

CHAPTER 3

PRESENTATION AND ANALYSIS OF THE DATA

Although there are so many song lyrics that have been translated into Indonesian from other languages, only several song lyrics fulfill several requirements for the analysis. Most of them are gospels, the kinds of songs to praise God.

In several gospels, their lyrics are not quite long, so the words or sentences of their lyrics are similar and repeated again and again. Several more gospels have many verses, or in other words they have long lyrics, all of which are simple, easy, but still keep the beauty of those songs. In translating song lyrics several adjustments are needed. Most adjustments that happen in this kind of translation are based on the number of syllables in order to keep the original rhythm.

In this analysis, firstly I would like to discover the contribution of adjustments in translating gospel lyrics. Secondly, I will analyze the use of Nida's techniques of adjustment in translating gospel lyrics.

3.1 ADJUSTMENTS IN TRANSLATING GOSPEL LYRICS

There are six gospel lyrics and their translations which will be analyzed. Some of these gospels are anonymous -- their creators and translators are not known.

3.1.1 *I Know The Lord Will Make A Way For Me* and *Kutahu Tuhan Pasti Buka Jalan*

The first gospel lyric and its translation that will be presented here are from the gospels entitled *Kutahu Tuhan Pasti Buka Jalan* and *I Know The Lord Will Make A Way for Me*. As their titles indicate there are differences between both of them, and these differences will affect the whole song lyrics because the title is just the same with some lines of this gospel.

English : *I KNOW THE LORD WILL MAKE A WAY FOR ME*

I know the Lord will make a way for me

I know the Lord will make a way for me

If I look to him and pray

Darkest night will turn to day

I know the Lord will make a way for me.

Indonesian : *KUTAHU TUHAN PASTI BUKA JALAN*

Kutahu Tuhan pasti buka jalan

Kutahu Tuhan pasti buka jalan

Asal 'ku hidup suci

Tidak turut dunia

Kutahu Tuhan pasti buka jalan.

The English phrase *I know the Lord will make a way for me* is translated into Indonesian *Kutahu Tuhan pasti buka jalan*. *I know* and *kutahu* actually are exactly the same, or in other words one is the perfect translation of another, but in Indonesian *Aku tahu* is shortened and it becomes *kutahu* as in the lyric. In other words, the change of word form from *aku* as the perfect translation of *I* into *ku* is a clipping. This is one way to suit the limited rhythm.

The last part of this phrase *will make a way for me* is suitably translated into *akan membuat jalan bagiku*, but the Indonesian version of this song is *pasti buka jalan*. Although they are somewhat different, people can see the similarity. *Make a way* or *membuat jalan* has the meaning of *buka jalan*, because *membuat jalan* can mean *construct a 'new' way, give a way for someone, or open a way* which is translated into Indonesian *buka jalan*. This adjustment shows that the translator can use a larger number of linguistic variations in translating lyrics.

Another adjustment that appears in this translation is the word *will* that has the perfect translation *akan*, but in the Indonesian version it becomes *pasti*. It seems that this adjustment is made by translator who is believe that God can do every single thing or nothing is impossible for God. So, this adjustment is based on the translator's belief that

causes *will* to be interpreted as *pasti*. The absence of *for me* in the Indonesian version is nothing but the limitation of the rhythm. Implicitly this phrase has already been translated into the term *kutahu*. It is called deletion or subtraction.

The biggest difference can be seen in line three and line four.

English : *If I look to him and pray
Darkest night will turn to day*

Indonesian : *Asal 'ku hidup suci
Tidak turut dunia*

The third and fourth lines can be translated into Indonesian as *Asal aku menghadapNya dan berdoa, malam tergelap akan berubah menjadi siang*, but the Indonesian translation is *Asal 'ku 'hidup suci, tidak turut dunia*. In this case, the translator of this gospel translated ideas, not word-by-word, so people will find the difference between the source and the target languages. This big difference can be analyzed in this way : *hidup suci* can be interpreted as to believe in God, follow Him and always pray in order to get His strength, and *tidak turut dunia* can be interpreted as to do the good things and avoid the evil, which is symbolized as *dunia*. Actually, these lines convey the same basic idea, but the way to express it is different. In the English version, *Darkest night* symbolizes the evil or bad things dan

day symbolizes the good things, divinity. So, the English version can be interpreted as if 'I' believe in God and 'I' pray to Him, the evil things can be avoided and 'I' can do or know the good ones, and it is interpreted in the same way as the Indonesian version. This kind of adjustment shows that a very different form is used in order to insure correct meaning and natural expression.

3.1.2 *Father Make Us One* and *Bapa Satukan*

The next is about another gospel *Father Make Us One* and its Indonesian version *Bapa Satukan*. The most significant adjustments will be presented below :

English : *FATHER MAKE US ONE*

Father make us one

Father make us one

That the world may know Thou has send Your Son

Father make us one.

Indonesian : *BAPA SATUKAN*

Bapa satukan

Bapa satukan

Agar dunia tahu Yesus PutraMu

Bapa satukan.

The most significant adjustment is in the fourth line. The English phrase *Thou has send Your Son*, which has its own translation *Engkau (Tuhan) telah mengirim AnakMu*

(*PutraMu*), is just translated into Indonesian as *Yesus PutraMu*. The explanation about this adjustment is that God already sent His Son (Jesus Christ) about 2000 years ago and now people confess that Jesus Christ exists and He is accepted. And with His existence, the translator feels that people do not need to know the process of His existence, because it is what the Christians believe in. And then although there is an absence of the personal pronouns *Thou* and *Your*, actually those pronouns are implied in the Indonesian pronoun *Mu* in *PutraMu*.

Then, eventhough there are some differences in the phrases *that world may know* and *agar dunia tahu* in the first line, they have the same basic idea or the same meaning. *May know* in English is simplified in the Indonesian version and simply becomes *tahu*. Based on The Advanced Learner's Dictionary of Current English (1959), *may* can express possibility, permission, wishes, hopes and request. In this case, *may* is used as an expression of hope, a hope of all people to make the world know Jesus Christ. In this case, the omission of *may* does not cause the change of meaning, because now the world, especially the Christians, have already known about Jesus Christ. So, both of these two phrases (English and Indonesian) in those lyrics are really equal.

Besides that, there are other adjustments in the translation of the title of this song. *Father Make Us One* must

literally be translated into *Bapa Buatlah Kami (menjadi) Satu*, but in Indonesian it became *Bapa Satukan. Buatlah (menjadi) satu* and *Satukan* here have exactly the equal meaning, but in different way of expressing. But, *Kami* is omitted, or substracted, in the Indonesian version. It does not bring a big difference in meaning, if we continue to read or sing this song. *Kami* explicitly appears in *dunia* which symbolizes *us, people of the world*. It shows that the translator here translates ideas, on which the words act as constraints.

3.1.3 *God Will Make A Way and Dia Buka Jalan*

This is another gospel song that has a similar title with the first one. It will be reposed and analyzed below, verse by verse, starting from the first verse :

English : *GOD WILL MAKE A WAY*

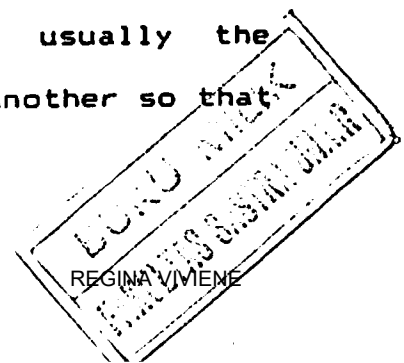
*God will make a way
Where there seem to be no way
He works in ways, we cannot see
He will make a way for me.*

Indonesian : *DIA BUKA JALAN*

*Dia buka jalan
Saat tiada jalan
Dengan cara yang ajaib
Dia buka jalan bagiku.*

For the title, the first and the fourth line, the analysis can be considered as similar to the first song. The English phrase *God will make a way* is translated into Indonesian *Dia buka jalan*, whereas the perfect translation of it is *Tuhan akan membuat jalan bagiku*. Although they are different, people can see their similarity. In this phrase, *God* and *Dia* is just the same, because *Dia* (Him) refers to God. *Make a way* (*membuat jalan*) has the meaning of *buka jalan*, because *membuat jalan* can mean *construct a 'new' way, give a way for someone, or open a way* which is translated into Indonesian *buka jalan*. Deletion or subtraction also happens here, i.e. deletion of *will* which does not change the basic meaning, because whatever God will do, it will be done. Another deletion is the deletion of *a* in *make a way*. This deletion does not change the basic meaning.

The second line, *Where there seem to be no way* is literally translated into *Di mana tampaknya tidak ada jalan*, but in the Indonesian version it is written *Saat tiada jalan*. Beside the beat of that song that must be taken into consideration as the basic reason for translating it in a different way, the beauty of this song cannot be ignored. So, it is clear that *di mana tampaknya* has been adjusted into *saat*. Whereas, *tiada* in the Indonesian version is a blending -- the fusion of two words into one, usually the first part of one word with the last part of another so that



the resultant blend consists of both original meanings -- of *tidak ada*. This blending here is one way to suit to the limited rhythm.

The third line, *He works in ways, we cannot see* can be literally translated, but with a grammatical adjustment, it is translated as *Dia bekerja dengan cara-cara yang tidak dapat kita lihat*, but in the Indonesian lyric, it is adjusted into *dengan cara yang ajaib*. The first difference that can be seen here is the omitting of *He works* or *Dia bekerja*. Actually, implicitly this phrase has already been stated in the first line, because *God will make a way* or *Dia buka jalan* has already expressed in 'work' -- 'make' is one form or kind of work. Actually *cara yang ajaib*, is a short form of *cara-cara yang tidak dapat kita lihat*, because an extraordinary happening is a miracle.

The second verse of that song in both versions :

English : *He will be my guide*

Hold me closely to his side

With love and strength for each new day

He will make a way, he will make a way.

Indonesian : *Dia menuntunku*

Dan memeluk diriku

Dengan kasih dan kuasanya

Dia buka jalan, Dia buka jalan.

In the first line, *He will be my guide* becomes *Dia menuntun-*

ku. So, *will be my guide* is directly adjusted *menuntunku*, and the difference between both versions is the difference in the form of the word, the English version uses a noun and the Indonesian uses a verb, but both of them have the same meaning.

The second line does not bring a big problem. And it is clear enough that the best translation for *Hold me closely to his side* is *Dan memeluk diriku*, with an addition *dan*, which is used to combine the first and the second lines.

In the third line, the difference is apparent in *strength for each new day* that is translated into *kuasaNya*. Strength means power and power in Indonesian is *kekuasaan*. *Kekuasaan* and *kuasa* as stated in this lyric are not different. If we consider the content of this song, they have the same meaning but they are expressed differently, which is one way in dealing with the limitation of rhythm. And *Nya* in *kuasaNya* appears to emphasize God who is the source of love and strength. *For each new day* is not translated because of two reasons, first, the limitation of the beats or the number of syllables, and second, that all people believe that God's love and strength are always present and never stop day by day.

Then, the last or the third verse :

English : *By a roadway in the wilderness He'll lead me*
Rivers in the desert will see

*Heaven and earth will fade
But His Word will still remain
He will do something new today.*

Indonesian : *Di belantara Dia tetap menuntunku*

*Sungai di gurun kutemui
Surga bumi 'kan lenyap
Tapi FirmanNya tetap
Saat ini Dia buka jalan.*

It seems that the first lines of this last verse of both versions have different styles of expression, but they have the same meaning. *By a roadway in the wilderness He'll lead me* literally means *dekat sebuah jalan di dalam keganasan Dia akan memimpinku*, but in the Indonesian version *dekat sebuah jalan dalam keganasan* is simplified and becomes *di belantara*. Usually, *Belantara* or *forest* symbolizes mystery, darkness, disorder, and also wilderness. Because *belantara* can have the meaning of wilderness, so those two different expressions above can be considered as the equivalents.

There is not much difference between the second lines of both the English and Indonesian versions. *Rivers in the desert will see* is translated into Indonesian as *Sungai di gurun kutemui* and the first difference can be seen in *rivers* and *sungai*. *Rivers* actually is a plural form, so that this word must be translated as *sungai-sungai*, but in Indonesian

version just only *sungai* as a singular form. This different form does not bring any change in meaning. The second difference can be seen in *will see* -- that means *akan tampak* -- and *kutemui*. Eventhough, they seem different, actually they have the same meaning. *Kutemui* seemingly clarifies *will see* by the addition of personal pronoun *ku*, because in the English version it is not clear enough that those rivers are seen by anybody.

Deletion is applied to the third line. The deletion of *dan in Heaven and earth will fade* is employed, so that in the Indonesian version this line becomes *Surga bumi kan lenyap*. Another one is the clipping of *akan* that becomes *kan* as the translation of *will*, and this clipping happens to suit to the limited rhythm.

The difference between the forth line of both the original and the Indonesian translation *will still remain* which literally means *akan tetap tinggal* is translated into *tetap*. Although there are two words that are omitted, the original meaning is still maintained and only the style is changed.

From all the verses in this song in both versions, this last line brings the biggest problem in translation. In English, people can read and say or sing *He will do something new today*, but in Indonesian it becomes *Saat ini Dia buka jalan*. But if they are analyzed further, there may be

some similarities between both of them. And this similarity is stressed on *He will do something new* and *Dia buka jalan*. It is clear that *He* is the equivalent of *Dia*. *Do something new*, especially *do*, represents a number of actions, such as draw, cook, walk, drive, make, and so on. Linguistically *do* is a hypernymy and all verbs, including *make*, are the hyponymy of *do*. *Something new* is compared with *jalan*. These phrases give additional informations to the previous verbs. So, *buka jalan* here can be interpreted as *make a 'new' way* so that it can be considered as the same as *do something new*. Then *today* and *saat ini* can be considered equal, although *today* means *hari ini* but because everything God do is a miracle for us, the exact time is not a problem. And the different composition or order of this line happens only because of the consideration of beauty and stressing of this song. In this case, it seems that the translator of this lyrics translate ideas, so that he wants to make all expression in the translated lyric the same as the title.

3.1.4 *Blessed Be The Name of The Lord* and *Terpujilah Nama Tuhan*

Actually, this song is a long one because of repetition of some lines of the lyric. But in analyzing this song and its translation, the writer will only present the 'core' of this song, without its repetition.

English : *BLESSED BE THE NAME OF THE LORD*

*Blessed be the name of the Lord
He is worthy to be praised and adored
So we lift up holy hand in one accord
Singing blessed be the name
Blessed be the name
Blessed be the name of the Lord*

Indonesian : *TERPUJILAH NAMA TUHAN*

*Terpujilah nama Tuhan
Dia yang tinggi dan layak dipuja
Kami angkat tangan di hadapannya
Nyanyi puji namanya
Puji namanya
Terpujilah nama Tuhan*

The title, the first and the last lines of both versions are equal, but there are some differences between the original and its translation that need adjustment. Literally, *blessed* in Indonesian means *terberkati*. And something that is blessed must be something special, extraordinary, worthy, and so on. Because of that, something that is blessed can be praised. So, based on this analysis, *blessed* is translated into *terpujilah*. This adjustment is made in order to make this translation more acceptable in the fullest and most accurate sense, if it is related to the rest of this line. The rest of this line of the English version *the*

name of the Lord and of the Indonesian version *nama Tuhan* are equal in meaning.

The second line of the English version, *He is worthy to be praised and adore* is literally translated into *Dia layak untuk dipuji dan dipuja*. But this literal translation is only a part of the whole line in the Indonesian version, so that the Indonesian version is *Dia yang tinggi dan layak dipuja*. The existence of *Dia yang tinggi* as an addition of the original is caused by people's thought of God. Indonesian people usually says *Tuhan Maha Besar, Tuhan Maha Agung, Tuhan Maha Tinggi* (in English *God is Great*), and so on. We also says that heaven or the place of God is in the highest place. So, because of those thoughts, this kind of addition appears in the Indonesian version. Some adjustments are made in translating texts, including gospel lyrics, here because of the different culture of both the source and the target languages.

The third line of the original, *So we lift up holy hand in one accord* becomes *Kami angkat tangan di hadapanNya*. There are many changes, such as additions and substractions, that are employed here. The first one is the deletion or substraction of *so*, then the deletion of *holy* and the last one is the deletion of *in one accord*. The deletion of *holy* and *in one accord* seemingly brings change in the original meaning, but apparently the translation of this line still

maintains the original text. Actually, the addition of *di hadapanNya* in the Indonesian version emphasizes and clarifies the whole meaning of its original text. This addition clarifies that only God, the people adore and praise to.

Generally, the forth line, *Singing blessed be the name, blessed be the name* and *Nyanyi puji namaNya, puji namaNya* are equal, except the addition of the pronoun *Nya* to *namaNya*. This addition is done in order to emphasize the name is blessed.

3.1.5 *We Wish You A Merry Christmas* and *Selamat Hari Natal*

This is a very famous song at the end of every year. Maybe it is not a 'real' gospel, but because people at the end of every Christmas ceremony in the church sing this song, it is can be considered as a gospel.

Actually, this song has two Indonesian versions, but only one of them which is worth analyzing.

This analysis will be done verse by verse, starting from the first verse.

English : *WE WISH YOU A MERRY CHRISTMAS*

We wish you a merry Christmas

We wish you a merry Christmas

We wish you a merry Christmas

And a happy new year.

Indonesian : *SELAMAT HARI NATAL*

Selamat hari Natal

Selamat hari Natal

Selamat hari Natal

Dan tahun baru.

As usual, a gospel consists of repetition of lines. And this phenomenon also happens in this song, the title and also the first three lines are just the same in both the English and the Indonesian version.

We wish you a merry Christmas is literally translated into *Selamat hari Natal yang bahagia bagimu*, but in the Indonesian version it is translated into *Selamat hari Natal*. Although there is a deletion of *bagimu*, it is still acceptable for the Indonesians. Usually, the Indonesian people say "*Selamat (hari) Natal*" without *bagimu*. And *bagimu* itself is seemingly a redundancy of words, because people always give his greeting to someone else, not to himself. And the deletion of *merry* or *yang bahagia* can be analyzed in this way : people always consider that a Christmas time is a happy time because Jesus was born, and then people always consider that the birth of a baby is also a happy time, especially for the family and Christmas also celebrates the birth of Jesus. Because of that, the meaning of *merry* or *yang bahagia* is already included in the meaning of *Natal*.

The last line of this verse, *And a happy new year* is

translated into *Dan tahun baru*. It seems that they are equal, but as they are examined carefully, there is a deletion of *happy*. This deletion of *happy* here happens in order to avoid a redundancy of words, because *happy* emphasizes the new year time. All people in the world always consider that a new year is a happy time, they have an all-night party to celebrate it. So, new year is a happy moment and therefore the translator can omit that word.

Then, the second verse of this song :

English : *Good tidings we bring to you and your kin*

Good tidings for Christmas and a happy new year.

Indonesian : *Salam bagimu sekalian*

Selamat hari Natal dan tahun baru.

The first line of this second line, *Good tidings we brings to you and your kin* has the perfect translation of *kabar baik yang kami bawa bagimu dan kerabatmu*. However, it is simply translated into Indonesian *salam bagimu sekalian*. In this case, *good tidings we bring* or *kabar baik yang kami bawa* is equal to a simple word *salam*, because *salam* is a warm wishes from whom it comes and *salam* is always good, nice, and so on. And *your kin* or *kerabatmu* is the equivalent of *sekalian*. *Your kin* can mean your family, your relatives, your partners and also your friends, so in the Indonesian version it becomes *sekalian* that means all people, including those that you love, care and concern.

The difference in the second line lies on *good tidings for* This difference can be analyzed as the same as this phrase in the first line of this second verse of this song. *Good tidings* is equal to *selamat*, because *selamat* is an expression of sympathy or concern with others. And the rest of this line is an usual expression to greet people who celebrate Christmas and also new year.

3.1.6 *Into Thy Presence* and *PadaMu Kami Datang*

This gospel and its translation are the examples of gospel which have 'short' lyrics.

English : *INTO THY PRESENCE*

Into Thy presence we come

Not by works we have done

But Thy grace, Thy grace alone

Into Thy presence we come.

Indonesian : *PADAMU KAMI DATANG*

PadaMu kami datang

Bukan karena jasa

Hanya oleh rahmat kasih

Padamu kami datang.

The first line and the last line are just the same. *Into Thy presence* has a perfect translation *Ke hadiratMu*, but in the Indonesian version it is simplified into *PadaMu*. This simplification does not bring any difference in mean-

ing. The rest of these sentences in both versions are equal, or in other words, *we come* has the perfect *kami datang*.

The second lines of the Indonesian version and the English version actually have the same meaning, but the translator use another expression so that both of them have a slight difference. The sentence *Not by the works we have done* has the perfect translation *Bukan karena kerja yang telah kami lakukan*, but the phrase *kerja yang telah kami lakukan* is simplified into *jasa*. Actually, both of them have the same meaning ; *jasa* is a good work that we have done to somebody else and this meaning is similar with the phrase in the lyric, with a slight addition.

The third line of the English and the Indonesian versions have doublets *Thy grace*. Usually, the aim of doublets is to emphasize something. In these lyrics, one of the doublets is omitted, but this omission does not bring any differences in meaning. So, the third line *but by Thy grace, Thy grace alone* is translated into *hanya oleh rahmat kasih*. In this line, another omission -- the omission of *but* -- and the change of word order happen also.

3.2 THE USE OF NIDA'S TECHNIQUES OF ADJUSTMENT IN TRANSLATING GOSPEL LYRICS

The application of Nida's techniques of adjustment in translating gospel lyrics here will be presented one by one

according to the division -- which are additions, subtractions, and alterations -- and the types.

3.2.1 ADDITIONS

3.2.1.1 Filling Out Elliptical Expression

Ellipsis occurs in all languages. In order to make a translation clearer, sometimes a translator must apply this addition to fill out elliptical expression. Because of the limitation of the rhythm, this addition cannot be done. Because by filling out elliptical expression, it will make the translated lyrics longer than the original one. So, it is clear that there is no representative example for this kind of addition.

3.2.1.2 Obligatory Specification

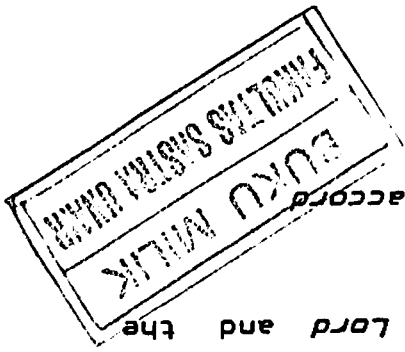
In order to avoid ambiguity in the receptor language formation or to avoid misleading reference, this type of addition is needed in translating any kind of textual materials, including song lyrics.

The example is taken from the third line of a gospel entitled *Father Make Us One* and its Indonesian version *Bapa Satukan*.

English : *That the world may know Thou has send Your Son*

Indonesian : *Agar dunia tahu Yesus PutraMu*

Yesus in the Indonesian version clarifies *Your Son* or *Putra*



English : *So we lift up holy hands in one accord*
Indonesian version *Terpujilah Nama Tuhan.*
gospel entitled *Blessed Be The Name Of The Lord* and the
The example of it is taken from the third line of a

language.
language may require explicit identification in the receptor
Semantic elements carried implicitly in the source
3.2.1.4 Amplification From Implicit to Explicit Status

active form.
ku in order to clarify whoever finds the rivers in the
passive expression, then we can find the addition of subject
In this case, the English version brings the atmosphere of
Indonesian : *Sungai di gurun kutehni*

English : *Rivers in the desert will see*
third verse of *God Will Make A Way and Dia Buka Jalan.*
The example here can be seen in the second line of the

es.
active expressions and because of alteration of word class-
cation from indirect to direct discourse, or from passive to
This addition is caused by the shift of voice, modifi-
structuring

3.2.1.3 Additions Required Because of Grammatical Re-

Mu

Indonesian : *Kami angkat tangan di hadapannya*

3.2.1.5 Answer to Rhetorical Questions

In some languages rhetorical questions always require answers. Sometimes, it is more understandable if those rhetorical questions are immediately followed by answers.

This rhetorical questions usually occurs in a dialogue, conversation, speech, preach, and so on. Gospels, as one kind of songs, do not use rhetorical questions in their lyrics. Therefore, there is no representative example.

3.2.1.6 Classifiers

Classifiers provide a convenient device for building meaningful redundancy into an overload text, especially in languages which readily employ such terms to identify proper names and borrowed terms. These classifiers are employed in order to reduce appreciably the excessive communication load. For example, sometimes a translator must add classifiers to identify proper names, such as river Jordan, city Jerusalem, and so on.

Because the basic ideas of these gospels are shared in both source and target languages, or in other words these gospel are sung by the Christians exclusively, so this kind of addition is not needed. Therefore, there is no representative example for it.

3.2.1.7 Connectives

Connectives, as one type of additions, are to clarify the relationship between sentences, or song lyrics lines.

The example of connectives can be seen in the first two lines in the second verse of the gospel entitled *God Will Make A Way* and its translation *Dia Buka Jalan*.

English : *He will be my guide*

Hold me closely to his side

Indonesian : *Dia menuntunku*

Dan *memeluk diriku*

3.2.1.8 Categories of The Receptor Language Which Do Not Exist in The Source Language

Sometimes a receptor or target language has certain categories which do not exist in the source-language text. When this kind of phenomenon happens, it is obviously necessary to add the obligatory categories and to weigh the desirability of adding the optional categories.

Because gospel lyrics use a simple and easy word, so in translating those lyrics the translator does not need to use this kind of adjustment. Therefore, there is no representative example.

3.2.1.9 Doublets

A number of languages make frequent use of semantic

doublets, i.e semantically supplementary expressions in place of one. In such circumstances the translator must introduce the appropriate supplementary expression into the receptor or target language.

The example of this kind of addition can be seen in a gospel entitled *Blessed Be The Name Of The Lord* and the Indonesian version *Terpujilah Nama Tuhan*, especially in the forth and fifth lines.

English : *Singing blessed be the name, blessed be the name*

Blessed be the name of the Lord

Indonesian : *Nyanyi puji namaNya, puji namaNya*

Terpujilah nama Tuhan

3.2.2 SUBTRACTIONS

3.2.2.1 Repetitions

In some receptor languages, one of semantic doublets must be omitted, because they may not be only tautological, but even misleading.

The example of this phenomenon is taken from the second line of a gospel entitled *Blessed Be The Name of The Lord* and its translation *Terpujilah Nama Tuhan*.

English : *He is worthy to be praised and adored*

Indonesian : *Dia yang tinggi dan layak dipuja*

Actually, *to be adored* has an element of *to be praised*,

because if someone adores someone else, slowly but surely he will praise him. In other words, implicitly, one is the repetition of another. So, in the Indonesian version it becomes *dipuja*.

Another example is taken from a gospel entitled *Into Thy Presence* and its translation *PadaMu Kami Datang*, especially in the third line.

English : *But by Thy grace, Thy grace alone*

Indonesian : *Hanya oleh rahmat kasih*

3.2.2.2 Specification of Reference

In some languages, the repetition of a proper name in two closely related sentences may be misleading, thus it must be omitted.

The example of this kind of subtraction is taken from a gospel *God Will Make A Way* and its translation *Dia Buka Jalan*, especially in the last two lines of the first verse.

English : *He works in ways, we cannot see*

He will make a way for me.

Indonesian : *Dengan cara yang ajaib*

Dia buka jalan bagiku.

Another example can be seen in a song entitled *We Wish You A Merry Christmas* and its translation *Selamat Hari Natal*, especially in the first line of the second verse.

English : *Good tidings we bring to you and your kin*

Indonesian : *Salam bagimu sekalian*

3.2.2.3 Conjunctions

Conjunctions can be subtracted because elements that must be connected often combined without its presence.

The example of this kind of subtraction can be seen in the third line of the the third verse of the gospel entitled *God Will Make A Way* and its Indonesian version *Dia Buka Jalan*.

English : *Heaven and earth will fade*

Indonesian : *Surga bumi 'kan lenyap*

3.2.2.4 Transitionals

Transitionals differ from conjunctions in that, instead of combining two formally related units, they serve merely to mark a translation from one unit to another. In many contexts, it is better simply to omit it. For example on occasion *egeneto*, a Greek transitional, may be rendered effectively as "then", "now", "after that", but in many contexts, it is better simply to omit it.

In song lyrics, transitionals are rarely used. There is no representative example in the data for this kind of subtractions.

3.2.2.5 Categories

Not all of categories in the original can be fully reflected in the receptor languages, for example the categories of plural, of past tense, and so on. So, this happening needs subtraction in order to have the best result in translation.

The example of the subtraction of the category of plural is taken from the second line of the third verse of *God Will Make A Way and Dia Buka Jalan*.

English : Rivers in the desert will see

Indonesian : Sungai di gurun kutemui

The fully reflection of *rivers* in Indonesian is *sungai-sungai*, but in this verse it becomes *sungai*.

The example of the subtraction of the category of future tense is taken from title of a gospel *God Will Make A Way and Dia Buka Jalan*. *Will* in the English title expresses future tense, but in the Indonesian version it expresses present tense.

3.2.2.6 Vocatives

All languages have ways of calling people, and they are called as vocative. Sometimes, the vocative is shifted into a nearby clause, but in many instances such vocatives must simply be omitted if the total impact of the passage is not to suffer serious distortion of intent and meaning.

The example of it is taken from the title of a gospel *I Know The Lord Will Make A Way For Me* and its translation *Kutahu Tuhan Pasti Buka Jalan*. There is an omission of *for me*, and this omission does not change the meaning of this translated lyric.

3.2.2.7 Formulae

A number of formulae in source language are relatively meaningless in receptor language, so the translator must change it into another expression that can be understood in the receptor or target language.

The example of this subtraction can be seen in the first line of the third verse of the original version *God Will Make A Way* and its translation *Dia Buka Jalan*.

English : *By a roadway in the wilderness He'll lead me*

Indonesian : *Di belantara Dia tetap menuntunku*

Another example is taken from a gospel entitled *Into Thy Presence* and its translation *PadaMu Kami Datang*, especially in the second line.

English : *Not by the works we have done*

Indonesian : *Bukan karena jasa*

3.2.3 ALTERATIONS

3.2.3.1 Sounds

Even the most consistent system of transliteration may

occasionally produce a severe difficulty, since the resulting form may have another meaning in the receptor language. So, the transliteration here must be altered into another form which will not be a misleading form. For example, names in the Bible are altered into other forms : Mary into Maria, John into Yohanes, Luke into Lukas, and so on.

Because all of the lyrics in this analysis do not use proper names or words that have misleading meaning in Indonesian, so the example of this alteration cannot be found, or in other words, there is no example.

3.2.3.2 Categories

Alterations of categories include not only shifts of forms within categories, but also the employment of expressions which have no corresponding function in the source language. Shift from a singular to a plural, from a past tense into a future tense, from active to passive form, and vice versa also involve similar alterations of categories. In other cases a category of possession may be modified.

Because in Indonesian, we do not have any changes if we change the tense -- except the addition or the subtraction of words --, and also in the gospel we cannot find any changes from active to passive form, so this alteration cannot be found in translating gospel lyrics. In other words, there is no example of this kind of alteration.

3.2.3.3 Word Classes

All word classes may be the subject of alteration, but the most common is the shift from even nouns to verbs.

And the example of this phenomenon can be showed by the first line of the second verse of the English version of *God Will Make A Way* and the Indonesian version of *Dia Buka Jalan*.

English : *He will be my guide*

Indonesian : *Dia menuntunku*

3.2.3.4 Order of Elements

The change of order of elements sometimes is needed in order to make a natural translation.

The example of this phenomenon can be seen in the fifth line of the third verse of *God Will Make A Way* and also *Dia Buka Jalan*.

English : *He will do something new today*

Indonesian : *Saat ini Dia buka jalan*

3.2.3.5 Clause and Sentence Structures

The important alterations in clause and sentence structure involve : the shift from question to statement and the changes from indirect to direct and vice versa. Because gospels do not use question, and neither do they use direct form, so there is no example for this kind of alterations.

3.2.3.6 Semantic Problems Involving Single Words

This alteration deals with the status of word in the source and in the receptor languages, whether they are of a lower rank, of a higher rank, of a higher rank plus qualifiers, or of the same rank but shifted in position.

This example below is taken from the fifth line of the third verse of *God Will Make A Way* and also *Dia Buka Jalan*.

English : *He will do something new today*

Indonesian : *Saat ini Dia buka jalan*

Today is a lower hierarchical value and *saat ini* is a higher one.

Another example can be taken from the same line.

English : *He will do something new today*

Indonesian : *Saat ini Dia buka jalan*

Do is a higher hierarchical value and *buka* is a lower one.

3.2.3.7 Semantic Problems Involving Exocentric Expressions

Exocentric idiom is an idiom which is familiar to a certain reader, for example to the Christians. So, when there is no readily corresponding idiom in the receptor language, a slight adjustment in the source language expression may make it acceptable in the receptor language.

The example here can be showed by the third and forth lines of *I Know The Lord Will Make A Way For Me* and

its translation *Kutahu Tuhan Pasti Buka Jalan.*

English : *. If I look to Him and pray*

Darkest night will turn to day

Indonesian : *Asal ku hidup suci*

Tidak turut dunia

CHAPTER IV

CONCLUSION AND SUGGESTIONS