

**Translation as Accommodation: A Corpus-based Comparative
Analysis of *In the Line of Fire* and *Sab Se Pehle Pakistan***

By

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ABSTRACT

Title: Translation as Accommodation: A Corpus-based Comparative Analysis of *In the Line of Fire* and *Sab Se Pehle Pakistan*

Yanow (2004) asserts that translating is not the same thing as transferring knowledge. ‘Transfer’ suggests an objectification or commodification of knowledge, extrapolated from its context, with the translator serving as a mere conduit or channel through which meanings simply pass. Critical trends in translation studies have suggested that translation practice relies not only on linguistic structure but it is also influenced by the context that constitutes extra-linguistic features along with the cultural, ideological and aesthetic norms of linguistic community and collocation patterns of target language. The influence of these factors results in the adjustments of target text according to target context. These adjustments/accommodations help a translator to make a text intelligible and original for target readers because very often target text cannot exert the required effects/meanings if the contextual factors are not considered. The adjustment/accommodation becomes more perceptible in case of wider difference in the contexts of source language and target language. This study analyzed *In the Line of Fire* produced in English with the aim to address the Westerners and it was translated into Urdu as *Sab se Pehle Pakistan* for the Pakistani readers. This study aims to explore the ways and patterns of accommodation with which the translator of *In the Line of Fire* adapts the target text according to the target context. The study examines the selected texts both at macro level (rhetoric, cohesion and coherence) and at micro level (syntax, vocabulary and diction). The data has been analyzed with a crafted analytical framework that shows a fusion of Van Dijk’s (2004) model of text analysis and Shi’s (2004) model of translation as accommodation. The analytical framework helps to compare the source text and the target text and also to trace the cultural, ideological, aesthetic and collocation accommodations both at macro and micro levels. The findings reveal that cultural accommodation is the leading phenomenon at both the levels whereas collocation accommodation and ideological accommodation happen after cultural accommodation at micro and at macro levels respectively. The influence of abstract factors on causing accommodation is far greater than the influence of concrete factors in causing accommodations in the selected texts.

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I dedicate my work to my loving parents without whose efforts and sincere love I would not be able to even think of doing anything like this.

CHAPTER 1

INTRODUCTION

Language requires a harmonious functioning and combination of various factors to become consequential. Each act of language use needs a unique socio-political and cultural milieu to come up to the level of understanding. Besides such contextual factors, many linguistic and paralinguistic features and participants of the speech act also sway the meaning of linguistic performance. Language is performed in a culture as Sapir (1921) asserts that language does not exist outside its culture and it is a socially inherited set of practices and beliefs that determines the fabric of our lives. So any change in any of these cultural factors is likely to change the meanings and likewise the effects of linguistic performance. If there happens any change in the context or the participants, language needs to be changed in order to preserve its meanings and effects. It is because many socio-cultural, ideological and political norms add to the meanings in addition to the linguistic performance. No one can set aside the pragmatic features of language in use as according to Hatim and Mason (1997) these pragmatic features of language provide evidence on the basis of which people construct meanings. In other words it can be said that for specific participants in a specific socio-cultural and political context only an exclusive set of linguistic items can create specific meanings. In the case of written discourse the situation becomes much multifarious because almost all written discourses travel across various contexts through a variety of readerships. At each juncture it is construed differently because of the difference in contiguous factors. In this way, the matter of translation becomes more complex because it is meant for different readerships and surely to be used in different socio-cultural and political context. On the other hand Pal (2004) considered faithfulness as an essential feature of translation and it suggests that a translator should be true to the real purpose of the original text. So a translator needs to negotiate between the faithfulness and target contextual features of translated text. This situation can best be explained after inculcating Christiane Nord's conception of translation. Nord (1997) proposed a pair of terms: Documentary vs.

instrumental translations. In the former translators seek to preserve the source text setting while in the later they attempt to adopt target text and context settings in other words adopt adaptations/accommodations. Translation is meant for target context and readers, so it must adhere to the target readers and context. On the other hand if we transcribe the source text (ST) written in source language (SL) into target text (TT) written in target language (TL), we may not expect to create the same effects (meanings). Here definitely the translator will need to make necessary adjustments to adjust the text in new context. These adjustments are in other words adaptation or accommodation that is the issue to be investigated in my research. But in spite of importance of adjustments in translation, faithfulness must not be overlooked as it is something that leads towards the objective of source text. Faithfulness and adjustments travel through the whole process of translation but along the opposite poles. Shi (2004) believes that in spite of the so much emphasis on faithfulness by translation theorists, a closer look makes it clear that accommodation or adaptation is a common feature of all published translations. Van Dijk (2001) says that in case of political discourse, the situation becomes more interesting because more than any other kind of discourse, political discourse is ideological. In this research, it is aimed at exploring the ways, translators accommodate while translating and the reasons to accommodate in translation in general and in Pakistani political discourse in particular. This accommodation may be according to the collocation patterns or aesthetic norms of the target language or in adherence with the cultural and ideological values of the target readers' context. There may be involved the politics of presentation and politics of legitimization behind these adaptive discursive moves. Former president of Pakistan General Pervez Musharraf's autobiography 'In the Line of Fire' that has been translated into Urdu as '*Sab se Pehle Pakistan*' is taken as corpus of this research.

1.1 What is accommodation?

Jost et al. (2003c) believe that language is a discursive practice which means it is socially constructed and based on particular structures and a function (objective). These structures and function refer to the network of contextually constructed attitudes, norms, and ideologies bound up with a specific time and place. Language as a discursive practice becomes meaningful if it is adjusted in the very context of its use. If linguistic practice is not adjusted in its context or it is not adapted according to the context of its use, it is likely to become meaningless. Ibraheem (2013) is of the view that accommodation, as a term is more modern than adaptation and is rented from Communication Accommodation

Theory that deals with the process by which people modify their language behaviour according to behaviour of the people with whom they are interacting. This term has been used during the last two decades especially in the context of multimedia. Briefly speaking, adaptation, accommodation or domestication refer to the target-culture-oriented translation in which unusual expressions to the target culture are exploited and turned into some recognizable ones so as to make the translated text comprehensible and easy for the target readers. Accommodation is similar to adaptation which means adjusting something in a certain context. To cut the matter short, accommodation is adaptation/adjustment according to the socio-cultural context of linguistic practice.

1.2 Accommodation in Translation

In modern world there is a decisive role of a translator in the field of translation. Many odd jobs that were not included in the sphere of translation theories and practice like adaptation, localization, subtitling and dubbing are now in some contexts and under certain conditions considered as an integral part of a translator's jobs. Therefore, to investigate various forms of accommodation which a translator aim at while translating a text. Some of these types of accommodation are purely technical like the translation of advertisements or websites, aesthetic or stylistic like translation of poetry or even ideological like translation of political discourse. Gone is the time of faithfulness in translation, now is the era of mediation and diplomacy. It looks quite natural for a translator to play a role a mediator or even a negotiator rather than that of a pure translator or a compiler of a bilingual dictionary in a globalization era. Translation is not simply a linguistic renovation or transformation between languages but it involves accommodation in scope of ideology, culture, aesthetics, and many other factors. The discussion about translation as a process or as a product gives way to the discovery that translation includes so many perspectives: the linguistic, the semiotic, the cultural, the social and the psychological as regards communication. In fact, translation offers a broader concept of what it means to understand and to be understood. Shi (2009) accommodation is also translation, a free, rather than literal, kind of translation. Moreover, it is inevitable in practice if the translation is to maintain the source message essence, impact, and effect. Faithfulness was once considered the iron rule in translation, yet when we take a closer look, accommodation, or adaptation, is found in most published translations. Accommodation is also translation, even though it means addition or loss of meanings, or explanation or rewriting, or re-creation. Accommodation must, more often

than not, be adopted. Accommodation as a translation technique was considered the exception or an altogether different activity than the older concept of translation that was very close to transcribing the message.

Yanow (2004) suggests that translation is not merely linguistic transfer or transformation of lexical or syntactical structures of two languages rather it is the adjustment of a target text in a target context in order to achieve objectives of any work of translation. The advocates of communicative functional approach to translation (Sdobnikov, 2011) and of skopos theory of translation (Vermeer, 1978) believe that translation is done not in a vacuum but in a culturally-filled environment. Many socio-cultural and ideological factors influence the process of translation. So a translator needs to take necessary actions in order to adjust a target text in target context. This adjustment of a target text according to the new context is called accommodation in translation. This accommodation is like contextual adaptation that involves accommodation according to culture, politics, and syntactic structure of the language, aesthetic values, and many other factors. Shi (2004) states that the ancient Chinese considered a translator as a “match-maker” or “go-between” (*mei*) and translation as a means through which both groups come to an understanding, but it was not regarded as a highly-valued profession. Certainly, the translator must not only have a bilingual capability but also a bi-cultural insight. Translators mediate between cultures (including ideologies, moral systems and socio-political structures), seeking to overcome those incompatibilities which stand in the way of transfer of meaning. What has value as a sign in one cultural community may be devoid of significance in another and it is the translator who is uniquely placed to identify the disparity and seek to resolve it. The process of identification of disparities and resolution leads a translator to accommodate in order to avoid misunderstanding of the message. Shi (2004) introduces four types of accommodations i.e. cultural accommodation, ideological accommodation, collocation accommodation and aesthetic accommodation. These adjustments are caused by cultural, ideological, aesthetic and linguistic factors. Schäffner (2004) opines that political text includes ideological and political beliefs that are related to a particular group of people. When such text is translated for different readers, it needs to consider the ideologies of target readers. This consideration of target readers’ ideologies and political belief system ultimately leads translator to adjust that translated text according to political and ideological context of target readers.

To conclude it can be said that from the linguistic or cultural point of view, the source text cannot be literally translated and careful and reasoned accommodations can come to the rescue. In the case of the political or ideological text accommodation in translation is not only possible but it is the accepted procedure or integral phenomenon. Failing to do so will result in unnatural or even misconstrued translations

1.3 Translation of Political Texts

Schäffner (2004) claims that modern trends in translation studies are no more preferring the examination whether a translation has been "faithful" to the source text or not. Their focus is on translations as socio-cultural, and communicative practices, on the influence of cultural and ideological factors on translation, and on the degree of relationship between translation strategies and socio-cultural features. Modern trends focus on the traces of socio-cultural and ideological influences of translators in source texts. Therefore, in the process of translation of any source text, not only denotative meanings, but also ideological meanings are transmitted and transferred by translators. In simple words, target texts reveal translators' socio-cultural and ideological belief systems. Here it is necessary to clarify that in the transmission of ideological features of a source text adaptations/accommodations are unavoidable because of socio-cultural restraints of the translator's society. How such ideological attributes are represented in political discourse has been considered by Chilton and Schäffner (1997) as a complex form of human activity. It is based on the assumption that politics cannot be performed without language. Language acts as mouthpiece of politicians to propagate their ideology laden messages. Poberg (2008) asserts that there is a general agreement in modern linguistics that meanings are not confined to words only and moreover these meanings are not stable. It is rather the case that language users derive and allocate meanings to words from/in socio-cultural contexts. Schäffner (2004) opines that political beliefs are particularly related to the discourse of a particular social and political group and hence these are controversial. In this regard, the translators who deal with such type of texts which are marked with political aims and ideologies always choose specific terms and avoid others. The way a translator includes/excludes certain words, is one of the questions of the present study.

1.4 Translation and Ideology

Translation is a process of rewriting of a source text. Fairclough (1989) believes that operation of ideology in text production is so decisive that it regularly and thoroughly imposes assumptions and presuppositions upon text producers and translators, most probably unconsciously. He says that target text incorporates socio-cultural and ideologically entrenched perceptions of a translator, as well as his/her feelings and mental images. Bassenet and Lefever (1992) opines that all types of translation irrespective of their objective reflect a certain ideology and a world view and as such maneuver literature to perform in a certain society in a certain way. Schäffner (2003) declares that all translations are ideological in one way or the other because the choice of specific terms for target text is motivated by the interests and aims of social group. Schäffner (2003) explicates that ideological aspects can be traced within a text itself, both at the lexical level and at the grammatical level. The former is reflected in the intentional inclusion or exclusion of a particular word whereas later is characterized with the use of passive structures instead of active to increase or decrease the effectiveness of expression of agency. Baker (2012) argues that ideological features of translation are inextricable from the context or place of articulation of the translator. He wants to suggest that this place is not simply ecological but also temporal and ideological. The ideology of a translator is not positioned in source text alone, but also in our perception and positioning of translator. Azodi and Salamai (2015) assert that a translator not only transmits the ideological aspects of source text but also shows the ideological aspects of his/her own because translation is a communicative activity in which socio-cultural context and ideological norms of translator's environment are also exposed. Therefore, during the process of translation translators propose both connotative and denotative meanings in target text. The first category refers to ideology laden meanings whereas the later refers to the semantic meanings in translated text.

This discussion suggests a very logical and intrinsic relationship between ideology and process of translation. Ideology as an integral pillar of a society affects the society considerably and language as a part of society is affected by that society. Likewise each linguistic practice is influenced by the ideology of social group.

1.5 Socio-Political Context

Context refers to that sphere of the world that is pertinent to action. In other words, context is the socio-political ground on which an action is performed. Context plays an important role in the suitability, credibility and authenticity of an action. For instance it determines whether a particular action is suitable and meaningful to a context or not. Secondly, context moulds and determines the interests and objectives of the participants of that action. In one context one action may be effective while the same action will be ineffective in another context. Likewise a certain action may be in favor of one organization in one context but the same action may be harmful for the same organization in another context.

Political context includes the political background that is relevant to action. This background includes the division of power, the range and benefits of organizations involved, and the official and unofficial rules that regulate interactions among participants. Political context is important in the sense that it specifies the possibility, suitability and usefulness of an action for participants.

Social context refers to the organization of social system, the way people live and work and the mutual relationships of the participants of an action. It includes the suitability of the action to its social norms, value system and traditions of the linguistic group. Social context is more influential than political context as former influences the later. Before having a glimpse of socio-political context of Pakistan, it looks reasonable to understand the social texture of Pakistan.

1.5.1 Social Texture of Pakistan

Pakistan's social structure is based on a feudal system. Feudalism seems in power in rural areas and influential in urban areas though not very strong in cities. Almost all feudal families take part in politics. Industrialists are like newcomers in politics but their political strength also rests on feudal families. Pakistani society is marked with its multi-linguistic, multi-ethnic, and class-divided fabric. Four distinct ethno-linguistic groups are dominating in Pakistan: Punjabis in Punjab, Sindhis in Sindh, Pashtuns in KPK, and Baluch in Balochistan. These ethnic groups are further divided into tribes, clans and sub-clans. Punjab with 81 million and Sindh with 46 million inhabitants are the larger provinces by population and have dominated politics and the military in Pakistan.

Mezzera and Aftab (2009) in a case study discuss in detail all socio-cultural aspects of Pakistan. They state that English is the official language in Pakistan and used in business, official, and legal contexts. English is also used among the elites and educated upper middle class of Pakistan. Urdu is the national language and is means of communication among all ethnic groups in Pakistan. The estimated percentages of the different languages spoken in Pakistan are: Punjabi 45.68%, Pashto 15.42%, Sindhi 15.1%, Seraiki 8.38%, Urdu 7.57%, Baloch 3.57% and the 6.3% of total population speak a variety of other languages. Total population of Pakistan is 176 million with an annual above 2% growth rate. Average per capita income in Pakistan is 840 USD. Literacy rate is 54%, with 68% among men and 40% among women.

More than 97% of the people in Pakistan are Muslims by faith with 80% Sunnis and 20% Shias. The other noticeable religions in Pakistan are Hindu 1.85% Christianity 1.6% and Sikhism around 0.04%. The Ahmadi sect that was declared non-Muslim in the constitution of 1973 comprises approximately two million people.

1.5.2 Socio-political Context of Pakistan

Pakistan emerged on the map of the world with secular and religious conflicts among the political leaders of this newly established country. More than 97% of the population was Muslim and a larger portion was inclined to religion but the elite class of the society seemed to be secular. Its first constitution was agreed upon in 1956 and Pakistan was declared an Islamic Republic of Pakistan. Beside this no evident Islamic changes reflected in the first constitution and old British constitution continued to dominate. However, after 1971 internal disturbances led to the partition of Pakistan into two states: Bangladesh and Pakistan. The war of 1971 showed that the vision of secular Pakistan was not strong enough to combat with internal cultural, ethnic and linguistic differences. Powerful religious and national sentiments were needed, and the political leaders decided to endorse religion as a central building block in the formation of Pakistan identity. Pakistan became a homeland to promote and install the right path to the true version of Islam as well. This became evident in the constitution of 1973; the first constitution to demand Islam as the state religion. The constitution launched new religious reforms. It was decided that both the Prime Minister and the President must be Muslim; the Muslim minority sect Ahmadis was declared as non-Muslims. Moreover, it was made compulsory for the government to provide facilities for the promotion of the

Arabic language. In other words the separation of Bangladesh shifted Pakistan from secularism towards Islamic philosophy. During Zia ul Haq's rule from 1977 to 1988, Pakistan witnessed Islamisation, which rolled back liberal vision of Pakistan as a secular nation-state.

Today the Islamic Republic of Pakistan is a federal democratic republic with Islam as the state religion. However, Pakistanis still seem divided regarding the issue of national identity and a cultural clash between liberal and religious forces. The original moderate South Asian Sufi-inspired vision of Islam is being suppressed by the stricter and fundamental vision that has gained power during the last few decades. The Kashmir conflict is a permanent problem in Pakistan and it has boosted antagonist relationship with India. Kashmir policy has also been an important slogan in the mouth of civil and military rulers to obtain and sustain their rule. Pakistan is bordered by Afghanistan, Iran, India and china. Different regional disturbance like Afghan war has also played an important role in Pakistan political policies. Unrest in KPK, FATA and Baluchistan has kept the Government under pressure, and diverted the attention of government from social and economic reforms to the matter of survival. Most of the big cities in Pakistan have witnessed terrorist attacks that caused numerous casualties during the last few years. The Pakistan Army is always in operation with these local and foreign insurgents who are demolishing the peace of the country. This law and order situation has also hampered the economic progress of Pakistan that was already in its developing stage. As a result Pakistan could not introduce any long term economic policy to bring reforms in the lives of masses. One of the major reasons of such dismal situation in Pakistan is its unstable political system. Although Pakistan was declared as an Islamic democratic country but unfortunately it had been ruled mostly by the military dictators. Political process has been interrupted by the military rulers since its creation.

Pakistan has become the focus of world's attention after the incident of 9/11. Socio-political situations in Pakistan had gone through drastic changes and many crucial political events occurred during this period. Pakistan's collocation with US in war on terror divided the society and the policy makers into two groups. Many religious and political parties strongly opposed the decision of Musharaf's government. The rallies protests and sit-ins created problems and disturbing situation for President Musharaf and his government.

1.5.2.1 Political Destability in Pakistan

The constitutional progress of Pakistan has been hindered and affected by an unstable political system. Pakistan had been under military rule in three periods of its history: from 1958–71, 1977–88 and 1999–2008. Democracy has not given adequate time to flourish and to take root in the population. Constitutional institutions such as the parliament and judiciary remained weak and democratic system could not emerge fully. Moreover, the civil political leadership of Pakistan is tied to the conventional feudal system, and the less privileged are unable to gain political power. However support for democracy is still alive among the Pakistanis. Recently, civil society has proven it stronger and committed than ever before. A number of protest rallies lead by the Lawyer's Movement in favor of a disposed judiciary, and against the emergency of President Musharraf assembled millions of people during 2007. The electronic media of Pakistan played an influential role in mobilizing masses for the demonstrations. This civil movement proved so strong that the military had to step back and General Musharf had to resign from his office. In spite of the fact, that military has resigned from political process but still its role is decisive in political policies. Defense and foreign policy is announced by, or with the approval of the military in Pakistan. Pakistan's nuclear weapon program is under military control. The military of Pakistan is playing an important role in the economic activities as well. It has its own military-industrial complex, which provides it with economic autonomy.

1.5.2.3 Social System and Its Impacts on Pakistani Politics and Economy

Pakistan is one of the most populous countries of the world and expected to become world's third populous country by 2050. Its 165 million populations are unevenly distributed in the territory. Mezzera and Aftab (2009) referring to the national census of 1998 state that province of Punjab was the most populous province with 56% of total population of Pakistan. It was followed respectively by Sindh 23%, KPK and FATA 16%, and Baluchistan 5%. The overall population density was estimated at 166 people per km, though great differences existed among the four provinces.

In Punjab and Sindh, biradri system (clan or caste system) dominates the social and political networks and it is also exploited for political objectives. On the other hand in Baluchistan and KPK tribal system is dominant. Here the hereditary leaders (maliks and sardars) construct social and political interactions. Politics in Pakistan continues to be

dominated by elite class of the rural areas as they have been able to maintain their control over land, tenants and ‘biradri’ and hence political power.

Religion is a fundamental factor of Pakistan’s socio-cultural background. Around 97% of Pakistanis are Muslims. In many contexts, Islam demolishes all other divisions in Pakistani society but sectarian tensions (Shia versus Sunni) have demarcated the society and in many cases caused violence. Moreover, extremism and terrorism have spread to frightful extent in Pakistan due to faulty foreign and local policies. There is a constant struggle for freedom in Baluchistan by militant groups.

1.5.3 Socio-Political Context of the West

The West stands in contrast to considerable extent to the East in many respects. The ideologies, political belief systems, social values and cultural norms in the West especially in USA and European countries are different from the East especially from Pakistan. Here we shall have a very brief description of the American and the European political and social system in order to contextualize the scenario of the book, ‘In the Line of Fire’ written by former president of Pakistan, General Pervez Musharaf, in which he addresses the West and explains his difficult position because of his support in Afghan war.

A survey conducted by European commission in 2007 reveals that religion plays a vital role in the lives of American and European people. Majority of the Americans and Europeans is Christian but the observers of other religions like Jewish, Islam, Budhism, atheism etc are also found in considerable amount. Even in modern world, about 70% of all Americans categorize themselves as Protestants, and attendance of church for ritual activities in U.S today is higher than any other industrialized country of the world. The survey revealed that 94% of Americans showed their faith in God, as compared with 70% of Britons and 67% of West Germans. Almost 80% of the Americans report that religion is very important in their lives, while only 45% of Europeans (German, French, Britons, Italians, Austrians, and Dutch) give importance to religions in their lives. So it becomes clear that Americans are more religious that the Europeans. But it is true that they are not conservative and rigid but liberal and moderate who observe religious activities only for the sake of spiritual peace. They also believe that all religions are sources of spiritual satisfaction, not necessarily their own.

Political system varies among the Western countries. In America, there is a federal democratic system whereas in UK there is a feudal type of democratic system in which lord and prince hold prestigious place. But it is true that all the countries of Europe and America believe in democracy. Some of the characteristics of the western people are as under;

1. Egalitarianism, Individual Achievement and Action
2. Americans identify themselves in terms of what they do
3. Self-reliance and Independence
4. Limited family system (less belief in clans and tribes)
5. No feudal system
6. Higher per capita income and better facilities

After 9/11 attack on American world trade centre, political scenario in America changed dramatically. Americans began to feel themselves insecure not only in other world but even in their own country. The evangelical Christian leaders rushed onto television screens and blamed all Muslims, Arabs, and Middle Easterners for what happened on 9/11. They did not try to understand the background, reasons or conditions of the terrorist act. They began to classify Native American society between Americans and the non-native Americans who had different belief systems and cultural values from the Native Americans. They consider all non-native Americans especially the Muslims as terrorists and extremists. This situation created problems for the Muslims, Arabs, and Middle Easterners living not only in America but also in all other parts of the world.

Such internal policies along with aggressive foreign policy, aimed on the “war on terror” which focused on invasion and occupation of Muslim countries on the grounds that these countries were threat to the world peace. US invaded Iraq and Afghanistan with its Allies. U.S and its Allies also drew a line among the countries who supported them and who didn’t. That was very tough decision for the Muslims of developing countries to oppose the world’s super power. So willingly or unwillingly all countries including Pakistan supported U.S and provided military and logistic support. War on terror created endless internal problems for Pakistan including terrorism.

1.6 Background of Translation in Pakistan

It is matter of regret that Pakistani theorists have not been able to propose any valuable theory of translation. However, being Muslims they have bestowed much of the

influence from the Arabs theoreticians. So it looks quite appropriate to briefly discuss the basic trends of translation in Arab world. Then we will see how the Pakistani translators are influenced by these theoreticians. Baker (2001) expressed that the Arab scholars are marked as the pioneers of large-scale translation activity in history. This activity was initiated during the regime of the Umayyads (661-750) and enjoyed its climax in the Abbasids (750-1258). The period of Abbasid caliph Mamun was considered as the 'Golden Era' of translation in Arab. Baker (2001) explained that Al-Ma'mun had laid the foundation of the most important institute of higher learning in Islam in 830. It eventually became the most prestigious center of translation in Arab world. In Baghdad, *Bayt al-Hikma* (House of Wisdom) was established as a school, a library and a translation bureau in which 65 translators worked at the same time. Kaya (1992) told that among these 65 translators, 47 worked with the translation from Greek and Syrian and 17 from Persian, 2 from Sanskrit and 1 from Aramanic.

During these periods, two methods of translation had been exercised: the first, associated with Yuhana Ibn Al-Batriq and Ibn Na'ima Al-Himsi, was totally literal and based on the assumption of translating each source word with another word in target language. This method could not prove successful because many of their translations were quite fuzzy and also were retranslated later by other scholar like Hunayn Ibn Ishaq who is considered the pioneer of second method of translation. He strongly insisted on sense-for-sense translation because this method creates flowing target texts which convey the meanings of a source text without altering target language. Ibn Ishaq and his followers (as cited in Salama-Carr, 2007) had adequately given priority to the requirements of target language and target readers, stressing the significance of readability and accessibility, what he called 'pleasant and limpid style which can be understood by the non-expert in the field of medical science and by him who does not know anything of the ways of philosophy'. Translation of Quran and Hadith was also exercised on the principals laid down by Ibn Ishaq and his followers during Abbasid period because literal translation of these holy scripts does not help to achieve the objective of translation that is to achieve intelligibility for target readers. For this purpose additional commentaries and explanations are attached with the translations of the Quran and Hadith in all languages of the world. In the light of these principles, Pakistani translation scholars began to give much importance to target text and target readers. One of the famous translation scholars

of Urdu is Mirza Hamid Baig who laid following rules for the translation of a text into Urdu language. Baig (1988) opines that a translator should;

- i. Understand readers' nature, ability, mental level and perception.
- ii. Know the patterns of target society and its structure.
- iii. Realize the socio-cultural considerations.
- iv. Aware of the collocation patterns of both languages
- v. Full understand syntax and rhetoric of both languages
- vi. Understand the texture and inherent patterns of both languages

Baig (1988) also asserts that a translator must have;

- i. Taste and fluency for translation, competence of both languages, and grip of the subject matter.
- ii. Faithfulness to source text and author, and true representation of source ideas.
- iii. Try to transmit the spirit of source text into target text.
- iv. Be objective and unbiased to source text, original writer and source culture.

Baig (1988) claims that a translation should look;

- i. Legible
- i. Natural and composite
- ii. Lucid and fluent
- iii. Real (not artificial) and an independent text
- iv. Appealing and pleasant

1.7 Statement of the Problem

After the incident of 9/11, a great political upheaval happened all around the globe. U.S and its Allies attacked Iraq and Afghanistan and Musharraf had taken over the elected government and then was forced to provide military and logistic support to the Allied Forces against Afghanistan. America's attack on Afghanistan increased disgust and hatred for U.S and its Allies in the Muslim world particularly in the hearts of Pakistanis who have emotional attachment with the Afghans. Musharraf was to negotiate between two opposite forces i.e. U.S and his own nation. On one hand his nation was against his support to the Allied Forces and on the other hand the Americans were not satisfied with his support. Keeping in mind the power of media discourse, he utilized media to propagate his view point to the world and his nation. To explain his difficult

position to the Western bent of mind, he compiled his book entitled 'In the Line of Fire'. The translator (Hidayat Khaweshgi) decoded this book into '*Sab se Pehle Pakistan*' for Pakistanis to justify the author's policies as beneficial for Pakistan. The titles of the two versions of the same book suggest that the translator gave importance to the socio-cultural and political contexts and the readers of the new version and as a result adopted adaptations/accommodations in the translation.

1.8 Rationale of the Study

Being a student and research scholar in Pakistani society where one has to come across grammar translation method to learn English, I have come across many books/essays/paragraphs translated from English to Urdu and vice versa. I have observed that a translator seems to struggle to make target text natural for target readers. Accommodations/adaptations seem to be necessary in all types of text. That is why students in Pakistan are also expected not to translate the given passage literally. Students are expected to become competent in sense for sense translation that demands adjustments in target text. That is why I developed idea of working in this study and to probe deep into the matter of accommodation in translation. Though the concept of accommodation in translation is new in translation studies, yet it has been in practice since beginning of translation practice. The rationale behind choosing political texts developed from the circumstance that political texts are types of texts in which ideology penetrates in its purest or crudest form and can be highlighted as the nucleus of the translation process. Since the aim of the study was to identify translators' ideological manipulation and contextual inclinations, an autobiography of a political leader and its translated version are chosen for the study. Being ideological in nature translation of political text is more vulnerable to accommodation. That is why a political text is selected to trace the patterns of accommodation in translation.

For the critical study of translation as accommodation in Pakistani political discourse, I have chosen this text (In the Line of Fire and its Urdu version *Sab se Pehle Pakistan*) because it was written and then translated during a very critical juncture of political cataclysm. The author/translator was to negotiate between two contrary contexts and also the readers. So there are chances of adaptations that a translator can make while translating in order to situate the message and purpose of the original text in somewhat aloof culture and context. As pragmatic variables, context and readers influence the process of translation and translators can impose their plans and strategies at the expense

of the original author's plans and strategies. This study will explore the linguistic practices, here termed as accommodations/adaptations that a translator in general and the translator of 'In the Line of Fire' in particular may utilize while translating any text for new readers and to situate texts in new context.

1.9 Limitations of the Study

One of the key limitations of this research would occur from its text-based character. It also appeared text-bound as this research attempted to relate the textual facts to the socio-political contexts of both the source and the target text. This approach can be rationally justified within the Pakistani political context in which the process of text production and translation remained consistently focused and target oriented because of the critical position of the source author in the target context.

Another limitation of this study concerns with the interdisciplinary nature of the data as corpus is a record of not only the author's personal social and political life but also of his ideas about the two extremes i.e. modernism and conservatism. Record of author's personal and political life was translated by his close relative who has a strong understanding of author's likes and dislikes. It would be hard to find such close relation between an author and a translator.

1.10 Significance of the Study

Analysis of translation as accommodation in Pakistani political discourse will make clear that how this important mode of communication is utilized to achieve political objectives. This study will help ordinary readers to develop an understanding how the meanings in translated texts are adjusted. It will create an awareness to understand the disparities in meanings of a source text and a target text. It will also contribute towards alarming readers about these discursive strategies and implicit propositions of a translator in general and the translator of a political text in particular. It will also provide them with the strategic interpretative techniques and help them to enhance their critical abilities to interpret translated political texts. This study is expected to provide the readers with the deep insights as well as favorable translation patterns to discover why a definite word, phrase or composition is preferred rather than the other and it will demonstrate that each linguistic choice can carry out ideological implications.

This research will also encourage other researchers interested in this field to initiate and to go further in this field. It will provide base for upcoming researchers to

employ this model to texts translated in other domains, not only in that of Urdu but also in other regional languages of Pakistan. It will also help scholars working in the fields of translation and comparative analysis.

1.11 Structure of the Thesis

The first chapter of the thesis gives a brief but comprehensive introduction to the present study. It gives a brief overview of translation as a linguistic practice and also specialties involved in the translation of political text. There is a brief description of accommodations and also accommodations in translation. This chapter also focuses on the relations between the translation and ideology of the translator. This chapter also throws light on the socio-political context of Pakistan. How the clash between military and democracy has been in vogue in Pakistan is the topic of this chapter. Chapter 1 also highlights how has the social structure of Pakistani society fabricated and also how it influences the Political and economic system of Pakistan. It also opens a window to the scenario after 9/11 in Pakistan. There is also a useful discussion of the Westerners' social and political context and what was the situation after 9/11 in America and Europe. There is also a comparison of both the societies along with differences between the two contexts. This chapter also introduces the trends of translation in Pakistan and the influence of Arabic norms of translation on Pakistani scholars. The introduction also enables us to have an overview of the nature and scope of the study. In this chapter, I have discussed the theoretical problem upon which I have built my research hypothesis. The rationale and significance of the study are also parts of this chapter. At the end of first chapter, I have discussed the limitations of the present study and finally there is the structure of the thesis.

In chapter 2, I have a prolonged review of the works already done in the field of translation in terms of translation theory and translation practice. The beginning of the chapter two introduces translation studies in the past with various definitions of translation given by different translation theorists and scholars. Then there is a diachronic survey of translation theories and approaches. There is also a brief description of the relational factors of translation. This chapter also highlights the linguistic and cultural aspects of translation practice. Relationships between translation and context, translation and ideology, translation and style, translation and culture and cultural specific words and the problems in translation are also mentioned in this chapter. There is also a description of translation strategies and the subtypes of the syntactic, semantic and pragmatic

strategies of translation. Some of the terms i.e. domestication, foreignization and cultural turn in translation are the topics of this chapter. There is also a brief discussion of adaptation in translation and what is cultural context adaptation. At the end of this chapter collocation patterns in English language with special reference to translation into Urdu have been discussed.

Third chapter includes the description of theoretical framework on the basis of which analytical framework and research methodology have been devised. First of all there is the discussion about the importance of contextualization in the process of translation. It answers the question of how to contextualize a translated text. It also highlights some of the influential theories of translation. There is also a description of communicative functional approach to translation and logical reasoning for adoption of this approach to the current study. There is also a brief discussion about the classification of communicative situations in translation and parameters for this classification.

The fourth chapter includes the material and the method chosen for the present study and the proposed readers of the two texts and corpus of the study are also the topics in chapter four. This chapter also includes the objectives and the questions of the study. There is also a description of translation strategies with reference to cultural, ideological, collocation and aesthetic aspects of translation. There is also a description of the two models which help to craft the analytical framework of the study. Both the models and the analytical framework have also been explained with the help of diagrams and graphs.

Chapter five includes the procedure of analysis and analysis of data and the data is explained and analyzed at two steps according to the plan of this research. At the first step, by applying the analytical framework selected for the study, I analyze the accommodations at micro level. The accommodations are headed as cultural accommodation, ideological accommodation, collocation accommodation and aesthetic accommodation according to the chosen coding scheme. At the second step, these accommodations are traced at macro level with the same labels for the sought patterns. Both micro and macro level analysis are shown in tables with comparative structures of the source language and that of the target language. After each table there is a discussion about the results given in the tables.

In chapter six, there is a summary of all six major chapters of the thesis. This chapter also includes the answers of the questions addressed in this study. Findings and

conclusion of the current study have also been discussed in this chapter. It also includes the recommendations for the researchers interested in this field. It also highlights the limitations of the study that provide valuable avenues for the researchers in future.

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

Translation is an activity of growing importance in the contemporary world and is becoming a cognized range in linguistics and language studies. Translation studies are a crucial field that aims to explore translation process focusing on equivalence and meaning within the process itself. Further, translation theory and practice cannot be parted i.e. translation theory and understanding the process of translation help in the production of translated text. Newmark (1981) is of the view that studying the practicality and usefulness of translation theory is an important tool of providing understandings in solving translation problems. Translation is taken as an art as well an expertise and a pragmatic science.

Accordingly, this chapter briefly highlights numerous facets of translation theory. It gives some awareness of the conception of translation, the diachronic aspects of translation theory, and some related theories in the field of translation, translation and its influencing factors and their impacts on the process of translation. The main objective for this theoretical overview on translation is to develop a theoretical framework of the present study.

2.1 Definitions of Translation

Translation has been defined in a variety of ways by different translation theorists but no definition has so far been agreed upon. This could be endorsed to the fact that theorists vary in their perceptions on the nature and process of translation. Munday (2001) points out that the term translation can be referred to the product (the translated text), the process (the action of translating) or the subject (the field of study). Al Ghussain (2003) also seems to hold similar view when he asserts that the definitions of translation can be classified under two headings. The first is concerned with what is included in translation as a process while the other ponders on translation as a product. The process of translation has been exercised for ages, thus helping both linguistic and cultural transmission. As a genre, however, it began to develop in the second half of the twentieth century under the name 'translation studies' which was suggested by a scholar James Holmes (1972). This

term was commonly agreed upon because it pictured translation as a wide-ranging discipline showing concern with all possible aspects of the process. Perhaps, the principal role of James Holmes rests on his attempt to chalk out the map of the 'territory' of translation studies. On closer examination of the map, translation studies can be divided into two main areas i.e. pure and applied. Pure translation studies has twofold objective. First, to offer an account of the various translation phenomena as they take place whereas second, to develop general rules with which these phenomena can be amply explicated. The former objective comes under the heading of descriptive translation studies (DTS) and the latter under the heading of translation theory while both are subdivisions of pure translation studies.

The following is a presentation of some common definitions of translation given by some scholars in the field of translation studies such as Catford, Nida and Taber, Newmark, and Hatim and Mason. These scholars have been selected because of their significant contributions to the field of translation studies.

Catford (1965) defines translation as "An operation performed on languages: a process of substituting a text in one language for a text in another" (p.10). According to this definition, translation is mainly taken as a task executed on languages. Thus, he describes translation as the substitution of documentary material in one language by equivalent textual material in another. He also classifies between full and partial translation. In a full translation, a whole text is submitted to translation process and every part of it is exchanged by the material of target text. On the other hand, in partial translation, some portions of source language text are not translated and simply moved to and merged in target text. Moreover, Catford (1965) differentiates between total and controlled translations. Catford (1965) defines total translation as the replacement of source language grammar and lexis by equivalent target language grammar and lexis with consequential replacement of source language phonology/graphology by target language phonology/graphology whereas controlled translation is defined as the replacement of source language textual material by equivalent target language textual material at only one level.

Nida and Taber (1969) define translation as producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. They give importance to readers and viewers for whom the translation is meant. They assign greater prominence to the forms implicit and acceptable to the viewers for whom a translation is intended than the forms that may possess an

extended linguistic tradition or are literarily prestigious. Moreover, Nida and Taber (1969) give emphasis to the importance of understanding text in source language before creating a text target language. Nida (1964) maintains that 'Translation is the interpretation of verbal signs of one language by means of verbal signs of another'. Both of the above given definitions are similar because both emphasize on the target readers.

Newmark (1981) defines translation as an art involving an attempt to substitute a written message/statement in one language by the same message/statement in second language.

Newmark (1988) also defines translation as "rendering the meaning of a text into another language in the way that the author intended the text" (p.5). Moreover, he thinks translation "complicated, artificial, and fraudulent, since by using another language you are pretending to be someone you are not". He also believes that translation is a valuable process for learning alien languages as it provides the translators/readers an opportunity to compare and contrast the structures of the source text/language with that of the target text/language. Hatim and Mason (1990) states that a communicative process which takes place within a social context and it is a useful test case for examining the whole issue of the role of language in social life and creating a new act of communication of a previously existing one. In addition to the above stated definitions, scholars involved in translation studies are still trying to give some other definitions of the concept and process of translation keeping in mind that it is a difficult field that includes different types of actions and procedures. For example Rojo (2009) defines translation as 'a complex activity' characterized by the intervention of opposing forces that pose serious dilemmas for translators. He points out the opposing forces as tension between the linguistic performance in source text and a translator's competence and the encounter between the aims and style of a writer of a source text and the expectations of readers of target text. He also highlights the variances between the conventional features in source language and the norms of the similar type of text in target language and the differences in the cultural arrangements of the two languages involved.

2.2 Translation Theories and Approaches

In the beginning of evolution of theory, translation theory was not taken as a distinct discipline but a part of language studies. Later, linguists and translation theorists focused attention to the role of language studies in construing various translation definitions. In presenting the importance of linguistics to translation theories, Newmark (1981) argues that translation theory derives from comparative linguistics, and within

linguistics, it is mainly an aspect of semantics, all questions of semantics relate to translation theory.

Moreover, it was not easy to differentiate between language theories on one side and translation theories on other side. Kelly (1979) opines that each of language theories correspond to any of the translation theories. All linguistic schools of thoughts dedicated much of their time and attention to translation issues. In recent times, the attention of the language scholars and translation theorists has moved towards the connection among linguistics, culture, and translation. Modern trends in translation studies are progressively moving from sentence-centered approach to more discourse-oriented and macro-textual approaches i.e. discourse analysis. Hatim and Mason (1990) assert that translation theory has shifted from its sentence-based approach to a discursal and macro-textual approach that not only functions on the textual and discursal level both in source text and target text, but also takes translation as a dynamic communicative performance, and bestows to translator the fundamental role in a course of cross-cultural communication in which equivalence is merely considered as a matter of units within texts.

2.3 Diachronic Study of Translation Theories

According to Munday (2004) although the discussions on the subject of translation go far back in history and the practice of translation is long recognized, the study as a separate field evolved into an academic discipline during after the first half of the twentieth century. Venuti (2004) also believes that translation theory as it is identified now-a-days did not occur in traditional studies. Hatim (2001) claims that translation studies, the discipline that deals with the theory and practice of translation developed late in the last century but is maturing itself very rapidly. He also maintains that a number of hindrances remain and these are yet to be overcome if the discipline is to progress further. George Steiner (1998) ponders over the chord of literal, free and faithful translation. Literal translation stands for word for word translation and free translation means sense for sense translation and these two types according to Jeremy Munday (2001) have been discussed by Cicero (first century BC) and St Jerome (fourth century BC) and their discussion structures the foundation of literature on translation over the centuries. St Jerome (as cited in Robinson 1997a) opines that he not only acknowledge but liberally proclaim that in the case of the Holy Scripture, where even the grammar is a secret he concentrated, not on word for word translation, but on sense for sense translation. Cicero (cited in Robinson, 1997a) preferred free translation over literal translation while

translating the most famous speeches of the two most expressive orators, Aeschines and Demosthenes and his following remarks show that he just focused on thought and not on form of the source text. Cicero (cited in Robinson, 1997a) believed not to translate anything as an interpreter but as an orator, keeping the same ideas and the forms or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. Munday (2008) says that Cicero's principles were for the guidance of his students and those principles still persist and influence the scholars and translators.

Lambert (1991) laughs at the literal translation as ridiculous and nonsense because it envelops the sense and meanings of the original text. Sense to sense translation on the other hand proves very useful as it allows for the diffusion of the message of the source text into the target text. In Arab world, says Baker (1997) these two methods of translation were used during Abbasid period. But these two methods did not fulfill all the requirements for the translation of the Holy Quran and Hadith as being divine discourse. So Muslim scholars kept on dwelling the art of translation and until recent they have become very mature and hence creative by applying edifying and illustrative commentaries and notes. This elaborate translation type has both advantages and disadvantages as it makes the source text eligible for the lay people on one hand and on the other hand it raises conflicts and disagreements among the scholars and also the readers. Etienne Dolet (cited in Robinson (1997) explicated the five principles of good translation that focused on the sense to sense translation and discouraged literal translation as it harms the structures of target language. Dryden (cited in Schulte and Biguenet, 1989) classified translation into three categories i.e. metaphrase, paraphrase and imitation. The metaphrase translation is similar to the literal and word to word translation and paraphrase means sense to sense translation. Imitation is somewhat different and is very much similar to the modern conception of translation as accommodation or adaptation. It suggests that Dryden was very much aware of the cultural diversities and influence of the contexts upon the text and so laid the foundation of adaptation in translation. After Dryden, Alexander Fraser Tytler (cited in Munday 2001) gave three general rules of translation. These are as under.

- i. The translation should give a complete transcript of the ideas of the original text.

- ii. The style and manner of writing should be of the same character with that of the original.
- iii. The translation should have all the ease of the original composition

These laws like Dolet's principles lay emphasis on the mastery of the grammatical and syntactic knowledge of the source as well as the target language in order to transmit the sense and meanings of the source text faithfully. In addition with, he also proposes that the translated text should look like genuine composition of the translator. In other words, he supports adaptation in translation in order to situate the target text in the new context and to make it eligible for the new readers. But it is evident that ancient scholars seemed not to state clearly the cultural and contextual importance of the text while translating. They just focused on the content and sense of the text to be translated and only hinted towards the extra-linguistic features of the text.

The following section contains a brief summary on the history of translation theory as a literary discipline during 1940s and 1950s. It is because this particular field of study developed into a discipline from this period.

Venuti (2004) explains that in the 1940s and 1950s, translation theory was influenced by the central issue of translatability. Leading scholars of that period i.e. (Canadian linguists, Vinay and Darbelnet, 1958, Jakobson, 1959) focused on philosophy, literary criticism, and linguistics and also believed that the objective of translation was reconciliation of the conflicts that separate languages and cultures. Their opinions were shaped by disciplinary trends and differ broadly ranging between two extremes i.e. philosophical cynicism and practical optimism. Vinay and Darbelnet (1958) approached translation methods from the point of view of comparative stylistics. Jakobson (1959) believed that translation was a type of active rewording that not only transfer the message but also transform it in new context. It means that these were also aware of the other factors that might influence translation process though they did not clearly mention these factors.

During the 1960s and 1970s, translation theory shifted from the issue of translatability to the issue of equivalence. Venuti (2004) claims that prevailing concept that influenced translation theory during that age was equivalence that was basically normative and aimed at providing not only analytical devices to define translations, but also principles to evaluate translated works. The dominant theorists of that period were

Eugene Nida and Catford. Nida (1952) *God's Word in Man's Language*, (1964) *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating*, (1969) *Science of Translation, Language*, (1974) *Exploring Semantic Structures*, (1975) *Componential Analysis of Meaning*, (1976) *DA Framework for the Analysis and Evaluation of Theories of Translation*, Translation were the major contributions by the theorist.

Catford's (1969) *A Linguistic Theory of Translation* was one of the unique contributions of the field because it was the first time that linguistics began to deal with translation. Catford applied Hallidayan linguistic theory to translation issues at the lexical and syntactical levels, and he used artificial examples.

In the 1980s and 1990s, translation developed as a separate discipline, intersecting with linguistics, literary criticism, and philosophy, and discovering the problem of multicultural communication. This period also perceived the arrival of a postcolonial image on translation in anthropology, literary theory and criticism.

Modern scholars of translation including Wilss (1996), Nida (1984) and Halliday (1992) have waged charges against the traditional ones (Dryden, 1680), (Tytler, 1797), (Dolet, 1540) as their theoretical concepts lacked comprehensiveness and vitality. Their arguments have been criticized as being blurred and biased. Wilss (1996) disparages traditional judgments as being highly normative and rules governed. Too much focus upon the rules and the principles of the translation makes this process unnatural because language is a natural phenomenon and it works naturally in natural situations. Nida (1984) defines translation as the provision of the closest equivalent of the source text message in the target language both in meaning and style. It is evident from the above definition of translation; Nida is very strict about the fidelity in the translation. She seems to suggest that translation must have maximum adherence with the original text. She does not look to give any importance to the context of the target text. This type of translation may not achieve the objective of the original text because there are always many socio-cultural and political differences between the two contexts and the literal equivalent and style of the source text may not be adjusted in the new context. Nida (1969) believes that translating always involves a certain kind of harm and alteration. Usually the loss is bigger if the source-language text mirrors the prodigy of the source language. In other words it can be said, the greater the literary excellence of a text, the more problematic it is to translate. In spite of these kinds of restrictions, a practical degree of rational equivalence can be achieved in translation in almost all cases. She divides the history of

translation theory in three phases. The traditional school of thought may be considered as philological. The traditional approach to translation has concentrated mainly on so-called literary documents and generally the stress has been on the formal and thematic features, and intellectuals have sought with the help of historical methods to determine the sources, importance, and effect of literary works. Because of this approach, translation studies have always been discussed essentially in terms of literary genres among the fictions, short stories, and the essays. The philological approach characterizes the principal articles in "On Translation" (Brower 1959) by the addition of linguistic perceptions, assembled a significant theory of translation constructed on the classification of literary types. It would be a severe error to underestimate this approach to the theory and practice of translation, as it has generated many remarkable and outstanding results.

Second school of thought about translation may be termed as fundamental linguistic. Machine translation proposed an essential incentive to this approach because this theory of translation suggests that a machine might be planned to produce a meaningful text in a target language. But both translation scholars and computer technicians soon came to understand that automatic translation of literary works is not possible. The best plan is to programme a machine to perform the comparatively easy linguistic tasks of analysis, matching, and reproduction. To provide thorough encyclopedic equivalents into a computer programme would not be possible, and to produce all the equivalents of delicate stylistic structures would entail extremely difficult routines. However, in spite of the failure of machine translation to accomplish what was originally expected of it, it stimulated significant research in the analysis of inter-lingual equivalences after going through three steps: (1) the analysis of the source text, (2) the selection of equivalences in the target language, and (3) the reproduction of the data on an appropriate level. In this way she preferred a unified deep structure that means there should be a language that should be related to all languages and should suit to all texts. However it was just a theoretical deviation of a fundamentally linguistic approach. Because a complete acceptable automatic translation programme cannot be established still, the linguistic approach to translation has been encouraged. But it is true that not all the proponents of linguistic approach to translation theory have diverted their interest in machine translation. Catford's (1965) volume *A Linguistic Theory of Translation* is an outstanding model of linguistic approach in which equivalents are defined in terms of their correspondences to the structures of the particular languages.

The third group of theorists of translation may be termed as sociolinguistic in the sense that it lays importance on the role of the participants. This emphasis led Nida and Taber (1969) to denounce the term target language and to declare it as the receptor language, because they viewed the role of receivers as crucial in translation. If a translation is not comprehensive by those for whom it has been managed, it is obviously not a true translation. It is of no use even if great formal equivalence exists among the corresponding terms in the source and the target/receptor languages.

This theory laid the foundation of the influence of the factors that may influence the process of translation and that also stand outside the fabric of language itself. These factors may include objective of translation, target readers, time and place of translation and the circumstances that may influence the process of translation. Target text must be the real representative of the source text and it also must fit and suit to the affecting factors. In sociolinguistic translation, it is believed that socio-cultural and contextual factors carry a considerable weightage while translating. So it can be said that socio-cultural and contextual adherence is a mandatory phenomenon according to this theory of translation. In other words this social theory of translation laid the foundation of the term accommodation instead of translation. It means that translated text should be adjusted in new socio-cultural context in a way suited to the new context to create same effects/meanings.

Halliday (1978) defines register as a variety of a language according to the use of language. It means a particular type of language is used in a specific context as language at home, in office, in market etc. register tends to be precise because it originates from specific human activity and so the features of a register differ within the same language. If we apply the principles of register in translation studies it can be said that translation in each new context requires different structures in order to be adjusted. It is because culture always affects the choice of language items and process of the construction of meanings/effects. Because of variation in register across social contexts/cultures within the same language, translation projects need to focus on the characteristics of the target linguistic groups. It can be said that he seems to lay the foundation of the concept of translation as accommodation in which target text is necessarily expected to create the similar effects. Halliday (1992) declares that it is not logical to translate a personal diary like a scientific article. In this regard Halliday being the chief proponent of Systemic Functional Linguistics believes in the uniqueness of the text as each text has a unique function to perform and also is meant for a particular context and for specific audience.

So there are also differences in the ways these are translated. Social text needs quite different handling because they are very much to do with the social structures that have great role to create meanings and effects. Larson (1997) proposed three fundamental features of translation and these features though seem to be based on Dryden's three varieties of translation but surely have modern touch. She asserts that translation should be accurate, natural and communicative. By propagating these features Larson seems to suggest that the translator should have the knowledge of lexicon, syntax and the situational context of the source text and the target text. Analysis of these features enables the translator to renovate the message of the source text into the target text. The communicative feature of translation is noteworthy here as it supports the present research topic. The translated text can become communicative only if it takes into consideration the contextual and interpersonal features of the communicative events. It is because more than anything else these factors determine the meanings of the text. But there are always many differences between SL and TL and their contexts and also the beliefs and ideological systems around which these languages circulate. So it is highly recommended to replace the source language ideological systems with that of the target language if the purpose of the translator is to create the same meanings (effects). Trosborg (1994) declares translation as a cultural phenomenon and avows that translation involves linguistic divergence that necessitates two types of adaptations i.e. one is forced upon the translator by that divergence and the second is adapted voluntarily by the translator in order to meet the objectives of the translation. Here the faithfulness of the translation is at stake because adaptation is found as a necessary evil in translation without which target text seems not to obtain its objective. Adaptation is then common feature of translation particularly when the readers of source text and the target readers have conflicting interests as is the case with the texts selected for current study. Hatim and Mason (1997) take translator as communicator who maneuvers on the verbal evidences of the speech act and seeks to communicate on the perceived meaning values to the target language receivers. It means as the communicator considers the context, participants' age, gender, ideologies, status and time and place of communication so does the translator.

Venuti (2004) states that in these decades, translation theory was remarkably rich and widespread, taken up in a variety of discourses, fields, and disciplines. Newmark (1981) suggested an eclectic translation approach and discussed on communicative and semantic translation methods during this era. Since 1990s, the discipline of translation studies

attains a definite institutional status, displayed in translators' training programs and a variety of academic publications. Translation of text-books also began to emerge and more attention was paid to cross-cultural studies within the translation theory. Moreover, different branches of linguistics continue to dominate the field because of their utility in translators' training programs for different types of texts. Theoretical projects usually reflect training by applying the findings of linguistics to discuss and resolve translation issues. Newmark (1988) says that a text may be dragged in ten different ways which are as under.

1. The distinct style or idiolect of the SL author influences the whole process of writing text.
2. The conventional grammatical and lexical choice for that particular type of text, also play their role in constructing the meanings in source language.
3. Content items denoting specially to the SL culture are very significant in text production.
4. The particular subject matter and format of source language text i.e. fiction, prose, scientific, political, biography, etc. play their part to determine the meanings.
5. The anticipations of the assumed readership, keeping in mind their predictable understanding of the subject matter contribute a lot in the process of text production.
6. The conventional grammatical and lexical choice for that particular type of target text, also play their role in constructing the meanings in target language.
7. Content items denoting specially to the TL culture are very significant in process of text translation.
8. The particular subject matter and format of target language text i.e. fiction, prose, scientific, political, biography, etc. play their part to determine the meanings.
9. What is the designated theme of the text irrespective of the expectation of the readers?
10. The opinions and preconceptions of the translator, which may be subjective, social and cultural, depending upon the 'group loyalty factor of the translator which may reflect the any of the assumptions (national, dogmatic, cultural, religious, social class, sex, etc.) of the translator.

In this way Newmark (1988) explain in detail the processes, factors and elements that may affect the process of text production and translation. He believed that the

principal issue in translation has always been whether to translate freely or literally since first century BC. The argument has been going through centuries and many writers preferred some kind of free translation: the spirit, not the content; the meanings not the words; the message rather than the structure should be translated. This was the often radical motto of authors who desired the truth to be read and understood but Newmark (1988) believed that it is not just the selection or choice of translation method that plays a role but all above given factors contribute together to the whole process in general and selection of translation method in particular.

Prominent theorists draw on text linguistics, discourse analysis, and pragmatics to theorize translation on the ideal of Gricean conversation (see Hatim and Mason 1990; Baker 1992; Neubert and Shreve 1992). In this period, Hatim and Mason aimed to develop a proper and complete translation theory and recommend nuanced analyses of definite translations in terms of style, genre, discourse, pragmatics, and ideology. Their element of analysis is the entire text, and their analytical technique takes into consideration the differences between “literary” and “non-literary” translation.

2.4 Translation and Its Relational Factors

Translation is an activity that is improvised while keeping in mind various factors that are the relationship between the source text and target text, context of translation, social, political, ideological and aesthetic trends of both the contexts. The role of translator and the objective of translation are also much importance in the process of translation. One cannot also set aside the temporal issues in translation. Hatim and Munday (2004) view translation as a complex linguistic socio-cultural and ideological practice. It means all factors related with languages involved in translation, society and culture of the authorship and readership and also the dominating ideological values play their role in this discursive practice. It is labeled as a practice which means it is performed and anything that is performed depends upon the performance of the adjacent factors. This practice of translation has long historical trends but in the rapidly advancing modern world where cultural exchanges are widening, knowledge is increasingly exchanging and international communications are broadening, its value has been intensified. Translation studies have been considered as an academic discipline concerned with the study of translation including literary and non-literary translation by Mona Baker (1998). In the beginning it was taken as a discipline confined to itself but later its scope was broadened to other disciplines to which this area of language studies influences to a considerable

extent. Hatim (2001) called it as an inter-discipline which draws on a wide range of other disciplines and it was reasonably called as a 'house of many rooms'. He clarified the interdisciplinary nature of translation studies with the help of a figure showing the relation of translation studies with that of linguistics, philosophy, language engineering, literary criticism and cultural studies. It means that translation theory and translation practice have very much to do with other above mentioned disciplines. It affects and likewise affected by these disciplines. The same idea about the interdisciplinary nature of translation studies was discussed aptly by some other scholar. Ulrych and Bolletteiri Bosinelli (1999) while commenting on the translation studies argued that the term multidisciplinary is very significant in displaying the current status of the translation studies because it includes both its independent nature and its plurality of perspectives. They further argued that it should be viewed as a meta-discipline that is capable of accommodating diverse disciplines with their specific theoretical and methodological frameworks i.e. linguistic aspects of translation, cultural aspects and literary aspects of translation.

2.5.1 Linguistic Aspect of Translation

British linguist and translation theorist Fawcett (1999) believed that without a sound grounding in linguistics, a person working with translation is like someone who is working without suitable toolkit. It means a profound insight in linguistics is necessary for probing into translation practice. A faulty or incomplete knowledge of linguistics will lead to faulty results. Taylor (1998) supported the same conception when he says that among the multitude of translation theorists no one completely dismisses the ties between translation and linguistics as translation is more or less a linguistic phenomenon. Linguistics deals with the study of language and how it works and process of translation clearly entails the language and hence the relation between translation studies and linguistics cannot be overlooked. Fawcett (1999) suggested twofold relation between linguistics and translation studies. On one hand findings of linguistics can be applied to translation practice and on the other hand it is possible to devise a linguistic theory of translation. Bell (1991) also argues that translation is also invaluable for linguistics as a vehicle for testing linguistic theory and for interpreting language use. Jacobson (1959) was the first who proposed that linguistics affects the study of translation. He asserts that comparison of two languages, examination of their mutual translatability, and broad inter-lingual communication must be checked by the linguistics. Catford (1965) also argued

that any theory of translation must be indebted to the theory of linguistics. It means no one can probe into the translation studies unless he/she must have a general awareness and intimacy with the linguistic theory. Later with the development of scientific approaches to different genres translation was given more systematic and linguistically oriented approaches and hence linguistic was considered to draw the translation studies away from its innate approach and providing it with logical and scientific approach. With the development of new trends in linguistics, language came to be considered as social phenomenon that resides within a specific socio-cultural context. It is true that the ties between translation and linguistics are not without their critics. But Bell (1991) criticized and found it paradoxical to find some scholars to make little use of methods and insights offered by the linguistics and more over many linguists have nothing to do with the theory of translation. He argued that if a translation scholar does not concentrate heavily on the linguistics, he/she can hardly come at the subject that is the target text. Hatim (2002) also warns those who do not give importance to the role of linguistics in translation and take linguistics as a cause of some or all failures of translation. He argues that the opponents of the linguistic theory of translation focus only on the abstract features of the theory and not on its concrete, structural and empirical features. He admits that its abstract features do not offer any useful contribution to the theory and practice of translation yet such scholars seem to ignore those branches of linguistics which are not detached from translation practice and whose contribution to translation practice is of core importance.

2.5.2 Paralinguistic Aspect of Translation

Language study has also witnessed a cultural turn in which language is viewed as a cultural entity. Language like many other cultural aspects, takes birth in a specific culture, it develops in culture and also according to the norms of that culture and it also dies out with the death of that culture. This was a shift that occurred in 1980s from a linguistically oriented approach to culturally oriented approach. Under the influence of cultural studies, translation studies began to focus more on the cultural aspects of translation instead of its linguistic aspects. So much so that the linguist like Snell Hornby (1987) has defined translation as cross-cultural event which means that this is something that happens and happens within or across culture(s). He also argues that a translator should be plural-cultural. He seems to suggest that awareness and knowledge of source culture and target culture is mandatory for the translator whose endeavor would not be

successful if he/she lacks the intelligibility of both cultures. Ivir (1987) gone to the extent when he says that translating means translating the culture not the languages. He seems to assert that it is not the language that is being translated but the culture.

But in spite of so much importance of culture and cultural factors in the process of translation, no one can discharge the value of linguistic factors that play their part in the process of translation. It has been made clear that both language and culture are inextricably interconnected with each other. House (cited in Riccadri, 2002) clarifies the situation and settles the dispute by asserting that if contextually oriented linguistic approach may be adopted which looks language as a social phenomenon embedded in culture and believes that the proper meaning of any linguistic item requires a reference to its cultural context. We can tackle translation in a better way if we consider both of its linguistic and cultural perspectives. House's views are undeniable when he declares that while considering translation to be a particular culturally determined practice, and also holds that it is at its core, a predominantly linguistic procedure. So in this way we can hold the opinion that it is not necessary to label translation either linguistic or only cultural phenomenon. It is interdisciplinary rather meta-disciplinary nature of translation that widens its spheres and includes it in many disciplines including culture and linguistic. Garzone (2005) commenting on the role of culture and linguistic in translation states that in order to highlight the role of culture in translation, it is not essential to root out the role of linguistics. He also opines that if we aim at cultural approach, we can best do so by linguistic procedures. It means a combination of both rather all adjacent features will add to the value of the practice and it will definitely come up to the standard of acceptability.

2.5.3 Translation and Context

The term "context of a word" refers to the linguistic location within which the word occurs whereas the context of text refers to the socio-cultural surroundings in which the text is produced. In the translation process, the context of word and also the context of text help the translator to choose which word or phrase is the suitable equivalent. Moreover, the context also helps in understanding the specific meaning of a word or of a phrase, which are dependent of the context either linguistically or culturally. Newmark (1991) asserts that most of the words are extremely indebted to their context linguistically, culturally and situational, hence it is not possible to translate them in isolation. He also goes on to say that the context of words includes their collocation patterns, grammatical functions and the word order of a sentence. Sanchez (2005) also

asserts that the translator must keep in mind the context and style used in the source text which will certainly help him/her to arrive at a suitable equivalence. In this way the process of communication, transmission of information and production of target language text can take place in a convincing way.

After this discussion, it can be said that the concept of context includes a broader sense of words taking place in a given situation in which a linguistic item is used. So from the translator's point of view, a word may have different meaning in different context. In other words, there might be primary meaning of a word or a phrase. It may have a secondary as well as a figurative meaning depending upon the flexibility of the context. For instance, the English word 'present' may give different meaning in different context. Look at the following three sentences;

1. He was present in the class.
2. He presented a souvenir to the chief guest.
3. He gave me a beautiful watch as a present.

In these three sentences same word stands for three different meanings. Translators frequently deal with the translation of individual words and may sometimes ignore the influence of context in specifying the meaning of a word. But a particular word may have different meanings depending on a number of factors. In this regard, Larson (1994) clarifies that the meaning of a word is determined by the following factors:

- a. The adjacent words within which it occurs in the text
- b. The way in which it is used in the text
- c. The situational and the cultural context of the text

Larson goes on to argue that the translator meets different challenges while translating. These challenging tasks are as under;

- a. A translator must distinguish whether words in the source language have been used in their primary or secondary sense.
- b. If a word in the target language has been used in its secondary sense, a great care must be taken to interpret it in the target language to assure the correct meaning because the secondary meanings are always context dependent.

Similarly, Newmark (1991) highlights the part played by the context in the theory of translation. He asserts that the translator needs to be fully aware of all the diversities

of context while dealing with the process of translation as context plays an overriding role in the process of determining the meaning of the words of sentences than any other factors involved in this process. He continues to argue that context is universal, but it is relative. It concerns with technical terms and neologisms more than with general words; it penetrates into a structured text and deals with disjointed texts rather lightly. A translator with his/her eye on his readers is likely to translate and accommodate according to the context. His/her endeavor may be to produce clear, simple and intelligible text. The sense of the selected words should appear to be more confined in order to make the meanings clearer and more convincing to the reader. In this respect, the translator is at times bound to or demanded by the context of the text to produce the certain translation of words which sometimes may be superfluous or insignificant. In short it can be said that what may be the result of the influence of the context, it is quite evident that the context influences the translator to a great extent.

2.5.4 Translation and Ideology

Khajeh and Khan Mohammad (2008) explain that after analyzing different investigations carried out in translation studies, it has become apparent that the effects of the notions such as power, ideology, dominance, context and gender are obvious on the construction of meaning and interpretation in the process of translation. Karoubi (2005) declares that according to the two modern schools of translation studies i.e. post-culturalism and functionalism, translation is a product oriented activity which means it is not based on the linguistic features of the source text but on the target language customs and conventions. He goes on to assert that translator re-textualizes the source language according to the new context. Similarly, Hatim and Mason (1997) claim that translation is not nor it can be a neutral activity as it looks apparently, but also undeniably it is a political and ideological in terms of either activity or product. Niranjana (1992) proposes that the translator has to constantly keep the so-called space existing between the cultures of source text and that of the target text in mind with the aim of achieving understanding of irregularity as well as historicity that has been repressed or made absent in different kinds of writings with help of several techniques of translation. In other words, he wants to warn the translators to remain fully aware of the heterogeneous factors that join together to construct meanings. Lefever in 1992 has made a remarkable assertion about ideology when he says that a network of conventions, beliefs and social norms come up together to shape translator's actions. He concludes his discussion about

translation and ideology by asserting that if in translation process, the linguistic considerations involve into a conflict with ideological considerations, the later will definitely succeed. It means that ideological factors are more influential than the linguistic factors in the process of translation. Venuti (1997) argues while explaining two distinguished translation strategies: domestication and foreignization that translated texts are fundamentally loaded with ideological implication. Objective of leaving the readers alone while foreignizing or dragging him/her close to the author in domestication are the ideological activities. It is always under the pressure of ideological notions that a translator makes the text familiar and intelligible to the target readers by domestication or violates the cultural values prevailing around the target text and leaves the readers in an unknown world.

The analysis of a source text must not be confined to the study of syntactic relationships among linguistic units or to their denotative meanings rather the connotative values of the formal structure of the communication should be given due importance. Nida (1964) asserts that the connotative analysis of the formal structures of the text is basically an analysis of the style of the author and the basic issue in stylistic concern is the discourse and the analysis of discourse includes a number of complex techniques. The nature of the text, the objective of the original author and the translator and the audience can influence the process of translation. Halliday (1984) takes language use as a communicative act and explains three threads for achieving functional meaning as ideational, interpersonal and textual meaning. Interpersonal meanings are established depending upon the mutual relationship between text producer and text receiver. Power, social status, social distance, level of formality, age and gender of the participants determined the interpersonal meanings. Ideational meanings depend upon the objective of text production. Why a text is being produced/translated?, is the sole question that determines the ideational meanings of the text. Textual meaning depends upon the nature and form of text. So these varieties of meanings depend upon the context/culture of the text, not on the syntactic features of the text. Khajeh & Khanmohammad (2008) asserts that the notions like culture, context, textuality, functions, genre, style and discourse which are mostly discussed topics in discourse analysis, pragmatics, and sociolinguistics and conversation analysis strongly influence translation studies. Nord (1997) declared that the objective of the target text and not the surface structure of the source text is the threshold of any translation. Translation studies and intercultural

communication are closely intertwined together. So translators should be competent much enough to grasp the adequate understanding of the cross-cultural features and conventions. Cultural turn is a true marker of the interdisciplinary nature of translation studies and refers to the study of translation in its cultural, political and ideological context. Post-colonialism is one of the most flourishing points of interaction between cultural studies and translation studies. It was one of the dominant assumptions that translation is always guided by the target culture before post-colonialism. Post-colonialists hold the opinion that primary control of the translation process was clearly handled by the source culture. Their approaches based on the study of power relations among various ethnic groups, cultures and peoples that may affect the process of translation in one way or other. Robinson (1997) asserts that there was an inclination to translate from a dominant culture to a dominated culture and when a translator from a dominant culture translated a text produced by the dominated culture, his work would be supposed as complicated and impenetrable. He further states that the words of hegemonic translator was taken as apparent truths and the words dominated author/translator were considered as extraneous and improper. It clearly shows that the author/translator always resides in his/her text/translation. In other word it is not the translator but his/her ideology that travels with/her words in the translated version. Schaffner (2004) opines that the linguistic behavior that is associated with political behavior may well highlight the evidence of behavior mediated by translation. A translator must recognize the ideological strategies which are related to that special discourse and period in order to use them in reconstructing the meanings in the target text. The understanding of inter-discursivity is also important for the translator particularly to interpret fuzzy meanings. In modern translation studies there has been a transfer of concentration from language structure to human activity in socio-cultural contexts. A translator must be fully aware of the features which characterize the context in which a text is existed. Bruce (1994) argues that discourse stands beyond the collection of texts which means that in discourse, the abstract structures are combined to the material conditions to determine the meanings of the articulation. One of modern trends of textual analysis is critical approach to translation that is concerned with the ways in which translating and interpreting are related to culture and ideology.

2.5 Persuasion in Translation

One of the conditions to persuade the audience through translation is intelligibility of target text. It means that person must understand thoroughly each and every bit of the text if he/she wants to persuade. A prerequisite for achieving intelligibility of texts depends upon intertextuality. The translator needs to convey the sense of explainable referential network to the culturally detached, temporally isolated or spatially distanced reader. Soring (1986) distinguishes between persuasion and seduction that also aims to convince/seduce the reader. He argues that persuasion means trusting in the fact and reliability of arguments, the audience may be convinced and modify his/her mind intentionally or consciously whereas seduction means when external factors prompt the audience to adopt a particular way as if of their own desire. Ideologically partial political beliefs of the addressee/translator can alter persuasion to seduction and utilizes the external appearance and shows fidelity of himself as a persuader. However, an extreme exploitation of the relationship between the translator and the reader of target language can jeopardize reliability and faithfulness of translation.

2.6 Translation and Style

The techniques that are by the translators regularly rest mainly on the theories associated with the very act of translation. One of the examples that attract the attention is the presence of dialects, sociolects and idiolects in translation that are styles – regional, social and personal respectively. Dialect and sociolect involve unique connotations and they prompt the audience to assume and associate the variety of the text with a particular region or social group. The translators encounter a difficult task of carrying over that uniqueness of the text in the target language because these varieties are a product of a particular socio-cultural and political context. So the translators need to recontextualize the text in a target context by eliminating the features of source context and adding the new ones. On the other hand, Idiolect imposes a quite different challenging task because personal style of the author will be supposed as unique because of its idiosyncratic features. This uniqueness of style may exist in cultural references or in tone but in each case the realization of this distinctive style helps to highlight the creative side of translation.

Nida's (1984) definition of translation "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of

meaning and secondly in terms of style” shows that translation is basically a transfer of meanings and style in the target text. But the question is how this transfer of style becomes problematic for the translator and readers. It is because the writer has written the text in his/her distinct style while adjusting and coping it with broader socio-cultural values and this adjustment is the very cause of complications because the translator very fails to balance author’s style and socio-cultural conditions. Moreover he/she also cannot get over the influence of his/her own idiolect. His/her individual style interferes in one way or the other on the process of translation. The translation can also be perceived as a medium through which two distinct groups understand each other and likewise translator is the mediator who bridges the gap between the two divergent parties. So, the translator must not only have a bilingual proficiency but also profound bi-cultural insights. Translators mediate not only between two languages but also reconcile cultural values, ideological system, and socio-political backgrounds. He/she seeks to overcome such incompatibilities that hinder in the way of smooth transfer of information. Anything that can be valuable in one context may not be significant in another and it is the job of translator to skillfully identify the inconsistency and seek to resolve it with the help of his idiolect. Translators are not like the ordinary readers of the source text. The translator reads in order to write, understands in order to inculcate, decodes in order to re-encode. Now the act of reading of a text is a unique act, a practice subject to the specific contextual restraints, just as the production of the source text might be. Certainly, a target text reflects the translator’s own style of reading and this is another stance of translator’s uniqueness in the target text. It is generally believed nowadays that translation is an interaction between the participants but unlike ordinary interaction, this interaction takes place not only among three participants i.e. author, translator and target reader but also between the signs of the text and the participants. The signs of text are put by the author in the source text and by the translator in the target text and these signs heavily depend upon the personal style of the author/translator. The translator makes choices out of the texture of source text and interprets these choices and polishes them with his own style to guide the target readers towards a communicative goal. To achieve that end, accommodation must be adopted in writing style rather in rewriting (translation) style.

2.7 Translation and Culture

In this section, we will see the relationships between translation and culture. As it has been discussed earlier that language is a cultural entity that is closely related to the

culture of the language users, translation is also a discursive practice. In this sense translation is also cultural activity. Translation is basically an activity that mediates between two different groups of people who speak two different languages and belong to two different cultures. Their traditions, ideologies, ecology, understanding of right and wrong and linguistic traditions are quite different. The degree of mutual understanding between the two cultures depends upon the intelligibility of their languages in each other's culture and vice versa. The closer two languages are, the more easily their speaker can understand each other's culture. It is agreed fact that language is an integral part of culture and translation is depiction a text from one language and culture into another language and culture. In this respect, George Steiner (1998) narrates that the translator tries to reproduce the original text but compiles a text that is natural to his own language and culture and which can also stand on its own in the new context. It suggests that in spite of deliberate efforts to achieve faithfulness, personal and cultural features affect the process of translation and it results in a new and independent text. In addition, cultural issues very often cause greater difficulty for the translators than linguistic features Cordero (1989) remarks about this issue and asserts that intercultural translation problems are highlighted with the detection that culture-bound concepts are more problematic for the translator than the semantic or syntactic complexities and disparities of source text and the target. It is because understanding of such Issues may require an extra understanding of source text. Hence translators should attempt to seek for suitable equivalents of cultural terms to bridge the gap and to come up to the expectations of the target reader's. As Kussmaul (1995) warns the translators to be fully aware of the reality that readers' expectations and their desires are affected by their culture and that their understanding of utterance is to a large extent determined by these expectations and desires. In other words, he seem to recommend the translators to take into consideration the expectations and desires of the target readers. The easiest way to consider target readers expectation is to consider their culture. Nord (1997) pronounces that the practice of translation is originally a purposeful activity. He goes on to state that translation has an aim and purpose. For instance since to translate means to create a text in a target context, with a definite purpose and for a specific addressee in target circumstances. Accordingly, the ultimate aim of the translator is to transmit contents of source text in order to transfer subject matter as faithfully as possible and if there emerges a conflict between the faithful description of contents of the source text and transmission of the

subject matter, the later should be preferred because the goal of translation is the transmission of information not just the contents.

In the modern world, role of the translator is regarded as a mediator, whose primary task is to make cultural features of the source text accessible to readers of target text. In this way it acceptable to give weightage to the subject of culture in the process of translation, as it directly influences the understanding of the message of the source text, and consequently plays a crucial role in determining the appropriateness of structural units of the text. Kussmaul (1995) opines that cultural differences influence the degree of understanding between two linguistic communities and therefore it is the most influential aspect for the translators to take decisions, hence it is quite justifiable to say that translation is an intercultural communication. Discussing such issues, Aziz (2004) states that translation is not simply restricted to languages; it also involves translating culture. Communication occurs between the writer of source text and the reader of the target language text who are the members of the two different cultures. So the consideration of cultural issues is not only preferable, but also highly desirable.

2.8 Meaning and Culture

Translation as a means of communication usually transfers the intended meanings of the linguistic items of source text to its complement target culture in another language and to a different audience. Aziz (2004) states that a theory of translation spreads more than the text itself which means the meaning of a linguistic item or a syntactic lies not only in its order in the text but also depends on many other factors outside the text. He declares that cultural factors are also relevant to the determining the word meaning of source language. In this regard, Larson (1994) asserts that meanings of the words need to be transferred keeping in mind the conditions of culture and its audience. He goes on to highlight the picture when he declares that each society interprets words/terms in terms of its own culture. In other words, he wants to suggest that the audience will decode the translated words in terms of their own cultural experience, not in terms of the cultural experience of the author and audience of the source language. It becomes clear after the above discussion that words are cultural specific and culture dependent and becomes meaningless when isolated from their culture. Similarly the bilingual synonym/equivalence of the words also gives unique sense in target culture and situation.

This part of the thesis clarifies why an understanding of culture-specific words of the source text is necessary because such words raise many various connotational issues that need to be considered during the process of translation by the translator. Ettobi (2006) believes that translations give us understanding of texts that would otherwise remain unreachable to our inquiring minds on one hand, and on the other hand develop our understanding about the culture that produces the source text. He points out that such difference of culture poses problems not only for the translators but also for the target readers. He argues that linguistic and cultural features of English and Arabic languages are vastly different. Linguistically, English is an Indo-European language while Arabic is a Semitic one, similarly English belongs to Western culture and Arabic to the Eastern culture. Consequently, there are no complete correspondences between the languages. Nida (1964) also asserts that these two languages (Arabic and English) are not identical, neither in the meaning to corresponding signals nor in the ways these signals are ordered in phrases and sentences. Hence it is logical that there can be no complete correspondence between languages likewise exact translation is not possible. In Arabic language, there are many words that include with them the rhythm of the culture, history and aesthetic trends of Arabic world. These words cannot be translated in other culture without an adequate awareness of Arabic language. For example, ‘*Sahabi*’, ‘*Rami*’, ‘*Tawaf*’, etc are only few of such words which cannot be comprehended without the comprehension of the culture. Such culture-specific words pose a difficulty in translating source language cultural words and highlight the role of culture in constructing, perceiving and translating truth. Hence, the subject of culture is taken into consideration in the translation process and has been discussed widely by a variety of translation scholars. Among these, Baker (1992), Bassnett (1980-1990), Lefevere (1975-92), Hatim and Mason (1990-1997), Holmes (1972), Nida (1964-2002), Venuti (2001-2003), Hardwick (2000), and Newmark (1981-1988) all discussed the role and importance of culture during the process of translation, giving reasonable attention to cultural features, words and factors, assisting communication and developing understanding among persons or groups whose differ language and culture are different. So, the task of translator is to proceed cautiously focusing on the cultural differences between source language and target language, launching and balancing the communication between the two distinctive cultures; the translator needs to be bicultural to a certain extent. In Urdu language we find some words and phrases that carry with them the cultural, historical and aesthetic traditions of the Sub-continent; so while translating Urdu language the translator

needs to pay particular attention to all the words embedded in source text cultural settings. Such words and expressions symbolize the cultural sphere of the source language; hence they carry different culture-specific meanings. Consider the following list of Urdu words given by Bilal, H. A. et al (2012): '*Halal, Burqa, Ghee, Sufi, Shalwar, Kameez, Mushaira, Qawali, Table, Biryani, Haji, Hafiz, Kabadi, Gulli* ect. These words are culture-specific and hence cannot have exact equivalent in English or any other language, particularly languages which are not familiar with Pakistani (Indian) culture.

These words and expressions are used with specific cultural restricted meanings, therefore cause problems during the process of translation. Translator has to be fully conscious while choosing equivalents for such type words, particularly figurative words and expressions. Cruse (1986) claims that figurative words and expressions are used frequently in each language and it is a permanent challenge for the translators to tackle such words. Tafat (1981) argues that translation may involve opposing environmental context with distinct to elements such as atmosphere, flora and fauna. He goes on to assert that the environmental features of the West and the East are quite opposite. For example both the English and Arabic languages express differently when discussing ecology. There is hot and dry climate in the Middle East and the climate of the Western countries, is much cooler and wetter. A translator of Arabic/English texts may come across problems in the translation of ecological expressions because such expressions have quite opposing connotations in the other's language. For instance, English expressions referring to hotness express favorable connotations: 'sun beams winking at me' shows that sun rays are taken something as solacing. Similarly, some other ecological English expressions that have favorable connotations are usually associated with warmth, for example, warmth of the eye, warm welcome etc. On the other hand Arabic ecological expressions associated with hotness carry negative connotations. Same is the case with Urdu language in which words with ecological expression clarify the situations as these words favor warm environments. For instance, '*ankhoon ki thandak, dilon min thandperna*', etc are few of such expression. Newmark (1998) opine that some animals are familiar in one culture but not in the other, which can lead to a translational problem. *Niiqa* "she-camel" for instance, is familiar in the Arab culture and therefore is generally mentioned in Arabic literature. On the other hand this word is alien in English culture; hence its translation may create problems for the translator. So the modern translation theorists i.e. Venuti, Larson, Nida etc believe that the translators need to understand the

literary contents as well as the cultural meanings of the source text. Moreover, translators also have solid information about the culture, they are dealing with. Such knowledge helps the translators to choose the appropriate strategies for translating literary texts and therefore form a useful perspective on cultural issues and guide towards understanding the message of the source text that is implanted in the cognitive context of a particular culture.

We have looked at the crucial difficulties that occur in the process of translation from culture to culture. In doing so, we have also focused on both linguistic and cultural issues that encounter during the process of translation when translators deal with different terms, idioms and expressions related to one particular culture only.

2.9 Two Tendencies to Handle the Translation of Cultural Specific Words

This portion shows a brief discussion of the two tendencies to deal cultural specific words. These trends offer both linguistic and cultural direction. One is the localization that authorizes the technique of translation in which an apparent, easy style is selected to minimize the foreignness of the foreign text for target language readers; while strangeness means a target text is fabricated with deliberate breaks of conventions by preserving the strangeness of the original. In the present-day international translation scenario, Eugene Nida is regarded as the ambassador of the first trend in translation whereas the Italian scholar Lawrence Venuti is regarded as the spokesperson for those who favor strangeness in translation, who has also directed the discussion to a white-hot state. Domestication and foreignization are two translation techniques which represent these trends in translation and which also provide both linguistic and cultural guidance. They are labeled by American translation theorist Lawrence Venuti (1995). According to Venuti (1995) domestication refers to —an ethnocentric diminution of the foreign text according to the target-language cultural values, omitting all the elements that cause strangeness for the target readers while the foreignization is —an ethno-deviant pressure on the target language cultural values to record the linguistic and cultural differences of the foreign text, sending the reader abroad. Its objective is to highlight rather create the strangeness and foreignness for the target readers. The clash between domestication and foreignization as contradictory translation strategies can be viewed as the cultural and political rather than linguistic. It means that there is always a political and

ideological motive behind the improvisation of these two tendencies in translation. It is not just a spontaneous practice but a deliberate discursive practice aiming at a particular objective. Nida (2001) points out that in order to achieve successful translation, biculturalism is far more important than bilingualism, because words have meanings only in terms of the cultures in which they function. Cultural spaces between the source language and the target language have always turned to be a hard pill for translators to swallow. Cultural turn is a metaphorical term that was evolved by the cultural studies oriented translation theorists to refer to the study of translation in its cultural, ideological and political context. This term came into vogue in the late 1980s and it gave birth to the conception that language is social phenomenon and it has indisputable relation with culture like Systemic Functional Linguistics proposed by M. A.K. Halliday. This turn was so influential and powerful that the linguistic aspect of translation studies was neglected. However during the late twentieth and the beginning of the new centuries many linguists including Manfred (2007) tried quite successfully to create a balance between culturally oriented approach and linguistically oriented approach. All these relational factors of translation affect the process of translation and translator tackles the situations with the help of different techniques of translation. These techniques help a translator to improvise translation to achieve the objectives of translation.

2.10 Translation Strategies

Lawrence Venuti (1998) argues that translation strategies which are also called translation shifts are the techniques with which translator attempts to translate the source text into the target text. It includes the basic tasks of choosing the foreign text to be translated and developing a method to translate it. There are different types of translation strategies that are commonly adopted by the translators. These are syntactic strategies, semantic strategies and pragmatic strategies of translation. I shall try to clarify the situation with suitable examples from Urdu and English languages where necessary.

2.10.1 Syntactic Strategies

In language study, syntax refers to the study of grammatical rules that govern the structure of sentences. Translation approaches with a particular focus on the syntax are called syntactic strategies. The most common syntactic strategies that can be found in translated works are: (1) literal translation, (2) transposition, (3) calque, (4) borrowing,

(5) cohesion change, (6) rhetorical scheme change, (7) unit change and (8) structural change

2.10.1.1 Literal Translation

This strategy is generally known as word-for-word translation. It is, aptly described by Lambert (1998), as the segmentation of the source language text into individual lexical items and replacement of those lexical items into target language equivalence. However, at the level of text, the target text will become illegible unless compromises are made. It is only possible while translating individual words not the text or sentences. For example if we look at the English translation of this Urdu sentence, we can realize that this technique of translation is quite absurd for text translation.

‘Bazar min golian chal rahin thin’

Its English translation will be, ‘The bullets were running in the bazar’. This is quite insensible to translate each text literally. Moreover in literal translation it is also recommended that the word order of the source text should also be preserved. This is also not possible to preserve original text word order if we want to create the same effects (meanings). For example

‘Doctor came to check my pulse’.

Its literal Urdu translation will be, *‘Doctor aya dekhney meri nabz’*. So it can be concluded that literal translation is useful in the translation of list of individual lexical items i.e. multilingual dictionaries, catalogues of library books, list of shopping material etc and not for the coherent text.

2.10.1.2 Transposition

Newmark (1988b) defines transposition as a translation technique that involves a transformation in grammar from the source language to the target language and vice versa. This change can be any of the following categories;

(a) Change of plurality form the source text to target text and vice versa. For example *‘Quaid e Azam hamare azeem rehnuma they’* will be translated as ‘Quaid e Azam was our great leader. In Urdu sentence singular is usually taken as plural because of the reverence associated with that personality. There is no such tradition in English language.

(b) A change when a definite source language structure does not survive in the target language. For example *‘There is a passion for success in the students’*. Its Urdu

translation is '*Talba min kamyabi ka ek jazba hi*'. In this sentence transposition occurred because there is no such structure in Urdu language as is used in English.

(c) A change of a verb to a noun, a change of a noun group to a noun from source language to target language and vice versa. For example English sentence, 'cheaters never succeed' will be translated as '*dagha baz log kabhi kamyab ni hotey*'. Here cheaters a noun is transposed into a noun group '*dagha baz log*'.

2.10.1.3 Calque

Hatim and Munday (2004) explain the strategy of 'calque' is similar to borrowing according to which a language borrows a form of expression of another language, but translates literally each of its components. There can be two kinds of calque. The first one is at the lexical level. In keeping the syntactic structure of the target language, a lexical calque introduces a new mode of expression. The second kind of calque is at the structural level. It introduces a new construction into the language.

An English-Urdu calque can be found in the following sentence.

He teaches in a school' will be translated as '*woe ek madrassa min perhata hi*'.

Though Urdu has borrowed the word school from English but in many translated text the word '*madrassa*' is used instead of school.

2.10.1.4 Borrowing

Borrowing foreign terms and lexical items from the other language is the general trend as a translation strategy among all the languages of the world. Vinay and Darbelnet (2000) opine that a translator may borrow in a specific text to add the flavor of the source language culture into a target text. Moreover some of the borrowings are used because they have become a part of the respective target language lexicon. For instance, Urdu has borrowed all the words labeling modern scientific invention from English. Laptop, cell phone, computer, radio etc are the borrowed words that have become part of Urdu lexicon.

2.10.1.5 Cohesion Change

Halliday and Hassan (1976) define cohesion as a lexical and grammatical bond that holds a text together. Cohesion is dissimilar to coherence in the sense that coherence deals with the links between meaning and context, cohesion has more to do with

the relations among surface linguistic forms (On the syntactic level, cohesion links the grammatical and structural content, which may occur in the form of references, contraction and substitution. Cohesion changes in translation, therefore, refer to the change of references, contraction and substitution in the target text. For instance, ‘Shehla was moaning and trembling as if she had been pulled out of cold water’. However in Urdu the line may be translated as, ‘*Wo aise ro rhi thi or kamp rahi thi jaise thandey pani se bahir phanka gia ho*’. She is an anaphoric reference that refers to Shehla but in Urdu version this anaphoric reference is lost in target text.

2.10.1.6 Rhetorical Scheme Change

Abrams (1999) elucidates rhetorical scheme as a syntactic strategy that refers to the arrangement of individual sounds, words and as well as sentence structures. Rhetorical scheme change, in this light, refers to the change in the deviation in the target text. For example, Quaid e Azam, a great leader of the Muslims, struggled hard for the Muslims’. This sentence may be translated into Urdu as, ‘*Quaid e Azam Musalmano k azeem renuma they, unhon ne Musalmano keley sakht jidojahid ki*’.

It has been done because of the syntax of the target language because the opposition in the source text cannot be translated in the target text. In order to keep the appropriate translation equivalence, a rhetorical scheme change is unavoidable in the target text.

2.10.1.7 Unit Change

Manfried (2008) argues that unit change takes place when equal-rank equivalence between source language and target language cannot be kept, and that translation equivalence can only be achieved through changes of rank among sentences, clauses, groups, words and morphemes in the target language. Hatim and Munday (2004) called the unit shift a ‘rank shift’, ‘change of rank’ or ‘unit-shifts’ and says when unit change occurs the translation equivalent of a unit (word, clause or sentence) at one rank in the source language is a unit at a different rank in the target language. For instance a noun is translated into a noun phrase or noun phrase into a noun in the unit change technique.

2.10.1.8 Structural Change

As Al-Zoubi and Al-Hassnawi (2001) believe that a structure can be understood and explained with the help of sequence of its elements which means word order and the

class of these elements. For example, the structure of the sentence “Ali sings a song.” can be analyzed as under: it consists of four elements i.e. a proper noun (Ali), a verb (sings), an indefinite article (a) and a noun (song). This sentence follows the sequence of subject-verb-object. Keeping in view this example, the structural change in translation may be described as the changes made in the order and the class of lexicon in the target text. For instance, ‘He has committed no crime’. Its Urdu version may be, ‘*Wo be-gunah hi*’.

A structural change has occurred here in this translation because firstly, there is a change in the sequence of the parts of speech; secondly, there is also a change in the class of parts of speech, i.e. the verb ‘has committed’ has changed to become ‘*be-gunah*’, a noun.

2.10.2 Semantic Strategies

Newmark (1981) defines semantic translation as a mode of text shift which engages using the bare syntactic and semantic constraints of the target language to reproduce the precise contextual meaning of the author. Semantic strategies can consequently be described as translation techniques which focus special attention to the meaning of the source text. The following are eight usually used semantic techniques in translation. These are (1) using a hyponym, (2) using a synonym, (3) using an antonym, (4) expanding, (5) condensing, (6) modulation and (7) rhetorical trope change.

2.10.2.1 Using a Hyponym/ Super-ordinate

Aitchison (1996) explained hyponyms as the linguistic choices included under a super-ordinate/hyperonym that covers different sub-categories. For example, the word ‘fruit’ is the super-ordinate, while words such as ‘apple’, ‘orange’, ‘guava’, ‘pineapple’, ‘mango’, ‘melon’, etc are all hyponyms. Because of cultural differences and because some words are only cultural specific, all the words in the source language cannot be found in the target language. In such type of state of affairs, one of the most common translation strategies is to translate the source language word into its hyponym or super-ordinate in the target language. For instance, ‘He has a black hat on his head’. There is no equivalence of hat in Urdu language, so the translator will either borrow that word or will use hyponym/super-ordinate to translate the sentence. Hat will be replaced with ‘cap’ which is super-ordinate of hat.

2.10.2.2 Using a Synonym

Harmon and Holman (1996) defined synonym as different words with the same or similar meanings. It means that different words have same or similar meanings. However there are rare chances of having a total overlap of meaning. In other words it is not easy to find a situation of perfect synonymy though not impossible. It is true that synonyms are similar in meaning but not completely exchangeable. Nonetheless, when a word in the source language cannot be translated perfectly into the target language, synonyms are frequently used. Examples can also be found in plenty in each translated text. In translation of text, synonym may be used of a word and even of a concept. For example, 'His blunt strong gaze' may be translated into Urdu as '*Uski naraz nigah*' which can be translated back into English as, 'His angry look'.

2.10.2.3 Using Antonym

Martin and Ringham (2000) opine that contrary to a synonym, an antonym appoints a particular type of oppositeness in translation. For example, 'man' and 'woman' are antonyms because they combat each other and possess the common denominator: human. Although opposites are not always transposable, a translator may use an antonym when a word or expression in the source language cannot be found or properly translated into the target language, then the technique of using antonym with negative form is the only available option. The use of double negative i.e. 'negative' plus an antonym is the technique that helps the translator to give closest possible meaning. For instance, 'He is stone hearted' may be translated into Urdu as '*Wo rehm dil ni hi*' and when translated back in English it will be, 'He is not kind hearted'. So the use of antonym is also a semantic strategy that helps the translator to create the same effects/meanings.

2.10.2.4 Expanding

Expanding is a technique that is used when the literal or original translation does not clarify the meanings of target text. It is used when the source text is too reduced to be translated literally into the target text. For the successful process of expanding, the translator has to interpret the message conveyed in the source text. After this the translator has to rephrase and elucidate the content and idea into the target language. This occurs commonly in the translation of poetry because poetry is; according to Connolly (1998) is the most compact, condensed and heightened form of writing in which the language is primarily connotational rather than denotational. So in the translation of

poetic work expanding is essential and inevitable. As Dryden (Cited in Robinson, 1998) suggested that it would be unreasonable to limit a translator to the narrow compass of his author's words as he/she is supposed to stretch his/her chain to such a latitude. Although expanding is not usual in prose, it will still be applied when the language in the source text is not detailed enough to be translated into ordinary language in the target text. For example, translation of a dialogue frequently needs expanding in non poetic genres.

A: This is marvelous piece of handicraft.

B: Skills of races.

This second noun phrases can be translated as, 'uniqueness of the handicraft is because of the skills of races that have transferred their skill to their generation. It is natural and acceptable to reply with only a noun phrase in English but it is odd to do so in Urdu language and culture. To make it more clear in the target text, the translator expands the noun phrase "Skills of races" into a full sentence.

2.10.2.5 Condensing

Condensing is reverse of expanding and it refers to the technique of lessening or compacting a text into a shorter form. When condensing happens, some portions of the source text will have to be omitted. So it is the job of the translator to observe and decide which part of the text must be preserved, and which part is superfluous, so that the loss of information may be minimized. While condensing holds the idea of précising and summing up, condensing may also be compared to what Dryden (as cited in Robinson, 1998) called 'paraphrase' where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense; and that too is admitted to be amplified, but not altered.

Condensing is also a frequent feature of translation in almost all the languages. Now and then the translator needs to condense the elaborate ideas in fewest possible words, omitting unnecessary detail and maintaining the charm of target text. For instance, the sentence 'And when the woman saw that the food stalls were good for food, and that they were pleasant to the eyes. Its Urdu version may be, '*Khwateen ne mazedar and rung barungey khanon k stall dekhey*' and when translated back in English as, 'The women saw delicious and colorful stall of food'.

Having compared the source text and the target text, it is evident that the translator has abridged “the stalls were good for food” into delicious and “it was pleasant to the eyes” into colorful.

2.10.2.6 Modulation

Newmark (1988) argues that modulation takes place when the translator replicates the message of the source text in the target text. This is in conformity with the current norms of the target language since the source language and the target language may appear divergent in terms of perception. Hatim and Munday (2004) clarify modulation in a simple way “a variation of the form of the message, obtained by a change in the point of view”. It means modulation happens when there is a gap of perspectives between different languages and in order to obtain conformity with the existing norms of target language.

2.10.2.7 Rhetorical Trope Change

Knowles and Moon (2006) assert that rhetorical trope changes mean the change or modification of the common meaning of a term. The most common rhetorical tropes include the use of allegory, simile, metaphor, symbolism, personification, irony, metonymy, and all other such types of literary terms. Most of these terms are culture specific and socially oriented and because of cultural differences, rhetorical devices that are found in the source text may not be equivalent with that of, found in the target language. So only near translation equivalent is possible to achieve and consequently, a rhetorical trope change must take place. For instance, ‘to cut your cloth according to your cloth’ may be translated ‘*Chader dekh kar paon phailao*’.

2.10.3 Pragmatic Strategies

Bell (1991) is of the view that the range of pragmatics is one step away from semantics and syntax. He explains in detail the scope of pragmatics and opines that it includes plans and objectives of the production of the target text and characteristics of text that involve intention of the producer, acceptability of the target text and adjustment of the target text in particular situation. In other words, the approach of the producer and receiver of the text and the relevance the text to its context come in the sphere of pragmatics. From the translation point of view, the most common pragmatic translation strategies include (1) omission, (2) addition, (3) implicitation, (4)

explicitation, (5) foreignization, (6) domestication, (7) transediting, (8) speech act change and (9) formality change.

2.10.3.1 Omission

Omission in translation though is a common practice but not usually welcomed because after omission some or the other meanings of the source text will be omitted and consequently its effects may be lost. Omission may be intentional or spontaneous but there is always a reason which can be ideological, syntactical or aesthetic to omit some words or even sentence. Sometimes the translator simply wants to eliminate the taboos and culturally prohibited content in order to improve the standard of the target text. For example, there is a chapter entitled, 'Thank you Ma'm' in course of Punjab Higher Secondary School, textbook. There is a description of an event in which a lady beat a boy. The incident is described in these words, 'Mrs. Jones hit him hard right square on his blue jean sitter'. The description is totally informal and bold. Keeping in mind the cultural values and moral ethics, this line is usually translated by the teacher and the translator as, '*Mrs. Jones ney uski nashist/peeth per zor se laot mari*'. So omission is evident and informal tone and some unwilling words have been eliminated intentionally to improve the standards of the target text.

2.10.3.2 Addition

Berman (2000) remarks that target text with additions usually over-translates the source text which results to unfavorable effects such as the loss of rhythms and a reduction of the clarity of the source text. However Eco (2003) argues that sometimes, in order to avoid a possible loss, a translator has to more than the source text. Eco (2003) also asserts that addition should not be adopted because after addition, the important and meaningful suspense or vagueness in the source text might be lost. He further goes on to say that it is not appropriate to try to make the source text literally better with the help of addition. Its unfavorable style, awkwardness, casual repetitions should be respected. But in spite of all these arguments, addition is unavoidable in translation because the goal of translation is to clarify the contents and message of the source text with the help of target text. For this purpose, very often addition proves a useful technique to achieve the objective. For instance the sentence, 'One night mother called me to come up and check her daughter'. It will be translated as, '*Ek rat bachi ki maan ne mje phone kia k main aon or uski beti ko dekhon*'. Here 'mother' is translated into '*bachi ki maan*' when translated

back into English, 'The mother of the child'. So addition is also a useful strategy in translation.

2.10.3.3 Implication

Vinay and Darbelnet (1995) define implication as the process in which the target language situation or context of target text describe certain details which were clear in the source language. In other words when the context of target text clarifies what has been quoted in source text and the translator does not seek help from words to describe it. It is also considered as a variety of omission because it is usually taken in terms of losses in translation. But in reality it is not the case because in omission the information is eliminated intentionally but in implication information is explained and clarified not with words but with the help of the situation.

2.10.3.4 Explication

Manfried (2008) says that the translation technique 'explication' was first introduced by Vinay and Darbelnet in 1995. It was originally taken as the strategy of clarifying information into the target text which is given implicitly in the source text and that can be derived with the help of the context or the situation of the source text. Currently, it is considered by Klaudy (cited in Baker, 1998) as the technique to make the information explicit in the target text that is implicit in the source text. It can also be taken as similar to the technique of addition in translation. In addition some information is added by the translator to simplify the target text and that information was not a part of the source text and the translator adds it on his/her own behalf but in explication the added information was hidden in the context of the source text and the translator infers it and express it in words.

2.10.3.5 Foreignization

Foreignization as has been discussed earlier is a process of including such elements which make the target text alien to the target readers. Venuti (1997) explains it as a highly desirable translation technique which means the translation of a foreign text with the help of translation technique in a way that is not familiar with the dominant cultural values of the target language. Eco (2003) explains the technique of foreignization in a convincing way when he says, foreignizing translation is not so distinct from the concept of defamiliarization that is a device with which an artist succeed in convincing his/her readers to identify the described phenomenon in a

different flavor and to comprehend it better than before. It means the purpose of foreignization is not to puzzle the audience but to help them to expand their vision and understanding. For example, every one of us notices the translation of names of Pakistani players by the foreigners. Very often we hear/see Afridi Shahid, Khan Younas, even when the translators know that this is not the case. They do so to create foreignness for the audience.

2.10.3.6 Domestication

The term domestication is opposite of the term foreignization. Venuti (1995) tells that there are two strategies of translation i.e. foreignization and domestication. According to Venuti (1995) domestication is a dominating trend of translation in Anglo-American culture. He views it as an unwelcomed translation technique that involves an ethnocentric condensing of the foreign text to target-language cultural values. Umberto Eco (2003) argues that domestication is related to the idea that target text should lead the reader to comprehend the linguistic and cultural context of the source text. It also means to transform the source text by adapting it to the reader's cultural and linguistic universe. The use of this translation technique is always target-oriented and reader-oriented and usually it becomes unavoidable. For instance, the term 'watch dog' is used positively in English but if it is translated literally in Urdu, it will sound quite insulting. In such situations, domestication is necessary in order to avoid grievance.

2.10.3.7 Trans-editing

Trans-editing is a two-in-one translation technique that involves the processes of translation and editing. Hursti (2001) is of the view that trans-editing is a composite term used to refer to technique of translation that is practiced practical texts in which both of the edition and translation, are not only improvised but also given equal importance. Similarly, Hatim (2001) viewed this term as a kind of re-writing, which is a type of meta-linguistic process that includes reinterpretation, alteration and generally manipulation of the texts to serve a variety of ideological objectives. Generally, trans-editing occurs when the translator feels that the readers may need some supplementary explanations to understand the text. Gutierrez and Orellana (2006) claims that trans-editing usually occurs in children's literature and journalistic work, where the translator needs to consult the editors about the relevance of a text for the readers before translating it.

2.10.3.8 Speech Act Change

Austin (1962), a renowned English philosopher discusses the notions of ‘locutionary act’, ‘illocutionary act’ and ‘perlocutionary act’, which have become common terms in the study of speech acts in the present modern world. Austin (1962) defines that locutionary act is the simplest form of speech act. It refers directly to the apparent meaning of an utterance. For example, the utterance “It is too hot to sit without a fan” works as the locutionary act whose objective is to state and describe the fact that it is very hot and one cannot sit without a fan. There is no ambiguity or implicitness in the meanings of that speech act. On the other hand, Illocutionary act refers to what one wants to say an utterance. There is implicitness in the meanings of the utterance and the meanings are inferred with the help of context. For instance, if after listening the above given utterance, the person stands and switch on the fan, this utterance acted as an illocutionary act. Finally a perlocutionary act is a speech act that generates an effect on an audience’s minds, emotions or on attitudes as the addresser addresses. The objective of perlocutionary act would be to persuade, threaten, insult, and motivate the readers/listeners to do something. Speech act change, as a translation technique can be understood as transforming one particular speech act in the source text into another speech act in the target text. For instance, ‘Would you like to shut the door? It may be translated into Urdu as *‘Meherbani kr k derwaza bund kr din’* and translated back into English, ‘please, shut the door’. Here an illocutionary speech act has been changed into a perlocutionary act.

2.10.3.9 Formality Change

Heylighen and Dewaele (1999) believe that formality can be categorized into two levels – surface formality and deep formality. Surface formality is associated with the attention of the language user and the convention. Various social occasions like ceremonies, meetings, seminars etc are the typical social situations that demonstrate surface formality. On the other hand, deep formality is defined as: avoidance of vagueness by omitting the context-dependence and ambiguity of expressions. This is achieved by clear and precise description of the essentials of the context required to clarify the expression. In other words, speaker does not leave his/her message indebted to the context and clearly state each and everything of the event. Following pair of expressions clearly exemplify the deep formality:

- (1) I'll attend your marriage on due date.
- (2) Mr. Aamir will attend the marriage of Mr. Asif on August 12, 2015.

Apparently both the sentences have the same amount of message but first sentence is quite informal and second is highly formal. A person, who is not familiar with the context of the utterance, will find it ambiguous to understand. On the other hand second sentence is quite informative and explicit. It can be taken as the formalized description of the first sentence. To understand second sentence, one doesn't need any information of the context. Change of formality as a translation strategy can be viewed as a change of surface formality into deep formality or vice versa in the target text during the process of translation. When formality change occurs, deictic words, adjective of time and place are usually replaced by the context independent expressions. For instance, 'He was going there' will be translated as, 'Mr. Ali was going to playground'.

A comprehensive historical study of translation reveals that translation has been a meeting point of dissimilar cultures since many centuries. It shows that translation cannot be regarded as an isolated style of writing. Accordingly Hatim and Mason (1997) argue that translation is "an act of communication" that tackles permanently with at least two distinct languages along with their broad net of opposing elements i.e. culture, history, political system and ideological notions. Moreover, language is the most momentous characteristic of human beings, considered as an integral part of communication that is basically a social activity. Cook (2003) opines that language is usually used not only to tell the truth but it is sometimes manipulated to distort realities, in order to socially construct people's ideologies; to persuade them to take a particular stance towards the false notions by manipulating their thoughts, ideas, and belief system. Since, translation is also a discursive practice; there are also chances of distorting the realities and concealing the truth. Following factors help the readers of translated texts to focus on particular linguistic and contextual features of texts which usually act as the possible sources of misleading the readers towards false realities.

2.11 Translation Strategies and Contextual Factors

Lawrence Venuti (2005) defines translation strategy as a tool with which a translator attempts to translate the source text into the target text. It includes the basic tasks of selecting the foreign text to be translated and developing a method to translate it. The translation strategies that are commonly adopted by the translators can be classified

into syntactic strategies, semantic strategies and pragmatic strategies of translation. These translation strategies have been discussed and explained in detail in chapter three. Translation strategies are influenced by the contextual factors as these factors determine which of the strategies will help to achieve the objectives of translation.

Each discursive practice is performed not in isolation but in a specific cultural context. While stating the relationships among the language, culture and translation Newmark (1988), argues that each language has some cultural words besides universal words. Universal words don't create any difficulty for the translator because such words have direct equivalent in almost in all languages whereas cultural words are limited to that language only and hence pose problems in translation. Besides these cultural words, there are always cultural concepts and notions in each language. These concepts also require special care. So these cultural words and concepts always require to be replaced with similar sense in target language. In other words such words and concepts need to be adjusted. The translation strategies that are used for the translation of cultural words and concepts are area of interest in this study.

Lefever (1992) has made a remarkable assertion about ideology when he says that a network of conventions, beliefs and social norms come up together to shape translator's actions. He concludes his discussion about translation and ideology by asserting that if in translation process, the linguistic considerations involve into a conflict with ideological considerations, the later will definitely succeed. It means that ideological factors are more influential than the linguistic factors in the process of translation. Hatim and Mason (1997) claim that translation is not nor it can be a neutral activity as it looks apparently, but also undeniably it is a political and ideological in terms of either activity or product. So it has been attempted to highlight the features of translator's ideology that have been transmitted in the translated text in this study. It is the aim of the study to probe into the ideological implications with the help of translation strategies proposed by Van Dijk (2004) for the critical analysis of text.

Collocation means the co-occurrence of two or more words in any language. Each language has its unique pattern of collocation. This co-occurrence is statistical and socially accepted only in that specific speech community. These collocation patterns often cause problems for the translators as they demand an equivalent combination that looks natural in target language and is acceptable in the target speech community. It has been tried to trace the divergent collocation patterns in the present study. The method of

analysis also focused on the way, the translator adjusted those divergent patterns in Urdu language.

This phase of accommodation is basically associated with the translation of poetry because the poets often take help from aesthetic aspects of language. But it sometimes it becomes apparent in other forms of writings as well. Aesthetic aspect actually is the distinct style or idiolect of the author/translator that influences the whole process of writing/translating text. Each individual has his/her peculiar way of expressing and explaining events. It has been attempted to those distinctive features of translator's style that have helped the target text to adjust in the changed context.

2.12 Translation and Adaptation

Faithfulness is often regarded as an essential feature of the translation process. It means that the translator must be faithful to the source text. Contrary to this concept, a Finnish translator Oittinen (1993) introduces the concept of 'loyalty' which means to the expectations of the target readers into the consideration. She somewhat, discharges the loyalty over adaptations, because she believes that every translation entails adaptation. He asserts that translator adapts with reference to his/her language and cultural traditions. In her opinion it is loyalty of the translator when a translated text survives on in the target language, and is accepted and admired in the target culture and context. From Oittinen's suggestions, it becomes difficult to differentiate between translation and adaptation and there remains no systematic difference between the two terms. All translators have to adapt their works according to their target readers if they want to become successful translators. One thing must be kept in mind that it is not necessary to injure and hide parts of the original. There is a difference between adapting a text to the traditions of the target culture for the sake of better comprehension and showing disrespect for the contents that result in complete distortion of the original message.

Bastin (1997) opines that translation theory discriminate two methods of adaptation i.e. global adaptation and local adaptation. The first one is the outright change in the function of the original text whereas later is limited to certain contents of the text. The local adaptation is widely used as it adopted in order to deal and tackle the linguistic and cultural difference of the source text and target text.

Klingberg (1986) brings forth the notion of "degree of adaptation", to show the extent to which the contextual features of the target readers are taken into account. The

degree of adaptation must ideally be preserved in the translation, so that the text may not alter in its source level of difficulty or interest. However, target readers definitely have a different cultural background from that of the readers of source text, so the translator will have to adjust the target text to maintain the level of interest for the target readers. This change/adjustment/accommodation by the translator is called cultural context adaptation.

2.13 Cultural Context Adaptation

There is a general tendency about the cultural context adaptation that it causes conflict in translation process. On one side, this adaptation adjusts the target text in new context and on other side this may also hamper the message of the source text. However, Klingberg (1986) emphasizes that there are two different types of cultural context adaptation. He mentions nine different forms of cultural context adaptation to which he further classify into two different categories. These are: ‘Added Explanation’, ‘Rewording’, ‘Explanatory Translation’, ‘Explanation outside the Text’, ‘Substitution of an Equivalent in the Culture of the Target Language’, ‘Substitution of a Rough Equivalent in the Culture of the Target Language’, ‘Simplification’, ‘Deletion’, and Localization. He maintains that forms 1 to 4 express culture specific features as minutely to the original as possible and enable the readers to recognize the foreign elements. Forms 5 to 9 symbolize an adjustment of the culturally alien elements to the target culture to a great extent, forms 8 and 9 bring wider modifications. Klingberg (1986) advises that cultural context adaptations are necessary to apply too often and believes in the priority of source text and points to arbitrarily alter the text. This shows that adaptations are necessary to adapt target text in new context. If this may not be improvised by the translator, target text may not be adjusted in target context and leave the impression of alienity. This is very much similar to accommodation in translation as a translator keeps in mind the norms of target language and its culture. He/she is very much conscious of these factors and this awareness leaves its traces during the process of translation and results in the form of accommodation in translation. So adaptation and accommodation are just two different name of one thing or activity.

2.14 Translation and Collocation

Lewis (2000) defines collocation as a way in which words co-occur in natural text in statistically significant way. Corpus linguistics takes collocation as an order of words or that co-occur more often than would be expected by chance and

in phraseology collocation means a sub-type of phraseme which means a combination of two or more words that is socially accepted (Wikipedia). For example, the collocation of the words 'strong tea' while the same meanings can be expressed in the words 'powerful tea', the later is not socially accepted by the English speakers. While the same meaning could be conveyed by the roughly equivalent 'powerful tea, this expression is considered incorrect by English speakers. On the contrary, the similar type of expression for computer, 'powerful machine' is preferred over 'strong machine'. In a very careful sense, collocation can be considered as an expression that corresponds to a predictable way of saying things. It most often involves the combinations of two lexical items which make an indivisible semantic contribution, and belongs to a recurrent word combination of different classes. There are different types of collocations that may occur in English language: adjective-noun collocation, noun-noun collocation, verb-noun collocation, adverb-adjective collocation, verbs-prepositional phrase collocation and verb-adverb collocation.

In other words, collocation means the occurrence of two or more words in each other's company because the usage of a particular word is associated with other particular words in phrase, clause or sentences. It is because the choice of combining one word with other may be limited. For instance one noun cannot be associated with all types of adjectives though these adjectives offer similar kinds of meanings. Beauty of person cannot be expressed with all such collocation i.e. beautiful girl, handsome girl, charming girl, gorgeous girl, and pretty girl and so on. Some of these adjective-noun collocations are not acceptable in English speaking world. In this way it is essential for the translator to know the kind of collocation, and thus to find the suitable equivalent for that collocation in the target language. Actually, translating patterns of collocation from one language to another clarifies the real nature of collocation in the overall process of translation. Larson (1994) concludes up this proposition by acknowledging that knowing which words can stand together is an important part of understanding the sense of a text and translating it adequately. In this regard, keeping in mind the cultural and linguistic differences between the source language and the target language, different collocative words are likely to cause problem for the translators and translating collocation is mostly occurred problem in translation.

Collocations of words vary from one language to another. Hatim and Mason (1990) observe that achieving appropriate collocation in the TL text has always been one

of the major problems a translator faces. Deeb (2005) after analyzing some English texts translated into Arabic by the native Arabic speakers declares that in many cases translators were not able to realize which words cannot collocate together in their native language. It means that translation of collocation patterns not only creates problems for the non native speaker but also for the native speakers.

2.14.1 Types of Collocations in English

Collocations play a pivotal role in all languages, including English. Translators must pay special attention to them in both languages (source language and target language) in order to give same meanings to both the versions. This means that ignoring the translation of English collocations in Urdu or in any other language results in a poor target language text. The generally used collocation patterns in English are: adjective-noun collocation, noun-noun collocation, verb-noun collocation, adverb-adjective collocation, verbs-prepositional phrase collocation and verb-adverb collocation. Understanding of these collocation patterns in English is obligatory in order to trace and analyze equivalent normal collocation patterns in Urdu. Moreover adjustment of source language collocation patterns with the patterns of target language is one of the key issues in this research.

2.14.1.1 Adjective -Noun Collocation

Many examples can be found in English for the most popular types of collocation. For examples, ‘wise decision’ is often use in English but ‘intelligent decision’. Here is list of natural and deviant collocations of English language.

Warm welcome, super store, bold decision, and flexible manner are normal collocation whereas ‘hot welcome, marvelous store, gallant decision, and elastic manner are not accepted collocation of English language. Some of the collocations create problems for the translators when translating into Urdu. For example, dark color cannot be translated into Urdu as ‘*Siah rung*’ which when translated back into English means ‘black color’. So the translator keeping in view the collocation patterns of Urdu will translate it into, ‘*Shookh rung*’.

2.14.1.2 Verb-Noun Collocation

Collocation of verb-noun demands that translator of English text should translate its componential features literally. In this way it will become easy for translator to match

a certain verb with a certain noun in English. But this is not always the case because sometime literal translation of verb-noun collocations creates quite odd sense. For instance, "write a letter" can simply be translated into Urdu as "*khat likho*" whereas; some collocations in English cannot be translated literally. For instance, "run a business" "deliver a baby", "kill the time" and 'learn a lesson' look quite odd if translated literally in Urdu. Same is the case with Urdu collocation of verb and noun. '*Karobar chalana*' '*badal ka barasna*' etc are some of such examples. In relation to this, Baker (1992) states that: Difference in collocation patterns between two languages is not merely a question of using, a verb with a given noun; these pattern also involve entirely different ways of displaying an event. He goes on to say that these patterns also reflect the preferences of specific linguistic communities for certain linguistic configurations. Some collocations also reflect a direct expression of society, its habits, and moral values in which they occur. For example, '*Abu jan aa rahe hain*', shows a particular type of cultural bound collocation of noun and verb. These kinds of pattern can cause problems for the translators if they are not fully aware of such social norms of society.

2.14.1.3 Noun-Noun Collocation

There is also a noun-noun collocation in English language that can also cause problems for the translators. Collocations like 'water cooler, shoe polish, tooth paste, table cloth etc are though look quite normal collocations and hence easy to translate but these collocations do not look normal when translated literally in Urdu. Their literal equivalents in Urdu seem as: '*pani cooler, jota chamkana, dant cream, maiz kapra*. All these Urdu equivalents are quite odd and translators need to add some prepositional words while translating these noun-noun collocations in Urdu. For instance, *pani ka cooler, maiz ka kapra* etc.

2.14.1.4 Adjective-Adjective Collocation

Generally speaking, adjective-adjective collocation is common and hence easy to translate literally into other languages. For instance "long and tough" and "hale and healthy" are easy to translate into Urdu.

2.14.1.5 Adverb-Adjective Collocation

This type of collocation results in diverse way as most of the time it is easy to translate it into other language particularly in Urdu language but sometime it poses some

problems for the translators. For example, highly complex, severely bad etc are easy to translate literally into Urdu whereas, heavily paid is not easy to translate into Urdu.

2.14.1.6 Verb-Preposition Collocation

This is one of the most problematic types of collocations for the translators of English language. English language has peculiar type of verb-preposition collocation patterns and these patterns cannot be translated literally in Urdu or in any other language. For instance, believe in, agree to, write in etc are few of such examples.

2.14.1.7 Verb-Adverb Collocation

This is also one of the commonly used collocations in English language. Many of such collocations are easy to translate while many of such collocations are difficult to be translated into Urdu. For instance, run quickly is normal and easy whereas ‘run wisely’ will become a deviant collocation when translated literally into Urdu.

The above given discussion demonstrates that collocations comprise a key component in the lexicon of a natural language. Translator must have possessed an adequate methodical competence along with their paradigmatic competence to translate all types of collocations effectively and properly and also according to the collocation patterns of target language. Generally these collocations are considered problematic for the translators of foreign cultures, and therefore create problems while balancing meanings in the foreign language. A translator should take into consideration the following problems during the translation from one language to another. These are:

- Problems of equivalence
- Problems of semantics
- Problems of cultural heterogeneity

After surveying briefly the types and structure of collocations, it looks quite reasonable to reassert that language is made up of a large number of lexicons that can be used together in bound and norm governed variations. It does not that all these collocations have unique meanings and hence cannot be translated in other language but it is also true that most of such patterns cause problems for the translators. For example, the English collocations “brittle hair”, “damaged hair” etc cannot be translated literally in Urdu. So it can be conclude that translator can misinterpret a collocation in the source language due to inference in target language. In this regard, we can conclude the

discussion with Baker's (1992) remarks: "words have a certain tolerance of compatibility. Like individual words, collocational patterns carry meaning and can be culture-specific. This, in addition to their largely arbitrary nature, gives rise to numerous pitfalls and problems in translation. (p. 63)

This chapter has presented an idea of the studies on translation in general and accommodation in translation in particular. It also includes the diachronic review of the theories of translation and highlights the relationship among translation and linguistic and cultural features. Techniques of translation and collocation patterns of English language are also parts of this chapter. It also helps to develop a theoretical framework that is needed to understand, contextualize and analyze the data and to answer the questions of the study. In conclusion it presents a comprehensive background to translation from general perspectives including definitions of translation, the history of translation theory and practice, familiar theories in the field of translation, important terms like cultural turn and translation equivalence. The following chapter deals with the theoretical framework upon which the current study is based.

CHAPTER 3

THEORETICAL FRAMEWORK OF THE PRESENT STUDY

Translation studies as a discipline has become an important field for research and in teaching and practicing translation. This section throws some light on some of the related theories of translation namely Catford's (1965) linguistic theory of translation, Nida's (1964) theory of translation, Newmark's (1981) theory of translation, Hatim and Mason's (1990) theory of translation, Skopos theory of translation and equivalence theory of translation. These theories help in devising a theoretical framework for the present study.

3.1 Catford's Linguistic Theory of Translation

Catford (1965) asserts that there is a reciprocal effect between language and translation. Translation theory is basically concerned with the relation between the language of a source text and the language of a target text and is therefore an offshoot of comparative linguistics. He also maintains that translation is associated to language because language is a translator's central device.

So, an analysis and description and interpretation of a translated work makes significant use of rules set up for an analysis of language. Furthermore, it must focus upon a theory of language, in other words must seek help from the linguistic theory. Catford also shows the significance of the role of contextual features in translation process. He believes that as language is influenced by the context of its use same is the case with translation that is also indebted and dependent to context of the translation. These features include languages involved, purpose of translation, and place and time of translation and target readers. All these features come up together to make a translation meaningful and purposeful.

According to Catford (1965) formal correspondence between a source language and a target language is almost accidental and can only be established finally on the basis of textual equivalence at some stage. It means formal meanings of languages are same in both the texts. He further argues that formal equivalence is possible only if source text and target text are interchangeable in the same situation. Catford (1965) also differentiates between textual equivalence and formal correspondence. He says that

textual equivalence occurs when a target text or part of a text is observed to be an equivalent of a given source text or a part of source text. Textual equivalence means that source and target languages have to function in the same way as well as in the same situation. Catford (1965) states that formal correspondence means any category of target language such as morpheme, word, sentence structure etc. of a target language has the same place as the given elements of a source language holds in a source language. Hence, translation is restricted to a basically structural exercise in which syntactic and grammatical structures are given preference over semantic and cultural features. In formal correspondence translation is taken as substituting each word in the source language text by a word in the target language text. This approach seems to be an application of traditional grammar.

Catford (1965) argues that contextual relations means, 'the relationship of the grammatical or lexical items to linguistically relevant elements in the situations in which the items operate as, or in, texts' (p. 36). The varieties of situational elements work with language at a particular situation and help to determine the contextual meaning of that linguistic act. He suggests four types of translation: phonological translation, graph-logical translation, grammatical translation, and lexical translation. In phonological translation, phonology of a text is substituted by the phonology of target language. Grammar and lexis of source language text remain unchanged. In graph-logical translation, the graphology of a source language is interchanged with the corresponding target language graphology. In grammatical translation, source language grammar of a text is substituted with the equivalent target language grammar and in lexical translation; the lexical items of source language are replaced by equivalent lexical items of target language, but with no replacement of grammar.

Fawcett (1997) criticizes Catford's linguistic theory as being unsatisfactory and claims, 'Much of his text on restricted translation seems motivated mainly by a desire for theoretical completeness, covering all the aspects of his model, and is out of touch with what most translators have to do. Even though the process is based on a linguistic procedure called 'communication' which works well in discovering the structural description of a language, it becomes dubious in application to translation' (p. 55-56).

3.2 Nida's Theory of Translation

Nida's fame basically lies in his experience in Bible translation, he (1964) wrote 'Toward the Science of Translating with Special Reference to Principles and Procedures

Involved in Bible Translation' attempting to discover whether translation is an art or a science, whether it is an expertise which can only be attained by drill or through various procedures that are to be described and studied. Talking about the science of translating, Nida (1964) states that we are of course concerned with the descriptive aspect; for just as linguistics may be classified as a descriptive science, so the transference of a message from one language to another is likewise a valid subject for scientific description.

Nida (1964) suggests some practical steps for a linguistic translation theorist to take to produce efficient translation. Firstly, he suggested reducing a source text to its simplest structure and semantically obvious kernels. The kernel constructions of a language are the minimal number of structures from which the rest can be most proficiently and appositely derived i.e. kernels are the basic structures of a language. Another technique of translation is to transfer the message from a source language to produce the stylistically and semantically equivalent meanings in a target language. Nida aims at transmitting the deep structure of the source texts to the deep structure of the target texts and then producing a surface structure. This could be taken as a translated version. Therefore, transmitting the deep structure is believed as an imperative issue in translation because meaning can be determined in terms of deep structure rather than surface structure. Hence, it becomes simple to attain equivalence. Furthermore, she proposes five important features of any communication that must be measured by a translator: the content of a message, the participants who involve in communication, the process of writing, the variety of language used, and the message.

Later, a shift in the focus in translation was made from the form of message to the readership of texts. Nida and Taber (1969) say that the new attention has moved from the form of a message to the respond of a receiver. So, the response of a receptor must be valued in translated messages. This response must then be compared /contrasted with the manner in which the original receptors reacted to the message when it was presented in its original context. They also pay attention to the part of contextual setting in translation; emphasizing the various ways in which such factors come together to create a social meanings.

3.3 Newmark's Theory of Translation

According to Newmark (1981) translation theory is neither a theory nor a science, but the body of knowledge that we have and still to have about the process of translating.

The main objective of a translation theory is to decide suitable procedures for the range of texts or text-categories. Then he recommends an eclectic translation approach. Translation theory also tries to provide some insights into the relations among thought, meaning and language; the global, cultural and individual features of a language and behavior, comprehension of cultures; the explanation of texts that may be elucidated and even complemented by way of translation. Translation theory presents all that may be involved in the process of translation by presenting principles and strategies. Assumptions and propositions about translation normally arise only from practice, and should not be presented without giving examples from source texts and their translated version. He believes that translation theory is concerned with both linguistic and cultural aspects involved in the process of translation. It keeps on with translation methodology at each step, so it acts as a frame of reference both for the translation process and translation criticism. Translation theory also surpasses linguistics. It not only deals with the linguistic aspects of a language but also concentrates on the all influencing factors and also deals with the different techniques for translating local or cultural terms. Accordingly, the final goal of translation theory is to offer an outline of principles, controlled rules and hints for translating texts and a context for problem solving. He asserts that translation theory cannot suggest a single method, but must have to deal with a wide variety of texts and their parallel translation standards, and also the main variables involved. Hence, the major aim for framing a translation theory is to recommend methods of translation related to translation practice and translation teaching.

Newmark (1981) believes that a translator's first task is to understand a source text, often to analyze, or at least make some generalizations about his text before he selects an appropriate translation method, so it is the business of translation theory to suggest some criteria and priorities for this analysis. He suggests four things that a translator should keep in mind while reading and understanding a text which are: the purpose of the text, the objective of the translator and readers of a text, the context of text, and the value of writing. The notions of semantic translation method and communicative translation method symbolize Newmark's (1981) major contribution in the field of translation studies. Newmark (1981) asserts that communicative translation attempts to produce on its readers an effect as close as possible that was exercised on readers of original text. Semantic translation attempts to render the semantic and syntactic structures of another language and it allows the exact contextual meanings of original text.

According to Newmark (1981) in communicative translation, we can modify or develop the logic, substitute syntactic structures, remove reiteration and accurate mistakes of facts and add in a footnote, whereas in semantic translation we cannot do so. Unlike semantic translation, communicative translation inspires translators to alter the source text to convey its message to target readers. Communicative translation aims at target readers in the context of a language and culture. Semantic translation, on the other hand, focuses on a writer/translator usually as an individual.

The aim of semantic translation is to reconstruct the specific flavor and tone of original texts. Newmark (1981) asserts the importance of text typology in the process translation. He differentiates between three types of texts based on three main functions of languages. The first is the self-expressive function which is author-centered and exists in literary and autobiographical texts. According to this function, the focus is on the author more than on the reader of a text; it means the emphasis is on source text rather than on target text. The second is the vocative function or emotive, suggestive, and persuasive function which is reader-centered and occurs in texts of law, information, and announcements. Accordingly, the emphasis is on the extra-linguistic information of the text in this function. The last is the informative-function that is fact-centered and occurs in scientific and technical report sand textbooks. According to this function, the emphasis is on the effect created by the situation in which target text was authored. Newmark (1981) asserts that these three functions of the languages co-exist in each text in varying degrees and the main function decides the text type.

Keeping in view the application of two methods of translation i.e. communicative and semantic to the three types of text, he asserts that vocative and informative types of text need the communicative translation method. Contrary to these texts expressive variety of texts demand a semantic translation approach. Communicative translation tries to create an effect on target readers as similar as possible to that created by source text on readers of the source. It may be used as a device in translation quality because it lays some stress on the reader of the target language text. On the other hand, semantic translation aims at extracting the semantic and syntactic structures of the source language as nearly as the target language permits. Because there are differences between the system of source language and that of the target language, structure is altered at the cost of some other features such as meaning. Therefore, form (grammar) and content (meaning) are seen as one element. Newmark (1981) also states that 'A semantic translation tends to be more complex, more awkward; more detailed, more concentrated, and pursues thought-

processes rather than the intention of a transmitter. It tends to over-translate, to be more specific than original, to include more meanings in its search for nuance of meaning.

The concept of communicative translation method suggests that language is purely human phenomenon whose aim is to successfully accomplish the task of communication among a writer, a translator and readers. Communication is occurred in a context that is always unique in each case. So for a successful communication, target text needs to be adjusted in the new context. That is why he abhors semantic method of translation. Newmark (1988) also explains the relation between language, culture and translation. He states each language has some cultural words besides universal words. Universal words don't create any difficulty for a translator because such words have direct equivalents in almost all languages of the world whereas cultural words are limited to that language only and hence poses problems in translation. So these cultural words always require to be replaced with similar sense in target language. In other words such words need to be adjusted in target text.

3.4 Skopos Theory of Translation

Skopos theory of translation was presented by the German translator Vermeer in 1978. According to this theory, the process of translation is determined by the objective of translation and this objective is determined by target readers. This theory is based on the functionalist approach which aims to overthrow source text. It proposes the role of a translator as a creator of a new text and prefers purpose (skopos) of translation over anything else. Schaffner (1998) opines that skopos theory considers translation as a process of intercultural communication that produces a text which can function affectively in specific situation and context of use.

Skopos is a Greek word which means 'purpose'. According to this theory, the fundamental principle that determines process of translation is the purpose (skopos) of translation. It is hypothesized that this theory has nothing to do with source text; it focuses only on the purpose (skopos) of the process of translation.

After the introduction of skopos theory, it is necessary to define some of the important terms related to this theory. Vermeer's theory (1978) distinguishes between two terms i.e. aim and purpose. These terms are further explained by Nord (1997) who sums the Vermeer's discussion and says that aim is taken as the ultimate result which an

agent attempts to achieve with the help of an action; whereas purpose is a conditional point in the process of achieving an aim.

Function is another term that points to what a text means and these meanings are viewed by receivers of a text. Another related term is intention which refers to an aim-oriented plan of action on behalf of both a sender and a receiver and intention suggests a suitable way of understanding and producing a target text. In order to resolve the ambiguity that appears between intention and function, Nord (1991) suggests that a sender is responsible for identifying intention and with the help of a text, tries to achieve a purpose. A receiver uses a text with a specific function, relying on his/her own hopes, needs, contextual knowledge and conditions. Nord (1997) believes that translation is usually done in the form of assignment by a translator. He explains that someone needs a text for a certain purpose but cannot achieve his/her objective via a source text and therefore looks towards a translator for a translation, hence acts as an initiator of the process of translation. An initiator is the person (client) who sets the process of translation because he/she wants a source text to be translated. He can be the author of source text, the recipient of a target text, a translator him/herself, a corporation, or an agent of a government. The model includes a detailed textual analysis of a source text, an analysis of a target text and the communicative situation of translation, and an analysis of the micro- and macro-strategies used in translation. The thesis first examines how to define concepts such as text, text type, genre, political discourse and political texts. The purpose of this theoretical discussion is to find a model that can be used to describe and characterize genres for the purpose of translation.

This is a remarkable contribution of skopos theory in the field of translation as a sender and receivers belong to distinct cultures and social settings. So, intention and function can be viewed from two different perspectives. The former is seen from a sender's perspective while the latter is viewed from receivers' point of view. So the consideration of the respective perspective and point of view in the process of translation indirectly takes translation as accommodation as it is the adjustment of the message according to target readers and context. Though the advocates of the skopos theory of translation haven't use the term accommodation while explaining the rules and laying the foundation of the theory but they have described it so closely as both look quite similar to each other.

3.5.1 Six Rules of Skopos Theory

Reiss and Vermeer (cited in Nord, 1997) based their theory on six rules which are as under;

1. Skopos rule first means that the purpose of target text determines techniques and strategies of translation.
2. The second rule is that target text is an offer of message in a target culture and in a target language and this offer is based on a source culture and a source language.
3. The third rule of the skopos theory is that the function of a source text does not necessarily match the function of a target text.
4. The fourth rule is that a target text must be coherent for target readers who might be able to understand it in target culture.
5. Rule five of skopos theory suggests that a target text must be coherent with a source text. It means that there must be coherence of information received and transmitted by a translator.
6. Rule six of skopos theory is that the first five rules are in hierarchical order with the skopos rule being the predominate rule (Nord, 1997, p. 29-31).

The first four rules of the theory explicitly state that target text, target culture and target language play a decisive role in the process of translation which is done to achieve an objective. This theory also stress upon the need of developing coherence among the factors involved in the process of translation. Each text is written for a specific purpose and it is expected to serve this purpose. The skopos rules aim to follow a definite process in translation: read/comprehend/interpret/translate/ in a way that enables your translation to work in the context it is meant for and with the people who want to use it and likewise in a way they want it to work.

The skopos theory is not without its critics as it has been criticized for being too simple and for not being a true academic one. Schjoldager (2008) discusses the reason why the skopos theory is not considered as a real theory is that a real empirical theory must be formulated on a hypothesis that can be scientifically tested. This is perceived as a problem by critics because the skopos theory is based on prescriptions and these prescriptions have not been empirically tested. Nord (2006) argues that it has been perceived by some critics as being unethical as it allows translators who are 'mercenary experts' to choose any skopos/purpose s/he desires. This allegation is challenged by Nord (1997) who says that this is not a true interpretation of the theory. In order to avoid this

misconception, Nord quotes the principle of 'loyalty' that means the responsibility of a translator toward his/her action during the process of translation. This gives this theory an ethical ground and it also delimits the range of purposes/skopoi that translators can choose.

The skopos theory has also been criticized as being invalid because very often translators may not have a certain purpose or a certain receiver in mind. This is obviously a solid attack made on the skopos theory. But it is also not completely true in the sense that Vermeer (2000) argues that there is always a receiver in the minds of translators; however it might be uncertain and undefined group of receivers.

Stolze and Newmark (cited in Zethsen, 1999) criticize this theory because of the fulfillment of a given skopos. They argue that the problem is that the skopos theory deals not with the strategies of translation at micro level and hence; it does not help on how to fulfill the skopos. In response to these attacks, Vermeer (1989) replies that skopos theory suggests translators to translate intentionally and constantly, keeping in mind some principle focusing on the target text. The theory does not mention the principle as it is to be decided in each specific case separately. Skopos theory is therefore situation dependent theory. So it is not possible to categorize different strategies for each situation and therefore Vermeer recommends ad hoc micro-strategies during the process of translation.

3.5 Hatim and Mason's Theory of Translation

Hatim and Mason (1990) highlight the significance of a language/culture-specific nature of conventions, standards, and constraints set up for the organization of a text. These conventions emphasize the probable variations between language and new contexts, in addition to the role of taking such features into consideration in translation. They consider that translators' job in the process of an analysis of source text is to decide the approach adopted by a text producer in the production of a text.

So, a translator desires to recognize the features and sequences adopted and taken during text production. This can be achieved with the help of evidences from a text itself, the context of text production, the broader social context and essential linguistic objectives underlying that text. They underline the significance of translation methods in transmitting a source language text into a target language. Texts exhibit common features associated with their structure, texture, and choice of grammatical devices. A translator

can find suitable equivalents of a text after detecting the type of text. They argue that translators are believed to be aware of the textual limitations which are enforced by linguistic norms and conventions of that particular text. To attain an appropriate equivalence, the whole rhetorical objective of a source text should be maintained and transmitted into a target text. Like readers of a source text, a translator should determine the communicative goal of the author of source text in order to comprehend the text and the techniques implemented in the construction of a text.

Hatim and Mason (1990) believe, 'The role of a translator is like a reader than one of constructing a model of the intended meaning of the ST and of forming judgments about the probable impact of the ST on intended receivers. As a text producer, a translator operates in a different socio-cultural environment seeking to produce his or her interpretation of 'speaker meaning' in such a way as to achieve the intended effects on TT readers' (p. 92). So a translator's role as a reader of a text is very decisive as he/she is going to determine intended meanings to achieve the intended goal of an author.

Hatim and Mason (1990) cope with Newmark's (1981) approach in many ways. Both approaches emphasize on the role of micro and macro contexts in suggesting a suitable equivalence. Both also stress that the text-linguistics, cohesion, and discourse analysis have apparent and crucial role in translation theory. Linguistics helps to determine linguistic structures at both micro and macro levels of a text. Cohesion is useful to search relation among adjacent textual structures whereas discourse analysis is vital for explaining semantic expressions in relation with the context of a situation.

3.6 Equivalence Theory

One of the most discussed topics in translation studies is the attainment of equivalence. According to Rojo (2009) much of the controversy around the concept of equivalence comes from the deceptive assumption that total equivalence is an achievable goal. Instead of equivalence should be understood in a relative sense, as the closest approximation possible to the meaning of the ST. Rojo (2009) seems to suggest that equivalence becomes controversial only when it is believed that total equivalence is attainable. He also recommends that equivalence should be achieved in terms of a chain of correlation among the closest possible choices. However, Kenny quoted in Baker and Saldanha (2009) claim that 'proponents of equivalence-based theories of translation define equivalence as a relationship between two texts: a source text (ST) and a target text (TT). Equivalence relationships are also said to hold between parts of ST and TT. It is the

relationship that allows a TT to be considered as a translation of a ST in the first place. In spite of fact that that equivalence is among the crucial notions in translation theories, many theorists disprove the theoretical concept of equivalence. Baker (1992) opines that the term equivalence is an assumed one and it is adopted for the convenience. Though the equivalence in translation can generally be acquired to a reasonable degree but it is affected by a number of contextual factors and so it is always relative. Moreover it is also an unsuitable term because a substitute cannot be regarded as equal because there are always dissimilarities between an original and a similar. In addition, such linguistic dissimilarities are multiplied when seen in changed context where many cultural and social factors sway the meanings of words and increase the dissimilarities.

Snell-Hornby (1988) also claims that equivalence is an indefinite and ill-defined term because almost all definitions of equivalence seem to create contradictions. However, a few other translation theorists consider equivalence as a positive concept in translation theory. For example, Baker (1992) debates equivalence in detail. She gives a hierarchical and honest principle for equivalence at all levels i.e. word level, equivalence above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. She believes that a translator needs to categorize and then find equivalence at all levels and it will definitely help him/her to preserve the real message of a source text and ultimately to achieve the objective of a target text. Fawcett (1997) proposes five central concepts which constitute the meaning of a word and a text to explain the importance of equivalence in translation theory:

1. Denotative meaning that is the dictionary meaning or referential meaning of a word
2. Connotative meaning which includes social or regional meaning and related to a particular group of language users
3. Textual meaning that is specific to that kind of text only
4. Pragmatic meaning and that is based on readers' expectations
5. Linguistic meaning that is related to linguistic form i.e. rhyme, rhythm, metaphor, etc.

Dickins et al. (2002) propose a practical approach to equivalence. They suggest that translators should not look for equivalence at all levels while translating. But it is essential for a translator to determine which of the aspects of source language (phonological, semantic, generic, etc.) is to be given significance in translation. So, it is not desirable to expect that a translator will be able to preserve all aspects of a source text

in a target text. The matrix suggested by Dickins et al consists of five levels for assessing equivalence in source text and target text. This matrix deals with the question, “what is the genre of the text i.e. oral or written, literary or non-literary, religious or secular, philosophical or empirical, persuasive or unconvincing and hybrid or plain?”

Popovic (1976) differentiates four types of equivalence:

- a. Linguistic equivalence which has linguistic monotony in both SL and TL, i.e. word for word translation.
- b. Paradigmatic equivalence, where there is an equivalence of ‘the elements of a paradigmatic expressive axis’, i.e. elements of grammar, which Popovic (1976) sees as being higher category than lexical equivalence.
- c. Stylistic (translational) equivalence, where there is ‘functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning’.
- d. Textual (syntagmatic) equivalence, where there is an equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape.

Nida (1984) discusses two types of equivalence, formal and dynamic. Formal equivalence emphasizes on a message itself, in both form and content. In case of formal equivalence focus remains on such correspondences as sentence to sentence, poetry to poetry, and concept to concept. She labels this type of translation a ‘gloss translation’ that helps a reader to comprehend as much of a source language context as possible. Whereas dynamic equivalence relies on the principle of equivalent effect which means the effect should be same on a relationship. For example, she quotes J.B. Phillips version of ‘Romans 16:16’, where the idea of ‘greeting with a holy kiss’ was translated as ‘give one another a hearty handshake all round’. This example shows that dynamic equivalence suggests an equivalence that should fit in target context. Though these types are not comprehensively defined but clearly help to realize the importance of adjustments in the target context while translating.

All above given theories of translation suggest that translation is not an isolate entity but incorporated in context. Different factors affect translation and the process of translation. These factors include linguistic and paralinguistic features of translation. Translation cannot be comprehended without its contextual features.

3.7 Contextualization of Translation

Context holds an important place in language study. Halliday (1999) presenting his theory of systemic-functional linguistics asserts that context of situation decides the meaning of a text, and therefore translation is a process of recreating situational context in target language. The notion of context in language studies has been studied extensively from the perspectives of pragmatics and systemic-functional linguistics. Halliday is one of those whose approaches show pathways in translation study with the emphasis on language function and context. Halliday (1999) proposed that the concept of context consists of three layers: context of culture, context of situation and co-text. Context of culture and context of situation exist outside a language whereas co-text is also known as linguistic context which exists inside a language itself. The relationships between a language and its context are closely interdependent upon each other. He argues that context specifies and is constructed by the selection of language. On the one side, language, when taken as a system--its lexical units and syntactical categories are related to its context of culture whereas on the other side specific text and its components are associated with its context of situation. In short, context of culture is related to genre, context of situation is related to register and co-text to the discourse itself. According to Halliday (1999) context of situation consists of three aspects: field, tenor and mode. Halliday (1999) introduced these three terms to clarify the importance of features that play their part to make language meaningful. Field refers to the nature of social action and the activity in which participants are involved. Tenor refers to the nature of participants and their mutual relationships and their social status. Mode refers to the part of a language in mutual interaction. In other words it refers to the role of a language, its function and forms and whether it is written or spoken.

Baker (2000) states that in the process of communication, meaning system of a language is determined by these three features of situational context: ideational meaning by field, interpersonal meaning by tenor and textual meaning by mode. These three features are collectively known as register. He goes on to say that the studies in register analysis are of importance for translators. First of all, in the process of translation, through an analysis of the linguistic features of source language text, its register can be recognized and hence determination of its context of situation is possible. Second, in the creation of a target language text, the appropriate words and expressions in the target

language should be selected so that the parallel context of situation can be reestablished in a target language text.

3.8 Communicative Functional Approach to Translation

Communicative functional approach to translation theory is one the most effective and influential approaches to translation that have been developed throughout history of translation studies. Before the popularity of this approach all the approaches focused on the text to be translated. Text-focused approaches to translation dominated all other approaches if there were any, and treated translation as a matter of collision between source text and target text. These approaches also described the problems arising out of the collision of the two texts. In other words, the off and on of the translation process were both the texts in the process of translation. Sdobnikov (2011) explains that this idea of translation introduced a well-known and recognized term that is known as ‘transformations’. Correspondences between the structures of two languages were also analyzed and organized comparatively, but still there remained discrepancies among the structures and consequential transformations were not in the focus of attention yet. The success of translation process was seen as indebted to the craftsmanship with which a translator improvised transformations. Sdobnikov (2011) opines that it was dawned upon scholars that the problems of translation resulted not from the ‘collision of languages’: they arose from the clash of source language and target language cultures. Petrova (2006) quotes that along with purely linguistic problems; process of translation involves a great number of problems caused by various extra-linguistic factors; as Gile (1992) had already articulated, ‘the sociological and psychological dimensions of translation can be considered of paramount importance inasmuch as discourse is modulated both in content and packaging as a function of a receiver’s characteristics. Both want to exert the importance of socio-cultural features upon the process of translation. The same idea is expressed by House (2009) in a simple and lucid style. He states that a translation is both a linguistic and a cultural activity involving communication across cultures. The “received” view of translation today is that it is first and foremost a process of intercultural change, rather than a kind of cross-linguistic substitution.

It shows that process of translation is not merely a substitution of words and structures of source language with the words and structures of target language or the application of transformations by a skilled translator. It is rather discursive practice among the “trio” i.e. author of a source text, a translator and recipients of a target text.

The notion that translation is a way of communication among the representatives of different cultures and that a translator is a mediator in the process of transferring information, developed another approach to translation which came to be recognized as 'communicative functional approach'. This approach aims to view each act of translation within a context of communication that includes an author and receivers of a source text, a translator and recipients of a target text. Hence, translation is a series of adjacent events attached with one another in a way that each event influences the other and likewise is influenced by the other event.

Moreover, according to this approach a communication context is not the environment where some lexical and syntactic exercises are performed; this is a situation where human beings perform; so translation is viewed as a human practice in the interests of human beings. Translation is very personal and individual in each unique situation according to this approach. Eugene Nida was one of the first translation theorists who pointed towards those personal factors in the process of translation, thus adding pragmatic factors to the list. It means along with these personal factors there are some contextual factors that influence the process of translation. It is worth mentioning that his idea of functional (dynamic) equivalence is an evident of applying the communicative-functional approach to translation. It is also true that Nida himself never named the term. Waard & Nida (1984) define translation process and say that receivers of a target text should comprehend it to certain degree to which original text was comprehend by readers of original text. For this purpose, the intention of a translator is one of the most important pragmatic components of translation process. The addition of pragmatic components by the advocates of functionalist approach is a useful contribution to translation studies.

Gentzler (2001) asserts that the pure functionalist theorists easily add cultural factors besides other linguistic and extra-linguistic factors during the process of translation. These scholars believe that a client, who employs a translator, hires him/her for specific objectives that are to be considered. Moreover, they also say that an audience of a target text has expectations that need to be observed because translation is a form of communicative interaction. Gile (1991) rightly articulates that the process of professional translation is motivated by an objective or intention. He further adds that such intentions and objectives are multilayered. He supports his arguments by explaining that at the most surface layer; an act of translation may aim at notifying target readers of a fact; at deeper

layers, it may aim at convincing readers by scoring and adding points in an intellectual debate. Gile (1991) also explains that the aim of the translation process is: informing, explaining, and convincing to target readers. This process is triggered by an initiator who may be the source author, the translator or the target readers and when the initiator succeeds to attain his/her aim, i.e. to inform, explain, and convince with the support of a mediator (translator), he/she believes the process of translation to be successful.

Sdobnikov (2011) tries to demonstrate that a client's aims ultimately and directly describe the communicative functional approach of translation. He opines that the argument that an act of communication in the context of professional translation is triggered by an objective or intention is only partly true. It must be investigated that whose aim or intention has initiated certain act of communication in a multilingual context. In simple words, the question, who is the initiator of the process of translation, is a fact making question in communicative functional approach to translation. In Gentzler (2001) words, an initiator may be; a person, a group, or an institution whose goals or aims may be very different from the aim of a source-text author, a target-text receiver, and a translator.

So it can be assessed that communicative functional approach aims to specify an initiator of the translation process before choosing translation strategies and also before analyzing a translated text. It is so because it is the initiator's aim that helps to determine both the nature of translation setting and translation strategy. In the light of above given discussion we can conclude that communicative-functional approach to translation is based on three principles. First of all translation should be considered as a professional activity performed in a certain setting (context). Secondly each professional activity is always goal oriented and same is the case with translation. Finally goals and intentions of the participants of the process of translation including those who represent a target language culture must be considered by a translator in order to choose an appropriate translation strategy. In this analysis, goals and intentions of the initiator of the translation process are significant more than anything else.

Using a mathematical term, I preliminarily state that translation strategy is a function of a translation setting, which in its turn, is a function of an initiator's goal and each goal is dependent on the situation of communication/translation. Communicative situations of translation determine the relationships among the participants of the process of translation.

3.8.1 Classification of Communicative Situations

The above given principles of translation show that translation is done in a specific communicative situation (context) that can also be labeled as a ‘communicative situations of translation’. These communicative situations of translation, henceforth CST in which translation is done as a professional activity are various in numbers. Each situation is unique because of the uniqueness of the relationships among the factors that constitute a communication. These factors include; an authors, receivers of source text, a translator, receivers of target text, and socio-cultural context in which that process occurs. However, an initiator whoever is out of these factors, plays a pivotal role in the whole process. In spite of the diversity of CST, they can be divided into certain types and subtypes. These CST can be classified originally into the following two categories;

1. CST in which translation is done as a pre-planned activity.
2. CST in which translation is not pre-planned.

In CST-1 translation is taken as a way of communicating between the author of a source text and the audience of a target language. An author addresses directly to the audience that belongs to a target language context. The success of this communication is always doubtful without the translation of a source text. In CST-2 an author primarily addresses to the audience of same language. As it has been said that translation is not a pre-planned activity, hence there is no direct communication between the author and the target audience in this situation. In this situation translation is made much later, maybe many years after the composition of a source text, and in a distinct social setting and culture.

Above mentioned diversified CST can be classified on the basis of primary and secondary parameters. The primary parameters for the CST are as follows;

1. The type of the initiator and his/her role in the CST
2. The aim of translation
3. The nature of relationships among the actors of communication (formal/informal)
4. The social context in which this activity is performed by the actors.

Secondary parameters of a CST are as under:

1. The type of contact among the actors of communication (direct/indirect)
2. The medium of contact (written or oral)

3. Location of the actors (distant/contact).

A collision of certain primary and secondary parameters specifies the character of a given CST because the number of such combinations is limited.

The present study aims to achieve its objectives and the answers of the question the analysis of the corpus of the study that is, 'In the line of Fire' and his Urdu version *Sab se Pehle Pakistan* based upon the communicative functional approach. This book is written by former president of Pakistan, General Pervez Musharaf and is translated by Hidayat Khaweshgi. This approach suits my study as it not only focuses on the textual features of the data but also on the contextual ones. This approach provides solutions to almost all the problems that can hinder our way from the analysis of the texts. Before deciding and explaining the methodology for the analysis, it looks pertinent to specify CST for the selected communicative event (translation of 'In the Line of fire' into '*Sab se Pehle Pakistan*'). Source text is supposed to be written for the people of the world, especially for the Westerners whereas its Urdu version aims to address people of Pakistan. If not be the case so, there would be no need to translate the source text into target language.

This event of communication falls in CST-2 as there seem no evidences in which the source author seems to address directly to the readers of the target language. So it can be said that translation was not initially planned activity in case of 'In the Line of fire'. It is also evident from his remarks that his primary objective was to address the world, not to his own people who are the target readers of the target text. In his preface to 'In the Line of Fire' Musharaf writes;

I decided to write my autobiography after Pakistan took center stage in the world's conflicts, including the war on terror. There has been intense curiosity about me and the country I lead. I want the world to learn the truth. (Musharaf, 2006, p. xi)

So it is evident that the target readers of this communicative event of translation were not aimed by the original author. It can also be suggested that the author is also the initiator of this process of translation. It is because the translator does not seem to obtain any benefits but the author himself as he may have developed the idea of translating his text into Urdu with the aim to let his people know about his autobiography and his life adventures. Author's acknowledgement and thanks for the translator in the preface of

Urdu version also support my arguments. Now I would like to specify the nature of communication in the light of primary and secondary parameters. Followings are the primary parameters;

1. The initiator of this process of translation is the author of the source text and he plays a dominant and authoritative role in the communicative situation of the translation.
2. The aim of translation is to explain and convince the target readers about the policies and ideologies of the author.
3. There is highly formal relationship among the actors of communication
4. If we look at the social context of the translation activity, there seems a political disturbance in the country. People are not satisfied with the policies of the president who is also the initiator and author of the source text. He wants to negotiate between two opposing forces i.e. his nation and the Westerners. He also wants to justify his policies before his nation.

Among the secondary parameters, this communicative event stands as;

1. There is direct type of contact between the actors of communication as both can directly inculcate and influence each other.
2. The medium of contact is written in this process of communication.
3. Both the author and the readers of the target text reside in the same locality. There is no distance between the actors.

This chapter has dealt with the theoretical issues around which the current study revolves particularly and translation generally. Different theories of translation throw light on the every pros and cons of the issues related with translation both as a discipline and as a practice. It has been conceived after surveying the theories of translation that translation is not merely a linguistic endeavor but influenced and also influences many contextual factors. It is also target oriented and socio-culturally imbedded activity that is performed in a particular context and for specific readers. This theoretical discussion helps to develop not only the theoretical framework but also helps to propose an analytical framework for the present study. Next chapter deals with the research methodology and analytical framework of the study.

CHAPTER 4

METHODOLOGY AND THE ANALYTICAL FRAMEWORK

The present study is primarily qualitative in nature however quantification of some of the important aspects of the study makes it an integrated form of inquiry. Mixed method of data analysis has been selected for the analysis of the data as it, according to Johnson and Onwuegbuzie (2004) legalizes the use of eclectic approach in achieving objectives of research and also answering research questions. It also discourages the tendency to impose restrictions or restraints on researchers to choose only one method of analysis. Descriptive method of research has been employed to analyze the data both at qualitative and quantitative modes. Williams (2007) alleges that descriptive method in qualitative research includes an objective use of description, explanation, and interpretation of the collected data whereas, Creswell (2002) argues that descriptive method in quantitative research in text analysis helps a researcher to quantify and examine the occurrence, connotations and relationships of linguistic structures and concepts and then enables him/her to implicate messages not only within the selected texts but also in relation with the writer(s), the readers and even the socio-cultural context and time of their creation. Statistical procedures have been delimited to the calculation of percentages in order to substantiate the descriptions regarding analytical categories informed by the selected framework of analysis (discussed in detail below).

4.1 Objectives of the Study

The present study attempts to achieve the following objectives.

- To explore the ways, methods and styles of accommodations which the translator has adopted while translating *In the Line of Fire*
- To investigate the reasons and motives of the translator of *In the Line of Fire*

4.2 Research Questions of the Study

In order to find out the ways and reasons of translator's accommodation in Pakistani political context, the present study will revolve around the following two research questions.

1. How has the translator of *In the Line of Fire* accommodated *Sab se Pehle Pakistan* according to the socio-cultural and political context of Pakistan?
2. Why has the translator of *In the Line of Fire* accommodated *Sab se Pehle Pakistan* according to the socio-cultural and political context of Pakistan?

4.3 Corpus of the Study

The corpus of the present study includes an autobiography of the former president of Pakistan, General Pervez Musharaf, entitled *In the Line of Fire* and its Urdu version *Sab se Pehley Pakistan* that was translated by Hidayat Khaweshgi. Target text was also edited by renowned scholar and educationist Shazia Islam. Though the credentials of the translator have not been accessed from any credible sources but the editor of the target text has a vast experience of writing, compiling and editing Urdu books. She has been on the panel of writing books for O level and A level in Pakistan. The source text was published by Simon and Schuster UK Ltd, 2006 and is copyright @2006 by Pervez Musharaf under Berne Conventions whereas the target text was published by Ferozsons (pvt) Ltd, Lahore, Pakistan and copyright @2006 by Ferozsons, Lahore. Both the versions are easily available in all the big cities of Pakistan. The source text is also available at www.au.af.mil/au/ssq/bookreviews/musharraf. The source text contains 379 pages whereas the translated version comprises 418 pages. Since the information in the source text about the indices of *In the Line of Fire* was of no importance to the target text, the indices displayed at the end of the source text were excluded from the translated version. Some of the main features of the corpus of this study are as under;

- The name: *In the Line of Fire* (English) *Sab se Pehle Pakistan* (Urdu)
- Author: Pervez Musharaf, Translator: Hidayat Khaweshgi
- The size of Corpus: 379 pages (English) and 418 pages of Urdu version
- No of Sections: 6
- No of Chapters: 32
- Structure of the Corpus: Preface + Prologue + Part One (Includes five chapters) + Part Two (Includes six chapters) + Part Three (Includes four chapters) + Part Four (Includes four chapters) + Part Five (Includes seven chapters) + Part Six (Includes six chapters) + Epilogue: Reflections
- Date of Publication of *In the Line of Fire*: August 1, 2006
- Date of Publication of *Sab se Pehle Pakistan*: October 1, 2006
- Format: Plain Text

4.4 Target Readers of the Selected Texts

Target readers of the source text are supposed to be the Westerners especially the elite class of America and European countries though the book was available to all the readers of English. However, in order to discuss the target text properly, it is necessary to know who the intended readers of the target text are. In the present study the target readers of the target text are the Pakistanis who are interested in the foreign policies of President Pervez Musharaf and his government. They might be common people, journalists, teachers and students of political science. The intention of the translator during the translation was to consider the mood, style and cultural conventions of the target context without any loss of information in that respect.

4.5 Analytical Framework of the Study

Van Dijk (1998a) believes that Critical Discourse Analysis (CDA) is concerned with studying and analyzing written and spoken texts to disclose the discursive structures of power, dominance, and inequality. It observes how these discursive sources are preserved and reproduced within definite social, political and historical contexts. In a same vein, Fairclough (1995) defines CDA as an analysis which aims to systematically discover often unclear relationships of causality and determination among discursive practices, events and texts, and wider social and cultural structures and to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles. In the late 1970s, Critical Linguistics was developed by a group of linguists and literary theorists at the University of East Anglia. Their approach was based on Halliday's Systemic Functional Linguistics (SFL). CL practitioners such as Trew (1979a) aimed at "isolating ideology in discourse" and showing "how ideology and ideological processes are imbedded as systems of linguistic characteristics and processes." This aim was pursued by developing CL's analytical tools based on SFL. Following Halliday, these CL practitioners view language in use as concurrently performing three functions: ideational, interpersonal, and textual functions. According to Fowler (1991), and Fairclough (1995b) ideational function refers to the experience of the speakers of the world and its phenomena, the interpersonal function embodies the insertion of speakers' own attitudes and evaluations about the phenomena in question, and establishing a relationship between speakers and listeners. Influential to these two functions is the textual function. It is the textual function of language that enables speakers to produce texts that are intelligible by listeners. It is an enabling function

conjoining discourse to the co-text and context in which it occurs. Halliday's conception of language as a "social act" is central to many of CDA's practitioners like Chouliaraki & Fairclough, 1999; Fairclough, 1989, Fowler et al., 1979; Hodge & Kress, 1979). According to Fowler et al. (1979), CL, like sociolinguistics, asserts that, "there are strong and pervasive connections between linguistic structure and social structure".

Another central assumption of CDA and SFL is that speakers make choices regarding vocabulary and grammar, and that these choices are consciously or unconsciously "principled and systematic thus choices are ideologically based. According to Fowler et al. (1979) the relation between form and content is not arbitrary or conventional, but . . . form signifies content. So language is a social act and it is ideologically driven. Over the years CL and what recently is more frequently referred to as CDA (Chouliaraki & Fairclough, 1999; van Dijk, 1998a) has been further developed and broadened. Recent work has raised some concerns with the earlier work in CL. Among the concerns was, first, taking into consideration the role of audiences and their interpretations of discourse possibly different from that of the discourse analyst. The second concern has called for broadening the scope of analysis beyond the textual, extending it to the intertextual analysis.

The present study attempts to investigate translation practices that help translators to situate target texts in new context. Contextual factors need to be highlighted to proceed the discussion to achieve the objectives of the study. In relation with contextual factors, Lefevere (1992) has argued that translation is the rewriting of source text that is influenced by ideology, politics, sponsoring agency and context of discourse. Out of these manipulating factors, ideology and politics are the most important components according to Lefevere. Toury (2000) asserts that although it is generally believed that translators should be objective, faithful and trustful and all the prevailing perception of the readers is that the ideological inclinations of translators do not exist in target texts, yet it should be kept in mind that the ideology of translators is integrated in every word they choose, and during the whole process of translation. In connection with this, Nord (2003) opines that almost all steps in the process of translation are influenced by the ideology of translators or target readers, consciously or unconsciously as Nord believes that ideological factors play a decisive role in defining the process of translation and all steps and decisions in this regard. Ideology determines the intended purpose behind target text, translation scopes and also helps in the selection of translation strategies regarding target readers' expectations. Yanow (2004) differentiation of translation and transfer of

knowledge helps to understand the nature of translation. Yanow (2004) suggests transfer of knowledge as an objective transportation of knowledge, uninfluenced from its context, with the translator working mere as a conduit through which information merely passes on. On the other hand translation is subjective, context-influenced with the translator serving as facilitator and mediator. These arguments provoke analysts of translation to apply critical discourse analysis for the analysis of translation. Simon (2005) states, recently the effects of ideology and political dynamics on the process of translation have been pointed out by the theorists and the analysts. In some cases, the influence is quite explicit and obvious whereas in some other cases intricate and implicit influences can be traced after disciplined efforts and careful analysis. Simon (2005) also believes that there is an increasing consciousness among translation scholars that process of translation and interpretation is context-dependent and politically-handled and it is not simply language based activity. The ideologies and power dynamics underlying a text can be interpreted and understood with the help of Critical Discourse Analysis (CDA). CDA as a branch of Discourse Analysis (DA) mainly concentrates on the links between different approaches to the language in use (written/spoken). O'Halloran, (2005) states, the focus of CDA is the idea that cultural and ideological cues can be found in spoken and written texts. The presence of ideology in target text and traces of ideological manipulations have been the core areas of the interest of critical discourse analysts. For this purpose various strategies that have been employed by translators have been drawn up by discourse analysts to outline ideological manipulations in target text. Baker (2006) suggests that it should also be the duty of the translators and interpreters to be faithful to the norms and values of the society they represent. These ideas clearly notify the significance of the role of ideology and ideological manipulations in the process of translation. In this regard, it is the role of CDA to highlight the hidden agendas behind translation, to expose the agency of translation and expectations of the target readers that may influence the process of translation. Munday (2008) opines that contextual factors which he considers macro factors have become the main concern of translation studies whereas linguistic factors which he terms micro factors though exceedingly important yet hold secondary position. Munday (2008) counts macro factors as a translator's status, historical perspective, cultural values, political norms and trends in translators' funding agency and ideological manipulation in target contexts. Afzali (2013) argues that the effect of ideology of a translator on target readers and the ideological presence of a translator in his/her translations have been traced noticeably by critics. In some cases, such influences are

clear and explicit. On the other hand, in some situations the influences of ideology are implicit and imbedded and it is the job of CDA to expose these underlying and implicit ideologies of a text. Afzali (2013) concludes the discussion in simple words that the focus of CDA is to find cultural and ideological cues in spoken and written texts. Van Dijk's (2004) model of critical discourse analysis provides useful insights for the critical analysis of written text.

4.6 Van Dijk's Model of Text Analysis

According to Van Dijk (2004) CDA as one of the main branches of Discourse Analysis has mainly focused on the links among different approaches to talking and thinking. Van Dijk's (2004) analytical model for text analysis focuses on both macro structure (rhetoric, cohesion and coherence) and micro structure (syntax, vocabulary and diction) of a text. Among the constituents of CDA proposed by Van Dijk, lexicalization refers to the choice of words; passivization refers to changing the voice of sentence; modality shows the possibility of the happening of an action; omission refers to the exclusion of a word or group of words and addition refers to the inclusion of word/words without damaging the syntax of a sentence. The techniques proposed by Van Dijk, fall in syntactic, semantic or pragmatic strategies that cover both macro and micro structures of text during analysis. Syntactic strategies refer to the study of grammatical rules that govern the structure of a language. Semantic strategies refer to the choice of one word rather than another and the pragmatic strategies include plans and objectives of production of text that involve the intention of producers. To analyze the target text, primarily the text was explored to mark syntactic aspects such as grammatical selection and then grammatical selections were analyzed to see if they represented any ideological and contextual significance. Moreover the contents of the target text were analyzed with respect to the semantic features to probe to which extent these elements were ideologically-loaded and context-specific. Finally, the pragmatic features of the target text were explored to trace the intention and objective of the translator. Van Dijk's (2004) model of critical discourse analysis is shown in the below given figure that explains in detail the steps of text analysis. This model helps to analyze the selected texts individually both at macro and micro levels.

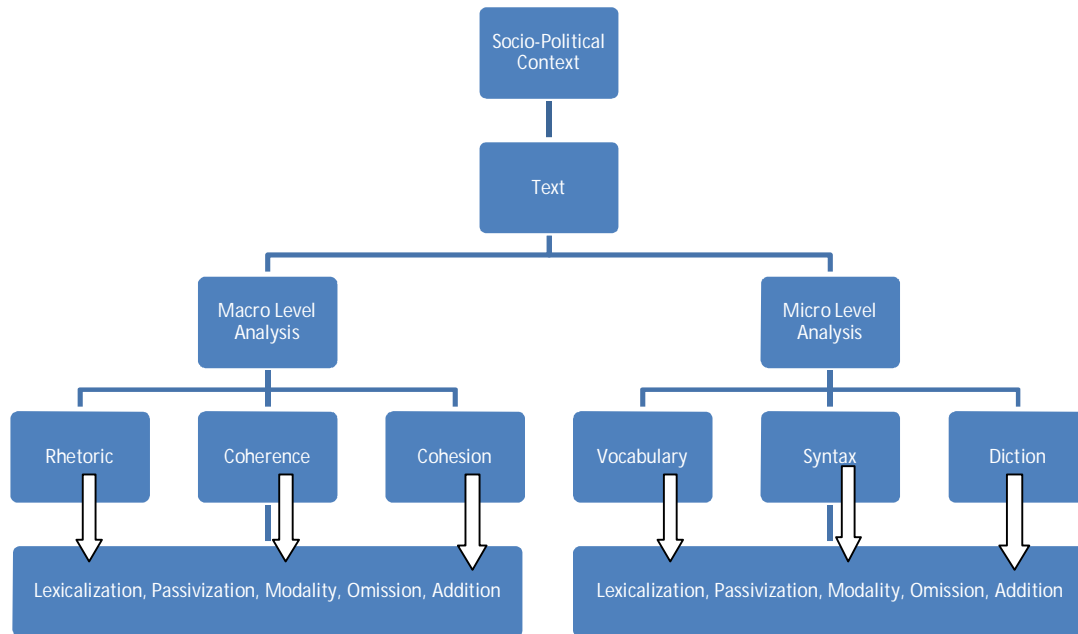


Figure 1: Graphic Chart of Van Dijk's Model.

The diagram shows that the text produced in a specific socio-political context was analyzed at two levels i.e. micro level and macro level. At micro level syntax, vocabulary and diction were explored to highlight and find contextual implications whereas macro level analysis includes the analysis of rhetorical composition, cohesion and coherence of the text. Van Dijk's proposed strategies i.e. lexicalization, passivization, modality, omission and addition cover all aspects of text analysis at both levels. These strategies can further be divided into sub-categories. For example lexicalization may be in the form of synonym, antonym, hyponym or homonym. However, Van Dijk's (2004) approach to text analysis is limited to analysis of written or spoken text within a context of its use and it cannot have any implications in comparison of the source text and the target text and also recommends no labels for the adaptations made in the target text and hence originates the need to seek help from another model that may compensate its limitations. For comparing and contrasting the source text and the target text and to tag adaptations made in the target text, help will be sought from Shi's (2004) model of accommodations in translation. Along with Van Dijk's model, this model is chosen for the present study because Shi explains in detail the mechanism of comparison/contrast and also proposes the types of accommodation/adaptation in translation and labels them accordingly. Shi's (2004) analytical approach for the analysis of accommodations helps to clarify the situation. He takes translation as linguistic-cum contextual activity and he terms these linguistic and

contextual influences as accommodations in translation. He further classifies linguistic influences in translation into collocation accommodation and aesthetic accommodation and contextual influences into cultural accommodation and ideological accommodation. Both the models are congruous in the sense that both analyse text with special reference to its context. CDA is nothing but an analysis of a text in its context and Shi's model also sees the influences of contextual features on translation. So context is the point on which lies the focus of attention not only in CDA but also in tracing the patterns of accommodation in translation.

4.7 Shi's Model of Accommodation in Translation

One of the main suppositions of CDA and SFL is that language users make choices regarding the use of vocabulary and grammar, and that these choices are consciously or unconsciously organized and systematic and hence choices are ideological. So language is a social act and it is ideologically driven. Over the years CL and what recently is more frequently referred to as CDA. So whenever language is being used it is none the less ideological whether it is being used in source text or in target text. These ideologically driven moves in translation are very similar to what has been called as accommodation in translation.

Shi's (2004) model for an analysis of accommodation in translation shows that the process of translation of source text is affected by abstract and concrete factors that are further divided into cultural values and ideological norms and linguistic structures and aesthetic trends and these sub categories result in cultural accommodation, ideological accommodation, collocation accommodation and aesthetic accommodation respectively. A translator adopts adaptation/accommodation at the above mentioned four levels with the help of different techniques of translation. These techniques help a translator to adjust both micro and macro structures of a source text into the structures of a target text according to the demands of target culture, ideology, linguistic structures and aesthetic trends of target context. A text affected by abstract and concrete factors goes through the process of accommodation and result in the form of target text. Shi's model of accommodation in translation has been applied for Chinese English translation by Shi (2009) and also by Ibraheem (2013) for Arabic English language to figure out the accommodations in translation. Ibraheem (2013) modern works recognizing some of the roles of translator that were excluded from the realm of translation theories like adaptations, localization, subtitling and dubbing are now considered integral parts of

translator's duties. He applied this model for English-Arabic translation and takes it as a necessary part of translation process. Shi's model of translation as accommodation is further clarified in the following diagram.

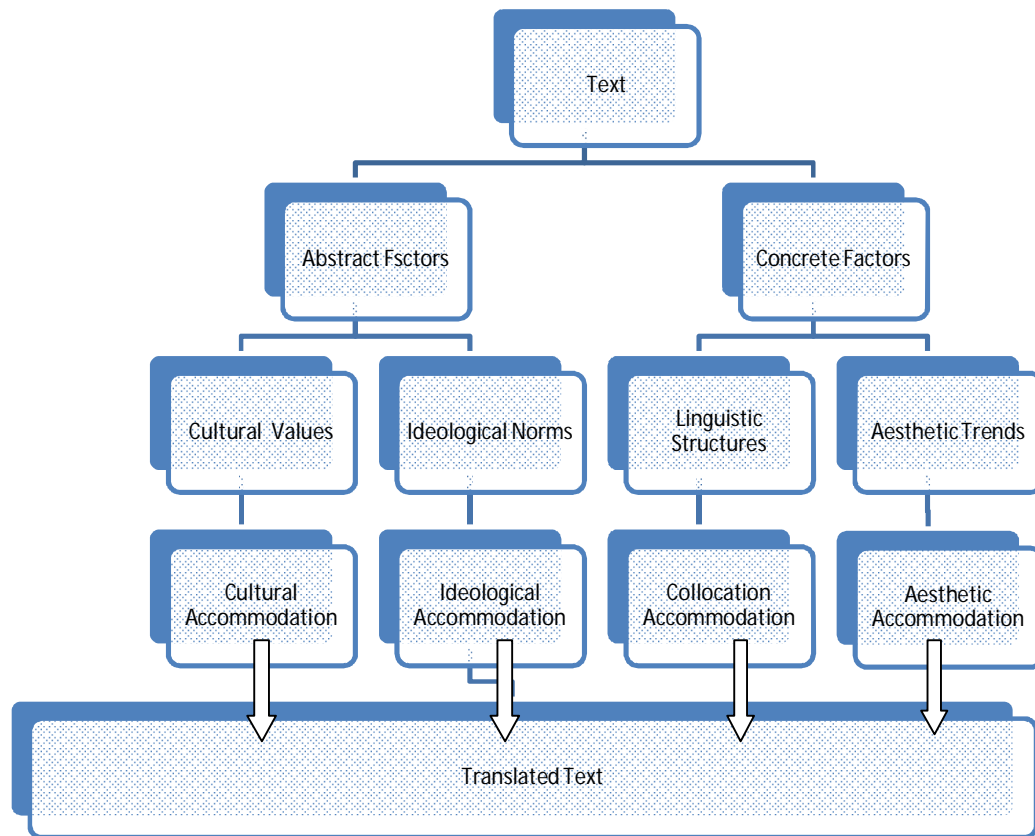


Figure 2: Graphic Chart of Shi's Model.

Van Dijk's (2004) model of text analysis and Shi's (2004) model of accommodations in translation combine to guide us devise an analytical framework for the present study. This analytical framework is a designed tool of analysis which consists of synthesis of the two analytical approaches selected for the study.

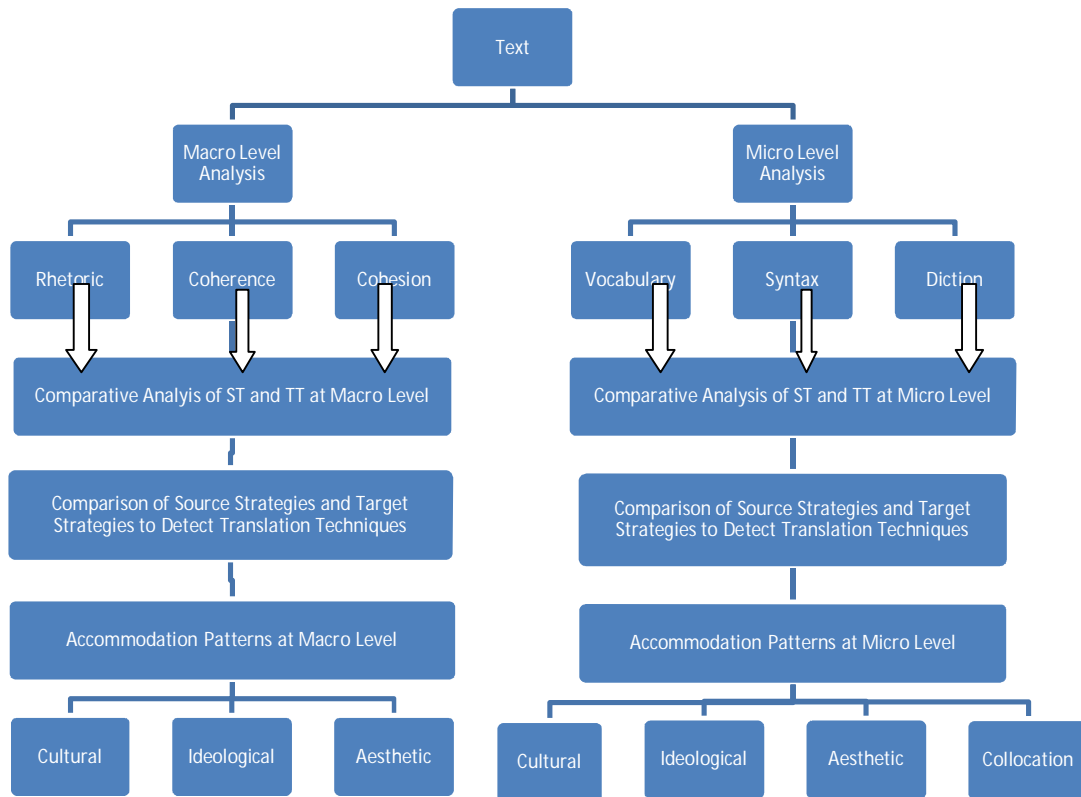


Figure 3: Graphic Chart of the Analytical Framework.

This figure shows in detail the analytical procedure and framework of the present study. This analytical framework is a fusion of Van Dijk's (2004) approach of text analysis and Shi's (2004) model of translation as accommodation. The analytical framework demonstrates that the analysis of the texts starts individually and goes through the macro and micro structures of the texts. After analyzing both the texts individually, a comparative analysis of the selected texts is improvised both at macro and micro levels. After comparing strategies employed in the source text and target text, the next stage detects the techniques of translation that lead towards and help to trace the patterns of accommodation in translation at both macro and micro levels. These accommodation patterns are further classified into cultural, ideological, aesthetic and collocation accommodations in translation and are found both at macro and micro levels of the texts except collocation accommodation. Collocation is a linguistic feature that occurs only at phrase level. So collocation at macro level is not possible as macro level analysis is an analysis above the level of sentence; hence no need to discuss collocation accommodation at macro level in the upcoming sections. This analytical framework

provides a route for the analysis of the data and formulation of the results in the upcoming sections.

CHAPTER 5

ANALYSIS OF THE DATA

Presentation of data and then its analysis is considered a core of any study as being the most crucial stage of a research process. It is a place of collision of the whole study where relevant and irrelevant elements are filtered in and filtered out respectively during the analysis of a collected data. In this study, nature of the data did not demand any statistical formula for the analysis of the data and presentation of findings but for the purpose of imparting clarity and simplicity mixed method of analysis has been chosen. I have drawn help from diagrams and tables to present the findings of the study in percentage. Accommodation categories and the factors causing accommodations are presented statistically to demonstrate their importance in the process of translation. The analysis of the data is meant to find answer of the research questions of the present study. The main research question of the study is ‘How has the translator of *In the Line of Fire* accommodated in *Sab se Pehle Pakistan* according to the socio-cultural and political context of Pakistan? According to the scheme of this study, data has been analyzed at both micro and macro level. Data from both the texts (target and source) has been comparatively presented in tables where each quotation is marked with page numbers of the origin text. Fourth column of each table includes the types of translation technique that have been used by the translator for the translation of that particular structure which shows any of the accommodation patterns. For the sake of convenience major categories of translation such as pragmatic, syntactic and semantic have been contracted into *pra*, *syn* and *sem* respectively in this chapter. Keeping in mind the nature of the data and the research questions of the present study and after seeking help from the analytical frameworks of the present study, both the texts will be analyzed and compared/contrasted at both micro and macro levels. Micro level analysis includes analysis of lexical items, syntax and diction and at macro level analysis description, explanation and interpretation of the rhetorical composition, cohesion and coherence have been improvised. Present study goes through the following six analytical stages;

- Step 1. Reading (close textual reading of the selected texts)
- Step 2. Segmentation (division of the data into segments i.e. macro and micro structures)

- Step 3. Coding (labeling the segments with codes i.e. identification of the sub- categories of macro and micro structures)
- Step 4. Comparative Analysis of the Data (explanation of the data to explore similarities and differences)
- Step 5. Classification (categorization of the codes into major and minor translation strategies)
- Step 6. Interpretation (to trace the patterns of accommodations and to label accommodation patterns)

At the first step, a careful intensive reading of the source text and the target text will be improvised separately. At the second step of analysis the segments will be classified into micro and macro structures. This stage helps us to draw upon the issue whether the author/translator has played with the rhetoric, cohesion and coherence of the texts and has manipulated the vocabulary and syntax of the texts to achieve his objectives. At the third stage these structures will be further categorized into sub-structures i.e. lexicalization, passivization, modality, inclusion and exclusion of lexical segments. Fourth stage results in the comparative analysis of the selected texts to mark the similarities and differences. This stage will guide us to detect whether the target text shows equivalent patterns or there are any deviant patterns in the target text than those of the source text. These deviant patterns will direct to identify the employed techniques of translation. The last stage indicates that each linguistic practice showing divergent pattern ultimately falls in any of the four types of accommodation/adaptation proposed in the accommodation model.

5.1 Comparative Analysis of Preliminary Pages at Micro Level

Micro level analysis of a text includes the analysis at the level of words, diction and syntax. It helps to highlight that where and how the translator has manipulated the vocabulary, diction and syntax of the source text and after improvising necessary adjustments constructs the structures of the target text. The adjustments of micro structures also guide to assess whether these adjustments have any social, ideological, aesthetic or collocation importance.

Table 1: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	A Memoir (Title page)	-----p.1	Prag/Omission

2	My staff officer, Brigadier Asim Bajwa p.xii	' <i>mere staff ofser, Asim Bajwa</i> ' p.12	Pra/Omission
3	Map of Federally Administered Tribal Areas p. x	' <i>wafaq k zer intizam qabaili ilaka jat (FATA) ka naqsha</i> ' p.10	Pra/Addition
4	Wife p.vi	<i>Rafeeq e hayat</i> p.12	Sem/Synonym
5	Bodies of my men p. 1	' <i>sepoion k janazey</i> ' p.13	Sem/Synonym
6	Chopper p.2	' <i>heli kapter</i> ' p.14	Sem/Hyponym
7	War on terror p. 2	' <i>dehshat gardi k khilaf jang</i> ' p.14	Sem/Hyponym
8	Brushes with death p.2	' <i>maot ka samna</i> 'p.14	Sem/Rh Trope Change
9	Hell broke p. 5	' <i>qayamat tot perne</i> 'p.19	Sem/Rh Trope Change
10	Suzuki p. 5	' <i>bar berdari wali suzuki</i> 'p.19	Sem/Explication
11	--in his office. P. 2	' <i>un k dafter min</i> ' p. 14	Syn/Transposition
12	--who was flying a chopper. P.2	' <i>jo ek helicopter min they</i> ' p. 14	Syn/Transposition
13	He wanted----- p.2	' <i>wo-----chah rhe they</i> ' p.14	Syn/Transposition
14	He died----p.2	' <i>wo halak ho gae</i> ' p.14	Syn/Transposition
15	He ordered-----p.2	' <i>unhon ne---- hkm deya</i> ' p.14	Syn/Transposition
16	Military secretary----- seated to my right. P. 3	' <i>military secretary---jo mere dahini janib bethey hove they</i> ' p.15	Syn/Transposition
17	--so did my military secretary. P.3	' <i>mere military secretary bhe samjh gae</i> ' p.16	Syn/Transposition
18	--who had been travelling. P.3	' <i>—safar kr rhe they</i> '. P. 16	Syn/Transposition
19	She had heard---p.3	' <i>unhon ne suni thi</i> ' p.16	Syn/Transposition
20	Lest my mother hear and become terribly upset. P. 3	' <i>k kahin meri walida ye waqia sun kr preshan na ho jain</i> ' p. 16	Syn/Transposition
21	After comforting her--- p.3	' <i>unhin tasali dene k bad</i> ---p. 16	Syn/Transposition

22	--she soon discovered. P.4	' <i>unhin jald maloom ho gia</i> ' <i>p.16</i>	Syn/Transposition
23	When she saw---p.5	' <i>jb unhon ne-----dekha</i> ' <i>p.19</i>	Syn/Transposition
24	She screamed-----p.5	' <i>unhon ne chekhna shoru kr deya</i> ' <i>p. 19</i>	Syn/Transposition
25	I had never seen her---- p.5	' <i>main ne unki kafiyat-----p.19</i>	Syn/Transposition
26	But now she was---p.5	' <i>laikin is waqt wo-----rhi thin</i> ' <i>p.19</i>	Syn/Transposition
27	She started running---- p.19	' <i>unhon ne -----bhagna shoru kr deya</i> '. <i>P. 6</i>	Syn/Transposition
28	--and it helped her. P. 6	' <i>or isk bais unhin----p.19</i>	Syn/Transposition
29	--she finally calmed down. P.6	' <i>unk hawas bahal hovey</i> ' <i>p.19</i>	Syn/Transposition

When a translator adjusts target text according to the social beliefs, ideas and system of the target readers. In the above given examples, translator has adapted according to the cultural norms of the target readers. He adopted different translation strategies but in all cases, he seems to be influenced by cultural factors. For instances, in first two examples translator has used pragmatic-cum omission technique and this is cultural accommodation because there is no norm in Pakistani culture to add 'A Memoir' or '*sawan e hayat*' with the title of biographies (See appendix 3) and everyone in target society knows that Asim Bajwa was a Brigadier. So these words are omitted in target text. The addition of 'FATA' which is the acronym of Federally Administered Tribal Areas in example 3, is a cultural accommodation as majority of the Pakistanis know which areas of Pakistan are called 'FATA' but they may not know for which words this acronym stands for. So to remove ambiguity in the target text, the translator adopts inclusion strategy.

Similarly 'wife' and 'bodies of my men' are translated as '*rafeeq e hayat*' and '*sepahiyon k janazey*' respectively instead of '*bivi*' and '*jawano ki lasheen*' because these are the preferred words in Pakistani culture instead of their literal meanings. Moreover there are two types of Suzuki in Pakistan, one for carrying passengers and the other for luggage. So to clarify the situation for the TRs, translator used semantic-cum explicitation technique and transformed Suzuki into '*bar berdari wali suzuki*'.

Similarly plural forms of pronouns and verbs are used in Pakistani culture for single person in order to give him/her respect. That is why translator transposes the structure of source text according to the cultural norms of target culture. Transposition is a technique of translation in which translator reorders the structure of language in use and adjusts it in new context and in new language. Examples 11 and onwards show that translator has rearranged the linguistic structures according to Pakistani cultural norms.

Table 2: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	In the Line of Fire	<i>Sab se pehle Pakistan</i>	Prag/Trans-editing
2	---for their editing contribution. P.xii	<i>--ne baghaor mutalia kia' p.12</i>	Pra/Trans-editing
3	----chastised--- p.xi	<i>---saza mili---p.11</i>	Sem/Synonym

Ideological accommodation in translation occurs when translator accommodates according to the views about politics and sex. In first two examples the translator has used pragmatic-cum trans-editing technique in order to reinterpret the message according to the ideological context of target readers. The title of the English version 'In the Line of Fire' is translated into Urdu as '*Sab se Pehle Pakistan*'. This is ideological accommodation because it adapts new text according to the political beliefs of the TRs. In the English version SA wants to clarify his difficult position to the West whereas in the Urdu version translator seems to suggest that Pakistan is crucial and important than anything else. It is to achieve political objectives. Layouts of the title pages also help to understand the same issue. Background of English version is dark and author looks gloomy in given picture whereas picture in Urdu version is clear with author's vivid complexions. (See and compare appendices 2 and 3) Similarly in example, text has trans-edited to show the TRs that text is the original endeavor of SA. It can make the text controversial in the target context.

In third example the word 'chastised' has been translated as '*saza mili*' that is though synonym but not the literal translation of chastised that is much heavier than '*saza mili*' that can be replaced with punished. This is semantic-cum synonym strategies and translator did so in order to accommodate according to the ideological norms of TRs. As it has been discussed under Table 1 that Musharaf wanted to show his difficult condition to the West and that is why he used such words in English version. These words are not necessary in Urdu version.

Table 3: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Dedicate p.vi	<i>Ma'noon p.5</i>	Sem/Synonym
2	Not found p. 1	<i>'ba ziyab na hova'p.13</i>	Sem/Synonym
3	Unremitting p.vi	<i>'Musalsal'p.5</i>	Sem/Antonym
4	--has been a driving force in my life—p.vi	<i>--jo meri zindgi ko mutaharik key hovey hi p.5</i>	Syn/Cohesion Change
5	---reflected here— p. xi	<i>Is kitab min ishare bhi milin gey p.11</i>	Syn/Cohesion Change
6	There has been ----- - world. p. xi	<i>'dunia ko mere bare min---- --p.11</i>	Syn/Transposition
7	---whose unwavering faith in me--- p.vi	<i>---jinhon ne mje aisa ghair mutazalzal aitmad bakhsha—p.5</i>	Syn/Transposition/Structural change
8	Moderation p. xi	<i>'aitadal pasandon' p.11</i>	Syn/Transposition
9	Westernization p. xi	<i>'maghribiyt k hami' p.11</i>	Syn/Transposition
10	International Community p. xi	<i>dunia k tamam mulk'p.12</i>	Syn/Transposition
11	160 Million p. xi	<i>'160 million'p.11</i>	Pra/foreignization
12	Closest call p. 2	<i>'maot k mon min' p.14</i>	Sem/Rh. trope change
13	Over shadowed p. 4	<i>'pechey chor deya' p.17</i>	Sem/Rh. trope change
14	In this book--- p. 2	<i>'kitab k agle abwab min' p.14</i>	Sem/Hyponym
15	Body parts p. 5	<i>'insani aaza k tukrey'p.18</i>	Sem/Hyponym
16	These pages p.7	<i>'is kitab min'p.20</i>	Sem/Hyponym
17	Aide-de-camp p. 2	<i>'ADC'p.15</i>	Sem/Borrowing

A translator accommodates aesthetically/stylistically, when he/she wants to beautify target text. He/she may adopt any of the translation strategies to adjust target in changed context artistically. Very often a translator accommodates in order to adorn target text but sometime he/she accommodates to remove ambiguity. Same is the case here, above given 17 examples show the variety of the techniques that were used by the translator to adapt Urdu version in Pakistan context. For instance, in examples 1 and 2 by using semantic-cum synonym techniques, translator adds beauty in target text by not

putting literal meanings. In example three, the translator uses semantic cum antonym technique of translation to meet aesthetic values. ‘Unremitting’ has been transformed as ‘*musalsal*’ in this example. Here translator uses semantic-cum antonym translation strategy. Literally unremitting is a combination of two words i.e. prefix and root word. Translator uses the opposite/antonym of that word after removing the prefix. This is a matter of aestheticism as translator does so in order to say in a distinct style. In example 4, translator adds an Urdu word ‘*jo*’ to create cohesion in target text. In example five, the translator used syntactic-cum cohesion change translation strategy in order to clarify the situation in target text. ‘Here’ is replaced with ‘*is kitab min*’ by the translator. This is the aesthetic accommodation in translation. Example six shows that both the languages have peculiar syntactic structures of expressing the things. Here translator uses syntactic-cum transposition strategy and adapts according to the aesthetic values of target language. The translations of three lexical items in examples 8 to 10 show that the translator uses syntactic-cum transposition strategy of translation. Classes of the words have been transposed according to the aesthetic style of the translator. This is aesthetic/stylistic accommodation of the translator of ‘In the Line of Fire’. In the next example the translator wants to create foreignization in the target text. It does not necessarily mean that translator wants to puzzle target readers but he wants to create newness in the target text. This is aesthetic accommodation as it is in accordance with the style of the translator. Similarly in examples 12 and 13, translator uses semantic-cum rhetorical trope change strategy and removes ambiguity by not giving literal equivalent of the idiomatic expressions. Moreover the last three examples show that the translator has used part for the whole or whole for the part in the target language. This is semantic-cum hyponym technique of translation and it is all to add aesthetic effects in target text.

Table 4: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Sensitive issues p. xi	<i>‘nazuk marhaley’p.11</i>	Pra/Synonym
2	Domestic issues p. xi	<i>‘dakhli masail’p.11</i>	Pra/Synonym
3	Central stage p. xi	<i>‘markazi hasiat’p.11</i>	Pra/Synonym
4	I have lived.....in my early p.xi	<i>‘main ney apni zindgi’ p.11</i>	Syn/transposition
5	I decided to.....my	<i>‘main ney apni sawaneh umri’</i>	Syn/transposition

	autobiography p.xi	<i>p.11</i>	
6	If I did not.....my staff officer p.x	<i>'ager main ney apney staf ofser' p.12</i>	Syn/transposition
7	...expressed in my own way p.x	<i>'main ney apney andaz min' p.12</i>	Syn/transposition
8	My commanding officer and I .....gave up our seats p.1	<i>'kamanding ofser aor main ney apni apni neshistin' p.13</i>	Syn/transposition
9	I made my way to my home p.2	<i>'main apni rehish gah' p.15</i>	Syn/transposition
10	I was.....with my military secretary p.4	<i>'main apney military sekretary' p.17</i>	Syn/transposition

Collocation accommodation happens when literal translation of source language collocation patterns creates odd sense. The above given examples show that translator uses pragmatic-cum synonym translation strategy and adopts the collocation patterns of Urdu language in the first two three examples.

There is also a grammatical compulsion in English that a possessive pronoun must accord with the noun or pronoun it represents. Collocation of noun/pronoun and its possessive pronoun is mandatory in English grammar. Possessive pronoun my is used with I, 'his' with he/noun, your with you, her with she and 'their' with them in English. But Urdu language follows a different pattern most of the time. In Urdu very often the possessive pronoun '*apna/apni/apney*' (literal meaning 'your' in English) can also be used with almost all nouns and pronouns. This needs to be adjusted while translating a text from English to Urdu and same technique has been improvised by the translator of 'In the Line of Fire' very frequently. In the above given table, the examples four to ten show that the translator has adjusted the collocation patterns according to the collocation patterns of target language. The translator has used same possessive pronoun (*apna/apni/apney*) with different nouns/pronouns

5.2 Comparative Analysis of Preliminary Pages at Macro Level

Macro level analysis includes the analysis of rhetoric, cohesion and coherence of the text. Where and how these macro components of the texts have been violated and whether this violation of the macro structures spots out any social, ideological and

aesthetic significance or not. The social, ideological and aesthetic significance of the infringements of the macro structures is in reality the social, ideological and aesthetic accommodation respectively.

Table 5: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	This book is copyright under Berne Convention. No reproduction without permission. P. v	<i>Is kitab ka koi hisa naqal krne ya mehfoz krne, photocopy krne ya terseel krne ki ijazat ni.p.4</i>	Prag/Explicitation
2	About me and the country I lead. P. xi	<i>'mere or mere mulk k bare min....'p.11</i>	Pra/Implication
3	They gave me confidence to persevere in spite of my otherwise busy schedule. P. x	<i>'Unhon ne mje pur aitmad rkha k main apni is kawish min sabit qadam rah skon' p.12</i>	Pra/Implication
4	We were on rims now. p.5	<i>'kar apne lohe k payon per agey barhi'p.19</i>	Sem/expanding
5	The poor policeman-----had blown to bits. P. 6	<i>'bechara sepohi-----tukrey turkey ho kr shaheed ho gia' p. 20</i>	Sem/Expanding
6	The van had blown up, killing all five policemen in it. P. 6	<i>'Gari dhamake se tabah ho gai or 5 police wale shaheed ho gay'p.20</i>	Sem/Synonym
7	I got hold of her and took her inside the house. P.6	<i>'main unhin pakr kr, unhin gher k andar ley aya' p.19</i>	Syn/Transposition

These examples show the cultural accommodation at macro level. Translator with the help of various translation strategies accommodates according to the cultural norms and values of the target readers. In example 1, translator uses semantic-cum explicitation technique and accommodates according to the copyright conventions of Pakistan. Translator adds '*photocopykrne ki ijazat ni*' (Photocopy is not allowed) because there is much trend in Pakistan to sell/buy photocopy of the printed material. Similarly examples

5 and 6 are glaring examples of cultural accommodation. In both the examples, translator uses the word ‘*shaheed*’ for the persons who were ‘blown to bits’ or ‘killed’ according to source text. Source words do not adjust in the target culture.

In last example translation transposes the structure of source text and transforms ‘her’ into ‘*unhin*’ (literal meanings them) in order to adjust target text into target language. It is because it is cultural norm to use plural pronoun for singular in Pakistani culture in order to give respect and honor to addressee. That is why being influenced by the cultural norms; the translator transposes the structure of source words and adjusts it according to target cultural norms.

Table 6: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Time magazine report p. i	-----	Prag/Omission
2	I have focused on the self improvement and the betterment of my country. p. xi	<i>‘Mera hadaf hamisha apni isliha or apne mulk ki behtri rha hi.’ P.11</i>	Syn/Structural Change
3	Such are the ways of Almighty. p. 6	<i>Allah kay raz Allah hi janta hi.p.20</i>	Sem/Modulation

There is a report published by ‘The Time’ magazine in the English version of the book, right after the title page. This report is not included in Urdu version. This strategy of translation is pragmatic at higher and omission strategy at lower level. This adjustment is ideological as this report shows the difficult position of Musharaf in that scenario. It called his job as ‘the world’s most dangerous job’. It introduces Musharaf’s about war on terror, Al Qaeda and its leaders, Israel, Kashmir and emancipation of women in Pakistan. The translator did not include this report because it seems to contradict ideological context of TRs.

Similarly in example 2, translator has used syntactic-cum structural change translation strategy. Here a verb phrase has been transformed into a noun. This is also an ideological accommodation as translator shows political ideology. In English version, author says that he focused on his improvement but in Urdu version it has been transformed as ‘*apni islah mear hadaf rha*’ when translated back in English it means,

'My improvement was my goal. The use of ideology laden words in Urdu version shows that translator was well aware of the ideological context of target readers.

Table 7: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	----those who toil, sacrifice and pray for their country. p. vi	<i>-jo apne watan keley bot mehnat krte, qurbania dete or is keley dua go rehte hin' p.5</i>	Synt/Rhetorical Scheme Change

The translator adopted the syntactic-rhetorical scheme change translation strategy. With this strategy translator transforms the rhetorical order of the syntactic structure of the text. Here the translator added '*oris keley*' in the Urdu version, in order to adjust the TT in new context. This is a stylistic/aesthetic accommodation as it is not the requirement for the meaningful presentation of the data. It is just to add to the stylistic presentation of the material.

5.3 Comparative Analysis of Chapter 1 at Micro Level

Table 8: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Empire p.11	<i>'taj e bertania' p.23</i>	Pra/Explicitation
2	Tale p.12	<i>'na qabil e framosh kahani' p.24</i>	Sem/Expanding
3	Dead bodies p.12	<i>'musalmano ki lashin' p.24</i>	Sem/Expanding
4	Paternal grandmother p.13	<i>Dadi p.25</i>	Pra/Implication
5	Tonga(horse drawn carriage) p.13	<i>'Tanga' p.26</i>	Pra/Implication
6	She saw--- p.12	<i>'dekhti thin' p.24</i>	Syn/Transposition
7	Her tension p.12	<i>'unki bechaini' p.24</i>	Syn/Transposition
8	He was guarding---p.12	<i>'nigehdasht kr rhe they' p. 24</i>	Syn/Transposition
9	His life---p.12	<i>'unhin apni jaan' p. 24</i>	Syn/Transposition
10	He---p.12	<i>'unhon ne' p.25</i>	Syn/Transposition
11	who is something of a	<i>'zaheen admi hain' p.25</i>	Syn/Transposition

	genius----p.12		
12	--was born. P.12	' <i>paيدا hovey</i> ' p.25	Syn/Transposition
13	His elder brother---p.13	' <i>unk barey bhai</i> ' p.25	Syn/Transposition
14	He died-----p.13	' <i>unka intiqal</i> ' p.25	Syn/Transposition
15	--was a judge. P.13	' <i>ek judge they</i> ' p.25	Syn/Transposition
16	--was progressive. P.13	' <i>asoda haal they</i> ' p.25	Syn/Transposition
17	He-----p.13	' <i>unhon ney</i> ' p.25	Syn/Transposition
18	--became a school teacher. P.13	' <i>ek school teacher bun gain</i> ' p.25	Syn/Transposition
19	My mother walked two miles to school and two miles back---p.13	' <i>jaatin or do meel paidal aatin thin</i> ' p.25	Syn/Transposition

In the above given examples, translator accommodates according to the cultural norms and values of target text. For example in example 2 and 3 translator uses semantic-cum expanding strategy and adjusts target text in Pakistani context. The tale of migration from India to Pakistan was not just a tale rather it was an unforgettable story for Pakistanis. Similarly, on the way to Pakistan there were not just dead bodies of unknown but the dead bodies of the Muslims. So translator uses such techniques to create cultural effects in target text.

In examples 4 and 5, translator uses pragmatic-cum implicitation technique because target culture makes meanings clear; hence translator does not need to give extra detail about '*dadi*' and '*tanga*' as everyone in target context knows their meanings. That is why translator avoids including translation of '*paternal*' and '*a horse drawn carriage*' in Urdu version. In example six and onward, translator has used syntactic-cum transposition technique of translation and transforms singular structure into plural as it is a custom in Pakistani culture to call or address singular as plural for respect and honor. These types of cultural adjustments are necessary to make target text look natural in target culture.

Table 9: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Train to Pakistan p.11	' <i>Pakistan, Meri Manzil</i> ' p.23	Pra/Trans-editing
2	Unknown p.11	' <i>manzil e maqsod</i> ' p.24	Pra/Trans-editing

In English version, first chapter is entitled ‘Train to Pakistan’ whereas in Urdu version it is translated as ‘Pakistan, *Meri Manzil*’. Translator has used pragmatic-cum trans-editing translation strategy and accommodates according to the political norms of target society. Instead of stating ‘*Pakistan ki taraf rail ka safar*; that is the literal meanings of the title, translator gives ideological title to chapter one. Similarly in example 2, source author narrating the story of migration, says that all people were going to an unknown place but translator translates this sentence as ‘sub manzil e maqsood ki taraf jar he they’ when translated back in English it means; All were going to their destiny. It is ideological accommodation because after a long political struggle people were going to a place for which they have struggled. Literal translation of ‘unknown’ may hurt the TRs.

Table 10: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	An inch to spare p.11	‘ <i>Bal baraber jaga</i> ’ p.23	Sem/Rh. Trope Change
2	Trouble times p.11	‘ <i>pur ashob din</i> ’ p.23	Sem/synonym
3	Momentous times p.11	‘ <i>tarekh saz din</i> ’ p.23	Sem/synonym

In this example, translator uses semantic-cum rhetorical trope change technique and translates idiomatic expression according to stylistic norms of target language. Similarly in examples 2 and 3 patterns of source text were translated differently keeping in view the aesthetic values of target text. Translator with the help of semantic-cum synonym translation technique beautifies target text and uses words that are more suitable than the literal meanings of ‘trouble times’ and ‘momentous times’.

Table 11: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	He protected.....with his life p.12	‘ <i>sandoq ki hifazat apni jan</i> ’ p.24	Syn/transposition
2	I have been told by my elders p.12	‘ <i>jo main ney apney bazurgon</i> ’ p.25	Syn/transposition
3	I have little memory of my early years p.12	‘ <i>mujhey apna bachpan</i> ’ p.25	Syn/transposition
4	He arranged for his daughter p.12	‘ <i>unhon ney apni beti</i> ’ p.25	Syn/transposition

5	He spent liberally.....of his sons and daughters p.12	' <i>unhon ney apney beton aor beteyon</i> ' p.25	Syn/transposition
6	She moved with her sons p.13	' <i>Amna Khatoon apney donon beton k sath</i> ' p.25	Syn/transposition

Above given examples show the accommodation according to the collocations patterns of target language. In these examples the possessive pronouns his, my and her have been translated as *apna/apney* in order to make the target text look real in the target text. If these pronouns are translated literally, they will definitely create an odd sense and thus can hamper the message. These adjustments/accommodations are the demands the aesthetic values of target language.

5.4 Comparative Analysis of Chapter 1 at Macro Level

Table 12: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	But the heat and dust were the least of the passengers' worries. P.11	<i>Logon ko garmi or gard ghubar ki fikar kam bulk subko apni jan ki fikr thi</i> ' p.23	Sem/Expanding
2	I was born---- family home, called Nehar Wali Haveli-----A haveli is a typical Asian-style home built around a central courtyard. Nehar means canal. P.12	<i>Meri padaish mere abai gher neher wali haveli min hovi</i> ' p.25	Pra/Implication
3	The honorific Syed denotes a family that is descended directly from the Holy Prophet. P.13	----- p.25	Pra/Implication
4	The word qazi means	----- p.25	Pra/Implication

	judge. P.13		
5	----- p.13	<i>'Ina Lillahe wa ina ilaihe rajion' p.25</i>	Pra/Addition

Translation techniques adopted in above given examples show cultural accommodation at macro level. In first example, translator uses semantic-cum expanding technique and expands these words in target text; *bulk subko apni jan ki fikar thi'* which means that everyone was worry about his/her life. This statement is not given in source text and translator adds it to create original type of situation (that was at the time of migration) in target culture. Similarly in example 2, 3 and 4 the translator uses pragmatic-cum implicitation technique and excludes some of the information because target culture simultaneously clarifies the situation when the words '*haveli*' '*syed*' and '*qazi*' are used. It is because these are cultural specific words and no need to explain them in Urdu for Urdu speaking readers. So it is unnecessary to include their meanings/definitions when translating into Urdu for Urdu speakers.

Likewise in example 5 translator uses pragmatic-cum addition strategy and adds '*Ina Lillahe wa ina ilaihe rajion*' in Urdu version after telling about the death of someone. The source author have not included these words in English text as this is a particular practice of Pakistani(Muslim) society to say these words after listening or narrating about death of any Muslim. The translator did so in order to naturalize target text in Pakistani culture and to meet the requirements of cultural norms.

Table 13: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	It was the dawn of hope; it was the twilight of empire. It was a tale of two countries in the making. p.11	<i>'ek tarf omed ki sub e nao thi, dosri traf taj bertania ka zival, woe k aisa waqt tha jb do mulkon ki tarekh likhi jar hi thi'.p.23</i>	Pra/Trans-editing

In this example, translator uses pragmatic-cum trans-editing technique and reinterprets the text in order to present it aesthetically in target context. Each of the clauses in above paragraph is reworded stylistically in Urdu language by the translator. There is rhetoric in both the version in the above given example but both source author and the translator have tried to fit the text in the source and target text respectively.

5.5 Comparative Analysis of Chapter 2 at Micro Level

Table 14: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Aunts and uncles p.15	'chacha or khalain'p.27	Sem/Hyponym
2	Him..... p.16	'walid sahib'p.28	Pra/Formality Change
3	Death of our founder p.17	'bani ka intiqaal pur malal'p.29	Pra/Trans-editing
4	His death----- p.17	'is saniha'p.29	Pra/Trans-editing
5	That earth p.18	'arz e pak'p.30	Sem/Expanding
6	'--about 1.5 kilo meter each way. P. 16	-----p.29	Sem/Condensing
7	One day I -----p.15	'ek rat ka waqea hi k-----p.28	Syn/Transposition
8	--who was sleeping. P.15	--so rhi thin' p.28	Syn/Transposition
9	--had left for Turkey. P.15	'turkey ja chukey they' p.28	Syn/Transposition
10	I told her—p.15	'main ne unhin bataya' p.28	Syn/Transposition
11	--she started screaming. P.15	'unhon ne chekhna shoro kr dey' p.28	Syn/Transposition
12	--would visit him. P.16	'unk daftar' p.28	Syn/Transposition
13	He didn't even have. P.16	'unk pass' p.28	Syn/Transposition
14	He used a wooden crate—p.16	'beththey they' p.28	Syn/Transposition
15	My father would use --- p.16	'istimaal krte they' p.28	Syn/Transposition
16	--was very honest man. P.16	'aimandar shakhsh they' p.29	Syn/Transposition
17	(my father used to say) p.16	'mere walid kaha krte they' p.29	Syn/Transposition
18	---point of contention with my mother. P.17	'itfaq ni krti thin' p.29	Syn/Transposition

19	--he would not talk about it. P.17	<i>'marzi kia krte they' p.29</i>	Syn/Transposition
20	My mother had to continue working--- p.17	<i>'naokari krti thin' p.29</i>	Syn/Transposition
21	Her crisp white uniform---p.17	<i>'unka sofaid' p.29</i>	Syn/Transposition
22	--she would inspect--- p.17	<i>'moana kri or talashi leti thin' p.29</i>	Syn/Transposition
23	She---p.17	<i>'unhon ne' p.29</i>	Syn/Transposition
24	--his biographer. P.17	<i>'unk sawanih negar' p.30</i>	Syn/Transposition
25	Quaid e Azam's successor. P.17	<i>'Quaid e Azam k jaa nasheen' p.30</i>	Syn/Transposition
26	Our first Prime Minister--- p.17	<i>'hamare pehle wazir e azam' p.30</i>	Syn/Transposition
27	He---p.17	<i>'unhon ne' p.30</i>	Syn/Transposition

Above given examples show cultural accommodation in translation. For instance, in example 2, translator uses pragmatic-cum formality change technique and transforms 'him' into '*walid sahib*' that is very formal as compare to 'him' that is quite informal for father. This practice can be acceptable among source readers but not in Pakistani culture; hence translator changes level of formality according to target culture. Similarly, examples 3 and 4 show that translator is fully aware of the reverence that Pakistanis have for Quaid-e-Azam whose death is translated as '*intiqal pur malal*' (very sad death) and it is also called a tragic event (*saniha*). 'The earth' (Pakistan) is transformed as '*arz e pak*' (sacred land) by the translator. This shows that translator is well aware of emotional attachment that target readers have with Pakistan. That is why he uses respectful words. Examples 6 and 7 also show the cultural influence as an event/story is typically started as in example 6 and translator condenses information in example 7 as there is no need to repeat it.

From example eight onward, there is the use of syntactic-cum transposition technique of translation and translator has transformed singular structure of verb or noun into plural in accordance with the norms and customs of target culture. These adjustments/accommodations are the best techniques to adjust a foreign in Pakistani

culture as most of the times literal translations of some structures create quite odd senses. So it becomes pertinent for the translator to consider these adjustments while translating.

Table 15: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Dictates of British p. 15	'bertania ka danda' p. 27	Pra/Trans-editing

In above given example, writer says that India was free from dictates of British but in Urdu it is transformed as '*bertania ka danda na hone ki waja se*'. This shows the typical grievance of TRs about India. So in spite of translating literally, translator uses offensive words for India.

Table 16: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Settling in Karachi p.15	'Karachi- bodo bash or rehaish' p.27	Pra/Trans-editing
2	Cousins p.15	'unki aoladin' p.27	Syn/Cohesion Change

Translator with the help of pragmatic-cum trans-editing strategy transforms the title of chapter 2 from 'Settling in Karachi' to 'Karachi-bodo bash or rehaish'. In doing so he seems to adjust target text stylistically in new context. In example 2, 'cousins' has been translated as '*unki aoladin*'. Before this there is an event that refers to uncles and aunts and cousins of author. In this way translator accommodates aesthetically with the help of syntactic-cum cohesion change technique.

Table 17: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Hearty meal p.16	'pait bher kr khana' p.28	Sem/Synonym
2	I was bold.....to my mother p.16	'main chhota tha.....khamoshi se apni walida p.27	Syn/transposition
3	My father starting sorking..... P. 16	'mere walid ney.....apney dafter min p.27	Syn/transposition
4	India was not .....its commitment p.16	'Bharat apney wa'adey' p.29	Syn/transposition
5	My father.....got his	'merey walid .....apni marzi	Syn/transposition

	way p.17	<i>kia krtey they p.29</i>	
6	Thirteen month old baby losing its parents p.17	<i>'koi bacha 13 mah .....apney walid sey p.29</i>	Syn/transposition
7	I remember.....with friends of our locality p.17	<i>'main apney doston k sath' p.30</i>	Syn/transposition
8	I could not.....with my tears p.17	<i>'main bhi apney ansoon' p.30</i>	Syn/transposition
9	they were for all of us who.....to our new p.17	<i>'jinhin ney apni zindgeyan khately min dal kar' p.30</i>	Syn/transposition
9	..boy found earth that was natural to him p.18	<i>'ek kamsin larka apni hi dherti per aa geya' p.30</i>	Syn/transposition
10	I would protect.....with my life p.18	<i>'main arz e pak ki hifazat..... apni jan ki bazi laga don ga' p.30</i>	Syn/transposition

Collocation patterns of each language are different and same is the case with Urdu and English. Literal translation of above given collocation of English creates quite odd sense; hence translator uses semantic-cum synonym technique and adopts collocation patterns of Urdu language in the first example.

In the next example, the translator adopts the collocation patterns according to the patterns of target language as there is difference in Urdu and English languages. Collocation of noun/pronoun with possessive pronoun is different in both the languages. Hence the translator follows the target language's patterns to accommodate according to the demands of target readers. This adjustment also helps the text to adjust in new context.

5.6 Comparative Analysis of Chapter 2 at Macro Level

Table 18: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	We were all happy. P.15	<i>'laikin itni khach pach k bawajod hm sub khush they' p.27</i>	Sem/Expanding
2	-----sister of Pakistan's	<i>---hamshera Quaid-e-Azam</i>	Pra/Implication

	<p>founding father, Muhammad Ali Jinnah, whom we respectfully call Quaid-e-Azam, "great leader." P.16</p>	<p><i>Muhammad Ali Jinnah--- p.28</i></p>	
3	<p>My father would use the thorns of a desert bush that grows everywhere in Karachi to pin his papers together. P.16</p>	<p><i>'mere walid jharion k kante apne kaghzat jorne keley istimal krte they.. p.28</i></p>	<p>Pra/Implication</p>

Above given examples show cultural accommodation in translation of 'In the line of Fire'. In first example translator uses semantic-cum expanding technique and wants to express in spite of difficulties they were very happy. Similarly in examples 2 and 3 he uses pragmatic-cum implicitation strategy of translation and hopes target readers to understand message with help of target context. It is because there is no need to explain to Pakistanis that Muhammad Ali Jinnah was respectfully called Quaid-e-Azam as in sentence 2 and also where the bushes grow as in example 3.

Note: Following sentence is not included in translated version. It is because source author has discussed about his grandfather's house that had been sold in 1946. He states;

The house was sold in 1946, and my parents moved to an austere government home built in a hollow square at Baron Road, New Delhi. We stayed in this house until we migrated to Pakistan in 1947. P.13

Later while mentioning the events after partition he narrates;

Actually, we could have filed a claim to get a house in place of the huge home that my maternal grandfather had owned in Delhi. Left behind, it had become "enemy property." But for some reason no one pursued this. P. 15

Whatever are the reasons behind this mistake by the author but translator has realized it while translating; hence he excludes it from target text. This can be treated as rectification by the translator in the target text.

5.7 Comparative Analysis of Chapter 3 at Micro Level

Table 19: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Mark Twain p.22	'Amriki musanif Mark Twain' p.35	Pra/Explication
2	Voracious reader p.23	'mutalia ka bala ka shoqain' p.36	Pra/Trans-editing
3	Khanim meaning madam p. 23	----- p.36	Pra/Omission
4	Attaches p.23	'atashi' p.37	Syn/Borrowing
5	Duck p. 23	'murghabi' p.37	Sem/Synonym
6	Love of dogs p.24	'kutey palney ka shaoq' p.37	Sem/Synonym
7	Lifelong love of dogs p.24	'kuton se ta hiyat onsiyat' p.37	Sem/Synonym
8	He was---called 'Pasha'. P.19	'unhin pasha yani general ka laqab mila'. P.31	Syn/Transposition
9	He was----p.19	'---malik they'. P.31	Syn/Transposition
10	As a working woman, my mother----p.20	'mulazimat pasha khatoon thin' p.20	Syn/Transposition
11	---was a good typist. P.20	'Typist thin'. P.31	Syn/Transposition
12	She is also very good harmonium player— p.20	'---harmonium bajati thin' p.31	Syn/Transposition
13	One of my mother's brothers----p.20	'mere ek mamoon' p.32	Syn/Transposition
14	--was a newscaster. P.20	'khabreen perhane wale they' p.32	Syn/Transposition
15	--a great romantic. P.20	'romanvi mizaj they'. P.32	Syn/Transposition
16	He was always falling in love----p.20	'unki ashiiq mizaji' p.32	Syn/Transposition
17	He had married again---	'unki nit nai shadion' p.33	Syn/Transposition

	p.20		
18	--was a half Turkish. P.20	' <i>maan ki taraf se Turk thin</i> ' p.33	Syn/Transposition
19	Her brother----p.20	' <i>unk bhai</i> ' p.33	Syn/Transposition
20	--joined Pakistan embassy as a typist. P.20	' <i>----bataor typist bherti hovin</i> ' p.33	Syn/Transposition
21	---who knew Hikmat. P.20	' <i>—Hikmat ko janti thin</i> ' p.33	Syn/Transposition
22	---was in Istanbul. P.20	' <i>Istanbul min they</i> ' p.33	Syn/Transposition
23	--telephoned him. P.20	' <i>unhin telephone kia</i> ' p.33	Syn/Transposition
24	He came to Ankara. P.20	' <i>wo Ankara aey</i> ' p.33	Syn/Transposition
25	He----p.20	' <i>unhon ney</i> ' p.33	Syn/Transposition
26	He was married---p.20	' <i>jin ki ahliya</i> ' p.33	Syn/Transposition
27	He laid emphasis---- p.21	' <i>unka ziada zoor</i> ' p.33	Syn/Transposition
28	Mrs. Kudrat had great ability ---p.21	' <i>unki bari khobi</i> ' p.34	Syn/Transposition
29	---to make us enjoy p.21	' <i>dilschsap bana deti thin</i> ' p.34	Syn/Transposition
30	She honed---- competition. P.21	' <i>muqabaley karati thin</i> ' p.34	Syn/Transposition
31	--made my mother very angry. P.21	' <i>meri maan naraz ho jaya krti thin</i> ' p.34	Syn/Transposition
32	----Javed was. P.22	---- <i>Javed krtey they</i> ' p.34	Syn/Transposition
33	She-----get very angry. P. 22	-- <i>ghusa krti thin.</i> P.35	Syn/Transposition
34	She would get angry and would say---p.22	' <i>---naraz ho jaya krtin or kaha krti thin---p.35</i>	Syn/Transposition
35	(She)---would not keep me from. P.22	' <i>---nahin rokti thin</i> ' p.35	Syn/Transposition
36	Being avorious reader--- -p.23	' <i>bala k shoqeen they</i> ' p.36	Syn/Transposition

37	---could finish his books in couple of days. P.23	'---do din min perh letey they' p.36	Syn/Transposition
38	He would want---p.23	'Javed chahtey they' p.36	Syn/Transposition
39	This would upset Javed--p.23	'Javed na khush hotey' p.36	Syn/Transposition
40	--an old, uneducated woman. P.23	'borhi or un perh khatoon thin' p.36	Syn/Transposition
41	--she believed---p.23	'samjhti thin' p.36	Syn/Transposition
42	She always insisted---p.23	'Israr krti thin' p.36	Syn/Transposition
43	We take her to Pakistan. P.23	'hm inhin Pakistan ley jain' p.36	Syn/Transposition
44	She could look down and see paradise. P. 23	'ta ke wo janat ka nazara kr sakin' p.37	Syn/Transposition
45	He was fond of---p.23	'unka bot taolq ho gia. P.37	Syn/Transposition
46	--started his business. P.23	'unhon ney apna karobar shoru kia' p.37	Syn/Transposition

Above given examples bear the witness of cultural accommodation in translation of 'In the Line of Fire'. In first example, translator uses pragmatic-cum explicitation technique and includes some extra information in target text. Instead of just giving name in target text (as given in source text) he adds two epithets to the given name. It is because source readers are supposed to know about Mark Twain but in target context hardly someone knows that person. That is why translator feels the need to add information about the person; hence to adjust the target text in new context. Similarly in example 3, translator omits some of the information that is given in source text. In Pakistani there is no need to explain meanings of '*khanim*'; so translator excludes that clause from the target text.

In Western culture it is common to pet dogs and to keep them with even when sleeping, playing and dining but it is not the case in Pakistani society in which dogs are kept but with a distance. They are liked but not loved generally. That is why translator with the help of semantic-cum synonym strategy transforms love of dogs into '*kutey palney ka shaoq*' and '*kuton se onsiyat*' which when translated back in English means 'fond of dogs' and 'liking for dogs' respectively. See examples six and seven above.

In example eight and onward, there is the use of syntactic-cum transposition technique of translation and the translator has adopted plural structure for the singular. This suggests that translator is fully aware of the cultural norms and the ways how to adjust such structures in Urdu language. This discursive strategy helps to adapt according to the cultural values and norms of target culture.

Table 20: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Turkey: The formative years p. 19	'Turkey: <i>Ibtidai sal</i> ' p.31	Pra/Trans-editing
2	Found a house p.20	' <i>makan kiraya per millg eya</i> ' p.32	Pra/Trans-editing

Above given examples are translated keeping in view the ideology of target readers and to achieve ideological objectives of author/translator. Source author who has been president of Pakistan and claims to be a typical Pakistani and don't want feel others that he was influenced by any other community. Turkey is a part of Europe and was in the transformation period from orthodox Ottoman caliphate to liberal revolution at the time when Musharaf visited there. So translator does not want to realize the target readers that the author was influenced by liberal Turkey. That is why he transforms 'formative years' to '*ibtidai sal*' (early years). Similarly in second example translator wants to suggest that they (author's family) got a house on rent; not from any other official sources. The objective of this move is to show the honesty of the author.

Table 21: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Size p.21	' <i>saiz</i> ' p.33	Syn/Borrowing
2	Rottweiler p. 24	' <i>rot weeler</i> ' p.38	Syn/Borrowing

In above given examples. Translator borrows both words from source language in order to present the given information in a distinct style.

Table 22: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Soccer-crazed nation p.21	' <i>foot ball k dewaney</i> ' p.34	Syn/Transposition

2	We would move..... remaining of our time in Turkey p.20	<i>'ham ney teen makan aor.....chothey makan min Tuki min apney qayam kay p.32</i>	Syn/transposition
3	..was half Turkish woman whose mother p.20	<i>'pehli ahleya apni walida ki taraf sey' p.33</i>	Syn/transposition
4	We were admitted to.....for the rest of our time p.21	<i>'ham ney bhi wahan dakhla ley aor Turki min apney qayam kay baki din p.33</i>	Syn/transposition
5	Kudrate being her Turkish husband p.21	<i>Jerman khatoon ka naam apney shoher kay nam ki nisbat' p.33</i>	Syn/transposition
5	We were especially...in our heads p.21	<i>'ham reyazi kay sawalat apney zehin min' p.33</i>	Syn/transposition
6	They would invite.....to their homes p.21	<i>'wo hamin apney gheron min' p.34</i>	Syn/transposition
7	I was good.....at my studies p.22	<i>'main.....apni perhai min achha tha' p.34</i>	Syn/transposition
8	I became.....in my neighbor p.22	<i>'main apney muhaley min' p.35</i>	Syn/transposition
9	We threw stones.....to protect ourselves p.22	<i>'hamek dosrey ko pather.....aor apney tahafuz' p.35</i>	Syn/transposition
10	Each gang had its own flag p.22	<i>'her tolay ka apna ek percham' p.35</i>	Syn/transposition
11	I was very good.....to trap other gangs p.22	<i>'main apney mukhalif tolay per' p.36</i>	Syn/transposition
12	Javed would finish his books p.23	<i>'wo apni donon kitabeen' p.36</i>	Syn/transposition
13	We were not allowed.....to call our domestic staff p.23	<i>'hamin apney kisi gherelo mulazim ko' p.36</i>	Syn/transposition

14	She could see.....from her window p.23	'wo apni khirki sey Hameed ko' p.37	Syn/transposition
15	old general offered his daughter p.24	'jenral ney apni beti ki shadi' p.37	Syn/transposition
16	We departed....to our relatives p.24	aisey mulk ko.....aor apney rishta daron ko' p.38	Syn/transposition
17	My father drove his small Austin mini p.24	'mery walid apni kar Austin mini' p.38	Syn/transposition

In this example translator uses syntactic-cum transposition technique to adapt according to the collocation patterns of target language. If we transform source patterns literally, it will create quite an odd sense and also may result in loss of meanings. Heart and meal are collocated in English when one eats to his fill but this type of collocation is not used in Urdu; hence it is transposed to create a meaningful message.

In the later examples, again the translator adjusts the collocation of noun/pronoun and its possessive pronoun according to the target language structure. This is one of the most widely employed techniques in the text that has been translated into Urdu.

5.8 Comparative Analysis of Chapter 3 at Macro Level

Table 23: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	My father was a very elegant, very graceful dancer. P.20	----- p.32	Pra/Omission
2	He (uncle) was always falling in love. P. 20	-----p.32	Pra/Omission
3	I think people who keep Rottweiler, and similar dogs, have a need to cultivate a macho image. P.24	----- p.38	Pra/Omission
4	Those were among the most enjoyable and formative years of my	-----p.38	Pra/Omission

	life. P.24		
5	I loved him. (dog) p.24	'mje us(kutey) se kafi uns tha' p.37	Sem/Synonym
6	Of their two sons, Metin was extremely handsome, with a golden-brown moustache arid curly hair, and Chetin is a wonderful man. P.20	'unk do beton min Mateen, jinki sonehri monchhin or ghangrialey bal they, intihai khobro they. Jbk dosrey Chaitan bhi bot achey insane they' p.33	Syn/Transposition
7	A German woman who had a private school. P.20	'German khatoon ek private school chala rhi thin' p.33	Syn/Transposition

Above given four examples show that translator omits each time because information given in these lines were controversial for target readers as it is against their cultural norms. It is considered nonsense to be expert in dancing for the persons associated with foreign office particularly the father of the president of an Islamic country like Pakistan. Source the author includes this information in source text because he wants to create a liberal image of his in the world. But as this reprehensible in Pakistan, so the translator omits the sentence explaining the perfection of author's father in the art of dancing. Second example shows the amorous and frivolous nature of author's uncle; so it is also omitted. Again as this practice shows liberality and enlightenment for the westerners; the source author feels pleasure to narrate these events in source text. So much talk about dogs is also offensive for target readers because dog are not kept as pet or at least very close to human beings in Pakistan. That is why it is not part of target text. Similarly in last example translator uses semantic-cum synonym technique and tries to make the target text look natural in target culture. In this example, the author expresses his love for dog but the translator uses euphemism and uses synonym for 'love' in order to decrease the effect of the expression.

In examples six and seven translator has accommodated at macro level according to the cultural norms of target society and adopted plural structure of verbs/nouns for singular as it is a cultural practice in target society and in target language.

Table 24: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	These were only medium-size houses. P.19	' <i>ye makan demyane saiz k they; bot barey ni they</i> ' p.32	Pra/Addition
2	How shall I put it? A great romantic. P.22	' <i>wo bare romanvi mizaj k they.</i> P.32	Syn/transposition
3	I observed the guard there. P.22	' <i>main chokidar k nizam ul aokat ka mushahida krta</i> ' p.35	Sem/Expanding
4	I had more than my fair share of energy. P.23	' <i>mj min jismani tawanai kch ziada thi</i> ' p.36	Sem/Condensing

In above given examples, translator uses different translation techniques and transforms target text in a distinctive style to make the target text more compact and striking. For this purpose sometime he adds some new information as in example one, sometime he transposes the structure according target language as in examples two and sometime he expands/condenses the given material according to the demand of situation as in examples 3 and 4 respectively.

5.9 Comparative Analysis of Chapter 4 at Micro Level

Table 25: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	'dada geer' p.27	' <i>na dar</i> ' p.41	Sem/Synonym
2	Puppy love p. 29	' <i>waqti muhabat</i> ' p.44	Sem/Synonym
3	'Nani ama-maternal grandmother p.29	' <i>nani ama</i> ' p.44	Pra/Implication
4	My father.... P.25	' <i>mere walid...</i> ' p.39	Syn/Transposition
5	...was a general manager. P.25	' <i>general manager they</i> ' p. 39	Syn/Transposition
6	....became his secretary. P.25	' <i>meri walida unki secretary muqarer hovin</i> '	Syn/Transposition
7	Javed got in.... p.26	' <i>unhin dakhla mil geya</i> ' p.40	Syn/Transposition
8	My father dropped us.... P.26	' <i>hamin chhor detey they</i> ' p.40	Syn/Transposition

9	...asked him to hand it over. P.27	<i>'un se door mangi' p. 41</i>	Syn/Transposition
10	(father) coming to meet the principal. P.27	<i>'milney aa rhey they' p.41</i>	Syn/Transposition
11	so that he wouldn't see. P.27	<i>'ta k wo mjhe dekh na sakey' p.41</i>	Syn/Transposition
12	You were canning.... P.27	<i>'baid laga rhey hain' p.42</i>	Syn/Transposition
13	..great regard for him. P.27	<i>'un keley bari izat' p.42</i>	Syn/Transposition
14	One teacher was Mr. Mendis. P.27	<i>'ek ustad Mr. Mendis they' p.42</i>	Syn/Transposition
15	He was very good. P.27	<i>'wo bahut achey they' p.42</i>	Syn/Transposition
16	He would try to....p.27	<i>'kohshish krtey they' p.42</i>	Syn/Transposition
17	He.....a gentleman. P.27	<i>'wo.....gentleman they' p.42</i>	Syn/Transposition
18	The one who.....p.28	<i>'jinhon ney' p.42</i>	Syn/Transposition
19	(he) would take the lead....p.28	<i>'pesh pesh hotey they' p.42</i>	Syn/Transposition
20	....into his car. P.28	<i>'apni gari min bethatey' p.42</i>	Syn/Transposition
21	He took us....p.28	<i>'hamin ley jatey' p.42</i>	Syn/Transposition
22	He spotted a man....p.28	<i>'unhon ney ek admi ko tara' p.42</i>	Syn/Transposition
23	....asking him. P.28	<i>'un se kaha' p.42</i>	Syn/Transposition
24	I mistook you for him. P.28	<i>'main smjha ap wohi hain' p.43</i>	Syn/Transposition
25	...but he raised the stakes. P.28	<i>'laikin unhon ney pehle se bari bazi lagai' p.43</i>	Syn/Transposition
26	He was in air force. P.29	<i>'wo fazai min they' p.43</i>	Syn/Transposition
27	....had won the sword. P.29	<i>'azazi shamsheer k inam yafta they' p.43</i>	Syn/Transposition
28	....without her realizing	<i>'Unhin maloom tk na hova'</i>	Syn/Transposition

	it. P.29	<i>p.44</i>	
29	who used to wear Burqa. P.29	<i>'burka pehna krti thin' p.44</i>	Syn/Transposition
30	But before she went..... p.29	<i>'laikin un k jane se pehle' p.44</i>	Syn/Transposition
31	...lives in Bangladesh. P.30	<i>'zindgi guzar rhi hain' p.45</i>	Syn/Transposition
32	She wasn't sure...p.30	<i>'unhin yaqeen ni tha' p.45</i>	Syn/Transposition
33	She became very annoyed. P.30	<i>'kafi naraz hovin' p.45</i>	Syn/Transposition
34	Javed would go..p.30	<i>'...min jain gey' p.45</i>	Syn/Transposition

Above given examples show the influence of target culture on the process of translation. In first example the word 'dada geer' is an Urdu word with negative and offensive connotation but its meaning in target text 'na dar' is a word with positive connotation. Translator does so in order to create a positive picture of source author in Pakistani culture and associates positive attributes with the source author. Similarly in example 2, puppy love is very offensive meaning frivolous love but translator translates as '*waqti muhabat*' (temporary love) in Urdu version which is less offensive than the original love in source text.

Examples 3, shows that source author explains '*nani ama*' by giving it meanings i.e. maternal grandmother. In Urdu version meaning of '*nani ama*' is not given as everyone in Pakistani culture knows what is meant by '*nani ama*'.

In example four and onward translator has used Syn/Transposition translation technique and has transposed singular sense or structure into plural one. These examples show that how frequently translator uses structures of language that suit to the target culture and context.

Table 26: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Home p.25	<i>'ashyana' p.39</i>	Sem/Synonym
2	carbon copy p.28	<i>'ho baho mushabe' p.43</i>	Sem/Synonym
3	bald head p.28	<i>'ganje ka sar' p.43</i>	Sem/Transposition

Above given examples show that the translator by adopting different semantic strategies has opted different words in order to present information stylistically. These techniques help the translator to present target text aesthetically and beautifully.

Table 27: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Bright boy p.26	' <i>hoshiyar larka</i> ' p. 40	Sem/Synonym
2	Dead beat p. 26	' <i>thake mande</i> 'p.41	Sem/Trans-editing
3	Javed's high score..... he took p.26	' <i>javed ney apney she mahi....</i> ' P.40	Syn/transposition
4	I held my brother's hand p.27	' <i>main ney apney bhai ka hath</i> ' p.41	Syn/transposition
5	I couldn't help being naughty p.27	' <i>main apni shararton sey</i> ' p.41	Syn/transposition
6	I saw my father p.27	' <i>main ney apney walid ko</i> ' p.41	Syn/transposition
7	I told him during my speech p.27	' <i>apni taqreer k daoran mani ney</i> ' p.41	Syn/transposition
8	He would pile...into his car p.28	' <i>wo ham ath dus.....apni jerman opal kar</i> ' p.42	Syn/transposition
9	Our disbelieving ears heard him p.28	' <i>hamin apney kanon per</i> ' p.43	Syn/transposition
10	I had been.....in my class p.29	' <i>main.....apni klass kay</i> ' p.43	Syn/transposition
11	Different people handle it differently p.29	' <i>her shakhs is sey apney apney mizaj kay mutabiq</i> ' p.44	Syn/transposition
12	with my excess energy....., I p.30	' <i>apney chak o choa bund.....,main</i> p.45	Syn/transposition

As it has been discussed earlier that each language has its own particular way of collocating lexical items; same is the case in above given examples. Bright boy has been translated into '*hoshiyar larka*' (clever boy) instead of '*roshan larka*' that creates an odd impression in Urdu language and 'Dead beat' has been transposed '*thakay manday*' (very tired in second example).

In example three and onward, the translator adjusts the possessive pronouns according to the patterns of target language. In all remaining examples, possessive pronoun ‘*apna/apni/apney* (literally means your) has been replaced with pronouns I, he and even with collective noun people and proper noun Javed. It is because it is the demand of the collocation patterns of target language.

5.10 Comparative Analysis of Chapter 4 at Macro Level

Table 28: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	I would not call it the Harlem of Karachi, but perhaps it was the South Bronx. P.26	-----p.41	Pra/Omission
2	Flying kites is a favorite sport in Pakistan, but---- -----the boy who catches it gets to keep it. A recent popular American novel set in Afghanistan-----of a key moment in that story. P.26	----- ----- p.41	Pra/Implication
3	I saw my father coming to meet the principal. P.28	‘ <i>main ne apne walid ko dekha wo principal se milne aa rhe they’ p. 43</i>	Syn/Transposition

There are also accommodations at macro level in chapter four. There are references in source text to some cities generally known by the source readers. Translator excludes this information from target text as he feels it unnecessary for the target readers. Similarly in example 2, there is a long passage explaining flying kites and its terms and conditions in Pakistan. Translation using pragmatic-cum implication strategy and excludes that passage from target text as everyone in Pakistan knows terms and conditions of flying kites in Pakistan.

In example 3, the translator transposes the structures of given text according to cultural norms of Pakistan. In Urdu plural form of verb/noun is used for singular for respect and regards. So he transforms ‘was coming’ to ‘*aa rhe they*’ and adjusts the text according to target culture as it would look quite odd if the translator would not take into consideration such cultural conventions.

Table 29: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	It stung like hell. P.27	<i>'wahan bari jalan hovi'</i> p.42	Sem/Rhetorical Trope Change
2	It must have stung like hell. P.28	<i>'uska tu sar ghoom gia ho ga'</i> p.43	Sem/Rhetorical Trope Change
3	His mouth gaped like goldfish. P. 28	<i>'uska mon khule ka khula tha'</i> p.43	Sem/Rhetorical Trope Change

In the above given three examples, the translator uses semantic-cum rhetorical trope change strategy and transforms rhetorical expressions into simple language in order to elucidate message for target readers. It also shows the influence of personal aesthetic style of translator. If these rhetorical expressions are translated literally, it will definitely create an odd sense and may also hamper the message and ultimately obstruct communication. So in order to facilitate communication, the translator improvises aesthetic adjustment in the target text.

5.11 Comparative Analysis of Chapter 5 at Micro Level

Table 30: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	..was a wonderful American. P.31	<i>'ek ameriki they'</i> p.46	Pra/Transposition
2	..was our director of physical education. P.31	<i>'jo jismani warzish k director they'</i> p.46	Pra/Transposition
3	Javed went to....p.31	<i>'Javed .....college gaey'</i> p.46	Pra/Transposition
4	...was also our English teacher. P.32	<i>'angrizi k ustad they'</i> p.47	Pra/Transposition
5	...was later to become	<i>'brigadier bun gaey'</i> p. 48	Pra/Transposition

	brigadier. P. 32		
6	..who was my principal secretary. P.32	'principal secretary baney'. P.48	Pra/Transposition
7	...was there too. P.32	'bhe wahin they' p.48	Pra/Transposition
8	He was senior to me. P.32	'mjh se senior they; p.48	Pra/Transposition
9	He was.....reluctant. p.32	'hichkachtey they' p.48	Pra/Transposition
10	He told that.....p.33	'unhin bata deya' p.49	Pra/Transposition
11	He said visibly disappointed. P.34	'unki na omidi ayan thi' p.49	Pra/Transposition
12	He did not do anything. P.34	'unhon ney kch or na kaha' p.49	Pra/Transposition

Above given examples show that how the translator has adopted according to the cultural values of target readers' context and adjusts new text in new context by transposing the structure of new text according to the target culture and social norms and values. In all these examples, the translator transposes the structure of pronouns/verbs and translates singular into plural. Above table shows that 'was' is translated into 'they' literally means were and pronoun he is translated into 'unhon' literally means they.

Table 31: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	leaving the nest p.31	'ashyane se perwaz' p.46	Pra/Trans-editing

In above given example, translator reinterprets the title of fifth chapter and presents it in a different style. This practice of translator makes the target text more beautiful and stylistic.

Table 32: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	obvious choice p.31	'munasib intikhab' p.46	Sem/Synonym
2	brightest student p.31	'zerak talib ilmon' p.46	Sem/Synonym
3	earthy types p.31	'desi type' p.47	Pra/Trans-editing
4	They (colleges) keep their students p.31	'ye (kollejz) apney talib ilmon ko' p.47	Syn/transposition

5	...political leaders....not only with their corruption p.32	<i>'unhon ney want e aziz.....na sirf apni bad deyanti' p.47</i>	Syn/transposition
6	I would never.....with my family p.32	<i>'ab main kabhi apney waldain per' p.47</i>	Syn/transposition
7	I gave my first public..... p.32	<i>'main ney apni zindgi ki pehli' p.48</i>	Syn/transposition
8	Then I went back to my room. P.33	<i>'is kay bad main apney kamrey min wapus chala gey' p.49</i>	Syn/transposition
9	Hameed who was..... over his head p.33	<i>'Hameed jo.....aor apni preshani batai' p.49</i>	Syn/transposition
10	Mr. Dutta called me to his house p.34	<i>'Mister Duta ney usi sham mujhe apney gher' p.49</i>	Syn/transposition
11	I confessed p.34	<i>'main ney apni ghalti ka aitraf key' p.49</i>	Syn/transposition
12	that they had.....in their sons p.34	<i>'jo mere waldain ney apney bachon min' p.50</i>	Syn/transposition
13	I had already.....before my final examination p.35	<i>'main apney Aif Si kay fainal' p.51</i>	Syn/transposition

Above given examples show collocation accommodation in translation of 'In the Line of Fire'. 'Obvious choice' has been translated as '*munasib intikhab*' (suitable choice), brightest student into '*zerak talib ilm*' (genius students) and earth types into 'desi type' instead of 'clear choice', '*roshan talib ilm*' and '*zamini type*' respectively.

Note: One of the mistakes committed by the source author has also been covered by the translator. Source author told about his FA exams at page 35 whereas he already has told that he got admission in non-medical science at page 31; hence translator removes this contradiction by replacing FA with FSc.

After the third example in above table, the translator has used syntactic-cum transposition technique of translation and adjusts the target text according to the collocation patterns of target language. Possessive pronouns have been collocated according to the linguistic trends of Urdu language in the target text by the translator.

5.12 Comparative Analysis of Chapter 5 at Macro Level

Table 33: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	which we call freshman of arts (FA) or, if you take science, freshman of science (FSc) p.31	----- p.46	Pra/Implication
2	There was a mosque, and no one could stop us from sleeping there, as mosques have traditionally been a haven for wayfarers. P.33	----- p.48	Pra/Implication
3	He told that Pervez Musharaf was the culprit. P.33	' <i>us ne bataya k ye harkat Pervez Musharaf ki hi</i> ' p.49	Syn/Structural Change

In first two examples, translator omits some information that is given in the source text by adopting pragmatic-cum implication technique. It is because the information given in these two examples is context dependent and can easily be understood in Pakistani culture. Everyone who might be expected to read the book 'Sab se Pehle Pakistan' in Pakistan fully understands the role of mosques and everyone understands what is meant by FA and FSc. So the translator feels satisfy to remove it from the target text. Similarly in example 3, translator changes the structure of text and adjusts the message in target culture as the original message may damage author's face want in target society.

Table 34: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	With girls from Kinnaird there, my testosterone level had probably shot up. p.34	' <i>kaniared lakrion ki wahan majodgi se shayed main kch ziada hi josh min aa gia</i> ' p.50	Pra/Trans-editing

There is a description of an event that shows lusty nature of the author in above given example. He frankly admits that his sexual emotions rose after looking at fashionable girls of an elite class college of Lahore. As it may look quite normal to the source readers but not to the target readers; so translator reinterpret the message in way that is to some extent in accordance with target readers' ideologies. He trans-edits the message; he became passionate after seeing the girls of Kinnaird College.

Table 35: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	----told me about the sword hanging over his head. P.33	'us ne mje apni preshani batai' p.49	Pra/Trans-editing

Above given example shows that translator has restated the message and tries to present it according to his own way of expression. Here aesthetic accommodation has simplified the given piece of information.

5.13 Comparative Analysis of Chapter 6 at Micro Level

Table 36: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	slept out like a light p.40	'ghore bech kr sona' p.51	Pra/Rhetorical Trope Change
2	Cruel p.41	'sakht' p. 52	Sem/Synonym
3	later became an air marshal..... p.40	'bad min fazia k chief banay' p.51	Pra/Transposition
4	He retired..... p.41	'unhon ney istifa de kar...p. 58	Pra/Transposition
5	His retirement.....p.41	'unhon ne istifa deya' p.58	Pra/Transposition
6	...and tell him. P. 42	'or unhin bataon' p.58	Pra/Transposition
7	He asked me.....p.42	'unhon ne kaha' p.58	Pra/Transposition
8	platoon commander was so impressed that....p.42	'platoon kamander itney khush hovey k....p.58	Pra/Transposition
9	I told him....p.42	'main ne unhin bataya' p.58	Pra/Transposition
10	He was quite surprised... p.42	'unhin kafi taojub hova' p.59	Pra/Transposition

11	He signaled me....p.42	' <i>unhon ne mjhey</i> ' p.59	Pra/Transposition
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In example one idiomatic expression in English has been transformed to another idiomatic expression in Urdu. These expressions are culture specific and their meanings are culture-dependent. Keeping in view the target culture; translator chooses a similar expression that is used in similar type of social situation. So this accommodation is cultural because of cultural dependent nature of these idiomatic expressions. Similarly in second example, the translator uses semantic-cum synonym strategy and chooses less offensive word for the description of the source author and chooses '*sakht*' (strict) instead '*zalim*' that is closest meaning of cruel.

In example three and onward, the translator has used pragmatic-cum transposition technique of translation and tried to adjust the target text in the target context. He frequently transforms the singular structures of verbs and pronouns in plural in target text as it is a common practice in target culture to show respect and honor for addressee. It is an attempt to accommodate the target text in cultural context of Pakistan.

Table 37: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Cinch p.39	' <i>mushkil ni</i> 'p.50	Sem/Antonym
2	Helmet p.42	' <i>ahini topi</i> '(helmet) p.58	Syn/Calque
3	maker's hand p.43	' <i>Khaliq</i> ' p.59	'Syn/Transposition

In above given examples translator uses different translation techniques to present target stylistically. He uses negative + antonym for the expression of 'cinch' (easy). In second example, translator uses syntactic-cum calque technique of translation. Urdu has borrowed 'helmet' from English but in spite of this, translator uses literal translation and translates it into '*ahini topi*' (iron cap). The most interesting fact is that for explaining '*ahini topi*' he again puts helmet in brackets. This is a beautiful example of translator style of expression.

Table 38: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	dead of winters p.40	' <i>sardiyon</i> ' p.52	'Syn/Unit Change
2	a breed that willingly.....for its own country p.41	' <i>wo apni raza sey apney watan per</i> ' p.57	Syn/transposition

3	Young cadets in your new uniform p.41	' <i>main apney nae kapron</i> ' p.56	Syn/transposition
4	I did.....in my course p.41	' <i>mujhey apni raza sey apney wanton</i> ' p.57	Syn/transposition
5	He assured me.....my touch my damn head p.42	' <i>unhon ney kaha kay apni apni</i> ' p.58	Syn/transposition
6	I ranked fourth in my course p.42	' <i>main apney kouras min</i> ' p.60	Syn/transposition
7	I was guided by my.....p.42	' <i>main.....apney khaliq ki rehnumai</i> ' p.60	Syn/transposition

Above given example shows accommodation according to collocation patterns of target language. Collocation in source language can be transformed in target language; hence translator with the help of syntactic-cum unit change strategy changes the form of source items and accommodates accordingly.

In upcoming examples, the translator needs to use same possessive pronoun (*apney/apni/apna*) with different nouns and pronouns like soldiers, I, they.

5.14 Comparative Analysis of Chapter 6 at Macro Level

Table 39: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	I remember we saw a movie called Savera, which means "Dawn." P.40	' <i>Mje yad hi k hm dono ne film sawera dikhi</i> ' p.52	Pra/Implication

In above given example translator with the help of pragmatic-cum implicitation accommodates according to target culture. The name of a movie 'Savera' has been explained in English version as source readers are supposed to be ignorant of its meaning but there is no need to explain it in Urdu version as everybody in Pakistani society is well aware of its meaning. So the translator lets the context explain meaning of 'Savera'.

Table 40: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	I didn't find interview difficult. P. 40	'jo (interview) kafi asan tha' p.52	Syn/Structural Change

In above given example the translator changes the structure of given text just to present it with a new style. The meanings in both versions remain same but structure changes with the aesthetic norms of target language. This is done with syntactic-cum structure change technique.

5.15 Comparative Analysis of Chapter 7 at Micro Level

Table 41: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	killings many civilians p.45	'bot se shehri shaheed ho gae' p.62	Sem/Synonym
2	Rohi nala(water drain) p.45	'rohi nala' p.63	Syn/Implication
3	Allah o Akber (Allah is the greatest) p.46	'Allah o Akber' p.66	Syn/Implication
4	He was being irrational...p.45	'wo sahi ni they' p.62	Syn/Transposition
5	I defied his descision... p.45	'unk faisle k khilaf' p.62	Syn/Transposition
6	...became my minister. P.45	'mery wazir baney' p.62	Syn/Transposition
7	I refused.....p.45	'unki baat na mani' p.62	Syn/Transposition
8	...met her family. P.49	'unk khandan se milney' p.67	Syn/Transposition
9	Not being an army girl...p.49	'faoji khandan se ni thin' p.67	Syn/Transposition
10	For her hand.....p.49	'un se shadi krna' p.67	Syn/Transposition
11	She had rejected...p.49	'mustrid kar chuki thin' p.67	Syn/Transposition
12	She didn't reject me...p.49	'unhon ne mjhe mustrid na kia' p.68	Syn/Transposition
13	...was extremely	'khobsorat thin' p.68	Syn/Transposition

	beautiful. P.49		
14	...fell for her. P.49	'unka farifta' p.68	Syn/Transposition
15	She smoothed my.....p.50	'mery rawaey min nermi lain' p.68	Syn/Transposition
16	Her advice....p.50	'unki rae' p.68	Syn/Transposition
17	..of all her family. P.50	'unk khandan min' p.68	Syn/Transposition
18	He had no idea....p.50	'unhin ye maloom na tha' p.68	Syn/Transposition
19	so that she could identify. P.50	'tak wo pechaan lin' p. 69	Syn/Transposition
20	Sehba wouldn't open..p.51	'Sehba na ain' p.69	Syn/Transposition
21	She opened it....p.51	'unhon ne derwaza khola' p.69	Syn/Transposition
22	..which terrified her more..... p.51	'wo or khaof zada ho gain' p.69	Syn/Transposition
23	Her beauty....p.51	'unki khobsorti' p.70	Syn/Transposition
24	She deserves the credit. P.51	'unhin ye aizaz' p.70	Syn/Transposition
25	I approach her....p.51	'unhin se mashwara krta hon' p.70	Syn/Transposition
26	..with whom she has come in contact. P. 51	'jis se unka rabta raha' p.70	Syn/Transposition
27	...a wonderful wife. P.51	'behtreen shareek e hayat' p.70	Syn/Transposition
28	Yahya Khan and his government...p.52	'sadar Yahya Khan or unki hakomat' p.71	Syn/Transposition
29	He didn't even visit...p.52	'unhon ne daora ni kia' p.71	Syn/Transposition
30	He played into Bhuto and Yahya' hands. P.53	'Bhuto and Yahya k hathoon khilona bun gae' p. 72	Syn/Transposition
31	He was Prime	'Wazir e azam they' p.72	Syn/Transposition

	Minister... p.53		
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Above examples show cultural accommodation at micro level. In the first example killing has been replaced with ‘*shaheed*’ (martyred) by employing semantic-cum synonym technique. ‘*Rohi nala*’ is a proper noun with the meanings embedded in this noun. The source author explains this as it is alien to source readers but not for the target readers. So translator feels it unnecessary to explain it to Urdu speaking community.

In third example, there is the most common Arabic slogan that is used in the Muslim culture. As target readers may not aware of its meanings; the source author gives its meanings in brackets but the translator excludes its meaning as everyone in Pakistani Muslim community is fully aware of its meanings.

In example four and onward the translator has used syntactic-cum transposition techniques to adjust the target text in target culture. These micro level techniques help to accommodate according to the cultural values and norms of target context.

Table 42: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Significant action p.45	‘ <i>Numayan morka</i> ’ p.64	Sem/Synonym
2	Under pressure from wily Bhutto----- p.53	----- p.73	Pra/Omission

Above given examples show ideological accommodation in the translation of ‘In the Line of Fire’. In source text author discusses his action as calls it ‘significant action’ but it has been translated into ‘*numayan morka*’ (distinct adventure) instead of ‘*ahim kaam*’. This shows that translator wants to present source author as an adventurous and brave to the target readers.

In second example source author blames one of the most popular political leader in Pakistan, Zulfiqar Ali Bhutto’ as the major cause of separation of East Pakistan. But the translator excludes that sentence from target text so not to hurt many of target readers’ political beliefs. These types of views can make the target text controversial as a reasonable portion of Pakistanis may not be ready to blame Bhutto in the matter of conflict with the East Pakistan.

Table 43: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Into the Fire p.44	' <i>bhati k ander</i> ' p.61	Pra/Trans-editing
2	multidimensional threat p.55	' <i>chahar tarfa yalghar</i> ' p.74	Pra/Trans-editing

In these both examples translator uses pragmatic-cum trans-editing strategy and re-interprets the message to present it more beautifully in the target text.

Table 44: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Terrific mother p.49	' <i>shafeeq maan</i> ' p.68	Sem/Synonym
2	Why my fixation...was not my family. P.44	' <i>meri wabastgi sirf apney khandan</i> ' p.61	Syn/transposition
3	Rest of the officers.....to see their families p.44	' <i>wo chand ghanton min apney apney gher</i> ' p.62	Syn/transposition
4	I wrote .....to my mother p.45	' <i>main ney apni walida</i> ' p.63	Syn/transposition
5	I brought.....of our division's artillery p.46	' <i>main ney apni dawiyar</i> ' p.63	Syn/transposition
6	When I look back on my services p.48	' <i>jab main apni in khidmat</i> ' p.66	Syn/transposition
7	I developed.....men under my command p.48	' <i>main ney apney jawanon ki</i> ' p.66	Syn/transposition
8	Then I would make my men... p.49	' <i>is kay ilawa main apney jawanon ko</i> ' p.66	Syn/transposition
9	I would compete with my men p.49	' <i>main apney jawanon kay sath muqablon min</i> ' p.67	Syn/transposition
10	This endeared me to my men p.49	' <i>mujhey apney jawanon min bot maqbol</i> ' p.67	Syn/transposition
11	I wanted.....to my new wife p.50	' <i>main apni nai shadi shuda bi vi</i> ' p.69	Syn/transposition
12	I wanted to show off my bravery p.50	' <i>main.....apni bahadri</i> ' p. 69	Syn/transposition

13	I loved seeing....back at me p.50	' <i>main unhin apni taraf</i> ' p.69	Syn/transposition
14	They kept us particularly their mother p.51	' <i>wo ham donon khas taor per apni maan ko</i> ' p.70	Syn/transposition
15	She developed...to do her best p.51	' <i>unhon ney her kaam min apni bher poor kohshish</i> ' p.70	Syn/transposition
16	I can never think of my friend.... p.52	' <i>mere ley apney dost Bilal ki yad</i> ' p.71	Syn/transposition
17	I can never think of my son... p.52	' <i>main apney betey Bilal kay barey min</i> ' p.71	Syn/transposition
18	When I was telling my troop... p.53	' <i>jab main apney sepahyon ko</i> ' p.74	Syn/transposition

In the first example 'terrific mother' has been translated as 'shafeeq maan' (kind mother) by the translator. It is because collocation patterns of target language create difficulty for the translator to transform it literally. Literal translation of these collocations will definitely hamper the message and hence communication.

After the first example, there is again the use of syntactic-cum transposition technique of translation to adjust the collocation patterns of source language according to the collocation patterns of the target language. Possessive pronoun 'apna/apni/apney' (literally means 'your' in English) has been used with I, he, she, they, the officers etc in the target text as is shown in the above given table. It is because the target language adopts this collocation of noun/pronoun with its possessive pronoun.

5.16 Comparative Analysis of Chapter 7 at Macro Level

Table 45: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The reason was not my family—it was that my Bengali girlfriend was there. P.44	' <i>iski waja sirf mera khandan ki waja se hi na thi bulk is waja se bhi k meri bangali dost thi</i> '.p.61	Pra/Trans-editing
2	We pulled out three crewmen. P.47	' <i>hm ne shaheedon ki lashoon ko bahir nikala</i> '.p.64	Pra/Trans-editing
3	Whenever I was in	' <i>jb kabhi main Karachi min</i>	Pra/Trans-editing

	Karachi we would go out on dates—innocent little forays to parties. P.50	<i>hota tu hm ghomne phirne nikal jate ys choti moti partiyon min. p.68</i>	
4	----- p.52	<i>'Aila ki shadi Asim se hove jo ek kamyab hidayat kar hi r Bilal ki bevi ka nam Iram hi. P.71</i>	Pra/Omission
5	I arrived in a shirt and trousers wearing a pair of open-toed sandals called Peshawari chappals, the kind favored by Pathans and army personnel when they are in civilian clothes. P.49	<i>'main pairon min Peshawri chapel pehne pouncha'p.68</i>	Pra/Implication

These five examples show that during the process of translation, the translator always keeps source culture and its norms and values in mind. In the first example the source author prefers his girlfriend to his family. It does not matter in source context but it is not desirable in the target culture and the translator is fully aware of this trend. So he creates a balance in the target text and adds some words for this purpose; hence translation of Urdu version is; 'The reason was not my family only but also my Bangali girlfriend'. Now compare both the version and see influence of culture on translation. Similarly in the second example the translator trans-edits the message and accommodates according to the norms of target culture. It is preferable in target culture to call with respect and to give them title 'Shaheed' (martyred) to those who have sacrificed their lives for a noble cause. It may not be offensive for the source readers not to label Pakistanis as 'Shaheed' (martyred) but it may be very unpleasant to the Pakistanis. Similarly the practice of dating girl is not acceptable in Pakistani culture; hence the translator restates the message and transforms it into an outing activity as it is shown in the third example.

In the last example there is a detailed description of ‘*Peshawari Chapples*’. This description tells the source readers about *Peshawari Chappales*, its style; its user etc. But the translator feels it unnecessary to tell all its detail to the target readers as they are fully aware of its style, and its users.

Table 46: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	Pakistan was cut in half. P. 55	<i>‘Ilakai baldasti k shokeen Bharat ne Pakistan k dotukerey kr dey’</i> .p.74	Pra/Trans-editing

Pakistan and India are opponents since their creation and both don’t let any opportunity loose to blame each other for any disturbance. They do so not only to defame other but also to satisfy their people. The source author concludes the discussion of separation of Bangladesh in the words given in example 1 but the translator transforms these words in Urdu version as ‘*Ilakai baldasti k shokeen Bharat ne Pakistan k do tukerey kr dey*’. This statement when translated back in English mean; ‘The fond of territorial hegemony, India divided Pakistan into two’. This adjustment of message is according to the political ideology of the target readers.

5.17 Comparative Analysis of Chapter 8 at Micro Level

Table 47: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Platinum jubilee p.66	<i>‘platinum jubilee (pichhatrvin salgirah)p.88</i>	Pra/Explicitation
2	Rough hewn p.67	<i>sakht mizaj’ p.90</i>	Sem/Synonym
3	...was principal secretary. P.58	<i>‘principal secretary they’ p.77</i>	Syn/Transposition
4	..told me that...p.58	<i>‘mujhe batatey they’ p.77</i>	Syn/Transposition
5	He was really a fascist. P. 58	<i>‘wo ek fistai they’ p.77</i>	Syn/Transposition
6	By the time his regime ended....p.58	<i>‘unka ahd khatam hone tak’ p.77</i>	Syn/Transposition
7	He didn’t believe...p.58	<i>‘wo yaqeen ni rakhtey they’</i>	Syn/Transposition

		<i>p.78</i>	
8	...became my friend. P.59	<i>'mery dost bun gae' p.78</i>	Syn/Transposition
9	He commended me..p.60	<i>'unhon ne meri tareef ki' p.79</i>	Syn/Transposition
10	His....p.60	<i>'Unka....p.80</i>	Syn/Transposition
11	He was bent on...p.60	<i>'unhon ney socha' p.80</i>	Syn/Transposition
12	..some of his former colleagues. P.60	<i>'unk porane sathi' p.80</i>	Syn/Transposition
13	He imposed martial law...p.61	<i>'unhon ne aien muatal kr k....p.81</i>	Syn/Transposition
14	He chose me along with two other....p.61	<i>'unhon ne do dosrey afsron k sath'....p.81</i>	Syn/Transposition
15	He considered me his best....p.62	<i>'wo mjhey sab se behter samjhthe they' p.83</i>	Syn/Transposition
16	He wrote about me...p.62	<i>'unhon ne mere bare min' p.83</i>	Syn/Transposition
17	Such was the trust he had.....p.62	<i>'mujh per unk aitmad' p.83</i>	Syn/Transposition
18	I entered in his office....p.62	<i>'unk dafter min' p.83</i>	Syn/Transposition
19	I overheard him on the phone saying...p.63	<i>'fon per keh rhey they' p.83</i>	Syn/Transposition
20	He must have done the right....p.63	<i>'unhon ney sahi kia ho ga' p.83</i>	Syn/Transposition
21	He didn't even ask....p.63	<i>'unhon ney mujh se' p.83</i>	Syn/Transposition
22	...told him bluntly. P.63	<i>'be akhtiyar un se kaha' p.83</i>	Syn/Transposition
23	You trust people too much...p.63	<i>'bot aitmad krte hain' p.83</i>	Syn/Transposition
24	He shot back...p.63	<i>'unhon ne faoran jawab deya' p.83</i>	Syn/Transposition
25	He called me....p.63	<i>'unhon ne mujhe' p.83</i>	Syn/Transposition
26	He was observing...p.63	<i>'dekh rahe they' p.83</i>	Syn/Transposition

27	General was about to take a sip.....p.63	' <i>general ghont bherney lagey</i> ' <i>p.83</i>	Syn/Transposition
28	His glance....p.63	' <i>unki nigah</i> ' <i>p.83</i>	Syn/Transposition
29	..looking at him. P.63	' <i>unki taraf</i> ' <i>p.84</i>	Syn/Transposition
30	He immediately stopped...p.63	' <i>wo faron ruk gae</i> ' <i>p.84</i>	Syn/Transposition
31	General Zia was about to come....p.66	' <i>general Zia aney waley they</i> ' <i>p.88</i>	Syn/Transposition

Above given examples show cultural accommodation at micro level. Platinum jubilee refers to an anniversary that takes place at the 75th year of birth/origin of a person or an event. There is no need to explain this term in the Western culture as it is common practice there. But in Pakistani culture it is not celebrated or known at large scale. So there is no equivalent of platinum jubilee in Urdu language and the translator uses it as a loanword. This might create problems for the Pakistani readers. That's why translator feels the need to explain it as *pichhatrvin salgirah* (75th birthday) in the target text. 'Rough hewn' is an offensive title for a senior officer in Pakistan army. Though the source author uses this title for his senior office but translator in order to adhere with the norms of target culture transforms it into '*sakht mizaj*' (strict man) that is desirable in the target culture.

From examples three to 31, the translator has tried to accommodate target text with the help of syntactic-cum transposition technique of translation. Here is again an extensive attempt from the translator to use plural structures for singular person at micro level. This accommodation is both in the use of plural nouns for single person and plural verb for single subject.

Table 48: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Conflict between India and Pakistan p.68	<i>Pakistan or India k dermian jang</i> ' <i>p.90</i>	Sem/Synonym
2	Conflict persists p.68	' <i>Jang jari hi</i> ' <i>p.91</i>	Sem/Synonym

These examples reveal the ideological accommodation in translation at micro level. Anything between Pakistan and India is not so light as to be called as 'conflict';

hence the translator transforms this word into 'jang' (war) that satisfies the ideological inclinations of the target readers.

Table 49: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Life in the Fire p.56	'Aatisheen zindgi' p.75	Pra/Trans-editing

Once again the title of this chapter has also been trans-edited by the translator in a distinct style that may look natural in target language. It enhances effect of the chapter on the target readers and adds beauty to the target text as well.

Table 50: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Harshest of conditions p.56	'zindgi ki agerchey skht thi' p.76	Pra/Trans-editing
2	Prized-appointment p.65	'Ba waqar taqurer' p.87	Sem/Synonym
3	We acquainted ourselves... p.56	'ham ney apney fraiz' p.76	Syn/transposition
4	The enemy who stay put in their bunkers...p.57	'dushman keley jo....apni panahgahon min' p.76	Syn/transposition
5	I set out.....with six of my soldiers p.57	'main apney chhey sepahyon' p.76	Syn/transposition
6	He threw many of his opponents....p.58	'unhon ney apney kai mukhalfeen' p.77	Syn/transposition
7	a man of undoubted ....good for his country p.58	'in jaisi qabeleyton ka malik apney mulk keley' p.77	Syn/transposition
8	Once a chief.....for lunch to his house p.58	'sirdar ney mujhey....apney gher per' p.78	Syn/transposition
9	my host.....with his armed tribesmen p.59	'mery mezban.....apney qabaili' p.78	Syn/transposition
10	my host.....protection of his guest p.59	'mery mezban ney....apney mehman ki hifazat' p.78	Syn/transposition
11	They maintained as their	'unhon ney apni muslah' p.78	Syn/transposition

	local militia force. p.59		
12	My brigade commander found....to stick my neck p.60	<i>'mery brigade kamander ney.....bulkay apni duti sey berh kar' p.79</i>	Syn/transposition
13	My career was .....given all my qualifications p.60	<i>'main apni ahleyat aor kamyabeyon ki' p.79</i>	Syn/transposition
14	Bhutto is said to.....towards his own appointee as army chief p.60	<i>'unhon ney apney armi cheef' p.80</i>	Syn/transposition
15	Bhutto ventured.....to prove his legitimacy p.60	<i>wo apni qanoni haseyat' p.80</i>	Syn/transposition
16	Three brigadiers .....resign their commissions p.61	<i>'teen brigadiers ney apney ohdon sey istifa' p.81</i>	Syn/transposition
17	While we were carrying...our normal peacetime duties p.61	<i>'ek taraf hamin.....apni pasha warana faoji' p.81</i>	Syn/transposition
18	A leader has to..... towards his men p.62	<i>'ek leedar ko apney admeyon kay sath' p.82</i>	Syn/transposition
19	When soldiers see their commander...p.62	<i>'laikin mery sepayion keley apney kamanding...' p.82</i>	Syn/transposition
20	He considered me his best.....p.62	<i>'wo mujhey apney kamanding' p.83</i>	Syn/transposition
21	He wrote.....outside his own staff p.62	<i>'unhon ney apney zati staf kay ilawa' p.83</i>	Syn/transposition
22	I contributed my humble bit..... p. 63	<i>main ney apney mehdod dairey min' p.84</i>	Syn/transposition
23	The lasher then lined up with his cane....p.64	<i>'korey laganey wala apney korey kay sath' p.85</i>	Syn/transposition
24	The man tightened his	<i>'mulzim ney pehla kora lagney</i>	Syn/transposition

	muscle.....p.64	<i>per apney badan ko' p.85</i>	
25	He started....with his feet p.64	<i>'us ney us ki peeth ko apney pairon sey' p.85</i>	Syn/transposition
26	Major General.....within his jurisdiction p.64	<i>'Major jenral.....kam uz kam apney zer e intzam' p.85</i>	Syn/transposition
27	When army.....from its vital p.65	<i>'jab foj apney asal kam' p.86</i>	Syn/transposition
28	I tried my best...p.65	<i>'main ney apni pori kohshish' p.86</i>	Syn/transposition
29	I took.....with my wife p.65	<i>'main ney.....apni bi vi kay sath' p.86</i>	Syn/transposition
30	We then went.....to visit my brother p.65	<i>'is kay bad .....wahan apney bhaip. 86</i>	Syn/transposition
31	We stuffed the car... p.65	<i>'ham ney apni kar ko' p.86</i>	Syn/transposition
32	I decided.....add my own thoughts p.66	<i>'main gulabi kay beghair apney khayalat' p.87</i>	Syn/transposition
33	Staff College had its own....p.66	<i>'staf kollej ka apna' p.87</i>	Syn/transposition
34	That assignment had its hazards p.66	<i>'is ki apni dushwareyan thin' p.88</i>	Syn/transposition
35	What Bhuto had.....of his regime p.67	<i>'jo bhuto ney apney akhri dinon min' p.89</i>	Syn/transposition
36	He started.....to show his alignment p.67	<i>'unhon ney mazhabi halqon sey apni yagangat' p.89</i>	Syn/transposition

Literal equivalents of the first two examples will create an anomalous impression in the target text. That is why the translator translates these collocations according to the collocation patterns of target language to make target text look natural in the target context.

In all other examples, there is the adjustment of collocation patterns of source language according to the collocation patterns of target language. In English language it is necessary to relate possessive pronoun with the noun/pronoun it refers to. For example 'his' will always be used with pronoun 'he' or with the third person singular noun

(masculine). But in Urdu it is not always necessary as *apna/apney* can be used with the above given pronoun.

5.18 Comparative Analysis of Chapter 8 at Macro Level

Table 51: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	Bless the man's kind heart. P.64	<i>Allah Ta'ala unki maghfirat kare' p.85</i>	Pra/Trans-editing
2	He (the rich) already has plenty. P.65	<i>'Allah Ta'ala ne use pehle hi bot kch de rakha hi'.p.86</i>	Pra/Trans-editing
3	Many precious lives have been lost. P.69	<i>'bot se jawanon ne jam-e-shahdat nosh kia'.p.92</i>	Pra/Trans-editing
4	I knew now that if all went smoothly I would make it to general. P.67	<i>'mje maloom tha k agr tamam chezin sehi hoti rahin tu main Insha Allah zaror general bun jaon ga'.p.90</i>	Pra/Addition

These examples bear the stamp of cultural accommodation at macro level. In first example the source author prays for someone in typical Western styles but the translator trans-edited it according to the traditions of target culture. In this way translator adapts target text according to the target culture. Same is the situation in second example where translator restates the statement according to the norms of target culture. Third example also shows the typical Pakistani way of talking about the persons who have died for any noble cause whereas in English version this is not kept in mind.

There is also a practice in Muslim world to say '*Insha Allah*' (If Allah wishes) whenever they are talking about any event in future. In example 5, author hopes to become a general in future without saying '*Insha Allah*' as this is not a demand of the source culture but the translator adds this in Urdu version because this is mandatory in the target culture. This practice adjusts the target text in target context quite easily.

Table 52: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	He chooses raw power instead. P.57	<i>'Us ne iqtidar se chimtey rehna munasib samjha'p.77</i>	Pra/Trans-editing

This example is an example of ideological accommodation in translation at macro level. Here the author talks about Bhutto's policy about East Pakistan. In order to justify action of military dictator 'General Zia' the translator trans-edits the source text and uses more offensive words for Bhutto in target text.

Table 53: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	It was heaven on earth. P. 57	<i>'Is ilakey per firdos baro-e zamin ka maqola sadir ata tha'.p.76</i>	Pra/Trans-editing
2	You could be taken for a ride. P.63	<i>'Apko nuqsan be pounch sakta tha'.p.83</i>	Sem/Rh. Trope Change

In the first example, the translator with the help of pragmatic-cum trans-editing technique of translation rewrites the given statement in an aesthetic way. This trans-edited Urdu translation of this sentence is more beautiful than its literal translation. Similarly in second example the translator transforms an idiomatic expression in a simple statement to make target text more convincing and aesthetic.

5.19 Comparative Analysis of Chapter 9 at Micro Level

Table 54: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	which we call Indian Occupied Kashmir p.72	-----p.95	Pra/Omission
2	twenty eight died p. 75	<i>'athaiees shaheed ho gae' p.99</i>	Sem/Synonym
3	Film, <i>Black Hawk Down</i> p. 76	<i>'Ameriki film 'Black Hawk Down' p.100</i>	Pra/Addition
4	My name was suggested by General Zia. P.72	<i>'Unhon ne mjhe chuna hi' p.96</i>	Syn/Transposition
5	He suggested Pash's suggestion outright. P.74	<i>'unhon ne faoran Pasha ki tajvez rad kr di' p. 97</i>	Syn/Transposition
6	...her military secretary. P.74	<i>'unka military secretary' p.97</i>	Syn/Transposition

7	I would have gone with her and her government. P.74	<i>'jo unka or unki hakomat ka hova' p.98</i>	Syn/Transposition
8	He had been my instructor. P.79	<i>'wo mere ataleeq rahey' p.104</i>	Syn/Transposition
9	He had always given me high grades. P.79	<i>wo mere bare min achha tabsra krtey they' p.104</i>	Syn/Transposition
10	He selected Ali Kuli Khan. P.79	<i>'unhon ne Ali Kuli Khan ka intikhab kia' p.104</i>	Syn/Transposition
11	...to whom he wanted to promote. P.79	<i>'jinhin wo taraki dena chahtey they' p.104</i>	Syn/Transposition
12	General Jahangeer Karamat preferred him... p.79	<i>'Generan Jahangeer Karamat chahtey they' p.104</i>	Syn/Transposition

Everyone in Pakistan knows that the part of Kashmir that is in control of India is called 'Indian Occupied Kashmir (*Maqboza Kashmir*); so there is no need to explain it in Pakistani culture. Though the source author needs this explanation for source readers but the translator omits this clause from the target text.

Again original author uses the word 'died' for Pakistani soldiers but this word does not satisfy the target readers as they consider them not just dead but as martyred that is a sacred word for the persons who die for their country or religion. Similarly example 3 shows that direct equivalent of these words will create problems for the target readers; so the translator adds an extra prefix about the film '*Ameriki*' to make it clear in target culture. All these examples show cultural accommodations in translation.

From example four to 12, the translator has used syntactic-cum transposition technique of translation to adjust the target text in the target context. This is the most frequently used technique of accommodation that a translator can adopt to translate any text into Urdu language.

Table 55: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	Living through the Dreadful Decade p.71	<i>'Tabah kun Dahai' p.94</i>	Pra/Trans-editing

2	Chief of Army Staff p. 71	<i>Chief of Army Staff (Sipa salar)</i> p.94	Syn/Calque
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Above examples help the translator to present target text aesthetically and to adjust it in a convincing style in target context. Title of this chapter ‘Living through the Dreadful Decade’ has been trans-edited as ‘*Tabah kun Dahai*’ by the translator. This is an attempt to beautify the target text according to the aesthetic trends in target language. In second example, the translator uses syntactic-cum calque strategy and in spite of the fact that Urdu has borrowed ‘Chief of army Staff’ from English; the translator uses its literal translation ‘*sipa salar*’. This is the best example of aesthetic accommodation in translation of ‘In the Line of Fire’.

Table 56: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation strategy
1	One also get.....one’s own ideas p.72	‘ <i>khud apney afkar kin ok plak</i> ’ p.95	Syn/transposition
2	I was authorized....on my staff car p.72	‘ <i>mujhey apni jeep per</i> ’ p.95	Syn/transposition
3	Indian army.....within them p.72	‘ <i>bharti foj.....apney sath</i> ’ p.95	Syn/transposition
4	I motivated my brigade p.72	‘ <i>main ney apni brigad ka</i> ’ p.96	Syn/transposition
5	I told my wife....p.72	‘ <i>main ney apni bi vi</i> ’ p.96	Syn/transposition
6	I have my suspicions... p.73	‘ <i>merey apney shobhat hain</i> ’ p.97	Syn/transposition
7	I broached.....with my boss p.74	‘ <i>main ney apney afser e aala</i> ’ p.97	Syn/transposition
8	I utilized my weekends p.74	‘ <i>main ney apni hafta war aor</i> ’ p.98	Syn/transposition
9	I went to.....morale of our troops p.75	‘ <i>main apney sepahyon</i> ’ p.99	Syn/transposition
10	Somalis had destroyed their country p.75	‘ <i>somaleyon ney apney mulk</i> ’ p.99	Syn/transposition
11	Our force acquitted	‘ <i>hamari ney apney fraiz</i> ’ p.99	Syn/transposition

	itself... p.75		
12	UN decided to pull its troops.... P.75	'aqwam e muthida ney..... apni foj' p.99	Syn/transposition
13	While I was.....of my host p.77	'jab main mahil kay sahin min apney mezban' p.101	Syn/transposition
14	I can promise my army... p.80	'main apni sepah....' P.105	Syn/transposition

In the above given table, there is again the use of one of the most frequently used techniques of adjusting collocation patterns in Urdu language. Instead of transferring literal collocation patterns of source language, the translator being aware of the target patterns accommodates accordingly. The translator uses *apna/apney/apni* (possessive pronoun) of *ap* literally means you) with all pronouns and different common and proper nouns.

5.20 Comparative Analysis of Chapter 9 at Macro Level

Table 57: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation strategy
1	President Zia's C-130 crashed in Bahawalpur on August 17, 1988, with some of the top officers of the Pakistan Army, including the chairman of the Joint Chiefs of Staff Committee, General Akhtar Abdur Rahman. Also killed were an American brigadier general; the American ambassador, Arnold Raphael; and Najeeb. P.73	'ye hadsa 17 august 1988 ko hova jis min sadr Zia or Pakistan k aala tareen foji ofsrn bashmol chairman joint chief of staafs, general Akhter or Nejeeb be shaheed ho gae. Ek ameriki brigadier genral or ek ameriki safeer Arnold Rafael be faot hove'. P.96	Pra/Trans-editing

2	My prayer to serve my country was soon to be answered. P. 80	<i>'Meri dua Bargah e Ilahi min qabool hovi. P.105</i>	Pra/Trans-edition
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In first example, the translator trans-edits the given message according to the cultural values of target culture and accommodates at macro level. There is the discussion of an event referring the crash of President Zia's helicopter in which many people were killed (according to author) and '*shaheed*' according to the translator. So much so that in source text names of three persons who were in president Zia's helicopter are given adjacently. Of these three two were Americans and one Pakistani brigadier. The translator adds brigadier Najeeb's name among the other Pakistanis who have been labeled as '*shaheed*'. Contrary to this, the translator uses '*faot hovey*' (died) for the American ambassador who was also travelling in Zia's plane. This is done because the target society demands so.

In second example there is also cultural accommodation at macro level. Author says that his prayer was soon answered (fulfilled) but the translator attributes fulfillment of his prayers to Allah and rewrites this sentence in way that is acceptable in Pakistani culture.

Table 58: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	This was the brainchild of the volatile and vitriolic Indian army chief General Sundarji. P.72	<i>'isk khaliq Bharat k matloon mizaj army chief general Sundarji they. P.95</i>	Pra/Trans-editing

Above given statement is a good example of aesthetic accommodation at macro level. The translator reinterprets the message in a stylistic manner that looks beautiful and artistic in Urdu version.

5.21 Comparative Analysis of Chapter 10 at Micro Level

Table 59: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	ISI (Inter Services	<i>ISI p.107</i>	Pra/Implication

	Intelligence) p.81		
2	Nawaz sharif wished to see me. P. 81	<i>'Nawaz sharif mujh se milna chah rhe they' p. 106</i>	Syn/Transposition
3	you just come.....p.81	<i>'ap baghair kisi ko batain ain' p.106</i>	Syn/Transposition
4	....who was ISI's detachment commander. P.81	<i>'jo ISI k maqami shoba k sirbrah they' p.107</i>	Syn/Transposition
5	He said.....p.81	<i>'unhon ne kaha' p.107</i>	Syn/Transposition
6	He had also taken the power to appoint....p.82	<i>'..k sirbrahon ko muqarar kr sakin gey' p.107</i>	Syn/Transposition
7	He was friendly with President Farooq Lighari. P.82	<i>'sadar farooq lighari k dost they' p. 107</i>	Syn/Transposition
8	..but Ali Kuli was. P.83	<i>'laikin Ali Kuli they' p.109</i>	Syn/Transposition
9	Ali Kul said a great deal. P.83	<i>'unhon ne kafi dair khayalat ka izhar kia' p.109</i>	Syn/Transposition
10	He threw his weight....p.83	<i>'unhon ne apna vote... P.109</i>	Syn/Transposition
11	He was sitting on sofa. P.84	<i>sofey per bethey they' P.110</i>	Syn/Transposition
12	He told me that.... P.84	<i>'unhon ney mujhe bataya' P.110</i>	Syn/Transposition
13	He gave it to me.. p.84	<i>'unhon ne deya' p.110</i>	Syn/Transposition
14	He had.....p.84	<i>'unhon ne' p.110</i>	Syn/Transposition
15	I asked him....p.84	<i>'main ne un se pocha' p.110</i>	Syn/Transposition
16	He didn't tell me anything...p.84	<i>'unhon ne mujhe q jawab na deya' p.107</i>	Syn/Transposition
17	He even stopped talking to me....p.85	<i>'unhon ne mujh se bat cheet bhi bund kr di' p.111</i>	Syn/Transposition
18	...his friend. P.85	<i>'unka dost' p.111</i>	Syn/Transposition
19	He....p.85	<i>'unhin' p.111</i>	Syn/Transposition
20	...working relationship	<i>'unk sath taoloqat' p.112</i>	Syn/Transposition

	with him. P.86		
21	...his style of working. P.86	<i>'in k kam ka tariqa' p.86</i>	Syn/Transposition

Again in example one the translator accommodates according to target culture and omits the detail given in parenthesis because he feels it unnecessary to give it to the target readers who are well aware of that acronym. In example two and onward translator has used transposition technique of translation to adjust the target text in new context. In these examples the translator uses plural pronouns and verbs for singular person in target text. This is cultural accommodation at micro level.

Table 60: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Greater Resentment p. 85	<i>'Ziada gham o ghusa' p. 111</i>	Sem/Synonym
2	I was watching.....in my house p.81	<i>main apney gher min' p.106</i>	Syn/Transposition
3	He also had taken on himself..... p.82	<i>'Nawaz Sharif ney apney ley' p.107</i>	Syn/Transposition
4	The prime minister.....to take his side p.82	<i>'wazir e azam ne chand jajon ko apni taraf' p.108</i>	Syn/Transposition
5	They passed a....against their own chief p.82	<i>'jinhon ney apney cheef kay khilaf' p.108</i>	Syn/Transposition
6	The prime minister got his party goons p.82	<i>'wazir e azam ney apni parti kay ghundon sey' p.108</i>	Syn/Transposition
7	Their lordships.....in their chambers p.82	<i>'jajon ko apney kamron min' p.108</i>	Syn/Transposition
8	The president and the chief justice....with it their real target p.83	<i>'sadar aor cheef justis.....apney asli hadaf' p.108</i>	Syn/Transposition
9	We considered our options p.83	<i>'ham ney apni terjihat' p.108</i>	Syn/Transposition
10	Nawaz Sharif was using his brute majority p.83	<i>'Nawaz Sharif qomi assembli min apni aksareyat' p.108</i>	Syn/Transposition

11	Ali Kuli said a great deal.... P.83	'ali kuli ney kafi dair apney khaylat ka izhar' p.109	Syn/Transposition
12	Ali Kuli again repeated p.83	'ali kuli ne dobara apna muaqaf dohraya' p.109	Syn/Transposition
13	Ali Kuli played his last card p.83	'ali kuli ney apna akhri dao' p.109	Syn/Transposition
14	He threw his weight p.83	'unhon ney apna vote' p.109	Syn/Transposition
15	The chief justice....many of his fellow judges p.83	'cheef justis.....jinhin apney bahot sey' p.109	Syn/Transposition
16	I'm sorry....happy for myself p.84	'aor main apney ley khush hon' p.110	Syn/Transposition
17	I replied..... disappointment in my voice p.85	'main ney.....apni awaz min' p.111	Syn/Transposition
18	He also refused....all my course mates p.85	'jo main ney apney kours kay tamam' p.111	Syn/Transposition
19	He had been....powers in his office p.85	'wazir e azam.....apney hath min' p.111	Syn/Transposition
20	He had silenced .....within his party p.85	'unhon ney na sirf apni parti' p.111	Syn/Transposition
21	We should....within our jobs p.86	'hamin apney kam se kam' p.112	Syn/Transposition

Literal equivalent of 'greater resentment' is *azeem narazgi (ghusa)* that is not a normal collocation in Urdu language. That is why the translator adapts source collocation patterns according to the target language by adopting semantic-cum synonym technique of translation.

Collocation of noun/pronoun with its possessive pronoun has been adjusted according to the target language in all remaining examples given in above table. Same possessive pronoun has been used with different nouns/pronouns in the target language. This is normal collocation pattern in Urdu language.

5.22 Comparative Analysis of Chapter 10 at Macro Level

Table 61: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	He was sitting on a sofa and smiling a victorious smile. P. 84	'Wo ek sofa per bethey hovey they or fatihana muskrahat un k chehrey per thi' p.110	Syn/Transposition
2	Man proposes. God disposes. P. 85	'Sochey insane kare Khuda' p. 111	Sem/Rhetorical Trope Change

These two examples show cultural accommodation in translation at macro level. In first example translator transposes the structure of source text and adapts it according to target culture. It has been discussed earlier that plural form of pronoun and verb can be used for single person in Urdu language for reverence and honor. That is why translator transforms 'he' into '*unhon*' and 'was' into '*hovey they*' in target context. This is done to make target text natural in target culture.

Similarly in second example translator transfers a proverb and adjusts it in Pakistani culture according to the situation. Literal meanings of that proverb cannot give meanings that serve the purpose of translator in target culture. That is why he changes that rhetorical expression according to new context.

5.23 Comparative Analysis of Chapter 11 at Micro Level

Table 62: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	I summoned the commander.. p.87	'Un se pochha' p.113	Syn/Transposition
2	He too reassured.p.87	'Unhon ne mjhe yaqeen delaya' p.113	Syn/Transposition
3	He dismissed... p.87	'unhon ne' p.114	Syn/Transposition
4	I left the political decision to him....p.97	'siasi faisle ko un per chhor deya' p.125	Syn/Transposition
5	He wanted....p.97	'wo chahtey they' p.125	Syn/Transposition
6	His minister.....p.97	'unk ek wazir' p.125	Syn/Transposition
7	....interior minister at	'wazir e dakhla they; p.125	Syn/Transposition

	that time. P. 97		
8	Prime minister informing me.... P.97	' <i>unhon nne mjhe bulaya</i> ' p.125	Syn/Transposition
9	He put the same question to me. P.97	' <i>unhon ne phir wohi sawal kia</i> ' p.125	Syn/Transposition
10	He was flying to United States. P.97	' <i>wo America jar he they</i> ' p.125	Syn/Transposition
11	...met him at about midnight. P.97	' <i>un se nisf shab ko mila</i> ' p.125	Syn/Transposition
12	Political decision has to be his own. P.97	' <i>siasi faisla unka apna ho ga</i> ' p.125	Syn/Transposition

In the above given examples, the translator again has tried to adjust the target text by accommodating according to the cultural norms of the target context. He very frequently has used plural structures of pronoun and verb for singular person in accordance with the social norms of target society and in order to adjust the target text in new context. It helps to make text natural in Pakistani culture where it is a common practice to call others by using plural pronouns and verbs.

Table 63: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The Kargil Conflict p. 87	' <i>Ma'arka e Kargil</i> ' p. 113	Sem/Synonym
2	Myth p. 97	' <i>Bohtan</i> ' p. 125	Pra/Trans-edition

Kargil War has been one of the remarkable events not only in history of Pakistan but also in the life of the author. This war is a result of chain of controversial issues between Pakistan and India and anything between Pakistan and India has a great worth and value. Author while addressing to the world labels this issue as 'conflict' but the translator transforms this conflict into '*ma'arka*' which means adventure/endeavor. This transformation strengthens the meanings and creates a heavy picture of that issue before the target readers. In this way the translator wants to present the source author as a hero of Kargil War in front of the target readers. In this way he wants to gain ideological objectives.

The source author says that there were some ‘myths’ (rumors, misconception) about Kargil conflict. The translator transforms the word ‘myth’ into ‘*bohtan*’ (slander) that is more disgraceful than myth (misconception). This is done in order to satisfy the ideological emotions of target readers.

Table 64: Aesthetic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Golden letters p. 91	‘ <i>Sohneeri alfaz</i> ’ p.118	Sem/Synonym
2	(Map 1) p. 89	‘ <i>dekhey naqsha no 1. P 113</i> ’	Pra/Trans-edition

In above given examples translator accommodates according to the collocation patterns of target language in order to make target text stylistic. ‘Golden letters’ has been transformed into ‘*sohneri alfaz*’ (Golden words) by the translator.

Similarly in second example translator adjusts the referential system of source language into referential system of target language and trans-edits the text from ‘Map 1’ into ‘*dekhey naqsha no 1*’ (See map no 1).

Table 65: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Proud segments of army p. 95	‘ <i>aarmi ka b waqar unsar</i> ’ p. 121	Sem/Synonym
2	Unfortunate perception p. 95	‘ <i>Qabil e afsos mafroza</i> ’ p. 123	Sem/Synonym
3	Indians continued to report....p.88	‘ <i>bharti apney hukam ko hamlom</i> ’ p.114	Syn/Transposition
4	Indian buildup began p.91	‘ <i>bhatayon ney apni istidad</i> ’ p.118	Syn/Transposition
5	Indian brought four regular divisions p.91	‘ <i>bharti apney char baqaida division</i> ’ p.118	Syn/Transposition
6	They even.....their strike formation p.91	‘ <i>wo apney jarhana daston</i> ’ p.118	Syn/Transposition
7	I ordered FCNA to improve our...p.91	‘ <i>main ney FCNA ko.....mil kar apni</i> ’ p.118	Syn/Transposition
8	India	‘ <i>unhon ney apna toop khana</i> ’	Syn/Transposition

	moved....depleting their offensive p.91	<i>p.120</i>	
9	India had created..... imbalance in its system p.93	<i>'unhon ney apney foji system min' p.120</i>	Syn/Transposition
10	It had bottled up major operations p.93	<i>'unhon ney apni foj kay barey hisay' p.120</i>	Syn/Transposition
11	Rawalpindi corps....some of its regular troops p.93	<i>'rawal pindi kay hed quwtar.... Sey apney baqaida sepahyon' p.120</i>	Syn/Transposition
12	Indians were forced to mobilize their emtire... p.93	<i>'bharti apney tamam qaomi wasail' p.121</i>	Syn/Transposition
13	Our troops were.....to hold our dominations p.93	<i>'hamaray sepahi.....apni onchi chokeyon' p.121</i>	Syn/Transposition
14	Our nation....proud its commanders p.95	<i>'hamari qaom apni afwaj kay' p.121</i>	Syn/Transposition
15	I observed.....frequent visits p.95	<i>'main ney apney morchoon kay' p.121</i>	Syn/Transposition
16	Many officers.....sacrificed their lives p.95	<i>'bahot sey afsaron.....apni janon ko' p.121</i>	Syn/Transposition
17	India raised..... of its achievements p.95	<i>'bharat ney apni chand mamoli' p.123</i>	Syn/Transposition
18	I found myself... p.95	<i>'main ney apney apko' p.123</i>	Syn/Transposition
19	In their two months of operations, Indians p.96	<i>'bharti apney do mahenon ki taweel' p.124</i>	Syn/Transposition
20	Indian forces despite their massive p.96	<i>'bharti foj apni tamam ter qowat' p.124</i>	Syn/Transposition
21	I went with all my family p.97	<i>'main apney porey khandan' p.125</i>	Syn/Transposition
22	The Indians by their	<i>'bharteyon kay apney shumar</i>	Syn/Transposition

own admissions p.98	<i>kay mutabiq' p.126</i>	
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Each language has its own patterns of collocating lexical items; some collocation patterns of one language are normal with the collocation patterns of another language but some of these patterns are deviant from the patterns of that language. These deviant patterns need to be adjusted in other language while translating the text. Same is the case in above given examples in which 'proud segments of army' is transformed as '*aarmi ka ba waqar unsar*' instead of '*aarmi ka pur fakhar unsar*' that looks abnormal in Urdu language. Similarly in the second example 'unfortunate perception' has been translated as '*Qabil e afsos mafroza*' instead of '*bud qismat khayal*'. These adjustments not only beautify the target text but also make it natural and acceptable for the target readers.

In the other examples possessive pronouns i.e. their, its, our, our and my have been decoded into *apna/apni/apney* (your) to adjust the target text in the target culture. It is because it is a normal collocation pattern in Urdu to relate this deviational possessive pronoun with all pronouns and nouns.

5.24 Comparative Analysis of Chapter 11 at Macro Level

Table 66: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The bravery, steadfastness, and ultimate sacrifice of our men in that inhospitable, high-altitude battlefield, against massive Indian forces, will be written in golden letters. P. 91	' <i>Us buland o bala maidan e jang min bot bari bharti faoj k khilaf, jis qadar bahadri or sabit qadmi k sath hamare faoji lare or shaheed hove, wo sohnehri alfaz min likha jae ga</i> '. P. 118	Pra/Trans-edition
2	The mountains favor defense----- -----The Indian, by their own admission----- --- p. 98	' <i>Pahari ilakon min difa asan hota hi. Cease fire se pehle hamare 157 shaheed hove Or 250 zakhmi. Cease fire k bad hamare 200 shaheed hove jbk 415 zakhmi. Bharat k apne aadad o shumar k mutabiq----</i>	Pra/Addition

		<i>p.126</i>	
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In first example the translator trans-edits the message and tries to achieve ideological objectives. The translator restates the message and keeps in mind the religious and political belief system of the target readers.

Similarly in the second example in order to serve ideological objectives and to satisfy the ideological belief system of the target readers, the translator adds some information in target text. There is no description in source text about the number of Pakistani martyrs and injured in Kargil war. But the translator includes this information and presents it in comparison with the casualties of Indian forces. This comparative presentation satisfies the target readers as it is in accordance with their ideology.

Note: In this chapter author has discussed in detail all the issues related to Kargil war of 1999 between Pakistan and India. He also relates that this war has started conflicts between PM Nawaz Sharif and him. He blamed PM for not encouraging Pak army during this war. He goes on to the extent of saying that PM began to defame Pak army over that conflict. He relates not even a single contribution of PM in this war. It may be true that PM was not satisfied with the performance of army chief (author) but he couldn't imagine defaming army. Author has ignored one of the major trust building contributions of civilian government during that war i.e. conferment of the award of '*Nishan e Haider*' for two Pakistani army personnel (Captain Karnal Sher Khan and Havaldar Laalik Jaan) for their bravery and devotion to the country. This omission of an important event from the debate makes the debate controversial and doubtful. Moreover reports from other sources also show that PM was kept in dark by the army chief about the real story of Kargil.

5.25 Comparative Analysis of Chapter 12 at Micro Level

Table 67: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Male p. 101	<i>'Maldev k shehr Male p.131</i>	Pra/Addition
2	...urgency in his voice..p. 101	<i>'unki awaz min ujlat' p.131</i>	Syn/Transposition
3	...his voice.... P.102	<i>'unki awaz' p.132</i>	Syn/Transposition
4	Pilot had informed him. P.102	<i>'unhin mutila kia tha' p.132</i>	Syn/Transposition

5	..his staff... p.102	<i>'unk amlay se' p.133</i>	Syn/Transposition
6	He told me that.... P.102	<i>'unhon ne mjhey bataya' p.133</i>	Syn/Transposition
7	...desperation in his voice.... P.103	<i>'unki awaz min mayosi' p.133</i>	Syn/Transposition
8	I told him..... p.103	<i>'main ne un se kaha' p.133</i>	Syn/Transposition
9	...his coup against the army. P.103	<i>'faoj k khilaf unk aqdam' p.134</i>	Syn/Transposition
10	I didn't cross his mind. P,103	<i>'unk demagh min' p.134</i>	Syn/Transposition
11	His own army....p.103	<i>'unk apney admi' p.134</i>	Syn/Transposition
12	He said that....p.104	<i>'unhon ne bataya' p.135</i>	Syn/Transposition
13	..and sought his reply. P.104	<i>'unka jawab hasil kr sakey' p.135</i>	Syn/Transposition
14	...impersonating him. P.106	<i>'unki awaz min bat kr rha ho' p.137</i>	Syn/Transposition
15	He was not being forced...p.106	<i>'un per dabao dal kr' p.138</i>	Syn/Transposition
16	..in his voice.. p.106	<i>'unki awaz min' p.138</i>	Syn/Transposition
17	She had seen an ashen faced steward. P.107	<i>'unhon ne ek steward ko dekha' p.139</i>	Syn/Transposition
18	..whether she minded.. p.107	<i>'unhin koi aitraz tu ni' p.139</i>	Syn/Transposition
19	I told her that... p.107	<i>'main ne unhin bataya' p.139</i>	Syn/Transposition
20	...to counter his illegal action. P.107	<i>'unk is ghair qanoni amal' p.139</i>	Syn/Transposition
21	I heard her utter...p.107	<i>'unki halki si cheekh' p.139</i>	Syn/Transposition
22	She told me that..p.107	<i>'unhon ne mjhe batya' p.139</i>	Syn/Transposition

In the first example the translator gives extra details about the city mentioned in the source text. He transforms 'Male' into '*Maldev k shehr Male*' and tries to facilitate the target readers from any inconvenience and confusion about the city.

Similarly in the upcoming examples the translator transposes the structure of source text and adjusts it according to the target culture. He transforms singular pronoun

and verb into plural pronoun and verb because it is the requirement of the target culture to use plural pronoun and verb for single person for respect and honor. He uses same technique of translation in all other examples given in the above table. Syntactic cum transposition technique of translation is the most frequently used technique to adjust target text in target culture in Pakistan as it is a common practice in Urdu to use plural forms of pronouns and verbs for singular person for respect and honor.

Table 68: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The Hijacking Drama p. 99	'Hi jacking' p. 130	Pra/Omission

Hijacking episode is one of the crucial and mysterious episodes in political history of Pakistan. Whether plane was hijacked or not, who hijacked it for which purpose? These are some the questions still need to be answered. The author being a central figure in this episode refers it as 'hijacking drama' but the translator transforms it as 'hijacking' only because the word drama may create negative impacts on the target readers who have direct concerns with that events. This is an ideological move because the translator wants to create a serious picture (as it was) of the event. Source author on the other hand looks casual about description of this grave incident.

Table 69: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Plane to Pakistan p. 99	'Siri Lanka se wapsi' p. 130	Pra/Trans-edition

The title of this section 'Plane to Pakistan' has been edited and transforms as 'Siri Lanka se wapsi' (arrival from Siri Lanka) by the translator who does so just because of aesthetic requirements. By doing so he tries to make target text more impressive and influential.

Table 70: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	I had been lost in my thoughts p.101	'main apney khaylat min magan' p.131	Syn/transposition
2	Sehba pulled her eyeshades p.102	'sehba apni ankhon ko' p.132	Syn/transposition

3	I was lost in my thoughts p.102	<i>'main apney khayalt min gum' p.132</i>	Syn/transposition
4	I couldn't believe.... p.102	<i>'mujhey apney kanon per yaqeen' p.132</i>	Syn/transposition
5	Our pilot should ask his company p.103	<i>'wo apni kampani' p.133</i>	Syn/transposition
6	.....put us in the hands of our most dangerous p.103	<i>'ham apney sab sey khatr nak dushman' p.134</i>	Syn/transposition
7	I knew my army p.103	<i>'mujhey apni foj per p.134</i>	Syn/transposition
8	It didn't cross his mind....his army p.103	<i>'unki apni armi' p.134</i>	Syn/transposition
9	but I kept cool p.104	<i>'main ney apney apko' p.134</i>	Syn/transposition
10	I have deliberately trained myself p.104	<i>'main ney.....jan bojh kar apney apko' p.135</i>	Syn/transposition
11	After my tough training..... I p.104	<i>'main ney apni kamandoz ki' p.135</i>	Syn/transposition
12	I can control my emotions p.104	<i>'main.....apney jazbat per' p.135</i>	Syn/transposition
13	Nawaz Sharif's slow.....with those around him p.104	<i>'nawaz sharif aram.....majod apney sathayon' p.135</i>	Syn/transposition
14	but a prime minister....the lives of his country p.104	<i>'bulkay ek wazir e azam jis ney apney mulk kay awam ki' p.136</i>	Syn/transposition
15	I had to show.....in my voice and action p.105	<i>'merey ley apni awaz aor herkat o saknat ko' p.136</i>	Syn/transposition
16	He started calculating his fuel p.105	<i>'unhon ney apney eindhan ka hisab kitab' p.137</i>	Syn/transposition
17	The pilot was.....his calculations p.106	<i>'paelit juldi juldi apna hisab' p.137</i>	Syn/transposition
18	I returned to my seat	<i>'main apni seet per' p.107</i>	Syn/transposition

	p.107		
19	I was not in my seat p.107	'main apni seet per ni tha' p.139	Syn/transposition
20	I felt proud of.....p.107	'mujhey apni foj per inthai' p.140	Syn/transposition

In the above given table there is again the adjustment of collocation patterns in accordance with the collocation patterns of the target language. Same possessive pronoun with different nouns/pronouns has been used in the target text according to the demand of grammar of target language.

5.26 Comparative Analysis of Chapter 12 at Macro Level

Table 71: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	She turned out to be the principal of Karachi Grammar Public School. P. 107	'Wo Karachi Grammar Public School ki principal Mrs. Mujahid thin'. P. 139	Pra/Addition Syn/Transposition

In above given example the translator uses two translation techniques in one sentence and accommodates according to the cultural values of the target context. He includes the name of lady being discussed in the above given sentence. Mrs. Mujahid is one of the famous educationists in Pakistan particularly in Karachi. So the translator adds her name because many of the target readers know her directly or indirectly.

Table 72: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The Moving Finger writes; and, having writ, Moves on: nor all your Piety nor Wit Shall lure it back to cancel half a Line, Nor all your Tears wash out a Word of it. P.108	'Qirtaas e muqadar per jb se bani hain taswerin, Taqdeer k hathon min insane ki gardish min hain tadberin, Aah o buka , ijz o dua ek herf ni mita sakte, Qudrat k noshata ki ye un mit hain tehririn. P.140	Pra/Trans-edition

Author includes a quatrain of a famous poet Omar Khayyam in his English version of the text. This quatrain was originally written in Persian; so the source author has also translated it into English. The translator includes this quatrain both in Persian and Urdu. Look at the Urdu version and feel the difference. It has been discussed earlier that translation of poetry is not possible because of the unique aesthetic values of each language. Translator has fully tried to adjust this piece of poetry according to aesthetic values of Urdu language.

5.27 Comparative Analysis of Chapter 13 at Micro Level

Table 73: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Funeral p. 111	' <i>tajheez o takfeen</i> ' p. 142	Sem/Synonym
2	....the wife of the officer.. p.109	' <i>jinka shoher</i> ' p.141	Syn/Transposition
3	I had convinced him...p.109	' <i>unhin bawer karaya</i> ' p.142	Syn/Transposition
4	..his opponents...p.109	' <i>unk mukhalfeen</i> ' p.142	Syn/Transposition
5	He was not worthy of... p.110	' <i>rehney k ahil hi ni they</i> ' p.142	Syn/Transposition
6	He could violate the constitution.... P.110	' <i>ain pamal kr sakin</i> ' p.142	Syn/Transposition
7	He was waiting for the right time.... P.110	' <i>sahi waqt ka intizar kr rhey they</i> ' p.142	Syn/Transposition
8	He and his cohort...p.110	' <i>unhon ne or unk sathion ne</i> ' p.143	Syn/Transposition
9	He was constantly.. p.110	' <i>unhin her waqt</i> ' p.143	Syn/Transposition
10	Nawaz Sharif became nervous... p.111	' <i>shadeed hijan ka shekar ho gae</i> ' p.143	Syn/Transposition
11	..for his funeral.. p.111	' <i>unki tajheez o takfeen</i> ' p.143	Syn/Transposition
12	..took him aside.. p.111	' <i>unhin ek trf le gia</i> ' p.143	Syn/Transposition
13	..told him. P.111	' <i>unhin bataya</i> ' p.143	Syn/Transposition
14	..caused him so much	' <i>unhin mutfakir kr deya</i> ' p.144	Syn/Transposition

	worry. P.111		
15	He wished to know....p.111	'jan'na chahtey hain' p.144	Syn/Transposition
16	He could have.... P.111	'mjh se mashwara kr sktey they' p.144	Syn/Transposition
17	Who was also chief minister of Punjab. P.111	'Punjab k wazir e aala they' p.144	Syn/Transposition
18	..came to meet me. P.111	' mjh se milney ae' p.111	Syn/Transposition
19	I told him.....p.111	'main ne unhin bataya' p.144	Syn/Transposition
20	He was ill disciplined. P.112	'k mutabiq ni cha rhey they' p.144	Syn/Transposition
21	He was undermining... p.112	'rad o badil ki kohshish kr rhey they' p.145	Syn/Transposition
22	...to position himself. P.112	'unki taraki k muwaqe' p.145	Syn/Transposition
23	He was pretending...p.112	'bahaney bana rhay they' p.145	Syn/Transposition
24	He said that....p.112	'unhon ne kaha' p.145	Syn/Transposition
25	I thanked him...p.112	'unka shukraya ada kia' p.145	Syn/Transposition
26	...with his family. P.112	'unk or unk khandan' p.145	Syn/Transposition
27	He was certain...p.112	'unhin maloom that' p.145	Syn/Transposition
28	He was joined by Shehbaz Sharif' p.113	'Shehbaz sharif bhi khaney min unk sath they' p.146	Syn/Transposition
29	that was the way of the old man' p.113	'ye unka tarika tha' p.146	Syn/Transposition
30	..his son... p.113	'unka beta' p.146	Syn/Transposition
31	I might be plotting against him. P.113	'main unk khilaf saz'zish' p.113	Syn/Transposition
32	..to retire him' p.113	'unki subakdoshi' p.146	Syn/Transposition
33	He asked for extension	'unhin 13 October tak ki	Syn/Transposition

	till 13 October. P.113	<i>mohlat de jae' p.146</i>	
34	It was my descision... p.113	<i>'ubhin mera faisla' p.147</i>	Syn/Transposition
35	His military secretary... p.118	<i>unk military secretary' p.152</i>	Syn/Transposition
36	..explain his nation' p.118	<i>'unhin qaom k samney' p.152</i>	Syn/Transposition
37	..bestowing on him the rank of a full general. P.118	<i>'unhin pora jenral' p. 152</i>	Syn/Transposition

According to 'Google Translate' funeral means the ceremonies honoring a dead person, typically involving burial or cremation. But the translator extends its meanings according to socio-cultural norms of Pakistan. *Takfeen* means coffin (a cloth/box that is used to wrap the dead body of a Muslim before his/her burial. It is a process that starts with ablution of dead body preeded by putting coffin. So the translator transforms funeral in a sense that includes some extra activities that are associated with Muslim culture only. All other examples show the techniques used by the translator to adjust the target text in the target culture. In the following examples the translator accommodates according to the cultural norms and uses transposition technique and adjusts the target text in target context. He uses plural structures of pronoun and verb for singular subject in order to show respect and honour for the said person.

Table 74: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The Conspiracy p. 109	<i>'waar' p.141</i>	Pra/Trans-editing

In above given example the translator again trans-edits the title of this chapter and transforms it from 'The Conspiracy' to 'Waar' (In Urdu borrowed word meaning war). It is just to make target text suitable in new language.

Table 75: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	We should make..... spectacle of ourselves p.109	<i>'hamin awam min apna tamasha' p.142</i>	Syn/transposition

2	Prime minister blaming .....shirking his own p.109	<i>'wazir e azam, foj.....aor apni zima dari se' p.142</i>	Syn/transposition
3	He weekend his own position p.109	<i>'Nawaz sharif ney khud apney ap ko' p.142</i>	Syn/transposition
4	Prime minister wasn't not deterred p.110	<i>'wazir e azam ney apna irada' p.142</i>	Syn/transposition
5	As he was about to get into his car....p.111	<i>'jaisey hi wo.....apni kar min' p.143</i>	Syn/transposition
6	He would not.....his source p.111	<i>'us ney wazir e azam ko apney zarae' p.144</i>	Syn/transposition
7	Nawaz Sharif had to take his attorney... p.111	<i>'Nawaz Sharif ney apney atorni jeneral ki' p.144</i>	Syn/transposition
8	On reaching his in laws' house, Nawaz Sharif p.111	<i>'apney susar kay gher pounchaney kay bad, Nawaz Sharif p.144</i>	Syn/transposition
9	Nawaz Sharif confided in his principal secretary p.111	<i>'Nawaz Sharif ney apney principal sekretari' p.144</i>	Syn/transposition
10	Shehbaz Sharif.....with his brother p.111	<i>'Shehbaz Sharif.....merey aor apney bhai kay dermian' p.144</i>	Syn/transposition
11	I told him to tell his brother p.111	<i>'main ney unhin bataya kay wo apney bhai ko' p.144</i>	Syn/transposition
12	TP, as he.....using his relative's p.112	<i>'Ti Pi.....aor apney aziz kay' p.144</i>	Syn/transposition
13	Prime minister invited.....accompany his and his wife p.112	<i>'Wazir e azam ney mujhey.....apney aor apni bi vi kay' p.145</i>	Syn/transposition
14	Abba ji kept up.....about his life p.113	<i>'abba ji apni zindgi' p.146</i>	Syn/transposition
15	Like little children....in their father's good p.113	<i>'jaisey chhotey bachey apney walid kay' p.146</i>	Syn/transposition

16	.....to enable him complete all his farewell p.113	' <i>ta kay wo apni al widai dawton</i> ' p.147	Syn/transposition
17	Did he do this.....hatch his own p.113	' <i>unhon ney apni ley itni mohlat</i> ' p.147	Syn/transposition
18	After he took his uniform off p.114	' <i>apni wardi otarney kay bad, wo</i> ' p.147	Syn/transposition
19	He felt insulted p.114	' <i>unhin is min apni subki</i> ' p.147	Syn/transposition
20	As Nawaz Sharif was about to board his helicopter p.114	' <i>jab Nawaz Sharif apney heli koptar min</i> ' p.148	Syn/transposition
21	He flew off.....with one of his sons p.115	' <i>wo apney betay aor.....</i> p.148	Syn/transposition
22	He took one of his sons p.115	' <i>wo apney sath apney ek betay</i> ' p.149	Syn/transposition
23	He asked.....and his principal secretary p.116	' <i>unhon ney apney prinspal sekretari</i> ' p.150	Syn/transposition
24	He was trying.....his power p.116	' <i>wo apni taqat ko</i> ' p.150	Syn/transposition
25	She reluctantly called him p.116	' <i>unhon ney bari bad dili sey apney shoher ko</i> ' p.150	Syn/transposition
26	Before they could get started p.117	' <i>is sey pehley wo apna kam shoru krtey</i> ' p.151	Syn/transposition
27	Then prime minister proceeded to his office p.117	' <i>wazir e azam..... apney ofis chaley gae</i> ' p.151	Syn/transposition
28	He must explain his action to nation p.118	' <i>unhin qaom kay samney apney is fail</i> ' p.152	Syn/transposition
29	He took.....straps of his military secretary p.118	' <i>unhon ney apney military sekretari ki uni form se</i> ' p.152	Syn/transposition
30	He placed the pips with his own hands p.118	' <i>unhon ney khud apney hath sey</i> ' p.152	Syn/transposition
31	.....and his thoughts,	' <i>apney khayalat min gum,</i>	Syn/transposition

	the defense secretary p.118	<i>sekratari difa' p.152</i>	
32	He saw walking toward him p.118	<i>'unhon ney chand logon ko apni taraf atey' p.153</i>	Syn/transposition
33	.....and told him to go to his office p.119	<i>'un sey kaha.....apney ofis jain' p.153</i>	Syn/transposition
34	As he went toward his car p.119	<i>'jab wo apni kar ki taraf' p.153</i>	Syn/transposition
35	The defense secretary was.....his brother p.119	<i>'sekretari defa ney apney bhai ko' p.154</i>	Syn/transposition

Above given long table shows that how frequently the collocation patterns are adjusted in the target text according to the patterns of target language. In all these examples, the translator adjusts the collocation of noun/pronoun with its possessive pronoun according to the demands of target language. He uses same possessive pronoun in its inflectional forms according to the demand of Urdu language.

5.28 Comparative Analysis of Chapter 13 at Macro Level

Table 76: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Multan is a large city in southern Punjab, famous for its mosques, mystics, and mangoes. P.115	----- P.149	Pra/Omission
2	He took two pips (rank insignia) off the shoulder straps of his military secretary, a one-star brigadier general (though in the Pakistan Army we call him only "brigadier").	<i>'Unhon ne apne military secretary ki uniform se do baley jo ek brigadier ki wardi per hotey hain, otare p.152</i>	Pra/Omission

P.118		
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In above given examples the translator accommodates culturally at macro level. He uses pragmatic-cum omission technique of translation in order to make target text look natural in target culture. There is a description of Multan and its specialties in source text because author feels it necessary to tell this to the source readers who are supposed to be unaware of this information about Multan. The translator on the other hand considers it unnecessary to tell all this to the target readers who are fully acquainted with Multan and all its specialties.

In second example author tells about a Pakistani brigadier and his rank insignia in source text. The translator omits this information as he might have supposed that the target readers are aware of all this information. These examples show that from target text, the translator omits the information that he feels that target readers are aware of this.

5.29 Comparative Analysis of Chapter 14 at Micro Level

Table 77: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Mehmod Ahmad ----- entered. P.120	'Mehmod Ahmad-----dakhil hovey'. P. 155	Syn/Transposition
2	Shahid Aziz-----was untying his shoelaces. P.121	'Shahid-----tasmey khol rhey the'. P. 156	Syn/Transposition
3	He--- p. 121	'Unhon ne' p.156	Syn/Transposition
4	His wife---- p. 121	'Un ki bevi; p. 156	Syn/Transposition
5	He even knew that--- p. 121	'Unhin ye bhe maloom tha k----' p.156	Syn/Transposition
6	---was General Zia. P. 121	'Lieutenant General zia hi they'. P. 156	Syn/Transposition
7	--- had been my commanding officer. P.121	'Commanding officer rhy they' p. 156	Syn/Transposition
8	--was a major. P. 121	'major they' p. 156	Syn/Transposition
9	--was near. P.121	'nazdeek they' p. 156	Syn/Transposition
10	---was responsible.	'Zima dar they'. P. 157	Syn/Transposition

	P.122		
11	--was in Gujranwala. P. 122	'Gujranwala min they' p. 157	Syn/Transposition
12	--was Tariq Majeed. P.122	'Tariq Majeed they'. P.157	Syn/Transposition
13	He was in his study. P. 122	'Library min bethey they'. P. 158	Syn/Transposition
14	He was also told. 123	'Unhin ye bhi kaha gia' p. 158	Syn/Transposition
15	'He could do nothing else. P. 123	'wo kch or ni kr skte they' p. 158	Syn/Transposition
16	--was out for a jog. P. 123	'Warzish keley gae hin'. P. 159	Syn/Transposition
17	--was jogging. P. 123	Warzish kr rhey they'. P. 159	Syn/Transposition
18	--was a director. P. 123	'director they' p. 159	Syn/Transposition
19	--was a commando. P.123	'commando they' p. 159	Syn/Transposition
20	--was in his office. P. 124	'apney dafter min they' p. 160	Syn/Transposition
21	--preparing to address. P. 124	'taqreer tiar kr rhey they' p. 160	Syn/Transposition
22	--was brigadier. P. 124	'brigadier they' p. 160	Syn/Transposition
23	He--- p. 125	'Unhon ne' p. 160	Syn/Transposition
24	--was incharge. P. 125	'incharge they' p. 160	Syn/Transposition
25	--his guards. P. 125	'unk guard ko' p. 161	Syn/Transposition
26	He---- p. 125	'unhon ne' p. 161	Syn/Transposition
27	--went back. P. 125	'wapus chaley gae' p. 161	Syn/Transposition
28	PM had panicked. P. 125	'wazer e azam ghabra gae' p. 161	Syn/Transposition
29	Nawaz Sharif came to the conclusion that--- p. 125	'Nawaz Sharif is natije per pounchey' p. 161	Syn/Transposition
30	--was in Karachi. P.125	'Karachi min they' p. 161	Syn/Transposition
31	--was prime minister. P.	'Wazer e aala they'. P.161	Syn/Transposition

	125		
32	Him---- p. 125	<i>'unhin' p. 162</i>	Syn/Transposition
33	--who spoke with me. P.126	<i>'jin k sath' p. 162</i>	Syn/Transposition
34	He---- p. 126	<i>'unhon ney' p. 162</i>	Syn/Transposition
35	--watching TV in his---- . P. 127	<i>'TV dekh rhey they' p. 163</i>	Syn/Transposition
36	Defense secretary arrived there. P. 127	<i>'Defense secretary wahan pounchey' p. 163</i>	Syn/Transposition
37	He was told. P.127	<i>'unhin batay gia' p. 163</i>	Syn/Transposition
38	His brother--- p. 127	<i>'unk bhai' p. 163</i>	Syn/Transposition
39	--requested him--- p. 127	<i>'un se derkhawast ki gai' p. 163</i>	Syn/Transposition
40	He--- p. 127	<i>'unhon ney' p. 164</i>	Syn/Transposition
41	----for him. P. 127	<i>'un key ley' p. 164</i>	Syn/Transposition
42	---is a holder of [a] Constitutional post. P. 127	<i>'aini ohde per faiz hain' p. 164</i>	Syn/Transposition
43	---his troops. P. 128	<i>'un k jawan' p. 164</i>	Syn/Transposition
44	--he would have seen red. P. 128	<i>'unki ankhon min khon utr ata' p. 164</i>	Syn/Transposition
45	He had been told---- P. 128	<i>'unhin batay gia' p. 164</i>	Syn/Transposition
46	--along with certain of his accomplices. P.128	<i>'ma'a unk sathion k' p. 164</i>	Syn/Transposition
47	--was in rage. P.128	<i>'ghuse min they' p. 164</i>	Syn/Transposition
48	He---- p.128	<i>'unhon ney' p. 164</i>	Syn/Transposition
49	---was Rawalpindi corps commander. P. 128	<i>'Rawalpindi corps commander they' p. 165</i>	Syn/Transposition
50	--his reply. P.129	<i>'unk jawab' p. 165</i>	Syn/Transposition
51	--his government. P.129	<i>'unki government' p. 165</i>	Syn/Transposition
52	--was mu quarter	<i>'mere quarter master general</i>	Syn/Transposition

	master general. P. 129	<i>they' p. 166</i>	
53	--asked him. P.129	<i>'un se kaha' p. 166</i>	Syn/Transposition
54	--let Zia u Din proceed. P. 130	<i>'unhin janin din' p. 166</i>	Syn/Transposition
55	--whose orders he was following. P.130	<i>'k wo kis k ahkamat per chal rhey hain' p. 166</i>	Syn/Transposition
56	He ordered---- p.130	<i>'unhon ney hkm deya' p. 167</i>	Syn/Transposition
57	Akram wanted--- p.130	<i>'wo chahtey they' p. 167</i>	Syn/Transposition
58	--was trying to--- p.130	<i>'kohshish kr rhey they' p.167</i>	Syn/Transposition
59	---clinging to his phone. P.131	<i>'mobile phone per batin kr rhe they' p.168</i>	Syn/Transposition
60	--in any of his houses. P. 131	<i>'un k makanat' p. 169</i>	Syn/Transposition
61	--ordered the corps—p. 133	<i>'unhon ne-----hidayat ki' p. 170</i>	Syn/Transposition
62	(Nawaz Sharif) look dazed. P.134	<i>'nazar aa rhey they' p. 172</i>	Syn/Transposition
63	--he was in bathroom. P.134	<i>'wo ghusal khaney min they' p. 172</i>	Syn/Transposition
64	He asked----- p.134	<i>'unhon ney kaha' p. 172</i>	Syn/Transposition

In Pakistani (eastern) culture, there is a trend to use plural form of pronoun and verb for singular to show respect and honor for addressee. Sometimes in Pakistani culture it looks quite odd to use singular pronoun or verb for single person who is elder or has high social status. This is not the case in English or western culture. The translator of 'In the Line of Fire' is fully aware of this cultural practice and he transposes the structure of source text and transforms it according to target culture norms in order to adjust target text in target culture. Above given list shows how often linguistic structures are transposed by the translator to adapt according to the target culture. If the translator has not considered such cultural issues, the translation would be a failure and would not look normal in target context.

Table 78: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
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1	Razor's edge p. 121	' <i>Talwaar ki dhaar</i> ' p. 156	Sem/Synonym
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Literal translation of 'razor's edge' into Urdu does not look appropriate in target text; that is why translator with the help of semantic-cum synonym technique of translation transforms it into *Talwaar ki dhaar*' (Sword's edge). This adjustment looks quite natural and makes the target text more stylistic.

Table 79: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Bloodbath p. 120	' <i>khoom kharaba</i> ' p. 155	Sem/Synonym
2	Rapid-fire instructions p.123	' <i>Faori ahkamat</i> ' p. 159	Sem/Synonym
3	They abandoned their game p.120	' <i>un dono ney apna khel</i> ' p.156	Syn/transposition
3	Shahid Aziz .....untying his shoelaces p.121	' <i>shahid aziz.....apney joton kay tasmay</i> ' p.156	Syn/transposition
4	He retied.....telling his wife p.121	' <i>unhon ney.....apni bi vi sey kaha</i> ' p.156	Syn/transposition
5	His neighbour's wife....at the gate of her house p.121	' <i>un kay parosi ki bi vi apnay makan kay</i> ' p.156	Syn/transposition
6	His wife was.....her husband's illegal p.121	' <i>unki bi vi apnay shoher ki</i> ' p.156	Syn/transposition
7	The major in charge of.....under his control p.123	' <i>sadarti tahafuz per mamor major.....use apni tehweel min</i> ' p.159	Syn/transposition
8	The governor was in his office p.124	' <i>governer apney dafter min thay</i> ' p.160	Syn/transposition
9	Javed Sultan's troops... under their control p.124	' <i>javed sultan kay sepahi....aor use apni tehweel min ley leya</i> ' p.160	Syn/transposition
10	He telephoned his advisor p.125	' <i>unhon ney apney musheer</i> ' p.161	Syn/transposition

11	He left for.....some of provincial ministers p.125	'wo faoran apney sobai wozra' p.161	Syn/transposition
12	He issued orders to his brigadier p.126	'unhon ney apney brigadier' p.162	Syn/transposition
13	Defence secretary, watching television in his ministry p.127	'sekretari defa bhi, jo apni wizarat kay' p.163	Syn/transposition
14	Many ambassadors .....got out of their cars p.127	'bahot sey safer.....apni apni gareyon' p.163	Syn/transposition
15	The chief still remains in his job p.127	'cheef apney ohday per berqarar' p.164	Syn/transposition
16	The supreme court....in its judgment p.127	'adalat e uzma ney bad min apney ek faisley' p.164	Syn/transposition
17	but Shahid Ali left some of his soldiers.. p.128	'laikin shahid ali ney apney kuch sepahi' p.165	Syn/transposition
18	Shahid Ali deployed few of his men p.129	'shahid ali ney apney admi porch kay charon taraf' p.166	Syn/transposition
19	If he didn't keep his troops away p.129	'agr un kay sepaheyon ney apna fasla' p.166	Syn/transposition
20	Shahid asked Ziauddin to order his guards p.129	'Shahid ney Ziauddin sey kaha k wo apney muhafzon' p.166	Syn/transposition
21	Ziauddin asked him to withdraw his troops p.130	'ziauddin ney un....wo apney sepahi' p.166	Syn/transposition
22	Ziauddin to take charge of his new office p.130	'ziauddin apney nae ohday ka' p.167	Syn/transposition
23	Ziauddin and Akram also .....to withdraw his troops p.130	'ziauddin aor akram ney.....kay wo apney sepahi' p.167	Syn/transposition
24	Shahid Ali ordered their	'shahid ali ney.....kay foran	Syn/transposition

	immediate deployment p.130	<i>apni apni pozishan' p.167</i>	
25	.....knew me as one of their own p.130	<i>'kay main unka apna admi hon' p.167</i>	Syn/transposition
26	Ziauddin was still clinging to his cell phone p.130	<i>'ziauddin ....apney phone per' p.168</i>	Syn/transposition
27	General Usmani, alongwith his personal escort p.131	<i>'jenral usmani apney zati muhafzon kay' p.168</i>	Syn/transposition
28	The army deployed its recoilless rifles p.131	<i>'foj ney apni ri koil les raifal' p.169</i>	Syn/transposition
29	Director general of.....asked his air traffic control p. 132	<i>'director jenral ney apney air trafik kontrolar' p.169</i>	Syn/transposition
30	When he discovered his mistake...p.133	<i>'jab use apni ghalti ka ahsas hova' p.171</i>	Syn/transposition
31	Nawaz Sharif was to deliver after his coup p.134	<i>'jisey nawaz sharif apni chalk ay kamyab' p.172</i>	Syn/transposition
32	Nawaz Sharif took.... consulting his brother p.134	<i>'nawaz sharif beghair apney bhai ki rae kay' p.172</i>	Syn/transposition
33	I started writing my speech p.134	<i>'main ney apni taqreer' p.172</i>	Syn/transposition
34	I spoke to my people p.134	<i>'main apney ham wanton se' p.172</i>	Syn/transposition
35	As I reached the end of my speech... p.134	<i>'jaisey hi main apni taqreer kay' p.172</i>	Syn/transposition

'Bloodbath' and 'rapid-fire instructions' are collocations specifically restricted to English language. Their literal equivalences in Urdu will create quite an odd sense. So the translator accommodates according to the collocation patterns of Urdu language to make taegat text natural.

After the second example, the translator transposes the structures of possessive pronouns according to the demand of target language. First and third person possessive pronouns in source language have been transposed to second person pronouns in target language. It is because Urdu follows different collocation patterns of noun/pronoun with its possessive pronoun than the patterns of English language. So these adjustments are necessary and frequent while translating from English source text to Urdu target text and same is the case in this text.

5.30 Comparative Analysis of Chapter 14 at Macro Level

Table 80: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	---his wife was celebrating her husband's illegal elevation to the top army post. P.121	<i>'Unki bevi apney shoher ki faoj min aala tareen ohde per ghair qanoni taraqi ki khushi mana rhi thin'. P. 156</i>	Syn/Transposition
2	His wife shouted for him to come to the television room and hear the news—p. 122	<i>'Unki bevi ne unhin awaz di k wo television room min ain or khaber sunin'. P. 157</i>	Syn/Transposition
3	---receive the chief when he landed there. P.123	<i>'Chief jb utrin tu unka istiqbal karin'. P. 159</i>	Syn/Transposition
4	When Nawaz Sharif was sending my aircraft to India, was he not committing treason? P.128	<i>'Jb Nawaz Sharif mere hawai jahaz ko Bharat bhej rhey they tu kia wo ghadari k murtakib ni ho rhe they? P. 164</i>	Syn/Transposition

Above examples are cultural adjustments of linguistic structures at macro level. In these examples, the translator changes source structure more than once in one sentence. For instance, in example one 'his wife' is transformed into '*unki bevi*' (literally means their wife) instead of '*uski bevi*' and 'was celebrating' into '*mana rhi thin*' (literally means were celebrating) instead of '*mana rhi thi*' in Urdu language.

Similarly in second example, again 'his wife' is transformed into '*unki bevi*' and 'come' into '*ain*' and 'hear the news' into '*khabeer sunin*' in target language. Same is the case in examples three and four and it suggests that how the translator is conscious of the cultural norms and how frequently he tries to transpose the structures to adjust target text in target culture.

Table 81: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The commander entered the governor's office and asked the governor to accompany him to brigade headquarters. P. 124	' <i>Kammandor governor k daftar min dakhil hove or un se darkhast ki k wo unk sath brigade headquarter chalin</i> '. P. 160	Sem/Synonym
2	Shahid Ali shouted to them to lay down their arms. P. 128	' <i>Shahid Ali ne un se kaha k wo hathyar daal din</i> '. P. 161	Sem/Synonym
3	I spoke to my people. P. 134	' <i>Main apei ham wanton.... se mukhatib hova</i> '. p. 172	Sem/Synonym
4	No member of immediate family was present in any of the houses. P. 131	' <i>Nawaz Sharif ka koi himayati un makanat min maojod na tha</i> '. P. 169	Pra/Formality Change Pra/Trans-editing

Above given examples reflect the ideological accommodation at macro level. In first example, translator tries to show the politeness of in-group (author and his co.) to his opponents in spite of adverse situation. During the conflict with PM Nawaz Sharif (though PM misbehaved army according to the author) army remained polite and courteous. Author tells that when army entered the office of the governor of Punjab, commando asked him to go to brigade headquarters with them; but the translator transforms 'asked' into '*darkhawast ki*' (appealed). This is because the source readers are not supposed to be interested in whether armed persons were polite or not; so in this regard the author shows no interest in word selection. On the other hand the translator fully realizes that target readers are conscious about it; because many of them have strong

emotional attachments with PM and his cabinet. Any show of misconduct with them may embarrass the target readers,

Similarly in the second example, one army officer is told to shout at the guards of PM to lay down their arms. This looks quite embarrassing to show army officer shouting; so the translator transforms 'shouted' into '*kaha*' (said). In this way, the translator tries to achieve ideological objectives by hiding in-group misdeeds or presenting their misdeeds in positive manner with the help of euphemism.

In third example, 'my people' has been transformed into '*mere qaom*' (my nation) that is more ideological and sophisticated than the original. In this way the translator tries to bridge the gap between the target readers and the author.

In the last example, the translator changes the formality and also trans-edits the source text and tries to show that people were not with the PM. Author tells about his members of family or relatives but the translator transforms it into '*himayati*' (supporters) in any of his houses. In this the translator tries to tell target readers that even closer relatives and supporters of Nawaz Sharif did not support him.

Table 82: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	But the nation, watching at home, sensed that something was amiss. P.125	<i>'Laikin qaom ne jo gharon per bethi hovi television dekh rhi thi, mehsos kia k daal min kch kala hi'. P.161</i>	Pra/Trans-editing

There is stylistic accommodation at macro level in above given example. The translator transforms simple statement into idiomatic expression to make the statement more beautiful and artistic. This example shows how beautifully the translator transforms accommodates and adjusts target text according to the aesthetic norms of target language.

5.31 Comparative Analysis of Chapter 15 at Micro Level

Table 83: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Inter Services Intelligence (ISI) p. 135	<i>'ISI' p.174</i>	Pra/Implication
2	<i>Ameer</i>	<i>'Ameer ul Momineen' p.178</i>	Pra/Implication

	<i>Momineen</i> (Commander of Faithful) p.136		
3	why did he commit political suicide? P.135	<i>'unhon ne siasi khudkushi keun ki? P.173</i>	Syn/Transposition
4	...his sagging government... p.135	<i>'unki girti hovi hakomat' p.173</i>	Syn/Transposition
5	He asked me..... p.135	<i>'unhon ne mjhe kaha' p.173</i>	Syn/Transposition
6	Nawaz Sharif took them seriously..... p.135	<i>'Nawaz Sharif unhin ahmiat detey they' p.173</i>	Syn/Transposition
7	He..... p.135	<i>'unhon ney..... p.173</i>	Syn/Transposition
8	I told him that....p.135	<i>'main ney unhin bataya' p.174</i>	Syn/Transposition
9	.....was apprehended... p.135	<i>'jinhin Nawaz Sharif k hkm per' p.174</i>	Syn/Transposition
10	..to protect him from ploice torture' p.136	<i>'unhin police ki aiza rasani sey bachana... P.174</i>	Syn/Transposition
11	...to keep him in safe house....p.136	<i>'unhn kisi mehfoz maqam per' p.174</i>	Syn/Transposition
12	He said.... P.136	<i>'unhon ney kaha' p.174</i>	Syn/Transposition
13	....realized his folly. P.136	<i>'unhon ney ghalti ki...' p.174</i>	Syn/Transposition
14	He had probably thought.... P.136	<i>'shayed unhon neu socha that' p.174</i>	Syn/Transposition
15	His demands.....p.136	<i>'unk mutalbon' p. 174</i>	Syn/Transposition
16	He broke down... p.136	<i>'wo himat haar gae' p.175</i>	Syn/Transposition
17	He thought....p.136	<i>'unhon ney socha' p.175</i>	Syn/Transposition
18	He would be more secure.... P.136	<i>'mehfoz ho jain gey' p.175</i>	Syn/Transposition
19	...set himself on a collison course with army and me... p.137	<i>'jis ney unhin faoj aor mere sath' p.175</i>	Syn/Transposition
20	I ventured to advice him... p.137	<i>'main ney unhin kai mertaba rae di' p.175</i>	Syn/Transposition

21	'..to improve his government. P.137	<i>'unki hakomat ko' p.176</i>	Syn/Transposition
22	He mistrusted my good intentions.... P.137	<i>'unhon ney meri nek khahishat ko' p.176</i>	Syn/Transposition
23	His mental make up p.138	<i>'unki nasho numa' p.176</i>	Syn/Transposition
24	He mistook...p.138	<i>'unki nazr min' p.176</i>	Syn/Transposition
25	His misplaced perception... p.138	<i>'unki ghalat fehmi' p.176</i>	Syn/Transposition
26	Led Nawaz Sharif to paronia...p.138	<i>'unhin khaof min mubtla rakha' p.176</i>	Syn/Transposition
27	Nawaz Sharif expected....p.138	<i>'ye omed kr rhey they' p.177</i>	Syn/Transposition
28	He decided to get rid of me...p.138	<i>'unhon ney mjh se chhutkara' p.177</i>	Syn/Transposition
29	He may have thought...p.138	<i>'unhon ney soch k' p.177</i>	Syn/Transposition
30	His ascendancy... p.138	<i>'unki bertri' p.177</i>	Syn/Transposition
31	He feared... p.138	<i>'unhin khaof tha...' p.177</i>	Syn/Transposition
32	His associates... p.138	<i>'unk sathioyn ney...' p.177</i>	Syn/Transposition
33	His paronia... p.138	<i>'unk is khaof o der ko' p.177</i>	Syn/Transposition
34	...was trying to preempt me. P.138	<i>'apna war kr rhey they' p.177</i>	Syn/Transposition
35	He wanted... p.138	<i>'unki ye khahish' p.177</i>	Syn/Transposition
36	...gauranted him two third majority in the senate... p.139	<i>'unhin senate min do tehai aksriat' p.178</i>	Syn/Transposition
37	...make him a civilian dictator.. p.139	<i>'ghair faoji dictator bun jatey' p.178</i>	Syn/Transposition
38	..cleverly urged him' p.139	<i>'unhin ye bawer karya' p.178</i>	Syn/Transposition
39	He himself was .....a best replacement p.139	<i>'mazoon admi hain' p.178</i>	Syn/Transposition

40	..a loyal kashmiri. P.139	'wafa daar kashmiri hain' p.178	Syn/Transposition
41	..remove him from his office. P.139	'unki hakomat ka takhta' p.178	Syn/Transposition
42	His words... p.139	'unki bat min....' p.178	Syn/Transposition

In above given examples the translator accommodates according to the target culture and prevailing cultural knowledge. 'ISI' is a well known and generally discussed branch of intelligence in Pakistan. Almost every literate Pakistani knows about it and also what is meant by this acronym. There is no need to explain it in Pakistani culture; hence the translator excludes some words and sets the target readers to understand it with the help of context.

'Ameer ul Momineen' is also generally known term in Pakistani/Islamic society. No one needs explanation to understand the meanings and status of 'Ameer ul Momineen' in Islamic society. That is why the translator doesn't explain its meanings in target text whereas the source author has explained its meaning for the source readers. So these two culturally specific terms/words have been implicit in target language.

In the example number two and onward the translator has accommodated while keeping in mind the socio-cultural trends of target culture and has used frequently plural structures for singular person simply for respect and honour. It is interesting to know that though the said person is rival and opponent to the author of the source text, the translator has used plural structures of pronoun and verb for the person who has prestigious status. It shows that these contextual values voluntarily affect the translator to do so.

Table 84: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Anatomy of suicide p. 135	'Siasi khudkushi ka Tajzia' p.173	Pra/Addition
2	Pliable General p.138	'Kath putli general' p.177	Sem/Synonym

Above given examples show the ideological accommodation in translation at micro level. In fist example title of chapter 15, 'Anatomy of Suicide' with the help of pragmatic-cum addition strategy has been transformed as 'Siasi Khudkushi ka Tajzia'. It is to serve political objectives as it suggest to explain that former Prime Minister of Pakistan Nawaz Sharif has committed political suicide and there were no reasons to

blame anyone including the author (Musharaf) who took over his elected government. In this way Musharaf tries to safeguard himself from the critics who considered him as a culprit to overthrow a public government.

In second example, the translator translates ‘pliable’ into ‘kuth putli’ (puppet) that is not a literal translation of the original word. Actually pliable general refers to a general who supported Nawaz Sharif during his conflict with the author (General Musharaf). In order to deteriorate and blot his character before Pakistanis, the translator shows him as a puppet in the hands of Prime Minister. If we see reality, being faithful to Prime Minister, that general was loyal to his oath whereas author (Musharaf) was not as he was revolting government. In order to justify author’s action and to achieve political objective a try has been made to misshape that general character.

Table 85: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Flatly refused p.136	‘Saf inkar’ p.174	Sem/Synonym
2	Rash action p. 136	‘Beghair sochey kam’ p. 174	Sem/Synonym
3	Mental Makeup p. 138	‘mizaj’ p.176	Sem/Synonym
4	Great weight p.139	‘bot wazan’ p.178	Sem/Synonym
5	Officers, a chance to explain their... p.135	‘afsaron ko apni safai’ p.174	Syn/transposition
6	The Prime Minister has done his homework.. p.136	‘wazir e azam ne apna kam’ p.174	Syn/transposition
7	He realized his error.. p.138	‘ unhin apni ghalti’ p.177	Syn/transposition
8	Members are elected by their.... P.138	‘mimbran apney apney sobon se’ p.178	Syn/transposition
9	I am proud of my army. P.140	‘mjhey apni faoj’ p.179	Syn/transposition

If translated literally, above given words will mean; ‘Flatly refused’ as ‘seedha inkar’, ‘Rash action’ as ‘teez kam’, ‘Mental Makeup’ as ‘zehni banawat’ and ‘Great weight’ as ‘azeem wazan’. These literal meanings look deviant as they are not according

to the collocation patterns of Urdu language. That is why the translator adapts according to the collocation patterns of target language and tries to adjust the text in new context.

In example five and onward, the translator transposes the structure of possessive pronouns and accommodates according to the collocation patterns of target language. The translator uses same possessive pronoun as is practiced in Urdu language.

5.32 Comparative Analysis of Chapter 15 at Macro Level

Table 86: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Prime minister exposed his mediocrity. P.137	'Wazeer e Azam ki adna soch ka inkishaf hova'. P.175	Syn/Structural Change

As it is generally believed in Pakistan that high command of army officer are very proud and arrogant and they consider others as inferior or stupid. Look at the wording for a selected Prime Minister of Pakistan by the author. It is to show the incapability of Prime Minister and also to justify his decision of taking over the charge. The translator adds more to the meanings and degrades Prime Minister by translating mediocrity into 'adna' (inferior). This structural change by the translator is a link of the chain to humiliate and mortify his rival (Nawaz Sharif).

5.33 Comparative Analysis of Chapter 16 at Micro Level

Table 87: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Starting with myself p. 146	'main ne Bism illah ki' p.186	Pra/Trans-editing
2	Lieutenant General Ahmad Mehmood, the commander of Rawalpindi corps... p.120	Lieutenant General Ahmad... p.155	Pra/implication
3	...already had a president. P.143	'pehley se hi maajod they' p.184	Syn/Transposition
4	...a capable international banker.	'international banker hain' p.185	Syn/Transposition

	P.143		
5	My decision in his favour..... p.145	'unki taraf mera jhukao' p.185	Syn/Transposition
6	...a self-made man. P.145	'kamyab shakhs hain' p.185	Syn/Transposition
7	I had not met him.... P.45	'main un se pehle' p.185	Syn/Transposition
8	I telephoned him. P.145	'main ne khud unhin telephone kia' p.185	Syn/Transposition
9	He replied.... P.145	'unhon ne jawab deya' p.185	Syn/Transposition
10	I told him quite bluntly... p.145	'main ne saf saf unhin bataya deya' p.185	Syn/Transposition
11	He said... p.145	'unhon ney kaha' p.185	Syn/Transposition
12	He didn't care.... P.145	'unhin perwah ni' p.185	Syn/Transposition
13	He..... p.145	'unhon ne' p.185	Syn/Transposition
14	He did such a good... p.145	'unhon ney itna umda kam kia' p.185	Syn/Transposition
15	He came from World Bank. P.145	'wo world bank se aey they' p.185	Syn/Transposition
16	He rationalized..... p.145	'unhon ney hamari' p.186	Syn/Transposition
17	He was followed by... p.146	'unk bad Razaq Dawood' p.186	Syn/Transposition
18	Two or three people who followed (him) p.146	'unk bad do teen aor log' p.186	Syn/Transposition
19	She.... might be embarrassed. P.146	'unhin shirmindgi ho gi' p.187	Syn/Transposition
20	Zubeda Jalal introduced herself... p.146	'unhon ne apna taruf' p.187	Syn/Transposition
21	He exceeded my expectations... p.150	'unhon ney meri tawoqo se berh kr' p.191	Syn/Transposition
22	He delivered far beyond	'unhon ne meri omed se kahin	Syn/Transposition

	what I had hoped... p.151	<i>ziada' p.192</i>	
23	I entrusted to him.... P.151	<i>'main ney unhin pehla kam'</i> <i>p.192</i>	Syn/Transposition
24	He wrote..... p.151	<i>'unhon ney.....likha' p.192</i>	Syn/Transposition
25	The nation owes him gratitude... p.151	<i>'qaom unka shukrya ada krti hi' p.192</i>	Syn/Transposition

It is an oral practice in Pakistani culture to say; '*main ne Bism illah ki*' whenever people want to tell that they started some work. Same cultural practice has been observed by the translator in this example. Instead of translating 'starting with myself' as '*main ne khud se ibtida ki*' (I started from myself) he transforms it into '*main ne Bism illah ki*'. That is purely a cultural practice and a glaring example of cultural accommodation in translation. Same is the case in the second example in which translation implicates that the target readers are very well aware of the rank and designation of the said general and the translator feels no need to include it in the target text.

Again from the example three and onward there is the use of syntactic-cum transposition technique of translation that shows the frequent influence of social values on the translator who uses plural structures for singular person as this is a common practice in the target culture. Sometime such accommodations become compulsory because the singular structure creates quite an odd and offensive sense.

Table 88: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Pakistan First p. 143	<i>'Sab se Pehle Pakistan' p.183</i>	Pra/Addition

The translator includes some extra material while translating the title of this chapter. He translates 'Pakistan First' into '*Sab se Pehle Pakistan*' (Pakistan first than all other) instead of '*Pehle Pakistan*'. In doing so, the translator accommodates ideologically as he creates a comparison in Urdu version. This comparison comparatively asserts a stronger influence than the original text on the minds of the target readers.

Table 89: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Swimming Pool p.143	<i>'Tairaki ka talab' p. 183</i>	Syn/Calque

2	Remove interprovincial disharmony p. 149	<i>'Bain-us-sobai rabiton ko firogh dena'. P.191</i>	Sem/Antonym
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Here the translator attempts to transform the source material aesthetically in the target language. In spite of the fact that 'swimming pool' is a borrowed word in Urdu and is frequently used in Urdu instead of '*Tairaki ka talab*' that is its literal translation. But here translator with the help of syntactic-cum calque technique of translation uses literal equivalent in order to make the target text unique and stylistic.

Similarly in second example, the translator uses antonym with negative technique to enhance beauty in target text. Instead of stating '*Bain-us-sobai ghair hm ahingi ko khatam kma*' that is the literal meanings of source text, he says '*Bain-us-sobai rabiton ko firogh dena*'. It is only to enhance aesthetic effects of the source text and also to show his command over words.

Table 90: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Past experience p.143	<i>'porane tajarbat' p.183</i>	Sem/Synonym
2	Strong reputation p.145	<i>'achi shohrat' p.185</i>	Sem/Synonym
3	I was.....give my best p.143	<i>'main ney apni behtreen salahetin' p.183</i>	Syn/transposition
4	I called in my close army....p.143	<i>'main ney apney qarebi faoji sathyon' p.183</i>	Syn/transposition
5	We needed .....our damaged constitution p.143	<i>'hamin apney zakhm khurda ain' p.183</i>	Syn/transposition
6	Each one of.....have his say p.144	<i>'her ek ko apni bat' p.184</i>	Syn/transposition
7	To select my team, I set up... p.145	<i>'main ney apni teem muntkhib krney keley' p.185</i>	Syn/transposition
8	Are you.....leave your job p.145	<i>'kia tum apni nokri' p.185</i>	Syn/transposition
9	He sacrificed jis lucrative....p.145	<i>'unhon ney apni nafa bakhsh' p.185</i>	Syn/transposition
10	I did not know my new	<i>'main apney nae waziron ko'</i>	Syn/transposition

	ministers p.145	<i>p.186</i>	
11	We should all introduce ourselves...p.145	<i>'ham apus.....apna ta'aruf' p.186</i>	Syn/transposition
12	He introduced himself in his.....p.146	<i>'Shaokat Aziz ney apna ta'aruf' p.186</i>	Syn/transposition
13	Who spoke.....in his Americanized p.146	<i>'Razaq Daowd ney apney Ameriki lehjey' p.186</i>	Syn/transposition
14	Zobeida Jalal introduced herself.....p.146	<i>'unhon ney apna ta'aruf' p.187</i>	Syn/transposition
15	Pakistanis.....faith in their country p.148	<i>'Pakistaniyon ka apney mulk sey' p.189</i>	Syn/transposition
16	I did not .....straits of our country p.149	<i>'main ney apney mulk ki halat e zar' p.190</i>	Syn/transposition
17	We have.....our credibility p.149	<i>'ham apna aitbar' p.190</i>	Syn/transposition
18	We have our honour....p.149	<i>'ham apna fakhar...' p.190</i>	Syn/transposition
19	I set myself....p.149	<i>'main ney apney ley' p.190</i>	Syn/transposition
20	He established his own and his organization p.150	<i>'unhon ney apni aor apney mehkamay ki' p.191</i>	Syn/transposition
21	I needed.....to fulfill my agenda p.151	<i>'mujhey apna lahe amal' p.193</i>	Syn/transposition
22	I have kept it in my briefcase p.152	<i>'main ney.....apney breefkais' p.194</i>	Syn/transposition
23	In my own way, I ...p.152	<i>'apney tarekay se main ney' p.194</i>	Syn/transposition

In the first two examples, the translator uses semantic-cum synonym technique and adapts according to the collocation patterns of the target language. Literal translation of original collocations creates strange meanings; so the translator accommodates these patterns in the source language.

From the third example, there is again the adjustment of collocation of noun/pronoun with its possessive pronoun according to the patterns of target language.

5.34 Comparative Analysis of Chapter 16 at Macro Level

Table 91: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	In the 1990s, the wind was blowing in the wrong direction. P.147	'90 ki dahai min hawa mukhalif simat min chal rahi thi. Hamari sarkari kampanion k ohde dar inhin lotmane or tabah krne min masrof they'. P. 187	Pra/Addition
2	The difference in the budget would have been pocketed as graft. P. 147	'Budget min jo izafi paise bachtey they wo pichley daor min logon ki jeebon min chaley jatey they'. P.188	Pra/Trans-editing
3	Fifty-two years ago, we started with a beacon of hope and today that beacon is no more and we stand in darkness. There is despondency and hopelessness surrounding us with no light visible anywhere around. P. 149	'Ap jantey hain k 52 sal qabal azadi ki jo shama roshan hovi thi, uski lao madham hoti chali gi or ab charon taraf tariki hi. Intishar, mayosi, corruption or nafrat roz mara ka mamool bun chukey hain. P.190	Pra/Trans-editing
4	Provincial disharmony has caused cracks in the federation. P.149	'Ilakai taosub se wafaq ko nuqsan pouncha hi or bhayion ki tarha ek dosrey k sath rehne waley ek dosrey k dushman bun chukey hain. P.190	Pra/Trans-editing
5	I was forced to pursue security ahead of restructuring. P.151	'Main majbor ho gia k tamer nao ki kohshishin chhor kr qaomi salamiti ko terjih don'. P. 193	Pra/Trans-editing

Above given adjustments in the target text help to achieve political objectives of the translator/author. In first example giving the bad and unruly conditions prevailing in Pakistan when Musharaf took over the government, the translator exaggerates and adds some information that is not given in source text. It is because he wants to satisfy the target readers about the action taken by the author. Along with what the original author has said translator adds; *Hamari sarkari kampanion k ohde dar inhin lotne or tabah krne min masrof they* which means, 'The officers of our government companies were busy in looting and destroying them'. This addition certainly helps translator to achieve political objectives.

In second example with the help of pragmatic-cum trans-edition technique, translator rewrite the sentence in a way that is more influential than the original one. Similarly in third example translator uses such symbolic words and metaphors that help to create a very dismal situation prevailing when Musharaf coup the government. In example four, the translator also exaggerates the situation explained by the source author. Objective of all these three examples are to highlight the sad plight of democratic government before Musharaf's charge and to legitimate his decision of overthrowing that elected government.

Having failed in bringing prosperity, peace and provincial harmony Musharaf blames international issues for his failure. He says terrorist attack on World Trade Center changes his course and his goal diverted from prosperity to survival. Translator trans-edits his assertions and clarifies the situation in simple and lucid language in example five.

5.35 Comparative Analysis of Chapter 17 at Micro Level

Table 92: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Gulag-like prison called 'Dalai camp'. P.160	' <i>Dalai Camp</i> ' p. 201	Pra/Omission
2	Sharia (Islamic Law) p. 160	' <i>Shariat</i> ' p. 202	Pra/Implication
3	..with his departure. P.156	' <i>unk rukhsat hone k bad</i> ' p.197	Syn/Transposition
4	....was sent packing to	' <i>unhin London bhej deya</i> ' p.	Syn/Transposition

	London. P.157	198	
5	Ayub Khan became the president of the country. p.157	'Ayub Khan mulk k sadar bun gae' p.198	Syn/Transposition
6	...as he was leaving instead of following constitution, p.157	'unhon ne aini tareqey se.....' p.198	Syn/Transposition
7	Yaha Khan who abrogated the constitution. P.157	'jinhon ne ain ko masakh kia' p.198	Syn/Transposition
8	This he did..... p.157	'unhon ne ye maan ley' p.199	Syn/Transposition
9	whom he often called 'my son' p.158	'jisey wo 'mera beta' kehney they' p.199	Syn/Transposition
10	Sheikh Mujeeb and his party.... P.158	'Sheikh Mujeeb and unki party' p.200	Syn/Transposition
11	He had concluded... p.159	'wo is natejey per pounch chukey they' p.200	Syn/Transposition
12	He could never come to power. P.159	'wo iqtdar min ni aa skney they' p.200	Syn/Transposition
13	..as Bhutto called p.159	'jaisa k Bhutto kehney they' p.200	Syn/Transposition
14	..to become Chief Martial Law administrator. P.159	'Chief Martial Law administrator bun gae' p.201	Syn/Transposition
15	He opted for the soft target... p.159	'unhon ne kamzor maldar tajir tabqa ko apna neshan banaya' p.201	Syn/Transposition
16	but ruled like an autocrat. P.159	'ek amir ki trha hakomat krte they' p.201	Syn/Transposition
17	During his time... p.159	'unk zamane min' p.201	Syn/Transposition
18	..some of his henchmen p.160	'unk chand sathiyon ko' p.202	Syn/Transposition
19	Zia ul Haq became	'Zia ul Haq Chief Law	Syn/Transposition

	Chief Law administrator. P.160	administrator bun gae' p.202	
20	He had Bhutto hanged.. p.160	'unhon ney Bhutto ko phansi dilwa di' p.202	Syn/Transposition
21	Zia ul Haq found it convenient.... P.160	'unhin koi diqat na hovi' p.202	Syn/Transposition
22	He was helped by the Soveit Union's attack on Afghanistan. P.160	'unhin soviet union k Afghanistan per hamley se madad mili' p.202	Syn/Transposition
23	He introduced Islamic laws. p.161	'unhon ney islami qawaneen raj key' p.203	Syn/Transposition
24	..on his return p.161	'wapus aa rhey they' p.203	Syn/Transposition
25	his aircraft.... P.161	'unk hawai jahaz' p.203	Syn/Transposition
26	..a retired bureaucrat p.161	'sirkari mulazim they' p.203	Syn/Transposition
27	....who had been Zia's finance minister P.161	'jo Zia k wazir e khazana be rhey they' p.203	Syn/Transposition
28	..became acting president. P.161	'aarzi sadar bun gae' p.203	Syn/Transposition
29	However Benaizir was able to form a coaliasion government. P.161	'laikin unhon ne dosri partion k sath ilhaq kr k... p.203	Syn/Transposition
30	Nawaz Sharif became Prime Minister... p.161	'Nawaz Sharif wazir e azam bun gae' p.204	Syn/Transposition
31	His first term.... P.161	'unka pehla daor' p.204	Syn/Transposition
32	Ishaq Khan removed him. P.162	'unhin berkhasht kr deya' p.204	Syn/Transposition
33	...restored his government. P.162	'unki hakomat ko bahal kr deya' p.204	Syn/Transposition
34	New election made Benaizir prime minister second time. P.162	'dosri mertaba wazir e azam bun gain' p.204	Syn/Transposition
35	She picked of where she	'unhon ney shado mad k sath	Syn/Transposition

	had left off. P.162	<i>wohi kam dobara shuro key'</i> <i>p.204</i>	
36	Benaizir's party. P.162	<i>'unki party' p.204</i>	Syn/Transposition
37	He had a brute two third majority... p.162	<i>'unhin qaomi assembly min do tehai aksriat' p.204</i>	Syn/Transposition
38	He forced the army chief out of office. P.162	<i>'unhon ne army chief ko nekala' p.204</i>	Syn/Transposition
39	He attacked the press. P.162	<i>'unhon ne zarae ablagh per hamla' p.204</i>	Syn/Transposition
40	...he had his party goons. P.162	<i>'unhon ne party k ghundon se' p.204</i>	Syn/Transposition
41	....giving him p.162	<i>'jis min unhin mulk min' p.205</i>	Syn/Transposition
42	He tried to make judiciary... p.162	<i>'unhon ne adalton ko' p.205</i>	Syn/Transposition
43	Prime Minister on one side..... p.162	<i>'ek traf wazir azam they' p.205</i>	Syn/Transposition
44	He decided to side with the prime minister. P.163	<i>'unhon ne wazir e azam ki himayat ki' p.205</i>	Syn/Transposition
45	..whom he would later p.163	<i>'jinhin bad min' p.205</i>	Syn/Transposition
46	who....advising prime minister p.163	<i>'unhon ne wazir e azam ko nasihat ki thi' p.205</i>	Syn/Transposition
47	His reckless attempt... p.163	<i>'aor unk beghair sochey samjhey' p.205</i>	Syn/Transposition

Gulag refers to a system of labor camps maintained in the former Soviet Union from 1930 to 1955 in which many people died because of the torture by the government. It is generally known by the Westerners; so realizing them the nature of 'Dalai camp' founded by Bhuto author says that Dalai camp was similar to the Gulag. In Pakistani culture target readers are supposed to be well aware of the nature and purpose of "Dalai camp"; that is why the translator excludes the simile from the target text.

In second example the author explains the meanings of Sharia in parenthesis as the source readers may not aware of its meanings. But the translator on the other hand is fully convinced that target readers understand its meanings; so he omits the explanation given in parenthesis by the original author.

Again from the example three and onward, the translator has used plural structure for the singular subject to show respect and honour for the addressee. It is in accordance with the cultural norms and values of target readers who use plural structures for single person in order to show respect.

Table 93: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	---that is forgotten by the well-heeled. P.155	'Jise hamara asoda haal tabqa aksar framoosh kr deta hi'. P.197	Pra/Trans-editing

In this example, the translator transforms the given data with the help of pragmatic-cum trans-edition strategy of translation. A bad habit that original author associates with the prosperous people generally but the translator restates the message and associates that bad habit with the prosperous people of Pakistan. This he does to obtain ideological objectives as he wants to highlight the negative aspects of democracy.

Table 94: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Patriarchal society p.154	'Sar darana mu'ashra' p. 196	Sem/Synonym

Patriarchal society refers to a society dominated by men but translator transforms it into 'Sar darana mu'ashra' (feudal society). In this he seems to make target text look more attractive in target language.

Table 95: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Ardently believe p.154	'Mukamal yaqeen' p.195	Sem/Synonym
2	Honest Yardstick p.155	'behter paimana' p. 197	Sem/Synonym
3	People donnot.....across their tribe p.154	'log.....aam taor per apney' p.196	Syn/Transposition

4	Socialists....describe their countries p.155	' <i>soshalist apney mulkon ko</i> ' p.196	Syn/Transposition
5	Pakistan lost its lead... p.156	' <i>Pakistan....apna siasi</i> ' p.197	Syn/Transposition
6	Politicians of.....with their own vested p.156	' <i>Masherqi Pakistan kay.....jin kay apney aghraz</i> ' p.197	Syn/Transposition
7	Zulfiqar Ali Bhuto....of his mentor p.156	' <i>zulfiqar Ali Bhuto apney murabi</i> ' p.199	Syn/Transposition
8	He.....by arresting his opponent p.160	' <i>wo khud....apney mukhalif ko</i> ' p.201	Syn/Transposition
9	If the Soveits.....for their navy p.160	' <i>soveit union ki .....apni behreya</i> ' p.202	Syn/Transposition
10	He used his majority... p.162	' <i>unhon ney apni aksareyat ko</i> ' p.204	Syn/Transposition
11	Pakistan.....tests of its own p.162	' <i>pakistan ney...apna jawabi tajerba</i> ' p.204	Syn/Transposition
12	People would...their foreign exchange p.162	' <i>log apna zer e mubadla</i> ' p.204	Syn/Transposition
13	Judges had.....in their chambers p.162	' <i>jajon ko....apney kamron min</i> ' p.205	Syn/Transposition
14	Nawaz Sharif.....his army chief p.163	' <i>Nawaz Sharif ka...apney hi armi ceef</i> ' p.205	Syn/Transposition

Above given examples reflect collocation accommodations in translation of 'In the Line of Fire'. Literal translations of the first two collocations; 'ardently believe' as *jazbati yaqeen* (passionately believe) and 'honest yardstick' as *diyanat dar paimana* (sincere yardstick) produce quite an odd sense. In order to naturalize target text, the translator accommodates according to the collocation patterns of target language.

Moreover in the remaining examples, there is again the adjustment of nouns/prouns with their possessive pronouns according to the patterns used in the target language as same possessive pronoun '*apna/apni/apney* in its various forms with all kinds of nouns and pronouns in Urdu language.

5.36 Comparative Analysis of Chapter 17 at Macro Level

Table 96: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Elections therefore, involve shifting coalitions of different clans or tribes, negotiated by tribal or clan leaders, rather than appeals to independent voters. P.155	<i>'Election min bhi awam apne haq e rae dahi ka azadana istimal krne ki bajae, apne qabail or sarbrahon k zer e asar, jo apni wafa darian tabdeel krte rhte hain, vote dete hain'. P. 196</i>	Pra/Trans-editing
2	Each wing voted parochially. P.157	<i>'Donon bazon ne sobai bunyadon per vote dey'. P. 199</i>	Pra/Trans-edition

In first example the translator trans-edits the text and restates it with a little bit different sense. In source text the author seems to suggest that tribal leaders negotiate their associations and general public follow suit whereas the translator moulds the sense and transforms negotiations into *'wafadarian tabdeel krna'* (changing loyalties) that is used with negative connotation whereas there is no sign of negativity in original information.

Table 97: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	It creates the illusion of democracy because we do have elections; but we forget that elections are but a tool of democracy, not an end in themselves. P.196	<i>'Laikin hm ye bhol jatey hain k election jamoriyat ki taraf jane keley ek gari jaisa zaria hi or isi per her chez khatm ni ho jati'. P.196</i>	Pra/Trans-editing
2	Anything else cannot be called democracy by any stretch of imagination. P.155	<i>'Kisi or chez ko jamoryat kaha hi ni ja skta'. P.197</i>	Pra/Omission

These examples show that the target text has been trans-edited to make it more aesthetic and stylistic. In first example the translator changes simile to make it more clear and convincing whereas in second example the translator with the help of pragmatic-cum omission technique transforms target text in a simple style.

5.37 Comparative Analysis of Chapter 18 at Micro Level

Table 98: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The Chaudhri Cousins p.166	'Chaudhari Brodran' P. 209	Sem/Synonym
2	Tehsil (or sub district) p.172	'Tehsil' p.217	Pra/Implication
3	Nazim (Equivalent to a mayor) p. 173	'Nazim' p. 217	Pra/Implication
4	He faced life imprisonment. P.165	'jis min unhin umer qaid ho skti thi' p.208	Syn/Transposition
5	He could not withstand... p.165	'wo.....berdasht ni kr sktey they' p.208	Syn/Transposition
6	He.... P.165	'unhon ney.....' p.208	Syn/Transposition
7	who asked me..... p.165	'jinhon ne mjh se kaha' p.208	Syn/Transposition
8	I could not turn his request. P.165	'main unki ye derkhast....' P.208	Syn/Transposition
9	It came from a great friend of Pakistan. P.165	'Pakistan key ek azeem dost hain' p.208	Syn/Transposition
10	...who geniunly called me a brother. P.165	'kjhey der haqiqat apna bhai kehtey they' p.208	Syn/Transposition
11	I in return called him an elder brother. P.165	'aor main unhin apna bara bhai' p.208	Syn/Transposition
12	He and certain members of his family... p.165	'wo aor unk khandan k dosrey log' p.208	Syn/Transposition
13	Shehbaz Sharif did not want to leave Pakistan.	'wo Pakistan chhorna ni chahtey they' p.208	Syn/Transposition

	P.165		
14	Nawaz Sharif and his father... p.166	'Nawaz Sharif aor unk walid' p.208	Syn/Transposition
15	....with his seriously ill son p.166	'unhin shaded bemar betey k sath' p.209	Syn/Transposition
16	He showed a lack of character. P.166	'unhon ney apni akhlaqi kamzori ka sabot deya' p.209	Syn/Transposition
17	..an old and trusty friend p.166	'jo poraney aor qabil aitmad dost bhi hain' p.209	Syn/Transposition
18	..active role played by my friend in drawing people to me. P.167	'jo unhon ney logon ko meri trf mail krney min ada keya' p.210	Syn/Transposition
19	Prime minister's behavior.. p.168	'wo wazir e azam ko unk trz e amal min' p.214	Syn/Transposition
20	He has an institution available.... P.171	'keunk unk pass ek idara' p.215	Syn/Transposition
21	.....to voice his concerns p.171	jis per wo apni aor mutafkir tabka ki awaz buland kr skin gey' p.215	Syn/Transposition
22	He belongs to the alliance..... p.171	'wo mazhbi intha pasndon k ithad k rukn they' p.216	Syn/Transposition
23	...whose appointment p.171	'jin ki taqar'ri' p.216	Syn/Transposition
24	....has been boycotting these meetings. P.171	'NSC ki meetangon min hisa ni le rhey they' p.216	Syn/Transposition
25	He was elected prime minister. P.177	'wo wazir e azam muntkhib ho gae' p.223	Syn/Transposition
26	He was very personable.. p.177	'wo inthai umda shakhsiat hain' p.223	Syn/Transposition
27	I certainly like him. P.177	'main unhin bot pasand krta tha' p, 223	Syn/Transposition
28	Ch. Shujat did not want to be prime minister.	'wazir e azam bun'na chahtey bhi ni they' p.224	Syn/Transposition

	P.178		
29	Jamali could not.....his office. P.178	'Jamali .....kamyab bhi ni ho rhey they' p.224	Syn/Transposition
30	...for his position p.178	'unki jaga lene keley' p. 224	Syn/Transposition
31	He might not last.... P.178	'wo ziada din ni theher skin gey' p.224	Syn/Transposition
32	Jamali would resign as prime minister.. p.179	'wazir e azam k ohde se astifa din gey' p.224	Syn/Transposition
33	Ch. Shujat would become prime minister.. p.179	'arzi wazir e azam bun jain gey' p.224	Syn/Transposition
34	Shaokat Aziz would run in two by-elections. P. 179	'do neshiston per election larin gey' p.224	Syn/Transposition
35	He was simply presented.... P.179	'unhin ek takmeel shuda amal' p.225	Syn/Transposition
36	Shaokat Aziz was.....on fire. P.179	'Shaokat .....aag laga rhey they' p.224	Syn/Transposition
37	He received a call.... P.179	'unhon ney mere chief of staff ka phone....' P.224	Syn/Transposition
38	....asked him p.179	'un se kaha' p.224	Syn/Transposition
39	When he got there... p.179	'jb wo wahan pounchey' p.224	Syn/Transposition
40	I had told him.... P.179	'main ney unhin hidayat kr di thi' p.224	Syn/Transposition
41	Shaokat was only told that.... P.179	'unhin sirf ye bataya gia' p.224	Syn/Transposition
42	He should inform the nation..... p.179	'unhin qaom ko ye batana chahey' p.224	Syn/Transposition
43	Ch. Shujat would hold the office... p.179	'is ohdey per faiz rhin gey' p.224	Syn/Transposition
44	He had been	'mutayin kr dey gae hain'	Syn/Transposition

	earmarked... p.179	<i>p.224</i>	
45	....that was brought home to him with a bang. P. 179	<i>'jis ka unhin bare dhamaka khez tarekey se ahsas hova'</i> <i>p.224</i>	Syn/Transposition
46	She hadn't heard the news.. p.179	<i>'unhon ney khaber ni suni thi'</i> <i>p.224</i>	Syn/Transposition
47	Shaokat will be coming late... p.180	<i>'Shaokat dair se ain gey'</i> p.224	Syn/Transposition
48	....embraced him. P.180	<i>'un se moanqa keya'</i> p.224	Syn/Transposition
49	He was extremely loyal.. p.180	<i>'intehai wafa dar they'</i> p.224	Syn/Transposition
50	...his cooperative role p.180	<i>'unhon ney pora tawun keya'</i> <i>p.226</i>	Syn/Transposition
51	...at his house. P.180	<i>'un ki rehaish gah'</i> p.226	Syn/Transposition
52	..my gratitude to him. P.180	<i>'un ka shukreya ada keya'</i> <i>p.226</i>	Syn/Transposition

It is common practice in Pakistan to call Chaudhri Shuja'at and his cousin Chaudhri Pervez as Chaudhri Brodran (Chaudhri Brothers) when being discussed collectively. But as the source author was aware of the fact that the term Chaudhri Brodran will create confusion among the target readers; he addressed them as Chaudhri Cousins. On the other hand the translator fully aware of the Pakistani society transforms the term 'The Chaudhri Cousins' into 'Chaudhari Brodran' that is quite familiar among Pakistanis.

Similarly in example two and three, designations related to Pakistani geographical division and political system have been explained in parenthesis by the author in original text. As these terms are very familiar in Pakistani society; the translator feels quite at home to include these terms in target text without parenthetical details. That is why he omits that extra explanation from the target text.

There is again an extensive use of plural structures for singular subjects in this chapter by the translator who seems to leave no stone unturned to accommodate according to the new context. It is because of these adjustments that the target text looks quite original and not a version of any other text.

Table 99: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Pigmies p.165	' <i>Siasi taor per qad awar ni they</i> ' p. 207	Pra/Trans-editing

In this example the translator accommodates ideologically when he translates 'pigmies' as '*siasi taor per qad awar ni they*'. This he does in order to degrade Pakistani politicians. That is one of the links of the chain of events that the author joins together to legitimate his decision of taking over by creating a negative picture of his rival (Pakistani politicians).

Table 100: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Sham Democracy p. 164	' <i>Jaili Jamoriyat</i> ' p. 206	Sem/Synonym
2	brazenly denies p.165	' <i>Shado mad se inkar krta hi.</i> <i>P.207</i>	Sem/Synonym
3	Struck a deal p.166	' <i>ek muahida kia</i> ' p. 207	Sem/Synonym
4	Bloodless Revolution p. 173	' <i>Khamosh inqilab</i> ' p. 217	Sem/Synonym
5	They would never allow their parties...p.165	' <i>na hi wo apni parteyon</i> ' p.207	Syn/Transposition
6	Benazir became her party's....p.165	' <i>Benazir apni parti ki</i> ' p.207	Syn/Transposition
7	Nawaz Sharif and his family....p.165	' <i>Nawaz Sharif bhi apney khandan kay</i> ' p.207	Syn/Transposition
8	Both have.....morale of their parties....p.165	' <i>donon ney.....apni parti kay karkunon ka</i> ' p.207	Syn/Transposition
9	He used his previous contact.....p.165	' <i>unhon ney.....apney poraney taulqat</i> ' p.208	Syn/Transposition
10	I..... called him an elder brother p.165	' <i>main unhin apna bara bhai</i> ' p.208	Syn/Transposition
11	They would.....for their misdeeds p.166	' <i>apni ghalat kareyon kay aoz wo</i> ' p.208	Syn/Transposition

12	They would.....their properties p.166	'wo apni juch jaidadin' p.208	Syn/Transposition
13	Nawaz Sharif.....with his seriously ill son p.166	'unhin apney shaded bemar betay' p.209	Syn/Transposition
14	Nawaz Sharif reneged his promises p.166	'Nawaz Sharif ney.....apney waday sey' p.209	Syn/Transposition
15	I needed.....to support my agenda p.166	'apney laih e amal.....mujhey p.209	Syn/Transposition
16	I must also.....by my friend p.167	'mujhey apney dost' p.210	Syn/Transposition
17	The politicians of...as their leader p.167	'siasat dan mujhey apna rehnuma' p.210	Syn/Transposition
18	I had.....my popularity p.167	'laikin mujhey....apni maqboleyat' p.210	Syn/Transposition
19	I decided.....on my office p.167	'mujhey apney ohday keley' p.210	Syn/Transposition
20	I could....by voicing my support p.167	'main apni maqboleyat' p.210	Syn/Transposition
21	....the people of their support p.167	'apni himayat kely logon ka shukreya' p.211	Syn/Transposition
22	I took....offered my deep regret p.168	'main ney unki.....apni dili ma'azrat' p.211	Syn/Transposition
23	I involved myself.... p.168	'main ney apney apnko' p.211	Syn/Transposition
24	He has.....to voice his concerns p.170	'jis min wo apni' p.215	Syn/Transposition
25	Untill we mature... within our parliaments p.171	'jab tak ham apni assemblayon min' p.215	Syn/Transposition
26	They can....their own revenue p.173	'wo apney mahsolat bhi' p.217	Syn/Transposition
27	I addressed all the	'main ney tamam	Syn/Transposition

	nazims.....uplift of their areas p.173	<i>nazmin.....aor unhin apney apney ilakay' p.217</i>	
28	The district government .....for their first term p.173	<i>'zilai hakomaton ney.....apni pehli mudat' p.217</i>	Syn/Transposition
29	I solute all my cabinet... p.174	<i>'main apni kabina kay' p.218</i>	Syn/Transposition
30	Benazir would not.... from her party p.175	<i>'Benazir Bhuto apni parti sey' p.220</i>	Syn/Transposition
31	A group of.....attitude of their chairperson p.175	<i>'ek grop ney apni chairperson' p.220</i>	Syn/Transposition
32	Its members..... changing their stance p.176	<i>'wo apna muaqaf mutwatir' p.221</i>	Syn/Transposition
33	The clerics showed their hypocritical p.176	<i>'mazhabi jamaton ney....apni munafqat' p.221</i>	Syn/Transposition
34	I would remove my office p.177	<i>'main ney apney armi cheef kay ohday' p.222</i>	Syn/Transposition
35	MMA .....on its promises p.177	<i>'MMA na sirf apney key hovey waday' p.223</i>	Syn/Transposition
36	I decided.....my words p.177	<i>'main apney alfaz' p.223</i>	Syn/Transposition
37	The PML (Q).....of its coalition partners p.177	<i>'PML (Q)....ney apney ithadeyon kay' p.223</i>	Syn/Transposition
38	But I listen to my conscience p.178	<i>'laikin main.....apney zamir' p.223</i>	Syn/Transposition
39	But I listen.....needs of my country p.178	<i>'laikin main mulk ki zaroreyat' p.223</i>	Syn/Transposition
40	I do.....make my people happy p.178	<i>'jo main apney mulk keley' p.223</i>	Syn/Transposition
41	Shujat did not.....of his indifferent p.178	<i>'Shujat apni sehat' p.224</i>	Syn/Transposition

42	Jamali soon formed his cabinet p.178	'Jamali ney jald hi apni kabina' p. 224	Syn/Transposition
43	I tried my best p.178	'main ney.....apni si kohshish' p.224	Syn/Transposition
44	Jamali could not.....of his office p.178	'Jamali apney defter kay taqazay' p.224	Syn/Transposition
45	Given our recent economic....., we p.179	'jo ham apni berhti hovi muashi taraqi' p.224	Syn/Transposition
46	When Jamali announced his resignation p.179	'jab Jamali apney istifa ka' p.225	Syn/Transposition
47	Each political party.... within itself p.179	'her siasi jamat apney ander' p.226	Syn/Transposition

Above given examples demonstrate how beautifully the translator accommodates according to the collocation patterns of the target language. Collocations given in English version are restricted to English language only and their direct equivalent will create a nonsense message in Urdu. That is why the translator adjusts these collocations according to the structure and system of Urdu language.

After the first four examples, there is again adjustment of nouns/pronouns with their possessive pronoun according to the patterns of target language. These adjustments make the target text quite original and look like a source text in itself.

5.38 Comparative Analysis of Chapter 18 at Macro Level

Table 101: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	They had misgoverned the nation. P. 164	'Unhon ne qaom k sath loot mar, daka zani or bad aitmadi ka irtikab kia'. P. 207	Pra/Trans-editing
2	Many people thought this law has been brought in, to prevent Nawaz Sharif or Benazir Bhutto from ever becoming prime	'bot se logon ka ye qanon khayal tha k ye naya qanon is ley banaya gia hi k Nawaz Sharif or Be Nazir dobara kabhi wazir e azam na ban sakin. Laikn sab se ziada nae	Pra/Trans-editing

	minister again. This is partially true, but above all, the new rule was enacted to encourage new blood to compete for high offices. P. 169	<i>afrad ki aala ohdon keley hoasla afzai keley banya githa. P.213</i>	
3	He belongs to the alliance of six religious parties. P. 172	<i>'Wo mazhabi intiha pasandon k itihad k rukn they. P. 216</i>	Pra/Trans-editing
4	So that they can return to their bad old ways of the bad old days. P. 172	<i>'Ta k mazi k kharab or awam kely nuqsan deh taor tareqon min wapus ja sakin'. P.216</i>	Pra/Trans-editing
5	Over and above all this, Pakistan in general and Dr. A. Q. Khan in particular came into the international limelight on the sensitive issue of nuclear proliferation. P.177	<i>'Sub se ziada ye k amomi taor per Pakistan or khasosi tor per Dr. A Q Khan atmi phailao k intihai nazuk masale per bain ul aqwami tor per bad nam or aalmi dabao min aa gae they. P.222</i>	Pra/Trans-editing

These examples reflect that the translator has considered the ideological notions and adjusts the target accordingly. In first example the translator restates the text and overstresses misdeeds of Pakistani politicians and adds what is not told in the source text.

In second example, the author talks about a new rule that he introduces to prevent anyone to become prime minister third time. He also admits that this rule was designed to prevent Nawaz Sharif and Be Nazir to become prime minister again. This perception made this rule very controversial; so the translator omits the portion of the text in which the author admits this controversial reality.

Similarly in third example the author is talking about his another political rival Maulana Fazal u Rehman. Though the author has not discussed him negatively but the translator tries his best to create his negative picture by associating him with religious extremists.

Again in last example the translator accommodates to achieve ideological objectives and overstates what has been said by the original author. By doing so he tries to create a positive picture of himself and negative picture of others (politicians).

Author's mishandling of Dr. A Q Khan has been severely criticized through Pakistan but he has been trying to justify his decision as beneficial for Pakistan and its nation. In example five, though the author narrates that atomic proliferation becomes a cause of popularity (limelight) for Pakistan and Dr. A Q Khan because he was not expected to justify his behavior with nuclear scientist before the West. On the other he was to show negative influence of Dr. A. Q's actions as harmful for the country; so the translator rewrites the statement and shows that his action earned bad name for Pakistan. That is how the translator attempts to achieve ideological objectives.

Table 102: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	But tell lies, as our politicians habitually do, and the people will punish you. P. 168	<i>'Laikin agr ap ghalat bayani se kam krin gey gey jais k hamar siast min hi, tu log hergiz ni bholtey. P.211</i>	Pra/Trans-editing
2	I will discuss in chapter 30. P.169	<i>'jis per main baab 30 min roshni dalon ga'. P.212</i>	Pra/Trans-editing
3	Pakistan's population has risen to 140 million. P. 169	<i>'Mulk ki abadi 140 million thi' p.212</i>	Pra/Trans-editing
4	Thus I was wearing four hats. P. 178	<i>'Is tarha ek waqt min mere pass char ohde they'. P.213</i>	Pra/Trans-editing

In these parts of text the translator trans-edits and rewrites in a stylistic way. The objective of this trans-edition is to give a style that fits to the target text and to help the translator to present target material in a more convincing style.

5.39 Comparative Analysis of Chapter 19 at Micro Level

Table 103: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	He--- p.189	<i>'Unhon ne' p.237</i>	Syn/Transposition

2	As to investment he said..... p. 189	'sirmaya kari k barey min unhon ney kaha..' p. 237	Syn/Transposition
3	A former official of world bank headed... p. 183	'world bank k ek..... sirbrah baney' p. 229	Syn/Transposition
4	A task force to recommend..... p. 183	'jin ka kam hamin tax ki islahat per tajwez..... p. 229	Syn/Transposition
5	This task force recommended.... P. 183	'unhon ne tax ki wasolion....' P. 229	Syn/Transposition
6	He offered a helpful perspective.... P. 189	'unhon ney nehayat kar amad rae.di' p. 237	Syn/Transposition
7	He said..... p. 189	'unhon ney farmaya' p.237	Syn/Transposition
8	He advised me to... p. 189	'unhon ney mjh se kaha' p. 237	Syn/Transposition
9	Then he observed that... p. 189	'phir unhon ney zhar e rae keya' p. 237	Syn/Transposition
10	On debt he said... p. 189	'qarzey k barey min unhon ne kaha' p. 237	Syn/Transposition
11	Zakat (Charity) p. 196	'Zakat' p. 248	Pra/Implication

As it has been discussed earlier, Urdu language is more formal in terms of addressing people especially to the people of higher status, elder in age and women with respect and honor. English on the other hand is quite informal and straightforward. In example one the author uses pronoun 'he' for Chinese Prime Minister but the translator transposes the structure while translating and changes singular pronoun (he) into plural pronoun '*Unhon*' (literally means they in Urdu language). In all remaining examples except the last one, there is again the use of syntactic-cum transposition technique of translation in order to adjust the target text in target culture. It reveals that the translator is very much aware of/influenced by the cultural norms of the target text and has used all available means to make target text a genuine text and not a version.

Similarly in the last example, the author explains a socially associated term in parenthesis in the source text. On the other hand the translator omits that parenthetical explanation because he knows that the target readers are fully aware of that term (Zakat).

Table 104: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Kick-Starting the Economy p. 181	' <i>Iqtisadiyat ki tashkeel e nao</i> ' p. 227	Pra/Trans-edition

The title of chapter 19 has also been trans-edited by the translator to stylistically portray its message. Trans-edited version of original title looks more attractive and effective than literal equivalent of the original title.

Table 105: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Sick economy p. 181	' <i>shikasta haal maeshat</i> ' p. 227	Pra/Synonym
2	I devoted my initial few months p.181	' <i>main apni shoru kay chand maheeney</i> ' p.228	Syn/transposition
3	With the help of my advisors, I p.182	' <i>apney musheron ki madad sey, main</i> p.228	Syn/transposition
4	We did.....of our national p.182	' <i>ham apni qaom kay faiday</i> ' p.228	Syn/transposition
5	I owed it to my country p.182	' <i>main ney tae kia kay apney mulk</i> ' p.229	Syn/transposition
6	India mobilized its troops p.183	' <i>bharat apni faojin</i> ' p.229	Syn/transposition
7	We remained.....on our chosen p.183	' <i>ham tae shuda rastey</i> ' p.229	Syn/transposition
8	We remained.....and pursued our strategy p.183	' <i>ham.....aor apni hikmat e amlī</i> ' p.229	Syn/transposition
9	We were to .....our exporters and p.183	' <i>ham apni deramdat aor beramdat</i> ' p.230	Syn/transposition
10	We wanted....our strategic objectives p.184	' <i>ham apni hikmat e amlī min</i> ' p.230	Syn/transposition
11	We developed our own p.184	' <i>ham ney pehley apney mansobey per</i> ' p.231	Syn/transposition

12	We sold....of our own strategy p.184	<i>'ham ney pehley apney mansobey per' p.231</i>	Syn/transposition
13	We had to.....in servicing our debt p.184	<i>'ham apney qarzon ki' p.231</i>	Syn/transposition
14	I told my economic managers p.184	<i>'main ney apney iqtsadi muntazmin' p.231</i>	Syn/transposition
15	The critics shifted their stances p.185	<i>'aitraz krney walon ney apney aitraz' p.233</i>	Syn/transposition
16	National Shipping Corporation...with its income p.186	<i>'us ney apni amdani sey' p.234</i>	Syn/transposition
17	Government concerns ...checked their decline p.186	<i>'unhon ney apney tanazul ko' p.234</i>	Syn/transposition
18	....documenting our economy p.186	<i>'ham apni iqtisadeyat ko' p.234</i>	Syn/transposition
19	They even hide their goods p.187	<i>'unhon ney apna maal' p.234</i>	Syn/transposition
20	We could not.....for our vastly ignored p.187	<i>'na kay ham.....aor na hi apni taraqayati' p.234</i>	Syn/transposition
21	We brought the deficit p.187	<i>'ham apna khasar' p.235</i>	Syn/transposition
22	We had .....in our external balance p.187	<i>'hamin apni beroni adaegi' p.235</i>	Syn/transposition
23	If we became.....our products p.188	<i>'agr ham apni masnoat ko' p.236</i>	Syn/transposition
24	We redid.....our entire terrif p.188	<i>'ham apney mehsolat ko' p.237</i>	Syn/transposition
25	We needed .....our goods p.189	<i>'hamin.....apni masnoat' p.237</i>	Syn/transposition
26	When government improves its policies p.189	<i>'jab hakomatin apni hikmat e amleyan' p.237</i>	Syn/transposition

27	I .....to increase our exports p.189	<i>main ney.....apni beramad berhaney' p. 238</i>	Syn/transposition
28	When we compared our performance p.190	<i>'jab ham.....apni karkardgi' p.238</i>	Syn/transposition
29	From expatriates to their relatives p.190	<i>'ghair mulkon min rehaish pazir Pakistani apney azizon ko' p.239</i>	Syn/transposition
30	expatriates.....for their remittances p.190	<i>'beron e mulk pakistaneyon ney apney zer e mubadla' p.239</i>	Syn/transposition
31	We are converting our power generation p.192	<i>'ham apney bijli gheron' p.241</i>	Syn/transposition
32	We can use .....our own oil p.192	<i>'ham in paip.....apney ley bhi' p.241</i>	Syn/transposition
33	He once had to sell his crops p.194	<i>'kisanon.....apni faslin' p.245</i>	Syn/transposition
34	I am .....our efforts p.194	<i>'main.....apni kohshishon' p.245</i>	Syn/transposition
35	We continued..... through our public works p.196	<i>'ham.....apney sirkari tamerati' p.247</i>	Syn/transposition

Above given example shows collocation accommodation in translation. Literal translation of source collocation pattern cannot be adjusted in the target text. That is why in the first example, the translator uses synonym of collocated words and adjusts it according to linguistic structure of target language.

In all remaining examples, there is again the adjustment of nouns/pronouns with possessive pronouns according to the patterns of target language. Though the literal translation of these collocations may be right grammatically, yet it will give quite unreal sense in Urdu language. For example if we translate literally, the second example will go as; *main merey shoru kay chand maheeney'*. This is not a proper combination of pronoun and possessive pronoun in Urdu language.

5.40 Comparative Analysis of Chapter 19 at Macro Level

Table 106: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	We have made a good beginning. P. 185	<i>'Hamari Bismillah sahi hovi hi' p. 233</i>	Pra/Trans-edition
2	We will achieve 7 percent in 2006 in spite of the negative effect of rising oil prices and the reconstruction effort following the earthquake. P. 191	<i>'Hm 2006 min teel ki bherti hovi qematon or zalzaley k taimeer nao k akhrajat k manfi asrat k bawajod Insha Allah 7% sharah afzaish hasil krin gey'. P.240</i>	Pra/Addition

Above given sentences demonstrate cultural accommodation at macro level. In first sentence the translator rewrites the statement in a typical Pakistani style of saying when they are starting something. Pakistanis say '*Bismillah*' before starting every work or saying something. So instead of translating '*Hamari ibtida achi hovi*', the translator says '*Hamari Bismillah sahi hovi hi*'.

Similarly it is also a religious norm in Pakistani culture to say '*Insha Allah*' (If Allah wills) when hoping to achieve something in future. Though it is not practiced in Western culture, so the author does not include this term in English version but the translator fully aware of this cultural norm adds this term in target text and accommodates according to target culture.

Table 107: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Law and order broke down in several places, leading to ugly scenes between traders and the law enforcement agencies. P. 187	<i>'Bot si jagahon per aman o amaan k masail paida ho gae jin tajiron or qanon nafiz krne wale idaron k dermian galam galoch ki naobat aa gi'. P. 234</i>	Pra/Trans-edition

In above given example the translator keeps in mind the political face wants of the author and trans-edits the message in order to prevent it from damage. Source text shows that the author's government came into clash with general public and there were some violent scene visible between law enforcement agencies and traders of Pakistani. The translator transforms ugly scenes into abusive talk and hides the picture of violence from the target text. In this way the translator tries to preserve author's image of liberal and humanist before his nation.

5.41 Comparative Analysis of Chapter 20 at Micro Level

Table 108: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Now he came up..p.199	'is dafa unhon ney' p.251	Syn/Transposition
2	My military secretary slipped into my room.. p.200	'mery military secretary kamrey min aaey' p.252	Syn/Transposition
3	..was on the phone p.201	'phone per hain' p.253	Syn/Transposition
4	I would call back later.. p.201	'main unhn bad min call kron ga' p.253	Syn/Transposition
5	who happened to be in Washington p.201	'jo us waqt Washington min they' p.253	Syn/Transposition
6	...with his country p.201	'un k mulk se' p.253	Syn/Transposition

In the above given examples, the translator has used syntactic-cum transposition technique of translation to adjust the target text in target context. It is the most frequently used technique by the translator of 'In the Line of Fire' as the use of plural structures of pronoun and vern for singular subject is a common practice in Pakistani culture.

Table 109: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	balatant ultimatum p.201	'khula mutalba' p.253	Sem/Synonym
2	half baked clerics p.203	'neem taleem yafta mulan'	Sem/Synonym

		<i>p.256</i>	
3	pragmatic people p.204	' <i>amli aor haqiqat shanas</i> ' <i>p.257</i>	Sem/expanding

In above mentioned examples the translator has accommodated according to the ideology of the target readers. As in first example, he uses semantic-cum synonym technique of translation and by doing so he reduces the strong negative effects of words used in source text. Similarly in the second example, there is a negative presentation of those who are opponents of the author/translator. By doing so, the translator tries to create a negative picture of his opponents before the target readers who may have some sympathies for them. In third example the translator uses expanding technique to over emphasize the quality of a class of society.

Table 110: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	When the sun was high.. p.199	' <i>zawal e aftar se pehley tk</i> ' <i>p.251</i>	Sem/antonym
2	But at the back my mind.... P.199	' <i>albata mere demagh min</i> ' <i>p.251</i>	Sem/modulation
3	Ultimate question p.202	' <i>sab se bara swawl</i> ' <i>p.255</i>	Sem/synonym
4	Twin towers p.200	' <i>dono aimarton (twin towers)</i> ' <i>p.252</i>	Sem/synonym
5	I learned... p.200	' <i>main ne suna</i> ' <i>p.252</i>	Sem/synonym
6	Tower p.200	' <i>aimarat</i> ' <i>p.252</i>	Sem/synonym
7	CNN p.200	' <i>Si an an ki nashreyat</i> ' <i>p.252</i>	Prag/Trans-edting
8	We were the only country.. p.200	' <i>hamara mulk</i> ' <i>p.253</i>	Syn/transposition
9	vile act p.200	' <i>ghair insane fail</i> ' <i>p.253</i>	Syn/transposition
10	our military forces p.202	' <i>hamar afwaj</i> ' <i>p.254</i>	Syn/transposition
11	These were brought.... P.206	' <i>sharait tu....</i> ' <i>P.260</i>	Syn/transposition
12	Technical and financial support of the United	' <i>amerikyon ki tekninki aor mali imdad</i> ' <i>p.256</i>	Syn/structural change

	States... p.203		
13	Punjabis p.204	'wahan k log' p.257	Syn/structural change
14	Punjabis p.204	'punjab k log' p.257	Syn/structural change
15	Untill the Taliban fell p.205	'taliban ki hakomat khatam hone tk... p.259	Syn/structural change
16	innocent muslim lives p.207	'be gunah musilman' p.260	Syn/structural change
17	Osama bin Ladin and his top lieutenants p.207	'Osama bi Ladin aor Al Qaida' p.260	Syn/structural change
18	Indians p.202	'wo' p.255	Pra/formality change
19	Americans p.202	'usey' p.255	Pra/formality change

Above given table shows the accommodation of style at micro level where the translator has used different techniques of translation to individualize his style. This practice also helps to create a different aesthetic effect on the target readers. Every one has his/her own unique style of presentation/expression that is spontaneous. This spontaneous presentation of data always interrupts the process of translation. In first example the translator has semantic-cum antonym technique and says with the help of opposite + negative of the source words. In the next five examples there is again the use semantic-cum synonym technique to create a distinct effect. Next few examples show that the translator has transposed the structure of source words to create a new effect. Similarly in the following six examples the translator uses syntactic-cum structural change technique and expresses the message in a changed structure. The last two examples reveal that there is a change in the level of formality and the translator prefers pronouns instead of nouns that were opted in the source text.

Table 111: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	I was.....of our founder p.199	'main apney mulk kay bani' p.251	Syn/transposition
2	I made.....of our options p.201	'main ney apni achhi aor' p.254	Syn/transposition
3	My decision.....well-being of my people	'mera faisla apney awam ki khush hali' p.254	Syn/transposition

	p.201		
4	I also....our national interests p.202	' <i>main ney apney qaomi mafadat</i> ' p.256	Syn/transposition
5	We would.....from our society p.203	' <i>ham apney muashray sey</i> ' p.256	Syn/transposition
6	Why should we put our national interests p.203	' <i>ham....q apney qaomi mafadat</i> ' p.256	Syn/transposition
7	Which I made for the sake of my country p.204	' <i>apney watan kay haq min mera</i> ' p.257	Syn/transposition
8	I then....to explain my decision p.206	' <i>main ney....aor apney faislaey sey agah</i> ' p.260	Syn/transposition

In the above given table, the translator has accommodated according to the collocation patterns of Urdu language. These accommodations help the target text to look like a source/original text not a version of any other text. Possessive pronouns are adjusted according to the demands of target language. Different possessive pronouns i.e. our and my have been translated with the same possessive pronoun in its various forms (apna/apni/apney).

5.42 Comparative Analysis of Chapter 20 at Macro Level

Table 112: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	I love p.199	' <i>mjhey dili lagao aor peyar hi</i> ' p.251	Pra/addition
2	This was war. P.200	' <i>ye jang ka aghaz tha</i> ' p.252	Pra/trans-editing
3	A zeal that was contrary to the moderate, tolerant, progressive spirit of Islam of the majority of the Pakistani people. P.203	' <i>aisa josh o kharosh jo Islam k roshan khayal, traqi pasand aor rawa dari k asolon k khilaf tha aor jinhin hm Pakisatn min firogh dena chahtey they</i> ' p. 256	Pra/trans-editing
4	How could we allow the United States "blanket	' <i>bhala ham America ko beghair kisi rok tok k fazai rastey aor</i>	Pra/trans-editing

	overflight and landing rights" without jeopardizing our strategic assets? P.206	<i>zamini saholeyat kaisey dey sktey they' p.259</i>	
5	The enormity of the event was palpable. P.200	.....p.252	Pra/exclusion
6	The security of our strategic assets would be jeopardized... p.202	.....p.256	Pra/exclusion

In the above given examples, the translator has accommodated ideologically at macro level. In first example he uses semantic-cum addition technique of translation to create a bit stronger effect on the target readers (Pakistanis). In source text the author uses only '*I love*' to express his feelings about his city for the target readers (westerners) but in the target text its meanings are expanded by the translator for the target readers.

In second example the translator has trans-edited the message to create a distinctive effect on the target readers. Author has discussed the attack on Twin Towers as war between the invaders and the Americans as both had conflicts for a long time but to the target readers it is translated as the beginning of war and this war is started by the invaders who are likely to be Talibans for whom Pakistanis have soft corner. This is very ideological because in this way it is attempted to convert this soft corner into hard one as author himself admits in this chapter that he is directed to do so by the officials of United States.

In third example the translator has used pragmatic-cum trans-editing technique of translation and interprets the message in a different style in order to achieve ideological objectives. In source text it is stated that Islam is a religion of moderation, optimism and forbearance and most of Pakistanis follow these principles of Islam. He does so in order to create a desired positive picture of Pakistanis for the West in order to obtain their favour while in Urdu version the translator fully aware of the target readers and the situation that most of Pakistanis are against American policies and concept of moderation proposed by the west. So he rewrites the message and expresses his desire that we want to spread this concept of moderation in Pakistan. Similarly in the fourth example the translator uses the same technique of translation and rewrites the message. In source text

the author expresses his permission to give military support in the form of using Pakistan's territory against Afghanistan with a condition. He expresses his concerns about nuclear and logistic assets of Pakistan. But in the target text the translator trans-edits the message and says that Pakistan cannot give such services to American and its allies. In this he tries to maintain the soft corner of Pakistanis for himself.

Table 113: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	One day that changed the world. p.199	'wo ek din jb dunia badal gai' p.251	Sem/modulation
2	I continued with my inspection.... P.199	'main ney apna moa'ina jari rakha' p.251	Syn/structural change
3	Powel was quite candid. P.201	'Powel ne saf saf bat ki'	Syn/structural change

These examples show aesthetic accommodation at macro level with the help of different techniques. For example in the first example the translator uses semantic-cum modulation technique of translation and expresses the same message in a different form. Similarly in the next two examples the translator uses syntactic-cum structural technique of translation and changes the structure or class of words to express the message in a distinct style.

5.43 Comparative Analysis of Chapter 21 at Micro Level

Table 114: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	A general assembly, also called a <i>Shoora</i> p.208	'ek shoora' p.261	Pra/implication
2	Ameer ul Momneen, the commander of the faithful' p.214	'ameer ul momneen' p.264	Pra/implication
3	Al Qaida Al Sulbah (solid base) p.219	'Al Qaida Al Sulbah p. 274	Pra/implication
4	A consultative council	'ek shoora' p.275	Pra/implication

	(Shoora) p.220		
5	In Peshawar, Pakistan p.218	'Peshawar min' p.272	Pra/exclusion
6	Ten miles (16 kilo meters) p.218	'das meel' p.272	Pra/exclusion
7	Major General Naseer ullah Babar (retired) p. 211	'Major General Naseer ullah Babar' p.264	Pra/exclusion
8	We offered ----him p.211	'hum ne unhin' p.265	Syn/transposition
9	His earnest advice.. p.213	'unki hamderdana rae' p.267	Syn/transposition
10	Now he lost his composure... p.213	'ab unhin taish aa gia' p.267	Syn/transposition
11	He pointed.... P.213	'unhon ne apni ungli' p.267	Syn/transposition
12	If you... p.214	'agr aap' p.268	Syn/transposition
13	The prince..... accused Omer p.214	'unhon ney Omer per....' P.268	Syn/transposition
14	He said.... P.214	'unhon ne kaha' p.268	Syn/transposition
15	He would not tolerate... p.214	'kabhi berdasht ni krin gey' p.268	Syn/transposition
16	He got up.... P.214	'uth kharey hovey' p.268	Syn/transposition
17	He said to me.... P.215	'unhon ne mjh se kaha' p.269	Syn/transposition
17	I told him... p.217	'main ne unhin bataya' p.271	Syn/transposition
18	His idea was...p.219	'unka khayal tha' p.274	Syn/transposition
19	His mentor... p.219	'apney mohsin' p.274	Syn/transposition
20	Benazir's interior minister p.211	'un k wazir dakhla' p.264	Syn/transposition/formality change
21	The director general also told.. p.213	'unhon ne ye kaha' p.267	Pra/transposition/formality change
22	Crown prince	'unhon ne use' p.269	Pra/transposition/formality

	Abdullah called him... p.215		change
23	The CIA p.218	'Amerika ki CIA p.273	Pra/explicitation
24	KSM p.220	'Khalid Sheikh Mohammad' p.275	Pra/explicitation

Above table shows cultural accommodation at micro level. The first four examples show that the translator is fully aware of the fact that target readers know what the words *Shoora* and *Ameer ul Momneen*, *Al Qaida* stand for. So he feels it comfortable not to give their explanation as is done in the source text with these words. It is because source readers are not supposed to understand these terms. Similarly in the next three examples the translator omits the words 'Pakistan', '16 kilo meters' and 'retired' respectively from the target text. Here he also supposes that target readers (Pakistanis) are fully aware with where Peshawar is situated, how many kilo meters are in ten miles and that Naseer ullah Babar was a retired major general when he was interior minister.

The next twelve examples also show the use of the most frequently used technique of translation by the translator of this 'In the Line of Fire'. He uses plural pronouns and verbs in Urdu for singular subjects in accordance with the cultural norms of the target culture. Moreover in examples 20, 21 and 22 the translator not only transposes the structure of pronouns but also changes the level of formality. In these examples on one hand he uses plural pronouns for single subject and on the other hand he uses pronouns instead of proper nouns. So these examples also show his stylistic taste.

The last two examples show, the translator feels that the target readers may not fully understand what actually The CIA is and what KSM stand for. So he explicates and adds 'Amerika ki' (of America) and Khalid Sheikh Mohammad to clarify the situation.

Table 115: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	It was for good reasons p.209	'is ki kai wajohat thin' p.262	Syn/structural change
2	kingdom p.214	'pakeeza sirzameen' p.268	Pra/addition
3	Religious extremists like Taliban and Al	'taliban aor al qaida keley' p.271	Pra/omission

	qaida. P.216		
4	..refusing to bow.. p.217	'bat na maan kr' p.272	Sem/synonym

Above given table shows ideological accommodation at micro level. The source author argues while justifying his decision of favouring Taliban in the war with Soviet Union that this support was based on some national interest but in the target text the translator doesn't seem to suggest so.

Similarly in second example, the translator with the help of addition expresses his religious ideology. It is also done keeping in mind the ideology of target readers who have very emotional attachment with the land mentioned as kingdom in source text. The translator translates it as '*pakeeza sirzameen*' to honour the feelings of target readers.

Similarly in third example the translator uses semantic-cum synonym technique of translation and accommodates ideologically. Source words 'refusing to bow' show that Taliban were asked for a very disgraceful act that was not acceptable for them at any rate but the translator converts it to a simple demand. In this the translator wants to create a very negative picture of the Taliban before the target readers that they were very obstinate and non cooperative.

Table 116: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Short term gain for long term pain p.208	' <i>chotey faiday keley daimi nuqsan</i> ' p.261	Sem/Rhetorical trope change
2	Frankenstein's monster p.209	' <i>afriyton</i> ' p.262	Sem/Rhetorical trope change
3	Litany of his own woes... p.213	' <i>apney hi masail ka rona</i> ' p.267	Sem/Rhetorical trope change
4	God knows.... P.214	' <i>Khuda gawah hi</i> ' p.269	Sem/Rhetorical trope change
5	We would..... p.209	' <i>un per hamara....</i> ' P.263	Syn/unit change
6	90 percent of Afghanistan... p.210	' <i>Afghanistan ka 90 feesad ilaka</i> ' p.264	Syn/unit change
7	We.... P.211	' <i>hamarey log</i> ' p.265	Syn/unit change
8	It is said that... p.210	' <i>kch log kehney hain</i> ' p.263	Pra/trans-editing
9	At home... p.211	' <i>andron afghanistan</i> ' p.264	Sem/expanding

10	inside Pakistan... p.213	'Pakistan ki tanzeemon se' p.267	Sem/expanding
11	disowned them.... P.211	'aaq kr deya' p.264	Sem/synonym
12	limelight.... P.217	'iqtidar' p.272	Sem/synonym
13	Saudi Intelligence p.212	'Saudi Intelligence (Mehkama khufia itla'at' p.266	Syn/calque

The above given table shows the adjustments that the translator improvises to express the message in his aesthetic style. These adjustments are without any external influence but based on his personal style and intrinsic habit of narrating incidents/events.

Table 117: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Rich educated person....do the organization p.208	'taleem yafta aor maldar insane bad min apni tanzeem' p.262	Syn/transposition
2	America.....to its fate p.209	'amerika Afghanistan ko apney hal per' p.262	Syn/transposition
3	They might be.....to achieve their objectives p.209	'mumkin hi wo bhi apney ahdaf' p.262	Syn/transposition
4	We.....created our own p.209	'ham.....apney ley' p.262	Syn/transposition
5	He removed it (his eye) p.210	'us ney apni ankh ko' p.263	Syn/transposition
6	He.....any of his field commanders p.211	'wo.....apney feeld kamanderon ko' p.265	Syn/transposition
7	They were.....murdering their enemies p.212	'wo apney dushmanon ko qatal krney' p.265	Syn/transposition
8	Prince Turki...his country's ambassador p.212	'shehzada turki...apney mulk kay safeer' p.266	Syn/transposition
9	He said.....of his native country p.213	'unhon ney apney abai watan' p.267	Syn/transposition

10	He launched....of his own woes p.213	'wo apney hi masail ka rona' p.267	Syn/transposition
11	I went....on my head p.214	'main apney sar per' p.268	Syn/transposition
12	He had.....his guards p.214	'wo apney muhafzon' p.268	Syn/transposition
13	But we could not....our embassy in Kabul. P.214	'laikin ham....aor Kabul min apna safarat khana' p.269	Syn/transposition
14	If seventy or eighty countries had established their embassies p.215	'agr 70 ya 80 mamalik ney Kabul min apney safarat khaney' p.269	Syn/transposition
15	A leader's first duty is to protect his country p.216	'ek rehnuma ka awaleen farz apney ham watnon' p.271	Syn/transposition
16	He must....around his original base p.217	'wo....apney ibtadai zaman kay' p.271	Syn/transposition
17	Mullah Omer....with his followers p.217	'Mullah Omer apney rafeeqon kay sath' p.272	Syn/transposition
18	Mullah Omer has inspired his people p.217	'us ney apney logon min' p.272	Syn/transposition
19	If one were to ask an Afghan .....his family p.217	'agr ap kisi afghan....k use apna khandan' p.272	Syn/transposition
20	The Afghans ...returned to their villages p.218	'afghan her waqt apney dehaton min' p.273	Syn/transposition
21	Osama.....his identity p.218	'Osama bi Ladin apni shanakht' p.273	Syn/transposition
22	Osama set up his own base p.218	'Osama ne.....apna ada bana leya' p.273	Syn/transposition
23	Osama was behind his	'apney mohsin kay qatal min,	Syn/transposition

	mentor's p.219	<i>Ossma p.274</i>	
24	Al-Qaeda....of its top leaders p.220	<i>'al-qaeda apney cheeda cheeda' p.275</i>	Syn/transposition
25	Abu Faraj.....after his arrest p.221	<i>'apni griftari kay bad abu faraj ney' p.276</i>	Syn/transposition

Above given twenty five examples show the adjustments of possessive pronouns according to the patterns of target language (Urdu) that bears same possessive pronoun *apna/apni/apney* with almost all kinds of nouns/pronouns as is shown in these given examples.

5.44 Comparative Analysis of Chapter 21 at Macro Level

Table 118: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Mullah Muhammad Omar was born in the village of Nauda, Kanda-har, purportedly in 1959. P.209	<i>'Mullah Muhammad Omer 1959 min 'Qalat' Pakistan min paida hova. Jb Omer panch saal ka tha tb uska khandan Qandhar (Afghanistan) muntaqil ho gia' p. 262</i>	Pra/trans-editing
2	Thus, negotiating with Mullah Omar was more difficult than one can imagine. It was like banging one's head against a wall. P.216	<i>'aisi sorat min ap soch bhi ni sktey k Mullah Omer k sath bat krna kitna mushkil tha' p. 270</i>	Pra/omission
3	We told him that his country would be devastated, but he did not understand. He really believed that American forces could be defeated. P.216	<i>'hm ne use samjhaya k uska mulk tabah ho jae ga laikin ye bat uski smijh min na I' p.271</i>	Pra/omission

Above given examples show ideological accommodation at macro level. In first example the author tells about the birth and early days of Mullah Omer and tells that he was born in a village of Afghanistan in 1959. But in target text it is rectified by the translator who states that he was born in Qalat (Pakistan) and his family migrated when he was five years old. This is purely ideological as the author didn't want to show any relation of the said person with Pakistan. On the other target readers are already aware of this fact and moreover it was not harmful to tell to Pakistanis, the relationship of Mullah Omer with Pakistan. In order to achieve political objectives, author hides this information but translator states it in the target text.

Similarly in the second example, the author highlights his attempt to have dialogue with Mullah Omer who seemed not to hear anyone but Allah. He exaggerates the situation and says that it was just like striking your head against a wall. In this way he seems to earn favour from the source readers (more particularly from America and its allies). On the other hand the translator feels something else and rewrites the message in simpler form.

In the third example again the author elevates the power of US and takes it strange if someone believes that US can be defeated. On the other in target culture most of the people believe in the supremacy of Almighty and take it strange if anyone believe that US cannot be defeated. So keeping in mind the target readers' ideology, the translator omits that piece of message from the text.

Table 119: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The window of opportunity was very small. P.216	'waqt kam tha' p.270	Sem/rhetorical trope change
2	Although the world knows much more about Osama than about Omar, it is worth filling in a few details of his background. P.218	.....p. 272	Pra/omission

Above given examples exemplify aesthetic/stylistic accommodation at macro level. In first example he changes the idiomatic expression in simple statement with the help of semantic-cum rhetorical trope change technique of translation while in second example he omits information to present it in a different style.

5.45 Comparative Analysis of Chapter 22 at Micro Level

Table 120: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Maulana Masood Azhar (Maulana means cleric) p.230	<i>'Maulana Masood Azhar'</i> p.288	Pra/implication
2	a maulvi (a variation from Maulana) p.236	<i>'ek maulvi'</i> p.295	Pra/implication
3	a salesman p.232	<i>'ek salesman or mulazim'</i> p.290	Pra/explicitation
4	national data base organization p.235	<i>'qaomi data base (NADRA)'</i> p. 295	Syn/explicitation
5	seven of his gaurds p.233	<i>'unk saat muhafiz'</i> p.292	Syn/transposition
6	He ....p.233	<i>'unhon ne'</i> p.292	Syn/transposition
7	...was on his way to work. P.233	<i>'dafter jar hey they'</i> p.292	Syn/transposition
8	His car...p.233	<i>'unki gari'</i> p.292	Syn/transposition
9	police jeep ahead of him. P.233	<i>'unk agey wali military police ki gari'</i> p.292	Syn/transposition
10	The general would have been killed. P.233	<i>'general halak ho jatey'</i> p.292	Syn/transposition
11	his would be assassins p.233	<i>'unk qatloon ne'</i> p.292	Syn/transposition
12	his car.. p.233	<i>'unki gari'</i> p.292	Syn/transposition
13	His mother was there. P.234	<i>'uski walida wahan majood thin'</i> p.293	Syn/transposition
14	She persuaded her son.	<i>'unhon ney apney betey ko'</i>	Syn/transposition

	P.234	<i>p.293</i>	
15	given him.. p.234	<i>'unhin di thi' p.293</i>	Syn/transposition
16	He had turned to his left. P.234	<i>'wo dain janib murey hovey they' p.294</i>	Syn/transposition
17	to his left.. p.235	<i>'unk bain janib' p.294</i>	Syn/transposition
18	He heard ... p.235	<i>'unhon ney suni' p.294</i>	Syn/transposition
19	to shoot him p.235	<i>'unhin goli marney ka' p.294</i>	Syn/transposition
20	his open jacket p.235	<i>'unki waskit' p.294</i>	Syn/transposition
21	So he thought.. p.235	<i>'unhon ney ye soch kr' p.294</i>	Syn/transposition
22	He discovered... p.235	<i>'un per ye inkshaf hova' p.294</i>	Syn/transposition
23	a police officer told himmp.235	<i>'ek police ofser ne un sey' p.294</i>	Syn/transposition
24	was a banker p.236	<i>'ek banker they' p.296</i>	Syn/transposition
25	yet he... p.236	<i>'laikin unhon ney' p.296</i>	Syn/transposition
26	for him.... P.236	<i>'unk barey min' p.296</i>	Syn/transposition
27	said to him... p.236	<i>'un se kaha' p.296</i>	Syn/transposition
28	Shaukat's safety p.234	<i>'unki hifazat' p.294</i>	Syn/transposition/ Pra/formality change

These examples show cultural accommodation at micro level. In first two examples, the translator exercises pragmatic-cum implicitation technique of translation and adjusts the text in new context. In target culture everyone knows what the titles '*Maulana and Maulvi*' stand for. So he doesn't bother to include the explanation of these words in the target text as is given in source text.

Contrary to these two examples in the next two examples the translator tries to explain what may be opaque for the target readers. That is why he includes some extra detail to clarify the message for the target readers.

In the next 23 examples there is again the use of syntactic-cum transposition technique of translation and the translator seems to accommodate according to the cultural norms and values of target context by using plural pronouns and verbs for the singular subject. In the last example there is use of double techniques of translation. The translator has used syntactic-cum transposition technique and pragmatic-cum formality change technique of translation at the same time. Diversity and intensity of such type of

technique help target text to look quite original as is the case with ‘*Sab se Pehle Pakistan*’ translated by Hidayat Khaweshgi.

Table 121: Aesthetic/Stylistics Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	entire world p.222	‘ <i>mohazib dunia</i> ’ p.278	Pra/trans-editing
2	It was Saifi... p.230	‘ <i>Saifi hi.....</i> ’ p.288	Pra/trans-editing
3	His associate.. p.230	‘ <i>uska bhai</i> ’ p.289	Sem/synonyms
4	Osama Nazeer p.231	‘ <i>Osama Nazeer nami ek shakhs</i> ’ p. 289	Syn/transposition
5	work.. p.233	‘ <i>dafter</i> ’ p.292	Syn/unit change
6	Most of our cars.... P.234	‘ <i>Pakistan min chalney wali bot si garian</i> ’ p. 293	Pra/formality change

In the above given table the translator accommodates according to his aesthetic and individualistic style. He trans-edits in first two examples and decodes the message in a new style. He deduces ‘entire world’ into ‘*mohazib dunia*’ (civilized world) and ‘it was Saifi’ into ‘*Saifi hi*’ in these two examples respectively. In the third example with the help of semantic-cum synonym technique he transforms associate into ‘*bhai*’ (brother).

Similarly in the next example he interprets the message in his own style and with the help of different techniques of translation. ‘Work’ has been translated as ‘*dafter*’ (office) and ‘our cars’ has been decoded as ‘*Pakistan min chlne wali bot si garian*’ (many of the cars run in Pakistan) in example five and six respectively.

Table 122: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	It was in our national interest....what we did p.23	‘ <i>ham ney job hi keya apney qaomi mafad min</i> ’ p.279	Syn/transposition
2	Could we tolerate homegrown p.223	‘ <i>ham apney gheron min</i> ’ p,279	Syn/transposition
3	These criminals....for their sins p.223	‘ <i>in mujrimon sey....apney gunahon per</i> ’ p.280	Syn/transposition
4	Pearl who.... with his	‘ <i>Pearl jo apni bi vi</i> ’ p.280	Syn/transposition

	wife p.224		
5	What Pearl had....day of his kidnapping p.224	<i>'apney aghwa kay din pear'</i> p.280	Syn/transposition
6	He telephoned an accomplice p.224	<i>'us ney Karchi min apney ek sathi'</i> p.281	Syn/transposition
7	Omer Sheikh....on his British passport p.225	<i>'Omer Sheikh apney bertanvi passport'</i> p.282	Syn/transposition
8	After his release, Omer Sheikh p.225	<i>'apni rehai kay bad Omer Sheikh'</i> p.283	Syn/transposition
9	Omer Sheikh introduced himself p.226	<i>'Omer Sheikh ney pearl se apna ta'aruf'</i> p.283	Syn/transposition
10	Who called himself Ahmad bhai' p.226	<i>'jis ney apna naam Ahmad bhai'</i> p.284	Syn/transposition
11	Omer Sheikh went.... with friend p.227	<i>'omer sheikh apney dost'</i> p.284	Syn/transposition
12	Many people.....send their children p.229	<i>'log apney bachon ko'</i> p.287	Syn/transposition
13	Terrorists were....their mission p.229	<i>'deshat gerd apna maqsad'</i> p.287	Syn/transposition
14	He held....in his hand p.230	<i>'us ney dasti bom ko apney hath min'</i> p.288	Syn/transposition
15	He also revealed....his group p.230	<i>'us ney apni tanzeem kay'</i> p.288	Syn/transposition
16	He was released by India....for their hijacked plane p.230	<i>'bharat ney apney aghwa shuda jahaz'</i> p.289	Syn/transposition
17	...one headed by himself p.231	<i>'ek ki sarbarahi apney pas'</i> p.289	Syn/transposition
18	He immediately... his involvement p.232	<i>'jis ney faoran apney mulawis'</i> p.291	Syn/transposition
19	Even a serious attack can miss its target p.232	<i>'khaternak tareen hamla awer bhi apna neshana'</i> p.291	Syn/transposition
20	But fate had its own	<i>'laikin qismat ka apna hi</i>	Syn/transposition

	plans p.233	<i>mansoba</i> p.292	
21	....robbed the attackers of their goal p.234	<i>'hamla aware apna maqsad hasil krney'</i> p.293	Syn/transposition
22	She persuaded her son p.234	<i>'unhon ney apney betay'</i> p.293	Syn/transposition
23	Shaukat Aziz...in his constituency p.234	<i>'shaukat aziz ney apney halqa e intikhab'</i> p.293	Syn/transposition
24	I had....from my pool p.234	<i>'main ney apni bekteer bund gareyon'</i> p.293	Syn/transposition
25	A suicide bomber... raised his right arm p.234	<i>'ek khud kush bombar...apna dayan hath'</i> p.293	Syn/transposition
26	He got up...for his life p.234	<i>'us ney...apni jaan bachaney keley'</i> p.294	Syn/transposition
27	Shaukat Aziz saw that his driver p.235	<i>'shaukat aziz ney apney driver'</i> p.294	Syn/transposition
28	When Shaukat....from his car p.235	<i>'jab shaukat aziz apni kaar'</i> p.294	Syn/transposition
29	He abandoned his mission p.235	<i>'wo apna mansoba'</i> p.294	Syn/transposition
30	Who actually blew himself p.235	<i>'jis ney apney ap ko'</i> p.295	Syn/transposition
31	The two of them....to their bodies p.236	<i>'dono ney....apney apney jism'</i> p.295	Syn/transposition

Same possessive pronoun has been chosen for different nouns and pronouns by the translator of 'In the Line of Fire' as a demand of target language. These adjustments are one of the crucial steps by the translator to adjust the target text in new context.

5.46 Comparative Analysis of Chapter 22 at Macro Level

Table 123: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	As for Osama Nazir, the explosives expert,	<i>'barodi dhamakon ka mahir Osama Nazir ko 2004 min</i>	Pra/implication

	he was arrested in Faisalabad in 2004 on Eid day, which takes place at the end of the holy month of Ramadan during which Muslims fast between dawn and dusk. P.231	<i>eid k din Faisal abad se griftar kia gia' p.290</i>	
2	Shaukat didn't see him. P.235	<i>'unhon ney use ni dekha' p.294</i>	Syn/transposition/formality change

This table shows cultural accommodation at macro level. In first example it is narrated that one person was arrested on the day of Eid. Then in the source text there is a detailed description of Eid i.e. when this event is occurred and who celebrate this event. It is because the author might have felt that most of the source readers were not aware of that event, so he included some extra detail in source text. On the other hand the translator is fully aware of the fact that almost all among the target readers are familiar with what is Eid and who celebrate this day and also when. So he feels it odd to include this information for the target readers.

In second example the translator uses double techniques and decodes 'Shaukat Aziz' a proper noun into '*unhon ne*' (literally means they). Here the translator not only transposes singular into plural but also changes the level of formality by replacing proper noun into pronoun. This is all in accordance with the cultural values of target readers.

5.47 Comparative Analysis of Chapter 23 at Micro Level

Table 124: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Al Qaida Shoora council or consultative committee p.239	<i>'Al Qaida ki shoora' p.300</i>	Pra/implication

In the above example the translator has implied implication and leaves on the cultural context to help the readers to understand the term '*shoora*' that is explained by the source author as consultative committee in the source text.

Table 125: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	at large p.237	' <i>azad hai</i> ' p.297	Sem/rhetorical trope change
2	Khalid Shiekh Mohammad (KSM) p. 238	' <i>Khalid Sheikh Mohammad, Kay ais aim, jaisa k use kaha jata tha</i> ' p. 298	Pra/addition
3	That we shattered. P. 240	' <i>jo pori na ho sakin</i> ' p.302	Sem/antonym
4	hidden success p.242	' <i>khamosh kamyabiyon</i> ' p.305	Sem/synonym

In above examples the translator with the help of different techniques accommodates according to his personal stylistic taste. He changes an idiomatic expression into simple language in first example, adds a few lexical items in second examples and uses antonym and synonym in third and fourth examples respectively. All these adjustments bear the stamp of his personal style of expression.

Table 126: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Abu Zubeda....of his Al-Qaeda associates p.238	' <i>abu zubeda al-qaeda kay apney...</i> ' p. 298	Syn/transposition
2	...alongwith his nephew Ramzi yousaf p.238	' <i>wo apney bhatejay ramzi yousaf</i> ' p.299	Syn/transposition
3	KSM started his life p.238	' <i>KSM ney apni dehshat gerdana zindgi</i> ' p.299	Syn/transposition
4	KSM mainted his operational...p.239	' <i>KSM ney pehlay tu apni aml</i> ' p.299	Syn/transposition
5	He cancelled his network p.239	' <i>us ney apni tanzeem</i> ' p.299	Syn/transposition
6	Bin Ladin was too busy moving his own family p.239	' <i>osama bin ladin apney khandan</i> ' p.299	Syn/transposition
7	He told Osama about his	' <i>us ney osama ko apni</i> '	Syn/transposition

	role p.239	<i>karkardgi' p.300</i>	
8	He wished to retain his independence p.239	<i>'wo apni azadi' p.300</i>	Syn/transposition
9	In order to get money for his operations, KSM p.239	<i>'apney kamon keley, KSM ney' p.300</i>	Syn/transposition
10	He brought his family p.239	<i>'wo apney khandan ko' p.300</i>	Syn/transposition
11	Where they..... their murderous plan p. 240	<i>'jahan unhon ney apney tabah kun mansobey' p.301</i>	Syn/transposition
12	He was amazed at his handiwork p.240	<i>'jab us ney....tu apni karkardgi per' p.301</i>	Syn/transposition
13	They both.....their families to Pakistan p.240	<i>'wo dono..... apney khandanon ko' p.301</i>	Syn/transposition
14	Without breaking their momentum, our agents p.240	<i>'apni rafter berqrar rakhtey hovey hamarey karenday' p.301</i>	Syn/transposition
15	KSM managed.....his kalashinkov p.240	<i>'us ney apni kalanshinkof' p.302</i>	Syn/transposition
16	We have.....in our cities p.243	<i>'ham ney shehron min' p.305</i>	Syn/transposition
17	I survived.....of my motorcade p.243	<i>'main ney apni gareyon kay qaflay' p.305</i>	Syn/transposition

Same possessive pronoun has been used with he, they, I, we and common and proper nouns in the target text as a demand of Urdu language. On contrary in the source text this is not the case because English requires particular possessive pronoun with each pronoun and noun. This adjustment also helps the target text to look like original work.

5.48 Comparative Analysis of Chapter 23 at Macro Level

Table 127: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	We have earned	'.....'	Pra/omission

	bounties totaling millions of dollars. P.237	P.297'	
2	..... P.237	' <i>unhin khud hi andaza ho jae ga k ham ne kitna kam kia hai</i> ' p.297	Pra/addition

Above examples show ideological accommodations at macro level. In first example the translator omits the text and hides some information from the target readers who may have hypered to read it. In source text the author tells the readers that we (Pakistanis) have earned a lot of money by giving many US wanted person (terrorists). It may be very elevated for the westerners to get a reward in this way but not for the Pakistanis. It is very humiliating for the Pakistanis to sell people for money. It is against their ideology and also against law. That is why the translator omits this piece of information from the target text.

Similarly in second example the translator adds what is not included in the source text. He asserts, '*unhin khud hi andaza ho jae ga k ham ne kitna kam kia hai*' p.297 which means 'They will realize how much work we have done. Here the translator elevates the deeds of us (Pakistanis).

Table 128: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Some are known to the world, some are not. P.237	' <i>in min se kuch dunia bher min bot mash'hoor hain aor kuch gumnam hain</i> ' p.297	Pra/trans-editing
2	A Kuwaiti born Iranian national p. 238	' <i>us ki paidaish Kuwait min hovi aor woe k irani shehri tha</i> ' p. 299	Pra/trans-editing
3	Abu Zubeda and KSM are well known to most of the readers. P.240	' <i>Abu zubeda and kay ais aim kay barey min akser qareen perh chukey hain</i> ' p.302	Pra/trans-editing

In all these three examples the translator accommodates stylistically with the help of pragmatic-cum trans-editing technique of translation. He rewrites the message and

expresses it in a distinct aesthetic manner. All of these examples are rewritten in a lucid and explanatory style.

5.49 Comparative Analysis of Chapter 24 at Micro Level

Table 129: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	His jurisdiction p.244	'un k दौरا اکھتیار کی حدود' p.306	Syn/transposition
2	...to directly to him. P.245	'barae rast un k pass ja skta hai' p.307	Syn/transposition
3	His doors always.... P.245	'un k derwazey hamisha' p.307	Syn/transposition
4	He assigned..... p.245	'unhon ne zima daryon' p.307	Syn/transposition
5	He telephoned Kyani... p.246	'unhon ne Kiyani ko telephone keya' p.309	Syn/transposition
6	His intelligence people... p.246	'un k khufia idarey k log' p.309	Syn/transposition
7	in his mind. P.247	'un k zehin min' p.310	Syn/transposition
8	his escort of military police.. p.247	'un k hamrah military police' p.310	Syn/transposition
9	First thing he did....p.247	'unhon ne pehla kam..' p.310	Syn/transposition
10	I instructed him.... P.248	'main ne unhin hidayat ki' p.311	Syn/transposition
11	He..... p.250	'unhon ney' p.314	Syn/transposition
12	He's approaching.. p.250	'wo pounch rhey hain' p.314	Syn/transposition
13	He's within a mile.. p.250	'wo ek meel dor hain' p.314	Syn/transposition
14	His investigators... p.250	'un k tafteshi' p.314	Syn/transposition
15	his son, Nomi p.250	'un k bety Nomi' p.314	Syn/transposition
16	He asked ISI.. p.251	'unhon ne ISI' p.315	Syn/transposition

17	He received.....p.251	' <i>unhin.....milin</i> ' p.315	Syn/transposition
18	...inform him p.257	' <i>unhin bata din</i> ' p.322	Syn/transposition
19	He exclaimed... p.257	' <i>unhon ne joshili awaz min kaha</i> ' p.322	Syn/transposition
20	Mullah Omer, the leader of the Taliban p.247	' <i>Mullah Omer</i> ' p.310	Pra/implication
21	200 yards (180 meters)p. 247	' <i>200 gaz</i> ' p.310	Pra/implication
22	Azad (independent) Kashmir p.248	' <i>Azad Kashmir</i> ' p.311	Pra/implication
23	twenty miles (about forty five kilo meters) p.252	' <i>28 meel door</i> ' p.317	Pra/implication

In the first 19 examples given in above table the translator has adjusted the target text according to the target culture with the help of syntactic-cum transposition technique of translation. Again with the help of transposition technique of translation the translator transposes the structures of either pronouns or verbs and replaces the singular pronoun/verb with the plural one. This is the most frequently used technique by the translator and it is also the most frequently used practice in the target culture.

In the next four examples the translator again rests on the target culture and believes that the target readers will understand the target text even if he omits such pieces of information as he omits the translation of 'the leader of the Taliban', '180 meters', independent and 'about forty five kilo meter' from the above given last four examples respectively.

Table 130: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Tightening the nose p.244	' <i>gherao</i> ' p.306	Sem/Rhetorical trope change
2	his excitement growing p.247	' <i>Abi zaid ne josheli awaz min kaha</i> ' p. 322	Pra/formality change
3	military intelligence p.253	' <i>military police</i> ' p.318	Sem/synonym

4	ideological reasons p. 246	' <i>mazhabi jazbey</i> ' p.309	Sem/synonym
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Again in the above given examples the translator accommodates according to the style of his own. For this purpose he uses different techniques of translation. These types of adjustments show the influence of personal style of author/translator on himself.

Table 131: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	He jumped into his car. P.247	' <i>wo faoran apni kaar min bethey</i> ' p.310	Sen/transposition
2	Keyani asked his people. P.251	' <i>keyani ne apney afsran se pochha</i> ' p.315	Syn/transposition

As it is a rule in English grammar that a possessive pronoun must accord to its noun/pronoun so a normal collocation of pronoun and possessive pronoun in English follows as under;

I-My, You-Your, He-His, She-Her, They-Their, We-Our and singular pronoun-singular possessive pronoun and plural noun/pronoun- plural possessive pronoun etc But this is not the case in Urdu language in which possessive pronoun '*apna, apney, apni* (your) can stand with all nouns and pronouns in English language. In the above given examples possessive pronouns '*apni and apney*' are used in the place of his whose literal equivalent is '*uska*' in Urdu.

5.50 Comparative Analysis of Chapter 24 at Macro Level

Table 132: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	He himself was hands on, leading from the front. P.245	' <i>Keyani bazat e khud in tehqiqat min pesh pesh they</i> ' p. p.307	Pra/formality change, Syn/transposition
2	Three of our people put on burkas, the robes that women wear to cover themselves, including their faces. P.259	' <i>hamarey teen logon ne aisey burqay pehney hovey they jin se unk chehrey bhi dhakey hovey they</i> ' p. 325	Pra/implication

3	He was not the only. P.260	'wo akelay ni they' p.326	Syn/transposition
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There is cultural accommodation at macro level in the above mentioned examples. In the first example the translator uses double techniques in one sentence. He changes the level of formality in the sentence (proper noun instead of pronoun) and transposed the structure of verb and uses plural structure of verb instead of singular as is given in source text.

In second example the translator omits some information from the target text and excludes it from the message. He thinks it unnecessary to explain to the target readers, what is 'Burqa'. Everyone in target culture fully understands what is 'Burqa' so the translator omits its definition from the target text. Again in third example the translator transposes the structure of verb and accommodates according to the values of target culture.

Table 133: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The controller told the suicide bomber that the operation was a 'go'. P.250	'nigran ney khud kush bombar ko karwai shoro krney ka kaha' p.314	Pra/trans-editing

In the above given example the translator trans-edits the text and accommodates according to his aesthetic style of presentation. His translation of the above given sentence is not according to the style of source author but according to his personal style.

5.51 Comparative Analysis of Chapter 25 at Micro Level

Table 134: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Levies p.263	'neem faoji tanzeem'(levies) p.330	Pra/explicitation
2	animal transport battalion p.264	'khacher battalion' p.331	Pra/implication

In above given examples the translator accommodates according to the demands of target culture. In first example he explicates the target word 'levies' and adds

additional explanation with the target word. It may be so that the target readers may not be aware of what is literally meant by that word.

In second example the translator leaves the target readers to implicate the meaning from the target culture. It is a common practice in Pakistan to use mule for transportation in hilly areas especially by the army. ‘*Khacher (mule) Battalion*’ is a term refers to the battalion that uses mule for transportation. That is why ‘animal transport battalion’ is translated into ‘*Khacher battalion*’ by the translator.

Table 135: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	lost their lives p.265	‘ <i>shaheed hovey</i> ’ p.332	Sem/synonym
2	sixteen dead p.267	‘ <i>16 shaheed ho gae</i> ’ p.333	Sem/synonym
3	lost their lives p.268	‘ <i>shaheed hovey</i> ’ p.335	Sem/synonym
4	four soldiers were killed p.269	‘ <i>4 jawan shaheed hovey</i> ’ p.336	Sem/synonym
5	laid down their lives p.270	‘ <i>janin qurban kin aor shaheed hovey</i> ’ p.338	Sem/synonym

The above given examples show the ideological accommodations at micro level. It is a common trend in Pakistani/Islamic society to label them *shaheed* (martyr) who have died for the sake of any sacred mission, especially the works recommended by Almighty Allah. The soldiers and officers of Pakistan army who have become the victims of war against terrorism are martyrs. It is necessary to call them so in Pakistan because this practice solaces the ideologies of Pakistani people. On the other hand in Western countries it is not necessary to call them as martyrs. That is why the source author uses the words ‘lost lives’, ‘dead’, ‘killed’, ‘and died’ for these deceased soldiers. But as the translator is fully aware of the ideology of target readers, he uses ‘*shaheed*’ (martyr) instead of aforesaid words.

Table 136: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	300 soldiers laid down their lives p.270	‘ <i>300 sepahyon ne apni janin</i> <i>p.338</i> ’	Syn/transposition
2	We.....ourselves p.271	‘ <i>hm apney ley</i> ’ p.339	Syn/transposition

3	Afghan government in its own country. p.271	'afghan hakomat khud apney mulk min' p.339	Syn/transposition
4	I am proud of my army. P.273	'mjhey apni fouj per' p.341	Syn/transposition

It is grammatical compulsion in English that a possessive pronoun must accord to its noun/pronoun but in Urdu the collocation patterns of noun/pronoun with its possessive pronoun are different as is the case in above given examples. In above given examples the possessive pronoun 'apna/apney/apni' which literally means 'your' in English has been used as a substitute for their, our, its and my in Urdu language.

5.52 Comparative Analysis of Chapter 25 at Macro Level

Table 137: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	We demanded and were assured of night-flying and firing capabilities. P.265	'hamin rat k waqt perwaz aor neshana bazi ki istdad frahim krney ki bhi yaqeen dehani krai gai' p.332	Pra/omission
2	Unmanned aer-ial vehicles were to be made available to us on demand, flown by American handlers. P.265	'hamin zarorat k waqt mutalba krney per beghair hwaw baz k urney waley jahaz (drones) bhi muhaya key janey they, jinhin Ameriki zamin se kontrol krna tha' p.332	Pra/trans-editing
3	This completed a triad of intelligence—human, technical, and aerial. The human responsibility was ours; the other two were under the control of the United States. P.265	'is trha suragh rasani ka tkoon mukamal hovi yani insane, tekniki aor hawai, insane ya zamini zima dari hamari thi aor baki do k zima dar Ameriki they' p.332	Pra/trans-editing
4	Often the army was slow to react. P.266	'kai mertaba faoj susti se karwai krti' p.333	Sem/synonym

These examples show the traces of ideological accommodation at macro level. The war on terror has been a controversial issue in Pakistan because a great number of masses and think tanks in Pakistan opposes this war and believes it as war of USA. On the other hand many including the source author believe it as essential for Pakistan's peace and stability. The people with this bent of mind believe that Pakistan is supported and helped by the Allied Forces led by US during this war. But first example reveals the reality as here the source author declares that we demanded support from USA. It is apparent that a demand is made from the person or agency for which you are working. But as this thing may hurt the target readers the translator omits the word 'demanded' and adjusts the text so that it may not go against the ideologies of the target readers.

Similarly the source author who was the president of Pakistan at that time was bitterly criticized for giving Pakistani air bases to the Allied Forces for military operation including drones attacks on terrorists. In the target text he states that these drones were to be handled by the Americans. It is not mentioned in the target text that from where these drones were to be flown. But in the source text it is clearly mentioned that these drones were to be flown from the American territory. It was only to reassure the target readers that Pakistan had not provided air bases to the Allied Forces for any such operations. In the next example he (translator) himself contradicts with his own statements when he asserts that *insane ya zamini zima dari hamari thi p.33* (it was our responsibility to provide manpower and land facilities). He also states that America was to provide weapons and technology in the war on terror.

It is considered a sin to degrade or simply criticize army in Pakistan even though it has done any blunder or not doing satisfactory work in any operation. It can be said that Pakistanis are not habitual of talking/listening against Pakistan army. In the last above given example the source author describes an inefficiency of Pakistan army in some operation. The author says often the army was slow to react. The translator transforms often into '*kai bar*' (many times) not into '*aksar*' which is the literal meaning of often.

5.53 Comparative Analysis of Chapter 26 at Micro Level

Table 138: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	President Zia ul Haq p.275	'Zia ul Haq' p.343	Pra/implication

The translator might have fully aware of the fact that almost all target readers know that Zia ul Haq was the president of Pakistan. That is why he doesn't feel it necessary to include the translation of 'president' in the target text.

Table 139: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The people of Pakistan... p.277	' <i>hm Pakistani</i> ' p.346	Pra/trans-editing

In above given example the translator with the help of pragmatic-cum trans-editing technique of translation accommodates to achieve ideological objectives. In the above given example, the message of target text indicates that the source author excludes himself from the said group while in the target the translator includes. He says, '*hampakistani*' (we Pakistanis) instead of 'the people of Pakistan.

Table 140: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	When a person .....around his neck. P.279	' <i>jo itna jahil ho k apney galey min</i> ' p.348	Syn/transposition
2	People from enlightened class tutor their children... p.278	' <i>roshan khayal tabqa k log apni aolad ko...</i> ' p.247	Syn/transposition
3	Sitting alone in my study, I... p.274	' <i>apney gher ki library min betha main</i> ' p.342	Syn/transposition
4	Zia for his own personal... p.275	' <i>Zia ney apney zati maqasid</i> ' p.343	Syn/transposition
5	I will concentrate myself... p.279	' <i>main apney khayalat ko</i> ' p.349	Syn/transposition
6	an opportunity for us....in our midst. P.275	' <i>hamarey ley maoqa tha k apney dermian min se</i> ' p.344	Syn/transposition

Above given examples show collocation accommodation at micro level. Most commonly implied technique of translation that is used in English to Urdu translation has been used to trace the most commonly used adjustments i.e. noun/proun and possessive pronoun collocation. In these examples possessive pronoun '*apna/apni/apney*' (your) has

been used as a substitute for his, their, my, his, myself and our in the above given six examples respectively. These frequent accommodations of collocation patterns of noun/pronoun with its possessive pronoun suggest that it has become habit of the translator to follow Urdu collocation patterns.

5.54 Comparative Analysis of Chapter 26 at Macro Level

Table 141: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Islam recognizes no church or clergy. P.277	.....p.346	Pra/omission

Above given example shows cultural accommodation at macro level. In target text the author intends to tell the feature of Islam to the source readers. But the translator realizes that there is no need to explain this to the target readers as they are already fully aware of it. That is why he omits that part of text from the target text.

Table 142: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	To the exclusion of the huge majority of moderate Pakistanis. P.275	'jis se Pakistan ki bahot bari aksaryat ka koi taoluq ni tha' p.343	Pra/trans-editing
2	Here was an opportunity for us to get rid of terrorism in our midst. P.275	'hamarey ley maoqa tha k apney dermyan se, qaomi mafad ki khatir dahishat gardi se nejat pa lin' p.344	Pra/addition

These two examples bear the witness of ideological accommodation at macro level. In the first example the translator trans-edits the message as in source text the author seems to divide Pakistanis between moderate and non-moderate (extremist). He asserts that his policies were favoured by majority (not all) of moderate Pakistanis. Whereas in target text the translator rewrites the message and lays stress on the majority of Pakistanis without bifurcating into moderate and extremist. Moreover the translator adds an extra adjective 'bahot' (very) before 'bari' (huge).

In the second example the translator adds in the message stated in the source text to serve the ideological objectives. As it has been mentioned that the war on terror has been a

cause of unrest and turmoil in Pakistan, the author as a supporter of this war argues in its favour. In source text the author discusses about a chance to eradicate terrorism and he doesn't tell why. But in the target text the translator simply states that it was for our own benefits and so we need to demolish terrorism from Pakistan.

5.55 Comparative Analysis of Chapter 27 at Micro Level

Table 143: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	a metallurgist by profession p.284	'mahir flzeyat hain' p.355	Syn/transposition
2	He was asked to return to Pakistan. P.284	'unhin Pakistan wapus aney ko kaha geya' p.355	Syn/transposition
3	He brought... p.284	'apney sath lae' p.355	Syn/transposition
4	..was managing.. p.285	'kr rhey they' p.356	Syn/transposition
5	who was dealing.. p.285	'unka brah e rast rabta' p.356	Syn/transposition
6	when president Zia took over.... P.285	'jb sadar Zia hakomat min aae' p.356	Syn/transposition
7	Ishaq Khan took over... p.286	'Ishaq Khan sadar bun gae' p.356	Syn/transposition
8	He had... p.385	'un min' p.356	Syn/transposition
9	He was building....	'wo bom bana rhey they' p.356	Syn/transposition
10	A Q was a national hero. P.286	'A Q ek qaomi hero they' p.357	Syn/transposition
11	Father of Islamic bomb p.286	'Islami bom kay bani' p.357	Syn/transposition
1	He immediately... p.287	'unhon ney faoran' p.358	Syn/transposition
13	He had visited countries... p.287	'wo aisey mumalik min bhi gae' p.359	Syn/transposition
14	He had requested.. p.287	'unhon ney ijazat' p.359	Syn/transposition
15	on his behalf.. p.287	'unki taraf sey' p.359	Syn/transposition
16	He had been severely.. p.288	'unhinbahot sakhti sey' p.360	Syn/transposition
17	He apparently became	'wo ba zahir mohtat ho gaey'	Syn/transposition

	careful. P.288	<i>p. 360</i>	
18	He started taking.. p.288	<i>'unhon ney kch aisey qdamat'</i> <i>p.360</i>	Syn/transposition
19	He was tryng to cover... p.288	<i>'perda dalney ki kohshish kr rhey they'</i> p.360	Syn/transposition
20	his presence p.288	<i>'unki maojodgi'</i> p.360	Syn/transposition
21	remove him from his office p.288	<i>'unhin unkey ohday sey'</i> p.360	Syn/transposition
22	his contract p.288	<i>'unki mulazmat ka muhahda'</i> <i>p.360</i>	Syn/transposition
23	his retirement p.288	<i>'unki subukdoshi'</i> p.360	Syn/transposition
24	He was a hero... p.288	<i>'ek hero ka derja rakhtey they'</i> <i>p.360</i>	Syn/transposition
25	was retired p.288	<i>'subukdosh ho gaey'</i> p.360	Syn/transposition
26	from his base p.288	<i>'unk markaz sey'</i> p.360	Syn/transposition
27	appoint him p.288	<i>'unhin wafaqi wazeer'</i> p.360	Syn/transposition
28	while he was around p.289	<i>'unki maojodgi min'</i> p.360	Syn/transposition
29	He did not want... p.289	<i>'na hi unhin ye gawara tha'</i> <i>p.360</i>	Syn/transposition
30	excel him p.289	<i>'un sey ziada'</i> p.361	Syn/transposition
31	He had....p.289	<i>'un min'</i> p.361	Syn/transposition
32	He started working... p.289	<i>'unhon ney apni'</i> p.361	Syn/transposition
33	He... p.289	<i>'unhon ne'</i> p.361	Syn/transposition
34	Collin Powel, whom p.289	<i>'Kolin Pawel jinhin'</i> p.361	Syn/transposition
34	He said.... P.290	<i>'unhon ney kaha'</i> p.363	Syn/transposition
36	He drawout some papers... p.290	<i>'unhon ney kuch kaghzat'</i> <i>p.363</i>	Syn/transposition
37	He had..... p.291	<i>'unhon ney'</i> p.363	Syn/transposition
38	...include his name p.291	<i>'na hi naqashon per unka naam'</i> p.363	Syn/transposition

39	His past behavior p.291	<i>'unki maz ki sargarmian'</i> p.363	Syn/transposition
40	He obliged... p.291	<i>'unhon ney de dey'</i> p.363	Syn/transposition
41	He showed... p.291	<i>'unhon ney'</i> p.363	Syn/transposition
42	President Bush and his... p.291	<i>'Sadar Bush aor unki...'</i> p.363	Syn/transposition
43	His network p.291	<i>'unki tanzeem'</i> p.364	Syn/transposition
44	He did all this p.292	<i>'unhon ney ye sub'</i> p.365	Syn/transposition
45	He simply lost sight p.292	<i>'unki nazron se ojhal'</i> p.365	Syn/transposition
46	He had done so... p.292	<i>'unhon ney itna kuch'</i> p.365	Syn/transposition
47	But he... p.229	<i>'laikin unhon ney itna kuch'</i> p.365	Syn/transposition
48	But he had.... P.292	<i>'unhon ney apney apko'</i> p.365	Syn/transposition
49	confronted him with evidence p.292	<i>'un kay samney sabot rkh dey'</i> p.365	Syn/transposition
50	He asked me... p.292	<i>'unhon ney mujh se kaha'</i> p.365	Syn/transposition
51	I told him... p.292	<i>'main ney unhin jawab deya'</i> p.366	Syn/transposition
52	put him under protective custody p.292	<i>'unhin hifazti hirasat min'</i> p.366	Syn/transposition
53	confined him to his house p.293	<i>'unhin un hi kay makan min'</i> p.366	Syn/transposition
54	his activities p.293	<i>'unki sargarmian'</i> p.366	Syn/transposition
55	He was assisted p.293	<i>'unki madad'</i> p.366	Syn/transposition
56	He also provided North Korea.. p.293	<i>'unhon ney shomali koreya ko bhi'</i> p.367	Syn/transposition
57	written by him p.294	<i>'un kay tehreer krda'</i> p.368	Syn/transposition
58	a business partner of him p.294	<i>'un kay karobari shareek'</i> p.368	Syn/transposition
59	He also suggested... p.294	<i>'unhon ney masoomana rae di'</i> p.368	Syn/transposition

60	by him... p.294	' <i>unhon ney</i> ' p.368	Syn/transposition
61	his wealth p.294	' <i>unki daolat</i> ' p.368	Syn/transposition
62	A Q advised some of his friends..... p.294	' <i>unhon ney Iran min apney chand doston</i> ' p.368	Pra/formality change

All above given examples except the last one show that the translator has accommodates according to the cultural patterns of target readers. In all these examples the translator transposes the structure of singular pronoun and possessive pronoun into plural ones. Extensive use of this practice shows the importance of this practice in target culture. The translator uses plural form of pronoun or verb for the singular in the above given examples.

In the last example, the translator changes the level of formality and replaces noun with pronoun as calling with proper noun looks quite odd especially to those one has respect and honour for. So pronoun is the most favourite choice instead of noun as is the case in the last example.

Table 144: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Pakistan: Home and Abroad p.281	' <i>rawan dawan Pakistan</i> ' p.351	Pra/trans-editing
2	Nuclear Proliferation p.283	' <i>neyo kalyai dunia</i> ' p.353	Pra/trans-editing
3	rattle their sabers p.283	' <i>talwarin lehratey they</i> ' p.353	Sem/rhetorical trope change
4	irregular cargo p.287	' <i>ghair qanoni saman</i> ' p.359	Sem/synonym

In above given examples the translator accommodates simply in collaboration with his personal style and aesthetic norms. These stylistic accommodations help the translator to present the source book in a unique sense and distinct style.

Table 145: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	He brought.....with him. P.284	' <i>wo apney sathe</i> ' p.355	Syn/transposition
2	India was developing its	' <i>Bharat bhi apna</i> ' p.355	Syn/transposition

	nuclear... p.284		
3	It (India) had..... Projecting its power. P.284	'wo (bharat) na sirf apney apko' p.355	Syn/transposition
4	We need to defend ourselves....p.285	'hamin bharti khatrat se apni' p.355	Syn/transposition
5	Pakistan kept its nuclear.... P.285	'Pakistan apna neo kalyai' p.355	Syn/transposition
6	Our ability to safeguard ourselves... p.289	'hamarey apney hathyaron' p.361	Syn/transposition
7	He started working.....his network. P.289	'unhon ney apni tanzeem' p.361	Syn/transposition
8	My first thought..... to my country. p.291	'meri pehli soch aoney mulk' p.363	Syn/transposition
9	But he had..... himself. P.292	'unhon ney apney apko' p.365	Syn/transposition
10	A Q advised some of his friends... p.294	'unhon ney Iran min apney chand doston' p.368	Syn/transposition
11	by him to his daughter p.294	'unhon ney apni beti' p.368	Syn/transposition

Noun/pronoun and possessive pronoun must accord according to the rules of English grammar. But in Urdu possessive pronoun 'apna/apni/apney (your) can be used instead of its, his, her, their, my and your as is the situation in the above given examples.

5.56 Comparative Analysis of Chapter 27 at Macro Level

Table 146: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	South Asia is the nuclear flashpoint of the world. p.283	'Janobi Asheya dunia ka wahid khita hi jahan neo kalayai jang ka shoal bherak sakta hi' p.353	Pra/trans-editing
2	India's intentions were offensive and aggres- sive; ours were	'dunia kuch bhi sochey laikin ye hamari wahid waja thi' p.355	Pra/trans-editing

	defensive. P.285		
3	Nonetheless, the pressure on us to investigate A.Q.'s illicit nuclear transfers continued. We did try, covertly, to learn more, but we did not get anywhere. P.290	<i>'isk bawajood ham per A Q ki ghair qanoni neo kalayai phailao ki ki sirgarmeyon ki tehqiqat krney keley dabao pert rha' p.362</i>	Pra/trans-editing

In the above examples the translator adopts according to his aesthetic trends at macro level and rephrases the data in quite a different sense and style of his own.

5.57 Comparative Analysis of Chapter 28 at Micro Level

Table 147: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Islamit Summit p.296	<i>'Islami rehnumaon ki kanference (Islamic summit) p.371</i>	Pra/explicitation
2	I assured my wife saying, 'The Agra....' P.299	<i>'main ney apni be vi ko yaqeen dahani krai k Insha Allah Agra..' p.374</i>	Pra/addition
3	I told him bluntly.. p.299	<i>'main ne unhin saaf saaf kaha' p.374</i>	Syn/transposition
4	I also said... p.299	<i>'main ney ye bhi kaha' p.274</i>	Syn/transposition
5	He just sat there. P.299	<i>'wo bus khamosh bethey rhey' p.374</i>	Syn/transposition
6	thanking him p.299	<i>'unka shukreya' p.374</i>	Syn/transposition
7	He was left... p.300	<i>'un k pass' p.375</i>	Syn/transposition
8	upstaging him p.300	<i>'un per sabqat' p.375</i>	Syn/transposition
9	to urge him p.300	<i>'un per zoor dalon' p.376</i>	Syn/transposition
10	He promised... p.300	<i>unhon ney aisa' p.276</i>	Syn/transposition
11	He invited me... p.300	<i>'unhon ney mujhey' p.376</i>	Syn/transposition
12	I made him agree..	<i>'main ney unhin amada kia'</i>	Syn/transposition

	p.301	<i>p.377</i>	
13	inspite of his concerns p.301	' <i>un k tufukrat kay ba wajood</i> ' <i>p.377</i>	Syn/transposition
14	He accepted...p.302	' <i>unhon ney faoran qabol</i> ' <i>p.387</i>	Syn/transposition
15	awaiting his arrival p.302	' <i>unki amad ka intzar</i> ' <i>p.378</i>	Syn/transposition
16	He didn't take... p.302	' <i>unhon ney ghaliban</i> ' <i>p.378</i>	Syn/transposition
17	has got the btter oh him p.302	' <i>un per havi ho gi hi</i> ' <i>p.379</i>	Syn/transposition
18	He started... p.305	' <i>unhon ney</i> ' <i>p.381</i>	Syn/transposition
19	about 200 yards (180 meters) p.299	' <i>do sao gaz</i> ' <i>p.275</i>	Pra/implication

In the above given 19 examples the translator has accommodated according to the cultural values and norms of the target readers. In the first example, the translator explicates the text in order to clarify the message to the readers. 'Islamic Summit' is a name that refers to the meeting of the heads of Islamic countries, so it needs not to be translated or explained but the translator explains it as it may not be clear to the target readers. Hence the word 'summit' is an English word, the source author haven't explained it.

In second example, the translator adds *Insha Allah* (If Allah desires) in the target text. It is a common practice in Muslim culture to say *Insha Allah* when talking about future. This statement is not a part of source text but the translator includes it in the target text because of the cultural influence on him.

In all remaining examples except the last one, the translator transposes the structure of text according to a common cultural practice of using plural pronouns/verbs for singular subjects. All these examples show how strongly, the translator is influenced by the target culture. In the last example, the translator implicates as he is aware of the fact that there is no need to explain how many meters are there in 200 yards. So he omits 180 meters from the target text.

Table 148: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
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1	If we all agreed—the western and Muslim governments p.296	' <i>agr muslim aor magherbi mumalik mutfiq hon</i> ' p.370	Pra/omission Syn/rhetorical scheme change
2	traditional shalwar kameez p.298	' <i>qaomi libas shalwar kameez</i> ' p.372	Sem/synonym
3	visit to ajmeer shareef p.298	' <i>ajmeer shareef ki zeyarat</i> ' p.373	Sem/synonym
4	good friend China p. 307	' <i>behtreen dost China</i> ' p.284	Syn/unit change

Above given examples show the ideological influence in their adjustment. In the first example the translator omits the pronoun 'we' from the target text to serve an ideological objective. This pronoun is playing very important role in the source text. In the whole text, the source author seems to suggest his relationship and adherence with the Western countries. It is because he uses the pronoun 'we' to show close intimacy with the Westerners. But because majority of the target readers may not have very positive views about the Westerners, the translator omits the pronoun and avoids scratching their emotions. Similarly in the same example the translator has also changed the order of the given nouns. The source author runs as 'the Westerner and Muslim' while the translator changes the scheme, thus '*muslim aor magharbi*'. This is ideological as it suggests preference of the given subjects.

In the second and third example, the translator uses semantic-cum synonym technique of translation and transcribes traditional into *qaomi* (national) and visit into *zeyarat* (pilgrimage) in order to honour the ideology of the target readers. It is because *shalwarkameez* is not just a traditional dress for Pakistanis but a national one and the visit to Ajmeer Shareef is not less than a pilgrimage for the Pakistanis.

In the last example the source author tells to the West that China is our good friend. It is not alarming for the West especially for USA as to take its rival as a good friend. But for the Pakistanis, China is not just good but the best one. So the translator fully aware of the target ideology changes the positive degree into superlative and accommodates ideologically.

Table 149: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	this was not to be p.299	' <i>ye noshta e dewar na tha</i> ' p.374	Sem/rhetorical trope change
2	more pious than the pope p.304	' <i>shah se zeyda shah kay wafa dar</i> ' p.381	Sem/rhetorical trope change

In the above given examples the translator uses the rhetorical trope change technique of translation and accommodates according to the aesthetic norms of target language. The rhetorical expression given in source language has been transformed in another rhetorical expression in the target language.

Table 150: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	me in my study p.295	' <i>main apney study room min</i> ' p.369	Syn/transposition
2	I have tried my utmost... p.296	' <i>main ne apni unthak</i> ' p.370	Syn/transposition
3	Islamic world....its prong p.296	' <i>islami mumlik apni shakh</i> ' p.370	Syn/transposition
4	either side may do its part.. p.296	' <i>her shakh apni apni zima dari</i> ' p.370	Syn/transposition
5	I am glad....my proposals p.296	' <i>mujhi khushi hi meri tajawez</i> ' p.371	Syn/transposition
6	Taj Mahal ....because of its perfect.... P.298	' <i>tak mahal jo apni misali..</i> ' p.372	Syn/transposition
7	I took leave..... to change into my traditional P.298	' <i>main wazir e azam se....apna qaomi libas</i> p.372	Syn/transposition
8	I assured my wife... p.299	' <i>main apni be vi ko yaqeen dehani</i> ' p.374	Syn/transposition
9	I consented.....against my wishes p.299	' <i>main apni khawhish k ber aks</i> ' p.374	Syn/transposition
10	As I finished my speech	' <i>main apni taqreer</i> ' p.375	Syn/transposition

	p.299		
11	Let Kashmeers have.....of their own p.302	' <i>kashmeerion ko apney</i> ' p.379	Syn/transposition
12	My gratitude to my friend.. p.305	' <i>mera apney dost ka</i> ' p.382	Syn/transposition
13	Jack Rosen in his opening... p.305	' <i>Jak Rozin ne apni iftitahi</i> ' p.382	Syn/transposition
14	Our ambassadors..... with their own ministry p.306	' <i>hamarey safeeron ko unki apni</i> ' p.384	Syn/transposition
15	with our old and good friend p.307	' <i>hamin apney poraney aor behtreen dost</i> ' p.384	Syn/transposition
16	I expect our ambassadors.. p.307	' <i>mujhey apney safeeron ney</i> ' p.384	Syn/transposition
17	star batsman p.301	' <i>aala mayar kay baley baz</i> ' p.377	Sem/synonym

Above given table shows collocation accommodation at micro level. One of the most frequently used techniques has been used repeatedly in this chapter also. The collocation patterns of noun/pronoun with its possessive pronoun is different in English and Urdu languages. So the translator adopts the target pattern instead of following source patterns to make target text comprehensible for the target readers.

5.58 Comparative Analysis of Chapter 28 at Macro Level

Table 151: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	After the signing ceremony I planned to pay a visit to the shrine of a highly revered Sufi saint in Ajmer Sharif. P.298	' <i>Mera irada Ajmeer Shareef Hazrat Moeen u Din Chishti (RA) k mazar per ja kar fatiha perhna tha.</i> P.373	Pra/addition

The translator has added some text in the target text to adjust it in the target culture in the above given example. Pakistani culture is replete with the respect and honour for sufi (mystic) saints. Their names are called out with reverence and with prefixes and suffixes. On the other hand, these sufis (mystics) are not so important in the source culture; hence the source author doesn't feel the need to call the name with much care. But the translator is fully aware of the emotions of the target readers and their cultural trends about sufi saints and accommodates according to the cultural norms and practices.

Table 152: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	It has more to do with the Muslims and their emancipation. P.297	<i>'is ka taoluq muslamon aor unki neshat e sania sey hi'</i> p.371	Sem/synonym
2	I have taken what can justifiably be called bold steps toward a rapprochement with India. P.297	<i>'main ney india kay sath sulah safai keley agey berh kr iqdamat key hain'</i> p.311	Pra/trans-editing
3	The ceremony started with the Jewish ritual of breaking bread. P.305	<i>'taqreb ka iftitah mil kr roti torney ki rasm se hova'</i> p. 382	Pra/omission

These examples show ideological accommodation at macro level. In the first example, the author says that he is working for the emancipation of the Muslims but the translator uses the word '*neshat e sania*' (renaissance). Keeping in view our past experience about the author's ideology, the word emancipation suggests that the author wants to liberate the Muslims from the traditionalism and wants them to adapt themselves according to the Western modernization. Though this is not unconditionally acceptable for the Muslims of Pakistan, the translator transforms emancipation into renaissance to make the target readers believe that he is working for the recovery of their past glory.

Similarly in second example, the translator trans-edits the message in order to accommodate according to the target ideology. The source author proudly tells the world that he has taken bold steps to normalize the situation with India. His 'bold steps' have been considered controversial among the Pakistanis as they negatively affected the cause

of Kashmir that is the major and one can say the only bone of contention between Pakistan and India. That's why the translator rewrites the message to avoid the harm of expression.

In the third example, the author reports to participate in a Jewish ritual of breaking bread before starting something. Participation of a Muslim, especially the participation of a president of an Islamic country in a Jewish ritual is repugnant for the majority of the Pakistanis. So the translator omits the word and makes the message to somewhat opaque by not clarifying to whom this ritual belongs. Anyway this omission helps to maintain smooth look of the author in the text.

5.59 Comparative Analysis of Chapter 29 at Micro Level

Table 153: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	a dynamic expatriate Pakistani-american medical doctor p.308	'ek mutharik Pakistan-amerikan medical doktor hain' p.386	Syn/transposition
2	doctor who gave me this idea p.308	'unhon ney' p.386	Syn/transposition
3	is spearheading p.309	'sar barah hain' p.386	Syn/transposition

In the above given examples the translator transposes the structure of the text at micro level according to target culture. He uses plural verb and pronoun for singular person in order to show respect and honour for the other.

Table 154: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	This commission .....on its mandate. P.308	'ye kamishion ...apney manshoor per' p.386	Syn/transposition
2	They generally....to their students. P.310	'wo aam taor per apney tolba' p.387	Syn/transposition

These examples show collocation accommodation at micro level. Same possessive pronoun (*apney* means your) has been used for both singular and plural third persons.

5.60 Comparative Analysis of Chapter 29 at Macro Level

Table 155: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Such a system generates thousands of young men annually who can become only clerics in a mosque. P.310	'.....' p.387	Pra/omission

In the source text, the author criticizes Pakistani religious institutions and tries to highlight their incredibility by stating their inability to cope with modern trends, their focuss on religious education only and as breeding grounds of extremists. But most of Pakistanis consider these allegations as being nonsense because of their immense usefulness in the world hereafter. So the translator omits some part of the text to avoid inconvenience among the target readers.

5.61 Comparative Analysis of Chapter 30 at Micro Level

Table 156: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	proppeld her to fame p.312	'wo mash'hor hovin' p.389	Syn/transposition
2	She is divorced p.312	'wo talaq yafta hain' p.389	Syn/transposition
3	her brother p.312	'un k bhai' p.389	Syn/transposition
4	was believed to in relationship p.312	'tauloqat ustwar key hovey they' p.389	Syn/transposition
5	Mukhtar Mai came out p.312	'kamrey se bahir ain' p.390	Syn/transposition
6	for her brother p.312	'unhin apney bhai k sath' p.390	Syn/transposition
7	gave her financial p.313	'un ki mali' p.391	Syn/transposition
8	She was awarded...	'unhin Fatima Jinah talai	Syn/transposition

	p.313	<i>tamgha' p.391</i>	
9	has been interviewed p.314	<i>'un k interview' p.391</i>	Syn/transposition
10	has been giving innumerable awards p.314	<i>'unhin bahot sey tamghey' p.391</i>	Syn/transposition
11	Mukhtara Mai is very well known now. p.314	<i>'Mukhtara Mai bahot msh'hor ho gain' p.391</i>	Syn/transposition
12	a celebrity p.314	<i>'ek ahim shakhsiat bun gain' p.391</i>	Syn/transposition
13	because of her tragedy p.314	<i>'halan kay un k sath' p.391</i>	Syn/transposition
14	She runs... p.314	<i>'wo chala rhi hain' p.391</i>	Syn/transposition
15	has a website p.314	<i>'unki kamputer web sait' p.391</i>	Syn/transposition
16	assist her p.314	<i>'un ki madad krti hai' p.391</i>	Syn/transposition
17	to her mis-treatment p.314	<i>'un kay sath bura salook hova' p.391</i>	Syn/transposition
18	any woman to whom such a fate befalls p.314	<i>'aisey alammak hadsey se do char hovin, meri hamderdian un kay sath hain' p.391</i>	Syn/transposition
19	Mukhtara Mai is indeed such a woman. P.314	<i>'Mukhtara Mai waqi ek aisi khatoon hain' p.392</i>	Syn/transposition
20	her fortitude p.314	<i>'un ki daleri' p.392</i>	Syn/transposition
21	a woman has been appointed p.316	<i>'..kay ohday per faiz hain' p.394</i>	Syn/transposition
22	One major general in army is a woman. P.315	<i>'faoj min ek khatoon major jurnal hain' p.394</i>	Syn/transposition
23	a woman has been appointed as deputy attorney general p.316	<i>'ek khatoon pehli mertba deputy attorney jurnal bani hain' p.394</i>	Syn/transposition
24	<i>panchayat</i> (a traditional forum of local elders) p.312	<i>'panchayat p.389</i>	Pra/implication

25	honor killing or 'karokari' as it is locally called p.316	'karo kari' p.395	Pra/implication
26	gospel truth p.314	'haqeeqat' p.314	Sem/synonym
27	10,000 dollars p.313	'taqreban 6 lakh ropae' p.390	Pra/explicitation

In the first 23 examples the translator swaps the structure of the text in accordance with the target culture. He uses plural verbs and pronouns for the singular person as it is a custom to use such structures in Urdu language. He uses '*unhon ne*' and *unhin* (literally means they in English) for singular subjects. In the 24th and 25th examples, the translator leaves the message on context and doesn't explain the terms '*karo kari*' and '*panchayat*' as these terms are used and practiced in the target culture. Actually these two words are cultural dependent and can be comprehended in the target culture. So the translator forbids using explanatory note alongwith these terms.

Table 157: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	160 millions p.313	'160 million' p.390	Syn/borrowing
2	NGOs p.315	'ghair sarkari tanzeemin' p.392	Syn/calque

In these examples, the translator has accommodated according to the stylistic trends of target culture. In first example he borrows and adjusts the text in the target context whereas in the second, he uses syntactic-cum calque technique of translation. Here inspite of the fact that Urdu had borrowed the word NGO from English, he uses its literal meaning that is not very much familiar among the target readers.

Table 158: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Mastoi tribe which considers its status p.312	'mastoi qabila apna derja' p.389	Syn/transposition
2	She.....for her brother p.312	'unhin apney bhai k sath....' p.390	Syn/transposition
3	She has a website. P.314	'un ki apni web sait....' p.291	Syn/transposition
4	I amaffecting our	'main andron mulk apney	Syn/transposition

	society. P.315	<i>muashray....' p.393</i>	
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In the above given examples, the translator has used syntactic-cum transposition technique of translation and adjusts the text according to the collocation patterns of target language. Again the same possessive pronoun *apna/apney/apni* (your) has been used with different nouns/pronouns as it is the demand of target language.

5.62 Comparative Analysis of Chapter 30 at Macro Level

Table 159: Cultural Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	The word hudood means "limits," and the Hudood law pertains to the transgression of those limits. P.317	'.....' p.395	Pra/omission
2	I see it gradually gaining momentum. P.317	' <i>jo Insha Allah batadreej magr tezi sey agey barhey ga</i> ' p.396	Pra/addition/trans-editing

This table shows cultural accommodation at macro level. In the first example, the translator omits some text from the target text as there is no need to explain this in target culture. *Hadood Law* is one of the most famous laws in Pakistan and it is also known as Islamic law. That is why the translator feels it comfortable not to include this information in the target text.

In the second example, the translator has implied two techniques of translation one and the same time. He adds some extra information and also trans-edits the target text in order to adapt according to the target culture. He transposes the tense from present indefinite tense to future indefinite tense. He also adds *Insha Allah* as it is a common cultural practice to say whenever talking about a plan in future.

5.63 Comparative Analysis of Chapter of 31 at Micro Level

Table 160: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	his story of tragedy p.319	' <i>un kay gham ki kahani</i> ' p.398	Syn/transposition

2	those who know him p.319	'jo un sey shanasa hain' p.398	Syn/transposition
3	consider him a best ethelete p.319	'wo dunia kay behtreen athlete hain' p.398	Syn/transposition
4	He is passionately involved... p.320	'dil o jan sey wabasta hain' p.400	Syn/transposition
5	Bab e Pakistan (gateway to Pakistan) p.321	'Bab e Pakistan' p.401	Pra/implication

In the first four examples, the translator transposes the structure of verb/pronoun to adjust the target text in the target culture. The use of plural pronouns and verbs for singular subject is very common in Pakistani culture. The translator being aware of this practice transposes the structures of verbs and pronouns and accommodates according to the cultural values.

In the last example, the translator lets the target readers to understand the message with the help of target context. The phrase *Bab e Pakistn* is very much familiar and known to the Pakistanis. That is why the translator feels it unnecessary to explain it in target text even though the source author has included its meaning in the source text.

Table 161: Ideological Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	The Soft Image of Pakistan p.318	'Roshan Pakistan' p.397	Pra/trans-editing
2	Many of those who know him p.319	'ham min sey jo un se shanasa hain' p.398	Syn/transposition

In the first example, the translator trans-edits the text and accommodates ideologically at micro level. The phrase 'The Soft Image of Pakistan' has been rewritten as '*Roshan Pakistan*' (enlightened or prosperous Pakistan) in the target text. It suggests that there is an ideological objective behind this trans-editing. It is the title of a chapter in the text and it is apparent that in source text the author has tried his best to create a soft mage of Pakistan in the world whereas the title in the target text '*Roshan Pakistan*' (enlightened and prosperous Pakistan) suggest that all his efforts have been done for the prosperity and progress of Pakistan. Apparently both objectives seem to correlate each

other but are very different in depth. In source text it is aimed to satisfy the source readers (Westerners) and in target text to satisfy the target readers (Pakistanis).

Table 162: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	virgin coastline with beautiful beaches p.318	' <i>khob sorat sahil</i> ' p.397	Pra/omission
2	He is passionately involved.... P. 320	' <i>Uxi Mufti hamarey</i> ' p.400	Pra/formality change

With the help of different techniques of translation, the translator accommodates according to the stylistic norms. In the first example, he omits some text and in second example he changes the level of formality to express the message in a different style.

Table 163: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	soft image p.318	' <i>roshan tasweer</i> ' p.397	Sem/synonym
2	I have been.....our strength p.318	' <i>mujhey apni qowaton</i> ' p.398	Syn/transposition
3	We have improved our telephone p.318	' <i>ham ney apna tele fon</i> ' p.398	Syn/transposition
4	We also linked.....in our mountains p.319	' <i>ham ney apney kohistani</i> ' p.398	Syn/transposition
5	We have to work.....improve our image. P.321	' <i>hamin dunia k samney apni tasweer</i> ' p.401	Syn/transposition
6	Pakistan has been.....in its history p.319	' <i>Pakistan apni tareekh</i> ' p.398	Syn/transposition

Above given examples show accommodation of collocation patterns. 'Soft image' is a normal collocation in English whereas its equivalent of Urdu '*Narm Tasweer*' is a deviant collocation that cannot clarify the message in Urdu language. So the translator adopts the collocation pattern that helps to clarify the message for the target readers. Urdu collocation '*roshan tasweer*' p. 397' creates a clear picture of the meaning in the minds of target readers.

Similarly in the next examples, the translator tries to collocate the patterns of pronoun/noun with its possessive pronoun in the target text. As these patterns are different in both the languages, their direct translation will create quite a nonsense message. So it is pertinent for the translator to adjust these patterns according to the patterns of target language and he does so quite effectively.

5.64 Comparative Analysis of Chapter 32 at Micro Level

Table 164: Cultural Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	Chief of general staff returned p.323	'wapus laotay....' P.403	Syt/transposition
2	Chief of general staff returned with the first group of casualties p.323	'mutasreen zalzala ka pehla grop bhi un k sath that' p.403	Syt/transposition
3	The area and its people wil recover. P.327	'is ilakay kay loog Insha Allah bahal ho jain gey' p.408	Pra/addition

Above given examples display the use of most popular technique of the translator who translates source text into Urdu. The use of plural structures for singular is a cultural practice in Pakistani languages especially in Urdu. Keeping in mind the cultural norms of target culture, the translator transposes the structures in target text to adjust it according to the cultural norms and values of Pakistan.

In the third example again the translator adds some text to adjust it in new context. It is not proper to talk about future plan without saying *Insha Allah* with the statement. Though this is not practiced in source context, the source author doesn't include it in source text. But the source culture is very much in habit of saying so with the discussion of future plan; hence it is the part of target text.

Table 165: Aesthetic/Stylistic Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	world fell apart p. 323	'qayamat toot peri' p. 402	Sem/rhetorical trope change

In the above given example, the translator with the help of rhetorical trope change scheme of translation changes the given rhetorical expression in another rhetorical

expression of the target language. The parallel rhetorical expression in the other language not only transfers the passions of source author but also help target text to look familiar to target readers.

Table 166: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	returning to my office, I p.324	'apney defter min wapus aa kar main ne' p.404	Syn/transposition
2	whole nation rose as one to help p.324	'pori qaom apney zalzala zada ham wanton ki madad' p.405	Syn/transposition
3	soft loan p.326	'asan qarza' p.408	Sem/synonym

In the first two examples, there is again the adjustment of nouns and pronouns with their possessive pronoun according to the patterns of Urdu language. Very often the direct translation of these collocations of English language creates an odd sense in Urdu language. Their adjustments become mandatory and so does the translator of this text.

In the third example, the translator with the help of semantic-cum synonym technique of translation accommodates according to the collocation patterns of the target language. Literal translation of the collocated words 'soft loan' that is '*narm qarza*' creates an odd impression. So the translator transforms this deviant pattern into normal collocation pattern and makes the text look normal and meaningful in the target context.

5.65 Comparative Analysis of Epilogue at Micro Level

Table 167: Collocation Accommodation at Micro Level

Sr.	English	Urdu	Translation Strategy
1	leader can best do through personal example p.331	'leader keley apni zati misal' p.413	Syn/transposition
2	I crystallized .....my special area p.331	'main ney saat nuqati.....inhin apni tawajo ka markaz' p.413	Syn/transposition
3	I fought my case p.431	'manin ney maghrib sey apna muqadma' p.413	Syn/transposition
4	We have taken.....our	'ham ney apna rekord' p.416	Syn/transposition

	record. P.334		
5	We have to sustain our huge... p.335	' <i>hamin behter ab pasha.....apni muashi taraqi</i> ' p.418	Syn/transposition
6	We have to transfer our.... P.335	' <i>hamin apni muashi taraqi</i> ' p.418	Syn/transposition
7	We have to concentrate all our energies.... P.335	' <i>hamin apni tamam ter tawaniyan</i> ' p.418	Syn/transposition
8	We have to consideate our democracy... p.335	' <i>hamin apni jamoreyat</i> ' p.418	Syn/transposition
9	We have to.....enhance our displomatic p.335	' <i>hamin apna safarti maqam</i> ' p.418	Syn/transposition
10	Richard Nixon says in his book p. 330	<i>Richard Nikson ney apni kitab</i> 'p. 412	Syn/transposition

In all these examples, the translator chooses same possessive pronoun in its various forms for different pronouns and nouns i.e. leader, I, We, Richard Nixon. It is because it is the demand of target language in these types of context.

5.66 Comparative Analysis of Epilogue at Macro Level

Table 168: Ideological Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	Ironically, to become so it needed me in uniform. P.433	' <i>itefaq ye hi kay is kam ko main ney ba werdi honey kay ba wajood keya</i> ' p.416	Pra/trans-editing

In the above given example, the translator trans-edits the given text to achieve ideological objective. In the source text, the author wants to suggest to the source readers that to achieve true democracy, it was necessary for me to be in military uniform. But as the target readers don't think so, the translator rewrites it and says that it is done with the uniform. The translator doesn't show any emergency for the author to be in uniform to achieve true democracy.

Table 169: Aesthetic/Stylistic Accommodation at Macro Level

Sr.	English	Urdu	Translation Strategy
1	A leader must never, as Richard Nixon says in his book <i>Leaders</i> , "suffer paralysis through analysis." P.430	<i>'Richard Niksan ney apni kitab 'Leaders' min kaha hi, 'ek leader ko kabhi bhi tajerbay kay zarey falij ka shekar ni hona chahey' p. 412</i>	Syn/rhetorical scheme change

Rhetorical scheme change technique of translation has been used by the translator to make the target text adhere with the aesthetic values of the target language. If this technique is not implied, the target text will give an odd impression and the message will be violated.

5.67 Conclusion of the Chapter Five

The aim of this study was to give a comparative analysis of 'In the Line of Fire' and its translated version 'Sab se Pehle Pakistan' to detect the patterns of accommodation. The study has probed into the subject of cultural accommodation, ideological accommodation, aesthetic accommodation and collocation accommodation in translation. The results showed that accommodation was a compulsory phenomenon in the translation of political text. Analysis also revealed though all four types of accommodation occur at both micro and macro levels yet cultural accommodation holds prominent place and occurs frequently in target text both at micro and macro levels. In term of the factors that cause accommodations, abstract factors surpass the concrete factors. Following tables and graphs clearly presents the findings of analysis of accommodations.

Table: 170. Statistical Analysis of Accommodation Patterns at Micro Level

Sr.	Category	Frequency	%
1	Cultural Accommodation	890	56.364
2	Ideological Accommodation	39	2.469
3	Aesthetic Accommodation	101	6.396
4	Collocation Accommodation	549	35.768
5	Abstract Factors (1 &2)	929	58.834
6	Concrete Factors (3&4)	650	41.165

At micro level the translator of 'In the Line of Fire' has accommodated 1579 times. Out of total 1579, 890 (56.364%) are cultural, 39 (2.469%), 101 (6.496%) are aesthetic and 549 (35.768%) are collocation accommodation. Quantitative analysis shows that cultural influence is far more than other factors at micro level. Along with other factors, the most important factor that frequently influenced the translator of English to Urdu is the norm of using plural pronoun and verb for singular person as is the case in this text. The translator recurrently used plural pronouns and plural verbs for singular subject in order to adjust target text in a context where this is practiced to show respect and honor for the person being discussed.

The second repeatedly occurred type is collocation accommodation in which translator adjusted the collocation patterns according to the patterns of target language. The most regularly occurred collocation accommodation is the adjustment of possessive pronoun according to the patterns used in Urdu language. In English grammar, there is a strict compulsion to relate possessive pronoun with its noun/pronoun. For example his is used for he/single noun, her for she, my for I, their for they and multiple nouns and your for you. But in Urdu this is not always the case as in Urdu same possessive pronoun (*apna/apni/apney*) in its various forms is used with all nouns and pronouns. So the translator of 'In the Line of Fire' repeatedly adjusted the collocation of noun/pronoun with its possessive pronoun according to Urdu language. It is because the target text will create quite an odd sense, if translated literally in Urdu. Though not very distinct, ideological and aesthetic accommodations found their space at micro level.

This situation can be explained with the help of a column chart for clarity.

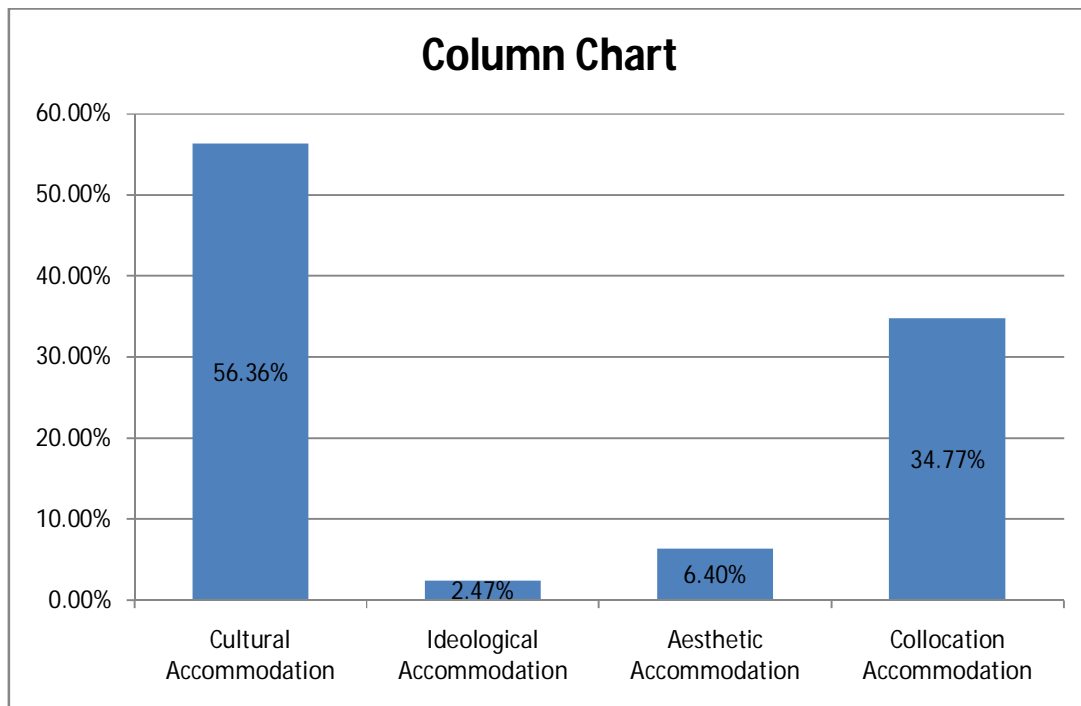


Figure 4: The Frequency and Percentage of Accommodations in Translation at Micro Level

Above given figure shows the accommodations at micro level in a column chart. This chart clarifies the picture when we look at it. Each type of accommodation is marked with a different colour with the frequency of its occurrence in the study. As the vast area of the chart is occupied by cultural accommodation, it suggests that cultural influence is stronger than any other at micro level. Similarly, the influence of language structure cannot be overlooked because collocation accommodation also holds a reasonable place in the chart. Ideological and aesthetic accommodations though occur, yet occupy nominal place on the chart.

If we look at the findings in terms of abstract and concrete factors that caused accommodations at micro level, abstract factors caused accommodation 929 times (58.834%) and concrete factors caused accommodation 650 times (41.165%). It is evident from this analysis that abstract factors played their part in forcing the translator to adjust the target text according to the changed socio-political context. As these factors are based on socio-political norms and values of the target context, the cultural and ideological adjustments depend upon the similarity of cultural and ideological contexts of the two languages. If target and source readers share similar types of cultural and ideological norms, chances of these accommodations will be few. The more differences the more

chances of accommodations. Linguistic factors also held a reasonable space in affecting the translator and causing accommodations at micro level. These factors are language specific and depend upon the degree of difference of two languages. If target and source languages are similar in terms of syntax and vocabulary, the aesthetic and collocation accommodations will be few in number but if two languages are distinct from each other, there will be frequent adjustments according to the structures of target language. Following figure shows the influence of abstract and concrete factors in causing accommodations at micro level.

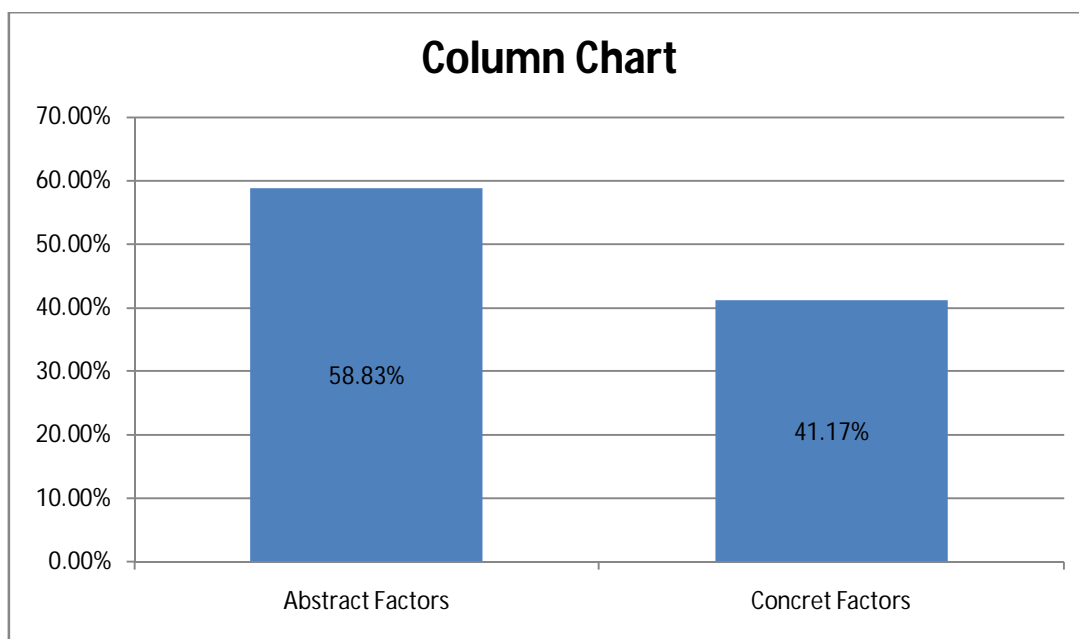


Figure 5: The Influence of the Abstract and Concrete Factors at Micro Level

This chart shows the influence of abstract and concrete factors on accommodations in translation at micro level. Abstract factors include cultural values and ideological belief systems of the target context whereas concrete factors are related to the morphological structures and syntactic rules of language. It is evident in the chart that abstract factors' influence is higher than the influence of concrete factors in causing accommodations at micro level. It also guides us to suggest that contextual norms and values are always powerful in all activities including linguistic performance of the people living in that context. These values and norms affect people in one way or the other in all spheres of life.

Table 171: Statistical Analysis of Accommodation Patterns at Macro Level

Sr.	Category	Frequency	%
1	Cultural Accommodation	62	45.255
2	Ideological Accommodation	40	29.197
3	Aesthetic Accommodation	35	25.547
4	Collocation Accommodation	-----	-----
5	Abstract Factors (1&2)	102	75.452
6	Concrete Factors (3&4)	35	25.547

At macro level, the results are somewhat different from that of micro level. Total number of accommodations is 137 at macro level. Out of these 137, cultural accommodation occurs 62 times (45.255%), ideological accommodation 40 times (29.197%) and aesthetic accommodation 35 times (25.547%). There is no collocation accommodation at macro level. The results show that culture is again the leading factor to cause accommodations at macro level. Ideological norms and beliefs and aesthetic trends of the target language also affected to adjust the target text at macro level.

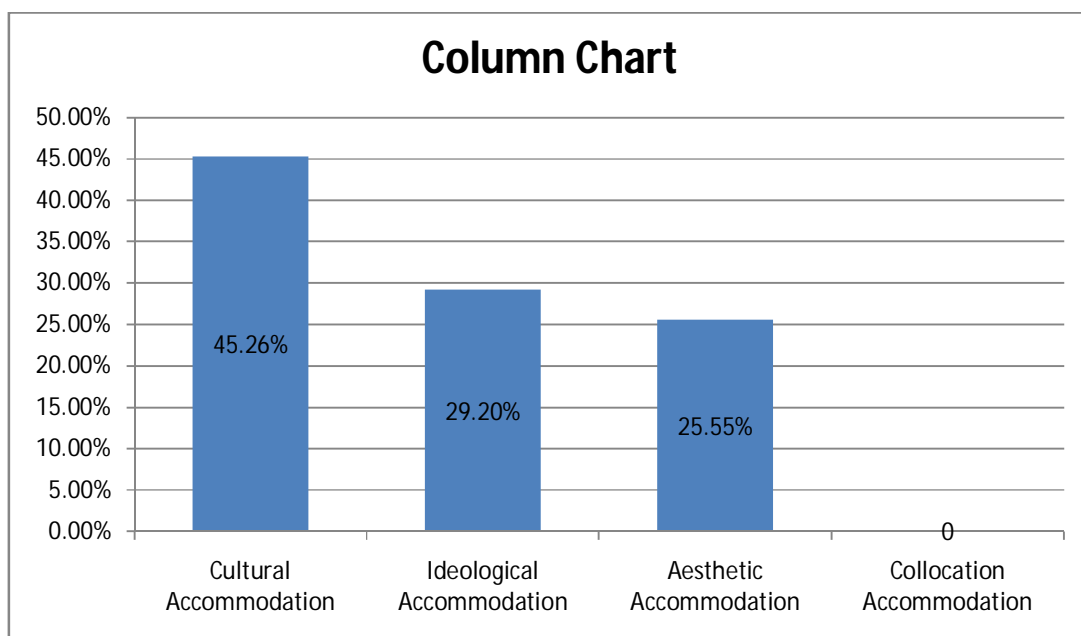


Figure 6: The Frequency and Percentage of Accommodations in Translation at Macro Level

This figure shows qualitative results of accommodations at macro level. It is evident here also that influence of cultural values and norms is much greater than any other factors. Next to cultural values, ideological belief system affects the translator to adjust target text to avoid any misconvenience. Aesthetic trends of target language also

hold a reasonable place in the chart to show its representation as influential factor in the process of translation.

When we look at the results in terms of abstract and concrete factors, we find that abstract factors influenced far more than the concrete factors. Out of 137 macro accommodations, 102 (75.452%) are caused by the cultural norms and ideological belief system of the target readers and 35 (25.547%) resulted from the structure of target language. However, the results would be the different if similar study was improvised in some other countries and at some other languages or texts and therefore the findings of this research should not be generalized. Influence of abstract and concrete factors is also explained in column chart.

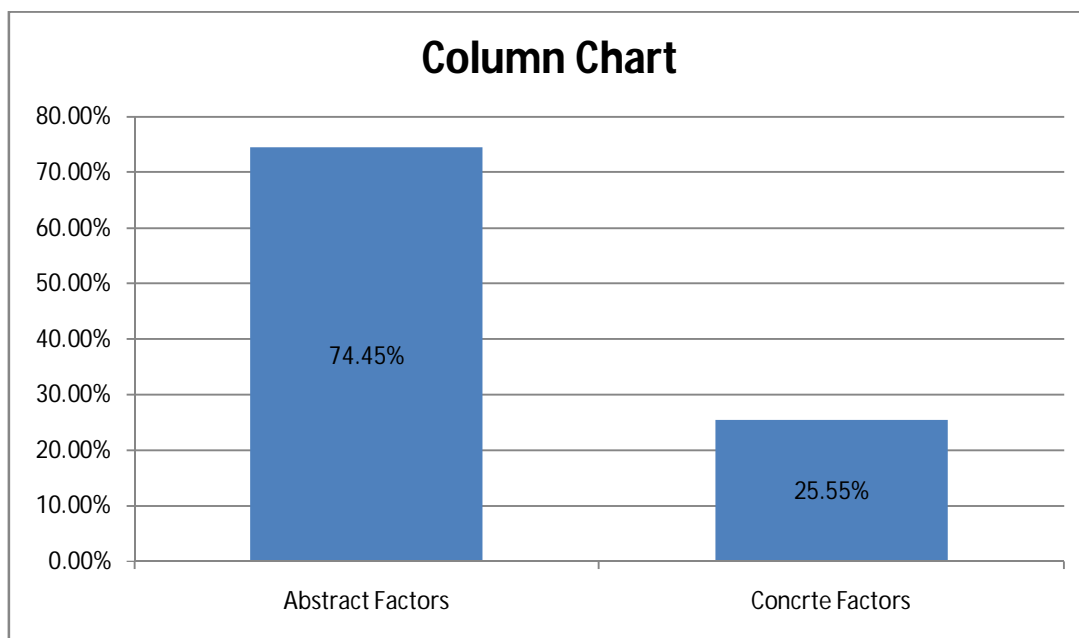


Figure 7: Abstract and Concrete Factors at Macro Level

This chart also highlights the importance and value of abstract factors in the process of translation. At macro level, abstract factors occupy almost three fourth of the column chart. In conclusion it can be said that cultural values and ideological belief systems of target context always exert their influence on translator and this influence is more than linguistic features of target language.

Statistics of the results show that cultural accommodations is the most frequently occurring phenomenon both at micro and macro levels in the process of translation. Tables 170 and 171 show that the translator to accommodate 56.364% and 45.255% at micro and macro levels respectively keeping in mind the cultural values of target context.

Collocation patterns of the target language also affected a great deal and caused 34.768% collocation accommodations at micro level. Ideological and aesthetic factors also exerted nominal influences on the translator to adopt adaptations. Ideological adjustments hold a reasonable place (29.197%) in the comparative diagram at macro level. Aesthetic influence is much higher at macro level than at micro level. If we see the results in terms of abstract and concrete factors causing accommodations at micro and macro levels, it is evident from the above tables that influence of abstract factors is much higher on the translator than the concrete factors. But comparatively, the manipulation of abstract factors at macro level is greater than at micro level. At macro level such factors caused 74.452% accommodations whereas at micro levels 58.834% accommodation patterns are influenced by the abstract factors. These findings strengthen the arguments of Munday (2008) when he says; macro factors (contextual factors) are more influential than micro factors (linguistic factors) in the process of translation.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter gives a brief overview of the thesis and comprises different sections. In the beginning, a brief review of the thesis is presented. Secondly, the findings are precisely summarized. The final sections are dedicated to the key conclusion and recommendations of the present study with regard to the direction of further research in the field.

6.1 Summary of the Study

The thesis comprises six chapters from introduction to conclusion. Chapter one included the introduction of the main case of the thesis. It consisted of a brief historical overview of the issue of translation, a discussion of the subject matter of the thesis. The scope, limitations, aim and importance of the study also held place in this chapter. Chapter two is dedicated to a brief but comprehensive survey of the work already done in the field of translation. A wide range of arguments is briefly discussed, related with the age-old debates of translation theory and practice how they are echoed in modern theories of translation. The diachronic survey of translation theories and practice is the main focus of this chapter. Three types of translation strategies i.e. syntactic, semantic and pragmatic have also been included along with their sub techniques of translation. Cultural, ideological, collocative and aesthetic aspects of translation are dealt comprehensively in this chapter. Chapter three included theoretical framework of the present study. It discussed some of the main theories of translation, from the earlier works of Nida's (1964) theory of translation in which she discussed translation as a science, Catford's (1965) linguistic theory of translation and Newmark's (1981, 1988) eclectic approach to translation and analyzing more recent approaches adopted by theorists such as Hatim and Mason (1990, 1997) who presented a novel view of translation as discourse. Affecting the research, the communicative functional approach in translation has been discussed with its pros and cons. Classification of communicative situations is also discussed in detail in this chapter. Chapter four debated on the analytical framework and methodological issues of the present research. The objectives and questions of the study have also been stated in this chapter. Corpus of the research, target readers and methods of analysis are also part of chapter four. Chapter five highlighted the empirical endeavor of the study, giving a

comparative discussion and analysis of the source text and the target text. Comparison is shown in tables with critical discussion under each table. Chapter six that is the last chapter of this thesis included summary of the six chapters, findings and conclusion of the study, pedagogical implications of the present study and recommendations for upcoming researchers.

6.2 Findings of the Study

The aim of this research was to investigate the linguistic strategies that a translator employ to adjust target text in new context. For the critical analysis of the selected texts Van Dijk (2004) model of language, ideology and context was implied. The discursive strategies proposed by Van Dijk helped to highlight the links between language and context. Aiwe Shi (2004) model of accommodations in translation was also adopted to identify the patterns of accommodation in translation. Findings of the present research were analyzed qualitatively according to the parameters of the theoretical framework selected for the study. The data was analyzed, discussed and interpreted under distinct headings pertaining to the major themes of accommodation in translation. Qualitative analysis helped in achieving the aim of arriving at a holistic picture and depth of the issues under discussion.

The findings of this research specify that the texts under analysis have obvious traces of the patterns of accommodation chosen deliberately or as necessity by the translator of selected text. Moreover, the findings after comparative analysis of the source text and the target text designate that these adjustments have made the target text, an original one without giving any clues of distortion of message or overwriting.

The findings of the present research are not only valuable to translators and researchers working on translation from English into Urdu and vice versa, but these findings have some academic implications as well and accordingly have some value to language instructors and linguists involved in English-Urdu contrastive linguistics.

The findings of this study corroborate the cognized hypothesis that accommodations in translation are obligatory if there is a difference in the contexts in which both target and source text are circulated. The findings illustrate that one evident reason for such accommodations was the disparities between the system of source language and that of target language. Sentence structure, collocation patterns,

improvisation of rhetorical tropes are also some important factors besides cultural and ideological factors that forced the translator to accommodate while translating.

It has been also pointed out the influence of abstract factors is much higher on the process of translation than the concrete factors. At micro level 58.835% accommodations occur because of abstract factors and 41.165 % accommodations are the results of the influence of concrete factors. Similarly at macro level 74.452% accommodations are caused by abstract factors whereas 25.547% accommodations are the results of concrete factors. This quantitative analysis reveals that in the process of translation abstract factors i.e. culture and ideology play a decisive role in the production of target text.

One of the interesting features that have been witnessed during the analysis of accommodation is rectification in the target text. It means that the translator observed wrong information included by the source author and he included it in target text after rectifying the information. Following table shows where the translator has rectified the information of the source text.

Table 172: Rectification in Target Text

Sr #	Information in Source Text	Information in Target Text
1	He said that the older generation of Saudis had a great deal of self-respect and would never have allowed America's entry into the sacred land. p. 214	<i>'us ney kaha kay nai Saudi nasal bot khud dar hi aor wo kabhi amerikeyon ko muqadas sir zamin per kabhi dakhil na hone deti' p. 268</i>
2	His home was raided by Military Intelligence at midnight that very day, and three powerful rockets were found. p. 253	<i>military police ney usi roz adhi rat ko usk gher chhapa mara aor teen taqatwar rokit beramad kar ley p. 318</i>
3	We have also linked all four major valleys in our mountainous northern areas—Chitral, Kaghan, Gilgit-Hunza, and Skardu—laterally with one another. P. 319	<i>'ham ney apney kohistani shomali ilaqa jat ki tamam beri wadiyon yani Chitral, kaghan, gilgit, hunza aor sakerdo ko apus min mila deya hi' p. 398</i>
4	I chose nonmedical science. Only after doing my FSc would I be	<i>'main ney science kay mazamin ka intikhab keya keunk F S C krney kay bad hi faoj min</i>

<p>eligible to join the army.... P. 31</p> <p>I had already appeared before the Inter Services Selection Board and been selected for the prestigious Pakistan Military Academy as a cadet before my final examinations for FA. P. 35</p>	<p><i>ja skta tha' p. 46</i></p> <p><i>'main apney F S C kay final imtihan se pehley hi inter services selection board (ISSB) kay samney pesh ho kar Pakistan military academy kakol keley muntakhib ho chukka tha'. P. 51</i></p>
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Above given table shows that translator being well aware of the facts and figures, corrects the information given source text if he find any disinformation. In first example the source author wants to mention the self-respect of the younger generation of Saudia Arabia but he puts wrong word and said older generation of Saudia. The translator rectifies the information and translates older into *nae* (new) as is the demand of the situation. Similarly in second example, the house was raided by military police not by military intelligence. That is why the translator translates military intelligence into military police to make the information meaningful. Again in the third example there rectification is done by the translator. The source author points out that his government has linked all four major valleys of Northern areas of Pakistan with roads but he mentions five names. So the translator excludes the numeric adjective and translates as '*tamam bari wadiyon*' (all major valleys). This feature of accommodation in translation might be considered as the most interesting and necessary in the process of translation. Again in the last given example, the translator has rectified the message of the source text in which source author gave contrary information about his academic qualification. In the source text at page no. 31 he tells that he got admission in F Sc class but at page no. 35 he asserts that he passes his FA examination. The translator realizing this mistake rectifies it as is given in above table.

There is another feature of translation process that is opposite to rectification. This is putting wrong information even when source author has given correct one in source text. This type of practice though may not be frequent in a translated text yet may occur in all types of translation. This type of example also found in this study also.

Table 173: Disinformation in Target Text

Sr #	Information in Source Text	Information in Target Text
1	who had been indicted by the	'jise america ne 16 December,

	United States for the bombings of August 7, 1998, at the American embassies in Dar es Salaam and Nairobi. P. 242	1988 ko Dar es Salam aor Nairobi min qaim ameriki fafarat khanon min hone waley dhamakon min mulawis hone ka mulzim thehraya' p. 305
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American embassies in Dar es Salam and Naerobi were attacked on August 7, 1998 as mentioned in the source text. But the translator puts incorrect entries of date and year in the target text. It shows that errors and mistakes are the part of the process of translation.

6.3 Conclusion of the Study

The theme of this study was translation as accommodation with special reference to political text translated from English to Urdu. This study dealt with translation of an autobiography of a political leader of Pakistan, namely 'In the Line of Fire'. By applying a communicative functional approach of translation, and recognizing the syntactic, semantic and pragmatic strategies of translation and using them at macro and micro level of analysis, the study found answer of the question of how adjustments are made in the target text. The central point of the thesis was to decide whether and how there emerged adjustments according to target culture in the translations of political text.

During the analysis the source text and target text were compared in the light of the framework of analysis proposed for the study by. The analysis indicated clear cut patterns of accommodations to target culture both at micro and macro level of analysis. The translated text was attempted to look like an original text of Urdu language and there is always a tendency of adaptations in target text. This tendency is exposed after the comparative analysis of source text and target text.

Accommodations are traced at both micro and macro levels. At micro level, accommodation might be considered as spontaneous and unconscious but at macro level, the process of accommodating in translation is marked as normative and institutionalized social-cum discursive practice with various mediators and negotiators involved in the conciliation of socio-political accommodations. In other words macro level accommodation might not be termed as accidental or spontaneous endeavor of a translator but as a planned effort aiming at ideological aims and objectives. Whereas analysis of accommodations at micro level revealed that though not necessarily, might be taken as natural and unplanned on the part of translator.

The analysis of the data also highlighted the significance of the accommodation patterns and the techniques of translation that helped the translator to make the target text meaningful for the target readers. These adjustments helped to negotiate between the target community and the source community without hampering the source message. In simple words, the translation appeared to have a resemblance with the needs and demands of target community by incorporating the structure of source knowledge into target knowledge within target context. In other words, socio-political expectations and intelligibility level of the target readers prevailed as a motive to cause accommodations in translation. Moreover, the translations seemed to be deeply rooted in the target community by establishing an independent and novel sense of dominating socio-linguistic norms and aesthetic values of the target community. Translations seemed to be affected by both forms of the factors (abstract and concrete) involved in translation process. Abstract factors include social and ideological norms whereas concrete factors include the linguistic patterns.

It can also be inferred from the findings that the translator was much influenced by the contextual factors and kept in mind throughout the process of translation. Again it is made clear that the findings haven't suggested the consciousness and unconsciousness of the translator about accommodations. But it can be said with certainty that he was aware of the target context and its cultural, ideological and aesthetic values. Following examples will help us to realize the influence of target context.

1. The translator never uses '*mara, halak hova, qatal*' etc for the army persons who lost their lives for their country. For Pakistani soldiers he always used 'shaheed' (martyred) even when source had used 'killed', 'lost lives' died' etc.
2. The translator always used plural pronoun for the elders, ladies and the officers as it is a norm in the target culture. He even used plural pronouns and plural verbs for Nawaz Sharif to whom the source author had shown as his enemy. It is because Nawaz Sharif had a prestigious status of country prime minister. He also used plural forms of pronouns and verbs for the women even if they were younger than the author/translator.
3. The translator was also fully aware of the linguistic norms of target language. He observed the collocation patterns of target language through the process of translation. For example, the sentence 'I was with my military secretary p.4' has been translated as '*main apney military secretary kay sath tha p.17*'. In this

sentence collocation of pronoun with its possessive pronoun has been adjusted according to the patterns of target language. In this sentence, English collocation of pronoun and possessive pronoun is I-My. But in Urdu this collocation is '*main-apney*' (I-Your) as '*ap*' literally stands for you.

It is evident that contextual features affect translator and he/she make necessary adjustments/accommodations to naturalize a target text in target context. But this is not always the case as sometime context affect reversly on a translator and he/she is forced not to make adjustments even if he/she likes to. In this study some of such examples are found. Source author being very prominent in target context, has been a butt of discussion during the last decade. His original book *In the Line of Fire* has been discussed by the critics profoundly and it has been a popular subject in the mouth of media. Different events related to author's life have been severly criticized by critics and his opponents. Particularly, his claim about his parents as best dancers who danced during the coronation of the queen of England and won first prize has been criticized because it is considered disgraceful for Pakistani president to boast of such frivolous achievement. Moreover the author also confessed that he and his government had taken money after giving American wanted persons to American government. This practice was also discussed and criticized widely in media as it was believed against international and diplomatic rules. These debates and discussions might have aroused curiosity of the people to buy and read the book. If the translator eliminated or adjusted those portions, the book would not consider as translation of *In the Line of Fire* but as different. So that idea might have prohibited the translator to avoide accommodations in these passages.

6.4 Pedagogical Implications of the Study

The research has many pedagogical implications that can be very useful for teachers, students and policy makers and also in the process of pedagogy, syllabus designing, textbook writing and compiling dictionary. Its findings can help a language teacher to highlight the importance of contextual features in the process of translation. Translation teachers should explain to students different levels of translation that have been influenced by the contextual factors. It should also be explained to learners that different contextual factors affect differently and these differences should be highlight minutely. The effects of abstract and concrete contextual factors should be brought into the knowledge of learners while teaching them translation. The findings also suggest that a translation teacher should create a balanced picture of faithfulness and adaptations in the

process of translation. Similarly these findings also help and guide a student to consider contextual factors while translating any text/passage. The findings of the study demand a student to be an expert in dealing with two likely opposite themes in translation i.e. faithfulness and adaptation. The findings also suggest that the students should also be aware of where to transcribe and where to adapt the source material according to the nature of target material. These findings also alarm the policy makers, language textbook writers and syllabus designers to choose and include the texts/passages that are least context dependent. Context and ideology dependent text/passages will pose problems for the teachers to explain and for the student to translate. A brief introduction of source text/passage and its author also becomes pertinent to avoid confusion in the translation class. The findings of the study help textbooks writers to take into their considerations the matter of accommodation while including the translated passages or lessons in language teaching course.

6.5 Recommendations for the Future Researchers

As has been discussed earlier, this study has presented a broad and logical account of the translation strategies improvised by the translator of *In the Line of Fire* to adjust the target text in the socio-political context of Pakistan. The textual findings are positioned within a broader social and critical framework as demonstrated in the model. With reference to the research aim and objectives that this research has aimed to achieve, this thesis is an original and unremitting piece of work. However, keeping in view the temporal and spatial factors of a PhD study, it is predictable that there are certain limitations and gaps that lead and guide the upcoming researchers to explore the subject and move on. Based on the discussion of the findings and the conclusion of the present study, future research can be proposed in the following directions.

1. Although this research has considered to a reasonable extent, the process of production of translated text and the motives behind accommodation in translation, yet gave objectives and motives of translators secondary importance. It would be very informative and interesting to deal with motives and objectives of translators behind accommodation as primary factors focusing on the features such as the team and activities engaged in translation, materializations of translation of political text as an institutional activity and agenda based operation.

2. This research remained silent about the intention of the translator so it should be interesting and informative attempt to trace and highlight the intention of translator behind accommodation in translation.
3. The relationship between the source author and the translator has also been overlooked in this research. So it is recommended to detect accommodation patterns in translation with special reference to the relationship between an author and a translator.

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