

CHAPTER 1

INTRODUCTION

This chapter presents background of translation, purposes of translation, significance of translate, and methods of translation.

1.1 Background of Translating *You Live After Death*

Translation is a process of rendering meaning, ideas, or messages of a text from one language to other language. There are some considerations which follow this process, which mainly related to the accuracy, clarity and naturalness of the meaning, ideas, or messages of the translation. It means that it is an important thing to consider whether the readers of the target text accept equivalent information as the readers of the source text do. These considerations are clarified in some definition of translation stated by some expert.

Newmark (1981:7) states that “*translation is a 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*”. In this definition he explicitly express that the object being translated is meaning and message.

On the other hand, Nida and Taber (1982: 12), define translation as “*translating consist in reproducing in the receptor language the closest natural equivalent of the source language message.*” In the same way Catford (1965: 20) also state that “*translation is the replacement of textual material in one language by equivalent textual material in another language*”. Those definition is more comprehensive.

than the previous ones. They explicitly state that translation is closely related to the problem of language, meaning, and equivalence.

As a part of the final assignment to complete the study, the requirement to translate a book is a must. The book entitled *You Live After Death* written by Harold Sherman becomes the object of translation. It was chosen for the reason that the content of the book in English is considered meaningful for Indonesian people who know Indonesian Language as a target language. The level of dependency ratio in Indonesia is also quite large, it also attracts the author to choose this book, it is hoped that it can reduce the dependency ratio in Indonesia, especially dependence on chemicals and alcohol, in Indonesia such cases are not a common thing. Meanwhile for me as a translator, this project is becoming the practice of translating the book related to psychology and to increasing my knowledge about it.

With the result of translating this book, it is expected that everyone who reads it can benefit from being abler to control their mindset and attitude towards a problem that will arise or be faced by them with a clear and calm mind.

1.2 Purpose of the Translating *You Live After Death*

This final report is undertaken to fulfill the requirement in finishing Diploma III of English Vocational program. Besides that, the writer also makes some purposes as follows:

- To examine the skill of the writer in the translation field
- To know translation from book *You Life After Death*

- To apply method on translation, and
- To improve skill on translation.
- To help the readers understand the book content in other version (Bahasa Indonesia)

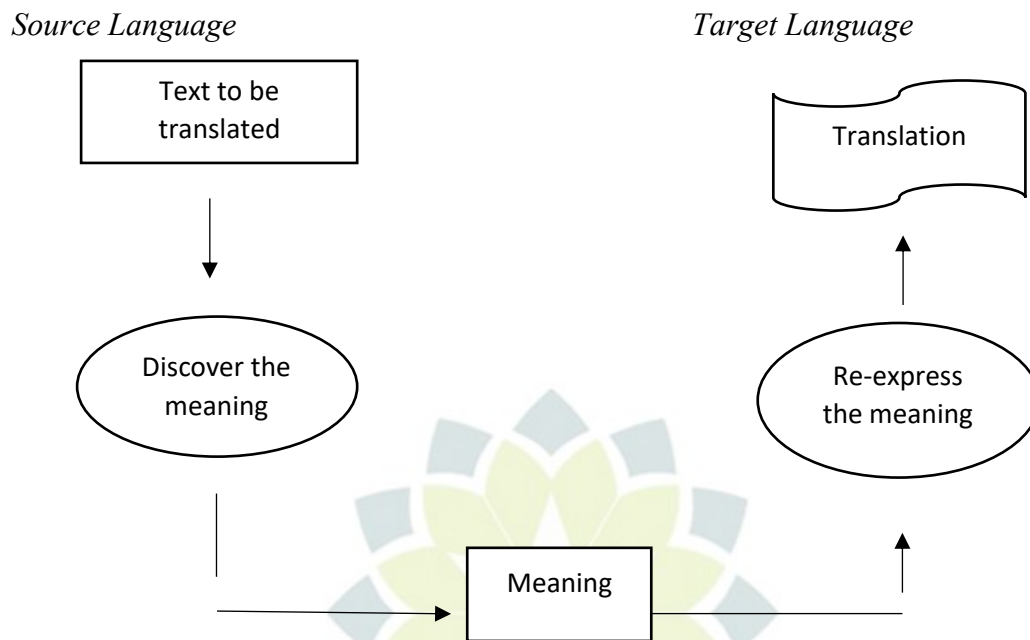
1.3 Significance of Translating *You Live After Death*

The significance of translation is to give the reader some experience that would appear as a result of translation. It is expected to be able to give further knowledge for readers who want to understand and explore book's content.

In addition, the significance of translation is to add knowledge vocabularies for the writer. It is also give more information about translating for the writer and for the others who concern in translating.

1.4 **Process of Translation**

According to Larson (1984:3), "when translating a text, the translator's goal is an idiomatic translation which makes every effort to communicate the meaning of source language text into naturalness forms of the target language". Furthermore, she states that "translation is concerned with a study of lexicon, grammatical structure, communication situation and cultural context of the source language (SL) text, which analyzed in order to determine its meaning. The discovered meaning is the re-expressed or re-constructed using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. The scheme of Larson's translation process is shown as follows.



Translation process by Larson (1984:3)

1.5 Method of Translation

Newmark (1988:45-47) has defined eight “methods” of translation, he described the eight translation methods in a so-called diagram-V

1. Word-for-word Translation

This is often demonstrated as interlinear translation, with The TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word

translation is either to understand the mechanics of the source language or construe a difficult text as a pre-translation process.

2. Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

3. Faithful Translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

4. Semantic Translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents - *une nonne repassant un corporal* may become 'a nun ironing a corporal cloth' - and it may make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is uncompromising and dogmatic, while the second

is more flexible, admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

5. Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

6. Idiomatic Translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original- (Authorities as diverse as Seleskovitch and Stuart Gilbert tend to this form of lively, 'natural' translation.)

7. Free Translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called 'intralingual translation', often prolix and pretentious, and not translation at all.

8. Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established

dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays.

The V Diagram by Newmark (1988:45-47)

