The Author's Voice in Selecting Equivalences in the Translation into Malay of Raja Bilah and the Mandailings in Perak: 1875-1911

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Abstract

For some scholars of translation studies like André Lefevere, translation is a manipulation of some extrinsic factors such as ideology, dominant poetics and patronage. Patronage in general refers to the power that can be exerted by individuals, groups, institutions, a social class, a political party, publishers, the media, both newspapers and magazines as well as larger television corporations which can further or hinder the reading, writing and rewriting of literature or in this instance of translation work. Whereas patronage seems like an important social and literary phenomenon widely discussed in various fields of the humanities and the social sciences, the concept of patronage which consequently touches on the issue of the power of authors is rarely discussed, if any at all in the translation of English into Malay academic writing. Hence, based on the methodology of descriptive, this article attempts to explore further on the concept of patronage which was introduced by Lefevere in the translation of a social history monograph from English into Malay which affected the equivalent of lexical choices and the choices of translation procedures used in the work of translation.

Keywords: Patronage, translation, ideology, power, Malay, Raja Bilah.

1. Introduction

Raja Bilah and the Mandailings in Perak:1875-1911 is one of many monograph series published by Malaysian Branch of the Royal Asiatic Society (MBRAS) in 2003. This well-written monograph was written by two admirable authors, Abdur- Razzaq Lubis and Khoo Salma Nasution. The story focused on Raja Bilah, who was a Mandailing high aristocrat from the Nasution clan that became a 'foreign Malay' who succeeded his well-known uncle, Raja Asal as the leader of the Mandailings. The British appointed him as a leader, a tax collector and gave him a lifetime opportunity to develop tin mines in the region of Papan, Perak, Malaysia.

This meaningful monograph gave its readers facts that are stuffed with the history of tin mining rush in the late of 1800s as well as documented Raja Bilah's life and his extended family. It consists of 39 chapters which was filled with photographs, drawings, letters that were written in Jawi (an Arabic-influenced Malay script), old maps, mining surveys, permits and receipts. Hence, this piece of writing allowed the readers to learn about the economy and social history of Malaysia particularly in Perak.

The target readers for the translated version of Raja Bilah and the Mandailings in Perak:1875-1911 are intellectual readers as well as general public particularly the adult readers. Therefore, the translation was produced by using a documentary strategy introduced by Nord in 1997. However, due to several reasons that will further be discussed in the chapter of analysis, the concept of patronage was applied in the translated version.

2. Literature Review

Translation activities had gained many attentions and undoubtedly it is necessary in the view of spreading the information, knowledge and ideas. According to Seong and Ean (2014, p.76) translation is one of the sources that may influence the readers by its rich inputs which contains a variety of valuable knowledge as well as the ability to create a cultural interaction within the source text and the target text. Besides, Bell in Kang and Shunmugam (2014, p.194) also described that translators see themselves as a bridge between two or more cultures, and that translation is a complex process where one uses a variety of strategies to convert the source text into a target text. Translation, therefore, is crucial for the development of a country and social harmony.

By considering the target readers, the translation for such historical monograph as *Raja Bilah and the Mandailings in Perak:1875-1911*, demands the translators to choose the best translation strategy and as mentioned above, this translation used documentary strategy. According to Nord, documentary translations commonly act as a text which reveals the original type of communication between the creator and recipient of a source text. In other words, documentary translations produced a translation that retains the cultural situational aspects of its source text. As *Raja Bilah and the Mandailings in Perak:1875-1911* contains such a valuable social history, thus documentary translation can be deemed as one of the most suitable strategies as it allows the target readers to access the ideas and consequently preserve the facts included in the source text.

Translation is not merely focused on the linguistic and cultural aspect. The ideology and the concept of patronage are also considered in the production of translation. Lefevere (1992a, p.15) described patronage as "something like the powers (persons and institutions) that can further or hinder the reading, writing and rewriting of literature". Lefevere claimed that, translation is closely linked with authority, legitimacy and power which are then related to the ideology framework. According to Lefevere (1992b, p.14) the system of translated literature consists of a double control factor which are professionals within the literary systems and patronage outside of the literary system. Lefevere (1992a, p. 15) also mentioned that, the professionals include critics, reviewers, teachers and translators while the patrons include persons, group of persons and the media.

Shunyi (2016, p.107) once mentioned that ideology used to be an area of politics but now ideology had also been portrayed in the translation studies. Besides, Schaffner in Shunyi also claimed that some of the scholars even make such statement where all of translational act are ideological in which somehow it shows a close relation between ideology and translation studies. This proved that the ideology of the patron may exist in the translated work. According to Lefevere (1992b, p.14) patron's ideology can be defined as ideas or beliefs of a patron either as a person or institutional of a particular social group or class which are able to manipulate the whole process and the final product of translation in order to maintain the interests and social status of the individual or the social group or class. As an author, he or she had his own ideology which then has been conveyed in their masterpiece. Meanwhile, as a translator who is also the mediator of the message of the text, the concept of ideology and patronage in the process of translation cannot be separated. This is because, according to Shunyi (2016, p.105-116) the ideology of the patron exerts a tremendous influence on various aspect of translation such as translation procedures, translation modes, translation strategies and many others. As a result, this shows that as a translator, the ideology as well as the patronage framework should be considered too. A translator is abided by the specifications agreed between the patron and himself or herself which then results in the selection of translation strategies, procedures and even its suitable equivalent lexical in translation. Due to this issue, it proves that the process of translation is a complex and profound series of transformation that involved the author who may act as a patron, translator and readers.

This article therefore reports on how the authors play their role in selecting certain equivalences of the translation and how it affects the selection of translation procedures by the translators.

3. Methodology

This report of study was based on personal experience of the translators. The methodology used in this study was a descriptive approach. In the first stage, the source book entitled *Raja Bilah and the Mandailings in Perak:1875-1911* was read through, understood and analysed whereby a translation brief introduced by Nord in 1997 is applied. Nord (1997, p. 59-62) mentioned that applying the translation brief is important as the translator needs to compare the source text and the target text profiles which guides and helps the translator to determine some of the decisions that are to be made during the translation process. The translation brief focuses on the extralinguistic factors that consists of five factors which are the intended text functions, the addresses, the time and place of text reception, the medium and the motive.

Upon the completion of the tasks done in the first stage, the translators then proceeded to the second stage which is the translation process. In the third stage, the first editing is made. Next, a close discussion with the authors is held where the issue of patronage then arose and resulted in the final version of translation product. The last stage analysing the changes of some of linguistic equivalents that had been made as per the authors' requests.

Translation brief as well as the concept of patronage is discussed in the following chapter by focusing on a few examples and analysis of the translated version of *Raja Bilah and the Mandailings in Perak:1875-1911* which has resulted in the choices of linguistics equivalents in the translated text, '*Raja Bilah dan Suku Mandailing di Perak:1875-1911'*.

4. Data Analysis and Discussion

There are two parts of analysis in this section. The first part (Analysis I) is the analysis that focuses on the translation brief for *Raja Bilah and the Mandailings in Perak:1875-1911.* The second part *(*Analysis II*)* is the analysis which centres on a few examples that show the concept of patronage in the translated version.

4.1 Analysis I

Analysis I focuses on the translation brief for *Raja Bilah and the Mandailings in Perak:1875-1911.* Below are the translation brief.

Table 1 Translation Brief

Intended text functions	**Source text**: Informative
	Target text: Informative
Addresses	**Source text**: Academic readers, readers in the field of expertise and worldwide readers
	Target text: Intellectual readers and general public particularly the adult readers
Time and place of text reception	**Source text**: 2003, Malaysia
	Target text: 2020, Malaysia
Medium	**Source text**: Printed hardcover book
	Target text: Printed hardcover book
Motive	**Source text**: To introduce the readers about The Mandailings who had settled in Malaysia since a long time ago.
	Target text: To introduce the readers about The Mandailings who had settled in Malaysia since a long time ago.

Table 1 shows the translation brief for *Raja Bilah and the Mandailings in Perak:1875-1911.* which helped the translators in choosing the most suitable translation strategy as well as in choosing most of the translation procedures before and during the translation process. As mentioned earlier, the translation is produced by using a documentary strategy introduced by Nord in 1997. Therefore, the translated version retains the same function of the text which is informative in order to fulfil the same motive in both source and target texts.

4.2 Analysis II

It goes without saying that translation and patronage cannot be separated and consequently the concept of patronage is closely related to ideology as agreed by Lefevere (1992b: 14-18) who stated that ideology is often enforced by the patrons, the people or institutions who commission or publish translations. This will be explained further based on a few examples derived from the translated text, *'Raja Bilah dan Suku Mandailing di Perak:1875-1911'* (RBSM) with reference to the source text *Raja Bilah and the Mandailings in Perak: 1875-1911* (RBM). To begin with, the role of patron was played by the authors of the original text as made evident by the involvement of themselves in choosing and influencing translator's choice of word.

Example 1

Source Text	Target Text
The 'foreign Malays' at Kampung Trola included a large number of Mandailings who settled there after **fleeing** the Klang War 'four or five years' ago (RBM: 41).	Kumpulan Melayu dagang' di Kampong Trola termasuklah sekumpulan besar masyarakat Mandailing yang bermukim di sana selepas **mengungsi** dari Perang Klang 'empat atau lima tahun' lalu (RBSM: 53).

Example 2

Source Text	Target Text
At the conclusion of the Klang War, the Mandailings and their Sumatran allies who fled Selangor made for the hills, generally keeping to the interior of Lower Perak, away from the established Malay settlements downriver (RBM: 43).	Pada akhir Perang Klang, suku Mandailing dan sekutu mereka, orang Sumatra yang **mengungsi** dari Selangor, menuju ke kawasan bukit tersebut, kebiasaannya kekal berada di pedalaman Hilir Perak, jauh dari permukiman Melayu yang telah ditubuhkan di hilir sungai (RBSM: 56).

In Example 1, the translators first translated the phrase 'fleeing' with what they thought as the suitable equivalent of the word which was *'melarikan diri'* [run away] as the phrase gave off a pragmatically and semantically correct equivalent. Based on Cambridge Dictionary, 'fleeing' or the root word 'flee' can be defined as an act to escape by running away, especially because of danger or fear. Therefore, based on the definition stated in the online dictionary and with reference to the context given in the source text, the translators decided to use *'melarikan diri'* [run away] which clearly defined the word 'fled' in the target language. That was until the authors requested on the use of word *'mengungsi'* which based on the online reference provided by Pusat Rujukan Persuratan Melayu (PPRM), presented a better connotation of the word 'flee' as this particular word defined it as the act of moving from one place to another to seek safety. The same equivalent was used in Example 2 as it represents the same meaning of the phrase 'fled'. This suggested that the authors had their own ideology in which they were able to manipulate the whole process and the final product of translation in order to maintain interests and social status of the individual or the social group or class involved in their masterpiece.

Example 3

Source Text	Target Text
Therefore, they **migrated** together to the state of Perak (RBM: 21).	Oleh itu, mereka telah **merantau** bersama-sama ke negeri Perak (RBSM: 27).

Example 4

Source Text	Target Text
Tarikh Raja Asal dan Keluarganya describes the hardship the Mandailings wentthrough to **migrate** to their 'promised land' in Kinta (RBM: 27).	*Tarikh Raja Asal dan Keluarganya* menggambarkan kesusahan yang dilalui oleh kaum Mandailing untuk **merantau** ke 'tanah yang dijanjikan' kepada mereka di Kinta (RBSM: 35).

Example 5

Source Text	Target Text
The Padri War and Raja Bilah's **Migration** to the Peninsula (RBM: 15).	Perang Padri dan **Perantauan** Raja Bilah ke Semenanjung (RBSM: 19).

Other than that, the concept of patronage was indicated in the translation of the word 'migrate' in which it was primarily translated as *'berhijrah'* [migrate] by the translators who first believed the word chosen was an adequate equivalent for the word 'migrate'. The word 'migrated' in the context given in Example 3 refers to the act of moving from one place to another or travelling in large numbers to a new place to live temporarily (Cambridge Dictionary). Correspondingly, the translators found an equivalent word in the target language which accommodated the idea of the word 'migrate' that is *'berhijrah'* [migrate]. However, the authors had a different idea while producing this work. Accordingly, the authors asked the translators to use a different word that is *'merantau'* instead of *'berhijrah'* as the equivalent for the word 'migrate'. Even though the word *'merantau'* does not accurately portray the idea that comes with the word 'migrate' in a literal sense as the word *'merantau'* is defined as the act of moving from one place to another to find a better life or travelling. The translators believed that the authors had their own ideology of they wanted to convey through the use of the word *'merantau'* which was that the Mandailings were not merely moving from their place to another country but they actually moved for the sake of seeking a better life. The same equivalent was used in Example 4 as well as Example 5 which was actually the tittle of the related chapter.

Example 6

Source Text	Target Text
Raja Bilah took the police magistrate's instructions very seriously, to the extent of moving from the Mandailing **settlement** at Pangkalan Kacha to the mining town at Papan, which had mainly Chinese population (RBM: 32).	Raja Bilah memandang arahan majistret polis itu dengan sangat serius sehingga beliau berpindah dari **permukiman** Mandailing di Pangkalan Kacha ke pekan perlombongan di Papan yang kebanyakannya dihuni dengan populasi Cina (RBSM: 42).

Example 7

Source Text	Target Text
Raja Asal asked Birch for monetary assistance and sought permission 'to take his men and **settle** at Slim where he is sure he could soon make a first rat profit by tin and good gardens etc' (RBM: 23).	Raja Asal telah meminta bantuan kewangan daripada Birch dan memohon kebenaran 'untuk membawa pengikut-pengikutnya dan **bermukim** di Slim, sebuah tempat yang diyakini beliau dapat menghasilkan keuntungan yang sangat banyak tidak lama lagi, hasil daripada timah dan perkebunan yang baik dan sebagainya' (RBSM: 29).

On the other hand, the influence of patronage was also evident in the translation of the word 'settlement' which was at first translated as *'petempatan'*. Based on the translators' point of view, the word *'petempatan'* was an accurate equivalent to redefine the word 'settlement' in the target language. Based on Example 6, 'settlement' can be defined as a place where people come to live or the process of settling down at such a place (Cambridge Dictionary) and this was perfectly conveyed through the use of word *'petempatan'* which portrayed the same semantic meaning. Nevertheless, the authors had their own stand on the choice of word for this which was probably influenced by the use of cognate language. The reason for his firm choice of word is because, the word *'permukiman'* which was the preferred equivalent for the word 'settlement' is actually mainly used in Indonesian language and is probably related to the origin of the authors and also the main characters of the book, the Mandailings. This was also applied on Example 7 where the translators first translated the word 'settle' into *'menetap'* which conveyed the same semantic meaning but upon request, it was changed to the word *'bermukim'* which also portrayed the same semantic meaning yet it carried along the identity of the authors and the main characters. Once again, the authors were able to manipulate the whole process and the end product so they could maintain the interest and social status of the cognate language and social group.

Example 8

Source Text	Target Text
Imam Prang Ja Barumun, a '**Maker** of Kinta' (RBM: 130).	Imam Prang Ja Barumun, '**Pendiri** Kinta' (RBSM: 168).

Example 9

Source Text	Target Text
The Imam Prang's reputation was built upon his myriad accomplishments as a '**maker** of Kinta' (RBM: 133).	Reputasi Imam Prang dibina atas pencapaiannya yang luar biasa sebagai '**pendiri** Kinta' (RBSM: 172).

The influence of patronage was also shown in translating the word 'maker' that was used in a title of a chapter and also in the content written in this book. Based on Example 8 and 9, the word 'maker' refers to people that make something (*Cambridge Advanced Learner's Dictionary,* 2013)*.* and there was no absolute equivalent for this word in the target language. Therefore, the translators primarily translated this word into *'pembentuk'* in the target language as they perceived this word as an adequate equivalent to deliver the idea of the word 'maker' in which *'pembentuk'* refers to people who form something (PRPM). Yet the authors had a different idea in what he originally wanted to convey as he suggested the translators to use the word *'pendiri'* instead which refers to a person who build or founded something (PRPM). The translators believed that the authors wanted to convey an ideology beyond the literal meaning of the word 'maker' as the persona, Imam Prang did not only found Kinta but he also supported the growth, development and evolution of Kinta. This once again has proven the role of an author as a patron in influencing the choice of linguistic equivalent in the target text.

Example 10

| Source Text	Target Text
All the money for the payment of summons which is held by the **government** must be surrendered into the **treasury**, likewise with the fees, they should be given to the process-servers (RBM: 202).	Ehwal segala duit harga saman yang dapat pada *government* itu harus diserah ke dalam *treasury* demikian juga fasal upahan yang harus dibayar orang yang hantar saman itu jualah (RBSM: 258).
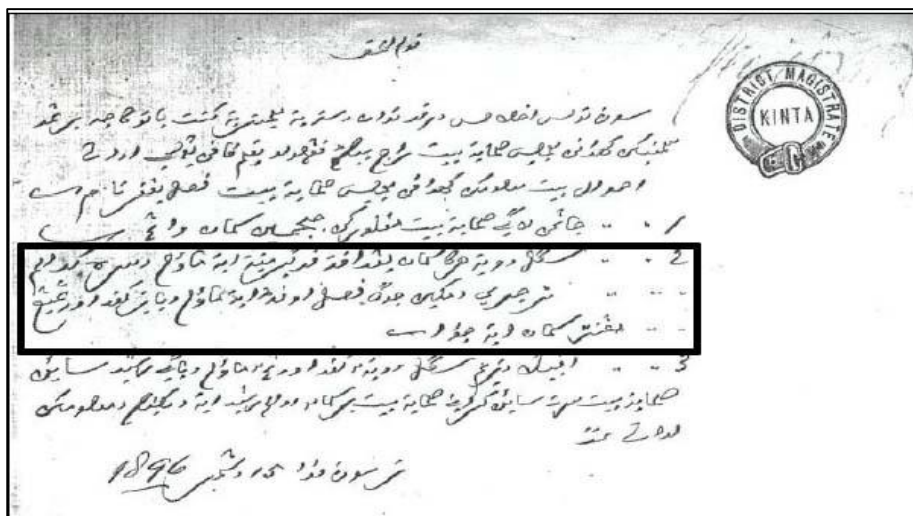
Figure 1 Example of English words were written in Jawi

Last but not least, the concept of patronage can also be seen in the translation of old documents including letters and receipts which were originally written in Jawi for example in Figure 1, even though the translators have the ability to translate those old documents with accommodation to the current language convention. The authors from the beginning had requested the translators to only work on the transliteration of those old documents. In the transliteration produced, there were a few English words derived from the old documents which were originally written in Jawi such as 'treasury' and 'government' as shown in Example 10. This indicated that mixed languages were used in writing back then and it was probably a part of the old writing style. Thus, the authors most likely wanted to introduce the ancient style of writing to the newer generations and at the same time maintain the interest of old material. This also supported the statement suggested by Shunyi (2016, p.105-116) who agreed that the ideology of the patron exerts a tremendous influence on various aspect of translation including the translation procedures, translation modes, translation strategies and many others.

Based on the discussion above, it proves that the issue of patronage undoubtedly plays a pivotal role in a translated text of *Raja Bilah And The Mandailings In Perak: 1875-1911*. The role of patron was played by the authors themselves as it was evident that the authors exerted their power to influence the choice of equivalent lexical and also the translation procedure. Therefore, it could be concluded that the concept of patronage in this translation work particularly was influenced by a few factors including the authors' intention on spreading his own ideology, his own ways to convey his idea through the choice of word and his desire to preserve their national identity. Through Example 1 and Example 2, the influence of the authors on the choice of the equivalent lexical in the target language managed to portray the authors' ideology which showed that The Mandailings were not running away instead they were actually looking for a place to seek safety. Therefore the word 'flee' was translated into an equivalent lexical that has a better and positive connotation. Besides, Example 3, Example 4 and Example 5 proved that the authors had his own ways to convey his idea beyond the literal sense of words. Hence, the word 'migrate' was translated by using the chosen lexical which portrayed the same idea even though it was not translated literally. The same goes to Example 8 and Example 9 where the word 'maker' was translated into another equivalent lexical that gave the same meaning and impact to the targeted readers.

In addition, the word 'settlement' in Example 6 and Example 7, displayed the authors' objectives to preserve their national identity through the use of cognate language which indeed the translators had to abide and choose an equivalent that portrays the mix of Indonesian and Malay language in the translated text. Lastly, in Example 10, it showed that the issue of patronage was not just directed on the choice of lexical equivalent, but also the procedure and process of the translation. In this translated text, all of the documents that were originally written in Jawi were translated by using transliteration procedure upon the request of the original authors in which to retain the unfamiliar and the conventional style of an ancient Jawi writing. Therefore the authors' need and objectives to introduce such style of writing to the readers of the source text was also conveyed to the target readers for the translated text as the patronage framework was applied and once again has suggested on how the authors have the power in influencing the process of translating according to the end product.

5. Conclusion

Zauberga in Novin and Salmani (2017, p.1444) once mentioned that ideology and patronage framework may result in linguistic manipulation in the translated text. Consequently, this supported Lefevere who claimed that there is an interwoven relationship between patronage and ideology. Thus, based on the analysis supported by few examples derived from the Malay translation of *Raja Bilah and the Mandailings in Perak: 1875-1911* entitled *'Raja Bilah dan Suku Mandailing di Perak:1875-1911'*, it proved that even though the concept of patronage in translation from English into Malay is not widely discussed yet, it does not change the fact that the practice of patronage through patrons can affect various aspect of translation including the translation procedures, translation modes, translation strategies and finally, it will also surely influence the translation product as the end product comes with the ideology brought by the patrons. Either way, it shows how the author's ideologies and certain aims can be delivered through a translation work conveyed by a translator as a mediator to the targeted readers.

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