Ideological Challenges and Linguistic Approaches to Translating a Jewish Semi-Religious Text into Malay

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ARTICLE INFO	ABSTRACT
	Translating texts rich in elements of religions other than Islam into Malay, in the context of Malaysia, is ever sensitive due to its norms and conventions, restricting the translation of such texts which may contain educationally noteworthy knowledge. This study makes use of a semi-religious text, Jewish Wisdom for Business Success, which discusses the secrets behind the Jewish people's success in various fields, especially in business, along with the real life stories of entrepreneurs from the viewpoint of Judaism. The cardinal purpose behind this study is to determine the potential sociocultural challenges which a translator may encounter when translating a Jewish business text into Malay with the hope of providing new sociocultural perspectives in the context of translation studies in Malaysia. The research also discusses discourse analysis as the primary method in determining, analysing and deciphering the sociocultural elements supported by a communicative-functional approach as proposed by Sdobnikov (2011). In conclusion, the potential issues in translating the ST are ascertained to involve the linguistic and ideological aspects embedded in the text which the target audience, especially Malay Muslim native speakers, are highly averse to. These linguistic and ideological pitfalls may also be overcome through the use of translation procedures such as borrowing, explicitation, paraphrasing and translator's notes.

INTRODUCTION

Translation as an ancient craft of communication has profoundly shaped the world which we live in today as it is. It has made communication between communities or social groups to reach one another or to connect on a deeper level, whether for the sake of knowledge and understanding, economic or even political and diplomatic ends. Translation is here to stay for millenniums to connect people beyond the linguistic and cultural borders. Translation, as defined by Newmark (1988), is an art involving the attempt to replace a written text in one language by the exact same text in another language. Nida's and Taber's (1974: 12) understanding of the concept is quite similar to that of Newmark (1988: 7) with some emphasises worth-noting, that is, "a reproduction in the receptor language, the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style."

While Newmark (1988), and Nida and Taber (1974) seem to see eye to eye with the fact that translation generally consists of translating text from one language to the other, there are cases where writers use English whilst cherry-picking words or terms from another language as a means to effect cultural identity within the text. Arundhati Roy (2009), for an instance, uses many Hindi words and expressions in painting images of her imaginative narrative in her debut novel, entitled *The God of Small Things*, exuding the cultural identity of her motherland and its society.

One of the pivotal issues, which would come to mind as to one has to deal with such text, is not only that translators would need to put emphasis on the translatability of the text's central messages, but also the fact that translating a text of a specific culture might need to be compromised with some of its aspects to cater to target readership's expectations. So, would the target text be allowed to cover all aspects brought by the source text, especially when the source text culture is frown upon by the target readership? Is there any approach that would give leeway to the translators to include some of the source text's context for the sake of information

transfer despite its cultural untranslatability to target readers? This paper aims to unravel this issue by determining the possible translation pitfalls of sociocultural aspects which may occur in translating a text into Malay. The translation of sociocultural aspects has been the discussion of many scholars, for instance, Hariyanto (1996), Mishraand Mishra (2016), Li et. al (2015) and Lee (2006). Li et. al (2015) discuss the sociocultural characteristics which exist in the translation of Chinese-English metaphoric expressions, while Hariyanto (1996) discusses the translatability of culture and translation procedures to translate culturally-bound expressions.

Discussions on translating Jewish culture into Malay are almost nil, as both cultures are geographically and socially isolated, and the fact that few Malaysians have ever encountered any Jews in the country speaks volume of it. However, it is important to emphasize that, according to a 2014 Anti Defamation League (ADL) Survey, Malaysia was found to be the most anti-Semitic country surveyed in Asia. The ADL survey was entirely based on 11 stereotypical questions surrounding the Jewish people with the intent to determine the degree of anti-Semitism of the correspondents. Scoring 61% of the index score, based on the 2014 ADL survey, around 11 million Malaysians were said to be harbouring anti-Semitic attitudes. And the numbers were not small, especially when 83% of the correspondents were Muslims, reflecting much of the cultural intolerance and misunderstanding of Malaysians towards the Jewish people.[1]But the real question is why many Malaysians seem to harbour anti-Semitic attitudes towards Jews? For Yegar (2006), the reasons behind Malaysians' anti-Semitic culture are multi-faceted, which is very politically driven in the country's political realm, as well as the fact that the Israel-Palestine conflict has fanned much of its people's anti-Semitism in regard to that matter. In the context of translation studies, translating a text rich in Jewish custom in Malaysian culture would not be very feasible, especially in a target culture where its readers are mostly anti-Semitic. In other words, more discussions and research are needed to explore more cultural and translation issues in that regard to find ways to go around such translation challenges.

For that purpose, an English business book by Rabbi Levi Brackman and Sam Jeffe, entitled *Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts* is handpicked for analysis. This book is a semi-religious text which

centres on the stories of real life entrepreneurs and their principles in business, as well as elucidating further on their connection or similarities with the teachings in the Torah and other religious texts in Judaism. While the book is written in English, the writer also incorporates words from Hebrew and Yiddish, two languages which are historically and spiritually close to the Jewish community and Judaism. Most of the Hebrew and Yiddish words are related to Jewish culture and are generally marked by the author with the use of italics. In fact, the Hebrew and Yiddish expressions are also translated into English by the author. Compared to the previous studies, *Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts* highly centres on two themes – business and religion- which is highly rich in sociocultural elements. The study, therefore, aims to determine the sociocultural challenges such a text might bring to translators, especially in the context of Malaysians' readership.

LITERATURE REVIEW
Culture, Socio-culture and Translation

Though living in the age of globalization, people are still in need of translation to communicate their narratives and stories with the hope that their words would not be misinterpreted due to differences which exist between us, communities. In text translation, sociocultural aspects or, in a much general term, culture, is indispensably imperative. Culture, according to Newmark (1988:94) is a particular lifestyle and its manifestation is inherently unique to a certain community with a language as an instrument of its cultural expression. To Newmark (1988), culture can be categorized into 5 categories: 1) ecology; 2) material culture (artefacts); 3) social culture; 4) organisations, customs, activities, procedures, concepts; and 5) gestures and habits. Despite language being a natural instrument of a community's culture, Newmark (1988) disregards language as a part of it and claims that within the language, there are cultural deposits which are untranslatable to other languages. However, Vermeer (1992) seems to take on a different view on the matter. He concludes that language is a part of culture by drawing on Gohring's modified version of Goodenough's definition of culture as cited in Vermeer (1992: 38):

> Culture is all that one must be able to know, grasp and feel in order to be able to judge in which situation members of a respective culture in their various roles behave in conformance with or deviation from expected norms and, in turn, be able to behave oneself within

[1]*The ADL GLOBAL 100: An Index of Anti-Semitism*. Available online at[http://global100.adl.org/#country/malaysia/2014] (accessed2 May 2017).

these cultural norms, if one so wishes, or else be willing to bear the consequences arising from the deviant behaviour.

As stated by Gohring (1978) that culture is the entirety of norms and conventions which govern and encompass the social behaviours and its results in a particular community, Vermeer (1992) posits that language may also be regarded as a norm which is governed by culture. In other words, language becomes a part of culture. Snell-Hornby (1988: 40) echoes the same stance that language may be included as a part of culture if culture itself is identified as "the totality of knowledge, proficiency and perception". Taking into account Goodenough's and Gohring's definition, language may likely to be a part of culture given the fact that humans' perception and judgement (of life as we know it) are highly dependent on the faculty of language. This is to say, despite Newmark's idea of language and culture being separate entities, they may not be too separately far-fetched in terms of their relationships and interdependence with one another.

As far as the relationship between culture and language is concerned, translation and culture are undeniably inseparable. Many of the sociocultural issues in translation are discussed by scholars such as Li et. al (2015) whose study focused on the translation of Chinese-English metaphorical expressions. According to Li et. al (2015), the translation of metaphorical expressions requires cultural knowledge as the metaphors are influenced by the sociocultural factors such as literary tradition, traditional values, customs, lifestyle, religion and mythology. Li et. al (2015) also proposes that translation should take cultural factors into account, so that translators may be able to choose appropriate translation strategies.

Adding up to that, Lee (2006) conducts a research on the sociocultural characteristics found in Russian-Korean translation of metaphorical expressions in Russian political texts. The sociocultural characteristics found are to involve lifestyle, proverbs, socio-historical background and myth. Lee (2006) study indicates that the sociocultural barriers can be resolved by replacing the ST expressions with different descriptive expressions or similar metaphorical expressions in the TL or by adding translator's notes. The research on sociocultural characteristics also unravels the fact that translation does not only connect one language to another, or a text with another text but effects a relationship of dynamics between writers and readers of the ST and TT, respectively.

While sociocultural factors can be an issue of a text's translatability, it also holds the answer as to how a text should be translated or intermediated into the target reader. Based on a previous study which concludes that borrowing as one of the main procedures used by translators to translate cultural elements in *Rihlat IbnBattutah* into Malay, Idris Mansor (2015) explores sociocultural factors' influence upon the translation of *Rihlat Ibn Battutah* whose many of the TL equivalents of cultural words are mainly borrowed from the SL. Idris Mansor (2015) concludes that translators not only use borrowing procedure for the fact that a lexicon gap between the two cultural systems is existent but also to accommodate the ST and TT functions, the openness of the national language's policy into borrowing, as well as the translator themselves, which is to say that the application of borrowing procedure is not only tied to linguistic reasons alone, but also related to and influenced by other sociocultural elements.

As compared to these previous studies, the paper aims to determine the potential sociocultural issues which might be encountered by translators in translating *Jewish Wisdom for Business Success – Lessons from Other Ancient Texts*. What separates this study from the two studies mentioned above is that the source culture in the ST is generally frown upon by the target audience, as well as the strict target cultural system prevents any religious propagations other than Islam in written or visual form publicly. This study also attempts to provide a new sociocultural perspective for the translation studies in Malaysia, as well as proposing any possible solutions to translation of such semi-religious texts in Malaysian context.

METHODOLOGY

Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts is essentially a self-enrichment cum business book which covers real life stories of businessmen and businesswomen and discuss how their principles are related to the teachings of Judaism. This book is chosen for analysis because it contains many sociocultural issues if were it to be translated into Malay. Other than being incorporated with many words from Hebrew and Yiddish, it is also teeming with holy verses from the Torah and other ancient texts in Judaism. Despite containing religious discussions, it still puts much emphasis on business and this defining feature is what makes this book relevant to be analysed for its sociocultural characteristics. There are some instances where the writer uses words or expressions

from Hebrew or Yiddish while giving his translations to them, for example:

> The Kabbalists wrote about something they called "pnimiyut ha-ratzon," which can be translated as "inner will" or the "authentic self".
> (Brackman & Jaffe, 2008: 27-28)

The writers also use verses from the Torah or other ancient texts in explaining their ideas of how modern business principles are quite related to the religious narratives in Judaism such as:

> In this way the man [Jacob] grew exceedingly prosperous and came to own large floods, and maidservants and menservants, and camels and donkeys. – Genesis 30:43.
> (Brackman & Jaffe, 2008: 73)

> He who is willing to humble himself, the hour of success awaits him. – Midrash
> (Brackman & Jaffe, 2008: 49)

These sociocultural characteristics are deployed by the writer into the texts for it exudes cultural identity which is archly fundamental to the discussion on business. The writer leaves no footnotes for any marked foreign words; instead, he succinctly explains them in the discussion and gives theirs equivalents in English, which he deems to carry the closest similarity in terms of meaning and concept. Before doing discourse analysis on the text, the translator needs to read the entire text, *The Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Text,* beforehand. This step is very important in understanding the message conveyed and all the topics discussed by the author. Then, the translator may do a discourse analysis through several steps which are: 1) establish the context of the text; 2) do background check on the production process such as the ST producer, medium of text and genre of ST; 3) examine the text structure; 4) identify any cultural reference; 5) identify any linguistic and rhetorical mechanism; 6) interpret the data acquired.[2] Discourse analysis is important in determining any foreign words and expressions or concepts within a text which may bring sociocultural challenges to translators. Discourse is a group of ideas that can be identified in written and spoken languages, and can be located in many social contexts (Lupton, 1993:

145). However, according to Holmes (2013: 364), discourse is a way of identifying communications among different social and cultural backgrounds in various contexts, as well as describing the ways of speeches people use in establishing different social identities in interactions. In the ST, foreign words or expressions are mostly marked by the use of italics. It is found that there are several sociocultural factors within ST such as material, food, social, linguistic and ideology. In this study, however, only linguistic and ideological factors are given emphasis as they seem to make up most of the text's sociocultural features and bring challenges to the translator to translate the text for the target audience.

Discourse analysis is then supported by the communicative-functional approach by Sdobnikov (2011) which provides that translation is a way of forming communication between audiences of different cultures and the translator plays the role of the mediator of the communication. Sdobnikov (2011) states that the communicative-functional approach treats translation as a professional task done in a specific communicative situation (CST), and the interests and intentions of communication actors must be taken into account by a translator before choosing any suitable translation strategy. Accordingly, all communicative situations or CST are categorized by common primary and secondary parameters, which allow them to be classed into subtypes.

For primary parameters, Sdobnikov (2011) finds that there are four: 1) type of the translation initiator and his role in the CST; 2) the translation goal; 3) the relations between the communication actors (formal/informal); and 4) the environment in which the non-verbal activity is performed by the communication actors. Some of the secondary parameters of a CST Sdobnikov (2011) mentions are: 1) the contact between communication actors (direct/indirect); 2) the form of contact (written/oral); 3) location of communication actors (distant/contact). Sdobnikov (2011) states that it is the combination of these two primary and secondary parameters which determine the characteristics of a certain CST which allows to class it as a certain type and subtype as he claims the number of combination is not infinite.

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[2]*How to do a discourse analysis*. Retrived from www.politicseastasia.com/studying/how-to-do-a-discourse-analysis/ on 2nd of May 2017.
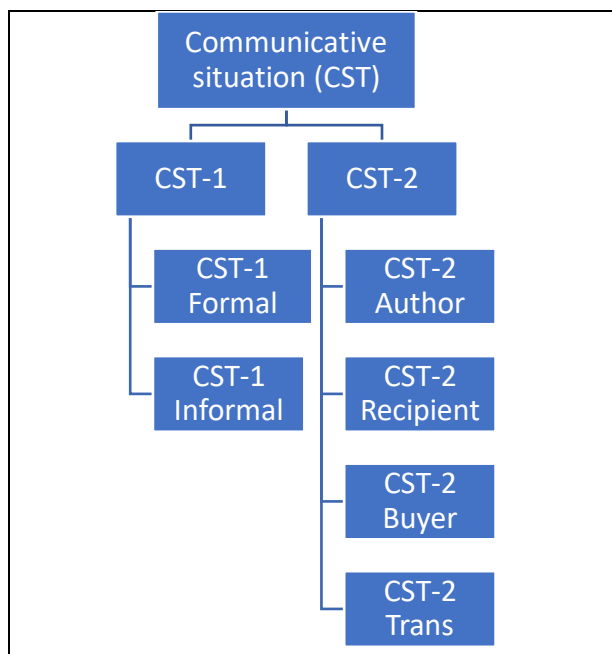
Figure 1 Categorization of CST by Sdobnikov (2011)

Figure 1 shows Sdobnikov's categorisation of CST based on all the primary and secondary parameters.

According to Sdobnikov (2011), CST-1 is further subdivided into two classes, CST-1 formal and CST-2 informal. This classification is based on the fact that it is the situation or the setting of profession activity itself which decides whether a certain activity is formal or informal, irrespective of the relations between the communication actors (Sdobnikov, 2011: 1447). All CST-1 involves communications between speakers, except for the situation where a written text is directly addressed to its target recipient. Though ST may exist in written form, translation can be made both in writing and orally.

As for CST-2, it is categorized by the purpose of the translation initiator by performing his professional activities which can be further divided into four subtypes: 1) ST author; 2) TT recipient; 3) the client who "buys" the translation; 4) the translator. For the analysis, *Jewish Wisdom for Business Success – Lessons from The Torah and Other Ancient Texts* may fall under the subtype of CST-2 or CST-2 trans. Sdobnikov (2011) explains that CST-2 recipient is a communicative situation where the prospective recipient of TT begins the translation as a way to fulfil his needs and it is not produced for any third party, while the CST-2 trans happens when translator is very appreciative of the text's quality and its universal values that inspires him to translate it into another language. Despite the text may fall under two subtypes, this study inspires to consider the text to be categorized under CST-2 trans as it would allow the translation to reflect the target reader's cultural

system as well as the translation pitfalls the text may bring to the translators in terms of sociocultural aspects, as well as proposing procedures which may be relevant for the translation of sociocultural characteristics. Due to no translated versions available in the target language, the translation is made with the CST-2 trans in mind. Sdobnikov's (2011) communicative functional approach is not, in any way, a translation procedure or method where the translator uses to translate a text. It is more of an identifying instrument of possible and relevant translation procedures or approaches which may be deployed on a text depending on its communicative situation category. In other words, Sdobnikov's (2011) communicative functional approach can be used as a justification for numerous translation procedures and methods used by the translator when translating a particular text in a specific communicative situation.

RESULTS AND DISCUSSION
The text is primarily analysed on the basis of two aspects of culture; linguistic and ideological. Linguistic aspect involves any Hebrew, Yiddish and figurative words or expressions which are relevant to the topic discussed, while ideological aspects include ideology or religious elements embedded in the text. Many Hebrew words are introduced in the book along with their English equivalents as an attempt to exude the sense of Jewishness or, to emphasize coherently the central identity of the book per se. This intratextual feature, despite having the Jewish undertones, does not necessarily pose any cultural issue to the translator as long as the concepts do not go against the norms and conventions of the audience. It is also important to note that some examples of linguistic challenges may be challenging to the translator both linguistically and ideologically as the foreign words or expressions may have religious connotation.

Hebrew, Yiddish & Figurative Words and Expressions

Example 1 (*gelem*)
> ST: According to a 2007 New York Times profile, he once told his friend and fellow street trader Paul Raps: "You know what we need? We need to get our hands on the *gelem*." The *gelem* is Hebrew slang for uncut diamonds (p. 158).

> TT: *Menurut profil akhbar New York Times 2007, dia pernah memberitahu rakannya Paul Raps, seorang penjaja: "Tahu tak apa yang kita perlukan?*

> *Kita perlu dapatkan gelem." Gelem ialah kata slanga Bahasa Ibrani bagi permata yang belum dicanai.*

In Example 1, the author uses the word *gelem* as a replacement for the word 'diamond'. The word *gelem* can be retained in the target text as it does not have any religious connotation and by doing so, the translator may preserve the Jewish elements in the text, that is, the Hebrew word as a way of keeping the target readers informed that they are reading a book about a particular culture's perspective.

Example 2 (*tracht gut vet zain*)
> ST: Once asked to pray on a behalf of a seriously ill person, he responded telling the family to practice positive thinking. He advised in Yiddish, "*Tracht gut vet zain*gut," meaning "Think good and it will be good" (p. 172).

> TT: *Pernah diminta mendoakan seorang yang sakit tenat, beliau menjawab dengan memberitahu keluarga tersebut supaya berfikiran positif. Beliau memberi nasihat dalam bahasa Yiddish, "Tracht gut vet zain gut," yang bermaksud "Fikir positif dan semua akan baik-baik sahaja."*

In Example 2, the author includes an advice in Yiddish, "*Tracht gut vet zain gut*" which comes with a good meaning, that man should always be positive at all times and not being too caught up in the negativity of his troubles. Such quote, semantically, does not bring any linguistic or cultural issues for translators as the saying per se tells a piece of good advice that can be culturally embraced by the target audience. In terms of flow and style, however, translators may also compromise the foreign linguistic feature by omitting the Yiddish quote in TT, and replace it with its closest equivalent semantically, or stylistically, if possible. This would result in a more fluid and smooth translation that would give out the same impact to the target audience as it was to the source readers. Translators may also include the Yiddish quote in the target text while incorporating its translation in the target language as shown in the example to sustain the Yiddish quote for the sake of its foreign identity aesthetics.

Example 3 (*tahor&tamay*)
> ST: Torah generally calls kosher animals *tahor* (pure) and non-kosher animals *tamay* (which means "impure," but also brings with it connotations of unholiness and immorality) (pp. 170-171).

> TT: *Menurut kitab Torah, haiwan kosher dianggap tahor (suci), manakala haiwan tidak kosher sebagai tamay (bermaksud tidak bersih serta membawa konotasi tidak suci dan tidak bermoral).[1]*

> [1] *Menurut pandangan Islam pula, haiwan halal dianggap suci dan dibenarkan untuk dimakan, manakala haiwan haram pula dianggap tidak suci dan tidak boleh dimakan.*

> [[1] According to Islam, halal animals are considered pure and can be eaten whereas non-halal animals are impure and cannot be eaten]

As for Example 3, the ST contains two terms, *tahor* and *tamay* which have Jewish connotation. Despite having the Judaic elements, it is advisable for the text to be in its original form without any fabrication or manipulation as it would entirely reduce the message of the ST. For the text to be functional in the target cultural system, explicitation procedure can be used to elucidate the target readers further about the text, while incorporating the related Islamic teachings relevant to the topic discussed. According to Vinay and Darbelnet (1958/1995: 8), the explicitation procedure is "the process of introducing information into the target language which is present only implicit in the source language, but can be derived from the context or the situation." .This would give the translator the freedom to add his own interpretation of the ST in the TT, allowing the readers to understand the text's culture and perspectives, as well as their own. And so, any speculations of the text's religious elements being propagated towards the Muslims would be completely irrelevant. It is also worth repeating that example 3 is not only challenging in terms of linguistic aspects, but also in ideological or religious aspect which is why translator's note is used in translating the text in order to overcome the ideological pitfall. Translator's note seems to be very practical in this case as it tells the reader about Muslim's perspective on the matter discussed in the ST. This would allow the translator to retain the ST content as well as introducing the Islamic version of the said matter. Non-Muslim readers may also benefit from such translation procedure being deployed as they can understand the

book through the eye of the author's perspective, as well as the Muslim's perspective.

Example 4 (*t'shuva*)
> ST: Since all religious people sin, most religions provide a procedure people can follow to overcome their sins. In Judaism that process is called *t'shuva* (p. 122).

> TT: *Memandangkan tiada manusia beriman yang tidak berdosa, kebanyakan agama mempunyai cara tersendiri untu kmanusia menyucikan diri mereka. Menurut agama Yahudi, proses tersebut dikenali sebagai t'shuva.[1]*

> [1]*Dalam konteks agama Islam, proses ini dipanggil sebagai taubat.*
> [[1] In the context of Islam, this process is called *taubat*].

While it is clear-cut that *t'shuva* has a Jewish connotation in the sentence, however, the sentence may be translated into the target culture, as the translator may use explicitation procedure or translator's footnote in explaining the teachings of *t'shuva* or repentance in Islam. This would give leeway for translators to manipulate the text, adapting it to the Islamic perspective of the topics discussed, especially in the translator's footnote section. Based on the example above, the term *t'shuva* may be translated into *taubat* or in a general term, known as repentance. Similar to example 3, example 4 is also challenging to translate both linguistically and ideologically.

Example 5 *a roll of the cosmic dice*
> ST: Perhaps Jonas is one of the luckiest men in the World. Perhaps he just happened to buy at the lowest possible moment and sell at the highest possible moment because of <u>a roll of the cosmic dice</u> (p. 91).

> TT: *Mungkin Jonas merupakan antara lelaki paling bernasib baik di dunia. Mungkin <u>takdir</u> telah menentukan yang Jonas terbeli saham pada masa harga jatuh dan menjualnya pada masa harga tinggi.*

The expression of 'a roll of the cosmic dice' has its own implicit meaning which cannot be translated literally, lest it would distort the message, or perhaps

sends a meaningless message to the reader. The expression refers to the divine power, or the universe which decides every fate that falls upon us, and this demands for a much fluid and accurate equivalent for the translators to decide on. By taking into account the fact that this expression has much to do with luck and the divine power, the translator may translate it simply into 'qadar' or fate, which perfectly describes the situation Jonas was in. In other words, translators may translate this figurative meaning through the use of communicative procedure.

Example 6 *"the ideal middle path"*
> ST: When our emotional impulses are regulated by our intellect, we are able to easily follow what the great philosopher Maimonides called <u>"the ideal middle path"</u> and navigate between extremes of behaviour" (p. 202).

> TT: *Apabila gerak hati kita dikawal oleh akal, mudah bagi kita untuk mempraktikkan konsep kesederhanaan dan bersifat sederhana seperti yang pernah disarankan oleh ahli falsafah hebat, Maimonides.*

In no way, any expression like "ideal middle path" could be translated literally without confusing the readers. Such expression requires deep understanding on the translator's part on the topic discussed. "Ideal middle path" refers to a person's ability to think rationally at the midst of intense anger and brimming excitement, and this again would prompt translators to think creatively and imaginatively in their translating process. Example 6 demonstrates how the translator may translate the expression through communicative approach, that is, translating "the ideal middle path" into "konsep kesederhanaan" [moderation concept].

Unearthing the Ideology
Ideology is roughly defined as a systemic body of concepts especially about human life or culture, and a manner or content of perspective of an individual, group or culture.[3]Hunt (1987: 12-13) in his book, *Ideology and US Foreign Policy*, offers a much more scholarly definition, writing that ideology is "an interrelated set of convictions or assumptions that reduces the complexities of a particular slice of reality to easily comprehensible terms and suggests appropriate ways of dealing with that reality". Nescolarde-Selva and Usó-Doménech (2015: 32)

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[3] https://www.merriam-webster.com/dictionary/ideology

incorporates an element of power relation in their definition of ideology:

> Ideology is a system of concepts and views, which serves to make sense of the world while obscuring the social interests that are expressed therein, and by completeness and relative internal consistency tends to form a closed belief system and maintain itself in the face of contradictory or inconsistent experience.

Based on these definitions, a meaningful definition may be constructed. Ideology is a set of beliefs, creeds and views which are structured, categorized and labelled in regard to the things which surround or affect human beings. Ideology may also be extended to a particular groups of people or status quo which requires the comitment of its followers. In this case, we can safely say that ideology is not also limited to the sphere of politics, but may also be extended to science, culture and religion. And this is why, in this research, religious aspect is subsumed under ideology.

In translation, every text which is translated for the purpose of information transfer is embodied within itself by its own ideology whether it is implicitly or explicitly expressed to its readers. This is supported by Puurtinen (1998) that ideology is often encoded in the expressions of the language, including the structural and lexical choices, be it by an author or a translator, in representing events, characters and their relations for imparting a system of beliefs, values and power relations. Simply put, translation is inevitably inseparable from conveying ideologies. This is simply related to the introduction of *Jewish Wisdom for Business Success* which tells a conversation between a Jewish peddler and a Czar officer which takes place in a train on a journey from Minsk to Pinsk.

The conversation starts when the officer asks a question about the secret of Jews' success in business to the peddler. However, the peddler gives a very vague answer to that, that is, a schmaltz herring. Taking it to the heart, the officer believes that by eating the fish would eventually help his business thrive. Unhappily, the business is far from thriving and he finds himself doing something silly and believes that he has been deceived by the peddler. The peddler once again confronts the man and berates him. Upon hearing the man, the peddler replied, "Good, I see the schmaltz herring is working".

Based on the introduction, it is clear that the Jewish man tried to earnestly answer the man's question, but in a much more subtle and gentle manner. Nevertheless, the implicit meaning behind his words do not seem to reach the officer and this indicates that there are elements of ideology craftily encoded in his answer. The intended answer to the Czar army officer is Judaism, the very truth behind the secrets of what constitutes the success of the Jewish people in business. This is highly correlated with Schäffner (2003: 23) that ideological aspect can be identified within a text at word level based on the use or avoidance of certain words, and at its grammatical structure level. In this case, the peddler avoids giving the real answer (Judaism) as he is worried about how the officer would react to it. The fact that their conversation takes place during the Czar's reign, a period where the Jewish people's social status was disdainfully undermined, is all the more reason for him to not bring up such sensitive matter in conversation.

The Jewish man handpicks *Schmaltz Herring*, a kind of herring, a traditional cuisine to the Jewish community in Europe, as the answer in replacement of 'Judaism' because both entities uphold a very personal and intimate sense of ownership. Judaism is the identity and tradition for the Jewish people, despite one may not be religious. It is what identifies a Jew. More importantly, the ideology within the introduction is to indicate the exaltedness of Judaism as it becomes the essence behind its followers' successes in business. The issue arises for translators when they need to preserve the symbolic message in the introduction without causing any conflict in the target culture even at expense of the effect produced by the ST.

Under communicative-functional approach by Sdobnikov (2011), any translation work of this book can fall under the CST-2trans which occurs when a translator appreciates the original text to the extent that he initiates the translation of the text into another language with the intention of a much more extended audience for the book itself. In CST-2trans, Sdobnikov (2011) embraces the fact that any translation work driven by such initiation would likely diverge from the ST effect, in terms of cultural perspective, and the purpose which the TT serves would be different from ST. However, this never means that this part of the book ought not to be translated. It all falls on the shoulder of the translators to ensure that the religious ideology is subtle and not too overbearing for the target culture. Not doing so would suggest the propagation of religious ideology to the target audience. In other words, the translator needs to be on the safe side by

making sure that the TT is nothing more than just an informative business text.

Religious Elements

In this book, religious elements, such as verses from the Torah, narratives of other Judaic references, include religious terms of Judaism. Religious attributes are notoriously difficult to translate, especially into a target culture that restricts any religious readings other than Islam to the Malays. Such restriction is clearly enshrined in the National Constitution under Article 11 which provides that the state law, and in respect of the Federal Territories of Kuala Lumpur and Labuan, may control or restrict any religious doctrine or belief from being propagated among persons professing Islam. Consequently, any religious elements except Islam, which are directly expressed, must be filtered on, or in other words, acclimatized according to the target audience cultural system.

Example 7
> ST: The great Hasidic master and Kabbalist Rabbi Nachman of Breslov (whom we met in Chapter 1) said: "If you believe that you can ruin, then believe that you can fix" (p. 172).

> TT: *Seorang rabai Yahudi Nachman of Breslov (dalam Bab 1) pernah berkata: "Jika kamu yakin bahawa kamu boleh merosakkan sesuatu, maka yakinlah kamu juga boleh memperbaikinya."*

Hasidic master refers to a title of a Jewish rabbi from the school of Hasidism, a Jewish movement founded in Poland around 1750 (Assaf: n.d). This term, for having a Jewish connotation, should not be translated into the TT, and same goes to *Kabbalist[4] Rabbi[5]*, a religious title which refers to persons who study, interpret and follow the kabbalah of Judaism. Omitting these religious titles would not, by any way, hamper the comprehension of the readers, but even so readers may not experience the foreignness of the ST, except for its Jewish names, which is deemed suitable to be included in the TT. Since Nachman of Breslov is a celebrated scholar, his words must hold some sort of authority and that must be reflected in the target text in order to show how important his words are. To imbue such authoritative sense in the text, the translator may include his Jewish title in the TT as shown in Example 8 which translates "the great Hasidic master and Kabbalist Rabbi" into "rabai

Yahudi" [Jews Rabbi]. Even though not all titles are translated, but it is more than enough to exude the authoritative sense in the TT.

Example 8
> ST: The Kabbalists wrote about something they called "*pnimiyut ha-ratzon*," which can be translated as "inner will" or "the authentic self". It's not out in the open, but wrapped up in something called the "*chitzoniyut ha-ratzon*", or the "outer will," which often veils the authentic self (p. 27).

> TT: *Golongan rabai Yahudi pernah menulis tentang "pnimiyut ha-ratzon," yang boleh diterjemahkan sebagai "kehendakdalaman" atau "jatidiri". Perkara ini tidak berada di luar, tetapi disulam oleh suatu yang dipanggil "chitzoniyut ha-ratzon", atau "kehendakluaran," yang selalu menyelubungi jati diri.*

In the Example 8, the ST talks about the concepts of wills which often influence how people in general would live their lives. In this example, two SL terms, which are "*pnimiyut ha-ratzon*" dan "*chitzoniyut ha-ratzon*" are borrowed into the TT as these two terms hold a religious element of the ST. The fact that these two terms are actually discussed by Kabbalists makes it even more justified that the translator needs to borrow the terms into TT in order to elucidate further how such concepts of "inner will" or "outer will" are actually perceived in the Jewish community. This is essentially related to what Idris Mansor (2015) has mentioned in his research on *Rihlat Ibn Battutah* that the borrowing procedure is not only deployed to resolve the problems of lexicon gaps, but also to preserve and uphold the identity and status of the ST culture in TT. This is particularly true in translating the *Jewish Wisdom in Business Success* as it is a some sort of a cultural and ideological 'documentary' that it could not be understood or fathomed through the lens of the target culture. In order for the readers to understand and experience it equally as the ST readers do, the TT readers themselves need to view the concepts and ideas in the text as the ST would.

CONCLUSION

In conclusion, translating *Jewish Wisdom for Business Success – Lessons from the Other Ancient Texts* into Malay brings challenges to translators in terms of linguistic and ideological aspects of the text. Rich with Judaic narratives, religious connotations and figurative expressions, translators need to be

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[4] http://www.merriam-webster.com/dictionary/cabalist.
[5] *Pusat Rujukan Persuratan Melayu Online* [http://prpm.dbp.gov.my/Search.aspx?k=rabbi].

wise in deploying any translation procedures and methods in adapting any unnecessary elements into the target culture, or omitting them, while keeping the original messages intact. In the context of this study, the ST whose culture is generally frown upon by its target audience, as well as its cultural system which archly disapproves of any translation of religious text into Malay, except Islam, being aimed at the Malay Muslim speakers, the translators may use borrowing, paraphrasing, explicitation procedure or translator's note as one of the feasible translation procedures. As a cultural and linguistic mediator, translators need to be culturally knowledgeable amongst the two cultural systems in keeping any translations in check so as not to cause any conflicts to the audience. In other words, sociocultural factors in the translating process are of great importance for translators to ensure that such conflicts do not happen.

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