
Shifts and equivalencies of idiomatic expressions in novel "The Name of Rose"

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Received: May 23, 2019; Accepted: September 25, 2019; Published: September 29, 2019

Abstract

This research aims to find the translation shifts and the equivalencies of idiomatic expressions. Data in this research were idiomatic expressions found in the novel "*The Name of the Rose*" and its translation. The method of data collection used reading and recording technique with researchers as the instrument along with some parameters of idiomatic expressions that were proposed by experts. In analyzing the data, this research used the referential and translational method with structural and componential analysis. The result found that there was another category shift that cannot be explained by the contemporary theory of translation shift. It happens because the contemporary theory of translation shift only focuses on the micro-linguistic level. This type of shift occurred in idiomatic expression due to the lack of equivalencies of the source text (ST) and target text (TT) whether in the grammatical system or the cultural difference. This research suggests that the theory translation shifts should be provided by semantic, pragmatic, discourse, and intercultural knowledge to bridge a gap between the two languages.

Keywords: translation shifts; idioms; equivalencies; cultural expressions

How to cite this paper: Aliurridha, A., & Setiawan, T. (2019). Shifts and equivalencies of idiomatic expressions in novel "*The Name of Rose*". *Journal on English as a Foreign Language (JEFL)*, 9(2), 163-180. doi:<http://dx.doi.org/10.23971/jefl.v9i2.1329>

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Translation shift is the main issue in translation. Yet, there is no progress in the study of translation shift since Catford (1965) described it. Most of the research in translation shift only to find the category of translation shift. Maria and Agustia (2016) studied translation shift of the idiomatic in the novel found that there were three category shifts and for each of idiomatic expression occur in one category shift. Herman (2017) studied translation shift in the narrative text of English-Indonesian found that there were a level shift, unit shift, class shift, structure shift and intra-system shift where mostly the shift change phrases into words, verb phrases into verbs, and word into phrases. Rusman and Widodo (2018) found there were grammatical shifts in Novel Harry Potter which were a level shift, structure shift, class shift, and intra-system shift. Yet, there was no significant progress. Most of the research in translation shifts only described what Catford (1965) had been explained without intention in finding what aspects beyond the micro-linguistic aspects that cause the translation shift.

Most of the researches in translation shifts only concern on the type of translation shifts which were the only concern on grammatical shifts (Herman, 2014; Maria & Agustia, 2016; Herman, 2017; Rusman & Widodo, 2018). Furthermore, they only concern on finding the category of translation shifts and the percentage of those categories that are not explain anything new in the study of translation shifts. These category shifts which occurred in micro-linguistic levels such as in morphemes, words, and phrases level. They did not concern with shifts in meaning that cause by a different culture, conceptualization, and experience that own by different language user. For example, an idiom that carries emotional connotation which could be different in another language. Ali and Al- Rushaidi (2016, p. 193) gave example by explaining the idiomatic expressions "feels blue" which cannot be understood by Arabic speakers because the color "blue" is never associated with sadness or depression, like in the American culture. This could create gape between source language (SL) and target language (TL). The idiom "feels blue" could cause translation shift not only in grammatical level when it is translated to other languages but also in conceptual level due to the cultural difference of both language. Furthermore, the contemporary theory of translation shifts does not complementary with an explanation of the level of equivalency in the result of translation. Do the results of translation are equivalent? If they are equivalent, in what level they are equivalent? Thus, by those reasons, it is necessary to

conduct a study in investigating the translation shifts of idiomatic expressions and the equivalencies of those shifts.

Catford (1965) divided the shift in translation into two major types, they are the level shift and category shift. Level shift (LS) is a shift that appears on the surface form of items in the SL with a certain linguistic level having equivalents in different levels. For example, the grammatical level in one language corresponds to the lexis in another language. Category shift is a general term that refers to a shift that includes structure-shifts, class-shift, unit shifts, and intra-system-shift. Structure-shifts (SS) are the change of language structure between ST and TT due to changes of grammatical order or word order (e.g. the translation of Japan to Indonesia which have different word order '*Watashi wa anata o aishite iru*' if translate to Indonesia become "*Saya cinta kamu*" where in the ST the word order is SOV and in TL the structure is SVO). Class-shift (CS) is the change in the word class (word type) that appears in the translation process (e.g. the translation of the word addictive which is adjective in ST become verb in TT, "the quartet's 'addictive' brand of music struck a chord with the country's youth" become "*jenis musik mereka yang membuat 'ketagihan' ini sejalan dengan jiwa anak-anak muda*". Unit shift (US) is the change of the linguistic unit of translation from ST to TT (e.g. the word 'hospital' when translated to *Bahasa* becomes a phrase '*rumah sakit*'). Intra-system shift (ISS) is the shift which is caused by grammatical differences from SL and TL. Furthermore, he explained that both languages may have the same of equivalent systems, but translation requires a shift due to the prevalence of translation result. Intra-system shift can cause a change from a single word to the plural and otherwise (e.g. cats in English are translated into *Bahasa* become "*kucing*" not "*kucings*" or "*kucing-kucing*" due to the prevalence of translation result). These category shifts only concern on the differences between the grammars systems of the languages due to the natural equivalence.

There are two types of equivalencies according to Pym (2014), they are natural and directional equivalence. Pym (2014, pp. 7-8) explained that the concept of natural equivalence underlies the cases that translation "will have the same value" between the ST and TT. He gave an example by the translation of Friday the 13 (which carries emotional connotation as bad luck) translated into '*viernes 13*' (the day before Saturday in Spain) would because of the presupposition they have the same cultural value. While when 'Friday the 13' translated into '*marte 13*' or "*marte y 13*" (which Tuesday 13th) but it contains the same values as bad luck then the translation would be directional equivalence. His theory of equivalence came from Eugene Nida, which divides equivalence

into two types, namely formal equivalence, and dynamic equivalence. Formal equivalence focuses on the message itself where the target language resembles the source language in its form and content, while dynamic equivalence focuses on functions where the effects of messages in the SL are tried to have similar effects on the TL where the reader will feel as if reading the source text. Furthermore, he explained that the equivalency occurs in three levels of similarity; level of form (e.g. two words translated by two words), reference (e.g. in translation the cultural words Friday the 13 which in British culture are known as a bad luck is translated *jumat tanggal 13* in *Bahasa* (Indonesian Language) or *viernes 13* in Spain, it means that the equivalence occurs in level of reference), function (e.g. in translation the cultural words 13 Friday which translated into Spain *martes 13* (Tuesday 13th) instead of *viernes 13*, it means the equivalence occurs in level of function (Pym 2014, p. 8).

Equivalencies between the ST and TT are the main purpose of the translation (Newmark, 1988, p. 45). However, achieving the equivalencies between translation is difficult because different languages express different meanings using different linguistic ornamentation such as idioms, proverbs, and other fixed expressions (Baker, 2001, p. 68). Baker (2001, p. 5) divided equivalencies into five groups according to the level of the text, they are *equivalence at the word level*, which is the meaning of a single word in ST equivalence with a single word in TT ; *equivalence above word level*, which is the meaning combinations of words and phrases in ST equivalence with words and phrases in TT; *grammatical equivalence*, which is the equivalencies delves into grammatical categories which cover two dimensions, the morphology and syntax; *textual equivalence*, which explores the equivalencies in the text levels; and *pragmatic equivalence*, which discusses the equivalencies of texts that are used in communicative situations that involves numerous variables such as writers, target readers, and cultural context. The first three in Baker's theory of equivalencies is natural equivalence because they are equivalence in the level of form while the textual and pragmatic equivalence are directional because they are equivalence in content.

This research aimed to find out the translation shifts of the idiomatic expressions which occurred in the Novel "*The Name of Rose*" and; the level of equivalencies in the idiomatic expressions which occurred in Novel "*The Name of Rose*". The shift in idiomatic expressions was chosen as the object of this research because idiomatic expressions were considered cause shifts when they are translated. For example, the expression, "book worm" in the English has the same referential meaning with "*kutu buku*" in the Indonesian language which

means "someone who really loves reading a book". Yet, when the idiom is translated literally it could be "*cacing buku*". It could create different referential meaning and stir up the meaning. Furthermore, the idiomatic expression in the source language (SL) sometimes has no equivalence to the idiomatic expression in the target language (TL). For example, in English American expression there is the idiomatic expression "kick the bucket" which if translated literally into the Indonesian language becomes "*tendang ember*". This meaning is far away from the meaning of idiom which means "to die" and should translate into "*mati*" in TL. The process of translation creates shift which is not only micro-linguistic level but also in conceptual level to maintain the equivalence in source ST and TT.

This research would be beneficial for people involved in the field of translation, linguistics, and cross-cultural understanding, whether they are practitioners, researchers, teachers, or anyone interested in this field. Furthermore, this research will make a new contribution to the progress of the theory of translation shift which so far has been dominated only in micro-linguistic aspects such as a shift in grammatical level. The theory of translation shift should be complemented by the intercultural and pragmatic knowledge especially if the object of the research is cultural specific items (CSI).

METHOD

This research is qualitative research that integrates linguistics, pragmatic, and cultural approach. The data of this research were idiomatic expressions found in the novel "*The Name of the Rose*" (Eco, 1984) and its translation into Indonesian language (Eco, 2008). The SL of this novel is Italian but the novel had been translated into English by William Weaver. Furthermore, this novel had been translated into Indonesia by Nin Bakdi Soemanto. Nin Bakdi Soemanto was a retired professor of the Faculty of Cultural Study at Gadjah Mada University, Indonesia. He was also a professional and experienced translator who understand the cultural value behind the novel "*The Name of the Rose*". This novel was chosen because there were gaps in culture, the setting of the time and place between the ST and TT. Furthermore, there are many idiomatic expressions in this novel. The setting of this novel is the medieval church in Italy where the readers are Indonesian in the present time.

The technique of data collection was the reading and recording technique (Sudaryanto, 2015). The procedure of data collection involved reading the English version of the novel and concerning focus to find the idiomatic expressions that appear in the ST, then extract them. After that, check the

meaning of the idiom and their translation. Then extract the idioms and their translations. Furthermore, compare the result of translation to find the category of translation shifts and the equivalencies of the ST and TT. The instrument in this research was a human instrument. In this study, the researchers acted as the master plan, executor, the data collector, the data analyst, the data interpreter, and as well as the writer who reported the result. Furthermore, the researchers used some parameters to identify the idiomatic expressions which referred to the concept of the idiom explained by Larson (1984) and Baker (2001). Then data that were considered as idioms were verified using *McGraw-Hill Dictionary of American Idiom* (Spears, 2005) and *Farlex online Dictionary for Idiom* (Farlex, 2015).

The data analysis in this research used Sudaryanto (2015) referential and translational method with structural and componential analysis. The referential method was used to show the referent of the set of words that were considered as idioms. The translational method with structural and componential analysis was used to compare the idiomatic expressions in ST and TT to find the translation shifts and the level of equivalence between idiomatic expressions ST and TT. For example, the idiomatic expression "feel blue" which refers to the feeling of deep sad or depressed is translated into "*merasa sedih*". The structural analysis shows that there is no change in the structure of the expression due to word order, word class, and unit of words. The word order and the word class of the TT are the same with word order and the word class of ST. The unit of words that are translated is also the same. Furthermore, there is no change in the intrasystem of language due to the prevalence of translation result. Thus, there is no translation shift of the idiom. The componential analysis shows that the phrase "feel blue" has semantic feature +human feeling, +sad, +depressed, and +idiomatic is translated into "*merasa sedih*" which has semantic feature +human feeling, +sad, -depressed, and -idiomatic. Thus, the result of translation equivalence level form and meaning because they have the same form and they refer to the same situation. Yet, there is degradation of meaning because the result of the translation does not have the same semantic feature which is depressed and idiomatic as in the ST.

FINDINGS

The result showed that the translation shift of idiomatic expressions did not occur in the level shift. There was no changing in grammatical level in ST that corresponds to lexis in TT. The result is the same as Maria and Agustia (2016) and Rusman and Widodo (2018) found that the shifts did not occur in the

level shift. Furthermore, almost all idiomatic expressions in this research have translation shifts. Even one idiomatic expression could have more than one category of shift which was similar to Maria and Agustia (2016, p. 108) who found that one idiom could have more than one category shift. They found that there are idioms that have two category shifts.

This research found that there are triple category shift, double-category shift, one category shift, no-category shift, and other-category shifts. Translation shifts of idiomatic expressions are shown in Table 1. Triple category shift is when the idiomatic expression has three category shifts due to the unit of translation which is above word level and the lack of equivalencies of both languages. Double category shift is when the idiomatic expression two category shift due to the unit of translation which is above word level and the lack of equivalencies of both languages. One category shift is when the idiomatic expression only has one category shift which is most common in this research. The no-category shift is when the idiom has no translation shift at all. The last is other-category shift which is translation shift that cannot be identified by Catford's theory of translation shift.

Table 1. Translation Shifts of Idiomatic Expressions

No	Source Text	Target Text	Translation Shift
1	<i>A heavy silence fell.</i> Venantius of Salvemec dared break it	<i>Suasana jadi senyap.</i> Salvemec memberanikan diri bicara. {Page 199}	Structure shift, class shift, and intra- system-shift
2	...waiting to be lost in <i>the bottomless pit of silent and deserted divinity</i> ,...	sementara menanti akan lenyap ke dalam <i>lubang kesunyian tanpa dasar dan ketuhanan yang terbengkalai</i> ,...{Page, 53}	Structure shift and class shift
3	Now we are getting to <i>the heart and soul</i> of the matter	Sekarang kita sudah menemukan <i>inti</i> permasalahannya {Page, 53}	Unit shift
4	"For those who <i>lack eyes</i> to see," the blind man said	"Bagi mereka yang <i>tidak punya mata</i> untuk melihat," kata orang buta itu.	Intra-system-shift

5	The cliff seemed to extend, <i>reaching up toward the heavens,</i>	Batu karang itu seakan makin tinggi, <i>sampai menjulang ke langit,</i>	Intra-system-shift
6	"...to point out <i>the straight and narrow path</i> to us.	"...untuk menunjukkan mana <i>jalan lebar dan mana jalan sempit</i> kepada kita. {Page 199}	Structure shift
7	Every <i>little white lie</i> you tell is still a lie and it is still meant to mislead people.	Semua <i>kebohongan kecil</i> yang engkau ceritakan dapat menyesatkan orang lain.	Structure shift
8	"when he is on form, he can <i>go like the wind..</i> "	"ketika dia sehat, dia bisa <i>berlari seperti angin</i> " {Page 226}	No-category shift
9	The old man stopped, <i>out of breath.</i>	Orang tua itu berhenti, <i>nafasnya terengah-engah.</i> {Page, 198}	Other category Shift
10	...the page covered by a sheet with <i>cut-out window</i> which framed the line being copied at that moment.	...Halamannya ditutupi dengan suatu lembaran yang membingkai baris yang sedang disalin waktu itu. {Page. 182}	Other category Shift

(Source: Primary data processed, 2018)

The idiomatic expressions found in this research are equivalence above words level and they mostly have textual equivalence and pragmatic equivalence (Baker, 2001). The equivalencies of idiomatic expressions are shown in Table 2. They are equivalence above words level because their units of translation are in the unit of phrase, clause, sentence, or even above the sentences which are in discourse-level. The idiomatic expressions have textual equivalence when they have no equivalence in the level of form, reference, and function yet they are equivalence in discourse level. The pragmatic equivalence is the most common found in this research because the idiomatic expressions that were translated are equivalence in functional level. They carry the same pragmatic function even though there are shifts in the process to achieve equivalencies. Furthermore, there are no equivalencies in words and grammatical level due to the different of the grammatical system between English and *Bahasa*. It happens because idioms are cultural-bound by nature (Popescu, 2015). Therefore, the idiomatic expressions found in this research are directional equivalence because they are more equivalence in content than in form.

Table 2. The Equivalencies of Idiomatic Expressions

No	Source Text	Target Text	Equivalencies
1	<i>A heavy silence fell.</i> Venantius of Salvemec dared break it	<i>Suasana jadi senyap.</i> Salvemec memberanikan diri bicara. {Page 199}	Pragmatic
2	...waiting to be lost in <i>the bottomless pit of silent and deserted divinity</i> ,...	sementara menanti akan lenyap ke dalam <i>lubang kesunyian tanpa dasar</i> dan ketuhanan yang terbengkalai,...{Page, 53}	Above words level
3	Now we are getting to <i>the heart and soul</i> of the matter	Sekarang kita sudah menemukan <i>inti</i> permasalahannya {Page, 53}	Pragmatic
4	"For those who <i>lack eyes</i> to see," the blind man said	"Bagi mereka yang <i>tidak punya mata</i> untuk melihat," kata orang buta itu.	Pragmatic
5	The cliff seemed to extend, <i>reaching up toward the heavens</i> ,	Batu karang itu seakan makin tinggi, <i>sampai menjulang ke langit</i> ,	Pragmatic
6	"...to point out <i>the straight and narrow path</i> to us.	"...untuk menunjukkan mana <i>jalan lebar dan mana jalan sempit</i> kepada kita. {Page 199}	Pragmatic
7	Every <i>little white lie</i> you tell is still a lie and it is still meant to mislead people.	Semua <i>kebohongan kecil</i> yang engkau ceritakan dapat menyesatkan orang lain.	Pragmatic
8	"when he is on form, he can <i>go like the wind</i> .."	"ketika dia sehat, dia bisa <i>berlari seperti angin</i> " {Page 226}	At the words level
9	The old man stopped, <i>out of breath</i> .	Orang tua itu berhenti, <i>nafasnya terengah-engah</i> . {Page, 198}	Textual
10	...the page covered by a sheet with <i>cut-out window</i> which framed the line being copied at that moment.	...Halamannya ditutupi dengan suatu lembaran yang membingkai baris yang sedang disalin waktu itu. {Page. 182}	Textual

(Source: Primary data processed, 2018)

DISCUSSION

The findings show that the idiomatic expressions did not only occur in one category shift for every unit of translation as Maria and Agustia (2016) found in their research. It happens because of the idiomatic expressions in this research mostly in the unit of phrase, clause, even discourse. Furthermore, there are idiomatic expressions that cannot be identified by Catford's theory of translation shifts which the researchers named it as other category shift. This finding is significantly different with Maria and Agustia (2016), Herman (2017), and Rusman and Widodo (2018) found that translation shift only occurred in grammatical structure or micro-linguistic level.

In the datum 1, there was a triple category shift occurred in the category of structure shift (SS), class shift (CS), and intra-system-shift (ISF). The SS can be seen by the changing of the structure of the word which was SV (subject and verb) in ST and when translated into TT it became SVA (subject, verb, and adjective). The class shift can be seen by the changing of the class word of the noun (silence) in ST into an adjective (*sunyi*) in TT. The ISF can be seen by the shift of the article "a" that referred to singular object in ST but when translated the article "a" did not translate into "*sebuah*" in TT. This could happen due to the prevalence of TT. Furthermore, the translation shift did not categorize into unit shift (US) because the unit translation was in a unit of a sentence in ST and it was translated into a sentence in TT.

The result of the translation in the datum 1 does not equivalence in the level of a word and grammar because the unit of translation is above word level, which in the level of sentence and there is article "a" that did not translate. Yet the result of translation is pragmatically equivalence where the idiom in ST and TT pragmatically refer to the same situation (Baker, 2001). The result of translation does not equivalence in level reference because it does not refer to the equivalence of the lexical items yet, they are equivalence in level of function (Pym, 2014) because both ST and TT pragmatically has the same function which is to describe the same condition of silence or no one dare to speak. Furthermore, the result of translated was non-idiomatic in TT where the idiomatic expressions in ST did not translate into idiomatic expressions in TT and the translator paraphrased it.

In the datum 2, there was a double category shift occurred in the category of structure shift (SS) and class shift (CS). The SS can be seen by the changing of the word order in the word "pit" which is the ST occurred after the word "bottomless" which in TT occurred before it. This could happen because

in ST "the bottomless pit" was the head of the phrase but in TT the head was "pit of silence". The CS changed the word class of the word "silent" which was an adjective in ST into a noun "*kesunyian*" in TT. There was a unit shift (US) in this translation because the unit of translation was a phrase in ST was translated into a phrase in TT.

The result of the translation in the datum 2 equivalence above word level (Baker, 2001) because they are in the unit of phrase which makes it equivalence in the level of form. Furthermore, they were equivalence in the level of reference and function (Pym, 2014). They were equivalence in the level of reference because both of them use the same lexical semantics which refers to the same situation. According to Farlex, (2015), the meaning of the idiom "a bottom pit" is a situation which seems to have no limit or seems never to end. The idiom was translated naturally into "*lubang kesunyian tanpa dasar*" which has same semantic meaning with the idiom in ST. Furthermore, the result of translation carried the same emotional connotation with the ST and it was also idiomatic.

One Category shift was the most common category shifts that occur in idiomatic expressions of Umberto Eco's Novel "*The Name of Rose*". The average of translation shifts in of idiomatic expressions mostly occurred in one category shift. In datum 3 the translation shifts occurred in unit shift (US). The phrase "heart and soul" which idiomatically means the central core of someone or something (Spears, 2005) was translated into a word "*inti*". There was a shift from the unit of phrase in ST into unit word in TT. The idiom was translated into "*inti*" which mean the central core of something which makes them equivalence in the level of reference but it does not equivalence in the level of form (Pym, 2014). This idiomatic expression does not equivalence in the level of form and function because the phrase "heart and soul" was translated into a word "*inti*" which shift the phrase into word and it does not equivalence in the level of function because it did not carry cultural values and the result of translation is not idiomatic.

In datum 4 there was a translation shift in the category of intra-system-shift (ISF). The ISF can be seen by the plural "eyes" in ST was translated into singular "mata" in TT. This could happen because of the prevalence of the TL. The translation shift did not occur in the category of structured shift (SS), class shift (CS) and unit shift (US). There was no US in this translation because the translation occurred in the unit of phrase and although the idiomatic expressions "lacked eyes" which is consist of two words was translated in three words "*tidak punya mata*" makes them inequivalence in the level of form (Pym,

2014). Furthermore, the word order of this translation in TT has the same order with the ST and there was no shift in the class of word (CS). The idiom lack eyes refer to the humans who have eyes but unable to use it. It contains metaphorical meaning, the word eyes in the expression does not mean eyes as a physical organ but some kind of intuition or feeling to see something that physical eyes unable to see. It was translated into "*tidak punya mata*" which semantically has a different meaning with the ST but pragmatically had the same function to describe someone who has eyes but unable to see it. Thus, the result of translation is pragmatically equivalence but it does not equivalence in reference because it does not refer to the same situation and does not use the same lexical. Therefore, the result of translation was equivalence in the level of function because it carries the function as the idiom in ST (Pym, 2014).

In the datum 5, the unit of translation was a clause and translation shift only occurred in the category of intra-system-shift (ISF). The ISF can be seen by the plural word "heavens" in ST was translated into singular "*langit*" in TT. The translation shift did not occur in the other category because of the same reason with the datum 4. The idiomatic expression of "reach up toward heaven" above contains the phrasal verb "reach up to" and the metaphor "heavens". This clause was identified as idiom because it contains a group of words which is if separated has different referential meaning (Larson, 1984, p. 20). The phrasal verb "reach up to" takes the form of compound which consists of two words, a verb "reach" which means to stretch out an arm in order to touch or grasp something or stretch out one's hand or arm and the adverb "up" which mean towards a higher place or positions, and preposition "to" that inform the location. According to Spears (2005), the meaning of English phrasal verb "reach up to" is to hand something up to someone but when the phrasal verb combines with the word "heavens", it creates a single referent which reaches the sky. The idiom "reach up toward heaven" was translated into "*sampai menjulang ke langit*". The translation result successfully transfers the meaning of the idiom. The word heaven was translated into "*langit*" that is culturally known as the location of heaven in TL. The word heaven does not literary means heaven or place to life after death for believers but it has connotation meaning, the place above or in the sky. Thus, the idiom equivalence in the level of function, because the idiom in TT pragmatically has the same function with the idiom in ST which has the same cultural function or connotation (Pym, 2014). It does not equivalence in the level of reference because the lexical "heaven" does not literally have the same reference with the lexical "*langit*" in TT.

The data 6 and 7 have the same category shift which was the structure shift (SS). The SS can be seen in datum 6 by the changing of word order "path" in ST that occurred after the modifier but in the TT occurred before the modifier. This could happen because in the ST the grammatical rule the modifier occurred before the head of the phrase and in the TT modifier occurs after the head of the phrase. The same thing happened with datum 7 which the head of the phrase in ST was the word "lie" that occurred after the modifier and in the TT the head of the phrase occurred before the modifier. The translation shift did not occur in the category of unit shift (US) in the data 6 and 7 even though the number of the word in ST and TT were not the same because the same reason as in data number 4 which the unit of translation in ST and TT were in the same unit level. The difference of data 6 and 7 is in the level of equivalence which in data 6 the equivalence was in the level function, while in data 7 the result of translation equivalence in the level of reference. In datum 6, the idiomatic expression was translated into an idiomatic expression which carried the same cultural function, while in datum 7 the idiomatic expression was translated into non-idiomatic expression. Yet both of the idiom in data 6 and 7 pragmatically equivalence (Baker, 2001).

The idiom in datum 6, "the straight and narrow path" according to Farlex Dictionary of Idiom online dictionary (Farlex, 2015) means a morally upright or a way of life. The meaning of the idiom is similar the meaning of idiom based on McGraw-Hill American Idiom (Spears, 2005) which is a straight and law-abiding route through life which refers to a morally rigid and correct course of behavior. It was translated into "*jalan lebar dan jalan sempit*" which carried the same cultural function and but it used difference reference. In data 7 according to Farlex Dictionary of Idiom online dictionary (Farlex, 2015), the meaning of the idiom "little white lie" is a lie which thought to be insignificant and justified, especially one told to avoid of hurting someone's feeling or giving offense. It is not far from the definition of McGraw-Hill's Dictionary of American Idioms (Spears, 2005) which is a small harmless lie or a fib. The idiom was translated into "*kebohongan kecil*" which equivalence in reference but there was a reduction of meaning where idiomatic expression in ST was translated into non-idiomatic.

In the datum 8, there was no translation shift occurred. The structure or word order of ST was the same as the TT. The class of word in ST was also same with the TT. The unit of translation occurred in the unit of phrase in ST and was translated into a unit of phrase TT. Furthermore, there is no intra-system-shift in this expression. According to Farlex Dictionary of Idiom online dictionary

(Farlex, 2015), the meaning of the idiom "go like the wind" is to move very quickly. It has a similar meaning to the McGraw-Hill's Dictionary of American Idioms (Spears, 2005) that defines the idiom 'move or go like the wind' as to move very fast and smoothly. The idiom was translated into another idiom "*berlari seperti angin*" which was equivalence in the level of form, reference, and function (Pym, 2014). They are equivalence in the level of form because the three words were translated into three words literally. They both used the same lexical items which make them equivalence in the referential level. Furthermore, they serve the same pragmatic function and the result of translation also idiomatic. Thus, it can be concluded when there is no translation shift idiom is equivalence in the level, form, referent, and function.

Data 9 and 10 could not be identified by Catford's theory of translation shift. This could happen because the units of translation probably occur in the above level of the sentence or the level of discourse, whereas Catford examples were occurred in a small unit of translation, in the unit of words to the unit of sentences. Furthermore, the sample of translation he used was not taken from real cases of translation. Munday (2016, p. 87) explained that his examples were almost idealist. Furthermore, he did not use a case of the actual translation and only invented his examples. The data 9 showed there was possessive adjective "*nya*" that cannot be seen in ST. This classification of shift cannot be explained using Catford's theory of translation shift. The result of translation was equivalence at the textual level. The idiom "out of breath" which means breathing fast and hard was translated into "*nafasnya terengah-engah*" which the precisely refer to the same situation. Thus, the result of translation pragmatically equivalences because they both show the same situation while using difference lexical and there is additional possessive adjective "*nya*" in TT. Another weakness Catford's theory of translation shift can be seen in datum 10 where the phrase "cut out window" in ST that was not translated but omitted in TT.

There were other translation shifts found in this research which did not discuss by Catford's theory of translation shift, which is the shift from idiomatic expression into non-idiomatic expression. In this research, the finding showed that there were translation shifts of idiomatic expression into non-idiomatic expression. The shift of idiomatic expression into non-idiomatic expression occurs in data 1, 2, 7, and 9. This type of shifts has not been explained by Catford theory of translation shift. Here, we define them as the idiomatic shift. This shift appears in the deep form of meaning that changes the figurative meaning of idiom into non-figurative. This shift occurred due to the lack of

equivalencies of ST and TT, especially in cultural equivalences where most of the idioms carry an emotional connotation that cannot be expressed by other lexical items. This emotional connotation is different in other language and other culture (Ali & Al-Rushaidi, 2016, p. 193). The translator needs to be smart to find a way in defining the emotional connotation that is brought by idiomatic expression from the source text (ST) into the target text (TT). In this context, the translator paraphrased the idiomatic expressions into the non-idiomatic expressions which have different form and meaning. This strategy was defined by Baker (2001, p. 74) as paraphrase strategy. Paraphrase strategy was the most widely used strategy in translating idiom (Khosravi & Khatib, 2012; Bujić, 2014).

Idioms also cause translation shifts because idioms are sets of words that have a different meaning from the words that structure it. As Larson (1984, p. 20) said an idiom is a group of words whose meanings are different when they are stand-alone. Thus, in translating idiomatic expressions translators cannot translate the idiomatic expression literally. They need to understand the meaning of the idiom in SL and re-express it in TL because in most cases in these research idioms in ST have no equivalence idioms in TT. Baker (2001, p. 68) explained that different language expressing ideas using different linguistic tools such as fix expression, idiomatic expression, words, and so on. The result shows that languages are varied as the theory of linguistic relativity which the proponents followed the Sapir-Whorf hypothesis which claimed that different language shape different conceptualization (Munday, 2016, p. 60). Furthermore, this research found that even though idiom was translated accurately, there are still gaps between idioms in the SL and the TL like in data in data 1, 2, 7, and 9 where the idiom was translated into non-idiomatic expression. Furthermore, in data 2 and 7 there was deletion of partial information and in table 10 the idiomatic expression was fully omitted while in data 9 there was added information. This added information means there is a gap between two languages which made difficult for a proper translation (Hashemian & Arezi, 2015, p. 92). Even a professional translator needs to be provided with the contributions of pragmatic, discourse, and intercultural knowledge, as Jabbari (2016, p. 514) stated that a competent translator must have mastery more than linguistic knowledge.

CONCLUSION

Based on the discussion above, it can be concluded that most of the idiomatic expressions cause translation shifts. The translation shift occurred in various category shifts but not in the level shift. There were idiomatic expressions which have more than one category shift. Furthermore, there are

five types of shift in this research. They are triple category shift, double category shift, one category shift, no category shift, other category shift. The first four were the category shift that can be explained by Catford's theory of translation shift because the shift occurred in micro-linguistic level. These types of shifts occurred because the two languages are systematically operated differently. English and *Bahasa* have different linguistic systems. The other category shift cannot be explained by Catford's theory of shift. The other category shift occurred in a deep level of conceptual meaning (idiomatic into non-idiomatic) and in the level of discourse to make the ST functional equivalence with TT. The translation shifts of idiomatic expressions occurred due to lack of equivalencies between the ST and TT whether in structural/grammatical level or the lack of equivalencies between the two cultures. As Popescu (2015, p. 63) explained, idioms are just like collocations, metaphors, and other course activities are cultural-bound by nature. Furthermore, this research found that Catford's theory of translation shift should provide with the pragmatic, discourse, and intercultural knowledge to bridge the gap between two languages that could not be provided by Catford's theory of translation shifts.

Acknowledgment

The writers want to say thank you for Indonesian Endowment Fund for Education (LPDP) for giving full funding and scholarship for Aliurridha to study at Applied Linguistic Department, Post-graduate Faculty, Universitas Negeri Yogyakarta.

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