A Study Of Ideological Implications Of Omissions In Self-Translation From Urdu To English

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Abstract: Present advancement in the information/science and technology has brought the human beings closer to each other. While living in the global village people are more interested in each other’s culture than past. But at the same time they also want to sustain their own cultures distinctively. In this multilingual and multicultural world, translation plays an important role in the process of communication. Present research focuses on self-translation of the Urdu novel Udaas Naslain into English The Weary Generations. The omissions in translated text have been targeted in particular to highlight their ideological implications for the target audience in general and on the theme of partition in particular. In this regard, Nida’s notion of subtraction/omission (1964) has been used as a theoretical framework and both texts ST and TT have been comparatively analyzed. The study finally concludes that the omissions in the TT affect the message in the ST significantly and the theme of partition is distorted in particular. Moreover, the ideological implications of the ST are also compromised up to greater extent.

Keywords: study, ideological, implications, omissions, self-translation

1. Introduction

The interest and appeal for translation is found all over the world. A considerable number of published volumes on translation have made their appearance in the market during the last twenty years. Latest journals and periodicals on translation have been introduced, universal expert bodies, for example, the European Society for Translation appeared and a minimum of six translation encyclopedias were printed and yet more to come after in time. Fresh courses and educational programs on translation in various educational institutions of the world offer additional evidence of broad universal interest in translation. It exhibits no hint of slackening in the future. An estimate of works distributed for interpretations and translations surpassed 38 billion US dollars in 2015. The supremacy and dominance of English language can be judged from the fact that after the World War II, the maximum number of works have been translated into the English language all over the world (Venuti, 2004).
Translation has acquired a prominent position in the current century. Several million people travel around the world looking for improved working conditions, higher income and some profit from cheaper travel options to range over the exotic locations of the world. As these large number of people travel around with their indigenous languages, they experience and come across different languages, other social structures and systems of conviction. Therefore, in order to communicate, they are forced and compelled to participate in some sort of translation. In simple words, more and more people are travelling abroad and moving to multilingual cultures, consequently engaging in the practice of translation more regularly (Sigismondi, 2016)

It is necessary to understand what translation truly involves. A common man’s perspective of translation is that which entails a straightforward procedure of linguistic shift through which whatsoever is composed in one particular language (Source language) is transferable in the other language (Target language) without any problem. It is usually believed that a person with decent command on two languages will come up with a proficient translation. But it is by no means a simple procedure of linguistic shift. It requires a meticulous and intricate working out between languages for conveying the same sense and meaning as in the original. Languages do not have an identical structure, form, shape and composition; therefore, modifications and adjustments must always be made to handle the deviations and differences when there is no structure of equal value in one language for a thought communicated in the other language. This implies that the translator needs to take part in both explanation of the source text and restructuring in the target text (Baker, 2000). Translation has been given a new meaning lately, as a form of re-scripting. As Bassnett & Lefevere (2003) states, “translation is, of course, a rewriting of an original text” (p. xi). Hence rewriting can present fresh and innovative notions, new ideas and styles and has the power of influencing one culture on the other. Dingwaney & Maier (1995) defines the process of translation: Translation is one of the primary means by which texts written in one language or any other indigenous language of the various countries arbitrarily grouped under the ‘Third’ or Non-Western World are made available in Western metropolitan languages. However, translation is not restricted to such linguistic transfer alone; translation is also the vehicle through which ‘Third World’ cultures (are made to) travel – transported or ‘borne across’ to and recuperated by audiences in the West (p. 4). Dingwaney & Maier (1995) here talk about the intricate process of translation that not only has to alter one written language according to the structure of another language but has also to recover and regain the cultural elements.

Abdullah Hussein is the writer of the novel Udaas Naslain (1963) which got published in the year 1963. The central topic of Udaas Naslain (1963) revolves around the rule and control of the British government on the subcontinent from 1858 to 1947. The dominant theme in Udaas Naslain is of partition of Hindustan which describes the struggle for independence against the imperialist. The story of the novel begins from 1857 with the military mutiny of the people of Hindustan against the British rule. The novel further describes the events of World War I and in specific gives a thorough and comprehensive description of the struggle of the natives for the partition as well as independence of Hindustan. Abdullah Hussein (2013) mentions in an interview at the 4th Karachi Literary Festival that in order to recount these incidents he had to
study and research the history of past. He went through the history of his time by reading books of Gandhi, Nehru and of some English writers.

He, also, met with people who experienced the events of war right in front of their own eyes. He went to distant and far off villages to meet the old soldiers of war. In this context, once he had to travel 15 miles on foot to meet a soldier named Khuda-dad Khan who was honored with Victoria Cross in the First World War. However, Hussein acknowledged that he never intended to write *Udaas Naslain* (1963) as a historical novel. It was always a love story and the whole idea of the novel from the beginning to the end came to his mind at one time. But then again, what he wanted was that the novel must contain some actual and real historical events which are very skillfully knitted inside the love story. Therefore, the novel gives an accurate picture of the political and social unrest found during the events of partition and independence of Hindustan. (Karachi Lit Festival, 2013).

The research is delimited to 5 excerpts of the source text novel *Udaas Naslain* (1963). These 5 excerpts are compared with the corresponding 5 excerpts of the target text English translation *The Weary Generations* (1999) to analyze the omissions only at sentence and paragraph level. In order to analyze these omissions, Nida’s notion of subtraction/omission (1964) is used. These omissions are most relevant to our research as they are encountered quite frequently in the TT.

Abdullah Hussein is a renowned and celebrated Urdu novelist of Pakistan. He received the Adamjee Award for writing the Urdu novel *Udaas Naslain*, one of the most prestigious awards, bestowed by the President of Pakistan in 1964. Hussein self-translated his masterpiece work of fiction *Udaas Naslain* (1963) into the English language titled as *The Weary Generations* (1999). This research is quite valuable and significant as it examines the author’s first effort of translation from Urdu to English. Hence, the current analysis is quite significant and informative in itself.

Since it is a self-translation, therefore, there is no foreword or preface to it. The analysis by the researcher shows and explains the translator’s approach and ideological stance while translating a book of his own. It is quite evident from the previous works of self-translation that self-translators employ maximum liberty to put things in the best possible way. The earlier works on self-translation exhibit big differences in the original and the translated texts and it reveals that self-translators take maximum liberty in translation. Most of the translated versions drift from the original text and the best examples in this regard are the self-translations of Quratul Ain Haider’s novels namely Akhiri e Shab k Hamsafar as Fireflies in the Mist and Aagka Darya as River of Fire. All these differences and diversions are seen in various forms such as omissions, additions, blending and the merging of chapters in the translated work (Asaduddin, 2008).

Hence, almost all the translators and writers are influenced by the built-in notions and beliefs of their particular cultures, and the translations of these translators do not portray the actual reality, but is a representation that is influenced by the notions and preconceptions of their own society and culture. Here, it is also important to mention that after writing *Udaas Naslain*, Hussein spent more than 30 years in England after writing *Udaas Naslain* and it was translated into English language after 36 years of its first edition. Therefore, this study attempts to find
whether there are any subtractions/omissions in the TT and if so, do these omissions have a harmful effect on the description of events of social unrest, which are presented in the theme of partition of Hindustan.

1.1 Research Question

1. What is the effect of the omissions in the TT on the message of ST?

2. Why are the ideological implications of ST compromised in TT because of the omissions?

3. How is the theme of partition affected by the omissions in particular?

1.2 Rational for the Study

_Udaas Naslain_ (1963) follows a certain style which is formed by a thorough and comprehensive description of the struggle of the natives for the partition and independence of Hindustan against the British rule. The Urdu version _Udaas Naslain_ is composed and penned for the readers of the subcontinent but the translated version _The Weary Generations_ finds its readership among English speaking community like UK in particular, and USA, Canada and Australia in general. Therefore, now the context has changed due to the change of readership. Considering this background, the aim is to explore the omissions in the events of partition in the TT and their subsequent ideological implications on the theme of partition.

2. Literature Review

Rabindranath Tagore, a prominent poet of Bengal translated a large number of his poems into English written originally in the Bengali language. What made him more prominent are the large number of his self-translated works comprising of _The Fugitive_, _Fruit Gatherings_, _The Gardener_, _The Lover’s Gift_ and the _Crescent Moon_. Pinto (2010) exposes the manipulations in the self-translation of Tagore’s poetry as “In case of Rabindranath Tagore, he did not call his works self-translations or even translations, perhaps partly because there was a re-writing of the poems rather than reproducing them faithfully from its Bangla version.” (p. 6). Therefore, it can be seen that Tagore’s self-translations were aimed for the readers of West and for achieving this, he relied heavily upon recomposing and rewriting of his poems to modify them according to the target audience. “The goals and rules of cultural exchange for Tagore were dominated by the demands of colonialism. Tagore, assumed that the cultural difference of his Bengali poetry would be tolerated only to the degree that it was assimilable to the British literary canon” (Simon, 1996, p. 150). In order to fulfill the English public’s expectations Tagore overgeneralized and simplified his poems to such an extent that it actually had a damaging effect on his poetry’s message and they could no longer be called the representatives of the cultural heritage of Bengal. Hence, Tagore applied the domestication strategy which appropriates both the source language and culture for the target language audience and impedes the cultural exchange to take place. Venuti exposes the violence that is masked in a domesticated translation. Fluency can be seen as a discursive strategy ideally suited to domesticating translation, capable not only of executing the ethnocentric violence of domestication, but also of concealing this violence by producing the effect of transparency, the illusion that this is not a translation, but the foreign text, in fact, the living thoughts of the foreign author (2004, p.61).
The process of self-translation is prevalent all over the world including Pakistan, India and Bengal. As for the prominent writers in Pakistan, Umera Ahmad and Qurratul Ain Haider along with Abdullah Hussein have translated their own works in English language. Asaduddin (2008) has analyzed the translation of the Urdu novel Aag ka Darya which is self-translated by Quratul Ain Haider as River of Fire. He states that the main features of Haider’s translation are rewriting and re-contextualization. According to Asaduddin, Haider who states that her self-translation is “a trans-creation and not a translation” (2008). This trans-creation is carried out for the target audience but it results in deformation of the original. According to Asaduddin (2008), quite like Beckett’s translation, Quratul Ain Haider also aims to embellish the ST by additions, omissions and by rearranging the paragraphs and chapters in the translated text. This results in two varied kind of texts, and the difference between the ST and TT increases as they can only be best understood by reading both texts.

It is quite evident that the self-translator employs maximum liberty in translating a text of his own “because both texts, the original and the translation, have the same signature and the TT is subject to the same authority and creative license out of which the original emerged” (Santoyo, 2010, p. 30). Das (2005) points out, “translation is a creative activity for it recreates a SL text in a new way in the target language… translator is a reader, an interpreter, and a creator __ all in one” (p. 58). Santoyo has a similar opinion about self-translation and he states that the cultural aspects are modified and even omitted by the self-translator as he is now concerned more “about a new public and a different culture. It is not surprising then that the text becomes “another text”, after all the swaps, changes, adaptations, substitutions and omissions, in short the work of a translator in freedom” (2010, p. 22).

Self-translations can also play a role in serving and encouraging decolonization. Translations had always actively contributed in encouraging colonization but now self-translations have given the writers an opportunity to contribute in the process of decolonization and in fact, they have contributed specially in the Asian and African settings where it can be used as a tool to fight against those who claim supremacy (Hermans, 1985). The writers prefer to do self-translation in order to retain the essence of their language and cultural characteristics. According to Tymoczko & Gentzler (2002), the African self-translators have used self-translation as a ploy to promote and uphold the culture of Africa. The practice of self-translation is devoted to fight against colonialism in African countries. This “communicates a hybrid transcultural identity that…challenges the monolingual literary canons and concepts of national homogeneous identities” (Sambolin, 2015, p. 5). Hence, self-translation can serve as a resistance in the context of colonial powers but considering its manipulative tendency it can also play in the hands of colonial powers who usually plan to establish cultural superiority through English language. Therefore, the present research examines whether the self-translation of Abdullah Hussein preserves the ideology and spirit of the themes of partition of Hindustan or it molds and adapts the original text according to the interest of the English audience.

3. Research Methodology

The epistemology of social constructionism provides the background for this research. According to social constructionism, “All reality, as meaningful reality, is socially constructed” (Crotty, 1998). The above theory states that reality is not interpreted in a single particular way,
instead numerous versions of reality are created by humans that largely depend upon contextual elements that consist of religion, culture, specific ethnicity and historical circumstances. People construct this reality in different forms by the preconceived notions of their particular cultures. Hence, almost all the translators and writers are influenced by the built-in notions and beliefs of their particular cultures, and the translations of these translators do not portray the actual reality, but is a representation that is influenced by the notions and preconceptions of their own society and culture.

Vygotsky (2004) states that the role of language is significant in creating social identities and discourses. Language is made up of words that are labels having shared but varying meanings in different social contexts. Likewise, people belonging to various parts of the world having different languages with different perceptions may infer a reality in several different ways. In other words, the same reality represented by the ST language may convey different meanings in the TT language.

As far as the self-translators are concerned, they employ maximum liberty in translating a text of their own “because both texts, the original and the translation, have the same signature and the translated text is subject to the same authority and creative license out of which the original emerged” (Santoyo, 2010, p. 30). Santoyo (2010) further says, “It is not surprising then that the text becomes “another text”, after all the swaps, changes, adaptations, substitutions and omissions, in short the work of a translator in freedom” (p. 22). This maximum liberty possessed by the self-translator makes him manipulate and maneuver the text in whatever way he likes because he is not accountable to any writer and this is how a new reality is created and constructed.

The present research is based upon Nida’s notion of subtraction (1964). Nida states (1964) that the purpose of subtraction (omission) is to minimize repetition as it results in ambiguity. Although subtraction condenses the length of the text, its aim is not to harm the message. The intention is to make the TL (Target Language) more precise so that it is convenient for the target language readers to understand the message. According to Nida (1964), the relationship between the audience and message should be substantially the same as that which existed between the original audience and the message.

Billiani (2007) argues that in the process of omission (subtraction) the translator must make sure that the originality of the ST is maintained and the translator must not secretly omit or censor details only to satisfy a certain political or ideological group or interest. Ivacovoni (2009) states that the process of omission in certain instances is the result of cultural clashes present between the source culture and the target culture and is often found in translations having different language structures and varying cultural connotations. Nida (1964) even went to the extent of saying that “differences between cultures cause many more severe complications for the translator than the differences in language structure” (p.130).

Therefore, the present research is based upon Nida’s notion of subtraction and it attempts to find whether there are any subtractions/omissions in the TT and if so, do these omissions have a harmful effect on the description of events of social unrest, which are presented in the theme of partition of Hindustan.
The present research is based upon Nida’s notion of subtraction (1964). The present study analyzes the translation procedure of subtraction/omission in the TT The Weary Generations while dealing with events of partition, and also examines the ideological implications of this procedure on the theme of partition of Hindustan. The concept of subtraction is appended below:

Subtraction/Omission: When a word, phrase, clause, sentence or a whole paragraph is omitted from the TT.

4. Discussion

The present research carries out a thorough and systematic comparative analysis between the two texts Udaas Naslain (1963) and its translation in English The Weary Generations (1999). The research is limited to 5 excerpts of the source text novel Udaas Naslain (1963). These 5 excerpts are compared with the corresponding 5 excerpts of the target text to analyze the omissions in excerpts representing the theme of partition of Hindustan. The ideological changes resulting from omissions is analyzed in these passages. The excerpts have been chosen from different chapters of the novel in the order of appearance and analyzed in the same order. The ST version of selected texts is followed by the TT version and then the analysis is presented.

4.1 Analysis of Subtractions/Omissions in the Chosen Excerpts

This unit explores the omissions in the events related to the theme of partition of Hindustan by comparing the ST excerpts with the corresponding TT excerpts and analyzes the ideological changes resulting from these omissions. Therefore, the present research examines whether the self-translation of Hussein preserves the ideology and spirit of the themes of partition of Hindustan or it molds and adapts the original text according to the interest of the English audience.

4.1.1 Excerpt 1. ST:

پارلیمنٹ باوس مین عجیب گھم گھمی تھی۔ بند کی مکمل آزادی کی لیے اُن کی جگی و شنید بو رہی تھی۔ لازم موٹی بین اپنے اپنے نیاز اور گورنر جنرل کی اہمیت کے لیے بہت بہت ملقکی اور سول نافرمانی کی تحفہ کی وحشت ناک خبریں وصول ہوئیں۔ ملک کی دونوں بڑی پارٹیوں کانگریس اور مسلم لیگ کے لیے زیادہ تر اور وانسرالہ موٹی بین سے ملے میں مصروفیہ۔ بے طرف عجیب افراتفری کا عالم تھا۔ ملک کی مخصوص کے متعلق بر کوئی اپنی سی پیش گوئی نہیں بند کی اپنی اپنی گنجی۔ مکمل یہ پیچھے اور یہ اعتمادی کی حالت میں نہ ہے۔ روزانہ، زندگی کا بر کاروبار معطئ بو جکھانے۔ ملک کے ہولو کی خبریں گرم تھے اور لوگ ایک گاج جال گڈ میں وقوع ہے۔ جال کے کروز بندوستانیوں پر ابتری کا وہ دور تھا کہ پہلے کبھی نے آئی نہیں۔ (Hussein, 2010, p.455)

TT: (Omitted) (Hussein, 1999, p.304)

Context of the Excerpt. The selected excerpt gives the details of the interactions and meetings between the English leaders and the political leaders of the subcontinent. The focal point of these meetings was the issue of independence and separation of Hindustan.
Omission. This excerpt is omitted from the TT. The excerpt informs the readers about the political activity and movement of the leaders in the parliament house before the partition. The excerpt describes the long meetings and conferences that were called by Lord Mount Baton for the formulation of the independence of Hindustan. During this time, news of dreadful incidents of civil disobedience were coming from every part of Hindustan. The movement of noncompliance and civil disobedience was at large in the country. The leaders of the two major parties of the subcontinent had gathered in Delhi and were having negotiations with Lord Mount Baton. The entire country was in the condition of anarchy and chaos. Everyone was making speculations about the future of the country but no one was quite sure about the outcome. A state of disbelief and unreliability was found everywhere regarding the future of the country. The everyday business of life had come to a halt. The news of the division of the state had spread like wild fire and people were in the middle of a destructive and chaotic period of their life. It was a time of decay and depression for the half billion people living in Hindustan who had never witnessed such a time ever before in their lives.

The above excerpt describes the state of civil unrest and interior political turmoil that prevailed in the subcontinent before the division of Hindustan. In addition to it, it also mentions the role of the two major political parties of the subcontinent and their efforts in achieving independence. However, all these important historical details are omitted from the TT and the conditions prevailing in the subcontinent before the partitioning of Hindustan are not reflected in the TT.

4.1.2 Excerpt 2. ST:

"انقلاب زندہ باد۔" کئ ہزار لوگ چلاۓ۔ وہ مٹر کر کھڑا ہو گیا۔ مختلف قسم کے نعروں کا شور اس کے کانوں میں آ رہا تھا۔ انقلاب زندہ باد۔ اکھنڈ ہندوستان زندہ باد۔ حکومت برطانیہ مردہ باد۔ پاکستان زندہباد۔ سول نافرمانی ' آزادی آزادی۔۔۔ اس نے اپنی ٹوپی اٹھائی اسے چھٹری کی نوک پر چٹرھا کر پوری طاقت سے چیخا : "آزادی آزادی ... زندہ باد۔" (Hussein, 2010, p.458)

TT: (Omitted) (Hussein, 1999, p.305).

Context of the Excerpt. A large number of protestors in favor of the independence movement had gathered outside the parliament house building to record their protest. Naim, the protagonist, sees them outside the parliament building and joins them.

Omission. The selected excerpt is omitted from the TT which describes the desire and passion of the common people for an independent and free country. The ST expression "انقلاب زندہ باد" shows that the people of Hindustan want freedom from the British and yearn for an independent state where they can exercise their rights and all are treated equally. Thousands of people had gathered outside the Parliament House who were shouting slogans of various kinds. Naim who was also a part of the independence march could hear the slogans of:

"اکھنڈ ہندوستان زندہ باد۔ حکومت برطانیہ مردہ باد۔ پاکستان زندہ باد۔ سول نافرمانی ' آزادی آزادی۔"
The ST expression اپنے بندوستان زندہ باد represented the desire of Hindus who wanted a self-governing, unbroken and undivided Hindustan that is liberated from the rule of the imperialist power. The ST expression حکومت برطانیہ مردہ باد reflected the resentment and hatred of the mob for the colonizers. The Muslims were chanting and shouting slogans of long live Pakistan (پاکستان زندہ باد) as they wanted a separate state for themselves where they could spend their lives according to the teachings of Islam. The omission of this excerpt from the TT does not convey the emotions and sentiments of the common people of the subcontinent to the English readers. The emotions of the protagonist are also not reflected in the TT. Naim who from his very young age had a strong longing for an independent state, raises his cap high on a stick and shouts at the top of his voice: long live freedom (آزادی مردہ باد). These sentiments of the people of subcontinent are an integral part of the movement of freedom that resulted in a separate state for Muslims and the liberation of the Hindustan from the imperialistic nation. The omission of these details harms the overall plot of the novel as independence and partitioning of Hindustan is a major theme of the novel.

4.1.3 Excerpt 3.

Context of the Excerpt.

This excerpt shows the process of partitioning and the movement of people from one country to the other.

Omission. The selected excerpt is omitted from the TT which describes the chaos prevailing in Hindustan just before the division of the subcontinent. The riots in the country were on the rise (فسادات زور پکڑ گۓ) and people started leaving their cities to find a safe place (لوگ شہر چھوڑنے لگے). Thousands of people were migrating from one place to another but there were not enough trains (گاڑیاں کم پڑ گئیں) to accommodate all these people; therefore, people started marching on foot (قافلے پیدل چل پڑے) in the form of caravans in order to save their lives (جان بچاکر بھاگنے). The news of riots was being received from all over the country and the people were fleeing to safer destinations. Although the political talks had not reached to a successful final resolution yet a common belief was spreading (ملک کے بٹوارے کے متعلق ایک عام بہت رہی تھی) about the division of Hindustan among the people. To aggravate the situation further, the riots and brutal attacks by activist groups created fear and panic (بالکل بو کھلا گۓ) among the people, which resulted in a chaotic situation and people left their houses without a destination in mind (اور گھر بار چھوڑ جاۓ ہمیشہ مانا کا تعین کے بغیر بھاگ اٹھے).

The details of the chaos prevailing in Hindustan just before the division of the subcontinent are omitted from the TT. The migration of people, condition of homelessness and the lurking threat
of riots is not reflected in the TT. Similarly, the fear and panic among the people is also not shown in the TT. The omission of this excerpt does not inform the target audience about the process and hardships of partitioning of Hindustan which is a central theme of the novel.

4.1.4 Excerpt 4. ST:

('Hussein, 2010, p. 459)

TT: (Omitted) (Hussein, 1999, p.302).

Context of the Excerpt. This excerpt describes the scenes of riots during partition. It also describes how Roshan Mahal (Palace), the biggest house in Roshan Pur, is burned down during these riots. Roshan Agha who is the owner of this palace and also the Nawab of the village, somehow, manages to escape the attack.

Omission. The selected excerpt is omitted from the TT. The writer in this excerpt informs the readers how Roshan Mahal is abandoned by everyone before the separation of Hindustan. All the servants of Roshan Mahal had left including the watchman and sweepers in order to move to safer locations. The lone servant that remained with Roshan Agha was his most faithful servant who stayed close with his master merely out of sincerity. Before night fall, Roshan Mahal was burned down by a group of rioters. Roshan Agha along with his servant escaped from the back door. The rioters who were strongly built Sikhs, threw their stuff and belongings out in the lawn and put fire to it. A similar scene could be witnessed in the neighboring houses. Many other houses were also set on fire. The ST expression جانے  پچانے گھر جن میں عمر بھر آنا  جانا رہا تھا expresses the affiliation and attachment of the people with that place. All those years they had been visiting the residents of these houses who were good friends of old times but to see those houses burn in front of their eyes was very painful and heartrending. The place where they lived all their life peacefully had now become a threat for them and today Roshan Agha and his servant were escaping the same land hiding themselves behind the houses and into the deserted fields. This painful scene of getting separated from the hometown is omitted from the TT and the TT does not show the problems and hardships of the natives of Hindustan, neither has it showed their feelings and emotions regarding the theme of partition. Once again, the riot and chaos found in Hindustan before the partition is not reflected in the TT.

4.1.5 Excerpt 5. ST:

(87x725) http://www.webology.org
TT: (Omitted) (Hussein, 1999, p.317)

**Context of the Excerpt** This excerpt describes the hardships and miseries of people during migration. The people migrated on foot and on bull carts in the form of large groups as they could not find any other means of transport.

**Omission** The selected excerpt is omitted from the TT. The excerpt describes a scene of helter skelter and panic in the course of migration. The owner of a bull cart dies and other people start jumping into the bull cart on seeing it without an owner. The number of people in the cart kept increasing as it was an ownerless cart (گاڑی لاوارث تھی) and there was no one to stop them from entering it. Those who could not find any space inside adjusted themselves on the poles of the cart (وہ باہر ڈنڈوں پر بیٹھنے لگے). Unable to bear the weight of the people the poles on both sides of the cart broke (ڈنڈے بوجھ کے نیچے ٹوٹ گئے). The load was too much for the bulls and they stopped after a few feet. The ST expression پیچھے رہ جانے کا عام خوف ان لوگوں کی دلوں میں پیدا ہوا represents the fear of being left behind that occupied their minds and this resulted in a struggle which was nothing more but merely panic. The ST sentence گاڑی کے مالک کی لاش نچھ گر ہوئی states that in this desperate pulling and pushing the dead body of the owner fell on the ground which resulted in disgracing the dead body.

The above excerpt once again describes the harsh conditions that were faced by the natives during migration and partition. The omission of these events from the TT harms the theme of partition which is at the very heart of this novel.

**5. Conclusion**

The present research investigates the portrayal of Pakistani literature in international context by relying on Nida’s notion of subtraction. In the chosen context, the huge socio-cultural distance between the source culture and target culture makes it highly interesting to explore how the central theme of the novel is represented in the translated text. The translation of such a literary text which describes the intricacies involving the relationship of the colonizer and the colonized and is filled with the particulars of the independence and partitioning of Hindustan is by no means an easy task. All these elements and details in the novel make the translation a complicated process as there always remains a possibility of misrepresentation of the ST message. Thus, the research intended to explore the omissions in the events of partition in the TT and to examine that if these omissions existed, what ideological implications they had on the theme of partition of Hindustan. The research intended to find the answers of the following questions:

1. What is effect of the omissions in the TT on the message of ST?
2. Why are the ideological implications of ST compromised in TT because of the omissions?
3. How is the theme of partition effected by the omissions in particular?
The study lays bare semantic loss in the TT because of the omissions of the above passages. The study meant to find omissions in the TT and how they affect the message in the ST. It can be seen from the above analysis that some of the very important passages related to the theme of partition of Hindustan are totally omitted from the TT. This results in significant loss of meaning as these passages are very important in informing the reader about the prevailing political conditions of that time. The omitted passages inform the readers about the political activity and movement of the leaders in the parliament house before the partition. The long meetings and conferences that were called by Lord Mount Baton for the formulation of the independence of Hindustan. During this time, news of dreadful incidents of civil disobedience were coming from every part of Hindustan. The movement of noncompliance and civil disobedience was at large in the country. However, all this important information is omitted from the TT because it may not sound very appealing and pleasing to the English readers as all this political movement and civil disobedience was against the British Empire. Therefore, the translated text is distorted and the omission of these passages results in significant loss of meaning and deforms the originality of the ST.

The second research question intended to find the ideological implications of omissions on the theme of partition in the translated text. It was found that the TT seems to be written by an ideology that favors the west and is more inclined to the target culture. All the important historical details are omitted from the TT and the conditions prevailing in the subcontinent before the partitioning of Hindustan are not reflected in the TT. The ideological belief and stance of the common people for an independent state is omitted in the selected passages of the TT. The feelings of the desire and passion of the common people for an independent state can be seen in the ST expression حکومت برطانیہ مردہ باد پاکستان زندہ باد which reflects the resentment and hatred of the mob for the colonizers. The Muslims were chanting and shouting slogans of long live Pakistan (پاکستان زندہ باد) as they wanted a separate state for themselves where they could spend their lives according to the teachings of Islam. The omission of these details from the TT does not convey the emotions and sentiments of the common people of the subcontinent to the English readers. Therefore, from the above analysis we can clearly see that the TT is adapted and integrated in accordance with the social sensitivities and compassion of the English readers. The details of the ST are modified probably because they will not sound very appealing to the English readers belonging to imperialist nations.

Translation that provides familiar reading experience to the target audience gets recognition in the translation world which is dominated by domestication of the text. This also shows the hegemony of the English language and that of the English nations. The popular literature is only that which is appreciated and acknowledged by those whose native language is English. Therefore, writers and also translators want their work to become a part of the mainstream literature and in doing so they write in the interest of these nations and also aim for domestication. Therefore, a detailed comparison of the ST and TT reveals obvious omissions from the TT which is relevant to Nida’s notion of subtraction which results in harming the ideological implication of the original text. The translator adopts the approach of domestication which modifies the cultural sensitivities and the ideological beliefs of the ST according to the target culture.
6. References


