"Acceptability" in the Translation into Malay of *Rihlat Ibn Battutah*

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Abstract. This article reports on a descriptive study of the translation of the Arabic travel literature of *Rihlat Ibn Battutah* into the Malay language. The study investigated the concept of acceptability in the translation of cultural elements such as food/drink, clothing and religious items found in the 14th century text in its modern Malay translation *Pengembaraan Ibn Battutah*. The data in the source text (ST) were selected and mapped to the corresponding elements in the target text (TT) using the descriptive translation studies (DTS) methodology. A manual analysis of the ST and TT pairs based on a methodological modification of the taxonomy of Vinay and Darbelnet was then carried out. The findings of the study provides initial guidelines for Arabic-Malay translations of cultural words.

Keywords and phrases: Translation, Arabic, Malay, acceptability, *Rihlat Ibn Battutah*

Introduction

The language of translation plays a crucial reporting role in travel literature, since it is a very evident signal of the target culture's assimilation of the source. This is even more so when that travel literature itself is translated. This paper will identify the forms of the concept of "acceptability" in translating cultural elements of Arabic travel literature into the Malay language. "Acceptability" is a target-reader approach where a translation follows the norms of the target language (TL) and culture. This concept leads translators into selecting particular translation procedures; for instance, in the case of Arabic into Malay translation, borrowing is one of the most important procedures. However, borrowing is an element of foreignisation (Venuti 1995/2008) which is in contrast to the concept of "acceptability". Therefore, borrowing per se is not enough for the target readers to understand the source language (SL) items. Consequently, this procedure is always combined with other procedures such as explicitation; paratextual features which guide the reader's reception. Furthermore, the concept of "acceptability" leads to the phenomenon of domestication (Venuti 1995/2008) in translation, which means the SL items need to be nativised according to the requirements of the TL. For example, due to the different types of scripts

between the two languages, the Arabic text is nativised by replacing the Arabic letters with those of the Roman alphabet used in the Malay language, which are closest in pronunciation. Such analysis gives important insights into the relations between source and target cultures.

The Concept of Acceptability in Translation

The concept of "acceptability" in translation is proposed by Toury (1995, 57) when he discussed the concept of norms of translation behaviour. Toury (p. 56) proposed a basic norm in translation, which he called the "initial norm". According to this norm, a translator may choose either to subject him/herself to the source text (ST) (adequacy), or to the target culture (acceptability). The implementation of acceptability shows that the translator follows the norms of the target culture. Hermans (1999, 77) terms this concept "target-oriented". This concept leads translators into selecting particular translation procedures and strategies; for instance, in the translation into English of *Takhlīş al-Ibrīz fī Talkhīş Bāriz aw al-Dīwān al-Nafīs bi-īwān Bāris* (2004), Daniel Newman makes extensive use of paratextual explicitation of footnotes; sometimes consuming more than half of the page. Similarly, as an example of acceptability, Polezzi (2001, 197) refers to the English translation of an Italian text, *Danubio* by Claudio Magris, translated into English by Patrick Creagh. In this text, the Latin expression *il fiume "bisnominis", come lo chiamava Ovidio,* is translated with explicitation to become "the river, which Ovid called *bisnominis* or double-named".

This notion also relates to the prominent strategy in translation proposed by Lawrence Venuti (1995), namely domestication, which occurs when the otherness of the foreign text is minimized and the fluent style is adopted by producing recognisable and familiar texts, thus bringing the foreign culture closer to that of the readers of the TL.

The present paper is an attempt to examine the tendency towards acceptability in the Malay translation of the Arabic travel literature *Rihlat Ibn Battutah* (RIB), namely the *Pengembaraan Ibn Battutah* (PIB), through the implementation of particular procedures and strategies of translation.

Methodology

This study was conducted using the descriptive method proposed by Gideon Toury (1995, see also Pym, Shlesinger and Simeoni 2008), which is also referred

to as "descriptive translation studies" (DTS). In DTS, Toury (1995, 36–39) proposes a three-phase methodology (see below; Descriptive translation studies).

Based on this methodology, a manual analysis of source text (ST) and target text (TT) coupled pairs was employed in order to carry out this research. This study focused on analysing data from one ST-TT pair:

i. *Rihlat Ibn Battūtah al-Musammāh Tuḥfah al-Nuzzār fī Gharā'ib al-Amsār* (The Travel of Ibn Battuta Entitled a Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling), by Ibn Battuta. Published by *Dār al-kutub al-ᶜilmiyyah*, Beirut in 1987/2002: as a source text (ST). This very detailed text, amounting to 823 pages in the edition examined in this study, was originally written in 1356 and completed in 1357/1358 (756 A. H.).

ii. *Pengembaraan Ibn Battutah, Pengembara Agung, Karya Terulung, Menyingkap Wajah Dunia* (The Travels of Ibn Battuta, a Great Traveller, an Efficient Text, Reveals the World). A Malay translated book of *Rihlat Ibn Battutah*, translated by Syed Nurul Akla Syed Abdullah and Adi Setia Mohd Dom. Published by *Institut Kefahaman Islam Malaysia* (The Institute of Islamic Understanding Malaysia) in 2003: as a target text (TT).

This analysis was conducted with the purpose of identifying procedures and overall strategies which lead to the investigation of norms in the translation of cultural elements. With reference to past academic work, the analysis was based on a modified version of translation procedures from the classic taxonomy of Vinay and Darbelnet (1958/1995). The data of this study were also analysed based on the strategy of foreignisation and domestication of Venuti (1995/2008).

After determining which types of cultural elements are to be studied, data from the ST were collected and mapped to equivalents in the TT. A comparative analysis was manually conducted between the ST and the TT to identify the relationships between them, and subsequently the translation procedures which have been applied by the translators. From the patterns identified in these procedures, the overall strategies of the translation were deduced. These findings were then analysed with the aim of uncovering the norms of this particular translation from Arabic into Malay.

Data for Analysis

The present research focuses on three elements: religious items, food and drink items, and items of clothing. Religious items are from the category referred to by Hall (1959/1990, 65) as formal culture; meanwhile, food and drink items, and items of clothing are from the category of technical culture. Formal culture represents part of an accepted way of doing things or part of normative culture. This category is selected because it contains the most important elements of culture to the target culture, which in the case of Malaysia includes religious items. The close relationship between the Islamic religion and the target culture has been academically proven. Tham (1990, 72), for example, asserts that "Islamic rules and precepts were dominant in most areas of Malay life". Therefore, such Islamic reinforcements can be seen in the daily life of the people of the target culture. In addition, religious items are the most sensitive part of formal culture, and they are of special interest in this book and for the target culture.

The selection of technical culture is due to the fact that it is concrete and visible. It can also be measured (or at least classified) more accurately, since the terminology associated with it has meaning even when removed from its context. It is precisely because of these features that translators may have difficulties in finding equivalents in the TL. From this category, food and drink items and clothing items have been chosen because of their obvious culture-specific features: different cultures have different and distinct kinds of food and drink, as well as different types of clothing. These technical elements require specific procedures and strategies in order to be translated into the TL. According to Newmark (1988, 97) "food is for many the most sensitive and important expression of national culture: food terms are subject to the widest variety of translation procedures". Besides food and drink, clothing is also particularly distinct.

Descriptive translation studies (DTS)

In *The Name and Nature of Translation Studies*, Holmes (1988) proposed a systematic classification of translation studies as an empirical discipline, which he defines as a discipline that describes particular phenomena based on experience and observation that can be explained and predicted, in order to establish general principles. For Holmes, the objectives of translation studies are:

i.	to describe the phenomena of translating and translation(s) as they manifest themselves in the world of our experience, and
ii.	to establish general principles by means of which these phenomena can be explained and predicted (p. 71).

In this framework, Holmes differentiates between "pure" translation research, which contains two major classifications ("theoretical" and "descriptive"), and "applied" translation studies (pp. 71–79). However, even though they are three distinct branches of the discipline, their functions are interrelated. This is because the description of translation provides the basic data by which translation theory can be identified. These translation descriptions and theories offer certain findings that can be used in applied translation theories.

Based on this framework, Toury (1980; 1995) developed a method for descriptive translation studies (DTS). Toury considered the map of translation studies (see Figure 1) as a basic principle of translation studies. This functioned as the starting point for his stance that the discipline should emerge as an empirical science, arguing that "no empirical science can make a claim for completeness and (relative) autonomy unless it has developed a descriptive branch" (Toury 1995, 16). The reason for this is that an empirical science, by contrast to a non-empirical science, is initially devised to study, describe and explain (or sometimes predict) in a systematic and controlled way, actual things. This means that Toury's framework provides the means for linking the large number of individual case studies which are produced in translation studies.

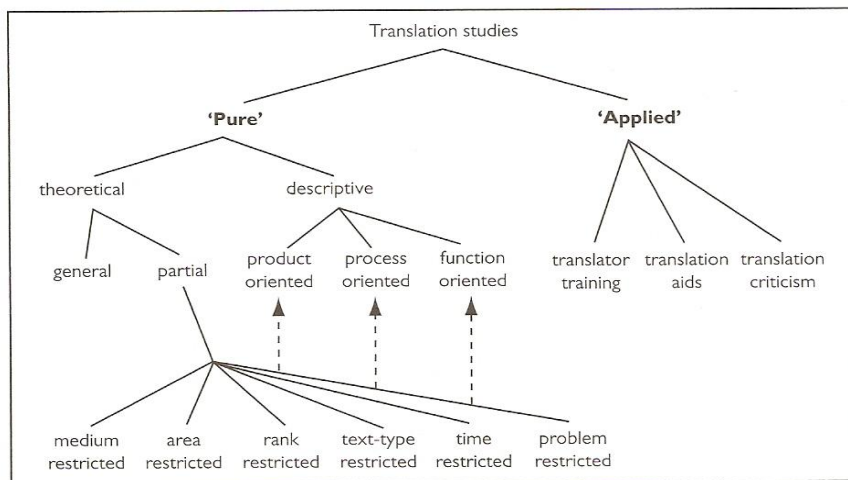Toury visualises Holmes's framework of translation studies using the following diagram:

Figure 1. Holmes's map of translation studies (in Toury 1995, 10 and Munday 2008, 9)

In prioritising descriptive translation studies, rather than theoretical, Holmes (1988, 72) states that there are three major kinds of research in DTS:

1. Product-oriented translation studies.
2. Function-oriented translation studies.
3. Process-oriented translation studies.

In *A Rationale for Descriptive Translation*, Toury (1985, 16) suggests that DTS is the best means that can be used by translation researchers to test, refute, modify and amend the underlying theory on the basis of which the translation work is being carried out. This is because DTS offers replicability, the overall goal of making generalisations and identifying norms and laws.

With regard to DTS, Toury (1995, 36–39) proposes a three-phase methodology for systematic descriptive studies:

1. Consider the text within the system of the target culture, in order to look at its significance or acceptability.
2. Make a comparison between the ST and the TT by mapping the TT onto the ST, so that the relationships between "coupled pairs" of the ST and TT segments can be examined.
3. Formulate generalisations and make conclusions for the future translation process.

In addition to this three-phase methodology, Toury (1995, 39) proposes an important additional step, which is the possibility of repeating the process for other pairs of similar texts in order "to widen the corpus and to build up a descriptive profile of translations according to genre, period, author, etc" (Munday 2008, 111). From this framework the norms of translation can be identified and, consequently, laws of translation will be uncovered.

A modified version of Vinay and Darbelnet's translation procedures

Vinay and Darbelnet (1958/1995) identified two main strategies in translation: direct and oblique translation. Direct translation consists of three procedures: borrowing, *calque* and literal translation, while oblique translation consists of four procedures: transposition, modulation, equivalence and adaptation. In addition to the seven principal procedures, there are other common procedures which are particularly relevant to the analysis of data in this present study; explicitation, deletion and generalisation.

    i.   Borrowing

            Borrowing refers to the process of transferring SL words into the TL (Vinay and Darbelnet 1958/1995, 31). They (pp. 31–32) justify the need for borrowing in translation by referring to

several factors, one of which is the need "to overcome a lacuna" (p. 31). Consequently, Vinay and Darbelnet stress that many borrowings enter the TL through translation, but they do not investigate these different forms any further.

As well as older and newer borrowings, Versteegh (2001, 476) asserts that there is also a phenomenon of re-borrowing, particularly from Arabic. According to Versteegh, re-borrowing occurs because many people know the SL very well and they tend to borrow those words as accurately as possible. According to Campbell (2007, 344), "many Arabic loanwords are written in contemporary Malaysia as they are written in Arabic (transliterated)". This present study, therefore, consists of three types and two forms of borrowing, as shown in the following tables:

Table 1. Types of borrowing

Types of borrowing	Example
1. Standard borrowing	*falsafah* – a Malay borrowing of Arabic فلسفة [*falsafah*] [philosophy].
2. New borrowing	*al-taslīf* – a Malay new borrowing of Arabic التسليف [*al-taslif*] [credit] used by AmIslamic Bank in Malaysia as a name for the institution's Islamic credit card.
3. Re-borrowing	*hadis* – *hadith* [Prophetic tradition]

Table 2. Forms of borrowing

Borrowing	Example
1. Transliterated borrowing	*abjad* [letters] – from the Arabic أبجد [*abjad*].
2. Nativised borrowing	*fasih* [fluent] – from the Arabic فصيح [*faṣīḥ*] where the consonants /ص/ [ṣ] and /ح/ [ḥ], and the long vowel ي /ī/ are nativised by substituting them into /s/ [س], /h/ [ﻫ] and /i/.

ii. Calque

A calque is a loan translation which refers to "a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements" (Vinay and Darbelnet 1958/1995, 32). A calque can be lexical or structural.

iii. Literal translation

A literal translation is a word-for-word translation which is defined by Vinay and Darbelnet (p. 33) as a "direct transfer of a SL text into a grammatically and idiomatically appropriate TL text". Also included in literal translation is the concept of the "functional equivalence" proposed by Nida (1964, 171–176). This refers to a corresponding TL item chosen by a translator to translate a ST word which offers target reader a clearer understanding of the conceptual meaning of the ST. This concept also includes "optional equivalence" (Nida 1964, 173) which refers to "the features of a language which a translator may choose to use when rendering an ST in TL. [...] he or she may choose between various possible renderings, all of which reflect proximity to ST" (Shuttleworth and Cowie 1997, 117–118).

iv. Transposition

Vinay and Darbelnet (1958/1995, 36) define "transposition" as a "replacing one word class with another without changing the meaning of the message". In other words, the process involves semantically transferring an SL element into TL by using a different word class.

v. Modulation

Modulation is a change in the point of view of the ST which is reflected in the TT. It is a result of a variation of the form of the message. This approach could be the best option when the translation result is "unsuitable, unidiomatic or awkward" in the TL (p. 36).

vi. *Équivalence*

Vinay and Darbelnet (p. 38) refer to *équivalence*[1] as the process of rendering ST elements into TT by using completely different stylistic and structural methods. One example of this method is the translation of the French response to pain *Aïe!* into English "Ouch!".

vii. Adaptation

Vinay and Darbelnet (p. 39) consider adaptation to be the most extreme limit of translation. Adaptation is defined as "the translation method of creating an equivalence of the same value applicable to a different situation than that of the SL" (p. 338). This means that it is a special kind of equivalence in that it is exclusively a situational equivalence.

viii. Explicitation

Explicitation is a translation procedure which makes explicit in the TL what is implicit in the SL. This procedure was first introduced by Vinay and Darbelnet (p. 342), who defined the term as "a stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation". In this study, in addition to intratextual explicitation, which is the additional information that occurs within the text, it gives wider consideration to explicitation by also considering notes as forms of explicitation. Gerard Genette (1997, 319) defines a note as "a statement of variable length (one word is enough) connected to a more or less definite segment of text and either placed opposite or keyed to this segment". Genette also considers notes as one of the explicitation elements which provide details to a certain part of a text.

Explicitation in this present study, therefore, includes the following types and forms (in Table 3):

ix. Deletion

Vinay and Darbelnet (1958/1995, 161) discuss deletion under the topic of explicitation (ellipsis), where the expression of the ST is left unexpressed in the TT. However, since the nature of this

type of explicitation is in contrast to the other types of
explicition (as we saw above), the current study prefers to
consider deletion as a separate procedure in translation. Nida
(1964, 231) terms deletions as "subtraction".

Table 3. Types and forms of explicitation

Intratextual explicitation	Paratextual explicitation

• The use of addition and specification
   ○ The addition of modifiers
   ○ The addition of connectives
   ○ Lexical specification
   ○ The addition of explanatory remarks
   ○ Filling out elliptical expressions
 • Explicative gloss
	• Footnote
	 • Chapter-end notes
	 • End-of-volume glossary
	 • Separate volume glossary

In the specific case of the translation of Arabic into other
languages, particularly English, Dickins, Hervey and Higgins
(2002, 23–24) note that deletion can occur for some reasons; (a)
unimportant information, and (b) cultural differences. Apart
from these reasons, Nida (1964, 231–233) considers repetition as
an important factor which may lead to deletion.

x. Generalisation

Generalisation was first introduced by Vinay and Darbelnet
(1958/1995, 343) as a technique in translation in which "a
specific (or concrete) term is translated by a more general (or
abstract) term". Later, Hervey and Higgins (1992, 95) also
considered generalisation as one of the procedures in translation.
According to them, "translating by a hypernym implies that the
TT expression has a wider and less specific literal meaning than
the ST expression". This concept naturally relates to a degree of
translation loss or omission from the ST message.

Findings

The analysis performed on the selected cultural items demonstrates that there are
four major procedures applied by the translators; (i) borrowing, (ii) explicitation,

(iii) literal translation and (iv) generalisation. The tendency towards "acceptability" is uncovered in some approaches of these translation procedures:

    i.   The application of standard borrowings.
   ii.   The application of nativised borrowings.
  iii.   The application of explicitation.
  iv.   The combination of borrowing with explicitation.
   v.   The application of a functional equivalent through literal translation.
  vi.   The allocation of an established and well-known equivalent through literal translation.
 vii.   The application of generalisation.

The application of standard borrowing

Standard borrowing indicates that a great number of Arabic words have already become well-established in the Malay language. The sustained period of connection between Arabic and Malay through religion has established numbers of Arabic terms in the Malay language. For example:

Table 4. Examples of standard borrowing in the translation of religious items

ST	TT
al-qabr (RIB, 44) القبر	*kubur* (PIB, 31) [grave]
al-zuhd (RIB, 41) الزهد	*zuhud* (PIB, 25) [ascetic]
al-tamr (RIB, 71) التمر	*tamar* (PIB, 58) [date]
al-zaytūn (RIB, 101) الزيتون	*zaitun* (PIB, 94) [olive]
al-iḥrām (RIB, 102) الإحرام	*ihram* (PIB, 96) [*ihram*] (A garment worn by Muslims during the pilgrimage)
jubbah (RIB, 170) جبّة	*jubah* (PIB, 173) [jubah] (traditional Arab garment)
al-ḥijjāb (RIB, 343) الحجاب	*hijab* (PIB, 376) [veil]

ST = Source text; TT = Target text; RIB = *Rihlat Ibn Battutah*; PIB = *Pengembaraan Ibn Battutah*

Since these words have already become well established in the TL, the target readers can easily understand the meaning of the ST. The results of the current study show that in applying standard borrowings, the words are borrowed in their standard form which is established in the TL.

The application of nativised borrowings

Nativised borrowing refers to a borrowed word that enters the TT having undergone modification by the process of nativisation and domestication, with the aim of being compatible with the system and nature of the TL. The new borrowing of the RIB's religious items, food/drink and clothing makes use of three nativisation processes. Those processes are:

i.   The omission of the article *al-*. The analysis performed on the data related to new borrowing shows that almost all instances of the article *al-* in the ST have been omitted in the TT by the process of nativisation. For example, the ST word الدبس [*al-dibs*] is borrowed as [*dibs*], without the article *al-*. A possible reason for this is that there is no definite article in Malay (Wong and Quek 2007, 210): therefore, the noun alone is borrowed into the TT.

ii. The substitution of consonants. The findings also demonstrate the substitution of the consonants /ح/ [ḥ], /ذ/ [dh], /ص/ [ṣ], /ض/ [ḍ], /ط/ [ṭ] and /ظ/ [ẓ]. These consonants are substituted with the nearest consonants of the TL in terms of pronunciation:

/ح/ [ḥ]→/h/ [ﻫ]
/ذ/ [dh]→/z/ [ز]
/ص/ [ṣ] → /s/ [س]
/ض/ [ḍ] →/d/ [د]
/ط/ [ṭ]→/t/ [ت]
/ظ/ [ẓ]→/z/ [ز]

For example, the ST word المسوح [*al-miswaḥ*] is borrowed as *miswah*, using /h/ [ﻫ] instead of /ḥ / [ح]. This substitution occurs because there are no equivalents for these letters in the TL inventory. In addition, they are also represented by symbols (/ḥ/,/ṣ/,/ḍ/,/ṭ/ and /ẓ/) which do not exist in the Malay alphabet. In the case of the letter /ذ/ [dh], although /d/ and /h/ are present in the Malay alphabet they have yet to become established in

    combination as an equivalent to /ذ/, thus /ذ/ [dh] is also substituted.

    iii. Ignoring the function of Arabic long vowels. The Arabic long vowels ١/ā/, و/ū/ and ي/ī/ do not exist in the Malay inventory and so have been replaced in the TT by the TL short vowels /a/, /u/ and /i/ such as in the term *Baba* [Pope] which is borrowed from the Arabic البابا [*al-bābā*].

The phenomena related to new borrowing fully conform to the TL system, and therefore can be seen as a kind of "acceptability".

The application of explicitation

Explicitation functions in improving the intelligibility of the TT, which explains why it is among the most frequent procedure in the translation of the culturally-specific items of religious, food/drink and clothing. The translators have mainly used four forms of explicitation which make use of both: intratextual and paratextual explicitation. The forms are: (i) addition and specification, (ii) explicative glosses, (iii) chapter-end notes and (iv) the end-of-volume glossary. Of these four, the use of addition and specification is the most preferred approach and is used throughout the process of translation. Addition and specification comprises five means: (1) the addition of modifiers, (2) the addition of connectives, (3) lexical specification, (4) the addition of explanatory remarks and (5) the filling out of elliptical expressions. As an example, for lexical specification the word الكنيسة [*al-kanīsah*/church or temple] is used as a worship place for Christianity and Buddhism in the ST, but in the TT this word has been translated into *gereja* [church] in the context of Christianity and *kuil* [temple] for Buddhism. Since Buddhism and Christianity are both parts of the TL culture, the TT has the opportunity of actually finding a more specific translation equivalent, in a way re-translating it back towards the source from which the Arabic had appropriated it in the ST.

Importantly, these explicitation procedures do not only occur in isolation. There are two common combinations which have been identified:

    i. Most explicitations are used in conjunction with new borrowing, to provide the meanings of the borrowed words. For example, the ST word الوسطانيات [*al-wusṭāniyyāt*] is translated with borrowing plus parenthetical explicative glosses to become *wustaniyyat* (*pakaian untuk bahagian atas tubuh*) [*wustaniyyat*] (garment that is worn on the upper part of body). This phenomenon, therefore, suggests that explicitation is very useful

for borrowings which are difficult to comprehend from textual clues alone.

ii. The explicitation element that accompanies borrowing often involves the use of a generic term. For example, the generic term *sejenis* [a type of] is used to explicitate the translation of الجلبان [*al-julubbān*] as *julubban:* in the end-of-volume glossary this term is explained as *sejenis bijirin di India. Bijinya dimakan dan dibuat roti* [a type of cereal in India. Its seed is eaten and used to make bread]. This indicates an attempt made by the translators to provide information about the use of ST items and their role in the source culture.

The combination of borrowing with explicitation

Borrowing in combination with explicitation is relatively common in the translation of religious items, food/drink and clothing. It often involves the four forms of exlicitation (as mentioned above). For example:

This complex procedure indicates that while the new borrowings represent a foreignizing force, an attempt has been made by the translators to assist the target readers in their comprehension of the new borrowed words.

The allocation of an established and well-known equivalent through literal translation

Allocating an established equivalent is the most frequent approach in implementing literal translation. An established literal equivalent is a well-known item to the target readers. For example, الصوم [*al-sawm*] [fasting] is translated with an established and well-known equivalent in the TL culture as *berpuasa*, and السمك [*al-samak*] [fish] is translated as *ikan*. These items are shared by the SL and the TL cultures, and doubtless by many others too. This approach, like explicitation, may also include lexical specification. In some cases, Ibn Battuta applied a form of domestication to the religious phenomena he encountered by representing them through the prism of Islam. For example, he used the word يعبدون [*yaᶜbudūn*] [they perform worship] to refer to Chinese Buddhist practice as well as that of Islam. However, in translating the word into Malay the translators chose the more specific Malay word *menyembah* [to perform idolatry], which refers to a common ritual activity for Buddhists. In other words, where the ST generalises, the TT uses lexical specification.

Table 5. Examples of the combination of borrowing with explicitation

ST	TT
Borrowing and explicative gloss	
al-saᶜtar (RIB, 263) السعتر	*sa'tar (sejenis tumbuhan yang digunakan dalam masakan)* (PIB, 285)
	(*saᶜtar* [a type of plant that is used in cooking])
Borrowing and "addition and specification"	
wa-yadhkurūn [and they praise] (*RIB*, 57) ويذكرون	*mereka berzikir <u>kepada Allah s.w.t.</u>* (PIB, 43)
	[they] [do praise] [<u>to] [Allah] [the Almighty</u>].
Borrowing and chapter-end notes	
al-maqşurāh (*RIB*, 108) المقصورة	"<u>*maqsurah*</u>" [31] (PIB, 103)
	(at the end of Chapter 2 [PIB, 126])
	31. *Maqsurah ialah ruang khas berpagar besi di dalam masjid iaitu tempat pemerintah atau gabenor mendirikan solat dan menjaga keselamatan dirinya.*
	31. [*Maqsurah* is a specific space in a mosque which has an iron gate for safety purposes and is where a leader or a governor performs his prayer].
Borrowing and the end-of-volume glossary	
hazarmīkhī (RIB, 215) هزرميخي	*hazarmikhi* (233)
	(in end-of-volume glossary [PIB, 858])
	hazarmikhi – Jubah yang berwarna putih dan bersulam.
	(*hazarmikhi* – embroidered white *jubbah*).

ST = Source text; TT = Target text; RIB = *Rihlat Ibn Battutah*; PIB = *Pengembaraan Ibn Battutah*

The application of a functional equivalent

By referring to the concept proposed by Nida (1964, 171–176), "functional equivalence" is defined as a corresponding TL item chosen by a translator to translate a ST word in order to clarify the conceptual meaning of the ST. The concept of a "functional equivalent" also includes the "optional equivalent", which refers to a situation where there are various possibilities for rendering an ST element. Of those possibilities, the translators usually choose equivalents which are more functional to the target readers and to the purpose of the

translation. This approach provides the readers of the TT with more room to experience the value of the ST. On occasion the translators seek to preserve the classical value of the text through the use of optional functional equivalents. For example, the ST word النعال [al-niʿāl] [shoes] is translated as *sepatu* rather than *kasut*. This may be because in the TL culture the word *sepatu* has a more archaic sound than *kasut*. The use of an archaic equivalent reflects the status of the ST as a historical and classical text, and an attempt made by the translator to preserve this status.

The application of generalisation

Vinay and Darbelnet (1958/1995) refer to generalisation as a translation procedure where a specific ST term is translated by a more general TL term. The analysis which has been done on the data shows that there are two ways in which generalisation is applied:

i.   Generalisation as a single procedure,

As a single procedure, generalisation is used in translating a specific ST term into a more general TL term. For example, Ibn Battuta applied domestication by using an Islamic term يحجون [yaḥujjūn] [they perform pilgrimage] to describe the Indian practice of visiting the River Ganges. This word, however, has been generalised by the translators in the TT to become *menziarahi* [visit]. This is because in Malay the equivalent phrase for the word يحجون [yaḥujjūn] is *mengerjakan haji* [to perform the hajj], a strictly Islamic term in the TL which refers exclusively to pilgrimages to Mecca. Therefore, in this case, generalisation is risk-free and is the best option to avoid ambiguity and false denotation for the target readers, one of the conditions under which generalisation is acceptable according to Hervey and Higgins (1992, 95).

ii. Generalisation in conjunction with explicitation.

The use of generalisation in conjunction with explicitation can be seen in the attempts made by the translators to use generic terms to define ST terms. This was discussed above (the application of explicitation).

A considerable disparity between different cultural items can be seen in the application of generalisation. It is among the dominant procedures in the translation of technical culture of food/drink and clothing, but less dominant in a

formal culture of religious items. One possible reason is that religious items are sensitive items that do not offer much room for generalisation. Those items have to be used and understood as they are. On the other hand, food and drink, and clothing items are non-sensitive items and therefore can be interpreted in many ways including by generalisation.

Conclusion

Acceptability is vital for some purposes of translation, in order to conform to the stylistic features of the TL. This norm confirms the strategy of domestication where it involves the recognisable and familiar text and as a result brings the foreign culture closer to that of the readers of the TL. The concept of acceptability can be achieved by implementing some approaches and strategies in translation. In dealing with the translation of the Arabic-Malay language pair, several approaches of acceptability should be taken into account:

i. The application of standard borrowings.
ii. The application of nativised borrowings.
iii. The application of explicitation.
iv. The combination of borrowing with explicitation.
v. The application of a functional equivalent through literal translation.
vi. The allocation of an established and well-known equivalent through literal translation.
vii. The application of generalisation.

Notes

1.   Munday (2008, 58) stresses that this concept is different from the concept of equivalence which is more common in theoretical use.

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