

CHAPTER I

INTRODUCTION

1.1. Background of The Study

Translation is an enormous and important activity in the modern world that becomes a subject of interest to linguists, professional and amateur translators. Writers on the subject have approached it from different points of view. One of them is discussing the problem of how words or 'ideas' are to be translated (Catford, 1965, p. vii).

In the same book, Catford mentioned that any theory of translation must draw upon a theory of language or a general linguistic theory, a theory about how languages work that provides categories, drawn from generalizations based on observation of languages and language-events (p. 1).

On the first issue of *Rivista internazionale di tecnica della traduzione* (N. 0), Halliday's article, "Language theory and translation practice", mentioned that translation is meaning-making activity, and he considers any activity to translation if it resulted in the creation of meaning (Halliday, 1992).

Halliday also suggest a popular theory called systemic function grammar which concerned with language use that places higher importance on language function (what it is used for) (O'Donnell, 2011-2012). One of the discussions is about Mood and its element. The theory mentioned that every sentence or a clause always has Subject and Predicate. Halliday called them as Mood elements (Halliday, 2004).

Mood elements consist of subject and finite. In grammar theory, subject could be a personal pronoun, noun, or proper name. Finite is an element of the Mood, which is a verbal operator, that expressing tense (Halliday, 2004, p. 111).

Some personal pronouns have different meaning from one language to another. For example is *sie* in German. *Sie* can be either a third person singular or a third person plural. *Sie* for third person singular means she in English but *sie* third person plural is translated as you in English. The difference can be identified from the following verb. When the verb ends with *(e)t*, it means third person singular, and when it ends with *-en*, this means third person plural (Russ, 1994).

The same thing also happens when we translate the word 'we' into Bahasa Indonesia. The word 'we' has two meaning in Bahasa Indonesia. The first meaning is *kami*, which exclude the person spoken to and the other one is *kita* which include the person spoken to. Let's take a look at the explanation given by Surjaman on how to explain the different meaning of 'we' in Bahasa Indonesia.

"Bulan depan kami akan pergi ke Bali" (Next month we are going to Bali), it is clear, that the person spoken to is not included, while if we say in English: "Next month we are going to Bali", it is not clear, whether the person spoken to is included or not. Determining whether the person spoken to is included or not therefore depends on previous or further conversation, or if the situation is already clear. I think, with regards to this, those languages which do not yet possess these two kinds of first personal pronoun plural, can imitate without concern as to whether the language is of the same language family or of another language family (Surjaman, 2014).

From what Surjaman explains above, we see that the only way to determine the meaning of 'we', whether *kami* or *kita*, depends on previous and further conversations. It means that we have to read all the text we are going to translate before we decide what is the exact translation for the word 'we'.

Fortunately, there is a smaller unit than a text where we can find the meaning of a personal pronoun with two meaning. That unit is clause. We can find the meaning of 'we' as a Subject by analysing its finite verbal operator within a clause.

Our Daily Bread as one of the text that often uses the word 'we' as subject. When we read Our Daily Bread regularly, we will find the word 'we' almost always appear on every of this daily devotional.

From the background above the researcher would like to propose a research entitled ***Kita or Kami, the English-Indonesian Translation of Subject 'We' in the Clauses of Our Daily Bread September 2014 Edition Based on the Finite Verbal Operator.***

1.2. Research Question

1.2.1 How is the finite verbal operator of the clause in Our Daily Bread September 2014 Edition that use the word 'we' as subject?

1.2.2 What is the Indonesian translation of the word 'we' on Our Daily Bread September 2014 Edition based on the finite verbal operator?

1.3. Objective of The Study

1.3.1 To describe the finite verbal operator of clause in Our Daily Bread September 2014 Edition that use the word 'we' as subject.

1.3.2 To find the Indonesian translation of the word 'we' on the September Edition 2014 of Our Daily Bread based on the finite verbal operator.

1.4. Scope of The Study

The research is oriented to describe the finite verbal operator of the clause in Our Daily Bread September Edition 2014 that use the word 'we' as Subject and to find its translation based on the finite verbal operator.

1.5. Definition and Term

In order to support this research, the writer would like to propose some terms related to this research. Those terms are Clause, 'We' as Subject, Finite Verbal Operator, and Our Daily Bread. Further definition about those terms will be explained in the Theoretical Background.

1.6. Significant of The Study

1.6.1. Theoretically, it provides an entry point on the relation between the Finite verbal operator of a clause and the English-Indonesian translation of the word 'we'.

1.6.2. Practically, it gives entry points for English-Indonesia translator in translating the word we by its finite verbal operator.