sentence. In this case, the translator uses modified literal trans-

lation. He does it that way in order that the sentence sounds nice in Bahasa Indonesia.

Fall out is translated maki-maki. In Bahasa Indonesia, maki-maki and bertengkar almost has close meaning. It means that the translator only deviates a little in translating the idiom.

The reason why the translator uses the word maki-maki in the sentence, perhaps, because it prefers matching with the context of the sentence than the word bertengkar.

- | | |
|---|---|
| <p>38. <u>My very friend, hath got</u>
<u>his mortal hurt in my</u>
<u>behalf;</u>
My reputation stain'd with
Tybalt's slender, (321)</p> | <p>38. <u>Temanku setia, tadi kena</u>
<u>luka yang mematikan,</u>
<u>karena membela aku,</u>
Dan namaku ternoda oleh
penghinaan Tybalt, (80)</p> |
|---|---|

The object of the analysis in this data is my very friend, hath got his mortal hurt in my behalf. In my behalf is an idiom in the sentence. Its translation is untuk kepentingan saya.

The literal translation of the sentence is teman saya yang sebenarnya, telah mendapat lukanya yang mematikan untuk kepentingan saya. The translation used in the novel is temanku setia, tadi kena luka yang mematikan, karena membela aku.

We compare the two of them. We find out that my very friend is translated temanku setia. Teman saya yang sebenar-

nya and temanku setia have the same meaning. Telah mendapat lukanya yang mematikan is changed with tadi kena luka yang mematikan. In my behalf is translated with karena membela aku. Although the translator changes the structure of the sentence, he does not change the meaning. In this data, the translator uses modified literal translation. The translator translates the sentence like that because he intends to make it simpler.

The idiom in my behalf is translated karena membela aku. Although the translation of in my behalf is untuk kepentingan saya, we can not say that the translator deviates from the idiom dictionary in translating the idiom. In Bahasa Indonesia, untuk kepentingan saya and karena membela aku has the same interpretation. Then, we say that the translator does not deviate from idiomatic meaning in translating the idiom in my behalf.

The reason why the translator does it that way, perhaps, because karena membela aku has been suitable for the context of the sentence.

39. Yet 'Banished!'

Hang up philosophy, unless
philosophy can make a Juliet.

(328)

39. "Pembuangan" pula?

Buangkan filsafat, jika
filsafat tak mampu
menciptakan Julia. (92)

The writer analyses the sentence hang up philosophy, unless philosophy can make a Juliet. The idiom is hang up.

Its translation is menggantungkan, meletakkan.

There are the differences between the literal translation letakkan filsafat, jika filsafat tidak dapat membuat seorang Julia and the translation used in the novel buangkan filsafat, jika filsafat tak mampu menciptakan Julia. The word letakkan is changed with buangkan, membuat is changed with menciptakan. He throws away the word seorang. He uses modified literal translation. The translator translates the sentence like that in order that the sentence is understandable for Bahasa Indonesia context.

As mentioned above, the word letakkan is changed with buangkan. It is the translation of the idiom hang up. It means that the translator deviates from idiomatic meaning of the idiom dictionary in translating the idiom. Perhaps, because buangkan is more suitable for the context of the sentence than the word letakkan.

40. Then might'st thou speak,
then might'st thou tear
thy hair,
And fall upon the ground,
as I do now. (329)

40. Maka bapa boleh bicara,
mengusik rambut,
Mengempas diri ke tanah,
seperti aku sekarang,
(931)

The object of the analysis in this data is and fall upon to the ground, as I do now. The idiom is fall upon. Its translation is jatuh, mengalami.

The literal translation of the sentence is dan jatuh ke tanah, seperti yang saya kerjakan sekarang, whereas the sentence mengempas diri ke tanah, seperti aku sekarang is the translation used in the novel.

We compare the literal translation and the translation used in the novel to find out what kind of translation the translator uses in translating the sentence.

The translator omits the translation of and. He changes the word jatuh with mengempas. Although the translator changes the structure of the sentence, he does not change its meaning. The translator uses modified literal translation. The translator translates the sentence like that in order that it sounds nice in Bahasa Indonesia.

The translator deviates from idiomatic meaning of the idiom dictionary in translating the idiom fall upon, because its translation is jatuh.

The reason why the translator uses the word mengempas instead of jatuh, because he considers that the word mengempas is more suitable than the word jatuh for the context of the sentence.



CHAPTER IV

CONCLUSIONS

1. Although there are many definitions of translation, the main point of those is the replacement of one language to another language by equivalent meaning.
2. There are many definitions of idiom, but the main point of those is containing two or more words whose meaning can not be understood from the individual meaning which compose it.
3. In translating the idioms, the translator uses 4 ways.

They are:

- a. No deviation.

In this case, the translator translates the idiom like what is in the idiom dictionary.

- b. A little deviation.

In this case, in translating the idiom, the translator deviates a little from the idiom dictionary. His translation almost has the same meaning with what is in the idiom dictionary.

- c. Deviation.

In this case, the translator deviates at all from the idiom dictionary in translating the idiom.

- d. No translation.

In this case, the translator does not translate the idiom.

4. There are various reasons why the translator uses those 4 ways. They are:
- a. He intends to fit the word meanings with the context of the sentence.
 - b. He intends to adjust the words with the previous sentence.
 - c. He intends to make a sentence simpler.
 - d. He considers that one word almost has the same interpretation with the word changed.

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