

## BETWEEN THE LINES: TRANSLATING IMPLICATURE IN 'BURI AURAT KI KATHA' AND 'A BAD WOMAN'S STORY'

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**Abstract**

This research explores Paul Grice's concept of implicature through the lens of translation. The cooperative principles and the process of translation enable the researcher to observe implicature in a way that facilitates the transfer of meaning within conversational contexts. The data for this study comprises selected extracts from the Urdu autobiography *Buri Aurat Ki Katha* by Kishwar Naheed and its English translation *A Bad Woman's Story* by Dardaana Somroo. The study examines translation procedures with reference to the notion of implicature, highlighting the patriarchal system, male dominance, and the strategies used in constructing women's identities through implied meanings and cooperative principles. A qualitative approach, specifically comparative content analysis, is adopted. Dialogues from both the source text (ST) and target text (TT) are analyzed using a comparative model. Grice's (1975) theory of implicature provides the theoretical framework for data selection, development, and analysis. The findings reveal that the translator employs various translation procedures proposed by Molina and Albir (2002)—such as linguistic compression, linguistic amplification, modulation, variation, adaptation, and established equivalence—to convey implicature. The study concludes that contextual inferences play a crucial role in communicating implicit meanings from a translation perspective. It further affirms the relevance of Grice's theory, particularly the flouting of maxims, in understanding how implicature functions in both the ST and TT within the domain of translation studies.

**INTRODUCTION**

The essence of communication through the tool of language lies in the meaning it conveys. Kearns (2011) discerned two types of meanings, namely, semantic and pragmatic meanings, both of which are essential for effective communication. The linguistic capability of drawing inferences based on non-linguistic information, hence understanding more than what is uttered by the speakers, falls in the domain of pragmatic meaning and is called implicature (Gazdar, 1980). This aspect of nonliteral meanings is

challenging (Paltridge, 2012), and causes ambiguity, on the one hand, and creativity and flexibility in language use, on the other hand, making possible multiple interpretations.

However, the interpretation of implied meanings becomes more problematic while translating from one language to another because of cultural and structural differences in the two different language systems and in the perspectives of their speakers (Abdellah, 2002). Grice (1975) suggests that conversation is an orderly

and rule-governed activity determined by co-operative principles directed by four maxims, namely, maxim of quality, quantity, manner and relevance. Implicature or implied meanings result either from the observance or flouting of these maxims. Grice (1975) in his theory of implicature proposed two kinds of implicatures. First is conventional implicature, determined with the help of the conventional meaning of the words, while the second type is conversational implicature, which deals with what is implied and can be understood in a conversational context.

Previous studies (Newmark, 1981; Henry, 2000; Bourne, 2002; Abdel-Hafiz, 2003; Emery, 2004; Jacobsen, 2004) considered implicature as an important aspect in translation of literary works highlighting the possibility of misinterpretation of the implied meanings and suggested various procedures for their apt translation which include employment of words that are more significant than the lexical items used in the source language (SL), adding footnotes for translating implied meanings etc.

Bell (1991) defines translation as a change in the formal features and functional role of the original text, thus converting text originally in one language into an equivalent text in another language. Translation is a product as well as a process. Newmark (2001) mentions that translation is an operational process and suggests some procedures operative in translating a text, which include choosing a method or approach and level of translation, etc. Likewise, the process of translation is also dependent on some techniques or strategies, which are defined as tools for translation and are added to a translation model (Volkova, 2014). Vinay and Darbelnet (1995, p. 41) termed these translation techniques as 'procedures' which include borrowing, calque, literal translation, transposition, etc.

Given the plethora of translation techniques available in literature, Molina and Albir (2002) suggested the classification of these techniques. They defined translation techniques (2002, p.509) as "procedures followed to analyse and classify how translation equivalence works." A total of 18 techniques are proposed by them with the following basic characteristics: all these techniques affect the result of the translation; are classified by comparison with the

original; affect micro-units of text; have a discursive and contextual nature; they are functional.

During the process of translation, various procedures are followed that affect the outcome following the contextual factors found in the Source Text (ST) and Target Text (TT). Difference in context, background and perspective of the translators leads to their inability to identify the same implied meanings in a given text and requires following the TL translation processes, which play a crucial role in its interpretation and transmission of such meanings. It helps the target audience in interpreting/understanding the given idea (Wang, 2007).

The current study explores the translation procedures with reference to the notion of implicature in order to indicate the patriarchal system and domination of men found in the Urdu autobiography "Buri Aurat Ki Katha" by Kishwer Naheed and its English translation "A Bad Woman's Story" by Dardaana Somroo. The current study utilises the Translation techniques suggested by Molina and Albir (2002) as a benchmark. These techniques suggest certain procedures that affect the outcomes following the contextual factors found in the Source Text (ST) and Target Text (TT). Kishwer Naheed (2015) is an eminent writer and women's rights activist in Pakistan. The autobiography "Buri Aurat Ki Katha", rich in literary, historical and cultural allusions, is a study of intense representation of social structure that exploits women through religion, customs and traditions. The autobiography gives vivid glimpses of conservative families in pre-partition India, along with a revival in the lives of women and the way these women were turned into political activists in the run-up to partition. In this study, the influence of the translator's perspective on the process of translation with reference to implicature and the problems in this regard are also highlighted. The concept of implicature has been examined and descriptively analysed concerning the patriarchal system operative in pre- and post-partition society.

### **Aims and Objectives of the Study**

The present study intends to investigate the implicatures traced in the Urdu novel "Buri Aurat Ki Katha" by Kishwer Naheed and in its English

translation “A Bad Woman’s Story” by Dardaana Somroo. The particular focus of the study is on the following objectives.

- To identify the implicatures in the Urdu novel “Buri Aurat Ki Katha”, by Kishwer Naheed and in its English translation “A Bad Woman’s Story” by Dardaana Somroo.
- To find out the translation procedures and the way these procedures are used by the English translator in conveying the implied meanings in the selected texts.

### Significance of the Study

The descriptive analysis of the ST and TT can be beneficial in decoding the notion of implicature first, and then the more comprehensive translation procedures which are employed by the translators in the TT. The study contributes significantly to enriching the concept of translation and implicature. That is to say, this study is hoped to pave the way for other researchers and translators in endowing them with insightful indications on implicature in translating from the Urdu language to another language. The present study is hoped to help recognise the different ways of understanding implied meanings in ST and TT implicature from a translation perspective. The study also attempts to provide insight into the construction of meanings with the help of contextualised knowledge by investigating the Implicature in ST (Urdu) and TT (English).

### Methodology and Framework

#### Type of Research

The present study has employed a qualitative mode of inquiry based on comparative content analysis. According to Moleong (2002), qualitative research methods are interpretative and deal with the data, which consists of written or spoken words or observed behaviours. In this descriptive study two texts based on their communicative functions are used in understanding their implied meanings in translation through the concept of implicature. The data are the conversational implicatures taken from the Urdu novel “Buri Aurat Ki Katha”, by Kishwer Naheed as well as in its English translation “A Bad Woman’s Story” by Dardaana Somroo. By using the theory of

implicature and its role in translation the questions are being answered. Extracts are collected from the ST which is manipulated during the translation process. Through comparative content analysis the selected dialogues in both the source and target texts are analyzed. The source text, in the present study is, Urdu novel “Buri Aurat Ki Katha” by Kishwer Naheed and the English translation “A Bad Woman’s story” by Dardaana Somroo is the Target Text. The current study uses the theory of translation strategies by Molina and Albir (2002) and interprets the findings qualitatively.

### Study Sample:

The sample for the current study consists of the Urdu autobiography “Buri Aurat Ki Katha” by Kishwer Naheed and its English translation “A Bad Woman’s Story” by Dardaana Somroo. ST is an Urdu autobiography where whereas its English translation is TT. The selected dialogues, both from the ST and TT, make up data for the present research endeavour.

### Theoretical Framework

In the current study, the analysis is underpinned by Grice’s (1975) theory of implicature and conversational maxims, which are suitable for understanding the notion of implicature in translation. The theoretical underpinning assists in exploring discourse at descriptive and interpretative levels. The flouting and violation of these maxims delves into the unsaid and hidden meanings from an implicature perspective. The analysis, in the present study, is guided by the translation strategies proposed by Molina and Albir (2002).

### Translation and Implicature

Manfredi (2008) points out that translation is a significant means of communication. The complex problem which a translator faces while translating any text is how to transfer the message effectively from ST into TT according to its context of use. Therefore, we can say that the concept of implicature and pragmatics plays a pivotal role in translation procedures and speech in general. Grice (1975) points out some principles called ‘cooperative principles’ underlying successful conversational exchanges.

**Grice's Cooperative Principle**

Grice (1975) formulated the notion of conversational implicature in his theory of implicature. According to Robinson (1989), conversation is not a haphazard activity but a highly organized process governed by rules called 'cooperative principles' which incorporate the following four maxims: the Maxim of quality which is based on truthfulness of situation; the maxim of quantity emphasizes on the required contribution by the participants; the maxim of relevance deals with the relationship of conversation with previous context and relevant contribution; the maxim of manner pertains to the brevity and order in conversation. The flexibility in following these maxims results in implicature, which is a blatant violation of either of the above-mentioned maxims.

**Translation Procedures and Methods:**

Molina and Albir (2002) presented the translation techniques which are used by researchers. These strategies are given below.

**1. Linguistic Compression:**

The use of fewer linguistic elements in TT than ST.

**2. Linguistic Amplification:**

Opposite to linguistic compression, linguistic elements are added in the translation process in this technique.

**3. Adaptation:**

In adaptation ST cultural element is replaced with one from the TT culture.

**4. Generalisation**

A translation technique is when the translator is more prone to using a general and neutral term.

**5. Established Equivalence**

It focuses on the term or expression which has its equivalent in TL.

**6. Variation:**

This procedure comprises changing linguistic or paralinguistic elements in terms of paralinguistic and linguistic tone, geographical dialect, style, textual tone, etc.

**7. Modulation:**

It describes the change in the viewpoint about the ST.

Keeping in view the Grice theory of Implicature, the present research attempts to locate the implicatures traced in the ST and TT.

**LITERATURE REVIEW**

Hasibuan et al. (2018, p.32) stated that "In the need of global communication, the role of translation takes central stage since not all people know and speak each other's languages, thereby depending on translation". Translation is an important tool in cross-cultural communication and assists in decoding literary sources or work in foreign languages in transferring meaning.

During the process of Translation, meaning is transferred from the source language (SL) into another language, called the target language (TL) (Nurlela, Rudy Sofyan, & Gustianingsih, 2018). This process of transference of meaning, on the part of the translator, requires a thorough knowledge of both source and target languages.

According to Dewi (2017, p.83), "what the translator needs is the interface of knowledge in both language and culture." Gutt (2014) proposed the idea that a translator needs to understand what happens in the text by selecting context. Wang (2007) stated the concept of implied meanings with reference to translation which clarifies that it can be a reason how different translators translate the same text in different ways. The translators, due to different linguistic and cultural backgrounds, do not understand a similar level and identify different implied meanings from reading the original text. So, a good translation requires linguistic competence as well as pragmatic competence, indicating a profound link between translation and pragmatics.

P.H. Grice (1975) introduced the concept of implicature in the mid-70s, which is wide in scope and partly stems from cooperative principles in which four maxims are embedded. Human communication must use cooperative principles as guiding principles, and this idea is the beginning of the rise of implicature (Kleinke 2010). Grice (1975) termed the general principle "cooperative principle", which donates to the success or failure in working out these

implicature, and presents in his way: “Try to make your conversational contribution such as is required, at the step, at which it takes place, by the established goal or how conversation occurs in which you are engaged (p. 18).”

Grice (1975) makes a distinction between four kinds of maxims under which the more important principles fall: The maxim of Quality describes the truth or falsity of expression in conversation. The driving force of irony, metaphor, and hyperbole is better understood by flouting the maxim of quality. Grice (1975) stated that the maxim of Quantity required a definite informative contribution on the part of participants. The maxim of relevance emphasises the relevant contribution in conversation. The maxim of manner doesn't need any ambiguous and obscure expressions. Implicatures result either from following or violating these maxims.

Conventional and conversational are two types of Implicatures. Some meanings are conveyed conversationally, and other implied meanings are expressed conventionally. Some fixed expressions are signalled through conventional implicatures. In this type of implicature, linguistic elements are used. The other type is conversational implicature, proposed by Grice (1975) and is linked to the discourse general features (Grice, 1975). For appreciating the implied meanings of the speaker's utterances, pragmatic maxims, inference rules, and background knowledge are important elements (Gibbs, 1987). Conversational Implicatures can be understood by background knowledge, context of utterances and common cultural elements, which are the key points serving to the interpretation of conversational implicatures (Kleinke 2010). The notion of implicature also elucidates the possibility of giving more meanings to an utterance than is expressed by words alone.

However, it is difficult to justify the universality of Grice's maxims. Due to the difference in source and TL structural system, the maxims themselves provide a different insight into the interpretation of maxims (Machali 1999). According to Abdellah (2004), understanding the statements is not only a matter of decoding the meaning of words uttered and the way in which they are linked with each other. He continues to assert that if the reader or hearer understands the message the same way as the

writer/speaker had in mind, then it would be proper communication; if not then the conversational implicatures arise, because the reader or hearer has failed to acquire the same meaning the speaker had in her/his mind.

The task of translating implicature and implied meanings in Conversational text is a multifaceted area in translation (Wills, Wolfram, 1982). The translation of the conversational aspect of implied meaning in the ST always posed a problem, and there have been attempts to find the most suitable procedure that could be used to transmit these aspects successfully in the TL. The nature of these problems may vary in different languages according to their cultural and linguistic gaps (Nida 1964). Commenting on the problems in the translation of implicatures, Abdellah (2004) stated that the difficulty arises during translation when some fallacies and misinterpretations occur in the mind of readers, which directs the readers to the deviant image of the original text, and they draw inferences based on this implicitness.

The previous research considered implicature as an important aspect in translation, specifically, in the translation of literary works. Abdel-Hafiz (2003) stated that the representation of context of implied meanings fails to present its proper sense on the part of the translator in translating Mahfouz's novel *The Thief and the Dog*. Emery (2004) suggested that when translating conversational and conventional implicatures, the translator needs to be more sensitive. Bourne (2002) stated that to clarify the concept of illocutionary force, various procedures have been proposed for translating the implied meaning, which include employing words that are more significant than the lexical items used in the source language (SL). Henry (2000) proposed the idea of adding footnotes for translating implied meanings. The translation of the play *Othello* by Shakespeare is investigated by Abdellah (2004). The analysis revealed that four conversational maxims were violated in the dialogues. To convey the true essence of implicature in Translation, he used different devices in comparing the English original with the Arabic Translation. Moreover, he comprehends that when maxims were violated in Translation, the Translator used the translation techniques to make the

implicature more concrete for the Arab reader. He concludes that the translator must be loyal to the target language reader than to the original text.

Desilla (2014) proposed the methods of testing implicature comprehension, pragmatic analysis and multimodal transcription to explore the concept of implicature in subtitled films as well as translated into another language. These methods were applied in a case study of two films, *The Edge of Reason* (2004) and *Diary* (2001) by Bridget Jones, in which the Greek subtitled version was inspected for function, translation, construal and cross-cultural reception of implicatures. The first result shows that through verbal and non-verbal signifiers, implicatures were signalled and they also accomplished descriptive and comedic functions. The study identified the implications of modification, explicitation and preservation. In subtitled versions of Translation of implicatures, preservation was the most feasible strategy.

Translation is a product as well as a process. Newmark (2001) suggests that the process of translation is operational and gives some procedures in translation which include: choosing a method or approach, deciding upon the approach, in which level the translator wants to translate (e.g. SL (source language) text level, the referential level, the cohesive level, and the level of naturalness) revision procedure.

Newmark (2001) mentions that translation is an operational process and suggests some procedures operative in translating a text, which include choosing a method or approach and level of translation, etc. Likewise, the process of translation is also dependent on some techniques or strategies, which are defined as tools for translation and are added to a translation model (Volkova, 2014). Vinay and Darbelnet (1995, p. 41) termed these translation techniques as 'procedures' which include borrowing, calque, literal translation, transposition, etc.

Given the plethora of translation techniques available in literature, Molina and Albir (2002) suggested the classification of these techniques. They defined translation techniques (2002, p.509) as "procedures followed to analyse and classify how translation equivalence works." A total of 18 techniques are proposed by them with the following basic characteristics: All these techniques affect the result of

the translation; are classified by comparison with the original; affect micro-units of text; have a discursive and contextual nature; they are functional.

According to Molina and Albir (2002), it is not easy to organise a comprehensive list of translation techniques; one point is that to examine the translation and implicature from a general viewpoint is that translation techniques can be applied generally to any text. Many pioneer theorists, Vinay and Darbelnet (1958), Nida (1964), and Newmark (1988) have introduced the classifications of various influential translation techniques during the last decades.

The current study is based on a recent study of translation procedures presented by Molina and Albir (2002). According to Molina and Albir (2002), these translation procedures not only introduce categorisation of translation techniques by pioneers of translation theorists, but they also illustrate the confusion which is created by using the same terminology by translators and researchers. The importance of their work is that they also observed critically the translation techniques which are presented by earlier theorists, and have produced a classification system that relies on previous theories. Molina and Albir (2002) have formulated 18 techniques which are based on previous work by different researchers and their observations. Translation procedures, as suggested by Molina and Albir (2002), are:

- Adaptation replaced a ST cultural element with that of TL.
- Amplification deals with the addition of details in translation.
- Borrowing describes the function of words and expressions when it is directly taken from another language.
- Calque depicts the concept of literal translation of a foreign word or phrase.
- Compensation deals with the replacement of a source-language element which is not situated in TT.
- Description sheds light on the function and form of replacement of a term and expression by leaving its original sense.

- Discursive creation gives the idea of temporary equivalence, which is unpredictable and out of context.
- Established equivalence using a term or expression that is recognised as an equivalent in TL.
- Variation changes linguistic or paralinguistic elements such as social dialect, textual tone, geographical dialect, style, etc.
- Linguistic Amplification is the procedure of adding linguistic elements.
- Linguistic compression is produced when a translator reduces linguistic elements, it is the opposite of linguistic amplification.
- Literal translation deals when the translator gives the impression of word-for-word translation.
- Modulation is created when the TT original viewpoint changes from the ST original.
- Particularisation indicates the preciseness or concreteness of a term.
- Reduction is used by the translator when ST information is suppressed in the translation.
- Substitution is to change the linguistic elements for paralinguistic (e.g., intonation, gestures, etc.) It is mostly used in the interpretations.
- Transposition is a procedure which presents the idea of changing grammatical category.

- Variation changes linguistic or paralinguistic elements such as social dialect, textual tone, geographical dialect, style, etc.

The present study aims to investigate some procedures from the above list. These were chosen by the researcher for some reasons: firstly, various earlier theorists in translation studies have integrated them in their valuable categories. Secondly, for the purpose of this study, these translation procedures are more appropriate and applicable, and finally, these translation procedures examine the criteria of grammatical shifts that occur between ST and TT relating to the writing mechanics, and they also maintain the meaning in the process of interpreting from ST to the TT. Through the translation strategies, the researcher tries to trace the implicatures in ST and TT.

**Data Analysis and Discussion**

This section presents the analysis of data and discussion based on the chosen theoretical framework and methodology. Grice's (1975) theory of implicature, contextual information and its conversational maxims are used for the analysis of data and discussion, along with the translation procedures proposed by Molina and Albir's (2002) to identify translation processes. The analysis focuses on how the implicit meanings are conveyed by the proper choice of contextual and linguistic resources, insinuating the impact of patriarchal societal set-up on the lives of women of that time in the pre-partition subcontinent. The analysis also explores the influence of the translator's position on lexical and contextual choices, which is obvious in the translation procedures employed in the TT.

Extract No 1:

Source Text	Target Text(Translation)	Translation procedure
<p>کہ ہاری نانی اور اکی عمر کی ہاری                      اماں بھی اپنے دامادوں کے سامنے نہیں                      آتی تھیں۔ ڈولی دوناری میں رکھی جاتی                      ۔ اس میں کا کی پتھر رکھا جانا، اماں اس                      میں بیکٹھ کفکن، پھر ککھاروں                      کو بلا کنا جانا، وہ ڈولی نانی اماں کے                      گھر اسی طرح دوناری میں رکھتے اور</p>	<p><b>Purdah was customary to such an extent</b> that our maternal grandmother, and for a long time my mother too, never appeared before her son-in-law. The palanquin would keep in <b>dobari</b>. A stone would be placed inside, my mother would take her place, and then the palanquin bearers would be</p>	<p>The translation procedure of transliteration (conversion) is used here. The translator flouts the Maxim of relevance to create implicature.</p>

<p>یوں مختصر سے مختصر سفر بھی کٹے ہونا۔ (Naheed, 1994.p.17)</p>	<p>summoned. They would set down the palanquin in the same way in <b>dobari</b> in grandmother's house: this is how the shortest journey would be covered. (Somroo 2010,p.10).</p>	
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**Context:**

During the nineteenth century in the Subcontinent, Purdah was customary and obligatory for all women. It was a social indication that the women who observe purdah belong to the upper strata of society. The British colonial rulers regarded this practice of Indian ladies as derogatory. According to the Quranic injunctions, Muslim women are required to conceal their zeenah (adornments, charms) from showing off freely and publicly. In Arabic, the veil is called 'hijab', which gives us the meanings 'to cover' and 'to hide'.

**Discussion:**

In this paragraph, the maxim of relevance has been violated. The writer describes the lexical item Purdah, which is not appropriate in TT. The Grecian maxim of relevance stresses being relevant during conversation. But the writer transliterates this lexical item just to retain the essence of this religious connotation. The word "پردہ" **Purdah** in ST, gives rise to the implicature due to its transliteration in TT as "purdah".

The implicational sense of ST is conveyed by retaining the word "purdah" with its original sense. The quality of expression can create some problems for the native speaker, but the translator has intentionally left it to

the reader to grasp the intended meanings. Another meaning through this translation procedure is to indicate the customary and religious obligation of this practice. Purdah in English has its equivalent, but the translator has left this idea vague. The literal meanings of hijab are screen, curtain, partition and concealment. In Sharia, 'hijab' refers to the practice of entirely concealing oneself from the view of others. The implication of the general and normal code of conduct for hijab is complete seclusion and segregation between males and females (non-mahram).

Keeping in mind the end goal, which is to hold the power in the colonial state, men characterised women as "others" by presenting an arrangement of good objectives which determined that women ought to stay in purdah, or segregation, inside the four walls of the home. Flouting of conversational maxims takes place with the addition or compression of these expressions. Because in TT, the context is lost. The ST word "پردہ" transformed as "purdah" in TT shows the interpretation of equivalence of ST words into TT. The translation procedure of adaptation is simply adopted by the translator for describing culture-specific items due to which non-native readers will be capable of understanding this expression.

**Extract NO: 2**

Source Text	Target Text(Translation)	Translation procedure
<p>پردے کے سلسلے میں ہندو مسلمانوں میں کوی زکناہ فرق نکتہ تھا۔ ہندو گھرانوں کی تمام عورتیں کبھاری چادریں اوڑھ کر ماہ رنگت ی تھیں۔ کبھیکسی خاتون کی شکل دروازے کن اکھڑکی سے نظر نہیں آتی تھیں۔ (Naheed 1994,p.18))</p>	<p>As far as <b>Purdah</b> was concerned, there wasn't much difference between Hindu and Muslim households. <b>All the Hindu women would go out wrapped in thick chadors.</b> No woman's face would appear at the door or window. (Somroo 2010,p.11)</p>	<p>The translation procedure of transliteration (transcription) is used here by the translator. The maxim of relevance has been flouted to generate a sense of implicature.</p>

**Context:**

In the subcontinent, Muslim as well as Hindu women follow the tradition of observing Purdah. It was a common practice for women to veil their faces with called "ghoonghat". Family values and traditions were a vital part of Indian culture in both the Islamic and Hindu religions, and women were bound to remain in concealment.

**Discussion:**

In the above dialogue, the maxim of relevance has been flouted to implicate some unstated meanings. There lies opacity in the propositions, which results in deliberate flouting of the Maxim of relevance. The intertextual meaning of the lexical item چادریں **Chadrein** used for "**chadors**" is vague in TT. The translator intentionally left this idea vague in TT, so that the reader implicitly grasps this concept of "chador" in other cultures. The connotative meaning of Chador is a head covering cloth (a shawl and veil) which is used by Hindu and Muslim women in compliance with their religious dress code. The translator has choices, but due to the lack the linguistic capacity to convey the exact sense, these are skipped.

Another meaning implied by the given expression depicts the modesty of Muslim women and that chadors worn by Muslim women are a symbol of proper attire for praying, visiting holy sites and entering mosques and shrines. Therefore, the chador requires experience and practice in order to be worn properly and gracefully, since it doesn't have fastening devices. It also encourages essences for living plans inside the home, in particular living spaces for men and women- an element that is commonly demonstrated in the architecture of Muslim family tenancy.

As Stuers (1968) has pointed out, in its most extended sense purdah refers to approved norms of modest and circumspect feminine behavior, as for instance, in downcast eyes, the bowing of the head, the complete silence a woman observes in the presence of a man, or by the hasty gesture of veiling her head with a corner of her sari or dupatta if she is caught unawares. The translation choices of the translator endure ideological implication as this term is left to the part of non-native to decode the meaning of this religious and cultural connotation. The reader can grasp the true sense of this concept by sorting out its intended meanings.

**Extract NO: 3**

Source Text	Target Text(Translation)	Translation procedure
<p>ا بی زمانے میں گاندھی جی نے چرخہ بہ کھدر بننے کا اعلان کیا اور بہت سے ہندوؤں نے صرف کھدر پہننا شروع کر د کنا۔ مسلمانوں نے الگ ملک ک ککلیں خدوجہد شروع کی۔ وہی عورتیں جو آ ئے میں ہاتھ لپیٹ کر حکیم کو دکھاتی تھینان                  عورتوں نے جگہ جگہ جلسے کر رہے، چندہ اکٹھا کرنا، اور بچوں میں اکی الگ اور آزاد ملک کے لے جربہ بیدار کیا۔                  (Naheed 1994, p.21)</p>	<p>It was during this period that Ghandhi made the declaration about using the spinning wheel and wearing <b>khaddar</b> and many Hindus started wearing only khaddar. The Muslims started their own efforts for the separate country. <b>The same women who had dipped their hands in flour before showing it to the Hakim started organizing meetings at various places, raising funds and arousing fervor among the children's for a separate independent nation.</b> (Somroo 2010,p.17)</p>	<p>Translation procedure of transliteration is used here by Maxim of relevance. Which is flouted in conversational implicature to arise the implicatural sense?</p>

**Context:**

The writer talks about the vigorous participation of women before independence and partition. The very Muslim women who strictly observed Purdah actively

participated in the Pakistan Movement and became a symbol of communal strength and integrity.

**Discussion:**

In the above statement, the maxim of relevance has been violated. The translator has deliberately violated the maxim of manner to convey the cultural meaning. The idea has been transliterated in TT. The intertextuality of meaning infers the unambiguous use of syntax by conveying the implicational sense of the lexical item in Urdu ST “Hakim حکیم” and in English TT “Hakim” in order to construct a clear text in TT. The sense of the lexical item “حکیم” is not properly conveyed in English culture. The translator intentionally retains this phrase in TT, which urges the reader to sort out the context of this structure. The principle of relation and maximisation of informational content creates obscurity of expression for the native reader.

Another meaning is constructed through the domination of the patriarchal system in the colonial

era and sudden changes during the Pakistan movement in the condition and roles of women. Firstly, the concept of Hakim was related to women’s oppression and gender relations continued to be governed by pre-partition rules of social custom and practice, and it is transliterated in ST because the translator left it to the readers to grasp some hidden meanings of this lexical item and its relation to women.

The non-native reader implies that the deliberate violation of the maxim of relevance has been used to infer that there must be some hidden connection between the change; women were oppressed and confined to the four walls of their houses, a condition that drastically changed later on, and the women soon became political activists. Here, the translation strategy of transliteration is used by the translator in TT to generate an implicational sense.

**Extract NO: 4**

Source Text	Target Text(Translation)	Translation procedure
کوئی جن بھوت دیکھ لے گا، عاشق ہو جائے گا۔ چل سر ڈھک کک نیچے اُبر، ورنہ قیام کے دن تیرا حساب اللہ میاں کے سامنے دینا پڑے گا۔ (Naheed 1994, p.32)	A jinn will get after you. <u>Go cover your head!</u> Get down or on the Day of Judgment you’ll have to explain yourself in front of Allah! (Somroo, 2010, P .35)	Maxim of quantity is flouted here, though conversational implicature in order to produce technique of linguistic compression which gives rise to implicature.

**Context:**

In the above extract, the contextual meanings indicate the relationship between superstitious or paranormal beliefs, religiosity and locus of control.

**Discussion:**

In the above dialogue, the maxim of quantity has been flouted. The maxim of quantity has been flouted here because it requires the contribution of the participants to a conversation as informative (not more or less) as is required for the current purpose of exchange (Grice, 1975). It implies the existence of some socially constructed superstitious beliefs regarding women. But there is no direct relationship between ST and TT. In the TT, the translator conveyed less information than is required and did not convey its proper semantic field in the TT. The

translator expects the participant’s contribution to be appropriate.

The implied sense in ST is not transmitted properly. The quality of expression has lost its essence in TT by not conveying the required information. The unit of thought does not transform the proper sense through this phrase کوئی جن بھوت دیکھ لے گا، عاشق ہو جائے گا Koi jinn bhoot deikh ly ga, ashq ho jay ga” A jinn will get after you, go cover your head!” and it leaves a linguistic gap between ST and TT. The missing phrase presented the vague idea. The idea of a demon is nebulous in its depiction. The meaning of the said proposition can be better interpreted through the study of types of meaning. But here, the expression does not seem meaningful due to the reduction of lexical items. Another pragmatic inference is structured through the endorsement of superstitious







the arrangement of words and phrases in a sentence in Urdu is different from that of English. That is why the same unit of thought of Urdu has not been translated appropriately into English by omitting this phrase.

Another aspect of this is endorsed through the unsaid expression, which the author and translator leave to the reader to draw inferences with the help of conversational maxims. According to social constructionism, a woman is always taught to bear all the things silently without claiming or describing her pain, and when a woman tries to speak out for her rights, even to her family, it seems strange to men. An implicature arises from this reduction of expression which the writer expresses her oppression through others. She compares herself with the other women as they are subjugated. Her agonies and frustrations reveal the tyranny of male domination. The subjective choice of the translator not translating this phrase is obvious from the fact that she, being a woman, tries to show the influence of patriarchal structure. The translation procedure of linguistic compression is used here. The translator left this expression to the readers to interpret. The use of hyphens also implicitly conveys some meanings. The missing lexical item represents his efforts to construct the idea of implicature.

### Findings and Conclusion

The current study aims to examine the concept of implicature in the source text “Buri Aurat Ki Katha” in Urdu by Kishwer Naheed and its translation ‘A Bad Woman’s Story’ to find out its role in the interpretation of text from the perspective of patriarchy. The study also ventures to find out the translation procedures employed by the translator to transmit the sense of implicature in the TT. The study calls upon Grice’s (1975) claim of the universality of the Maxims and uncovers the idea that the flouting of maxims is successfully applied in translation from Urdu to English.

In the light of data analysis, the study has found that the flouting of maxims is an effective strategy to create long-lasting effects on the minds of readers in finding out the implicit meanings with the help of conversational context in translation. The analysis reveals the translator’s job regarding Grice’s notion of

the flouting of Maxims during the process of translation. As Abdellah (2004) suggests that the Translator must be aware of the fact that incorrect comprehension of lexical items considerably decreases the quality of translation and the effects of implicature. It uncovers multiple processes through which a proposition conveys meaning beyond its literal and semantic meaning. It illustrates the association of semantic and pragmatic meanings for the implication of the intended unspoken meaning of the writer and translator.

The study also reveals that the indirect meaning of propositions can be inferred with the help of the semantic meanings of the core words. The data reveals the flouting of the Grecian maxim of relevance by the use of intertextuality of expression. Neubert and Shreve (1992) defined intertextuality in terms of translation and maintain that it is a significant aspect of textuality to translate the complete idea of textuality, which depends upon investigating the influence of intertextuality as procedural control over the communicative situations. Due to this technique, the TT readers grasp the idea of culturally specific items.

The other most frequently flouted maxims are the maxims of quantity and quality; the maxim of manner is not frequently found in this study. The study offers the significance of the Grecian theory of flouting the Maxims from a translation perspective to understand the meanings of the utterances and words through understanding the mechanism of employing lexical choices in the context. It is also worth noting because it is feasible for a qualitative study, as it provides a theoretical framework for research. The study also proposes the application of the Grecian theory of Maxim for the study of more than one language. The research is also a reflection on the theory, which is practicable to observe the degree of cooperation in translation through conversational context.

So far as the use of translation procedures is concerned, the study finds that sometimes the translator uses highly culturally specific items which leave impressions on the reader to impart the covert meanings. Although the TT translator endeavours to follow the footsteps of the ST author, and makes use of varied procedures, such as linguistic compression, linguistic amplification, generalisation, variation,

modulation, established equivalence, and adaptation while translating the text. The translator comes across difficulties in conveying the meaning of culturally specific items due to the non-availability of the lexical items in English vocabulary, due to which the true essence of the term is not conveyed. The translation procedures are used according to the requirements of the TT to convey the message as closely as possible by selecting the appropriate procedures.

On the basis of the findings, the study concludes that contextual knowledge contributes to the interpretation of the implied meanings of the writer in translation. The phenomenon of conversational implicature in translation reveals an indirect way to convey the meanings more than the way it is stated. The contextual knowledge also provides a basis to interpret the ironic and metaphorical remarks of the translator. The shared knowledge of the reader and the translator plays a vital role in understanding the hidden meanings of the ironic intentions.

The knowledge of cultural connotations also plays a pivotal role and gives keen insight to understand the intended meanings of the utterances, such as *purdah*, *Chador*, etc. In ST, the lexical items like “میلے میں بسنے والیاں” construct the notion of implicature. But in TT translator leaves some gaps in translation in order to understand the implications on the part of the reader with the help of Gricean maxims. The study suggests the use of translation strategies, such as linguistic compression, modulation, generalisation, transliteration, particularisation, in establishing equivalence and conveying the sense of implicature in translation of the conversational text.

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