

**TRANSPOSITION IN TRANSLATING *PROVERB BOOK OF NEW KING
JAMES VERSION BIBLE INTO KITAB AMSAL OF ALKITAB BAHASA
INDONESIA* BY LAI**

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Abstrak

Transposisi merupakan salah satu prosedur yang harus diperhatikan dalam proses penerjemahan. Secara linguistik, transposisi berarti perpindahan posisi atau hasil perubahan fungsi atau kelas kata yang bertujuan untuk dapat menghasilkan suatu karya terjemahan yang mudah dipahami dalam bahasa sasaran. Dalam proses penerjemahan, transposisi memiliki peranan penting karena seringkali ditemukan perbedaan struktur bahasa dari struktur bahasa sasaran. Tujuan penulisan jurnal ini adalah untuk menjabarkan penggunaan transposisi dalam proses penerjemahan khususnya dalam penerjemahan Kitab *Amsal dari New King James Version Bible* ke dalam *Alkitab Bahasa Indonesia*. Lewat jurnal ini, penulis juga ingin mengetahui apakah seharusnya penerjemah menggunakan transposisi dalam menerjemahkan teks atau bacaan. Selain itu, kapan seharusnya penerjemah menggunakan transposisi dan kapan seharusnya penerjemah tidak menggunakan transposisi dalam menerjemahkan suatu teks. Dalam jurnal ini, penulis menggunakan metode purposive sampling untuk mendapatkan data, dan metode padan dan agih untuk menganalisis data. Hasil penelitian menunjukkan bahwa penerjemah menggunakan transposisi dikarenakan adanya perbedaan struktur bahasa sumber ke bahasa sasaran tanpa mengubah makna teks. Dalam hasil analisis penulis menemukan bahwa terkadang dalam satu kalimat terdapat beberapa jenis transposisi yang digunakan oleh penerjemah.

I. Introduction

1.1 Background of the Study

Bible is a collection of 66 books written by about 40 authors, in three different languages, on three different continents, over approximately 1600 years. It is one of the books that are very important for Christian people in the world. In fact, almost in every country there are a lot of Churches or Christian members who need a Bible. Being the main necessity for Christians that come from different parts of the world, Bible must be translated into many languages.

When translator translated The Bible, s/he needs various skills. The translator must have a deep understanding of the cultures of the user of the language and the ability to translate. Before translating the text, the translator has to understand the appropriate translation strategy. In translation studies, the term translation strategy has been used by several researchers, but the meaning they have assigned to it varies considerably. Considering the use of translation in every aspect around us, the writer tries to do some research on translation that focuses on syntactic strategy, especially in transposition. It is interesting to analyze because we will know deeper about what kind of transposition used in translating Bible.

1.2 Purpose of the Study

The purposes of this research, first the writer would identify the kinds of transposition usually occur. Second, the writer would explain the way of the using transposition in *the Proverb Book of New King James Version Bible*. Last, to explain the reasons why there must be transposition in the process of translation and why a translator should not use transposition in translating a text.

1.3 Underlying Theory

In the way to get the topic of the research with the relevant analysis, it is important to study several sources and references in relation to the topic. The first reference is *A Textbook of Translation* which was written by Newmark (1988:7). He stated that translation is a craft consisting in the attempt to replace a written message and/ or statement in one language by the same message and/ or statement in another language. Newmark further explained that transposition is one of fourteen procedures in translation. In using transposition strategy, the translator changes the original structure from SL into TL sentence to reach equivalent effect. This strategy is used if there are some unnatural differences between SL and TL. Dealing with transposition, Newmark classifies transposition into four types, they are:

1. System transposition
2. Structure Transposition
3. Word class transposition
4. Rank transposition

The second reference is *Student Grammar of Spoken and Written English* written by Douglas Biber (2002:14). He proposed five types of grammatical units; they are morphemes, words, phrases, clauses, and sentences.

1.4 Organization of Writing

The outline of this paper will be as follows:

1. Introduction

This chapter contains the background of the study, purpose of the study, underlying theory, and a brief explanation about the presentation of the paper.

2. Methodology

It contains the types of the research, the data and the source of data, method of collecting data includes population and sample, research procedure, and technique of analyzing data.

3. Discussion

The third chapter describes the analysis of transposition used in translating *the New King James Version Bible* into *Alkitab Bahasa Indonesia* by LAI.

4. Conclusion

The last chapter is the conclusion that presents the result of whole analysis.

II. Methodology

2.1 Data

Data is facts and statistic collected together for reference or analysis, while the data source is the subject where the data are found in a research project. The data of this research were taken from *Proverb Book of New King James Version Bible* and its Indonesian translation. The English version has 31 chapters, and the Indonesian translation also has 31 chapters.

2.2 Collection

a. Population

In making the analysis more effectively, the writer needs to determine the population and sample of the data. The population in this research are all kinds of transposition which are found in the *Proverb Book of New King James Version Bible* and its Indonesian translation which is published by Lembaga Alkitab Indonesia (LAI).

b. Sample

In this research, the writer uses the purposive sampling technique since some of the data become the sample of the research and are analyzed. Those include the original text as well as its translated version. The sample is considered to be relevant since the researcher selects the data carefully. In this method, the writer determines the sample based on the characteristic of the population.

In purposive sampling technique, the writer handpicked the cases to be included in her samples. In this way, she built up samples that were acceptable to her exact needs. In this case, the writer had to know first the characteristic of the population and the samples which were taken.

III. Discussion

In this chapter the writer presents the result of the data analysis; dealing with the types of transposition which are used in translating *Proverb Book of New King James Version Bible*. The text or the data can be categorized into several types of transposition. Furthermore, the writer discusses it based on each group of transposition. This means that she discusses the word, phrase, clause, and sentence in the type of transposition.

This chapter consists of four sub-chapters. The first sub-chapter is about analysis of system transposition. The second sub-chapter is about analysis of structure transposition. The third sub-chapter is about analysis of word class transposition. The last sub-chapter is about analysis of rank transposition.

3.1 System Transposition

In this type, there are two changes to be used; first the change from plural to singular, translator changes the plural form in English into singular in Indonesian to make a common translation. Second, the change from adjectives + noun to noun + adjectives to make the result of translation becomes grammatically correct in TL.

3.1.1 Plural form → Singular form

(1) Our houses → rumah kita

*We shall find all kinds of precious possessions,
We shall fill our houses with spoil;* (SL)

kita akan mendapat pelbagai benda yang berharga, kita akan memenuhi rumah kita dengan barang rampasan; (TL)

Proverb 1:13

From the example above, “our houses” is plural form in English, but in Indonesian version it is translated into singular form. However, it seems that the word implies the plural sense due to the word “kita”, which shows the owner of “rumah”. “Our” is a possessive pronoun, if the translator does not apply this transposition as an option, he/ she will translate “our houses” into “rumah-rumah kita”. Besides, it sounds not natural; the translation will be not effective and wordy.

3.1.2 Adjective + Noun → Noun + Adjective

(2) wise man → orang bijak

(3) just man → orang benar

*Give instruction to a wise man, and he will be still wiser;
Teach a just man, and he will increase in learning.* (SL)

*berilah orang bijak nasihat, maka ia akan menjadi lebih bijak,
ajarilah orang benar, maka pengetahuannya akan bertambah.* (TL)

Proverb 9:9

According to text above, the translator shows that the word “wise” and “just” are adjective and they modify noun “man”. In Indonesian language, the noun phrases above are translated into “orang bijak” and “orang benar”. That translation is correct because “wise man” and “just man” which have the same formation of adjective + noun in English are translated into “orang bijak” and “orang benar” which have the same formation of noun + adjective in Indonesian. In this case, the translator has to use this type of transposition because the systems of English and Indonesian language differ. In English, adjective is placed before noun, but in Indonesian, adjective is placed after noun.

3.2 Structure Transposition (Active → Passive)

(4) will slay → akan dibunuh

(5) will destroy → akan dibinasakan

*For the turning away of the simple will slay them,
And the complacency of fools will destroy them;* (SL)

*Sebab orang yang tak berpengalaman akan dibunuh oleh
keenggannya, dan orang bebal akan dibinasakan oleh kelalaiannya.*
(TL)

Proverb 1:32

In the example above, “will slay” and “will destroy” are English phrases containing active voice verbs, but in Indonesian version the translator translated them into passive verb. Although there is no change in meaning, the voice in English is different from that in Indonesian. It is necessary because s/he has no choice except using transposition to translate the text. If the translator uses active verb in Indonesian, it will be strange and uncommon, because the word “keengganan” and “kelalaian” are inanimate, so they cannot be used before a verb such as “membunuh” or “membinasakan”. If the translator did not apply the transposition, the sentence will be “sebab orang yang tak berpengalaman akan membunuh keenggannya, dan orang bebal akan membunuh kelalaiannya”. Actually, the sentence is grammatically correct, but it is difficult to understand because there a change in the position of actor. Indonesian speakers usually use the passive voice when they want to change the focus from the subject to the direct object.

3.3 Word Class Transposition

3.3.1 Noun → Verb

(6) lack of instruction → tidak menerima didikan

*He shall die for lack of instruction,
And in the greatness of his folly he shall go astray. (SL)
Ia mati, karena tidak menerima didikan dan karena kebodohnya
yang besar ia tersesat. (TL)*

Proverb 5:23

In translating the text above, the translator translates “lack of instruction” into “tidak menerima didikan”. In here, the translator chooses word class transposition procedure in translating the text. It can be called word class transposition because there are changes in word class. As can be seen from the text, it can be concluded that the translator changes noun from the phrase “lack of instruction” into verb phrase “tidak menerima didikan”.

(7) abomination → menjadi kekejian

These six things the LORD hates, Yes, seven are an abomination to Him: (SL)

Enam perkara ini yang dibenci TUHAN, bahkan, tujuh perkara yang menjadi kekejian bagi hati-Nya: (TL)

Proverb 6:16

In the sentence above, the word “abomination” is a noun in English, but the translator change the class word noun into verb. In fact, the translator can replace “menjadi kekejian” into “menjijikan” or “kebencian”, but s/he still needs a verb to make the sentence grammatically correct. “Menjadi kekejian” has the construction of verb + noun in Indonesian. The translator must use the word class transposition to get the better translation and present the main message of the text.

3.3.2 Adjective → Verb

(8) happy → berbahagialah

Happy is the man who finds wisdom, and the man who gains understanding; (SL)

Berbahagialah orang yang mendapat hikmat, orang yang memperoleh kepandaian, (TL)

Proverb 3:13

The text above shows that “happy” means “bahagia”. The word “happy” is adjective and it is common in English, meanwhile the word “berbahagialah” is a verb in Indonesian translation. The translator chooses to use word class transposition in translating the text because in Indonesian it would be a strange sentence if “bahagia adalah orang yang memiliki hikmat”, the word “bahagia” will have no sense so it should be replaced by the word “berbahagialah”. Therefore, in this case, the translator changes the word class position of “happy”, and changes the word order of the sentence.

3.3.3 Verb → Adjective

(9) does not find it → sia-sia

(10) *A scoffer seeks wisdom and does not find it, but knowledge is easy to him who understands.* (SL)

Si pencemooh mencari hikmat, tetapi sia-sia, sedangkan bagi orang berpengertian, pengetahuan mudah diperoleh. (TL)

Proverb 14:6

The sentence in the source language above is a compound sentence which consists of two independent clauses. The clauses are connected with conjunction “but”. This means that the two clauses have contradictive condition. The word class transposition happens in the first clause. To analyze the change of the construction above, the writer will compare the clause in English and its translation in Indonesian based on its function.

Function	English Text	Indonesian Text
Subject	A scoffer	Si pencemooh
Verb	seeks	Mencari
Object	wisdom	Hikmat
Conjunction	and	Tetapi
Subject	-	-
Verb	does not find	-
Object	it	-
Adjective	-	sia-sia

The clause in the English text above consists of two clauses; “The scoffer seeks wisdom” and “does not find it”, but in the Indonesian text there is only one simple sentence. The sentence “does not find it” is a verb phrase in English text. The sentence “does not find it” actually can be translated into “tidak menemukannya”, but here, the translator choose the best word in Indonesian to replace that sentence to make an effective translation. It means that there is word class transposition in translating the text above.

3.3.4 Adverb → Adjective

(11) diligently → tekun

I love those who love me, And those who seek me diligently will find me. (SL)

Aku mengasihi orang yang mengasihi aku, dan orang yang tekun mencari aku akan mendapatkan daku. (TL)

Proverb 8: 17

It can be concluded, from the sentence above, that the translator uses word class transposition in changing the adverb “diligently” into adjective “tekun”. Actually, the word “diligent” is an adjective, but if it is added by -ly, it become adverb which has

meaning “dengan, secara”. If the translator chooses the pure meaning of “diligently”, the translation is grammatically correct, but in this case the translator still use word class transposition and re-arrange the sentence. It makes the text more clearly and easily to be understood.

3.4 Rank Transposition

Rank transposition is a kind of the change in the language units from one rank in the source language into the lower or upper rank in the target language.

3.4.1 Upward Rank Transposition

a. Word → Phrase

(12) plenty → penuh sampai melimpah-limpah

So your barns will be filled with plenty. And your vats will overflow with new wine. (SL)

maka lumbung-lumbungmu akan diisi penuh sampai melimpah-limpah, dan bejana pemerahanmu akan meluap dengan air buah anggurnya. (TL)

Proverb 3:10

In English dictionary ‘plenty’ means ‘banyak, kelimpahan’. However, in the text above the translator modifies its meaning with an additional phrase ‘penuh sampai melimpah-limpah’. It means not only ‘banyak’ but also ‘sampai melimpah’. It describes a condition full of blessing. If the word ‘banyak’ is used by the translator it will cause less effect that is why the translator cannot describe the condition in more detail and chooses the adjective phrase ‘penuh sampai melimpah-limpah’.

b. Word → Clause

(13) the simple → orang yang tak berpengalaman

To give prudence to the simple. To the young man knowledge and discretion (SL)

untuk memberikan kecerdasan kepada orang yang tak berpengalaman, dan pengetahuan serta kebijaksanaan kepada orang muda (TL)

Proverb 1: 4

In the text above, ‘the simple’ is a noun phrase with ‘the’ as a determiner, and ‘simple’ as a noun. However, the word ‘simple’ in Indonesian means ‘sederhana’, but in this case the translator uses upward rank transposition by the fact that translation result becomes ‘orang yang tak berpengalaman’. Actually, he/ she can translate it into ‘orang sederhana’ or ‘orang tak berpengalaman’. But, in this case the translator makes a difference by adding the word ‘yang’ because there is determiner ‘the’, it means definite things.

c. Phrase → Clause

- (14) the instruction of wisdom → *didikan yang menjadikan pandai*
To receive the instruction of wisdom. Justice, judgment, and equity;
(SL)
untuk menerima didikan yang menjadikan pandai, serta kebenaran, keadilan dan kejujuran, (TL)

Proverb 1:3

From the text above ‘The instruction of wisdom’ is a noun phrase; but in Indonesian, the result of translation will be different, because it changes from phrase into clause by the fact that it is translated to ‘*didikan yang menjadikan pandai*’. Actually, ‘the instruction of wisdom’ can be translated into ‘*didikan kebijaksanaan*’ but it sounds strange and uncommon in Indonesian language. In this case, the translator applies rank transposition by changing the phrase into clause because s/he wants to emphasize that the meaning of word ‘wisdom’ is not only ‘*bijaksana/ kebijaksanaan*’ but also ‘*yang menjadikan pandai*’, it is a good translation for the main message can be easily understood by the reader.

3.4.2 Downward Rank Transposition

a. Phrase → Word

- (15) lurk secretly → *mengintai*
If they say, “Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause; (SL)
jikalau mereka berkata: “Marilah ikut kami, biarlah kita menghadang darah, biarlah kita mengintai orang yang tidak bersalah, dengan tidak semena-mena; (TL)

Proverb 1:11

The phrase “lurk secretly” from the text above consists of a verb “lurk” and an adverb “secretly”. As adverb, “secretly” means “*secara diam-diam*”, and “lurk” itself has a meaning “*mengintai*”. It means that if the text is translated word-for-word it will be “*mengintai secara diam-diam*”. Whereas in Indonesian language the meaning of “*mengintai*” itself is “*mengamati dari jauh atau tempat tersembunyi*”, so if the translator uses “*mengintai diam-diam*” it is wordy and ineffective translation.

b. Clause → Phrase

- (16) your sleep will be sweet → *tidur nyenyak*
When you lie down, you will not be afraid; Yes, you will lie down and your sleep will be sweet.
Jikalau engkau berbaring, engkau tidak akan terkejut, tetapi engkau akan berbaring dan tidur nyenyak.

Proverb 3:24

The English version in the text above is a sentence. The first sentence is a complex sentence because it has subordinating word and

it consists of dependent and independent clause. In the first sentence, it can be separated based on their function:

Dependent clause	When you lie down
Independent clause	you will not be afraid

Therefore, in the second sentence, it is a compound sentence because the sentence consists of two independent clauses. It means that each clause can stand alone. It can be separated based on its function:

Independent Clause	You will lie down
Coordinating word	and
Independent Clause	your sleep will be sweet

From the table above, the clause “your sleep will be sweet” has construction S + V + O. It can be called a sentence because it has a complete thought. The writer will split the function of each part of the English version, as follow:

Subject	Your sleep
Verb	will be
Object	sweet

The sentence “Your sleep will be sweet”, actually can be translated into “Tidurmu akan menjadi indah”. However, the translator chooses the verb phrase “tidur nyenyak” to make the translation more idiomatically acceptable in Indonesian.

IV. Conclusion

After analyzing the data step by step in order to answer the three questions stated in the research problem based on related theories, the writer will provide a general description about the result of the analysis. As stated in the previous chapter research project analysis the types of transposition, the kind of transposition usually occurred, the way English translation are transpose into Indonesian, and the reason of the translator use transposition. A translator needs to use transposition because there are differences in the structure of the source language and the target language. Therefore the translator use transposition to make the translation sounds natural. By using transposition, the translator can change the arrangement or the grammar to make the result of translation easier to understand.

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APPENDIX DATA

1. Proverb 1:4
To give prudence to the simple, To the young man knowledge and discretion
untuk memberikan kecerdasan kepada orang yang tak berpengalaman, dan pengetahuan serta kebijaksanaan kepada orang muda
2. Proverb 1:7
The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.
Takut akan TUHAN adalah permulaan pengetahuan, tetapi orang bodoh menghina hikmat dan didikan.
3. Proverb 1:9
For they will be a graceful ornament on your head, And chains about your neck.
sebab karangan bunga yang indah itu bagi kepalamu, dan suatu kalung bagi lehermu.
4. Proverb 1:11
If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause;
jikalau mereka berkata: "Marilah ikut kami, biarlah kita menghadang darah, biarlah kita mengintai orang yang tidak bersalah, dengan tidak semena-mena;
5. Proverb 1:13
We shall find all kinds of precious possessions, We shall fill our houses with spoil;
kita akan mendapat pelbagai benda yang berharga, kita akan memenuhi rumah kita dengan barang rampasan;
6. Proverb 1:14
Cast in your lot among us, Let us all have one purse
buanglah undimu ke tengah-tengah kami, satu pundi-pundi bagi kita sekalian."
7. Proverb 1:19
So are the ways of everyone who is greedy for gain; It takes away the life of its owners.
Demikianlah pengalaman setiap orang yang loba akan keuntungan gelap, yang mengambil nyawa orang yang mempunyainya.
8. Proverb 1:32
For the turning away of the simple will slay them, And the complacency of fools will destroy them;
Sebab orang yang tak berpengalaman akan dibunuh oleh keengganannya, dan orang bebal akan dibinasakan oleh kelalaiannya.
9. Proverb 2:1
My son, if you receive my words, And treasure my commands within you,
Hai anakku, jikalau engkau menerima perkataanku dan menyimpan perintahku di dalam hatimu,
10. Proverb 2:4
If you seek her as silver, and search for her as for hidden treasures;

jikalau engkau mencarinya seperti mencari perak, dan mengejanya seperti mengejar harta terpendam,

11. Proverb 2:7

He stores up sound wisdom for the upright; He is a shield to those who walk uprightly;

Ia menyediakan pertolongan bagi orang yang jujur, menjadi perisai bagi orang yang tidak bercela lakunya,

12. Proverb 2:15

Whose ways are crooked, And who are devious in their paths;
yang berliku-liku jalannya dan yang sesat perilakunya;

13. Proverb 2:16

To deliver you from the immoral woman, From the seductress who flatters with her words,

supaya engkau terlepas dari perempuan jalang, dari perempuan yang asing, yang licin perkataannya,

14. Proverb 2:18

For her house leads down to death, And her paths to the dead;

sesungguhnya rumahnya hilang tenggelam ke dalam maut, jalannya menuju ke arwah-arwah.

15. Proverb 2:21

For the upright will dwell in the land, And the blameless will remain in it;

Karena orang jujur akan mendiami tanah, dan orang yang tak bercelalah yang akan tetap tinggal di situ,

16. Proverb 3:1

My son, do not forget my law, But let your heart keep my commands;

Hai anakku, janganlah engkau melupakan ajaranku, dan biarlah hatimu memelihara perintahku,

17. Proverb 3:2

For length of days and long life And peace they will add to you.

karena panjang umur dan lanjut usia serta sejahtera akan ditambahkannya kepadamu.

18. Proverb 3:8

It will be health to your flesh, And strength to your bones.

itulah yang akan menyembuhkan tubuhmu dan menyegarkan tulang-tulangmu.

19. Proverb 3:9

Honor the LORD with your possessions, And with the firstfruits of all your increase;

Muliakanlah TUHAN dengan hartamu dan dengan hasil pertama dari segala penghasilanmu,

20. Proverb 3:10

So your barns will be filled with plenty, And your vats will overflow with new wine.

maka lumbung-lumbungmu akan diisi penuh sampai melimpah-limpah, dan bejana pemerahanmu akan meluap dengan air buah anggurnya.

21. Proverb 3:12

For whom the LORD loves He corrects, Just as a father the son in whom he delights

Karena TUHAN memberi ajaran kepada yang dikasihi-Nya, seperti seorang ayah kepada anak yang disayangi.

22. Proverb 3:13

Happy is the man who finds wisdom, and the man who gains understanding;
Berbahagialah orang yang mendapat hikmat, orang yang memperoleh kepandaian,

23. Proverb 3:14

For her proceeds are better than the profits of silver, And her gain than fine gold.
karena keuntungannya melebihi keuntungan perak, dan hasilnya melebihi emas.

24. Proverb 3:16

Length of days is in her right hand, In her left hand riches and honor.
Umur panjang ada di tangan kanannya, di tangan kirinya kekayaan dan kehormatan.

25. Proverb 3:17

Her ways are ways of pleasantness, And all her paths are peace.
Jalannya adalah jalan penuh bahagia, segala jalannya sejahtera semata-mata.

26. Proverb 3:18

She is a tree of life to those who take hold of her, And happy are all who retain her.
Ia menjadi pohon kehidupan bagi orang yang memegangnya, siapa yang berpegang padanya akan disebut berbahagia.

27. Proverb 3:24

When you lie down, you will not be afraid; Yes, you will lie down and your sleep will be sweet.
Jikalau engkau berbaring, engkau tidak akan terkejut, tetapi engkau akan berbaring dan tidur nyenyak.