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**RESEARCH PAPER**

**Translation Norms in Pakistani Literature: A Comparative Study  
of *The Reluctant Fundamentalist* And *Bunyad Parast***

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<b>PAPER INFO</b>	<b>ABSTRACT</b>
<b>Received:</b> August 03, 2021	<p>This qualitative study aims at exploring certain features of the Target Text (TT) in comparison with the Source Text (ST) and investigating the factors that affect the translation process. Further, the research examines the essence of the original conveyed in the translation as well as difference in representation of the ST reality in the TT language. The selected texts for this study are <i>The Reluctant Fundamentalist</i> (2007) written by Mohsin Hamid and its translation by Nadeem Akhtar titled <i>Bunyad Parast</i> (2010-12). The Source Language (SL) for this research study is English and the Target Language (TL) is Urdu. The study is delimited to comparative analysis of 8 selected excerpts from the original text and their parallel translations. The study explores translation as a socio-cultural phenomenon from target-oriented approach and is conducted within the paradigm of product-oriented DTS using Toury's three-phase methodology as a model for investigation. The selected data is analysed through comparative textual analysis of the two texts and examines the differences between them.</p>
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**Introduction**

Any translation is fundamentally immersed in social contexts, both as a process and a product. Firstly, translation as an act is carried out by individuals who live in a social community. Secondly, translation brings a foreign text into a social system having different cultural norms that determine not only the selection and distribution of translation, but also the strategies adopted in the process (Baker, 1992; Djov oš, 2014; Dimitrui, 2015). Translation, in general terms, is transfer of Source Language (SL) message into Target Language (TL) (El-dali, 2011). Nida (1964) states that "definitions of proper translating are as numerous and various as the persons who have undertaken to discuss the subject" (p.61). Therefore, interpretation of these interrelated factors is essential to understanding translation as a "socially regulated

activity” (Hermans, 1997, p.7). Terry Eagleton defines a literary text as “a highly valued kind of writing” (as cited in Gibova, 2012, p.21). Culler adopts a different approach and states that a literary text is a “speech act or textual event that elicits certain kinds of attention” (2000, p.28). Conventionally, the literary text is considered as a work of art that performs an aesthetic function. Accordingly, as Burkhanov claims, a literary translation is “a kind of aesthetically-oriented mediated bilingual communication, which aims at producing a target text intended to communicate its own form, correspondent with the source text, and accordant with contemporary literary and translational norms of the receptor culture” (as cited in Gibova, 2012, p.22).

This qualitative study attempts to analyse the translation of fiction (i.e. novel) in the light of translation methodology and using translational tools. The study is conducted within the framework of product-oriented DTS, which is one of the paradigms in translation studies, using Toury’s three-phase methodology as a model for investigation. The selected data is analyzed through comparative textual analysis of two texts and examining the differences between them. The study explores translation as a socio-cultural phenomenon from target-oriented approach. Unlike other approaches that emphasize on the translator’s role, the main focus of product-oriented DTS is on the final product taking into consideration the socio-cultural and linguistic features that affect the translation process through comparative analysis of ST-TT segments. The comparison of selected data that contains valuable culture bound and ideological distinctions between the two texts allows the researcher to identify various target culture norms governing the choice of linguistic and grammatical features of the TT and social factors behind translation strategies employed.

The selected texts for this study are *The Reluctant Fundamentalist* (2007) written by Mohsin Hamid and its translation by Nadeem Akhtar titled *Bunyad Parast* (2010-12). The original text was written in English language, whereas the translation is done in Urdu language. The ST was jointly published as a book by Hamish Hamilton (UK), Harcourt (USA) and Oxford University Press (Pakistan) in 2007. The Pakistani edition is used for referencing in the present research. On the other hand, the translation came to surface, three years after the original text, in a bi-monthly magazine titled “Mahnama One Urdu” published by Team Urdu (Karachi, Pakistan), from June 2010 to June 2012, in thirteen consecutive episodes.

*The Reluctant Fundamentalist* is the story of a young Pakistani man called Changez, who meets an American stranger in Lahore and shares with him his past related to the events when he used to live in America as an immigrant. The style of the narration is dramatic monologue and identity of the American is never revealed. Changez tells him about his success as a student at Princeton University, his job in a renowned company called Underwood Samson and his love affairs with a young and

elegant American girl named Erica. He is living a dream life when 9/11 happens and his life takes a reverse turn. He questions his own identity and thinks of himself as a contributor to the imperialist system of America. His beloved Erica also disappears suddenly as she is haunted by her past. Dejected from the social conditions he is caught in, he returns to Pakistan and becomes vocal against the policies of America and the war on terror.

### **Descriptive Approach to Translation**

Venuti (1995) defines the act of translation as "a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation" (p.17). Toury (2000) points out that "translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level" (p. 207). Various translation scholars have highlighted the importance of culture in translation. While some consider the basic purpose of translation as carrying texts "across cultures" (Katan, 1999, p.1), others, for example, Newmark (1995) reflects on translation as "the most economical method of explaining one culture's way to another and that it mediates cultures" (p.11). For Nord (1997) "translating means comparing cultures" (p.34). He argues that a translator interprets a foreign culture i.e. target culture in the light of his knowledge of that culture and by comparing it with his/her own source culture. Moreover, a neutral perspective for comparison is not possible, since the translator observes anything different from the source culture as a feature specific to the target culture.

Bassnett (1980) draws an interesting analogy while explaining the relationship of language, culture and the translator: "In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril" (p.14). Hatim and Mason (1990) state that "inevitably we feed our own beliefs, knowledge, attitudes and so on into our processing of texts, so that any translation will, to some extent, reflect the translator's own mental and cultural outlook, despite the best of impartial intentions" (p.11). This entails that translators should be well aware of their own cultural influences on their perceptions while transferring meanings of words from one text to another. Translation is not only a re-formation of a text from one language to another; it carries with itself values of one culture to another (Guo, 2012). In this regard, translation is considered as a tool that bridges the gap between cultures and is the only option to form a 'cultural network' by uniting all cultures.

It is also believed that translator is in a privileged position, who reads the source text before the reader and has the opportunity to carefully examine it, identify and resolve cultural disparities and produce a text which is as clearer to the target reader as allowed by the cultural context. Moreover, translation is a continuous

decision-making process where translator decides which word contains culturally implicit information and which cultural meanings can be transferred into target language (Khalaf, 2014). However, translation process is always affected by the translator's own interpretation of the source culture and source text. It implies that interpreting the text from translator's point of view and approach has a critical value in translation studies.

### **Toury's Translation Norms**

Translation norms are the most important interdisciplinary constraints that govern the translation, both as a process and as a product. Toury (1995) explains that there are a number of co-existing linguistic and socio-cultural factors that affect translational behaviour. These interconnected factors influence one another and at the same time govern translation activity at all levels, since according to Toury, translation is "a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e. at least two sets of norm-systems on each level" (p.55). Toury defines norms as "the translation of general values or ideas shared by a community- as to what is right or wrong, adequate or inadequate - into performance instructions appropriate for and applicable to particular situations" (p.55).

According to Toury (1995), translational norms are of three types; initial, preliminary and operational. The initial norms concern the decision of the translator, whether to follow existing norms of the source culture or adapt to the canons of target culture. If the translator follows prevailing norms of the source culture, then the translation would be an adequate translation. On the other hand, if norms of target culture are preserved, the translated work would be deemed as acceptable. Preliminary norms are related to factors involving selection of texts, language, culture and directness of translation i.e. whether a text is directly translated from source language or it involves another language. Lastly, operational norms guide the translation process and shape the translation. They are further divided by Toury into two categories; matricial norms and textual-linguistic norms. The former categorizes the translation as complete or partial and the latter refers to selection of textual items, phrases and stylistic features.

### **Material and Methods**

The present research has used Munday's adapted model of Toury's three-phase methodology. The reason to choose this model is its suitability for analysing literary translations since it considers not only the linguistic elements in the texts but also takes into account the most important factor i.e. socio-cultural context, in which the translations are produced. The data analysis has been carried out in the following steps:

- 1) place the TT in TT culture system to look at its significance or acceptability;
- 2) 'map' TT segments onto the ST equivalents;
- 3) attempt to draw some generalizations regarding the translation strategies employed and the norms at work. (Munday, 2001, p.121)

In the first phase, the researcher has situated the TT into the TL culture by briefly looking at significance and acceptability of the text. The next step is mapping the ST onto the TT through analysis of coupled pairs of ST-TT segments in data taken from the texts. A detailed comparative analysis of the two texts has been carried out. The data consists of 8 excerpts taken from the ST and their corresponding translations in the TT. For clarity of the context to the reader, mostly complete paragraphs of both ST and TT versions have been given as extracts. However, the analysis of segments is limited to comparison of ST words, phrases, clauses, sentences and larger chunks with their corresponding translations that contain socio-cultural ideology, political and culture bound nuances. In phase three, generalizations based on the findings in phase one and two have been compiled.

### **Comparative Analysis of *The Reluctant Fundamentalist* and *Bunyad Parast***

#### **Placement of the TT in Target Culture**

The first step of Toury's methodology is placing the TT within target culture system to determine its significance and see whether the text is acceptable to the target audience as such. The selected TT for the present study is بنیادپرست (Fundamentalist) by Nadeem Akhtar, which is a translation of *The Reluctant Fundamentalist* (2007) written by Mohsin Hamid. The original text was written in English language, whereas the translation is done in Urdu language. The translation came to surface, three years after publishing of the original text, in a bi-monthly magazine titled "Mahnama One Urdu" published by Team Urdu (Karachi, Pakistan), from June 2010 to June 2012, in thirteen consecutive episodes.

The first episode of the TT was published in volume 3 of the magazine in June 2010, at pages 29 to 34. The TT title بنیادپرست and the translator's name Nadeem Akhtar is mentioned in the contents page in the category of novels / short stories, but it has not been specified whether it is a translation or an original story. However, at page 29, from where the first episode starts, under the title and heading (First Chapter) the sentence محسن حامد کے ناول "The Reluctant Fundamentalist" کا (Translation of Mohsin Hamid's novel) has been written, which indicates that the TT is acknowledged as a translation. Again, the TT has used multiple titles covers of the novel published in various editions on the first page of every episode, which

also informs the TT reader about the original novel and its writer and ascertains TT as a translation.

The TT is a complete translation of the ST without any major addition, deletion or footnotes, except some culture bound expressions (which are highlighted in the next section). The ST is divided into 12 chapters, whereas the TT has managed the text in 13 episodes published consecutively in the magazine on bi-monthly basis. Although the TT is acknowledged as a translation, the text reads well in TL and is acceptable for the TL readers.

English is the official language of Pakistan that is used in the offices for correspondence and institutions for educational purposes, however, the canonized literature in the country is still written in its national language i.e. Urdu. Like many other countries, translation is considered in Pakistani literary system at a peripheral position and the translators are not given due regard equivalent to that of the authors. The perspective is endorsed by the fact that the magazine administration has not provided any information about the translator and merely stated his name. Also, the TT has not been published in a book format till date, despite the fact that the novel is a best seller and has been published in several languages throughout the world.

The original names of the characters and geographical locations are kept as such in the TT. Venuti calls it 'foreignization' and considers this method to be "an ethnodeliant pressure on [target-language cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (in Munday, 2001, p.145). This is probably a conscious choice by the translator, because the names are American, and translating proper American nouns is not possible in TT language. Further, keeping the original American names in the TT makes the TT reader realize that it is a foreign text. Also, the ST narrative is written in a dramatic monologue style, which is kept in the TT. The dramatic monologue narration is a western literary style and is rarely adopted in mainstream Urdu literature.

The significance of a translation can be determined with regards to the function it performs in the target culture. As the main theme of the novel is related to identity crisis faced by a Pakistani while living in America in the aftermath of terrorist attacks of 9/11 and his rejection of the capitalist fundamentalism, the story is quite interesting for the TT readers as it relates to a person from their own culture. A point of departure is the fact that the ST is written in SL by an author who also belongs to the TT culture. Since majority of Pakistan's population speaks and understands Urdu, the TT becomes more significant for the TL readers, than the ST, particularly for those who cannot comprehend the ST in SL. Hence, the TT performs the function of filling the gap between the ST and the TT reader.

## Comparative Analysis of ST-TT Segments

This section contains detailed comparison of ST-TT segments including words, phrases, clauses, sentences and larger chunks that contain socio-cultural ideology, political and culture bound nuances.

### Excerpt 1:

ST: The Reluctant Fundamentalist

TT: بنیاد پرست

The selected excerpt is the title of the novel. The Urdu version uses one word بنیادپرست, which is literal equivalent of 'fundamentalist'. The omission of the adjective 'reluctant' from TT version has compromised the dual meaning of ST title that embodies complexity of the whole story and ambivalent character of Changez, the protagonist of the novel. The possible TT equivalents of adjective 'reluctant' in Urdu language are بادل نحواستہ، متذبذب، ناراض، ناراضامند، کچھ کرنے کے مخالف، اڑیل، ضدی. However, none of the equivalent words was chosen to express the double meaning of the title in its literal sense.

As per Toury's description, matricial norms govern the translator's choice of omission, relocation of passages or addition of textual segments (as cited in Munday, p.114). Therefore, it can be generalized that omission of the word 'reluctant' from the title in TT version is due to linguistic constraint which leaves the TT reader unable to realize the ironical relation of the title of the novel with ambivalent character of Changez.

### Excerpt 2

ST: Excuse me, sir, but may I be of assistance? Ah, I see I have alarmed you. Do not be frightened by my beard: I am a lover of America. I noticed that you were looking for something; more than looking, in fact you seemed to be on a mission, and since I am both a native of this city and a speaker of your language, I thought I might offer you my services. (Hamid, 2007, p.1)

TT: کرنا دوست، کیا میں تمہاری کچھ مدد کر سکتا ہوں؟ اوہو، مجھے لگتا ہے میں نے تمہیں ڈرا دیا۔ دیکھو میری داڑھی سے بالکل مت ڈرو، میں تو امریکا کے چاہنے والوں میں سے ہوں۔ مجھے ایسا لگا جیسے تمہیں کسی چیز کی تلاش ہو، بلکہ شاید تم کسی مہم پر نکلے ہو۔ اور کیونکہ میرا تعلق اسی شہر سے ہے اور میں تمہاری زبان بھی جانتا ہوں، تو سوچا کیوں نہ اپنی خدمات تمہیں پیش کروں۔ (Akhtar, 2010, June, p.29)

The above excerpt is opening paragraph of the novel which introduces the narrator and the American. The narrator uses formal expressions of engaging a

stranger into conversation showing politeness and respect. The ST version uses more formal expressions such as 'sir' and 'assistance'. On the other hand the TT version includes more direct and informal terms; (friend) and (help) as corresponding translation of the ST expressions. The element of politeness is also visible in the use of passive form of expression 'do not be frightened' in the ST in contrast to the TT that uses more direct register. Also, the use of discourse marker دیکھو (look) in the TT version is an addition by the translator which again implies directness of the narrator with the American stranger.

Another significant difference is in the translation of the sentence 'I am a lover of America' as میں تو امریکا کے چاہنے والوں میں سے ہوں. The use of adjective 'lover' in the ST better conveys intensity of the relationship between the narrator and America which lacks in the TT version. The word 'lover' suggests to the reader that the narrator's love with America is not based on simple liking but on a strong physical relationship. The TT version does not convey the same; rather it suggests that the narrator is also fond of America like everyone else.

The words 'I noticed' and 'more than looking' in ST indicate that the narrator is not only a good observer but he has been observing the American for quite some time. The translation مجھے ایسا لگا, which does not have the same connotation as 'I noticed', and omission of the words 'more than looking' in TT, conceal the observing quality of the narrator. Again, the word 'mission' in ST embodies the usual suspicious behavior of Pakistanis who presume every 'white' foreigner as an American agent who has a secret agenda in their country. The TT version uses the word (expedition) instead of 'mission' which suggests to the reader that the American is being observed by the narrator as only a tourist.

The difference between formal and informal expressions in ST and TT versions is also evident in the last sentence of the paragraph 'since I am ..... my services'. Unlike English, Urdu language has two words for addressing someone; and . The former is considered an impolite expression in Urdu speaking culture, whereas the later is used to show respect and politeness and usually it is the latter which is used while addressing a stranger. The use of this informal expression for the American by the narrator in TT version suppresses the irony of formal relationship and distance between the two. Although the conveyed meaning in both texts is the same but the ST version better conveys the intentions of the narrator.

### Excerpt 3

**ST:** Every fall, Princeton raised her skirt for the corporate recruiters who came onto campus and—as you say in America—showed them some skin. The skin Princeton showed was good skin, of course— young, eloquent, and clever as can be—but even among all that skin, I knew in my senior year that I was something special.



I was a perfect breast, if you will – tan, succulent, seemingly defiant of gravity – and I was confident of getting any job I wanted. (Hamid, 2007, p.3)

TT: برسال ایک موقع آتا تھا جب پرنسٹن میں کارپوریٹ سیکٹر سے لوگوں کو مدعو کیا جاتا تھا تاکہ وہ اعلیٰ کارکردگی کا مظاہرہ کرنے والے طلباء میں سے اپنے اداروں کے لیے ریکروٹس منتخب کرسکیں۔ یہ سب بے حد ذہین اور باصلاحیت لڑکے لڑکیاں ہوتے تھے۔ لیکن مجھے اپنے آخری سال میں واضح طور پر یہ معلوم تھا کہ مجھ میں ایسا کچھ ہے جو مجھے باقی سب سے ممتاز کرتا ہے۔ مجھے یقین تھا کہ میں جس ادارے میں حاصل کرسکتا ہوں۔ (Akhtar, 2010, June, p.30)

The above quotation highlights some of the differences between ST and TT cultures that the two persons meeting belong to. The narrator informs the American about his experience of studying in Princeton and his capacity of being a good student. It also shows the narrator's awareness of the cultural nuances of the American society where using gender specific expressions in their conversation is considered a common practice.

The clauses containing slang phrases 'Princeton raised her skirt' and 'showed them some skin' are omitted from the TT version being gender specific. Instead the translator uses the technique of 'adaptation' to convey the meaning of the ST sentence to the target reader. Hence, the cultural constraints have come into play in the translated text since using female specific expressions are considered inappropriate in Urdu speaking world. The omission of the phrase 'as you say in America' in TT version also indicates the lack of contrasting elements in the translated text. The phrase once again shows the narrator's stereotyping of Americans and his subjective opinion of associating something only with the American culture. Again, the sentence 'The skin Princeton showed was good skin' is translated as 'یہ سب بے حد ذہین اور باصلاحیت لڑکے لڑکیاں ہوتے تھے' (They were all very intelligent and competent boys and girls), which illustrates the cultural constraints of the translator to adapt to the target culture in order to convey the meaning of the ST sentence to the target reader.

In the sentence "I was a perfect breast, if you will – tan, succulent, seemingly defiant of gravity", the metaphor of a female body part is used to describe the narrator's self-confidence on his abilities and intelligence. On the other hand, the TT version uses the sentence 'مجھ میں ایسا کچھ تھا جو مجھے باقی سب سے ممتاز کرتا تھا' (There was something in me that distinguished me from others). Although, the implied meaning of the two versions is the same, however, the connotation of the metaphor used in ST version better informs the reader about the physical intimacy that the narrator have with America. Again, linguistic constraints including lexis and syntax do not allow the original sentence to be literally translated in Urdu language since using symbols of female body parts in conversation is considered obscene in Pakistani culture.

#### Excerpt 4

**ST:** I was telling you about the moment when I was forced to stare. We were lying on the beach, and many of the European women nearby were, as usual, sunbathing topless—a practice I wholeheartedly supported, but which the women among us Princetonians, unfortunately, had thus far failed to embrace—when I noticed Erica was untying the straps of her bikini. And then, as I watched, only an arm’s length away, she bared her breasts to the sun. (Hamid, 2007, p.14)

**TT:** میں تمہیں کچھ اور بتا رہا تھا۔ یونان کے ساحلوں پر یورپین عورتیں جس عالم میں دھوپ سینکتی ہیں، پرنسٹن میں یہ رواج نہیں تھا۔ لیکن ریوڈز کے ساحل پر ایک روز میں نے اپنے سے دو ہاتھ دُور لیٹی ایریکا کو اسی حالت میں جاتے دیکھا۔ (Akhtar, 2010, August, p.31)

The TT version cannot be categorized as a good translation of the ST version. The choice of lexemes in the translated text not only shows the effects of linguistic constraints but socio-cultural constraints also affect the meanings of the original text. For instance, the phrases used in ST version such as ‘sunbathing topless’, ‘untying the straps of her bikini’, ‘bared her breasts’ contain connotations specific for female genders and the actions they reveal are considered common in western culture. The actions are reinforced with the use of phrase ‘as usual’ in the original version. On the other hand, Pakistani culture which is based on strong religious fundamental principles does not even allow its women to come out of their homes bare heads. Hence, ‘sunbathing topless’ is considered an alien concept for the women in Pakistan. Consequently, the Urdu language does not have literally equivalent expressions to describe such western practice which is evident from their omission in the TT version. As the ST expressions explicitly inform the reader about nakedness of women at beaches, the TT version merely states that یورپین عورتیں جس عالم میں دھوپ سینکتی ہیں (the way European women sunbathe) and leaves the TT reader to comprehend the meaning of the sentence through their existing knowledge of the Western culture.

The ST clause ‘a practice I wholeheartedly supported’ describes the narrator’s fondness of Western lifestyle where women are free to the extent that they can even lie naked on beaches. Such lifestyle is contrary to his religious teachings and cultural values. It also expresses his attraction towards the other sex since his own socio-culture system that is based on religious fundamental principles prohibits such actions. The clause is omitted in the TT version and as a result the TT reader is unable to realize the paradoxical nature of Changez’s thoughts.

The TT sentence پرنسٹن میں یہ رواج نہیں تھا (This was not a custom at Princeton) gives a completely different impression that women at Princeton don’t lie in the sun naked. Instead, the ST version is conveying the narrator’s presumption about the behavior of women in their group unlike the rest of the women at the beach and the moment he is having these thoughts, he watches Erica ‘untying the straps of her

bikini' and baring 'her breasts to the sun'. Once again, the TT version is unable to convey the implied meanings of the ST sentence to the TT reader.

### Excerpt 5

**ST:** But not on that day. On that day, I did not think of myself as a Pakistani, but as an Underwood Samson trainee, and my firm's impressive offices made me proud. I wished I could show my parents and my brother! (Hamid, 2007, p.21)

**TT:** مگر اس دن میں یہ سب نہیں سوچ رہا تھا۔ اس لیے کہ اس دن میں خود کو ایک پاکستانی سے زیادہ انڈروڈ سیمسن کا ٹرینی محسوس کر رہا تھا اور میری فرم کے متاثر کن دفتر نے مجھے تفاخر سے بھر دیا تھا۔ میرا دل چاہ رہا تھا کہ کسی طرح یہ سب اپنے والد اور بھائی کو دکھا سکوں۔ (Akhtar, 2010, October, p.30)

The Urdu version is a good translation of the original text, but some minor differences need to be considered. The selection of words in ST version is meticulous and better conveys the feelings of a Pakistani man who is trying to fulfil his dream of working in the corporate world of America. The word 'trainee' shows that he is still at the preliminary stage of his career. The word is transferred in TT version as ٹرینی. Newmark (1988) defines the procedure of transfer of an ST word in the TT as "transference" and the words as "loan words" (p.81). However, the word 'trainee' could be unfamiliar to many TT readers as the concept of hiring trainees is not very popular in the TT culture. The TT version does not clearly state whether Changez has been given a job in the company or not, thus evoking a misunderstanding in the TT reader's mind.

The company's name 'Underwood Samson' that metaphorically refers to the 'United States' is another example of witty use of English language expressions in the original text. The company symbolizes the overall meritocratic attitude of America and its thirst for imperialist power. Further, Changez' sensation in front of high rise buildings and 'impressive' offices of his company can be extended to his yearning of fulfilling his American dream. The translated version is unable to produce this effect, considering the fact that the name of the company 'Underwood Samson' is transferred as 'loan word' (Newmark, 1988, p.81) in TT language as انڈروڈ سیمسن that does not contain the initial letters of U.S. Thus, the TT reader is unable to comprehend the symbolic use of the company's name.

The ST version uses the words 'impressive' and 'proud' to describe that Changez has accepted his entry to the capitalist world and undermines his own identity. The two words are translated in TT version as متاثر کن and respectively, which are literal translations of the ST expressions. However, the overall sense of the sentence regarding the ambivalent nature of Changez' character is better

conveyed by ST version. The translated text, on the other hand, is less expressive in this regard.

The last sentence of the quotation once again highlights the socio-cultural ideology that affects the TT version. The ST word 'parents' has been replaced in the TT version with the word (father). In TT culture, father is a person who provides for the family's needs and is their guardian. The children are expected to adhere to their father's instructions and accept his decisions without any opposition. On the other hand, mother is an affectionate being, whose role is confined to household works and who supports her children all the time whether they are right or wrong. Similarly, any achievement by a child is usually associated to the father and the mother's role is mitigated. The use of word 'father' in the translated text exemplifies this common attribute of TT culture.

#### Excerpt 6

ST: "Economy's falling apart though, no? Corruption, dictatorship, the rich living like princes while everyone else suffers. Solid people, don't get me wrong. I like Pakistanis. But the elite has raped that place well and good, right? And fundamentalism. You guys have got some serious problems with fundamentalism."  
(Hamid, 2007, p.33)

TT: "لیکن معیشت کا تو برا حال ہے۔ نہیں؟ بدعنوانی، آمریت، امیروں کی عیاشیاں اور غریبوں کا بدترین حالات میں زندگی گزارنا۔ میری بات کا غلط مطلب مت لینا، پاکستانی بہت جفاکش لوگ ہوتے ہیں اور میں انہیں پسند کرتا ہوں۔ لیکن اشرافیہ نے اس ملک کا بڑی طرح خانہ خراب کر دیا ہے۔ اور ہاں، بنیاد پرستی! بنیاد پرستی بھی تمہارے ہاں کا انتہائی سنجیدہ مسئلہ ہے۔"  
(Akhtar, 2010, December, p.12)

Both texts, the original and the translated, convey the same meaning with some differences in use of lexical items. Both versions use strong expressions in the first part of the quotation to depict intensity of the socio-political situation in Pakistan. The ST version differentiates between the conditions of two extreme social classes as 'rich living like princes' and 'everyone else suffers'. However, the TT expressions (luxuries of riches and poor living in worst conditions) exert more density to the suffering by the poor. On the other hand, the ST version uses more brutal term 'raped' for subjugation of rights of the poor by the elite of Pakistan. The TT version uses a less aggressive term which describes Pakistan as a place destroyed by its residents. The socio-cultural constraints also restrain the translated version from using the word 'rape', although there is an expression in Urdu language عصمت دری, which carries the equivalent meaning of the word, but it was not used in the translation since it contains sexual connotation and using such words is considered inappropriate in TT culture.

The ST expression 'you guys' indicates the impolite and insulting tone of Erika's father and marks the distance between the two countries and the two cultures. It suggests the authoritative attitude of Americans and puts Pakistanis at a submissive position. The TT version uses words (at your end) which does not highlight rudeness of the original expression. The term 'fundamentalism' generally refers to adherence to the basic principles of any subject or discipline. However, the ST sentence 'you guys have got some serious problems with fundamentalism' provides the American definition of the concept and their prejudice towards Muslims in general and Pakistanis in particular. Also, it indicates that Americans think of fundamentalism as a problem not for them but for others. Again, the syntactical pattern of the sentence in ST version characterizes Pakistanis as active fundamentalists and root cause of this issue. On the other hand, the passive form of the sentence in TT version presents fundamentalism as a problem, not as an attribute to Pakistan and its people.

### Excerpt 7

**ST:** If English had a respectful form of the word *you* - as we do in Urdu - I would have used it to address them without the slightest hesitation. As it was, the nature of our interactions left me with minimal scope to show them deference - or even sympathy. (Hamid, 2007, p.58-59)

**TT:** اگر انگریزی میں کسی کو عزت دینے کے لیے اردو کی طرح تم کے علاوہ کوئی مناسب تو میں انہیں مخاطب کرنے کے لیے بلاجھجک وہی استعمال کرتا۔ لیکن ہمارے کام اور تعلق کی نوعیت ایسی نہیں تھی کہ میں ان سے گفتگو کرتا اور انہیں اس طرح کی تعظیم دے سکتا۔ (Akhtar, 2011, June, p.23)

The selected lines are important utterances by Changez since they depict the aspects of two distinct languages and their worldviews, conforming to the main objectives of the present research. Both versions convey the same meaning, however, the TT version uses more words to better convey the sense of the quotation and have a clear idea in TT reader's mind about 'respectful form of the word you'. Unlike English, Urdu language has two words for addressing someone; and ; the former is considered an impolite expression in Urdu speaking culture, whereas the latter is used to show respect and politeness and usually it is the latter which is used while addressing a stranger or a person who is elder in age. The English language does not have a respectful form and the word 'you' does not intimate the degree of politeness to address an elder person out of respect. Hence, the contrast between the two languages also highlight the difference between the two cultures having two different perspectives. The Eastern perspective views all human beings alike and asks for their treatment based on equality, but, on the other hand, the Western vision is to treat people as commodities and according to their economic status.

The ST phrase 'as we do in Urdu' explicitly conveys Changez' ability of speaking his native language. Contrastively, the TT version does not highlight this aspect and merely states that Urdu language has the capability of showing respect while addressing someone. Again, the word 'we' in the original text collectively refers to the TT culture and establishes the bond between Changez and his native culture through Urdu language, which is absent in the TT version.

The adjective 'respectful' in ST version, once again shows the aspects of humbleness and modesty of Changez' character in contrast to the capitalist mind-set of Underwood Samson, which is used as a metaphor for the United States. The company as well as the country values money more than anything else and does not give importance to people. The TT version uses additional words and clearly mentions **تم کے علاوہ** (apart from you), to state the impolite form of addressing someone in Urdu language. The ST expression 'slightest hesitation' is translated as **بلا جھجک** (without hesitation) that gives a strong impression. The words 'deference' and 'sympathy' are compensated with only one word **تعظیم** in TT version, which is literal equivalent of 'deference'. Despite these minor differences, the TT version of the quotation can be deemed as a good translation of the original text.

#### Excerpt 8

**ST:** Such journeys have convinced me that it is not always possible to restore one's boundaries after they have been blurred and made permeable by a relationship: try as we might, we cannot reconstitute ourselves as the autonomous beings we previously imagined ourselves to be. Something of us is now outside, and something of the outside is now within us. (Hamid, 2007, p.105)

**TT:** اس طرح کی کیفیات سے گزرنے کے بعد مجھے یقین ہو گیا تھا کہ شدید نوعیت کے تعلق کے بعد ہمارا واپس پہلے جیسا ہونا ممکن نہیں رہتا چاہے ہم جتنی بھی کوشش کر لیں کیونکہ ہمارا کچھ حصہ ہماری ذات سے نکل جاتا ہے اور باہر سے کچھ چیزیں ہمارے نظام میں شامل ہوجاتی ہیں۔ (Akhtar, 2012, June, p.23)

The selected excerpt highlights the theme of identity crisis and concludes the relationship between Changez and Erica, which can be construed as the end of relationship between Changez and America. The original version uses better expressions to reflect complexity of the situation when two different cultures meet each other. The Urdu version is a plain translation that only informs its reader what Changez thinks about influence of one culture on the other. The ST word 'journeys' refers to actual travelling of Changez from one place to another and then back to his home and implies that his awareness is a result of concrete experiences. The translated version uses a different word **کیفیات** (feelings) that refers to abstract thoughts. Also, in English version, it is the 'journey' that has taught him a lesson,

whereas the Urdu clause **مجھے یقین ہو گیا تھا** (I was convinced) indicates that Changez himself has realized that he is not the same person he used to be.

The ST word 'boundaries' is another important word, which has been omitted from the translated version. The word 'boundary' refers to a distinct borderline between two different countries, which is not to be crossed as every country has its own jurisdiction and laws. If someone tries to cross that border, s/he is dealt with as per rules of that country. Similarly, when a person from one culture interacts with other cultures, s/he cannot remain devoid of embracing its characteristics. Again, the word 'boundary' means a physical entity and also relates to the word 'reconstitute' used in later part of ST sentence. The translated version lacks this element of concreteness.

The last part of first sentence in ST version is also translated plainly and with less number of words in Urdu text. The ST expressions 'reconstitute ourselves' and 'autonomous beings' suggest that Changez is conscious of his inability to restore his own essence. The translation, in contrast, refers to situation in a general sense. Also, the last sentence of the excerpt in original text is a separate quotation that creates a stronger impact. On the other hand, the TT version uses the conjunction **کیونکہ** (because) and makes it a part of the previous sentence. Also, because of linguistic constraints, the translation uses additional words and different sentence structure to better explain the implied meanings of the ST quotation, since a word-to-word translation of the sentence would have been ambiguous for the TT reader.

### **Generalizing the Norms in Translation Process**

From the empirical analysis in the previous sections, certain generalizations can be made about the prevailing norms during the process of translation. As per Toury's initial norms, the general tendency of the TT in phase one looks like subject to source culture norms, however, the analysis of the coupled pairs and the sentences in the second phase has revealed that this is not the case. The TT is subjected more towards the norms of the TT culture and language, although because of keeping the proper nouns it cannot be considered a completely 'acceptable' TT. In terms of Toury's preliminary norms, the TT is a direct translation from SL (English) into TL (Urdu).

The translator has employed various operational norms including matricial and textual-linguistic norms for shifts from ST into TT. Matricial norms are revealed through addition, omission and replacement of phrases and sentences, particularly for such culture bound ST expressions as are either inappropriate or sexually explicit. However, most of the time, the omission or using different words have resulted in compromising the intended meanings of ST in the TT. Textual-linguistic norms are evident through use of TT lexical items and stylistic features according to the TL

norms. Also, certain words and expressions are italicized in ST version to lay emphasis on their intended meanings. The TT does not highlight this aspect since there is no such feature of italicizing the words in Urdu language, indicating that the translator has subjected himself to the TL textual-linguistic norms.

To sum up, the translator has subjected himself more towards the target culture norms, which suggests that the translation is more or less 'acceptable'. But, as Toury mentions, no TT can be fully 'acceptable' or 'adequate' (as cited in Munday, 2001, p.114); however, the aim of such an analysis is not to ascertain how the translation should be done, but, how it is done.

### **Conclusion**

The main purpose of this research was to explore certain features of the TT in comparison with the ST to indicate the factors that affect the translation process and to identify the norms that govern the translator's choice of procedures adopted to transfer meanings from ST to TT. Also, the research intended to examine the essence of the original conveyed in the translation as well as the difference in representation of the ST reality in TT language. The analysis reveals that socio-cultural and linguistic norms of the TT culture affect the translation process to a great deal. The study also reveals that it is not possible to completely represent the same reality of the SL in the TL. The lexical and syntactical differences of the two languages alter the conveyed meanings of the ST in the TT and make the translated version less connotative. It is also revealed that socio-cultural and linguistic constraints affect the translation process, but on the expense of intended meanings of the author in the ST, on several occasions. The TT contains more objective and general information as compared to the original text that provides a better understanding of the psychological elements and personal point of view of the narrator. Also, the TT mostly uses informal and simple expressions that suppresses the irony of relationship and distance between the two cultures and makes the text less satirical. Again, norms of the target culture have prevailed in the translation and the TT can be deemed as an 'acceptable' translation.



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