

# UNVEILING PRAGMATIC DISPARITIES: A DISCOURSE ANALYSIS OF IMPLICATURE AND COHERENCE IN URDU TRANSLATIONS OF THE ALCHEMIST

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## **ABSTRACT**

*The purpose of the study is to analyse the non-equivalent discourse at the pragmatic level from the selected Urdu translation(s) of the English novel "The Alchemist". Given multiple translated versions, the research aims to identify discursive commonalities and disparities. The conceptual framework of this study is based on Baker's (1992) "Discourse and Pragmatic Analysis." Qualitative data indicate non-equivalence in Urdu translations of "The Alchemist" with the source text at the pragmatic level, namely implicature and coherence. The analysis of the data shows that, when translating the implicature of ST, translators did not properly comprehend its meaning. They deleted, omitted, and substituted text that conveyed the context and meaning, resulting in a mistranslation. The data analysis of coherence finds that the translators were unable to transfer the effects in ST and left their readers with the impression that they were incapable of generating coherence in the text. This study distinguishes and establishes key principles of translation, identifies the causes of non-equivalence, and shows that the altered meaning of the text creates unevenness, resulting in disregard of purpose and the conveyance of exact information.*

**KEYWORDS:** *Discourse, non-equivalence, pragmatic, implicature, coherence.*

## **Introduction**

The relation between text and its context is broadly discussed in discourse analysis. Every text provides some hidden agenda. While in the act of translation, only focusing on the structure of language and the choice of words is not sufficient, there are some other central features to analyse the consequences of precise translation from the source text to the target text. It is a fact that every language has its own customs and ideologies within a specific nation, shaped by its religious concepts and beliefs.

Therefore, it is hard for translators to adopt those societal norms and to translate accordingly. Thus, it requires profound knowledge of ST and TT's languages, as well as competence in translator training, to compare ST and TT on equal terms. One of the most important ways to analyse a contextual feature is through discourse analysis. As McCarthy said, the role of discourse analysis in translation is to analyse texts thoughtfully and

decompose them. The primary concern is to focus on the text's contextual meaning within its social and cultural settings, because it is crucial in translation to properly understand the target audience and the text's purpose.

Thus, this study aims to investigate the social and cultural values of the target text through the translation of the source text. It has been carried out to explore the correlation among translation, culture, and language broadly, and to identify the cultural influences on translators. It can provide a valuable guideline for English-Urdu translators, considering hidden meanings through pragmatic features. The study also proposed investigating various elements of non-equivalent discourse through comparing the pragmatic features (implicature and coherence) in the translation of the source text (*The Alchemist*) by Alan R. Clarke into selected three Urdu target texts: *Keemyagari* (Umar Alghazali), *Alchemist* (Aqeel Abass Somro), and *Alchemist* (Syed Alauddin).

Distinguishing and establishing key cardinals of discourse will help highlight the causes of non-equivalence in translation in this study. It will be used to show that if a translator is unable to determine the source text's contextual meaning, the conveyed meaning can change. To shed light on the use of language, the suggested research examines the role of pragmatics, which can, in translated texts, go unnoticed and cause manipulation, thereby affecting translation accuracy. However, it is helpful for translation producers and assessors to understand the role of translator training in translation so that they can recognise mistranslations caused by the translator's incompetence and lack of language and linguistic skills.

This research answers;

- In what ways have Conversational and conventional implicatures been translated in the Urdu translations of “*The Alchemist*”?
- How do different translators attempt to maintain the coherence of the source text during the translation of the English novel “*The Alchemist*” into Urdu?

To explore pragmatic analysis in translated texts, the qualitative descriptive method is applied. Mona Baker's theory of “discourse and pragmatic analysis” is selected as a framework for investigating three Urdu translations of “*The Alchemist*”. Implicature and coherence are chosen as pragmatic factors that create non-equivalence when translating context from source to target texts. These devices are studied qualitatively with interpretive and product-oriented analysis.

### **Significance of Discourse Analysis in Translation Studies**

Concepts are sequentially organised in discourse to convey the text's meaning. Discourse is significant in a writer's cultural, personal, and social environment and reflects their values, ethics, beliefs, and socioeconomic conditions. The connection between translation studies and discourse analysis, both of which relate to language in its context, cannot be overlooked. Its purpose is to analyse the text at different levels and identify the issues that create non-equivalence between ST and TT. It addresses the conventional limitations of language and linguistics and emphasises written and spoken texts only. It is a fact that every form of communication is part of society; therefore, discourse analysis interprets spoken and written communication in terms of society's sociocultural norms.

In the same way, a translator can be biased and subjective while translating a written text of a different culture. They can manipulate the context according to the demands of establishments and organisations. They can work toward a goal by manipulating a specific

text. Thus, power, supremacy, belief, system, and ideology of a society, especially political gains, are still topics of discussion in discourse analysis. Culture in translation studies can be examined through discourse analysis in different ways. Generally, post-colonial studies, feminist studies, social studies, and anthropology are the main subjects of it.

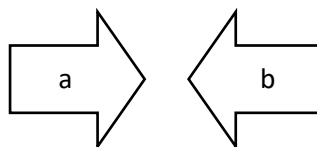
### **Equivalence, Translation Studies, and relevant theories**

The discussion of literal vs. free translation is outdated since the 1950s. During the emergence of modern theories, problems related to equivalence and linguistics were considered a noticeable concern in translation. Equivalence is defined to judge the equal values of the ST with TT, but it does not mean that the whole TT should be equal to ST. However, the translated text can be roughly equivalent to the ST; for example, equal values may relate to form, function, or language use.

The most well-known related theories with equivalence are natural equivalence and directional equivalence. This shows that if the values of “a” are similar to those of “b”, then the values of “b” should be equal to those of “a”. For example, the Pakistani cricket team is as valuable as the Brazilian football team. On the other hand, the Brazilian football team will have the same standards as the Pakistani cricket team. We can define it as shown in Figure 1.

For example,  $a = b$ ,  $b = a$

Figure 1: ST to TT equivalence



Therefore, many notable authors, such as Jakobson and Nida, emphasise the issue of equivalence of meaning between ST and TT.

Nida distinguishes between formal equivalence (author-oriented) and dynamic equivalence (reader-oriented) and argues that a particular form has a fixed meaning (Profile, 2008). Vinay and Darbelnet propose seven procedures for maintaining equivalence by translators: borrowing, equivalence, modulation, transposition, calque, literal, and adaptation. They hold that if literal or direct translation is not possible, it is evident for the translator to adopt oblique translation.

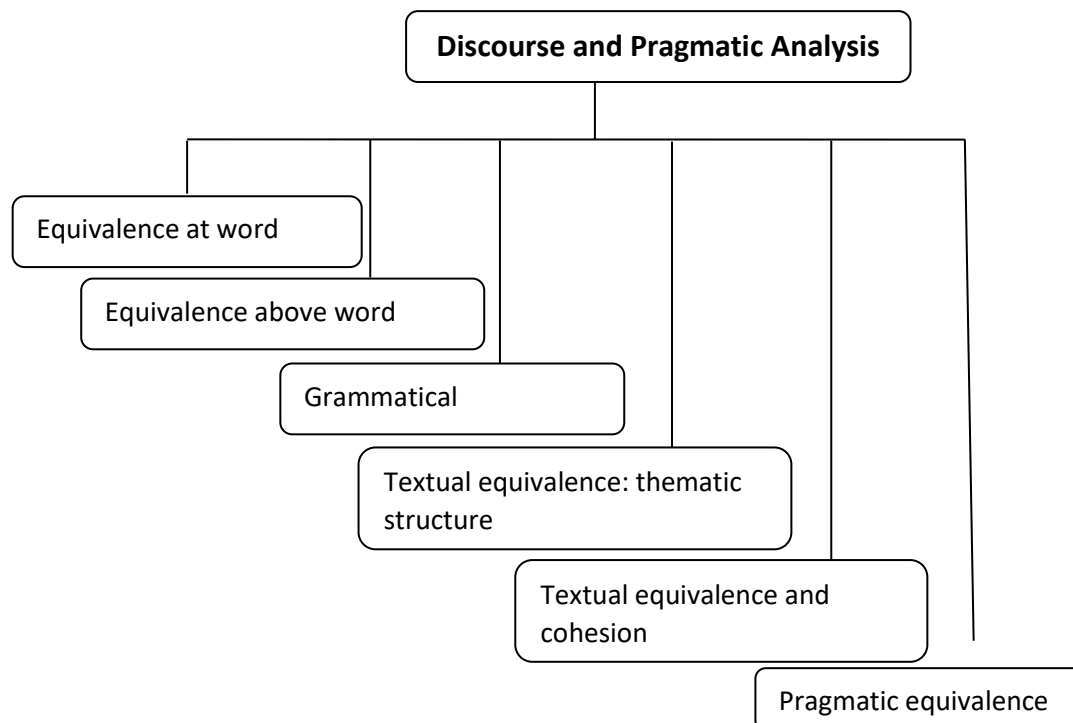
Likewise, the work of Catford should not be overlooked in textual consideration and equivalence. His theoretical framework deals with function, culture, relevance, and situation. Similarly, the work of Reiss and Vermeer, Holz-Mänttari, Venuti, Nord, and House is among the prominent figures that focus on the issue of equivalence in one way or another.

### **“Discourse and Pragmatic Analysis” by Mona Baker**

A renowned linguist, Mona Baker (1992), starts her work on the grounds of systemic functional linguistics and took inspiration from the theories of Halliday and Hasan. She highlighted the most common problems with the target text's non-equivalence. In her model, “Discourse and Pragmatic Analysis”, she offered six cardinal principles of non-equivalence that create conflicts at the word, above word, grammatical, thematic structure, cohesion, and pragmatic level.

Mona Baker's discourse and pragmatic analysis are evident in Figure 2.

**Figure 2: Mona Baker's "Discourse and Pragmatic Analysis"**



At all these levels, Baker presents the difficulties a TT reader faces due to the misuse of language and the translator's misinterpretation of the ST's meaning. She discusses the significance of ST's context and its correct interpretation in TT.

According to her, the two main types that create non-equivalence at the pragmatic level are coherence and implicature. The function of coherence is to make the text logical and generate flow in any writing. It is a noticeable feature that unifies the text as a whole. The second central feature in the text's pragmatic analysis is implicature, which concerns the text's implicit meaning. Here, Baker cites Grice (1975) on implicature, referring to what the speaker means implicitly rather than what s/he literally says. (Austin & Baker, 1993). Gutt also mentions that the explicatures and implicatures of the translated text should be the same as those of the source text (As & Etemad, 1997). Baker stresses two types of implicature as conversational and conventional implicature, and especially mentions in detail the Grice "co-operative principle".

### Research Design

The research design aims to allow for an appropriate data-collection procedure that provides a systematic approach. The most prominent data collection methods, including quantitative, qualitative, multi-method, descriptive, empirical, and analytical approaches, are applicable for collecting suitable data. However, a qualitative research design that uses key research principles and links the research questions to the methodological approaches is considered a precise data-collection method for analysis. (Mohajan & Mohajan, 2018).

This research employs a qualitative approach to examine the equivalence from ST to TT and to interpret some pragmatic features, including implicatures (conversational and conventional) and coherence. Overall, discourse analysis is used to analyse linguistic devices. The changes in context and meaning from ST to TT, and the degree of non-equivalence, are key foci of this research.

### **Framework of the Study**

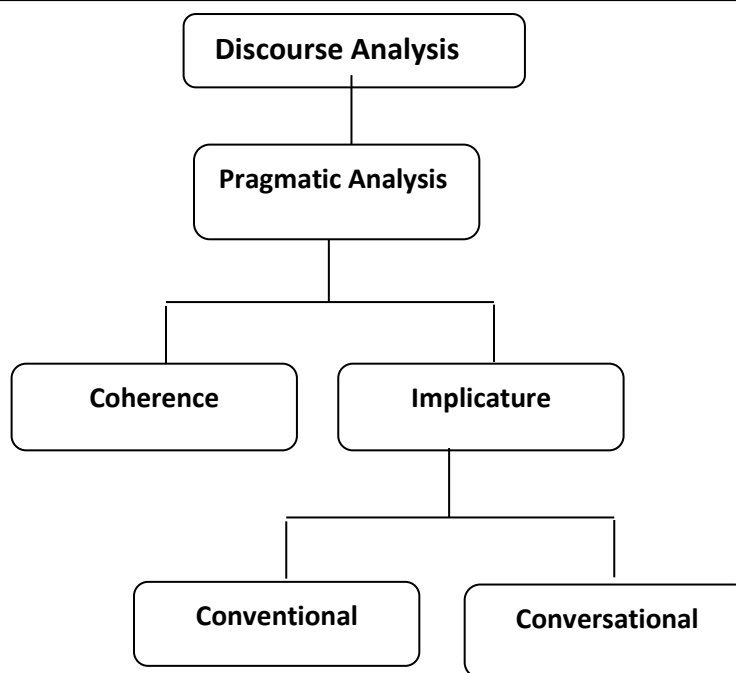
An analytical and interpretive framework has been chosen for the study. So, the qualitative data analysis approach is the best-suited method, and the most common analysis is text analysis. Text analysis is a data analysis technique in which a researcher decodes the words or actions in a text. The researcher aims to evaluate the context of the particular piece of text or image to interpret its meanings. This study aims to review the English text of “The Alchemist” alongside three selected target texts in Urdu. The purpose of this study is to determine the level of equivalence in terms of pragmatics according to Mona Baker’s model, “Discourse and Pragmatic Analysis”. 9 text samples from the source book have been selected, and a comparison has been drawn with the target Urdu chosen texts. The text has been interpreted according to Mona Baker’s model. It is convenient to select the text, as it is a famous book readily available in both hard and soft formats.

### **The Research Model**

The model has been chosen from Mona Baker’s book “Discourse and Pragmatic Analysis”. The model of the data sheet was as follows:

The research model chosen for the study is pragmatic. The model of the data sheet was as follows:

**Figure 3: Table of the Study at the Pragmatic level**



### **(A) Discourse Analysis**

Discourse analysis is used here as a primary method to uncover the degree of non-equivalence in pragmatic features between ST and TTs. It is used to prove the importance



of the source text's contextual meaning. If the translator does not understand it correctly, the meaning conveyed by the source text can change.

### **B) Pragmatic Analysis**

Pragmatics is a branch of linguistics that examines the impact of context on meaning (Hidayati, 2015). It studies the interpretation of the speaker's meaning, and then the hearer understands precisely what the speaker wants to convey. According to Cutting, pragmatics and discourse analysis have much in common in how they evaluate context, text, and function (Cruz, 2015). In Mona Baker's model, "discourse and pragmatic analysis", it has two prominent kinds: implicature and coherence.

#### **a) Implicature**

H.P. Grice (1975) first introduced the notion of implicature in linguistics, which holds that linguistic expressions are conveyed indirectly. Grice uses the term implicature to refer to what the speaker means or implies rather than what she/he literally say (Austin & Baker, 1993). As Mona Baker distinguishes implicature from idiomatic expressions, idiomatic expressions are conventional and convey non-literal meanings. Grice states two types of implicature: conversational and conventional implicature.

##### **i) Conversational Implicature**

Grice states that conversational implicature arises when one flouts the maxims; he calls this the co-operative principle. It can be accepted by flouting any one or several of the maxims. A skilled translator keeps this strategy in mind to understand the contextual information conveyed by the speaker or writer. For example, if the speaker is inquiring of the hearer, "Have you got your salary today?" that means "Can you lend me some money?". Consequently, the meaning of the sentence would be different from what it said.

##### **ii) Conventional Implicature**

In conventional implicature, certain words convey specific meanings. An example of a word that explicitly reveals the difference between what is said and what is conventionally implicated is the use of the word "even". For example, "Even Bill likes Mary" (Moeschler, 2012). It means that Mary has done something wrong with Bill, but he still likes her, or Mary is not beautiful, even though Bill likes her. There is no truth condition in the use of the word "even" in this sentence, and it can be manipulated differently. Likewise, "but, although, and, yet" are words that show the conventional meanings. An expert translator uses this strategy to reveal the speaker's hidden meanings through specific words.

#### **b) Coherence**

Coherence differs from cohesion in that it is a network of conceptual reconversational implicatures and flouts the maxim of manner by employing vague utterances, making his expression difficult for the listener to understand. (Austin & Baker, 1993). A proficient translator adopts this approach to make sense to readers and ensure a smooth flow of concepts and ideas without distorting the text.

## **Data Analysis and Discussion**

### **1. Conversational Implicature**

#### **Example No. 1**

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro) 2013	TT:3(Umar Alghazali) 2009
"Speak to the hand that wrote all," said the sun (MacDougall, 2017)	"اس سے بات کرو جس نے یہ سب کچھ لکھا ہے"۔ سورج نے کہا۔	"اس سے بات کرو جس نے یہ سب کچھ لکھا ہے"۔ سورج نے کہا۔	"تم اس قلم سے سوال کرو جس نے یہ سب تحریر کیا ہے"۔ سورج نے جواب دیا۔

In the above-mentioned source text, there is a conversation between the main character of the novel, Santiago, and the sun. Here, the tribe members catch the boy and his friend, Alchemist, and consider them detectives. But the alchemist refuses to address their doubts while providing them with information about the boy's extraordinary powers and his desire to show them. After three days, they gathered to see his superpowers. The boy did not know how to turn him into wind and asked the wind first, then the sun, for help.

When the sun refuses to help the boy and asks him to talk to the hand that wrote all, the sun uses a conversational implicature, telling him to ask the hand that has written his destiny for help. Actually, it means talking to Allah and seeking his help. Here, instead of the word "Allah", the ST author uses the word "hands" in the sense that everything is written through those hands. So the sign "hands" represents the "referent" Allah indirectly. Hence, it is clear that the ST author did not use a direct conversation and instead used indirect meaning for various reasons. He flouts the maxim of manner, as the conversation is not direct, and the sentence is ambiguous. The speaker provides obscure information that is difficult for familiar readers to understand. It might be that he uses implicature to build a good relationship with his reader without mentioning any religious name for God. So it is better not to mention any specific name of God, since beliefs about God vary widely across religions. To reach a broad readership, he avoids mentioning God. In TT:1, the translator translates the implicature in the way that he skips the translation of the word "hand", nor uses any other word as an alternative. However, the context remains clear to Urdu-speaking readers. Likewise, TT: 2 has translated the above text identically. Moreover, the TT:3 uses the implicature during translation with the word "قلم" that means "pen" as a replacement for "hand". Here, he means that "request to that pen that wrote all". To achieve the equivalent effect, he uses conversational implicature while translating the ST's implicature. Although TT:1 and TT:2 also use implicature and do not mention God directly, TT:3 is more appropriate because it mentions a substitute for hands in his culture and makes the text more organised and understandable for his readers.

#### Example No. 2

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009

"Listen to your heart. It knows all things, because it came from the Soul of the World, and it will one day return there." (MacDougall, 2017)	"اپنے دل کی آواز سنو۔ میں سب کچھ جانتا ہوں کیونکہ یہ دنیا کی روح سے آئی ہیں اور ایک دن وہیں واپس ہو جائیں گی"	"اپنے دل کی آواز سنو۔ میں سب کچھ جانتا ہوں کیونکہ یہ دنیا کی روح سے آئی ہیں اور ایک دن وہیں واپس ہو جائیں گی۔"	اور اپنے دل کی آواز سنو۔ اس کو قدرت کے تمام تر رازوں تک رسائی حاصل ہے۔ کیونکہ اس کا اپنا وجود اس کائنات کی روح سے نکلا ہے اور وہیں اسے ایک دن لوٹ کر جانا ہے۔
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In the text above, a conversation takes place between a boy and an alchemist. They are talking about the secrets of alchemy and what is written on the Emerald Tablet. The alchemist advises him to understand the language of the desert, and in return, the desert will give him understanding of the world. Then the boy asks how he can submerge himself in the desert. The alchemist replies that he can do this through listening to his heart.

In this ST, the author employs conversational implicature and flouts the maxim of manner through vague utterances, making his expression difficult for the listener to understand. Thus, a conversational implicature is used where the speaker flouts the maxim of manner that gives the vagueness of the utterance. In this way, the speaker's utterance is also ambiguous, making it difficult for readers to understand. The implied meanings are used here, as the heart is pure because it is not part of this world and will remain the same even after the person's death. Hence, we should listen to our hearts and follow their directions. In the above-stated text, both TT: 1 and TT:2 translations are the same. Both translators use similar Urdu words to describe the ST. But some translation mistakes can be found. When the ST author refers to himself in the first sentence, in the following sentence, he uses "it" for "heart," but translators use "I" instead of "it" when giving details about the heart. This use of "I" for "heart" changes the overall context of the sentence, and the meaning of the second sentence is unclear in both translations. Thus, the implicature is also uncertain, and a noticeable mistranslation is evident here. This shows an unskilled, inexperienced approach to translation on the part of both translators. In TT:3, the translator translates the text commendably. The hidden meaning of the text is clear, and it conveys a conversational implicature to readers of the Urdu text in a flawless, clear, and comprehensive way.

### Example No. 3

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
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"Because there is a force that wants you to realize your personal legend; it whets your appetite with a taste of success." (MacDougall, 2017)	"کیونکہ ایک طاقت چاہتی ہے کہ تم اپنی تقدیر کو تسلیم کرو۔ یہ تمہاری اشتہا یا رغبت کو کامیابی کے مزے سے بڑھا دیتی ہے۔"	"کیونکہ پر اسرار طاقت چاہتی ہے کہ تم اپنی تقدیر تسلیم کرو۔ یہ تمہاری اشتہا کو کامیابی کے مزے سے بڑھا دیتی ہے۔"	کوئی غیر مرئی طاقت ایسی ہوتی ہے جو چاہتی ہے کہ انسان کو اپنی منزل تک پہنچائے۔ یہ طاقت انسان میں جیتنے کی خواہش ابھارنا چاہتی ہے۔
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The text above shows the conversation between the boy and an old man. The old man instigates the boy to go to the pyramid in search of treasure, about which he had seen a dream, and in return gives him six of his sheep, because he will tell him the place where he can find a treasure. The boy is at first reluctant to take the initiative, but later decides to sell his sheep to get the money for travelling, as the pyramids of Egypt are far from Spain. His friend happily buys his flock of sheep and tells him that he has always wanted to be a shepherd. The boy happily tells the older man about his friend, who bought his flock of sheep. Here, the older man says that when you reach your goal and understand the act of achieving your destiny, the world's force helps you do so. In the beginning, it shows you a glimpse of success toward your goal and prompts you to take initiative.

In these lines, the ST author uses an implicature by flouting the maxim of manner again while describing his extensive knowledge of English and linguistics, and is concerned with preserving the same context as his desire for living. By "personal legend", the ST author means the act of achieving one's destiny. By using the word "force," he means the lack of a person who initially helps a man stimulate his desire to set out on a path to success. Similarly, the "force" means God, who wants a person to try to have an aim in life. Without an objective, life is useless and pointless. The ST author wants to tell us that God helps only those who have a goal. Therefore, the conversation is difficult for the listener to understand because the sentences are unclear and do not convey a clear, simple meaning. In TT:1 and TT:2, the translators translate the personal legend as a "destiny". The ST author means by the "personal legend" as the act of achieving one's destiny, that conveys different meaning in the TT:1 and TT:2. Similarly the translators of TT: 1 and TT: 2 has translated the implicature "to realize your personal legend" as "to accept your destiny", both delivers slightly changed sense and their implication is somewhat altered. Likewise, in TT: 2, the word "force" is translated as "mysterious force", where the word "mysterious" is added in the target text. However, in both texts, it is evident that conversational implicature is not translated accurately, indicating the translators' lack of professional linguistic knowledge and their inability to capture the source text's hidden meanings.

When analysing the TT: 3, it can be seen that the text excludes the third-person "you, your" and changes it to "their" in the target text. He also uses the word "invisible force" instead of "force" to elaborate on the meaning of the ST. Additionally, the implicature "to realise your personal legend" is translated as "to reach a person to their destination". Both words "realise" and "reach" show different senses.

## 2. Conventional Implicatures

### Example No. 1:

ST(English)	TT(Syed Alauddin) 2018	TT(Aqeel Abass Somro)2013	TT(Umar Alghazali)2009
"People from all over the world have passed through this village, son," said his father. "They come in search of new things, <u>but</u> when they leave, they are basically the same people they were when they arrived (MacDougall, 2017)	"پوری دنیا کے لوگ اس گاؤں سے گزرتے رہتے ہیں بیٹے۔" اس کے والد نے کہا۔ "وہ لوگ کچھ نئی چیزوں کی تلاش میں آتے ہیں لیکن جاتے وقت وہ انہیں لوگوں کو دیکھتے ہیں جنہیں انہوں نے آتے وقت پایا تھا"	"پوری دنیا کے لوگ اس گاؤں سے گزرتے رہتے ہیں بیٹے۔" والد نے کہا۔ "وہ لوگ کچھ نئی چیزوں کی تلاش میں آتے ہیں لیکن جاتے وقت وہ انہیں لوگوں کو دیکھتے ہیں جنہیں انہوں نے آتے وقت پایا تھا"	"ہمارے گاؤں میں پوری دنیا کے سیاح آتے ہیں۔ وہ کسی نئی چیز کی تلاش میں آتے ہیں اور جب واپس جاتے ہیں تو بالکل ویسے ہی ہوتے ہیں جیسا کہ وہ یہاں آنے سے پہلے تھے۔" اس کے باپ نے اسے سمجھاتے ہوئے کہا۔

In the above source text, a conversation between the father and the son is presented. Son has an aim to travel and see the world around. Though his father wants him to be a priest and tells him that they live in a beautiful town where people pass through their village to explore new things, when they leave, they do not seem different; they look the same as when they arrived.

In the above-mentioned text, the comparison has been drawn with the use of the word "but". The ST author uses a conventional implicature to suggest that travelling does not change a person's life. He compares two situations before and after travelling and explains the consequences of travelling. As he could not use the word "and" instead of "but", that implies the disadvantages of travelling are just a waste of time. Therefore, the use of the word "but" indicates travelling as a meaningless and useless activity.

In TT: 1, the translator illustrates a different context of the text. In the ST, the father wants to tell his son that travel does not change the people who come to travel through their village, whereas in the target text, the translator says that people who cross their village see the same people they saw earlier. The contexts of both ST and TT are quite different, which shows that the translator did not grasp the implicature and altered the true sense of the ST. Discourse analysis of both texts shows that the translator lacks a profound knowledge of the source language and is not skilled or trained to fulfil his task.

The second translation of the ST is identical to the first. The context of this discourse is the same as presented earlier. The translator changes the sense in the same way and says that when people leave the town, they see the same people around them as they did before. He does not mention any change in the traveller's personality; instead, he insists that they saw the same people on their way back. The analysis of this text shows that the translator did not grasp the meaning of the implicature and lacked proper training and knowledge of linguistic features. It also shows the translator's carefree style.

However, the context of the third translator is similar to that of the ST. The analysis of this text shows that the translator correctly captures the implicature and translates it accurately. It also shows the translator's extensive knowledge of the English language and linguistics, and is concerned with preserving the same context as the ST.

## Example No. 2

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
The men of the oasis surrounded the horsemen from the desert and within half an hour all <u>but</u> one of the intruders were dead (112)(MacDougall, 2017)	نخلستان کے لوگ گھڑ سوار کے جلو میں صحرا کی جانب سے بڑھے اور آدھے گھنٹے میں ایک مداخلت کار کو ہلاک کر دیا۔ (97)	نخلستان کے لوگ گھڑ سوار کے جلو میں صحرا کی جانب سے بڑھے اور آدھے گھنٹے میں ایک مداخلت کار کو ہلاک کر دیا۔ (124)	اہل نخلستان نے انہیں گھیرے میں لے لیا اور آدھے گھنٹے میں ایک کے سوا تمام حملہ آور مردہ حالت میں نخلستان کی ریت پر پڑے ہوئے تھے۔

In these lines, the ST author describes the moment when the boy saw a vision in the sky: an army was coming from the desert to invade the oasis. He shares his vision with the tribal chieftains. They believe in his vision and surround the oasis with armed men. When the armed force from the desert comes to invade them, they are equipped for the battle and kill all of them except one person.

In the aforementioned lines, an incident of the raid between the desert men and the oasis tribesmen is described. The dessert intruders come to attack the oasis in search of food and money. The tribesmen are already alert, and they kill all five hundred people except one. In these lines, a comparison is drawn using the word “but”. The men of the oasis kill all intruders except one. The use of the word “but” conveys a different meaning through a conventional implicature. The author does not use “except” instead of “but,” suggesting that they intentionally leave one person out to obtain information from him. Later on, the author states that they ask the reason for the attack on the man, and after getting the reason, they kill him too.

In TT: 1, the translator fails to convey the implicature. Here, the translator is saying that within half an hour, the men in the oasis killed only one intruder, which is totally wrong. The ST shows that, except for one, they killed all intruders. Therefore, it can be seen that the TT:1 translator does not get the true meaning of the implicature. While analysing TT:2, the same mistake has been repeated as in the translator of TT:1. Here, the translator is misinterpreting the implicature, saying that one was dead within half an hour by the men of the oasis. This shows a lack of knowledge and an insensitive attitude on the part of both translators toward the English language. Both translators demonstrate a lack of deep understanding and training in the ST language.

However, the TT:3 translator appropriately renders the text and understands its implicature. He translates its meaning correctly. He mentions that, except for one, all were dead. Although he adds a few words to make coherence, for instance, he says that within half an hour, all the dead were laid on the sand of the oasis. The addition “sand of the oasis” is intended to make the text more coherent, but it still produces an inequivalent effect in the target text. However, the added words “نخلستان کی ریت پر” show the translator’s tendency to elaborate in detail, as seen in other examples of TT:3, where the translator uses the strategy of addition to give details to his Urdu readers. However, the text is comprehensible and logical with little extra detail.

### Example No. 3

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
Some of them were rich pilgrims, traveling in caravans with servants and camels, but most of the people making the pilgrimage were poorer than I (55) (MacDougall, 2017)	ان میں سے کچھ بڑے امیر و کبیر ہوتے ہیں جو CARAVAN (ایسی گاڑی جس میں سونے اور رہنے کا انتظام ہوتا ہے) میں خدام اور اونٹوں کے ساتھ زیارت کے لیے جاتے ہیں لیکن ایک بڑی تعداد مجھ سے بھی زیادہ غریب لوگوں کی ہوتی ہے (48)	ان میں سے کچھ بڑے امیر و کبیر ہوتے ہیں جو CARAVAN (ایسی گاڑی جس میں سونے اور رہنے کا انتظام ہوتا ہے) میں خدام اور اونٹوں کے ساتھ زیارت کے لیے جاتے ہیں لیکن ایک بڑی تعداد مجھ سے بھی زیادہ غریب لوگوں کی ہوتی ہے	ان میں سے کچھ لوگ تو مالدار تھے۔ جو اپنے قافلے میں ملازمین کی فوج کے ساتھ جا رہے تھے۔ لیکن اکثریت غریب لوگوں کی ہوتی تھی۔

In the aforementioned text, the boy is talking to the crystal merchant. A Muslim merchant tells him about all five obligations of Islam. He says that, as a Muslim, he has five obligations, the fifth of which is a pilgrimage; it is the duty of every Muslim to visit the holy city of Mecca. He further tells him that when he was young, he started his shop and wished that, once he became rich, he would go to Mecca to perform the pilgrimage. He explains how to go to Mecca and says that rich people go there with their servants in caravans, but that many poorer people like him can also make the pilgrimage.

As described above, the ST author uses an implicature in comparing the rich and poor pilgrims. Here, the text implies that the merchant wishes to visit Mecca after becoming rich. However, poorer people can also visit there because it requires intense desire or intention rather than money. The merchant tells the boy that, when he was young, he had a dream of visiting Mecca after becoming rich. However, the rich can manage to go there with their servants and camels in groups. But many poor people were also able to make a pilgrimage there. The conventional implicature of the word 'but' suggests that the merchant could not visit Mecca and that he thinks he will visit there after becoming rich; however, people with passion and aspiration can also make the pilgrimage. He wants to tell the boy that only wishing to realise a dream and taking steps to make it come true is important, even without money.

In the description of TT: 1, the translator again misinterprets the implicature, altering the text's meaning. Here, he says that most of the people who visit Mecca are rich and travel in a "Caravan". He has written the word "caravan" in English, mistranslated it, and illustrated its details in brackets as (a bus with sleeping and living arrangements). This is a totally incorrect translation because a bus cannot move in the desert, and caravans were the latest form of transport at that time. Caravan here basically means the movement in a convoy or groups. This shows the translator's unprofessional attitude, as they did the translation without any profound knowledge or skills.

The TT:2 has done the exact translation as TT:1. The translator also made the same mistake, mistranslating the word "caravan". He also uses the present tense instead of the past. The merchant tells him a past event of his life when he was a boy. But TT:1 and TT:2 have written the incident in the present tense. That does not make the text effective and real. Therefore, in TT:3, the translated text is somewhat reasonable and accurate, but some parts are still omitted. Although he translates the text into the past tense and compares rich

and poor pilgrimages, he still does not mention the merchant's emotional state, as he says, "they were poorer than I". This shows that the translator omitted an important feature of the text without any apparent reason, thereby creating non-equivalence. This level of non-equivalence does not create a thoughtful impression on the TT readers.

### 3. Coherence

#### Example No. 1:

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
"Because you have already lost your savings twice. <u>Once to the thief</u> , and <u>once to the general</u> (MacDougall, 2017)	"کیونکہ تم دو بار مالی نقصان اٹھا چکے ہو۔ ایک بار چیف سے دوسری بار جنرل سے۔"	"کیونکہ تم دو بار مالی نقصان اٹھا چکے ہو۔ ایک بار چیف سے دوسری بار جنرل سے۔"	"کیونکہ تم دو دفعہ اپنا سرمایہ کھو چکے ہو۔ ایک دفعہ ایک چور کے ہاتھوں اور دوسری دفعہ سردار کے ہاتھوں۔"

In the above text, the alchemist creates a piece of gold using her alchemical skills and divides it into four parts. He gives one part to the monk for his kindness to the pilgrims, a second to the boy, keeps a third for himself, and gives the last part to the monk for the boy if ever he needs it. However, the boy says he is very close to his treasure —so why does this matter to him? The alchemist replies that he is sure he will get his treasure, but he has already lost his savings twice. According to an Arab proverb, if something happens twice, it is likely to happen a third time.

In the above statement of the ST, the author makes the text more comprehensible through repetition. He repeats a few words to highlight the text and to make it coherent. For example, the phrase "once to the" has been used twice and gives a logical effect, making it more rational. Therefore, repetition is a feature of coherence, making it more comprehensible and compelling.

As for the translation of the above-stated ST, TT: 1 and TT: 2 are similar. But both texts are mistranslated by the translators. The meaning of the text has been transformed, as the translators render "thief" as "chief," a prominent mistake. In the meantime, the word "general" is translated identically in Urdu, and no other related term is used in the translation. These general mistakes reveal the translators' unskilled approach and insufficient command of English, as well as weak linguistic skills. The TT: 3 translates the text accurately with precision and effectiveness. Nevertheless, repetition is not found in ST. Although it delivers an accurate translation of the ST, the TT: 3 is considered logical in providing exact information. This demonstrates the translator's expertise in the source language.

#### Example No. 2



ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
The boy could see in his father's gaze a desire <u>to</u> be able, himself, <u>to</u> travel the world—a desire that was <u>still</u> alive, <u>despite</u> his father's having had <u>to</u> bury it, <u>over</u> dozens of years, <u>under</u> the burden of struggling for water <u>to</u> drink, food <u>to</u> eat, <u>and</u> the same place <u>to</u> sleep every night of his life (MacDougall, 2017)	لڑکے کو باپ کی آنکھوں میں ایک خواہش دکھائی دی کہ وہ بھی دنیا دیکھنے کے قابل ہوتا۔۔۔۔۔ ایک ایسی خواہش جو اب بھی قائم تھی اس کے باوجود کہ اس نے اسے دفن کر دیا تھا۔ درجنوں سال میں، پینے کے لیے پانی اور کھانے کے لیے خوراک کی جدوجہد کے پیچھے۔ اور سونے کے لیے وہی ایک جگہ، زندگی کی ہر رات۔	لڑکے کو باپ کی آنکھوں میں ایک خواہش دکھائی دی کہ کاش! وہ بھی دنیا دیکھنے کے قابل ہوتا۔۔۔۔۔ ایک ایسی خواہش جو اب بھی موجود تھی مگر جسے وہ ماضی میں دفن کر چکا تھا، ضروریات زندگی فراہم کرنے کے لئے۔	اسے اپنے باپ کی آنکھوں میں بھی ایک دبی ہوئی خواہش نظر آئی۔۔۔۔۔ دنیا دیکھنے کی خواہش۔ اس نے اس خواہش کو دبانے میں عمر گزار دی تھی مگر وہ خواہش اب بھی اس کی آنکھوں سے عیاں تھی۔ یہ خواہش دو وقت کی روٹی کی تلاش کے نیچے دبی ہوئی ضرور تھی مگر ابھی تک زندہ تھی۔

The boy's feelings regarding his father's unfulfilled desire are depicted in the ST listed above. The boy's father finally convinces him to fulfil the boy's desire to explore the world and allows him to become a shepherd. Father gives him some money to buy the flock and blessings. Then the boy feels in his father a desire to travel. Even his father had compromised, and he could not fulfil his desire because he had to earn a living to provide his family with food and shelter. Therefore, he could not fulfil his wish to travel.

In these lines, the father's feelings are conveyed through transitional expressions. There are three kinds of expressions used in these sentences. First of all, the use of the words “to ” and, and” are the transitional words that are used to add information, reinforce ideas and express agreement with previous material. Therefore, it can be seen that the word “to” is used seven times in these sentences and the word “and” is used one time. Secondly, the transitional words like “still, despite” are also used in these lines that points out the contrast or contradiction. The third transitional expressions that are mentioned in these sentences are “over, under”. These words are specific to the time category and describe the spatial order or reference of space. All these types of transitional expressions create flow and make the text smooth. They make the text coherent and easier to understand.

The TT: 1 has translated the former portion of the sentence smoothly and maintains coherence, but the latter portion makes the text illogical. In the former portion, the transitional words are used in Urdu as “بھی، جواب بھی، اس کے باوجود کہ” that means “to, still, despite” etc. Although the literal translation is done later in the sentence, the sentence is still not easier to understand, and a small quantity of unevenness can be found. The TT: 2 translation is even more logical and expressive from the start of the sentence, but later, most of the sentence is not translated and is omitted from the text. The translation presents a summary of the latter part. That displays an inconsistency in the text.



However, the TT: 3 translator translated the text differently. The context of the ST remains the same, but the wording is slightly different. Although the TT:3 itself is smooth and easier to understand than ST, the words used are different.

### Example No. 3

ST(English)	TT:1(Syed Alauddin) 2018	TT:2(Aqeel Abass Somro)2013	TT:3(Umar Alghazali)2009
"They were <u>looking</u> only for gold," his companion answered. "They were <u>seeking</u> the treasure of their Personal Legend, without <u>wanting</u> actually to live out the Personal Legend (MacDougall, 2017)	"وہ صرف سونے کو دیکھ رہے تھے۔" اس کے ساتھی نے جواب دیا۔ "ان کی خواہش قسمت کے خزانے کو پانے کی تھی بغیر یہ جانے کہ وہ قسمت میں نہیں ہے۔"	"وہ صرف سونے کو دیکھ رہے تھے۔" اس کے ساتھی نے جواب دیا۔ "ان کی خواہش قسمت کے خزانے کو پانے کی تھی بغیر یہ جانے کہ وہ قسمت میں نہیں ہے۔"	"وہ لوگ صرف سونے کی تلاش میں تھے۔" کیما گرنے جواب دیا۔ "وہ خزانہ تو پانا چاہتے تھے لیکن اس کے لیے مشقت کرنے کو تیار نہیں تھے۔"

These lines present a discussion of life and the actions needed to achieve one's destiny. It is the discussion between the boy and the alchemist. The boy wants to learn important life lessons from the alchemist and asks him to teach him along the way. The alchemist replies that one can learn through action, and it is a journey to achieve the object of one's life that teaches something. Then the boy asks him what the biggest mistake other alchemists make, and he says it is that they are unable to make gold. They only want gold without having a profound desire and passion to live out this purpose.

Coherence can be achieved in any text through the parallel structure within the sentence. It is evident from the two sentences above that there is flow and consistency in this ST. This level of the text makes it easy to understand and comprehensible to its readers. This is the quality of an author that he creates coherence while using different methods. In the above text, a parallel structure links idea across sentences. Here, he uses the gerund to create a sense of flow. For example, words like (looking, seeking, and wanting) describe a situation in an influential way. Therefore, the gerund is used in this ST to create parallel structure and make the text coherent.

As noted in the above text, the translations of TT: 1 and TT: 2 are alike. In both texts, the Urdu words used for translation are the same. In both texts, the translators mistranslated the ST and ignored the texts' purposes. First of all, they translated the word "looking" in terms of "watching", but the ST "looking" means "searching" here. Secondly, the translation of the second sentence does not convey the intended meaning. For example, the ST author means that "they wanted to seek treasure rather than to get the passion of their life", but both TT:1 and TT:2 convey the meanings in this way: "they wanted to get the treasure without knowing that it is not in their destiny". A clear difference can be found in ST and TT:1 and TT:2. Therefore, it can be said that TT:1 and TT:2 are not coherent and do not convey the exact information. While analysing the TT:3, a few changes in the TT can also be observed. Firstly, the translator uses the name of the "companion" as "alchemist". Likewise, in the second sentence, the context is similar, but the wording is

different. As he translated, “they wanted to get treasure but without struggle”. Still, the TT:3 is a reasonable and logical.

### Conclusion

This research concludes that it has examined the influence of the novel “The Alchemist” on pragmatic discourse. In recent years, due to the importance of translation, it has become a growing business, and many companies and entities are professionally involved in translating from one language to another. In light of this, it is a claim of the day to expand our information and understanding with suitable linguistic skills, crafting flawless texts that sustain the beauty of the content for TT readers. It can only be done through a profound understanding of relevant methods that can help discover the text more effectively.

In short, the effect of pragmatic features on the translation process through discursive practice is a current issue within translation studies. Therefore, the thesis aims to present the concerns an untrained translator may face when presenting the target text without losing its hidden meaning. The results also indicate that if a translator understands the most significant linguistic elements, such as implicature and coherence, they can convey the exact meanings of the ST in his/her translation.

The above-discussed linguistic knowledge requires skills and proper awareness of translation techniques. Otherwise, he can only provide a word-for-word translation and cannot convey the ST's intended message. It also indicates that translation is a serious job for skilful and experienced translators. The results of this research also show that discourse analysis serves as a guide for translators to reduce mistranslation and misconceptions of the ST. This shows how a translator can overcome context-related problems with their expert approach. Hence, only skilled translators can deliver precise literature worldwide.

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