THE ANNOTATED TRANSLATION OF METAPHOR AND IDIOM FOUND IN THOMAS KENEALLY SCHINDLER’S LIST

THESIS
Submitted in Partial Fulfillment
Of the Requirements for the Degree of
SarjanaSastra

By
MONICA PRESCElia CATHERINE RAHARDJO
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ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF LANGUAGE AND ARTS
UNIVERSITAS KRISTEN SATYA WACANA
2018
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2018
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THE ANNOTATED TRANSLATION OF METAPHOR AND IDIOM FOUND IN THOMAS KENEALLY SCHINDLER’S LIST

MONICA PRESCELIA CATHERINE RAHRDJJO

ABSTRACT

Translation is a process of rendering meaning, ideas, or message of a text from one language to other language, especially in translating literary work. Translating literary work also holds an important role in the literature world. It is a very beneficial practices for both sides, the reader and the translator. Therefore, this study would like to translate the book by Thomas Keneally Schindler’s List into the target language, Indonesian language. Also, annotated the figurative languages found in the book, especially metaphor and idiom, by using the strategy of translating idiom by Mona Baker and the procedure of translating metaphor by Peter Newmark. The annotation shows how the researcher does the practices of those strategies in translating those two figurative languages. The research gives a conclusion that those strategies that are given by Mona Baker and Peter Newmark are very useful in translating the book by Thomas Keneally Schindler’s List.

Keywords: translation procedure, translation strategy, literary work, figurative language, metaphor, idiom

CHAPTER 1

INTRODUCTION

A. Background of the Study

Translation is a process of rendering meaning, ideas, or message 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 message or the translation. Newmark (1988:5) defines translation as “rendering the meaning of a text into another language in the way that the author intended the text”. This definition, stresses on rendering meaning of the source language text into the target language. Translation is a valuable means promoting understanding between individuals, groups, organizations and nations as well as medium of cultural transmission and information and technology transfer (1981: 64). Based on that idea, translation has become an important activity in the development of culture of a country to exchange information.

A translator must have a wide knowledge to translate and render the message of the target language is literary work. There are many literary works which are translated
from English into Indonesian language. One of those literary works is novel. The term novel is derived from novella, Italian for a compact, realistic, often ribald prose tale popular in the Renaissance and best exemplified by the stories in Giovanni Boccaccio's Decameron (1348–53). The novel can, therefore, be considered as a work of imagination that is grounded in reality. Novel, in modern literary usage, a sustained work of prose fiction a volume or more in length. It is distinguished from the short story and the fictional sketch, which are necessarily brief. Although the novel has a place in the literatures of all nations. Kennedy (1983: 180) states that “novel is book-length story in prose whose author tries to create the sense, that while one reads, they experience it”.

Novel is one of the literary works which is usually translated in every country, like Indonesia. Novel is a literary work which contains a style of language to attract the interest and attention. The stylistic of language that the author usually uses in expressing the story in a novel is figurative languages.

Figurative language describes something which uses the unusual comparison, for the effect, interest, and to make it clearer. The use of figurative language makes the sentences in literary works seem different from common sentences in literal meaning. Moreover, according to Abrams (1999: 96), “Figurative Language is a conspicuous departure from what users of language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect.” In figurative language, an expression may be used to refer to an idea or object that does not normally belong to the primary meaning of the object that the figure is used to refer to. In this case, there is an advantage in using figurative language; it is to make the story more real than it would be without figurative language in literary works is not easy since it has its challenge.

Schindler's List original book was first published America in 1982 by Australian novelist Thomas Keneally. An immediate success, The novel was also awarded the Los Angeles Times Book Prize for Fiction in 1983. For this research, the writer using the book has been retold by Nancy Taylor with this series editors are Andy Hopkins and Jocelyn Potter. This book is grader book published by Pearson Education Limited in association with Penguin Books Ltd, both companies being subsidiaries of Pearson Plc in its issue original in 1952 and the text copyright by Penguin Books in 2003. This novel consists of various figurative languages to make the story more real. Probably, the native
readers can understand easily the figurative languages contained in the novel. However, how if this novel is translated into another language, like Indonesian language.

The writer is interested in translating Thomas Keneally’s *Schindler’s List* because it tells about an interesting story and biography of Oskar Schindler, a man who influenced the world through his actions to the Jews. The book is interesting because it tells about a Christian man who rescuing Jews from the organization in Germany (Nazi Party).

The novel presents many figurative languages, so this novel become more interesting to read. The writer wants to analyze about figurative language because it has its own challenge. The difficulty in understanding the real meaning or the effects which contains in figurative language, and Indonesian culture makes the writer wants to know how the writer bridges the gap between both cultures by finding out the translation methods which are applied by the writer in translating figurative languages, especially the metaphor and idiom in the novel by Thomas Keneally entitled *Schindler’s List* by doing annotated translation.

According to *A Glossary of Literary Terms* book, figurative language is “a conspicuous departure from what users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect. Figure languages are sometimes described as primarily poetic, but they are integral to the functioning of language and indispensable to all modes of discourse”. Figurative language is also a language that uses words or expressions with a meaning that is different from the literal interpretation. The types of figurative language are metaphor, simile, personifications, hyperbole, and there are also some types which include unusual constructions or combinations of words that provide a new perspective, for example idiom. In this study, the translator annotated two kinds of figurative language, which are metaphor and idiom.

So, while translating metaphors and idiom, the translator faced some problems in finding the equivalent meaning of the figurative language of source text in target language. In this study, the translator annotated the problems that are found in translating a literary work, especially in translating the figurative language, which is called annotated translation. And by annotating the problems, the translator analyzed and explained the reason of the way she translated it by answering the research questions.
This study aims to translate and annotated the figurative language, especially the metaphor and idiom in the novel *Schindler’s List.*

1. **Research Questions**
   
a. What strategies are used by the translator to translate metaphor and idiom in *Schindler’s List*?

b. Why does the translator use those strategies?

2. **Objective of the Study**
   
Based on the research questions above, so the aims of this research are:
   
a. To find out what strategies are used to translate metaphor and idiom in *Schindler’s List*.

b. To explain the reason why the translator choose those strategies.

B. **Description of the Selected Text**
   
In this part, the writer is explaining about three things, they are the author, target readers and source text.

1. **The Author and Target Readers**

   Thomas Keneally was born in Australia in 1935. As a young man he spent seven years studying to become a priest, but in the end decided to become a school teacher instead. He began writing in 1964 and has published twenty two novels since then. Many of his books have won literary prizes, but Schindler’s Ark, published in 1982, made him internationally famous. The novel won numerous prizes and was later renamed Schindler’s List. In 1983, Keneally received the Order of Australia for his service to literature.


   Since the book is about biography and history that consist of many event of war, politically issues and also the characteristic not really good of the story, the target readers can be people who have good maturity in age of 17 or above.
2. The Source Text

a. Synopsis

Schindler’s List is a story of the life of Oskar Schindler (1908 – 1974), a Czechoslovakian businessman who saves European Jews from the Nazis during the Second World War (1939 - 1945). Although initially a supporter of the German National Socialist Party (the Nazis), Schindler has many Jewish friends and business partners. He is horrified when he comes to realize that the Nazi party plans to eradicate Jews from the whole of Europe, and becomes determined to do what he can to save the people around him. Employing Jewish workers in his factory in Poland, he uses his friends in Germany to keep his Jewish workers safe. By the end of the war, Schindler has saved many people from certain death in the Nazi concentration camps. After the war, Schindler’s businesses fail and his actions are criticized in Germany. However he remained honored by Jewish communities around the world and was buried in Jerusalem, Israel, after his death.

b. Selected Text of Source Text

There are 14 chapters in the book Schindler's List with 101 pages. In this research, it is only four chapter that translator chosen to be translated. These four chapters told about a life of a German man, named Oskar Schindler. Oskar Schindler was saving many Jew’s lives by giving them job at the his factory. Chapter 1 discusses Oskar Schindler’s early life. He was born in 1908 in the industrial city of Zwittau to a Catholic family of German descent. At the time, Zwittau, a city in the Sudentenland region that Hitler seized from Czechoslovakia in 1938 was part of Austrian empire. The region was controlled by Germans during World War II. Motorcycle are his passion, and he competes in races in the spring of 1928. That summer, he marries Emilie but Oskar begins leaving his wife at home while spend the evening socialized in town. Chapter 2, Oskar met Itzhak Stern, a Polish Jew accountant. They make business connection. After Stern confesses his Jewishness to Schindler that he is German. Schindler wins Stern's trust by stating he is a capitalist who dislikes bureaucracies such as the East Trust Agency. Schindler is impressed
by Stern's knowledge of the Cracow business world, and the two men discuss how Schindler might take over the operations of Rekord, a failing enamelworks producer, by securing military contracts to produce field kitchenware, an important necessity for the war. Stern tells Schindler of recent policies discouraging the employment of Jews in any aspect of business. Chapter 3 told us about Oskar Schindler acquires an apartment in Cracow after the Nazis displace its Jewish occupants. According to rumors, Schindler finds the displaced family and pays them money, which they use to escape Poland. In November 1939, Oskar visits the residence of Mina Pfefferberg. Through Pfefferberg, Schindler establishes a connection to the Krakow black market. The last chapter is about Oskar Schindler who saves Jews from death, and that time, someone reported Schindler to the authorities with a charge more serious than making money on the black market. He was arrested on 29 April. For this research, the reason why the translator chose four chapter is because those already have consisted of 7,500 words.

C. Figurative Language and Its Translation

Figurative language is any language that goes beyond the literal meaning of words in order to furnish new effects or fresh insights into an idea or a subject. The term ‘figurative’ language has traditionally referred to language which differs from everyday, ‘nonliterary’ usage. Figures were seen as stylistic ornaments with which writers dressed up their language to make it more entertaining, and so clarify the meanings they wanted to convey. There are so many kinds of figurative languages, which are idiom, simile, metaphor, hyperbole, personification, paradox, synecdoche, apostrophe, irony, and litotes, but not all of kinds figurative languages is in the book Schindler’s List.

In this research, the writer is going to use two kinds of figurative languages to be translated and analyzed by doing annotated. They are metaphor and idiom. In order to serve the easier reading for the target reader, the writer will describe first the meaning of the two figurative languages to facilitate the writer in translating them.

1. Metaphor and Its Translation

Metaphor is one the common figurative languages used by the writers of literary works. In this part, the writer would give the general meaning of metaphor
and also the strategies that can be used by the translators in translating metaphor given by Peter Newmark.

Metaphor is a figure of speech in which one thing is described in terms of another. The basic figure in poetry. A comparison is usually implicit; whereas in simile it is explicit. According to Newmark (1988:105), there are three terms used in discussing metaphor, object, image and sense. Object is the thing that is described or equated with the image. Image is the picture or image visualized by the metaphor, it could be universal, cultural or individual. Sense is the literal meaning of the metaphor or the similarity that is given to the image and the object.

For example:

“Books are keys to our imagination”

- Object : Books
- Image : Keys to our imagination
- Sense : Thing that can be used to open, unlock

From the analysis of metaphor element above, the object of the metaphor is books and the image is keys to our imagination. Those two things are a very different in natural appearance, but with this metaphor they can be equaled as a thing to open or unlock something.

According to Newmark (1988) the point of similarity in metaphor is ‘may be physical but often it is chosen for its connotations’. Peter Newmark has given seven procedures in translating metaphor as figurative language, it can help the translator to the translation practice, they are:

- **The same image is reproduced in TL**
  This procedure is a common procedure that is usually used in translating metaphor. The image is doesn’t change in translation text.

- **SL image can be replaced with a standard TL image**
  This procedure can be used if the image used in SL has no equivalent in TL, because of the difference in culture.

- **Translating metaphor by simile plus sense**
  This procedure modifies the metaphor by combining with simile, because the metaphorical expression in TL is not as emotive as in the SL.

- **Translating the metaphor by combine with the sense**
This procedure has the advantage of combining communicative and semantic translation in addressing itself both to the layman and the expert if there is a risk that the simple transfer of the metaphor will not be understood by most readers (only the informed reader has a chance of experiencing equivalent-effect through a semantic translation). The main focus here is the ‘gloss’ rather than the equivalent-effect.

- **The metaphor is translated into its sense**
  This procedure is used by translating the sense of the metaphor in TL. To perform this procedure, the sense of metaphor should be analyzed componential because image is 'pludri-dimensional'.

- **Deletion**
  When the metaphor is too hyperbolical, the translator can used this strategy by deleting or omitting the metaphor.

- **Combining the metaphor and its sense**
  This procedure is used when the translator intends to give a metaphor along with its sense by explaining the sense.

2. **Idiom and Its Translation**
Mona Baker (1992) states that idioms are frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components. So by stating this definition she considers five conditions for idioms which come as follow:

1. The order of the words in an idiom cannot be changed. The way the words are put together is fixed and they cannot change their place. E.g. “go to rack and ruin” not “go to ruin and rack”.

2. The words in an idiom cannot be omitted. We as the users of the language are not permitted to delete some of the words of a particular element. E.g. “shed crocodile tears” not “shed tears”.

3. There are no extra words that might be added to an idiom. E.g. “have a narrow escape” not “have a narrow quick escape”.

4. No words in an idiom can be replaced by another word. E.g. “out of sight, out of mind” not “out of sight, out of heart”.


5. The grammatical structures of an idiom cannot also be changed. We have an idiom of “ring the bell” but we don’t have “the bell was ringed”.

First, the translator has to be able to recognize whether a certain expression is an idiom or not. Baker says, as far as idioms are concerned, the first difficulty that a translator comes across is being able to recognize that he is dealing with an idiomatic expression. This is not always so obvious (1995: 5). When the translator has recognized the presence of the idiom, he has to find the meaning of the idiom. After gaining the meaning of the idiom, what the translator has to do next is that he has to try to get the equivalents in the TL. In connection with the translation of idiom maybe it’s better to consider what Baker says about it. The following is the statement of Baker:

The way in which an idiom and fixed translation can be translated into another language depends on many factors. It’s not only a question of whether an idiom with similar meaning is available in the target language. Other factors include, for example, the significance of the specific lexical items which constitute the idiom, as well as the appropriateness or inappropriateness of using idiomatic language in given register in the target language (1995: 71-72).

There are four strategies involved in this translation. They are (1) Using an idiom of similar meaning and form. This strategy involves using an idiom in the target language that convey roughly the same meaning as that of the source language idiom and, in addition, consist of equivalent lexical item. This kind of match can only occasionally be achieved (p. 72). (2) Using an idiom of similar meaning but dissimilar form. It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of source idiom or expression, but which consist of different lexical item (p.74). (3) Translation by paraphrase. This is by far the most common way translating idioms when a match cannot be found in the target language or when seems in appropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target language (p.74). (4) Translation by omission. As with single words, an idiom may sometimes be omitted altogether in the target text. This is may be because it has no close match in the target language, its meaning cannot be easily paraphrased, or for stylistic reasons (p.77).

D. Methodology
The first method that the writer used is library studies because this study needs some theories, information and studies about translation, in translating figurative language, especially metaphor and idiom, and also the practices of translating as the translator’s foundation.

Next, the translator started translating the source text which is the novel of *Schindler’s List*. In order to achieve the translation, the translator using the strategies that is given by Mona Baker, such as translation by a more general word, translation cultural substitution, translation by paraphrase using a related word and translation by omission.

After finishing the translation, the translator annotated it in order to explain the issues. Annotation translation, which is also called as translation with commentary, according to Williams and Chesterman (2002:7), is “a form of introspective and retrospective study where you yourself translate a text, and at the same time, write a commentary on your translation process. This commentary will include some discussion of the translation assignment, an analysis of aspect of the source text, and a reason justification of the kinds of solution you arrived at for particular kinds of translation problems”. Then, the translator also consulted the translation text and the analysis or the annotation in order to get some comments, suggestions or corrections.

a. Translation Process

Based on the translation process suggested by Larson (1997) the translator did the translation by:
1. Reading the source text of Schindler’s List five times.
2. Highlighting the difficult words in order to find the meaning in Indonesia language.
3. Translating the novel *Schindler’s List* into target text (Indonesian).
4. Consulting the translation text to proofreader.
5. Revising the translation text.
6. After final translation, consulting to the supervisor.
7. Revising the translation text and then make the annotation.

b. Annotation Process

After doing the translation, the translator followed these steps of annotation:
1. Rereading the novel for finding and identifying the figurative language that will be analyzed and annotated.

2. Analyzing the meaning of the metaphor and idiom in source text, based on object, image and sense.

3. Finding the equivalent metaphor and idiom in target language.

4. Choosing strategies to translate metaphor and idiom.

5. Explaining the reason to use certain strategies

6. Consulting and revising the analysis/annotation.

7. Writing and finishing the thesis project by combining, revising and fixing each chapter.

CHAPTER II
TRANSLATION AND ITS SOURCE TEXT

A. TARGET TEXT

**Bab 1: Anak yang Bahagia dengan Masa Depan yang Cerah**

[1.1] Oskar Schindler adalah tokoh dari kisah ini, tetapi tidak ada hal apa pun di awal kehidupannya yang menunjukkan bahwa ia akan menjadi seseorang yang besar, bahkan seorang pria yang terhormat seperti sekarang.


[1.3] Orang tua Oskar adalah pendukung besar Franz Josef dan bangga menjadi Sudeten 'Jerman'. Mereka berbicara bahasa Jerman di rumah dan di kantor, serta anak-anak mereka pergi ke sekolah berbahasa Jerman. Hanya sedikit orang yang berada di sudut 'tenang' Cekoslovakia yang keberatan dengan cara hidup yang para Schindler dan orang Jerman Sudeten lain pilih untuk diri mereka sendiri.


Herr, Frau: Bahasa Jerman yang berarti Tuan dan Nyonya. Tidak seperti gelar dalam bahasa Inggris, gelar ini dapat digunakan bersamaan dengan gelar lain, seperti Herr Direktor dan Herr Kommandant.

[1.6] Pada tahun-tahun berikutnya, Oskar dan saudara perempuannya, Elfriede, teringat masa kecil mereka yang sangat menyenangkan seperti sinar mentari. Mereka tinggal di rumah bergaya modern dengan taman besar dan menikmati masa-masa menjadi anak seorang pengusaha sukses. Oskar awalnya memiliki ketertarikan terhadap mobil dan waktu remaja ia mulai merakit sepeda motornya sendiri seperti yang dilakukan kebanyakan remaja lainnya.


[1.9] Sejarah dan politik adalah hal yang kurang atau tidak berarti bagi Oskar sebagai seorang remaja. Ketertarikannya masih seputar hal-hal yang berhubungan dengan sepeda motor berkecepatan tinggi, dan ayahnya mendukung ketertarikannya terhadap hal ini. Di tahun terakhir Oskar di sekolah, Hans Schindler membelikan putranya sepeda motor Italia. Kemudian di pertengahan tahun 1928, di awal musim panas, Oskar yang dulunya masih
menjadi anak yang paling manis dan paling lugu, muncul di alun-alun kota di acara Moto-Guzzi, acara dengan sepeda motor menakjubkan yang biasanya hanya dimiliki oleh pembalap profesional.


[1.11] Ayah pengantin wanita, seorang duda kaya, tidak senang menikahkan putrinya dengan seorang laki-laki seperti Han Schindler. Dia dulunya adalah seorang petani pemberani yang mengharapkan Emilie, putrinya, mendapatkan laki-laki yang lebih baik daripada menikah dengan bocah laki-laki yang hanya naik sepeda motor dan tidak memiliki penghasilan sendiri. Pengantin wanita, menurut kebiasaan waktu itu, setuju untuk membayar sejumlah besar uang untuk membiayai pernikahan tersebut. Akan tetapi sebagian besar uang tersebut ternyata tidak pernah dibayarkan, karena ayah Emilie tidak percaya bahwa Han Schindler akan menetap dan menjadi suami yang baik bagi anak tunggalnya.


meninggalkan ibunya dan tidak mau berbicara dengannya. Sang putra tampaknya menutup mata terhadap fakta bahwa perlakuaninya kepada Emilie sudah mengikuti pola yang sama seperti ayahnya terhadap ibunya terdahulu.


[1.16] Oskar merupakan seorang salesman yang sibuk dan sukses, tetapi dia bisa merasakan sesuatu menarik yang sedang terjadi daripada uang. Pada tahun 1938, di bulan sebelum tentara Jerman memasuki Sudentenland (Tanah Sudetia) dan menjadikannya bagian dari Reich Ketiga, Oskar merasakan bahwa sejarah sedang dibuat, dan dia ingin menjadi bagian di dalamnya.

*Third Reich: Terjadi di Jerman selama periode pemerintahan Nazi dari 1933 hingga 1945.


pria itu berbicara tentang bisnis dan situasi politik yang terjadi di Eropa. Setelah menikmati beberapa gelas anggur, Gebauer menjelaskan bahwa dia bekerja di badan inteligen militer Jerman dan bertanya kepada Oskar apakah dirinya dapat membantu mereka di Polandia atau tidak. Dengan pesona yang dimilikinya dan percakapan yang telah dilakukan sebelumnya, Oskar akan menjadi agen yang bertugas untuk mengumpulkan informasi militer dan industri bagi pemerintah Jerman.


*Heinrich Himmler (1900-1945): pemimpin Nazi Jerman yang mengarahkan pasukan SS dan Gestapo dan menjalankan kamp konsentrasi dalam Perang Dunia Kedua.

*** SS: pasukan pengawal dan keamanan militer khusus dari Partai Nazi.

[1.20] Pada bulan-bulan berikutnya Oskar mendapatkan pujian dan membuat banyak laporan. Dia pandai membujuk orang untuk berbicara dengannya saat makan malam mewah dengan meminum satu atau dua botol wine mahal. Ketika dia melakukan pekerjaan ini dan melanjutkan sebagai salesman, Oskar juga menemukan bahwa Krakow, yang merupakan pusat kehidupan budaya kuno di Polandia, memberikan banyak kesempatan kepada seorang pengusaha muda yang ambisius.

Bab 2 Perang Membawa Masalah serta Peluang


[2.2] Pada minggu ketujuh pemerintahan Jerman, penduduk Krakow setiap harinya berjuang untuk memahami perintah yang datang dari pihak berwenang di Berlin. Orang-
orang Polandia memperoleh ransum yang hanya diizinkan oleh pihak berwenang. Ini artinya mereka harus melakukan pekerjaan apa pun yang diperintahkan kepada mereka.


[2.5] Orang Yahudi yang kurus dan intelektual itu memasuki kantor besar dan diperkenalkan kepada Oskar Schindler dan Ingrid, seorang berkebangsaan Jerman-Sudeten (Sudetia) muda yang cantik yang baru saja menjadi manajer sebuah pabrik peralatan Yahudi. Mereka adalah pasangan yang bergaya elegan, penuh percaya diri dan terlihat jelas saling mencintai. Mereka akan menjadi sangat kewalahan di bawah sistem baru ini.


[2.9] Sangat mudah bagi Anda untuk bersikap ramah, menurut pemikiran seorang akuntan, tetapi saya harus tetap mematuhi aturan yang telah Anda buat. Namun demikian, Stern memahami sejarahnya dan mempercayai bahwa, meskipun kondisinya akan memburuk, orang Yahudi akan tetap bertahan di Polandia. Sebagai sebuah ras, mereka telah belajar bagaimana berurusan dengan penguasa asing selama berabad-abad. Lagi pula,
pengusaha muda seperti Oskar Schindler masih membutuhkan orang yang berpengalaman, baik orang Yahudi maupun bukan.


[2.16] Stern mengamati orang Jerman yang ramah ini. Seperti banyak orang Yahudi, dia memiliki keampuan untuk mengetahui secara pasti mana orang non-Yahudi yang baik. Dia mulai merasakan bahwa mungkin penting untuk dihubungkan dengan Oskar Schindler; dia mungkin bisa menawarkan semacam keamanan bagi mereka.


Stern merasa bahwa dia bisa berkata jujur dengan pemuda Jerman itu. "Saya dapat memberikan Anda pekerjaan yang resmi. Anda harus menyewa properti yang ditawarkan untuk dibeli."

Kemudian, dengan lebih tenang, dia menambahkan, 'Akan ada peraturan tentang siapa yang dapat Anda pekerjakan.'

[2.20] Schindler tertawa. "Bagaimana Anda tahu banyak tentang tujuan dari pihak berwenang?"


[2.23] Menjelang akhir percakapan mereka, Oskar berkata, 'Pada saat seperti ini, pastilah sulit bagi seorang pendeta untuk memberi tahu orang-orang bahwa Bapa mereka di Surga peduli tentang kematian setiap burung kecil, saya tidak suka menjadi pendeta saat-saat ini ketika kehidupan manusia tidak memiliki nilai lagi.'


[2.27] Seperti orang-orang Jerman penting lainnya yang tinggal di kota Polandia pada tahun 1939, Oskar telah diberikan apartemen bagus oleh otoritas perumahan Jerman. Rumah yang diberikan tersebut sebelumnya dimiliki oleh keluarga Yahudi yang bernama Nussbaum yang telah diperintahkan oleh pihak otoritas perumahan untuk pindah tanpa membayar apartemen atau perabotan yang ada di dalamnya.

[2.28] Beberapa tahun kemudian, beberapa teman Oskar dari masa perang menyatakan bahwa Oskar menjelajahi Krakow untuk mencari keluarga Nussbaum pada tahun 1939 dan memberi mereka uang yang cukup untuk melarikan diri ke Yugoslavia. Perilaku murah hati semacam ini sering dilakukan Schindler. Faktanya, beberapa orang mengatakan bahwa menjadi dermawan telah mendarah daging dalam dirinya hingga dia selalu mengkhawatirkan hal tersebut sepanjang waktu.


karena dia tidak diizinkan kembali ke pekerjaannya yang sebenarnya yakni sebagai seorang guru pendidikan jasmani. Bahkan sekolah-sekolah Yahudi ditutup tidak lama setelah waktu itu.


[2.36] "Terima kasih. Saya Oskar Schindler. Istriku akan datang ke sini dari Cekoslovakia, 'dia menjelaskan,' dan aku ingin apartemen baru sudah siap ditinggali waktu dia datang.'


[2.40] Pada bulan Desember 1939 telah menjadi berita yang jelas bahwa Jerman tidak akan meninggalkan Krakow segera, tetapi Oskar, dan bahkan banyak orang Yahudi Polandia, terus berharap bahwa situasinya akan lebih baik di musim semi. Bagaimanapun juga, orang-orang Yahudi mengatakan kepada diri mereka sendiri, Jerman adalah bangsa yang beradab.


*Aktion: operasi militer terhadap warga sipil yang dilakukan oleh SS (Pasukan Pengawal)*


[2.43] Ada kejadian yang lebih buruk yang terjadi di bagian lain kota, yang dilakukan oleh sekelompok tentara Jerman dengan tugas khusus, yang dikenal sebagai Einsatz Group. Sejak awal perang, mereka mengerti bahwa Hitler berencana memusnahkan ras Yahudi, dan mereka bersedia mengambil langkah-langkah yang ekstrem untuk mencapai tujuan tersebut.


[2.45] Pemimpin Einsatz memerintahkan setiap orang Yahudi untuk meludahi teks Yahudi suci di depan aula atau mereka akan ditembak. Seorang pria, yang digambarkan oleh
orang-orang di lingkungan sekitar sebagai gangster yang tidak memiliki ketertarikan terhadap agama, menolak untuk meludahi teks suci Yahudi itu.


Bab 3 Menyesuaikan Diri di Masa Perang Dunia


[3.3] Orang-orang itu kemudian meninggalkan rapat dengan bankir tanpa kontrak tertulis. Kontrak semacam itu tidak dianggap sebagai dokumen resmi atau dokumen yang memiliki kekuatan hukum pada masa itu, tetapi pada akhirnya orang Yahudi menemukan bahwa mereka telah membuat kesepakatan yang bagus. Oskar Schindler merupakan orang yang jujur dan murah hati kepada orang Yahudi, yang memberikan sejumlah uang kepada DEF.


merekomendasikan orang-orang dan tempat-tempat yang sekiranya dapat memenuhi kebutuhan atau keperluan bosnya.

[3.8] Oskar mengantar para pemimpin Nazi dan pejabat Jerman lainnya ke Hotel tua tradisional Krakovi, di mana mereka bisa makan dan minum anggur Jerman yang mahal sambil mendengarkan musik kuno dari Wina. Tapi Oskar menginginkan klub malam yang bagus di mana dia bisa membawa teman-teman sejatinya, dan Victoria tahu tempat yang sempurna. Victoria merekomendasikan klub jazz yang populer dengan mahasiswa dan dosen muda dari universitas dan yang tidak akan menarik laki-laki SS atau para pendukung Nazi.


[3.12] Orang-orang di sekitar meja berteriak, "Untuk Oskar"


[3.17] "Orang-orang di atas mengatakan bahwa mereka akan menyingkirkan semua orang Yahudi di Krakow sesegera mungkin, kata seorang pria militer." Mereka mungkin mengizinkan lima atau enam ribu pekerja Yahudi dengan keterampilan khusus untuk tinggal, tapi saya tidak tahu apa yang akan mereka lakukan dengan yang lain, belum lagi dengan semua pendatang baru yang lainnya.'


*Dewan Yahudi Judenrat didirikan di setiap komunitas Yahudi atas perintah pemerintahan Jerman.


[3.22] Oskar tidak menghabiskan seluruh waktunya di restoran dan klub. Dia bekerja sangat keras selama tahun pertama bisnis DEF dalam bisnis yang lebih keras daripada yang pernah dia kerjakan dalam hidupnya - tetapi itu sangat berharga karena DEF memberi banyak keberuntungan untuknya. Bagian dari kepuasan Oskar berasal dari fakta bahwa ia
mempekerjakan lebih banyak orang dan menghasilkan lebih banyak uang daripada yang pernah dilakukan ayahnya.


[3.28] Pada hari yang sama, Schindler mendengar pembicaraan dua orang Jerman di sebuah bar, 'Semua orang Yahudi harus berada di dalam ghetto paling lambat 20 Maret. Semua akan menjadi lebih baik tanpa orang Yahudi yang tinggal di dekat kita."

ingin membantu kami menghukum orang-orang Yahudi. Mungkin orang Yahudi bahkan akan lebih bahagia jika mereka terpisah dari kita.'


[3.32] Pada bulan Maret, ketika ia mengendarai salah satu dari empat mobil mewahnya dari apartemennya ke pabriknya setiap pagi, Oskar melihat keluarga-keluarga Yahudi membawa atau mendorong potongan-potongan barang aneh mereka ke dalam ghetto. Dia berasumsi bahwa seperti inilah bagaimana keluarga Yahudi tiba di Krakow ratusan tahun yang lalu.


[3.42] "Orang Jerman?" 


tampak seperti pria yang sedang dalam perjalanan ke teater atau pesta makan malam bergengsi. Dia tampak, pada kenyataannya orang Jerman yang sempurna seperti Hitler.


[3.52] "Bagian dari industri penting," jawab Oskar. "Seseorang harus membasok apa yang dibutuhkan tentara Jerman"
Mereka tertawa dan menceritakan kisah sebelum perang. Kemudian salah satu temannya menjadi serius. ‘Oskar, ayahmu ada di sini. Dia sakit dan kesepian. Mengapa kamu tidak bicara dengannya?

"Tidak, aku akan pulang," jawab Oskar cepat, tetapi temannya mendorongnya ke kursinya sementara yang lain memnbimbing Hans Schindler.

"Bagaimana kabarmu, Oskar? tanya si tua Schindler dengan suara lemah.

Oskar terkejut melihat betapa kecil dan buruk lelaki tua yang bangga ini memandanginya. Oskar tahu dari pernikahannya sendiri bahwa hubungan bisa mengikuti hukum mereka sendiri, dia mengerti sekarang mengapa ayahnya meninggalkan ibunya. Dia memeluk lelaki tua itu dan mencium pipinya. Teman-teman prajuritnya, yang dulunya pengendara sepeda motor seperti Oskar, bersorak-sorai.

Kembali ke Krakow, Oskar mulai menerima surat dari ayahnya, selalu dengan topik yang sama. Hitler tidak akan memenangkan perang karena, pada akhirnya, Amerika dan Rusia akan menghancurkan kerajaan jahatnya. Oskar tersenyum pada kurangnya kesetiaan ayahnya kepada pemimpin Jerman, lalu mengirimnya eek lagi untuk menebus tahun-tahun yang hilang.


Beberapa pemuda Yahudi yang tidak pernah memiliki kuasa atau kedudukan dalam komunitas Yahudi bekerja dalam pemerintahan baru dan belajar menghasilkan uang dengan menerima suap dan membuat daftar orang Yahudi yang tidak kooperatif terhadap SS. Mereka senang mematuhi Herr Scherrer jika hal itu berarti lebih banyak kekuatan dan lebih banyak roti untuk mereka dan keluarga mereka. Tetapi apakah keberuntungan mereka akan bertahan? Jerman menginvasi Rusia pada tahun 1941, dan hakikat rencana inti SS pun
berubah. Seluruh pasukan Nazi sekarang bersiap untuk perang panjang dan melaksanakan rencana Hitler untuk menjadikan Jerman sebagai negara yang benar-benar rasis.

[3.60] Oskar mengunjungi ghetto pada bulan April untuk melihat-lihat dan memesan dua cincin dari sebuah toko perhiasan. Dia dikejutkan oleh kondisi padat dan bau menyengat, meskipun para wanita yang bekerja sepanjang hari berusaha menjaga ghetto tetap bersih dan bebas dari kutu untuk mencegah penyebaran penyakit menular. Situasi ini membuat Oskar berpikir tentang tanah di belakang pabriknya. Dia tahu bagaimana mendapatkan kayu sebanyak yang dia inginkan, dan dia mulai bertanya-tanya apakah dia bisa mendapatkan izin untuk membangun di tanah ini.


[3.64] "Sebenarnya buku apa yang kamu inginkan?" Tanya Oskar, dengan cepat menyadari bahwa anak-anak lelaki ini tidak pernah menangkap banyak orang sebelumnya.


[3.66] Nona Klonowska, kata Oskar ketika dia keluar dari kantornya, tolong batalkan pertemuan ini untuk besok. Dia menyerahkan secarik kertas, dimana kertas ini sebenarnya adalah daftar orang-orang yang memiliki pengaruh. Dengan teman seperti ini Oskar merasa yakin bahwa dia tidak akan hilang selamanya di balik gerbang penjara SS.

perusahaan yang memproduksi produk untuk usaha perang. Oskar tidak mempercayai pria itu, tetapi dia mengangguk untuk menunjukkan bahwa dia mengerti. Adalah tugas setiap pemilik pabrik untuk berkonsentrasi membantu tentara kita."


[3.73] Victoria Klonowska sedang menunggu Herr Schindler dibawah, senang bahwa panggilan teleponnya telah berhasil, dan bahwa Oskar meninggalkan rumah kematian tanpa goresan. Tapi, ketika dia mencium Victoria, Oskar menduga bahwa ini tidak akan menjadi yang terakhir kalinya bahwa Gestapo akan menelponnya kembali untuk bertanya tentang bisnisnya.

Bab 4 Belas Kasih Telah Dilupakan

[4.1] Pada suatu sore di tahun 1942, ketika sisa anggota keluarga beristirahat di tempat kerja, Ny. Clara Dresner mendengar ketukan di pintu kamar keluarganya yang penuh sesak di ghetto. Dia ragu bahwa hidup terlalu tidak pasti untuk memungkinkan orang menjadi
ramah-tapi dia tahu akan ada masalah jika dia mengabaikan seorang pejabat yang tengah berdiri didepan pintunya. Tetapi bukannya seseorang dari Junderant, atau bahkan seorang perwira SS, Nyonya Dresner terkejut melihat dua petani Polandia dan Genia, putri sepupunya.

[4.2] Orang tua Genia telah meninggalkannya dengan para petani miskin ini karena mereka percaya dia akan aman di sana, tetapi sekarang bahkan pedesaan sama berbahayanya dengan ghetto. Pasangan tua Polandia itu sangat menyukai gadis kecil itu dan telah memperlakukannya seperti cucu yang istimewa, tetapi baik mereka maupun Genia sama-sama tidak aman sementara SS menawarkan uang tunai untuk setiap orang Yahudi yang dikhianati.

[4.3] Genia, yang selalu mengenakan topi merah, mantel merah, dan sepatu bot kecil merah yang diberikan oleh para petani kepadanya, memasuki kehidupan baru nya persis seperti yang diceritakan tanpa pertanyaan. Satu-satunya kekhawatiran Nyonya Dresner adalah betapa anehnya kepekaan bocah berusia tiga tahun itu tentang yang dia katakan, siapa yang dilihatnya dan bagaimana dia bereaksi terhadap setiap gerakan di sekelilingnya.


[4.7] Saat itu, 28 April 1942 adalah ulang tahun Oskar Schindler yang ketiga puluh empat, dan dia merayakannya seperti pengusaha kaya yang sukses - dengan meriah dan mahal. Suasana pesta menyebab ke seluruh departemen DEF karena Oskar menyediakan roti
besar yang langka dengan sup dan banyak anggur untuk para insinyur, akuntan, dan pekerja kantoran. Dia membagikan rokok dan kue, dan kemudian sekelompok kecil pria dan wanita Polandia dan Yahudi, mewakili para pekerja pabrik, memasuki kantor direktur untuk memberikan harapan terbaik mereka. Oskar, merasa sangat bahagia pada hari istimewanya, berjabat tangan dan bahkan mencium salah seorang gadis.

[4.8] Sore itu, seseorang melaporkan Herr Schindler kepada pihak berwenang dengan tuduhan yang lebih serius daripada tuduhan karena menghasilkan uang di pasar gelap. Kali ini Oskar dituduh melakukan kejahatan rasial; tidak ada yang bisa menyangkal bahwa dia adalah seorang pencium-Yahudi.

[4.9] Dia ditangkap pada 29 April dan dilarikan ke penjara Montelupich, tempat yang bahkan lebih menakutkan daripada penjara Pomorska, di mana dia telah berada disana sebelumnya. Oskar tahu bahwa dia tidak bisa mengharapkan obrolan yang beradab dengan seorang perwira SS atau kamar tidur yang nyaman dan makanan yang layak di Montelupich. Ketika dia dibawa ke sel yang gelap dan kecil dengan dua tempat tidur sempit dan dua ember di lantai - satu untuk air dan satu lagi untuk sampah - Oskar hanya berharap bahwa dia akan keluar dari tempat ini hidup-hidup dan tidak terluka.

[4.10] Pintu yang terkunci ada di belakangnya dan setelah mata Oskar beradapan dengan kegelapan, dia menyangadari bahwa dia tidak sendirian.

B. SOURCE TEXT

Chapter 1: A Happy Child with a Bright Future

[1.1] Oskar Schindler is the hero of this story, but nothing in his early life suggested that he would become a great, even a noble man.

[1.2] Oskar was born on 28 April 1908 in the industrial town of Zwittau (now Suitava), where his family had lived since the beginning of the sixteenth century. In Oskar’s childhood, this region was known as Sudentenland and was part of the Austrian Empire, ruled by Franz Josef. After the First World War it became part of Czechoslovakia, and later the Czech Republic.

[1.3] Oskar’s parents were great supporters of Franz Josef and proud to be Sudeten ‘Germans’. They spoke German at home and their jobs, and their children went to German-
speaking schools. Few people in this quiet corner of Czechoslovakia objected to the way of life that the Schindlers and other Sudeten Germans had chosen for themselves.

[1.4] Zwittau was a small industrial city, surrounded by hills and forests. Oskar’s father, Hans Schindler, owned a factory which made farm machinery and employed about forty-five people. Oskar studied engineering in secondary school with the idea that one day he would run the factory for his father.

[1.5] Herr* Schindler was a big, sociable man. He enjoyed fine wine and good tobacco and liked to spend his evenings in coffee houses, where the conversation was clever and amusing. He was the kind of man who could drive a wife to religion, and Frau Louisa Schindler practiced her Roman Catholic faith with energy and sincerity. It worried her that her son stayed away from church as much as his father did.

*Herr, Frau: German for Mr. and Mrs. Unlike the English titles, they can be used with other titles, such as Herr Direktor and Herr Kommandant.

[1.6] In later years Oskar and his sister, Elfriede, remembered a childhood filled with sunshine. They lived in a modern house with a big garden and enjoyed being the children of a successful businessman. Oskar had an early passion for cars and began building his own motorbike as a teenager.

[1.7] Some of the students at Oskar’s German secondary school were from middle-class Jewish families and had fathers who were also successful businessman. In fact, a liberal Jewish rabbi and his family lived next door to the Schindlers. Rabbi Kantor was a modern, intellectual man, proud to be both German and a Jew, and always ready to enjoy a friendly debate about religion and politics with Herr Schindler. His sons went to school with Oskar and Elfriede, and the four children ran and played between the two gardens.

[1.8] The Kantor boys were bright students, perhaps intelligent enough to become lecturers at the German University of Prague one day. But this dream changed in the mid-thirties. Rabbi Kantor had to admit that the Nazi Party* would never permit a Jew to teach at a university or to succeed as a scientist or businessman. There was certainly no type of rabbi that was acceptable to this new government either. In 1936, the Kantor family moved to Belgium, and the Schindlers never heard of them again.
*Nazi Party: National Socialist German Workers’ Party. A German political party from 1919, it dominated Germany from 1933 to 1945 under its leader, Adolf Hitler. One of the Nazis’ goals was to rid German territories of all Jews.

[1.9] History and politics meant little to Oskar as a teenager. His enthusiasm was centred around fast motorbikes, and his father encouraged this interest. In Oskar’s last year at school, Hans Schindler bought his son an Italian motorbike. Then in the middle of 1928, at the beginning of Oskar’s sweetest and most innocent summer, he appeared in the town square on a Moto-Guzzi, an amazing motorbike usually owned only by professional racers.

[1.10] For three months Oskar forgot about his studies and his future and entered professional motorbike races. He did very well and loved every exciting minute of this life. In his final race, in the hills on the German border, Oskar was competing against the best riders in Europe. He kept close to the leaders throughout the race and just failed to win. Even though people said he could become a champion racer, Oskar decided to end his motorbike career after that thrilling afternoon. The reason may have been economic because, by hurrying into marriage with a farmer’s daughter that summer, Oskar lost the approval of his father, who was also his employer. The elder Schindler could see that Oskar was similar to him, and he worried that his son was marrying a girl like his own mother: a girl who was quiet, graceful and religious, but not very suitable for the sociable, charming and handsome Oskar.

[1.11] The bride’s father, a wealthy widower, was as unhappy about the marriage as Han Schindler was. He was a gentleman-farmer who had expected Emilie, his daughter, to do better than to marry a boy on a motorbike with no money of his own. The bride, according to the custom of the time, agreed to bring a large sum of money into the marriage. Most of this money never paid, however, because Emilie’s father did not believe that Oskar would settle down and be a good husband to his only child.

[1.12] Emilie, on the other hand, was delighted to leave her small village and her father’s old-fashioned household, where she had to act as hostess to him and his boring friends. She was enthusiastic about moving into an apartment in Zwittau with her tall, handsome young husband. However, Emilie’s dream of a happy marriage did not last long. Oskar followed his father’s example and forgot about his wife in the evenings, staying in cafes like a single man, talking to girls who were neither religious nor quiet.
[1.13] Hans Schindler’s business went bankrupt in 1935, and soon afterwards he left his wife and found an apartment on his own. Oskar hated his father for abandoning his mother and refused to speak to him. The son seemed blind to the fact that his treatment of Emily was already following the same pattern.

[1.14] Meanwhile, even though the world economy was suffering, Oskar managed to get a good job. He had good business contact, he had a background in engineering and he was good company. These qualities made him the perfect man to become the sales manager of Moravian Electrotechnic. He began traveling a lot, which reminded him of his time as a motorbike racer, and which give him an excuse to stay away from his responsibilities in Zwittau.

[1.15] By the time of his mother’s funeral, in the late 1930s Oskar, like many young Czech German, was wearing swastika, the badge of the Nazi Party, on the collar of his suit. He was still not interested in politics, but Oskar was a salesman. When he went into the office of a German company, manager wearing the swastika, he got the orders that he wanted.

[1.16] Oskar was a busy, successful salesman, but he could feel something even more exciting than money in the air. In 1938, in the month before the German army entered Sudentenland and made it part of the Third Reich*, Oskar sensed that history was being made, and he wanted to be part of the action.

[1.17] But, just as quickly as he had become disappointed in marriage, Oskar became disappointed with the Nazi Party. When German soldiers captured Sudentenland, Oskar was shocked by their rough treatment of the Czech population and the seizing of property. By March of 1939 he had quietly turned away from the Party.

[1.18] Oskar was not ready to reject Hitler’s grand plans completely at this time. In 1939 it was still not clear what kind of men would lead Germany forward. One evening that autumn at a party near the polish border, the hostess, a client and friend, introduced Oskar to a sociable, clever German named Eberhard Gebauer. The two men talked about business and the political situation in Europe. After several glasses of wine Gebauer explained that he worked for German military intelligence and asked Oskar if he could help them in Poland. With his charm and contacts, Oskar would be a useful agent for collecting military and industrial information for the German government.

*Third Reich: Germany during the period of Nazi rule from 1933 to 1945.
Oskar agreed to the proposal for two reasons. First, it meant that he would not have to serve in the army, and second, he almost certainly approved of Germany’s plan to seize Poland. He believed in Hitler’s goals as he understood them at the time, but he still hoped that there would be civilized ways to achieve them. He hoped that decent men like Gebauer, not men like Himmler* and the SS**, would guide Germany.

*Heinrich Himmler (1900-1945): German Nazi leader who directed the SS and Gestapo forces and ran the concentration camps in the Second World War. **SS: the special military and security unit of the Nazi Party.

Oskar was praised in the following months for his useful and through reports. He was good at persuading people to talk to him over a fine dinner with an expensive bottle of wine or two. As he did this work and continued as a salesman, Oskar also discovered that Krakow, the ancient centre of cultural life in Poland, offered many possibilities to an ambitious young businessman.

Chapter 2 War Brings Troubles and Opportunities

Germany invaded Poland from the west on 1 September 1939. The USSR invaded Poland from the east on 17 September. The Second World War had begun.

By the seventh week of German rule, the inhabitants of Krakow were struggling to make sense of the orders that arrived daily from the authorities in Berlin. Poles had to exist on the rations allowed to them; they had to do whatever jobs they were given.

But the Jews of Poland, who represented one in every eleven of the population, began to realize that their situation was particularly dangerous. Already they had to declare their Jewish origins and carry Jewish identity cards. As sub-humans, as the Germans insultingly called them, they received only half of the official rations given to non-Jewish.

One Polish Jew who understood what was happening better than most people in Krakow was Itzhak Stern, chief accountant at J C Buchheister and Company and an expert on Jewish law and religious texts. One day in October his new German bosses called him into the director’s office as usual. They understood very little about the factory they were now running and relied on Stern to guide them.

The thin, intellectual Jew entered the big office and was introduced to Oskar Schindler and Ingrid, a beautiful young Sudeten German who had recently become the
manager of a Jewish tool factory. They were an elegant stylish couple, full of confidence and clearly in love with one another. They would go far under this new system.

[2.6] ‘Herr Schindler’, the German director said, ‘this is Itzhak Stern. He understands this factory and can also help you with information about other local industries.

[2.7] According to the rules of the day, Stern said, ‘I have to tell you, sir, that I am a Jew.’

[2.8] ‘Well,’ Schindler confessed with a smile, ‘I’m a German. So let’s talk business.’

[2.9] It’s easy for you to be friendly, thought the accountant, but I must still live by your rules. Nevertheless, Stern understood his history and trusted that, even though conditions would probably get worse, the Jews would survive in Poland. As a race, they had learnt how to deal with foreign rulers over many centuries. And anyway, young businessman like Oskar Schindler still needed people with experience, whether they were Jews or not.

[2.10] When Stern was alone with Oskar and Ingrid, Oskar began the conversation. ‘I would be grateful if you could tell me about some of the local businesses.’

[2.11] ‘With respect, Herr Schindler,’ said Stern, ‘perhaps you should speak to the German officials who are now in charge of business in Krakow.’

[2.12] Schindler laughed and said. ‘They’ve thieves and rule-makers. I don’t like having to follow a lot of rules.’

[2.13] So Stern and the young industrialist began to talk. Stern had friends or relatives in every factory in Krakow and understood how the economy worked. Schindler was impressed and finally asked the question he had come to ask: ‘What do you know about a company called Rekord?’

[2.14] ‘It went bankrupt before the Germans arrived. It made enamelware, but was badly managed’, Stern reported.

[2.15] ‘I have the financial statements for the company’s last five years in business. Can you give me your opinion of them?’ asked Schindler as one businessman to another.
[2.16] Stern looked carefully at this friendly German. Like many Jews, he had the gift of knowing in his bones who was a good non-Jew. He began to sense that it might be important to be connected with Oskar Schindler; he might be able to offer a kind of safety.

[2.17] ‘It’s a good business,’ Stern continued. ‘And, with the kind of machinery it has, there’s the possibility of military contracts.’

[2.18] ‘Exactly,’ Schindler replied. ‘The German government is looking for Polish factories that can produce army equipment: post, dishes and spoons for the soldiers. With my background, I understand the kind of company we’re talking about.’

[2.19] Stern sensed that he could be honest with the young German. ‘I can help you with the legal work. You should rent the property with the option to buy.’ then, more quietly, he added, ‘There will be rules about who you can employ.’

[2.20] Schindler laughed. ‘How do you know so much about the authorities’ intentions?’

[2.21] ‘We are still permitted to read German’s newspapers’, said Stern. Actually, he had read documents from the German government that he had seen on the desks of his new bosses. He knew that one of the aims of the Third Reich was to get rid of all Jewish owners, then all Jewish bosses and, finally, all Jewish workers.

[2.22] As the two men left the office, Schindler became philosophical and began talking about the fact that Christianity had its roots in Judaism. Maybe he was reminded of his boyhood friends, the Kantor brothers. Stern had written articles about religion in serious journals and quickly realized that Oskar’s knowledge of religion and philosophy was not very deep, but that his feelings were sincere. A friendship began to form between the two men.

[2.23] Towards the end of their conversation Oskar said, ‘In time like these, it must be difficult for a priest to tell people that their Father in Heaven cares about the death of every little bird, I’d hate to be a priest today when a human life doesn’t have the value of a packet of cigarettes.”

[2.24] ‘You are right, Herr Schindler,’ said Stern. ‘The story you are referring to from the Bible can be summarized by a line from the Talmud* which says that he who saves the life of one man, saves the entire world.
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[2.25] ‘Of course, of course.’ answered the German. Rightly or wrongly, Itzhak Stern always believed that these words from the Talmud guided Oskar Schindler throughout the next five year.

[2.26] Schindler met Itzhak Stern by accident because he kept his eyes and ears open for people who might be useful to him. He met another Krakow Jew, Leopold Pfefferberg, by chance too.

[2.27] Like other important Germans in the Polish city in 1939, Oskar had been given a fine apartment by the German housing authorities. It had previously been owned by a Jewish family by the name of Nussbaum who authorities had ordered to move out without paying them for the apartment or its furniture.

[2.28] Years later, several of Oskar’s friends from the war claimed that he searched Krakow for the Nussbaum family in 1939 and gave them enough money to escape to Yugoslavia. This kind of generous behaviour was typical of Schindler. In fact, some people said that being generous became a disease in him - a disease because he was always in danger of dying from it.

[2.29] Back in 1939 Oskar liked his big new apartment very much, but he wanted to decorate it in a more modern style. He heard that Mrs Mina Pfefferberg was the best interior decorator in Krakow, so he went to see her.

[2.30] Mrs Pfefferberg and her husband were still living in their own apartment, but they feared a visit from the Gestapo*, announcing that the Pfefferberg home now belonged to a German army officer or businessman. (In fact, their apartment was taken from them by the Gestapo before the of 1939.) When Mrs. Pfefferberg heard a knock one morning in October, looked through a crack and saw a tall, well-dressed German with a swastika pinned to his suit, she thought that day had arrived. She looked at her 27-year-old son, Leopold, with the alarm in her eyes.

[2.31] ‘Mother, don’t worry. The man is not wearing a Gestapo uniform. He’s probably looking for me,’ said Leopold calmly. He had been an officer in the Polish army until their defeat in September and, after he had been captured, managed to avoid being sent to Germany. Perhaps the Germans had found him now. Recently he had been surviving by buying and selling on the black market because he had not been allowed to return to his real job as a physical education teacher. In fact Jewish schools were closed soon after this time.
‘Answer the door, Mother,’ whispered Leopold. I’ll hide in the kitchen and hear what he wants. If he makes trouble for you, I’ve got my gun.’

Mrs Pfefferberg nervously opened the door.

‘You’re Mrs Pfefferberg?’ the German asked. ‘You were recommended to me by Herr Nussbaum. I have just taken over an apartment near here and would like to have it redecorated.’

Mrs Pfefferberg could not manage a reply, even though the German was speaking politely. Leopold stepped into the room and spoke for her. ‘Please, come in, sir.’

‘Thank you, I am Oskar Schindler. My wife will be coming here from Czechoslovakia,’ he explained, ‘and I’d like to have my new apartment ready for her.’

With her strong, healthy son beside her, Mrs Pfefferberg relaxed and began to talk to Schindler as a client, discussing fabrics and colours and costs. After it was settled that Mrs Pfefferberg would do the work, Oskar turned to Leopold and said, ‘Could you visit me at my apartment one day and discuss other business matters? Maybe you can tell me how to get local products when the shops are empty. For example, where would a man find such an elegant blue shirt as yours?’

Leopold knew that this man wanted more than a good blue shirt; his business sense told him that he could make some profitable deals with this customer. He answered, ‘Herr Schindler, these shirts are hard to find and they’re extremely expensive. But give me your size and I’ll see what I can do.’

Oskar expected to be charged a very high price for the shirts, but he was sure that this Jew would be useful to him. In fact, Leopold became one of Oskar’s most reliable sources of black market luxuries, and, as the years passed, those luxuries kept Oskar in business time after time.

By December of 1939 it had become clear that the Germans would not be leaving Krakow very soon, but Oskar, and even many Polish Jews, continued to hope that the situation would be better in the spring. After all, the jews told themselves, Germany is a civilized nation.
[2.41] Through his contacts in the German police and military, Oskar heard troubling rumours. He learnt that the SS would carry out their first *Aktion* in a Jewish suburb of Krakow on 4 December. He went to the Buchheister offices and dropped hints for Stern, but this was the first *Aktion* and few believed it would happen.

*Aktion*: a military operation against private citizens by the SS.

[2.42] The SS plan was to carry the war against the Jews from door to door. They broke into apartments and emptied desks and wardrobes; they took rings off fingers and watches out of pockets. A girl who would not give up her fur coat had her arm broken. A boy who wanted to keep his skis was shot.

[2.43] There were worse events occurring in other parts of the city, being carried out by a group of German soldiers with special duties, known as the Einsatz Group. From the beginning of the war, they had understood that Hitler’s plan meant the extinction of the Jewish race, and they were willing to take extreme steps to achieve this goal.

[2.44] While the SS were busy with their first Aktion in Krakow Einsatz soldiers entered a fourteenth-century synagogue in another Jewish neighbourhood, where traditional Jews were at prayer. Their companions went from apartment to apartment and drove the less religious Jews into the synagogue too.

[2.45] The Einsatz leader ordered each Jew to spit on the holy Jewish texts at the front of the hall or be shot. One man, described by people in the neighbourhood as a gangster with no interest in religion, refused to spit on the book.

[2.46] ‘I’ve done a lot of bad things in my life,’ the crook said, ‘but I won’t do that’. The Einsatz men shot him first. Then they shot the rest of the Jews and set fire to the place, destroying the oldest of all Polish synagogues.

[2.47] But higher up the ladder of Nazi authority, men were discussing the weakness of a plan the required German soldiers to kill Jews on at a time, or even in small groups. They were looking for a faster, more efficient method of solving the Jewish ‘problem’ in Europe. Scientists eventually found a technological solution: a chemical named Zyklon B that could be used to kill hundreds of Jews at a time in secret sites throughout the German empire.
Chapter 3 Adjusting to a World at War

[3.1] Oskar Schindler continued to consult with Itzhak Stern throughout 1939. Soon his plans were in place to open Deutsche Email Fabrik, or DEF, in the buildings of the former Rekord Company in the suburb of Zablocie. The factory would produce enamelware for the kitchens of Poland and for the German army. Oskar had site, the experience and the right contacts in the German administration, but he needed cash. Stern introduced him to Abraham Bankier, a Jew and former office manager at Rekord.

[3.2] On 23 November 1939, all Jewish money and accounts in Polish banks had been frozen by the Germans. Jewish could not touch any of their cash, but some of the rich Jewish businessmen had already put their money elsewhere, often in diamonds, gold at pieces of art. Bankier met with a group of these men, and they agreed to invest money in Oskar’s factory in exchange for a certain quantity of enamelware over the next year. They knew that manufactured goods would be more useful to them than cash.

[3.3] The men left their meeting with Bankier without a written contract. Such contracts were not considered legal documents in those days, but in the end the Jews found that they had made a good deal. Schindler was honest and generous the Jews who put money into DEF received everything they were promised.

[3.4] When DEF opened, Oskar employed forty-five workers and made only enamelware. At the beginning of 1940, to no one’s surprise, the factory began to receive contracts from the army. Oskar had worked hard to make friends with men who had influence in government offices and the army, entertraining them at the best restaurants and clubs and remembering birthdays and other special celebrations with wine, carpets, jewellery, furniture and baskets of luxury food.

[3.5] After asking for and receiving permissions to expand his business, Oskar bought new machines and opened more of the old buildings, with one section producing pots pans and another producing military equipment for the German army. By the summer of 1940, DEF had 250 employees of which 150 were Jews. Many of them had been introduced to Oskar by Stern, and DEF began to win a reputation as a safe place for Jews to work.

[3.6] The beautiful Victoria Klonowska was a polish Secretary in DEF’s front office, and Oskar began a romantic relationship with her. Ingrid, his German girlfriend, lived with him in his new apartment. Emilie, his wife, continued to live in Zwittau. These three
women obviously knew about each other, and about the other occasional girlfriends that Oskar was seen with around the city. Oskar never tried to make a secret of his love life, and because he did not lie to any of the three women, traditional lovers’ arguments never developed.

[3.7] Victoria Klonowska was blonde and very attractive and wore clothes that were different from those of the depressed, grey women on the streets of Krakow. For Christmas Oskar bought her a ridiculous little white dog which perfectly suited her fresh, fashion-magazine style. But Oskar appreciated her for more than knew how to talk to important people and how to keep them on Oskar’s side. She also knew Krakow well and could recommend people and places that met her boss’s needs.

[3.8] Oskar took Nazi leaders and other German officials to the old, traditional Hotel Krakovi, where they could eat heavy meals and drink expensive German wines while listening to old fashioned music from Vienna. But he wanted a good night-club where he could take his real friends, and Victoria knows the with perfect place. She recommended a jazz club which was popular with student and young lecturers from the university and which would not attract SS men or Nazi supporters.

[3.9] At the end of 1939 Oskar organized a Christmas party at the jazz club for a group of friends. These men were all Germans who were away from their homes and they all had doubt about some the goals of the Nazi administration. Oskar had done business with each of them, and he had enjoyed long sociable evenings in their company.

[3.10] Eberhard Gebauer from military intelligence, who had first sent Oskar to Poland, was among the party. Oskar’s work for Gebauer had continued, even including on the behaviour of the SS in Krakow. Gubeuer invited the other guests to raise their glasses.

[3.11] "I ask you to raise your glasses to our good friend, Oskar Schindler, and to the success of his enamelware factory. If DEF makes a lot of money, Herr Schindler will throw a lot more parties and his are the best parties in the world!"

[3.12] The men around the table shouted, "To Oskar"

[3.13] But after a fine meal and a few more speeches, the talk turned to the subject that none of them could forget the Jews.
[3.14] "We spent the day at the railway station, trying to decide what to do with boxcar after boxcar full of Jews and Poles, complained Herman Tofael, a young German policeman. We're at war, but the whole railway system is being used to send all the Jews from the German territories to us. How is the German army traveling? By bicycle?

[3.15] Soon everyone in Poland would get used to the sight of trains packed with human beings who had been pushed into the boxcars by lying SS men with the promise that their luggage would be waiting for them at the other end. But at Oskar’s 1939 Christmas party people were still surprised by this idea

[3.16] They call it "concentration “ said Toffel. That's the word in the official documents. I call it a waste of our time. What are we supposed to do with more Jews?

[3.17] "The men at the top say that they are going to get rid of all of the Jews in Krakow as soon as possible, said a military man. ‘They may allow five or six thousand Jewish workers with special skills to stay, but I don’t know what they're going to do with the rest of them, not to mention all the new arrivals.’

[3.18] "Maybe the Judenrat* will find work for them,’ suggested Gebauer. "Their leader has given my office a plan for using Jewish labour. They are willing to carry coal, sweep streets, dig ditches anything to make themselves useful.

*Judenrat Jewish council set up in each Jewish community by order of the German administration.


[3.20] “But this time things are going to be different. They don’t have any idea how to save themselves from the plans of the SS,’ said Gebauer rather sadly.

[3.21] Oskar could see from the faces of the men at this table that they did not hate Jews, and he felt a sense of relief in their company. These men were his friends.

[3.22] Oskar did not spend all of his time in restaurants and clubs. He worked very hard during DEF's first year in business-harder than he had ever worked in his life-but it was worth it because DEF was making a fortune for him. Part of Oskar's satisfaction came from
the fact that he was employing a lot more people and was making a lot more money than his father had ever done.

[3.23] The only thing that slowed down the work in the factory was the weather. On bad days the SS men stopped Jews on their way to work and made them clear the streets and pavements of snow. Sometimes as many as 125 workers failed to arrive at the factory on a winter morning. Oskar went to SS headquarters to complain to his friend Herman Toffel.

[3.24] “I have military contracts,” explained Oskar, and DEF is part of an essential industry. My products will help Germany win the war, but my workers must arrive at my factory on time every day’.

[3.25] ‘Oskar, these SS men don’t care about contracts or essential industries. They want to see Jews working like slaves for them. They’re causing problems for every factory in Krakow.’

[3.26] Oskar left thinking about what Toffel had said. A factory owner must have control over his workers, they must not be prevented from come to work. It was an industrial principle, but also a moral one. Oskar would apply it to the limit DEF. As his employees worked on DEF’s military contracts at the beginning of 1941, Oskar began to hear rumours that a ghetto was planned for the Jews in Krakow. He hurried to Itzhak Stern’s office to warn him.

[3.27] ’Oh yes, Herr Schindler,’ said Stern calmly ”We have heard about this plan. Some people are even looking forward to the ghetto because we’ll be together inside, and the enemy will be outside. We can run our own affairs without people throwing stones at us or spitting on us. The walls of the ghetto will be the final step that the Germans will take against us”.

[3.28] On the same day, Schindler heard two Germans talking in a bar, ‘All Jews have to be inside the ghetto by 20 March. Things will be better without Jews living near us.”

[3.29] ”Better for the Poles too. ‘added his friend. “They hate the Jews as much as we do. They blame them for everything that has gone wrong in Poland in this century. When I came here in 1939, the Poles wanted to help us punish the Jews. Maybe even the Jews will be happier if they’re separated from the poles and from us.’
[3.30] Many Jews agreed with this opinion even though they knew that life in the
ghetto would be very hard. The ghetto itself would be small, and they would have to live in
crowded rooms, sharing their space with families who have different customs and habits.
They would have to have an official labour card to be able to leave the ghetto for work,
which they would no longer be paid for. They would have to survive on their rations.

[3.31] But there would be definite rules, and the Jews believed they would be able to
adjust to them in a place where their lives could again be organized and calm. For some older
Jews the ghetto also represented a kind of homecoming, and like Jews over the centuries in
other ghettos, they would drink it, and they would enjoy being Jewish among Jews.

[3.32] By March, as he drove one of his four luxury cars from his apartment to his
factory each morning, Oskar saw Jewish families carrying or pushing their odd bits and
pieces into the ghetto. He assumed that this was how Jewish families had arrived in Krakow
over ever hundred years before.

[3.33] For two weeks, the Jews walked between the apartments and the ghetto with
their beds, their chairs, their pots and pans. They had hidden their jewellery and their fur coat
under piles of pillows and blankets. As they walked through the streets crowds of Poles threw
mud and shouted, "The Jews are going! Goodbye, Jews!"

[3.34] An official from the Judenrat Housing Office met each family at the ghetto
gate and directed them to their room. On 20 March the move was complete, and for the
moment, the Jews were at rest.

[3.35] Twenty-three-year-old Edith Liebgold now lived in one room with her mother
and her young baby. When Krakow had fallen to the Germans eighteen months before, her
husband had become severely depressed. One day he had walked into the forest and never
come back.

[3.36] On her second day inside the ghetto, Edith saw an SS truck stop in the square
and take people away to clean the streets. It was not the work that Edith was afraid of, but she
had heard rumors that the trucks usually returned with fewer people than when they left.

[3.37] Next morning Edith went to the Jewish Employment Office with a group of
her friends. She hoped to able to get a job at night when her mother could look after the baby.
The office was crowded-everyone wanted a job in essential industry and a labor card. Edith
and her friends were talking and laughing together when a serious-looking man in a suit and tie came over to them. He had been attracted by their noise and energy.

[3.38] ‘Excuse me,’ said Abraham Bankier. Instead of waiting, there is an enamelware factory in zablocie which needs ten healthy women to work nights. It’s outside the ghetto so you'll get the labour cards. You'll be able to get things you need on the outside.”

[3.39] He waited and let the girls think for a minute or two.

[3.40] "Is the work hard?" asked one girl.

[3.41] "Not heavy work, he assured them,” And they'll teach you on the job. The owner is a good man.’

[3.42] “A German?”

[3.43] “Of course,” said Bankier, ‘but one of the good ones.’

[3.44] ‘Does he beat his workers?’ Asked Edith,

[3. 45] "No, never,” answered Bankier. And he gives them good thick soup and bread every day.

[3.46] That night Edith and her friends arrived at DEF and were taken upstairs to the director’s office by Bankier. When he opened the door, the girls saw Herr Schindler sitting behind a huge desk, smoking a cigarette. The girls were impressed by the tall, handsome figure who stood to greet them. His clean, shiny hair was between blonde and light brown. In his expensive suit and silk tie, he looked like a man on his way to the theater or a smartdinner party. He looked, in fact, like Hitler's perfect German.

[3.47] ‘I want to welcome you,” he told them in Polish. ‘If you work here, then you will live through the war – you’ll be safe. Now I must say good night to you, Mr. Bankier will explain your jobs.”

[3.48] How could anyone make this promise to them? Was he a god? Maybe so, because they all believed him. Edith and the other girls began their nights at DEF in a happy dream, remembering Herr Schindler's magic words. If he was wrong, then there was nothing good in the world: no god, no bread, no kindness. But he was their best hope, and they continued to believe him.
[3.49] Just for Easter Oskar left Krakow and drove west through the forests to Zwittau to visit Emilie and the rest of his family. For a few days he wanted to spend money on them and enjoy their admiration of his expensive car and his success in Poland.

[3.50] Emilie was pleased to have Oskar at home for the holiday and looked forward to attending church with her husband and walking through Zwittau together like an old-fashioned couple. But their evening alone in their own house were formal and polite rather than happy and romantic. There was always the question of whether or not Emilie should move to Krakow. Wasn’t it her duty as a good Catholic wife to be living with her husband? But Emilie would not consider moving to Poland unless Oskar gave up his girlfriends and protected her reputation as his wife.

[3.51] Unfortunately they could not discuss their situation openly, and so they continued to follow their old ways. After dinner each evening Oskar excused himself and went to a cafe in the main square to see old friends, most of whom were now soldiers. After a few drinks on one occasion a friend asked, ‘Oskar, why isn’t a strong young fellow like you in the army?’

[3.52] “Part of an essential industry,’ responded Oskar. ‘Someone has to supply the German army with the things it needs’

[3.53] They laughed and told stories from before the war. Then one of the friends got serious. ‘Oskar, your father is here. He’s sick and lonely. Why don’t you have a word with him? ’

[3.54] " No, I’m going home,” answered Oskar quickly, but the friend pushed him into his chair as another led Hans Schindler over.

[3.55] “How are you, oskar?’ asked the elder Schindler in a weak voice.

[3.56] Oskar was surprised to see how small and ill this proud old man looked. Oskar knew from his own marriage that relationships could follow the laws of their own, he understood now why his father had left his mother. He put his arms around the old man and kissed him on the cheek. His soldier friends, who had once been motorbikers like Oskar, cheered.

[3.57] Back in Krakow, Oskar began to receive letters from his father, always on the same topic. Hitler would not win the war because, in the end, the Americans and Russians
would crush his evil empire. Oskar smiled at his father's lack of loyalty to the German leader, then sent him another cheque to make up for the lost years.

[3.58] Of course life in the ghetto could never match the optimistic dream that many Jews had in March of 1941. Life changed when the administration of the ghetto passed from the control of the local German authorities, who relied on help from the Judenrat and the ghetto's own police force, to Gestapo Section 4B, which was in charge of religion. This change occurred in the big Jewish ghettos in the cities of Warsaw and Lodz too. In Krakow SS boss Julian Schermer now made all the rules for his ghetto, and life became even harder for the Jews under his administration.

[3.59] Some young Jewish men who had never had any power or position in the Jewish community took the job in the new administration and learnt to make money by accepting bribes and making lists of uncooperative Jews for the SS. They were happy to obey Herr Scherrer if it meant more power and more bread for them and their families. But would their luck last? Germany invaded Russia in 1941, and the nature of SS planning changed. The entire Nazi army was now preparing for a long war and carrying out Hitler's plan to make Germany a racially pure nation.

[3.60] Oskar visited the ghetto in April to order two rings from a jeweler and to have a look around. He was shocked by the crowded conditions and the offensive smells, even though the women worked all day trying to keep the ghetto clean and free of lice in order to prevent the spread of infectious diseases. The situation made Oskar think about the land behind his factory. He knew how to get as much wood as he wanted, and he began to wonder if he could get permission to build on this land.

[3.61] For Oskar Schindler 1941 was a fast, busy, but still almost easy year. He worked long hours, went to parties at the Hotel Krakovia, to the jazz club and to romantic dinners with Victoria Klonowska the leaves began to fall, he wondered where the year had gone.

[3.62] Then, near the end of the year, he was arrested. Perhaps a Polish shipping clerk or a German engineer had reported him to the Gestapo for breaking on of the many new rules. But more likely, it was because of Oskar’s black market trading. You could never predict how people would react to success.
'You must bring your business books with you,' ordered one of the young Gestapo men who had come to arrest him.

‘Exactly what books do you want?’ asked Oskar, quickly realizing that these boys had not arrested many people before.

'Cash books,' said the other boy. Then the two of them went back to the outer office when the beautiful Miss Klonowska offered them coffee. Oskar got his accounts and made a list of names.

Miss Klonowska, said Oskar when he came out of his office, please cancel these meetings for tomorrow. He handed her a piece of paper, which was actually a list of people with influence. With friends like these Oskar felt confident that he would not disappear forever behind the gates of the SS jail.

At SS headquarters Oskar was left at the desk of an older German. Herr Schindler, said the official, please sit down We are investigating all companies that are manufacturing products for the war effort. Oskar did not believe the man, but he nodded to show that he understood. It is the duty of every factory owner to concentrate on helping our army.”

"Of course," Oskar agreed

“You live very well” said the official.” And we need to know that all of your money comes from legal contracts. We will have to keep you here while we examine your books.’

Oskar smiled and said, "My dear sir, whoever gave you my name is a fool and is wasting your time. But, I assure you, when Herr Scherner and I are laughing about this over a glass of wine, I will tell you that you treated me very politely.

Oskar was then taken to a comfortable bedroom with its own bathroom and toilet. Soon there was a knock at the door, and Oskar received a small suitcase that Victoria had brought for him. It contained a bottle of whiskey, some books, clean clothes and a few small luxuries. Later, a guard brought him an excellent supper with a good bottle of wine.

Next morning the official from the night before visited him. "Herr Schindler, Herr Schindler, we have looked at your books, and we have received number of telephone
calls. It is clear that anyone who has such a close relationship with Herr Scherner and other important men is doing his best for the war effort.”

[3.73] Downstairs Victoria Klonowska was waiting for him, happy that her phone call had worked, and that Oskar was leaving the death house without a scratch. But, as he kissed Victoria, Oskar suspected that this would not be the last time the Gestapo would call him in to ask questions about his business.

Chapter 4 Mercy Is Forgotten

[4.1] Late one afternoon in 1942, when the rest of the family rest at work, Mrs Clara Dresner heard a knock at the door of her family’s crowded room in the ghetto. She hesitated—life was too uncertain to allow people to be friendly—but she knew there would be trouble if she ignored an official at her door. But instead of someone from the Junderant, or even an SS officer, Mrs Dresner was surprised to see two Polish peasants and Genia, the daughter of her cousin, Eva.

[4.2] Genia’s parents had left her in the country with these poor farmers because they believed she would be safe there, but now even the countryside was as dangerous as the ghetto. The old Polish couple were very fond of the little girl and had treated her like a special grandchild, but neither they nor Genia were safe while the SS offered cash for every Jew who was betrayed.

[4.3] Genia, always dressed in the red cap, red coat and small red boots which the peasants had lovingly given her, settled into her new life did as she was told without question. Mrs Dresner’s only concern was how strangely careful the three-year-old was about she said, who she looked at and how she reacted to any movements around her.

[4.4] The Dresner family tried to make conversation about “Redcap’s” real parents because they wanted the little girl to relax and feel at home with them. The parents had been hiding in the countryside too, but now planned to return to the relative safety of the Krakow ghetto. The child nodded as Danka, Mrs Dresner’s teenage daughter, talked, but she kept quiet.

[4.5] ’I used to go shopping for dresses with your mother, Eva. Then we would go to a lovely tea shop and have delicious cakes. Eva always let me have hot chocolate too.’
[4.6] Genia did not smile or look at anyone. “Miss, You are mistaken,” she said. “My mother’s name is not Eva. It’s Jasha.” She gave the names of the other people in her fictional family and explained where she was from. The Dresners frowned at each other but understood that this false history, which the peasants had taught her, might save her life one day.

[4.7] It was 28 April 1942, Oskar Schindler’s thirty-fourth birthday, and he celebrated like a rich, successful businessman – loudly and expensively. A party atmosphere spread throughout the departments of DEF as Oskar provided rare wide bread with the workers’ soup and plenty of wine for his engineers, accountants and office workers. He passed out cigarettes and cake, and later a small group of Polish and Jewish men and women, representing the factory workers, entered the director’s office to give him their best wishes. Oskar, feeling very happy on his special day, shook hands and even kiss one of the girls.

[4.8] That afternoon someone reported Herr Schindler to the authorities with a charge more serious than making money on the black market. This time Oskar was accused of a racial crime; no one could deny that he was a Jew-kisser.

[4.9] He was arrested on 29 April and rushed off to Montelupich prison, an even more frightening place than Pomorska prison, where he had been taken previously. Oskar knew that he could not expect a civilized chat with an SS officer or a comfortable bedroom and good food at Montelupich. As he was led into a small dark cell with two narrow beds and two buckets on the floor – one for water and one for waste – Oskar just hoped that he would get out of this place alive and unharmed.

[4.10] The door was locked behind him and after Oskar’s eyes adjusted to the darkness he realized was not alone.
CHAPTER III
ANNOTATION

I. Introduction of Annotation

This project is based on the model of annotated translation. According to Andrew Chesterman, annotated translation is translation with commentary. Annotation will be done by given notes on problematic translation. The annotated translation for this research will be focused on metaphor and idiom.

A. Metaphor

In this part, there are two metaphors that would be analyzed by using Peter Newmark procedure in translating Metaphor. In analyzing metaphor, the translator using object, image and the sense. There are two different strategies used by the translator to translate those two metaphors.

Table 3.1
Metaphor 1

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[1.6]</td>
<td>In later years Oskar and his sister, Elfriede, remembered a childhood filled with sunshine. They lived in a modern house with a big garden and enjoyed being the children of a successful businessman. Oskar had an early passion for cars and began building his own motorbike as a teenager.</td>
<td>Pada tahun-tahun berikutnya, Oskar dan saudara perempuannya, Elfriede, teringat masa kecil mereka yang sangat menyenangkan seperti sinar matahari. Mereka tinggal di rumah bergaya modern dengan taman besar dan menikmati masa-masa menjadi anak seorang pengusaha sukses. Oskar awalnya memiliki ketertarikan terhadap mobil dan...</td>
</tr>
</tbody>
</table>
The metaphor in table 3.1 consist of:
- The object: childhood
- The image: sunshine
- The sense: can be used as a thing to give a hope and happiness in the new day.

From the table above, “childhood” is analyzed as the object that will be equaled with something that is unlike called as the image. “Sunshine” is considered as the image in the metaphor of “a childhood filled sunshine”. The sense that is given to the object and image is something that unlived that gives a new hope or happiness. The metaphor of “a childhood filled with sunshine” means Oskar and his sister remember that they had a childhood filled with sunshine. According to idioms.thefreedictionary.com, ‘Sunshine’ is illustration of something which gives light and warmth in life, also it brings happiness, often during a sad or hopeless time. So that it is given a great image to something which able of effecting the person to get another chance of being happy in life.

In translating the metaphor of “a childhood filled with sunshine” shown in the table 3.1, the translator used Peter Newmark procedure of metaphor by simile plus sense in order to give a good sense to the target text to represent the word sunshine and the meaning of sunshine. The metaphor of “a childhood filled with sunshine” is translated into “masa kecil mereka yang sangat menyenangkan seperti sinar mentari”. From the translation of this metaphor, the simile appears in the word “seperti sinar mentari” and the sense is “sangat menyenangkan”. The translator used this strategy in order to
maintain the aesthetic aspect of the words as well as to transfer the metaphor that is easy to be understood by the reader of TL.

Table 3.2 shows the translation of metaphor “a human life doesn’t have the value of packet of cigarettes”

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
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</thead>
<tbody>
<tr>
<td>[2.23]</td>
<td>Towards the end of their conversation Oskar said, ‘In time like these, it must be difficult for a priest to tell people that their Father in Heaven cares about the death of every little bird, I’d hate to be a priest today when a human life doesn’t have the value of a packet of cigarettes.’</td>
<td>Menjelang akhir percakapan mereka Oskar berkata, ‘Di masa-masa seperti ini, pasti sulit bagi seorang pendeta untuk mengatakan kepada jemaatnya bahwa Allah mereka di Sorga mempedulikan kematian setiap burung kecil, saya tidak akan mau menjadi seorang pendeta pada masa-masa ini ketika kehidupan manusia tidak seberharga sebungkus rokok.’</td>
</tr>
</tbody>
</table>

The metaphor in table 3.2 consist of:
- The object: human life
- The image: a packet of cigarettes
- The sense: something that unlived but precious

From the metaphor in table 3.2, “human life” is identified as the object of the metaphor. The image that would be equaled with the object from the metaphor is “a packet of cigarettes”. According to the native speakers, when we say ‘doesn’t have the value of …’ in that way it actually means ‘its value is less than’, so life’s value is less than the packet of cigarettes. We can only know this because it is said in a negative way in the story, and we know that a lot of people’s lives are being wasted. From that explanation, it means that packet of cigarettes was having a value than a human life. This idiom is the
words spoken by Oskar that he took from a line in the Bible, to emphasize the human life at the time. A pack of cigarettes is very valuable, but this situation at his moment had proven that many people are killed, so their lives are worthless.

So that, the sense that is given to the object and the image is something that unlived but precious.

In translating the metaphor of “human life doesn’t have the value of a packet of cigarettes” in table 3.2, Peter Newmark’s procedure in translating metaphor, which is called as the same image is reproduced in TL is used because the metaphor of “human life doesn’t have the value of a packet of cigarettes” in table 3.2 has an easy meaning to be understood by the reader, also the translator intended to keep the artistic writing style of the author. The metaphor of “human life doesn’t have the value of a packet of cigarettes” translated into *kehidupan manusia tidak seberharga sebungkus rokok* in target language, which is Indonesia language.

**B. Idiom**

This part contains of how the translator using the strategies in translating idiomatic expression that are given by Mona Baker. There are three strategies used by the translator, such as translation by paraphrase, using an idiom of similar meaning but dissimilar form and using an idiom of similar meaning and form. The translator found eight idioms, three are translated using the strategy of translation by paraphrase, two idioms used the strategy of using an idiom of similar meaning but dissimilar form, and three used the strategy of using an idiom of similar meaning and form.

| Table 3.3 |
| Idiom 1 |

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[1.13]</td>
<td>Hans Schindler’s business went bankrupt in 1935, and soon</td>
<td>Bisnis Hans Schindler bangkrut pada tahun 1935, dan tak...</td>
</tr>
</tbody>
</table>
The idiom “the son seemed blind to the fact …” is identified as idiom. Mona Baker says ‘the words in an idiom cannot be omitted. We as the users of the language are not permitted to delete some of the words of a particular element, e.g. “shed crocodile tears” not “shed tears”. We use all the words for rendering and delivering the meaning.’ In this story, the son is told blind to the fact is an idiom. Since the idiom’s figurative meaning is different from the literal meaning, and fact is unreal thing that can be seen with eyes the translator translated “into “sang putra tampaknya menutup mata terhadap fakta bahwa …”

In order to maintain the statement by Mona Baker, in translating the word “blind” as an idiom shown in table 3.3 into the target language, which is Indonesian language, the translator changed into “menutup mata” by using the strategy of translation by paraphrase from Mona Baker in her theory of translating idiom, because if the translator applied other strategies then the translation becomes less natural. And by using the strategy, the reader is easier to understand the context or the story of through the translation text.
Table 3.4

Idiom 2

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[2.28]</td>
<td>Years later, several of Oskar’s friends from the war claimed that he searched Krakow for the Nussbaum family in 1939 and gave them enough money to escape to Yugoslavia. This kind of generous behaviour was typical of Schindler. In fact, some people said that being generous became a disease in him - a disease because he was always in danger of dying from it.</td>
<td>Beberapa tahun kemudian, beberapa teman Oskar dari masa perang menyatakan bahwa Oskar menjelajahi Krakow untuk mencari keluarga Nussbaum pada tahun 1939 dan memberikan mereka uang yang cukup untuk melarikan diri ke Yugoslavia. Perilaku murah hati semacam ini merupakan sesuatu yang khas dari Schindler. Kenyataannya, beberapa orang mengatakan bahwa menjadi dermawan telah mendarah daging dalam dirinya hingga dia selalu mengkhawatirkan hal tersebut sepanjang waktu.</td>
</tr>
</tbody>
</table>

Mona Baker defined “No words in an idiom can be replaced by another word, e.g. ‘out of sight, out of mind’ not ‘out of sight, out of heart’.”

In order to maintain the statement by Mona Baker, in translating this idiom “a disease in him” into Indonesian, Baker’s (2011) fourth strategy of translating idioms, namely the translation of idioms by paraphrasing applied by the translator. In this case, the translator cannot find any form of idiom in Indonesian that has a similar meaning with the English idiom “a disease in him”, so that in translating this idiom, the translator just paraphrased them and used an Indonesian idiomatic expression “mendarah daging” to convey the meaning of this into the TL text. According to KBBI.kata.web.id, “mendarah daging” means “suatu kebiasaan”, since the story tells about Oskar who is generous and it had become disease in him, so the translator using “mendarah daging” to translate the idiom of “disease in him”. In order to determine
whether or not the meaning of Indonesian word “mendarah daging” is equivalent to the meaning of the English idiom “a disease in him”, the translator used the oxforddictionaries.com to find the meaning of ‘disease’. The translator found that the English word “disease” has similar meaning with the “mendarah daging”. Based on the similarity of meaning between both expressions, it can be said that the translation of this using Baker’s (2011) paraphrasing strategy is considered as conveyed effectively the intended meaning into the TL text, as the meaning of the English word “disease in him” is similar with the meaning of Indonesian “mendarah daging” itself.

Table 3.5

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[3.7]</td>
<td>Victoria Klonowska was blonde and very attractive and wore clothes that were different from those of the depressed, grey women on the streets of Krakow. For Christmas Oskar bought her a ridiculous little white dog which perfectly suited her fresh, fashion-magazine style. But Oskar appreciated her for more than knew how to talk to important people and how to keep them on Oskar’s side. She also knew Krakow well and could recommend people and places that met her boss’s needs.</td>
<td>Victoria Klonowska berambut pirang dan sangat menarik dan juga pakaiannya berbeda dari pakaian wanita-wanita gelandangan yang depresi di jalanan Krakow. Untuk hadiah Natal, Oskar membelikan Victoria seekor anjing kecil putih konyol yang sangat cocok dengan gaya majalah fashionnya yang segar. Tapi Oskar menghargai dia lebih dari dia tahu bagaimana cara berbicara dengan orang-orang penting dan bagaimana menjaga agar mereka ada di pihak Oskar. Dia juga tahu banyak informasi tentang Krakow dengan sangat baik dan dapat merekomendasikan orang-orang dan tempat-tempat yang sekiranya dapat memenuhi kebutuhan atau keperluan bosnya.</td>
</tr>
</tbody>
</table>
According to bourncreative.com, the meaning of grey is a moody color that typically associated with meanings of dull, dirty and dingy. The translator is used ‘dirty’ as a similarity of the meaning of ‘grey’ in this context and translated into ‘gelandangan’. Since the grey women is explained as people who were on the streets of Krakow in the story and ‘gelandangan’ means homeless and dirty. In translating idiom in this case, the English idiom “grey women” was translated into Indonesian “wanita-wanita gelandangan” where both of the idioms has a similar meaning but dissimilar form. The dissimilarity of forms between the two idioms lies in the words “abu-abu” and “gelandangan” because the word “grey” in the Indonesian language has a different meaning with the Indonesian word “gelandangan” (in English “gelandangan” means “homeless”). This is because one of the constituent elements “gelandangan” has lost its lexical meaning or contains an idiomatic meaning, while another word “wanita-wanita” remains in its literal meaning “women”. Therefore, the translation of Indonesian idiom “wanita-wanita gelandangan” using Baker’s (2011) second strategy of translating idiom, i.e. the translation of idiom using an idiom of similar meaning but dissimilar form in Indonesian TL text “wanita-wanita gelandangan” is considered as effectively conveyed the meaning of the SL idiom into TT, because the Indonesian words “wanita-wanita gelandangan” itself can be easily understood by the readers of the target language (TL) text, in which the idiom refers to the similar meaning with the SL idiom.

Table 3.6

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[3.73]</td>
<td>Downstairs Victoria Klonowska was waiting for him, happy that her phone call had worked, and that Victoria Klonowska sedang menunggu Herr Schindler dibawah, senang bahwa panggilan teleponnya telah</td>
<td></td>
</tr>
</tbody>
</table>
Oskar was leaving the death house without a scratch. But, as he kissed Victoria, Oskar suspected that this would not be the last time the Gestapo would call him in to ask questions about his business.

From the table 3.6, the words “death house” has connotative meaning. According to idiom.thefreedictionary.com, “death house” means the cellblock in prison where those condemned to death await execution. Since Oskar was accused of being a suspect, so that the death house in this sentence is not literal meaning of “rumah kematian”. The idiom “Oskar was leaving the death house without a scratch” is an idiom for that Oskar could get out from the suffering place (prison) safely to make related meaning to the story.

In translating this idiom, the translator using similar meaning and form. Based on the meaning of this idiom “death house” as stated above, in relation to this idiom, the word “death” (literal: kematian) has lost its literal meaning, because the idiomatic meaning of the English word “death” here is “penderitaan (penjara)”, while another word “house” is still in its lexical meaning “rumah/ruang”. So that the translator translated “death house” into “rumah penderitaan”.

Table 3.7

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[2.23]</td>
<td>Towards the end of their conversation Oskar said, ‘In</td>
<td>Menjelang akhir percakapan mereka Oskar</td>
</tr>
</tbody>
</table>
According to some problems in condition of translating idiom, Baker says the order of the words in an idiom cannot be changed. The way the words are put together is fixed and they cannot change their place. The sentence “Father in Heaven cares about the death of every little bird” is an idiom from the expression of a human life based on Christian faith about little bird (in Indonesian *burung pipit*), and Father in Heaven is utterance of God. According to thesaurus, ‘bird’ is identified symbolism of “a person”. The meaning of this idiom is God cares about a death of a person. In translating this idiom, the translator using similar meaning and form to give aesthetic word from the author. Based on the meaning of this idiom as stated in the table 3.7, in relation to this idiom, the translator translated into “Allah mereka di Sorga mempedulikan kematian setiap burung kecil” to give the reader the understanding that this idiom comes from the expression of the Bible. It is acceptable in the target language.

<table>
<thead>
<tr>
<th>English</th>
<th>Indonesian</th>
</tr>
</thead>
<tbody>
<tr>
<td>time like these, it must be difficult for a priest to tell people that their Father in Heaven cares about the death of every little bird, I’d hate to be a priest today when a human life doesn’t have the value of a packet of cigarettes.”</td>
<td>berkata, ‘Di masa-masa seperti ini, pasti sulit bagi seorang pendeta untuk mengatakan kepada jemaatnya bahwa Allah mereka di Sorga mempedulikan kematian setiap burung kecil, saya tidak akan mau menjadi seorang pendeta pada masa-masa ini ketika kehidupan manusia tidak seberharga sebungkus rokok.’</td>
</tr>
</tbody>
</table>
As we can see from the table 3.8, Oxford Learner’s Dictionary mentioned the literal meaning of “eyes” is organs that are used to see and “ears” is organs that are used to hear. To finding whether the literal meaning of a sentence is in accordance with the context of paragraph or not, we have to analyze and understand the context of the paragraph. The translator intended to analyze whether the literal meaning of word “eyes and ears” is meaningful to the context or not. If it is not meaningful, the word “eyes and ears” would be considered as an idiom. The context of this paragraph is about Oskar trying to keep watch people. Thus, the literal meaning of “eyes and ears” is not meaningful to the context of this paragraph and be categorized as an idiom. According to www.organsofthebody.com the meaning of “eyes” as an idiomatic expression in the table 3.8 is interpreted as to watch or pay attention on everybody, as well as “ears”.

In translating the word “kept his eyes and ears open” as an idiom shown in table 3.8 into the target language, which is Indonesian language, the translator changed into “memperhatikan” by using the strategy of translation by paraphrase from Mona Baker in her theory of translating idiomatic expression, because if the translator applied other strategies then the translation becomes less natural. And by using the strategy,

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
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</table>
the reader is easier to understand the context or the story of through the translation text.

Table 3.9

Idiom 7

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[4.8]</td>
<td>That afternoon someone reported Herr Schindler to the authorities with a charge more serious than making money on the black market. This time Oskar was accused of a racial crime; no one could deny that he was a Jew-kisser.</td>
<td>Sore itu, seseorang melaporkan Herr Schindler kepada pihak berwenang dengan tuduhan yang lebih serius daripada tuduhan karena menghasilkan uang di pasar gelap. Kali ini Oskar dituduh melakukan kejahatan rasial; tidak ada yang bisa menyangkal bahwa dia adalah seorang pencium-Yahudi.</td>
</tr>
</tbody>
</table>

The idiom “black market” (literally, market means pasar, black means hitam) in Kamus Ungkapan Bahasa Indonesia (Indonesian idiom’s dictionary) is defined as “a market with the transactions without the price control and contrary to the law”. In other words, the idiom “black market” refers to a sector of economic activity involving illegal economic transactions, especially the purchase and sale of goods by unauthorized manner. In translating this idiom from English source text into Indonesian target text, the translator applied Baker’s strategy, the idiom “black market” was translated into Indonesian “pasar gelap” where both of the idioms has a similar meaning but dissimilar form. The dissimilarity of forms between the two idioms lies in the words “gelap” and “black” because the word “gelap” in the Indonesian language has a different meaning with the English word “black” (in Indonesian “gelap” means “dark”). “Gelap” has lost its lexical meaning or contains an idiomatic meaning, while another word “pasar” remains in its literal meaning “the
market”. Therefore, the translation of English idiom “black market” into “pasar gelap” used Baker’s strategy of translating idiom using an idiom of similar meaning but dissimilar form, is considered as effectively conveyed the meaning, because the idiom “pasar gelap” itself can be easily understood by the readers of the target language text, in which the idiom refers to the similar meaning with the idiom.

Table 3.10

<table>
<thead>
<tr>
<th>Ch. Par</th>
<th>ST</th>
<th>TT</th>
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</thead>
<tbody>
<tr>
<td>[2.44]</td>
<td>‘You are right, Herr Schindler,’ said Stern. ‘The story you are referring to from the Bible can be summarized by a line from the Talmud* which says that he who saves the life of one man, saves the entire world.</td>
<td>‘Anda benar, Herr Schindler,’ kata Stern. ‘Cerita yang kau ambil dari Alkitab dapat diringkas dengan sebuah kalimat dari Kitab Talmud* yang mengatakan bahwa barangsiapa yang menyelamatkan hidup satu orang, menyelamatkan seluruh dunia.</td>
</tr>
</tbody>
</table>

Baker says that the order of the words in an idiom cannot be changed. The way the words are put together is fixed and they cannot change their place. ‘The idiom “he who saves the life of one man, saves the entire world.”’ is a hyperbolic expression that means one live can save people.

In terms of the quality of the message conveyed to target text using strategy of translating an idiom by using an idiom of similar meaning and form. Based on the meaning of this idiom as stated above, in relation to this idiom, the translator translated into “barangsiapa yang menyelamatkan hidup satu orang, menyelamatkan seluruh dunia.” To understand the meaning of this idiom, there is no significant difficulty faced by the target text’s readers, as both of the expressions refer to the same meaning.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. CONCLUSION

In this research, translator annotated two figurative languages, they are metaphor and idiom. In the four chapters of the novel, the translator analyzed and annotated eight idioms. The translator categorized those eight sentences as idiomatic expression because the literal meaning of those sentences not in accordance with context of the paragraph. The translator also found two sentences that are categorized as metaphor. Those two sentences are considered as metaphor because in those sentences there are two things that are being compared.

The strategies used by the translator in translating idiom are seven strategies by Mona Baker (1992:71) to translate idiom. In fact, the translator only used three out of seven strategies to translate those idioms which are translation by paraphrase for three idioms, using an idiom with similar meaning but dissimilar form for two idioms, and using an idiom with similar meaning and form for three idioms. The purpose of using those strategies are because translation by paraphrase can give easiness for the reader to understand the context of the paragraph and the meaning of idiom itself, also there are no equivalent idiom that can be used to translated those three idioms. The translator used using an idiom with similar meaning but dissimilar form in order to keep aesthetic style of the writing but using the form of Indonesia’s idiom, because if idiom is translated into similar form, the sentence would be less natural in the context. As well as the strategy of using an idiom with similar meaning and dissimilar form to remain the author’s aesthetic writing style and even the form did not change the meaning of idiom to make the sentence are easier to be understood by the readers. While, in translating the metaphor, the translator used two procedures by Peter Newmark (1980) which are the same image is reproduced in TL for one metaphor, and another one is using strategies of translation metaphor by simile plus sense. The using of
those strategies in order to maintain the aesthetic aspect of the words, besides, the metaphor is easy to understand by the reader of TL.

B. SUGGESTION

Based on the conclusions, the writer wants to give some suggestion that are expected to give positive effect for the readers to this study. The writer hope this study is able to help and can be used as an example and as an additional theories for the students in need. Also, the authors suggested this novel read by adult, because the use of language is rather complicated and contains many figurative languages and the story is about human violence. Due to limited time to work on this research but many figurative languages that not yet analyzed by the writer, the writer suggested for other researchers or translators to analyze the figurative language that will also be useful for other readers.
REFERENCES


GLOSSARY

Equivalence
(n) the state or fact of being equivalent; equality in value, force, significance, etc.

Idiom
(n) group of words with a meaning that is different from the meaning of all the individual words.

Lexicalize
(v) (used with objects) 1 to convert (an affix, a phrase, etc.) into a lexical item, as in using the suffix -ism as the noun ism 2 to represent (a set of semantic features) by a lexical item.

Literature
(n) writing valued as works of art, especially novels, plays and poems.

Metaphor
a figure of speech in which one thing is described in terms of another.

Translate
(v) put something written or spoken into a different language.

Translation
(n) 1 words that have been changed from one language into a different language; words that have been translated 2 the act or process of translating something into a different language.
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