

## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of Study

The general field of translation may be divided into three parts; following Jacobson (1959:233). The first type is "Intralingual" translation, which consists essentially in recording something within the same language. The second type is an "interlingual" translation or "translation proper," this is the type of translation that comprises the interpretation of the verbal sign of one language by means of the verbal signs of another. The third type is "intersemiotic" or transmutation, by which we mean to transform a message from one kind of symbolic system to another. What comes to be the main object of this study is the "interlingual" translation. The interlingual translation process involves (1) at least two languages and (2) a message. These two essential components of an interlingual translation may be called respectively (1) form or the formal linguistic element of language and (2) meaning or the message which is communicated by the features of form. (Beekman and Callow, 1974:19).

Most of the interlingual translators are under constant pressure of the conflict between form and meaning. If they attempt to approximate the stylistic qualities of the original, they are likely to sacrifice much of the meaning. While strict adherence to the literal form usually results in a translation that sounds like a translation or translationese. Moreover, the translators are caught in the paradigm of "the letter as the spirit," for if the translation is being faithful to the things

talked about, they may destroy the spirit that performs the original communication; at the same time, if they concentrate too much upon trying to reproduce the original "feeling" and "form" of the message, they may find so many difficulties concerning the appropriate diction in the receptor language.

Bible translation is an interlingual translation. Accordingly, it involves at least two different languages with many different aspects of language. It has just become the main role for Bible translator to widespread the teaching of Jesus Christ unto hundreds of tribes of people around the world whose languages in many cases had never before even existed in written form.

Bible translation has experienced a long history of journey. The Old Testament was originally written in Hebrew and the New Testament in Greek. The important ancient translation consists of four kinds: Aramaic, Latin, Syrian, and Egypt. The English Bible translation itself has been through a very significant process since it was at the first time done by Caedmon in the seventh century, in 676 AD precisely. He succeeded to translate some of the important items of Holy Bible into the Anglo-Saxon. Accordingly, he is known as the first translator of Bible who translated the Bible from Latin into Old English. This task was next continued by another translator namely, John Wycliff (1328-1384). He is known as the father of English Bible translator due to his success in translating all parts of Bible into English. William Tyndale (1494-1536) improved Wycliff's version due to its completeness and accuracy. Those versions of translation are some of so many others English Bible translations. One of the most important things in the world of English Bible translation is the establishment of the Bible of King James



version by the King James I in 1603. This Bible is acknowledged as the worthiest and the best translation of all. It is considered as the excellent translation, which is translated under the faithful translation and done seriously. Due to this fact, the writer wants to find out clearly whether this version of Bible has been properly translated into Indonesian or not.

An accurate and intelligible verse of the Scriptures is essential both to the evangelization of the lost and to the building up of the strong communities of believers. Hence, translating the Word of God properly is badly needed for Christians who believe that the Bible is indeed God's Word to man, and that every man ought to have Bible in the language which speaks to his heart. It means that every word written in the Bible is understandable by all believers in every kind of language and culture.

According to Nida, there are of course special problems involved in Bible translating which do not affect other types of translating to quite the same degree: (1) in comparison with purely contemporary materials, the Bible represents a document coming from relatively remote historical period; (2) the cultural differences between Biblical times and our own are considerable; (3) the nature of natural evidence, though in some ways very abundant (in contrast to other documents from classical times), is crucially deficient in many matters of word division and punctuation; (4) arbitrary traditional divisions into chapters and verses have tended to obscure meaningful connections; and (5) overriding theological considerations have in some instances tended to distort the meaning of the original message (1964:5).

The statement above implies that there are so many aspects, which need to be analyzed in order to improve the result of the Bible translation due to its significance and complexity of difficulties. It would be considered as the basic idea for the writer in conducting his research, that is, the analysis of Bible translation.

## **1.2 The Reason of Choosing Topic**

The function of metaphor in general is to extend language, to say what cannot be said in terms of literal meanings alone. Metaphor may be used whenever something new is invented requiring a name or whenever it seems desirable to call attention to an undesignated aspect of something already known. In translating metaphor, a further problem is presented by the fact that a well-understood metaphor in one culture may have entirely different meaning in another part of the world. It is obvious that utterances can communicate thought only because hearers know how to translate them into the language in which thinking is done. In the *Translating the Word of God*, many metaphors, which occur in the original languages of the Bible, are carried out directly into English. The people have come to accept them even when those metaphors are not a part of their culture. The reader of present book may find himself better understanding some of these metaphors, which he has taken for granted. But, however, concerning the statement above and the aims of translating metaphors, it will be better if those metaphors are translated properly and faithfully in which the adaptation and changes are made in order that they are comprehensible in receptor languages.



Referring to what is called as faithfulness of a translation, we will get on relies that it is focused not only on meaning but also on features of linguistic form, which are natural and meaningful in the receptor language. Due to the qualification of the translation, Beekman and Callow (1974:33) state that a translation, which transfers the meaning and the dynamics of the original text, is to be regarded as a faithful translation. The expression "transfer the meaning" means that the translation conveys to the readers or hearers the information that the original conveys to its readers or hearers. The message is not distorted or changed; it has neither unnecessarily gained nor lost information. Meanwhile, the expression "transfer the dynamics" means that the translation uses the natural linguistic structures of the receptor language and that the recipients of the translation understand the message with ease. The naturalness of the translation and the ease with which it is understood should be comparable to the naturalness of the original documents.

Live metaphors of Luke in the New Testament, which were translated into Indonesian, become the main problem chosen by the researcher to discuss in this thesis.

### **1.3 The Statements of Problems**

Translation is mainly concerned on transferring the meaning and the dynamics of the original into the receptor language. Finding the equivalent of the message of the original text is even more difficult if it is viewed under the theory of faithful translation. It happens due to the fact that faithful translation is hopefully able to say something in different language but still speaks about

essentially the same thought. In relation to faithful translation, especially the one that refers to live metaphors of Luke, the researcher finds some problems to solve:

1. How are the live metaphors translated into Indonesian due to their meanings?
2. How are the live metaphors translated into Indonesian due to their dynamics?
3. How are the live metaphors translated into Indonesian due to their degrees of faithfulness?

#### **1.4 The Objective of Study**

In line with the statements of the problems, this research accordingly aims to answer those questions, namely:

1. To observe the translation of the live metaphors in Indonesian due to their meanings.
2. To identify the translation of the live metaphors in Indonesian due to their dynamics.
3. To determine the degrees of faithfulness of the translation of the live metaphors in Indonesian.

#### **1.5 The Scope of Study**

The Holy Bible consists of sixty-six Books, which are divided into two main parts: The Old Testament and The New Testament. The first four books in the New Testament are well known as Gospels (Good News). They are the Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John. This research, however, chooses only the Gospel of Luke to discuss. Further, the



problems contained within the Gospel, which are researched here, are limited to the ~~five~~ metaphors in connection with their Indonesian renderings.

### **1.6 The Significance of Study**

It is hoped that the result of this research may contribute something valuable for the readers, especially for researchers to use it as a reference for further research on the translation of Holy Bible from English into Indonesian. To be more specific, it is beneficial for the believers, since it may stimulate them to study the Gospel of Luke more comprehensively. In addition, hopefully this study can be one of the alternatives for the Indonesian Christians to understand better the content of the Bible. This is significant to give alternative suggestions of metaphor translations for all believers especially in Indonesian. Moreover, hopefully this study can be one of the ways for the Indonesian Christian to understand better about the content of the Gospel of Luke.

### **1.7 The Method of Study**

The researcher applies the descriptive method in analyzing metaphor translation of the Gospel of Luke from English into Indonesia. It is used to solve the problems of the study through some steps: collecting, classifying, and analyzing the data.

Base on its source of data, this study belongs to library research because the data analyzed by the researcher are taken from printed material, in this research, the Holy Bible.

Method is a principle way used to achieve a goal. While research is an attempt to find, develop, and test the truth of science by using a scientific method

(Hadi, 1986:4). Moreover, Surachman in his book *Dasar dan Tehnik Riset: Pengantar Metodologi Ilmiah* says that descriptive method is a way used to solve the actual present day problem by collecting, classifying and analyzing data (1978:132).