Udaas Naslain: A Theoretical Analysis of Translation of Abdullah Hussein's Urdu Novel

Muhammad Asad Habib* / Muhammad Asif**

INTRODUCTION

Translation is a new discipline in Pakistan. Different scholars had worked in the field of translation but irony is that majority among them had taken up this task based on their experience hence they lack the theoretical understanding and technical details of the field. Translation involves three steps which include translating the text, evaluation of translated text and translation criticism (Chesterman & Business, 2009; Zhao & Ma, 2019). As a new discipline the first step i.e. translation is being taken up by many prominent scholars but the rest of two steps are lacking. Therefore, it is pertinent to make evaluation and criticism on the translated text and its techniques. The text selected for this study is Abdullah Hussein's "اداس "نسلیں translated as *The Weary Generations* by the author himself.

The paper will examine the translation techniques and methods adopted by the translator in the light of Nida's model of equivalence (E. J. T. t. Nida, terminologie, rédaction, 1991). This paper will also evaluate the purpose of translation achieved by analysing the effects of target text upon the audience, in comparison with those, as created by the source text. Accordingly, Nida's model of formal and dynamic equivalence will be analysed in the target text.

It is difficult to define translation as many prominent researcher have tried to define it in different way but one of the most prominent definitions of translation is stated by Newmark who defined translation as "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 2009). This definition stresses on rendering meanings

*   Department of English, University of Central Punjab, Lahore
** Research Scholar, Michigan State University

of the source language into the target language based upon the intentions of the author (E. A. Nida & Taber, 1982).

The term 'translation studies' was coined by Amsterdam-based American scholar James S. Holmes in his paper *The name and nature of translation studies* (Holmes, 1975). The concept of translation first developed when religious studies started to expand cross-boundaries and there emerged the need to translate religious texts and transcripts into other languages. The first religious text ever translated in this regard was that of Old Testament into Greek in the 3rd Century B.C. Modern translation developed after industrial revolution era up to the modern period of globalization started with the widespread introduction of internet.

The translation theories evolved over time can be classified into two distinct types. i.e. literal vs. free translation. Literal translation is a word-for-word and static way of translating the source text whereas free translation is a dynamic and sense-for-sense translation emphasizing the target text. The former is concerned primarily with the source text and does not bring changes in the form and style of the author whereas latter focuses on the target audience keeping the spirit and essence of source text into the target text.

Nida and Taber (1982: 12) state that translation is naturally equivalent reproduction of the source language message in the receptor language. Nida and Taber explicitly state that translation is closely related to the problems of language, meaning and equivalence. Hence from the definition, it can be inferred that translation is a process which is proposed to find equivalent meaning in the target text.

Evolution of Translation
Language is considered as a tool, a source of communication that enables man to express and deliver a message in different ways or in divergent codes. Therefore, some linguists like Fedorov and Catford consider translation as a language process that transforms sign of a code into those of another code. It shows that translation can be rendered as a 'mechanistic' operation. But, translation is not confined to this process only rather, it is regarded as complex as any communicative process because it holds linguistic as well as extra-linguistic factors (Catford, 1978; Fedorov, 1953). The incorporation of translation into the

framework of communication is justified through the statement of Wilss describing, "The object of translation is to establish communication between members of different speech communities" (Wilss, 1982, p. 66). In addition, the theoretical structure of the communication process may be observed as a general theoretical framework in the translation process. Communication, according to Crystal David, is defined as conveying information from sender to receiver through a system of signals (Crystal, 2011).

Thus, communication is taken as transferring encoded information (message) from an individual (sender) to other (receiver) through a channel (medium). Nevertheless, the definition is limited in a sense that it does not clarify the relationship between sender and receiver and expounding some reality among participants in a specific context. From the linguistics perspective, the process of communication is more complex as described above.

The extended communication model can help describing the process of linguistic communication by highlighting essential elements and activities observed by the participants. These elements may include the considerations and intentions of the sender, the rules and norms of the language in which the message is being coded, the medium of communication either sound or script and the interpretation and reaction of the receiver towards the message. 'Noise' may be included in the model to refer to the unintentional distortions.

Communication between two participants can be established only if the code is known by both of them. Jakobson extends in this regard that "a common code is their [the interlocutors] communication tool which underlies and makes possible the exchange of message" (Jakobson, 1961, p. 573). Jakobson considered translation as an important element in the interlingual communication process where the participants involve in a communication process may not share a common code. Therefore, in a broader sense, translation is considered to be involved in any communication process as Steiner claims that "any model of communication is at the same time a model of translation" (1975, 45). He holds the view that all processes involved in verbal understanding may be considered as translation. In addition to this, de Beaugrande assumes the

comprehension of the texts as "a kind of translation in its own right" (De Beaugrande, 1980).

The ultimate impression of translation is considered to be best described by Octavio Paz regarding all the texts as translations of translation:

> Each text is unique, yet, at the same time it is the translation of another text. No text is entirely original because language itself is essentially a translation. In the first place it translates from the non-verbal world. Then, too, each sign, each sentence, is the translation of another sign, another sentence (Perdigó, 1975, p. 38).

He further extends,
This reasoning may even be reversed without losing any of its force and we may assert that all texts are original because every translation is different. To a certain extent every translation is an original invention and thus constitutes a unique text (ibid).

Brief History of Translation:
Susan Bassnett in his book *Translation Studies* has explained George Steiner's classification of translation history. Steiner divided the history of translation into four periods commencing from Sir John Denham and ending with William Cowper between 1650-1800 (Bassnett, 2013, p. 47).

a. The first period ranges from Cicero and Horace up to the publication of Tytler's *Essay on the Principles of Translation* in 1791. Its promising characteristic was the 'immediate empirical focus' in sense that the theories and statements of translation were based upon the immediate practice of translation.
b. The second period is stated as a period of theory and hermeneutic enquiry, which evolved with the development of vocabulary and methodology of translation.
c. The publication of first paper on machine translation in 1940 gave a start to the third period that is characterized by the inculcation of structural linguistics and communication theory into translation.
d. Steiner's fourth period originated in 1960s when the translation studies emerged as a distinctive discipline involving in itself a number of other disciplines.

The above diachronic division of translation studies is though meaningful and perceptive, yet it is not equally divided into four periods as the first period covers a span of 1700 years while the last two periods comprise of merely thirty years. Such classifications are not rigidly time-bound but mostly based on changing concepts of systematic study of translation. The related historic studies of translation reveal that initially translation studies focused more on *influence* i.e. the TL focuses more on the effects of TL product in its cultural context rather than on the theories and procedures involved in the process of translation.

Though the history of translation is long established, its evolution as a separate discipline emerged in the latter half of the 20ᵗʰ century. Cook states that during 19ᵗʰ century, translation practice was considered as a part of linguistics and as language learning technique in many secondary schools as grammar-translation method in many countries (Cook, 2010, pp. 9-15). This translation practice usually held the practice of making artificial sentence construction by following specified grammatical rules.

However, the limitation of this foreign language learning technique is the requirement of one's excellency in the original language. For this reason, this method became less popular with the rise of other language teaching techniques like 'direct method' and 'communicative approach' (Cook 2010: 6-9, 22-26). In 1960, the concept of translation workshops got prominence and adopted the process of literal translation. These workshops critically analysed the pattern of I. A. Richards (1893-1979) and introduced advanced and refined ways of translation process for the comprehension of a text.

With the emergence of translation workshops, the concept of *comparative literature* also acquired the translation process in order to comprehend the literature cross-culturally. Also, *contrastive linguistics* promulgated research in translation keeping in focus the contrastive study of two languages to study their common and distinct differences. Later on, these researches developed systematically and greatly influenced significant translation research in linguistics like Vinay and Darbelnet (1958) and Catford (1965) despite the limited scope of translation.

Introducing the Theorist and Theory
It was after 1950s, that the modern systematic approach to linguistics was introduced and an American linguist, theorist and Bible translator Eugene Nida (1914-2011) introduced scientific approach in translation studies. He used the term *science* in *Toward a Science of Translating* for translating even when the terminology of the discipline was undecided (1964). Though he started working on translation in 1940s and propagated theories on equivalence but his work only got prominence in 1960s when he published his two books *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969).

He theoretically designed the scripts of Biblical translation by following Chomsky's generative grammar rules (Chomsky, 1957). He viewed Chomsky's generative transformational grammar to be served as a guidance for the translators by stating that "A generative grammar is based upon certain fundamental kernel sentences, out of which the language builds up its elaborate structure by various techniques of permutation, replacement, addition, and deletion" (1964: 60).

He further extends that translator can apply "transformations" in the source text through certain procedures and techniques while converting it into the target text. These transformations could comprise certain common language practices likewise, some specific techniques pertaining to translators can also be adopted in order to retain the naturalness of the source text. These transformations may involve change in the sentence order (permutation), change in the classes of the elements (replacement), explication (addition) and/or deduction and implicitness (deletion).

Nida's theory of equivalence stresses upon the structural and contextual shifts in translation based upon the diversity of language, culture, attitude and thinking pattern of two societies. These dynamics lead Nida to favour dynamic equivalence over formal equivalence in order to keep up the essence of the source text and bringing up the same response in the target audience. In his words, "intelligibility is not to be measured merely in terms of whether the words are understandable and the sentences grammatically constructed, but in terms of the total impact the message has on the one who receives it" (E. A. Nida & Taber, 1982, p.22).

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The current study focuses upon analysing the translation of اداس نسلیں by Abdullah Hussein in the light of translation theory proposed by Nida. This study will evaluate the translation approaches proposed in the target text in the light of Nida's theory of formal and dynamic equivalence, for the interpretation of the translational changes while studying both texts.

Concept of Equivalence

The translation scholars exhibit specific concerns towards the concept of equivalence as it is attached to the theoretical as well as practical attributes of translation. In the second half of 20th century, the term equivalence became a requisite component of translation theories and proposed that there exists some resemblance between the source text and the target text. Different levels and degrees of sameness resulted in the introduction of different types of equivalences.

Translation from the Perspective of Pakistan

The translation industry has expanded largely globally in the last 20 years. The progression of International English has increased the needs and demands of translation. As Cornin asserts that translation establishes relations by connecting multiple languages and cultures together for the purpose of sharing thoughts, goods and technologies (2003: 41). Though Pakistan is considered as a multilingual territory because of the multiple ethnicity of its population, yet many local and indigenous languages either have died or still facing endangerment of extinction.

Many factors may be involved in the extinction of local languages in Pakistan. These factors can be the result of urbanization, inclination towards dominant languages, carelessness of government, minimum number of speakers, and disinterest from the officials in the safety, prevalence and holding records of these languages. However, the most influential factor causing the extinction of small languages is the dominance of major languages particularly English, which earlier got power in the region for being the colonial language and later became the dominant of all the spoken languages in Pakistan.

Still, there is no national institution or organization in Pakistan working for translation process. Though, translation, as a course of study is now being taught by many universities in the country. But, as an activity, it is

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usually practiced by non-professionals or untrained free lancers. Majority of the literary works were translated from Urdu into English under the label of *Third Code* as suggested by William Frawley (1984) or as *Transcreation* used by Qurat-ul-Ain Hayder Dr. Nighat Shakur (2014: 108).

Hybridity in Local Texts and Foreign Translations
The need and practice of English translations of the Urdu texts has increased because of the factor of globalization. However, the cultural differences in such translations are being minimized through terms proposed by Venuti as 'domestication', 'localization' and 'hybridization' (Venuti, 2017).

The incorporation of these elements are analysed in the translation of the novel اداس نسلیں. The story of the novel manifests the prevalence of colonization on the social, cultural and political circumstances of the subcontinent. The source text encompasses many stringent events by depicting the suppressed Indian society from their daily-life roles as well as on-going major events like aristocratic life-style in Roshan Mahal, toils and turmoil of farmers and labourers, pathetic conditions of prisoners, the forceful inclusion of youngsters into war and deteriorating political situations etc. Though these events are also presented in TT, yet their severity is relatively low. For the understanding of this work following research objective are laid.

Research Aims and Objects
i.   To analyse Abdullah Hussein's novel *The Weary Generations* in the light of Eugene A. Nida's theory of formal equivalence.
ii. To investigate Nida's dynamic equivalence in the text depending upon the structure and pattern of translation adopted by the translator.

Research methodology.
Holmes-Toury Map
The focus of this research study is the translation criticism and evaluation which is concerned with the applied model of translation studies. Holmes put forward the concept and framework of translation that was subsequently described by Israeli translation scholar Gideon Toury.

Holmes divides the translation process into two categories. i.e. pure and applied.
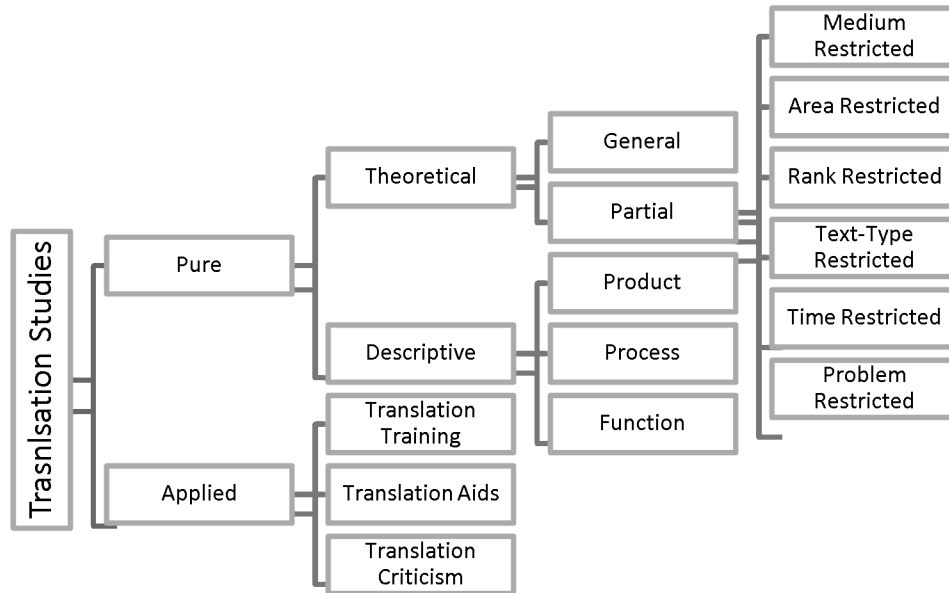

Figure 1: Holmes's 'map' of translation studies ((Munday, 2016, p. 16)

Data Analysis Methods

This article has analysed the translation techniques adopted by Abdullah Hussein in *The Weary Generations* by establishing boundaries between translation and re-writing a text. The study has evaluated the translation strategy of the author, context of the target text and the potential response of the target audience in light of Nida's theories of equivalence. The uniqueness of this specific translation that distinguishes it from others is based upon the factor that the author himself has translated his original work اداس نسلیں into *The Weary Generations.* The analysis of the text mainly follows a qualitative approach.

Theoretical Framework

Alexander Fraser Tytler first wrote a significant book on translation naming *Essay on the Principles of Translation* stating a good translation as one:

> In which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work (Tytler, 1907, pp. 8-9).

J. C. Catford in his book *A Linguistic Theory of Translation* described translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (1965:20). According to Catford, the translation process exhibits a change in form and structure known as translational shift. It is a departure from formal correspondence of the source text to the natural equivalence in the target text.

Definitions on translation mostly comprise in stating the aim achieved through the translation process where less translations describe the methods and guidelines to be followed in the translation process. As Mounin states that translation not only requires the structural and linguistic transformation of meanings but it also takes into account the context of the actual message being transformed into the target language. The context of the message involves time, setting and culture that would help in establishing global meaning of the message (1976).

Since antiquity, translation has been taken as a language practice. This practice started in Greece and later in Rome when Cicero and Horace started translating ancient Greek literary works into Roman language for entertainment. The first major translation practice was observed in the western world in 3rd century B.C., when Hebrew *Bible* was translated into Greek. Translation as a field of study evolved in the second half of the twentieth century and the term *Translation Studies* was first coined by U.S scholar James S. Holmes. Before that, translational practice was considered part of language studies or linguistics. After its appearance as a separate discipline, a number of theories developed for understanding the purpose, function and system of translation.

Eugene Albert Nida in his book *The Theory and Practice of Translation* brings forth a different perspective of translating literary texts into other languages. Nida rejected the contemporary classification of translation theories as literal or free translation and introduced a new concept of formal and dynamic equivalence. The term 'equivalence' proposed by

Nida gave a new direction to translation studies. Nida took the basic theoretical notions from semantics and pragmatics, and in light of Chomsky's generative transformational grammar, he introduced a more systematic approach in the new field of translation studies.

In his words, Nida explained the process of translation as: "Translating 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" (1982: 12). In elaborating formal equivalence, Nida states that this type of equivalence brings forth a great resemblance between ST and TT whereas, dynamic equivalence aims to remain close to reality while producing TT from ST.

In contrast to formal equivalence, also known as formal correspondence, Nida favours dynamic equivalence as he regards it to be more effective translation process. He introduced dynamic equivalence at the time when he was translating *"Bible"* in order to exert similar influence upon the multifarious audiences concurrently. His inclination towards dynamic equivalence is clearly observed in the Nida and Taber publication stating that dynamic equivalence in translation exceeds from exact communication of information ((E. A. Nida & Taber, 1982, p. 25). Likewise, Jeremy Munday gives credit to Nida for bringing forth the audience-based methods in the process of translation (Munday, 2016, p. 42).

Data Analysis and results

This study has analysed and compared Abdullah Hussein's *The Weary Generations* (1999) a translated version of اداس نسلیں (1963) both written and translated by the author himself. The analysis has been undertaken under Nida's model of equivalence entailing "Formal Correspondence" and "Dynamic Equivalence". Due to shortage of space and time, the analysis of translation has been conducted upon certain deliberately selected paragraphs from both texts in a way that the results drawn can be generalized on the whole text by analyzing both methods of translation. The inferences have been deducted by keeping in view the nature of translation and the type of relationship(s) that exists between the original text (ST) and translated text (TT).

The *formal correspondence* or *literal translational method* seems close to the source or original text and hence considered as a better choice by some scholars. Whereas, others support *dynamic equivalence* or *free translation* on the ground that it helps target readers in developing better understanding. The apparent drawback of the formal correspondence can be observed as it creates problems for the target readers in understanding and brainstorming the translated text. While on the other hand, in dynamic equivalence, the target text is often times prejudiced and prone to subjectivity of the translator though the target reader may unaware of it.

Analysis of Formal Correspondence
The representation of formal correspondence seems to be very little in the text. The true demonstration of this code is particularly limited in comparison with dynamic equivalence. The following examples taken from both the SL and TL are analyzed on the basis of Nida's model of formal equivalence.

Example 1

اس طرح جو وہ کوس کی لمبی مسافت کے بعد گرد میں اَٹے اور اَکتائے ہوئے، تھک ہار کر آپ روشن پور پہنچتے۔ (صفحہ نمبر 10)

Travelling thus for full fourteen miles, you reached Roshan Pur unharmed, although not uncovered by layers of thin dust from head to foot. (Page 14)

Analysis
The first example, in context to formal correspondence, has been taken from the first chapter of the both texts. The sentence selected from the text points out the problems and fatigues faced through travelling towards Roshan Pur, the village of Naim. The translation seems to be semantic in nature because of its adhesion and loyalty with the original text. The translator's concentration upon ST and seemingly literal translation style may render it less dynamic. The translation covers almost all the words used in ST by taking into consideration the content provided by the ST. The TT seems to follow ST form but little variations can be seen in grammatical structure.

The TT also possesses certain variations at word level, phrase level and sentence level as well. At word level, the TT exhibits changes when the words 'لمبی' and 'بعد' are not available in TT. The Urdu distance 'کوس' is equal

to two English miles and thus 'چودہ کوس' should be translated as 'seven miles' but such implication is not exhibited in TT. At phrase level, the variation and omission can be seen at certain levels as 'گرد میں اٹے' has been translated into negative phrase i.e. 'not uncovered by layers of thin dust'. Also, the translation of the phrase 'اور آکتائے ہوئے، تھک ہار کر' is not found in TT whereas 'unharmed', 'although', and 'from head to foot' are additional words that are unavailable in ST.

Despite all these variations, the TT cannot be considered as alienated from the meanings described in ST. The selected example regards TT to correlate with ST in conveying equivalent semantic meanings under the parallel contexts but in light of above stated modifications, it cannot be considered as strictly adhere to formal equivalence.

Example 2

ایاز بیگ اور نعیم جب بر آمدے میں چڑھے تو سامنے سے بھوری آنکھوں والی ایک نو عمر لڑ کی جار حانہ انداز میں نکلی۔

"چچا۔۔۔" وہ ٹھٹک کر اونچی آواز میں بولی "تسلیم۔ بابا بیٹھے ہیں۔ آپ چلیے اندر، ہم لوگ نیپکن بنا رہے ہیں۔ ابھی تو۔۔۔" وہ گھڑی دیکھتی ہوئی جا کر نو عمروں کے اس گروہ میں شامل ہو گئی۔ (صفحہ نمبر 15-16)

A girl stepped aggressively from the lawn on to the patio. Going up to the veranda, she spotted the two guests and stopped, looking up as if startled.

'Hello, Uncle,' she said. 'Adaab. Papa is in the drawing room. Please go in. We are,' she laughed, 'making napkins.'

Taking a quick glance at her wrist watch, she went up the four steps and joined the others. The girl had hazel eyes. (Page 21)

Analysis

The above passage has been taken from the second chapter of the novel where the preparations for the coronation ceremony of Roshan Agha were being made. The character of Roshan Agha's daughter Azra has been introduced in this chapter. In this particular passage Azra met Naim, the protagonist of the novel, who came to see Roshan Agha with his uncle. The translation seems to be more concentrated and maintains closeness to ST by following semantic translation style. Virtually all the words in ST

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are translated in TT though the sequence of the text exhibits change at several places.

The TT tends to follow the form and content of the ST yet some structural shifts are exhibited at the sentence level. Though translation follows common English words yet it also contains localization and foreignization strategies by including certain local and borrowed words. For instance, the greeting word 'Adaab' indicating towards 'regard and respect for someone' which is used in ST as 'تسلیم' meaning 'peace be upon you' has been used in TT as foreignized element. Similarly, the element of localization can also be seen in TT when the word 'بابا' i.e. 'father' in ST has been translated as 'Papa' and 'چچا' as 'Uncle' in TT. The TT possesses certain changes yet it keeps its plot and situation intact with ST. The ST describes 'بھوری آنکھوں والی' which has been replaced with 'hazel eyes' in TT.

Along with these variations, the TT also displays some additions and omissions which can clearly be specified. The additions can be spotted in translating 'سامنے سے بھوری آنکھوں والی ایک نو عمر لڑکی جارحانہ انداز میں نکلی' as 'A girl stepped aggressively from the lawn on to the patio.' thus containing additional information i.e. 'from the lawn on to the patio'. Also, 'she spotted the two guests and stopped' is additionally added in the TT. Likewise, 'بابا بیٹھے ہیں' has been additionally translated as 'Papa is in the drawing room'. Her expression 'she laughed' while talking to the newcomers and her 'went up the four steps' are also specimens of addition.

On the other hand, there are certain omissions included in TT. For instance, 'ایاز بیگ اور نعیم جب برآمدے میں چڑھے' is not translated directly in TT. On the same note, 'ابھی تو', 'اونچی آواز میں', and 'نو عمر' are omitted in TT. These all strategies of addition, omission, variation, localization, and foreignization have regarded the translation to go beyond formal equivalence. Therefore, the target text cannot be considered as the perfect example of formal equivalence.

Example 3

سکھ نے ایک نو عمر کتے کو کان سے پکڑ کر اٹھایا اور گھما کر جو ہڑ میں پھینک دیا۔ کتا چیختا ہوا بھینسوں کی پیٹھ پر جا چڑھا جو وہاں نہا رہی تھیں۔ چھوٹے چھوٹے لڑکے جو بھینسوں کی ڈم میں پکڑے تیر رہے تھے کتے کی نقل میں چیخنے اور اس پر پانی پھینکنے لگے۔ (ص ۵۰)

The Sikh youth picked up one of the pups by the ear and flung it into the pond. The pup, yapping loudly, climbed on top of one of the buffaloes that were bathing themselves in the dirty water. Some small boys, staying afloat by holding on to the buffaloes' tails, started crying in imitation of the pup and splashed water over it. (Page 55-56)

Analysis
The above passage of translation seems to follow the word-for-word and literal translation pattern yet it cannot be said emphatically that the selected text is following Nida's model of formal equivalence. The translation pattern follows TL form but does not show alienation from ST. The contexts of the events in the original as well as translated texts are parallel and the narrative of the translator is by no means different from the original piece of text. The words used in translation are common English words whereas the borrowed word 'sikh' denotes the person following Sikhism, a monotheist religion following the teachings of Guru Nanak.

Both texts describe the wandering of street boys and their indulgence in fruitless activities representing the futility of the Indian youth. The TT describes ST culture in accordance with TL form and structure and has been over-translated. Therefore, the translation cannot be considered as a perfect example of formal equivalence because the target text focuses on target audience and the translator has not shifted its focus from the audience to the form and structure of the ST. Hence, the target text seems to produce equivalent response upon the target audience.

The lexical and structural shifts in the TT has helped translator in producing and sustaining the spirit and essence of the original text. The minor changes in translation can be seen at several places. For example, 'سکھ' has been translated as 'The Sikh youth' providing additional characteristics of the individual which was not mentioned in original text. Other modifications include 'بھینسوں کی پیٹھ پر جا چڑھا' translated as 'climbed on top of one of the buffaloes'; 'جو وہاں نہا رہی تھیں' 'that were bathing themselves in the dirty water'. In the former example, پیٹھ has been translated as 'top' and 'بھینسوں' has been translated into 'one of the buffaloes' which is not the literal

translation style, whereas in the latter example, 'in the dirty water' has been added in translation which is not available in the original text.

These examples indicate that the target text does not follow word-for-word translation pattern acutely and thus does not comply with the tenets of formal equivalence described by Nida.

Results and Findings
In this research study, the English translated text *The Weary Generations* of Urdu novel اداس نسلیں has been analyzed through Nida's model of 'formal correspondence' and 'dynamic equivalence'. Many observations have been noted down while analyzing both texts comparatively which lead towards drawing numerous results and findings. The observations apprehended in a summarized way are mentioned here.

i.   It is observed that the selected translation has been made by the author himself and thus the intention, psyche and thinking pattern of the translator have not jeopardized or challenged the rationale of the author. Thus the usual author-translator contrast has not hindered or altered the meanings provided in the original text.

ii. The original novel اداس نسلیں was published in 1963 whereas the translated version *The Weary Generations* was published in 1999 showing a considerable gap between the two publications. Therefore, the structural and contextual differences of SL and TL, gap between ST and TT and diversity of source and target audiences have caused the translator to make certain amendments in the TT at several places in order to make the text equally acceptable for the target audience.

iii. The translation has been analyzed in light of Nida's theory of formal and dynamic equivalence by selecting five representative paragraphs for each model. By applying specifications of each model, it is analyzed that the target text *The Weary Generations* does not seem to follow word-for-word translation method aptly and thus the translation cannot be regarded as a model of formal equivalence. It is also exhibited that TT shows some closeness to ST in the beginning chapters but as the text goes on, the text shows departure from formal equivalence.

iv. The analysis suggests that TT emphasizes on sense-for-sense translation method and thus appears to follow Nida's model of dynamic equivalence. The form, style and structure appear to

harmonize with the target language. The diversity and dynamism in the TT has been applied in order to bring about the same audience response as was brought by the original text.

v. It is also analyzed that the TT has shown entire alienation from ST at some places and thus moved the translation away from formal as well as dynamic equivalence by incorporating creativity and novelty in the target text. This regards the translation to be free from formal and dynamic equivalence at certain places but does not marginalize and deviate from the basic story and plot.

vi. The translation has not been made by a professional translator and the author who translated the text has no specific knowledge about theories and methods of translation. Thus, translation does not seem to follow any specific translation method or theory. Yet comparatively, the analysis of the novel with respect to its form, sentence structure, style of expression, choice of words and ultimately, its influence upon audience suggests it to follow dynamic equivalence model of translation.

Conclusion

Being a chemical engineer by profession, Abdullah Hussein wrote اداس نسلیں as his debut novel in 1963 and then translated it into *The Weary Generations* in 1999. The time span between ST and TT can be considered as one of the major causes for making amendments at certain levels in TT apart from other phenomenal reasons of diverse language and cultural contexts. Undeniably, the TT has been written by maintaining focus on English language and culture irrespective of the form and structure of SL. The comparative analysis of both texts with respect to Nida's theories of formal and dynamic equivalence suggests that the translation mostly follows dynamic equivalence in translation.

ENDNOTES

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Abstract

The article examines the translation techniques and method, for The Weary Generations by Abdullah Husain, both written and translated by the author himself, adopted by the translator in the light of Nida's model of equivalence, evaluating the purpose of translation achieved by analysing the effect of target text upon the audience in comparison which those, as created by the source text. The inferences have been deducted by keeping in view of nature of translation and the type of relationship that existed between the original text and translated text. Other support dynamic equivalence or free translation on the ground that it helps target readers in developing better understanding. The target text is often times prejudiced and prone to subjectivity of the translator though the target reader may unaware of it. The time span between ST and TT can be considered as one of the major causes for making amendments as certain levels in TT apart from other phenomenal reasons of diverse language and cultural contexts.

Keyword: Translation techniques, translation method, The Weary Generations, Abdullah Husain