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**TÍTULO:** La modalidad Autobiografía "Si soy asesinado" por Zulfiqar Ali Bhutto en inglés y su traducción al Urdu.

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**RESUMEN:** Este estudio examina la autobiografía como género literario, y selecciona la autobiografía "Si soy asesinado" de Zulfiqar Ali Bhutto, escrito en inglés y su versión en urdu para el estudio. Los propósitos del estudio son cómo la equivalencia de la traducción se mantiene a través del texto de origen, encontrar el uso más frecuente del tipo de modalidad, y cómo se dibujan sombras de textos en ambos textos, y explorar las implicaciones socio-políticas de la modalidad. El estudio ha seguido y redefinido un modelo con respecto a modelos existentes según los significados se configuran a través de tipos de modalidad deóntica, epistémica, boulomaica y de percepción. Este estudio tiene como objetivo comprender la imagen real y la narrativa del escritor que se retrata en los textos.

**PALABRAS CLAVES:** autobiografía, boulomaica, deóntica, epistémica, percepción.

**TITLE:** Modality in an Autobiography ‘If I Am Assassinated’ by Zulfiqar Ali Bhutto in English and Urdu Versions.

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**ABSTRACT:** This study examines an autobiography as a literary genre to: find frequently used modality types; know that how translation equivalence is maintained; investigate that how textual shades are drawn; and explore socio-political implications of modality in source (original English version) and target (translated Urdu version) texts. The study follows and redefines Simpson’s model on modality with respect to existing models which explain how meanings are shaped through modality types. Being a corpus-based study, it utilizes Parts of Speech tagger and AntConc instruments for analysis purpose. It has been found that: deontic and epistemic modalities are in frequent use; translation equivalence is maintained at meaning level; shades are positive which express writers’ objectivity towards political events, certainty through proposition, and political power in a society.

**KEY WORDS:** autobiography, boulomaic, deontic, epistemic, perception.

**INTRODUCTION.**

Modality plays an integral role to express an opinion of a writer/speaker and ideas in the mind about proposition. Modality is a linguistic choice which conveys interpersonal meanings existing in the mind of the writer/speaker. Such function is expressed in literary texts through lexico-semantic and lexico-grammatical relations (Aidinlou & Mohammadpour, 2012).

In case of translation studies, the distinct features of modality are delivered in translated proposition. Catford (1965) states that “translation may be defined as the replacement of textual material in one language (SL) by equivalent material in another language (TL)” (p. 20). In this relation, the current study has analyzed modality in an autobiography “If I am assassinated” written in source (i.e. original English version) and target (i.e. translated Urdu version) texts; for example: It placed me in a fortunate situation in which Mr. Bakhtiar **could** not make any demands on me as would embarrass him.

یوں مجھے ایسی خوش قسمت حیثیت حاصل ہو گئی کہ مسٹر بختیار نہ مجھ سے کچھ طلب  
کر سکتے تھے نہ ہی مجھے ہراساں کر سکتے تھے -

In above excerpt, the use of an English modal verb “could” is translated into an Urdu modal verb “سکتے تھے” which shows one of the functions of epistemic modality.

The English and Urdu modal verbs are followed by “not” and “نہ” respectively. In source and target languages, the function of these modal verbs is to show the ability. These modal verbs have equivalent meanings in both texts.

The brief overview of past studies shows that several attempts have been made on literary work in the field of translation studies, for example, a study conducted in Pakistan by Abbas and Khan (2009) in which English modal verbs were translated into Urdu modal verbs. For studying modalities in literature, the following study such as Mustafia (2006 cited by Wigiyanti, 2012) has studied translation variation of compound nouns in an English-Indonesian novel “Deck the Halls” and considering its translation.

The said study has analyzed an appropriateness of English compound nouns translated into Indonesian language. In the end, the study has reached to enlist the functions of English modal verbs such as ability, obligation, prediction, futurity, certainty, possibility, prediction and permission.

## **DEVELOPMENT.**

### **Terms and Constructs.**

Through modality, the attitude of speaker is expressed toward the events or situations with the help of a sentence to focus on proposition as expressed by Halliday (1970, 1976), and Halliday and Hassan (1985). In this way, modality is also expressed to depict the degree of addresser's commitment toward the proposition with the assistance of grammatical functions such as auxiliary adverbs, verbs, adjectives and nouns (Simpson, 1990). In addition, modality as a linguistic item represents the degree of an observation through such devices as; certain, possible, probable, permitted, likely, or prohibited (Nordquist, 2018).

Munday (2009) categorizes the term "translation" into a process and a product. Translation is considered as a product that indicates the text being translated, whereas translation is also seen as a process that presents the doing of producing or generating the translation, is considered as translating.

The term "translation" is discussed by Roman Jakobson (a Czech structuralist) in his work, namely interlingual translation instead of translation. Jakobson (1959) classified the term "translation" into three concepts: intralingual (rewording), interlingual (translation proper) and intersemiotic translation. Further, translation is also stated (Baker, 2010) that "translatability is mostly understood as the capacity for some kind of meaning to be transferred from one language to another without radical changes" (p. 273).

The purpose of the study is to investigate that how the stance or attitude of the writer is developed through modality in the text; how translation equivalence is maintained through the modality in source and target texts; find the most frequently used type of modality and to explores that how shades of texts are drawn in both texts. The last purpose is to explore socio-political implications of modality.

After having reviewed the past studies, this study proposes following research questions:

- 1) What type of modality features has been used frequently in the autobiography in English (i.e. source text) and its Urdu translation (i.e. target text)?
- 2) How translation equivalence has been maintained through modality in source and target texts of the autobiography?
- 3) What shade of writing has been constructed through the identified type of modality features in source and target texts of the autobiography?
- 4) What are sociopolitical implications of the specific modalities explored in source and target texts of the autobiography?

### **Literature review.**

To see theoretical background on modality, most of the researches on “Modality” have been carried out in different genres of text. For theoretical framework, the study ultimately recompiled the features after following the models developed by Simpson (1993), who identified four different types of modalities i.e.; deontic, boulomaic, epistemic and perception.

Factive utterance was proposed by Kiparsky and Kiparsky (1970). Lyons (1977) categorized modality into modalized and unmodalized. Multiple functions of epistemic accessibility were elaborated by DeRose (1991), Ian Hacking, (1967), Kratzer (1981, 1991), Teller (1972), in terms of studying complexity and context-based dependency of the following phrases “the available of evidence” or “what is known”.

Similarly, modality was described in terms of semantic-grammatical category by Palmer (1990); modal markers were categorized into expressing modality (i.e. probability, obligatoriness, willingness and usuality) and studied by Toolan (1998), metaphorized and evaluative devices (i.e. verbs, adjectives, adverbs and generic sentences).

Later on, types of modality were reconsidered and categorized by Palmer (2003) into epistemic, deontic and dynamic; Simpson (2003) again discussed modality in literary prose and categorized in terms of positive, negative and neutral shades; epistemic modals were studied by MacFarlane (2003) and Egan and his colleagues (2005); semantic functions of modality (i.e. ability, possibility, hypothetically, obligation, and imperative meaning) were studied by Depraetera and Reed (2006); additionally, “boulomaic” and “deontic” modalities were put under the shed of positive shade (Iwamoto, 2007), he further explained discourse with its functions as proposed in the form of binding, obligatory, assertive and strong.

Another study was conducted after 1993 by Simpson (2003), who categorized modality into three shades i.e. positive, negative and neutral. In view of Iwamoto (2007), positive shade involves the excessive use of boulomaic and deontic modalities. These perform certain functions, i.e. assertive, binding and obligatory. On the contrary, the abundant use of perception and epistemic modalities waive the negative shade off that refers to the uncertainty and alienation. Finally, a comprehensive modal (see table 1) has been developed following the previous studies.

Table: 1. Model on Modality.

<b>Deontic modality</b>	<b>Positive Shades</b>	Permission	
		Obligation	
		Requirement	
		BE+Participle+that	
		BE+Participle+to	
		BE+Adjective+that	
		BE+Adjective+to	
<b>Boulomaic modality</b>		Modal lexical verbs	wishes
			desires
			hopes
		BE+Participle+that	
		BE+Participle+to	
		BE+Adjective+that	
		BE+Adjective+to	
modal adverbs			
<b>Perception modality</b>	BE+adjective+that..... modal verbs	It is obvious that you are right.	
		You are clearly right.	
		It is apparent that you are right.	
<b>Epistemic modality</b>	<b>Negative Shades</b>	possibility	
		Probability	
		Factive	
		contra-factive	
		think, believe, may, might, possible, must	
		can, could	
		should, ought to	
		will, would	
		arguably, maybe, perhaps, probably, certainly, supposedly, allegedly	

As far as the writer's point of view is concerned, Fowler (1977) says "language is used to convey attitude" (p. 76). It also shows the viewpoint of writer or speaker, angle of vision, authorial interest or worldview that finds the style of the story which expresses the feel and shade as explained by Simpson (1993, p. 5).

The study conducted on writer's point of view was devised as an instrument to analyze narratives (Uspenski, 1973). The theoretical modal on point of view, in contrast, has significant implication in the areas of institutional and political discourse.

With respect to the analysis of a writer's point of view, two fundamental terms are very significant such as internal and external (Simpson, 1993). Internal point of view suggests that the story is told by the first-person narrator's view. In case of external focalization, it expresses neutral and objective stance outside the participant's consciousness in the story in which the events and characters are well described (cited in Iwamoto, 1998).

### **Theorists of Translation Studies and their Contributions.**

The most important theorists on translation studies have received a great attention for having a detailed overview of the theoretical background. Scholars who contributed significantly in translation studies include: Chesterman, a scholar from Finland. He proposed strategies of translation and produced an integral work, namely "Memos of Translation" (1997). Another theorist, Nord (2018) discussed that how text was analyzed in translation; the theorist also offered a theory, a methodology and an application of text analysis in translation. Besides approaches, Nord first offered seven methods/procedures such as; (i) adaptation, (ii) equivalence, (iii) calque, (iv) loan, (v) literal translation, (vi) modulation, and (vii) transposition. Since 1980, Nida, as American translation theorist, was the most important and his theory of translation had a significant impact on theories in China. Nida significantly contributed to the theory of translation as a "dynamic equivalence", which was also called functional equivalence.

A distinction between contrastive linguistics and translation theory has been made by Newmark (1981). This distinction is referred to parole and langue (Mason, 1982). Further, Mason (1982) proposes a term "screen translation". In spite of this, Mason has also emphasized on pragmatics in the field of translation.



With respect to the perspective of linguistics, the resemblance of translation is closely observed through linguistic paradigms. In addition, Jakobson classified translation into three categories: (i) interlingual translation; (ii) intralingual translation, and (iii) Intersemiotic translation. Jakobson is of the view that translation is made between two same languages, different languages, and between verbal and nonverbal signs- known as translation. Michael Watson (2004) produced a work on early Japanese translation in which the researcher analyzed both inside and outside lineage, Whereas Mona Baker (2010) wrote a work “Interpreters and Translators in the War Zone: Narrated and Narrator”. A great work on translation was reported by Susan Bassnett (2005) “Translation, Gender and Otherness”. Similarly, Herman produced two major works on translation in 1995 on entitled: “Toury’s Empiricism Version One” and “Translation, equivalence and intertextuality” in 2003. Finally, Benjamin’s (2002) work emerged on the topic: Language, Experience and Professional Learning.

### **Process and Theories of Translation Studies.**

The wide range of theories and the great diversity of problems in translation have been treated by a number of persons interested in translation theory and practice, e.g. Güttinger (1963), Vazquez-Ayora (1977), and Wilss (1988).

As far as the necessary requirements of translation equivalence are concerned, the limitations and possibilities concerning to translating several text types have distinctive functions. As Mounin (1963) treats the issue of “translatability” and Reiss (1971) has reported on the communicative aspects of translation in the field of functional equivalence.

### **Translation Procedures, Techniques or Methods.**

Significant contributions (i.e. Translation Processes and Procedures) have received a great attention in this study. George Steiner (1998) names a “sterile” conversation such as; literal, free and faithful

translation. A distinction between literal (i.e. word-for-word) and free (i.e. sense-for-sense) translations was made by Cicero and Jerome in the history. Dryden (1680) in his book's preface Ovid's Epistles contracts translation into three types such as metaphrase, paraphrase and imitation.

In this connection, Tytler (1797 cited by Munday, 2009) has three general "laws" or "rules":

- i) The translation should give a complete transcript of the ideas of the original work,
- ii) The style and manner of writing should be of the same character with that of the original,
- iii) The translation should have all the ease of the original composition (p. 15).

In spite of the rules, there must be reliability and validity of the translator. Schleiermacher (1813 cited in Munday, 2009) first distinguishes two different types of a translator working on two different types of a text; (1) the "Dolmetscher", who translates commercial texts; 2) the "Ubersetzer", who works on scholarly and artistic texts.

Translation needs a process or procedure to be translated from one language to another. The name "translation procedure" first time was proposed by Vinay and Darbelnet (1958) as one of the translation process operators. In response to the term, Vinay and Darbelnet formulate a "global theory" which is actually based on the complete body of equivalences through the comparison between two languages.

On the other hand, Ayora distinguishes between "general translation procedures" and "stylistic technique procedures"; the first term includes the translation project's preparation and its revision; the second term encompasses two basic categories of translation such as literal and dynamic or oblique translation. The said distinction originates from conceptual to methodological viewpoint and opens a new, complex and heterogeneous understanding of the translation process (Bardaji, 2009). Contrastively, Ayora criticizes Vinay and Darbelnet's procedures and follows "generative and transformational approach".

But Newmark pursues the term “translation procedures” as proposed by Vinay and Darbelnet, and he differentiates “translation methods”. Such methods of translation refer to the whole texts, the procedures of translation are of great significance in sentences and smaller chunks of the language (p. 81).

Newmark (1988) adopts “translation method” in contrastive linguistics, but the recent studies use the method as proposed by Guix and Wilkinson (1997). They name it as “translation procedures” rather translation methods. The procedure is also known as a “strategy” which is different from the term “approach” by Wotjak (1981). In communicative approach, the term “techniques of adjustment” proposed by Nida (1964), relates to such processes as aim to “produce correct equivalents” (p. 23). In continuation of the translation techniques and procedures the term “transfer techniques in communication”, proposed by Wotjak (1981), refers to transferring process from one language to another, but he also names it “rule, strategy and procedure” with equal meanings to “translation techniques”.

A significant point of view by Krings (1986) in favour of “approach” has emerged as a new way to translation. The translation process is categorized by Lorsch (1991) into two phases such as strategic phase which resolve the problems encountered exclusively during translation, and “non-strategic phase” which carries the tasks. Chesterman (1997) provides a global approach which classifies strategies in form “memes” and these, as conceptual tools, are mostly practiced by translators.

### **Past Studies on Translation.**

No serious attempt on modality in translation studies of Pakistani literature has been made. The review of the past studies was categorized into classical and modern studies. The number of past studies is reported below.

First of all, Frank (1985) described “mode of consciousness” at the part of biographers who interpreted their exposures using emphatic identification (p. 198). Schepeler (1990) extends the relations to them to identify for analyzing through the evidence of biographical choice. Mustafia (2006) has studied translation variation of compound nouns in English-Indonesian novel “Deck the Halls” considering its translation as well. The study found 10 variations of compound nouns in the novel such as nouns, nouns phrases, compound nouns, verbs and its phrases, compound, adjectives and its prepositional phrases, abbreviations and acronyms. Abbas and Khan (2009) translated English modal verbs into Urdu modal verbs. As a result, six types of modal verbs were categorized into 19 types which were further categorized into five major types i.e. processes, relationships, mobility, ability and likelihood.

### Methodology.

For theoretical framework, the study recompiled the features after four types of modality i.e. deontic, boulomaic, epistemic and perception identified in Simpson’s (1993) model. All these features of modality have been categorized in Table 2.

Table: 2. Model on Modality.

<b>Deontic modality</b>	Positive Shades	Permission	may (may_md)
			can (can_md)
		refuse permission	may not (may_* not_rb)
			cannot (cannot_md)
		Obligation	Should (should_md)
			have to (have_* to_*)
			ought to
		Requirement	must (must_md)
		BE + Participle + that	is_vbz *_vvn that
			Am_vbp *_vvn that
			are_vbp *_vvn that
			was_vbd *_vvn that
			were_vbd *_vvn that

		BE + Participle + to	is_vbz *_vvn to
			am_vbp *_vvn to
			are_vbp *_vvn to
			was_vbd *_vvn to
			were_vbd *_vvn to
		BE + Adjective + that	is_vbz *_jj that
			am_vbp *_jj that
			are_vbp *_jj that
			was_vbd *_jj that
			were_vbd *_jj that
		BE + Adjective + to	is_vbz *_jj to
			am_vbp *_jj to
			are_vbp *_jj to
			was_vbd *_jj to
			were_vbd *_jj to
Modal Lexical Verbs	hope (hope_vvp)		
	wish (wish_vvp)		
	wished_vvn)		
	regret (regret_vv)		
BE+ wished (participle)+ to	is_vbzwished_vvn to		
	am_vbpwished_vvn to		
	are_vbpwished_vvn to		
	was_vbdwished_vvn to		
	were_vbdwished_vvn to		
BE+ wished (participle)+ that	is_vbzwished_vvn that		
	am_vbpwished_vvn that		
	are_vbpwished_vvn that		
	was_vbdwished_vvn that		
	were_vbdwished_vvn that		
BE+ desired (participle)+ to	is_vbzdesired_vvn to		
	am_vbpdesired_vvn to		
	are_vbpdesired_vvn to		
	was_vbddesired_vvn to		
	were_vbddesired_vvn to		
BE+ desired (participle)+ that	is_vbzdesired_vvn that		
	am_vbpdesired_vvn that		
	are_vbpdesired_vvn that		
	was_vbddesired_vvn that		
	were_vbddesired_vvn that		
BE+ hoped+ to	is_vbzhoped_vvn to		
	am_vbphoped_vvn to		
	are_vbphoped_vvn to		
	was_vbdhoped_vvn to		
	were_vbdhoped_vvn to		
BE+ hoped+ that	is_vbzhoped_vvn that		

**Boulomaic  
modality**

			am_vbphoped_vvn that
			are_vbphoped_vvn that
			was_vbdhoped_vvn that
			were_vbdhoped_vvn that
		BE + regretted + to	is_vbzregretted_vvn to
			am_vbpregretted_vvn to
			are_vbpregretted_vvn to
			was_vbdregretted_vvn to
			were_vbdregretted_vvn to
		BE + regretted + that	is_vbzregretted_vvn that
			am_vbpregretted_vvn that
			are_vbpregretted_vvn that
			was_vbdregretted_vvn that
			were_vbdregretted_vvn that
		Modal Adverbs	Hopefully_rb
			wishfully_rb
			regretfully_rb
<b>Perception modality</b>		BE + adjective + that.... modal verbs	-It is obvious that you are right.
			-You are clearly right.
			-It is apparent that you are right.
<b>Epistemic modality</b>	Negative Shades	Possibility (modal verbs)	can_md
			may_md
			might_md
		Necessity	Must_md
		probability	probable_jj
			probably_rb
		Factive	know_vv; know_vvp
		Contra-factive	mustn't
			must_mdnot_rb
			shan't
			shall_mdnot_rb
			possible_jj
			must_md
			think_vv
			might_md
			may_md
			believe_vvp
			can_md
			could_md
			should_md
	will_md		
	would_md		
	allegedly_rb		
	arguably_rb		
	maybe_rb		

		supposedly_rb
		certainly_rb
		probably_rb
		perhaps_rb

### **Data Collection.**

The current study developed corpora from both source as well as target versions of an autobiography “If I am assassinated” which was first written in English and then translated into Urdu. To collect the data, they were initially downloaded in pdf formats. Further, they were converted into notepad files using “google docs” and “Able2extract”. The reason of using these tools provides authenticity regarding the data.

### **Data Analysis.**

The procedure of data analysis involved the following steps. First step involves redefining features in the form of research model on modality. This step is pursued from the previous studies’ review (Depraetera & Reed, 2006; DeRose, 1991; Iwamoto, 2007; Kratzer, 1981, 1991; Lyons, 1977; MacFarlance, 2003; Palmer, 1990, 2003; Simpson, 1993; Teller, 1972; Toolan, 1998). Secondly, the data converted into corpus was tagged through POS tagger (as developed by Lancaster University) for having the occurrences of the patterns (i.e. BE + Adjective + that/to; BE + Participle + that/to). Thirdly, to find occurrences of the modal verbs, modal adverbs, lexical modal verbs and linguistic patterns as above mentioned, the software AntConc.3.4.4.0 was used. After having frequencies, the examples from the frequencies for interpretation were randomly selected. More precisely, the same hits were explored in both versions of source and target texts.

## Results.

The results of the present study were explored in the form of occurrences of the different types of modality such as deontic, boulomaic, perception, and epistemic. These findings were noted in both source and target languages. The results of types of modality were also reported according to the features coming under the types of modality. For example:

- i) Deontic comprises permission, refuse permission, obligation and requirement,
- ii) Epistemic modality contains possibility, necessity, probability, factive and contra-factive,
- iii) Boulomaic modality involves wishes and desires;
- iv) Perception modality expresses opinions through patterns like: BE + adjective + that....modal verbs. To explore epistemic modality, modal verbs and modal adverbs were used. To find the occurrences of deontic modality, the following were explored through modal lexical verbs, modal lexical adverbs and BE + participle/adjective + that/to. The numerical results were reported in form of frequencies and presented in Table 3.

Table 3. Numerical Occurrences of Deontic Modality.

Sr. No.	Deontic Modality	Occurrences in English	Occurrences in Urdu
1	permission	202	486
2	refuse permission	80	32
3	obligation	193	76
4	requirement	42	22
5	BE + Participle + that	19	28
6	BE + Participle + to	146	0
7	BE + Adjective + that	25	0
8	BE + Adjective + to	52	0
	<b>Total</b>	<b>759</b>	<b>644</b>

The graphical representation of the numerical results of each category has been given in figure 1.



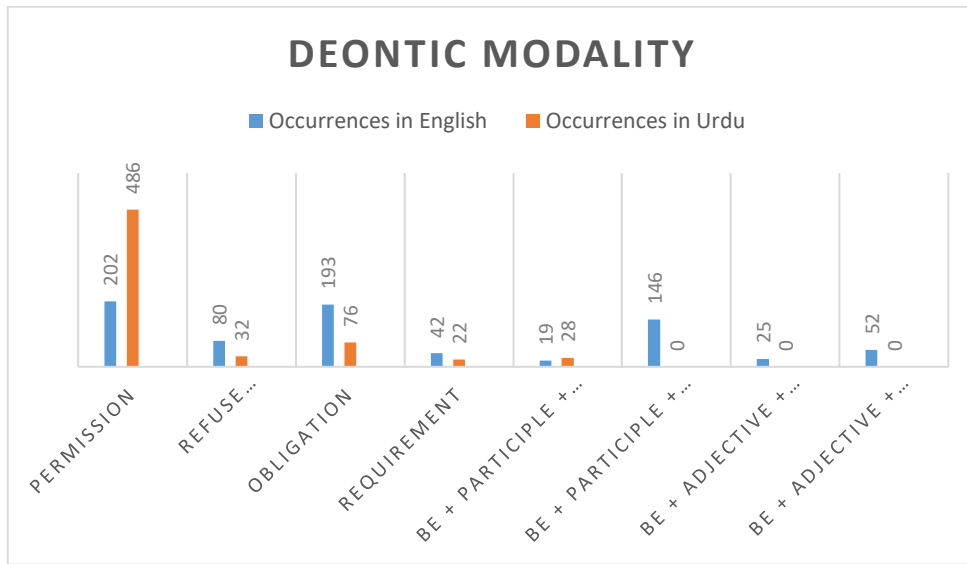


Figure 1. Representation of Numerical Results of Deontic Modality.

On the other hand, the occurrences of boulomaic modality were observed and presented table 4.

Table 4. Numerical Occurrences of Boulomaic Modality

Sr. No.	Boulomaic Modality	Occurrences in English	Occurrences in Urdu
1	Modal Lexical Verbs	0	23
2	BE+ wished (participle)+ to	0	0
3	BE+ wished (participle)+ that	0	0
4	BE+ desired (participle)+ to	0	0
5	BE+ desired (participle)+ that	0	0
6	BE+ hoped+ to	0	0
7	BE+ hoped+ that	0	0
8	BE + regretted + to	0	0
9	BE + regretted + that	0	0
10	Modal Adverbs	1	0
	<b>Total</b>	<b>1</b>	<b>23</b>

The graphical representation of the numerical results of each category has been given in figure 2.

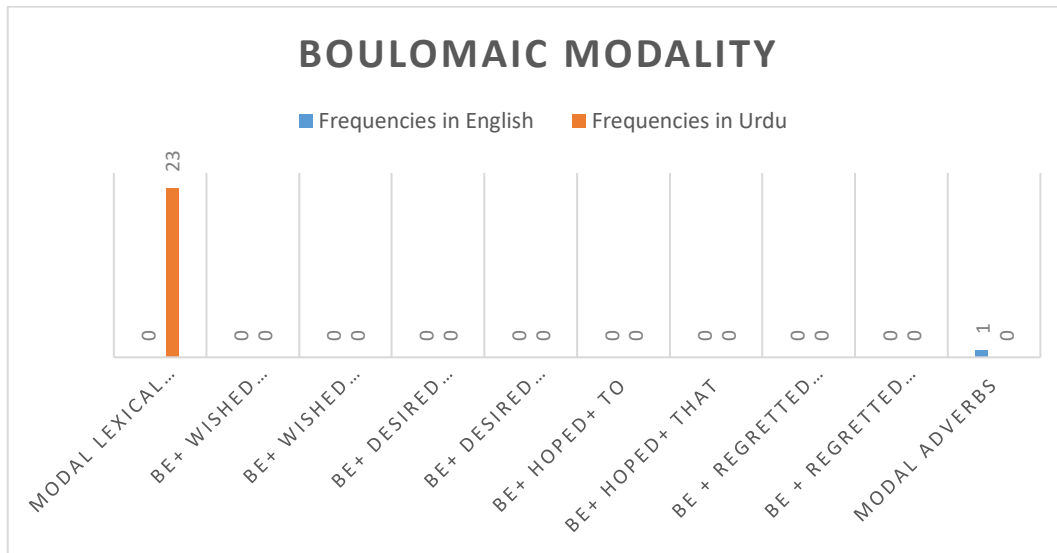


Figure 2. Representation of Numerical Results of Boulomaic Modality.

The occurrences of perception modality were observed and presented below in table 5.

Table 5. Numerical Occurrences of Perception Modality.

Sr. No.	Perception Modality	Occurrences in English	Occurrences in Urdu
1	BE + adjective + that.... modal verbs	12	39
	<b>Total</b>	<b>12</b>	<b>39</b>

The graphical representation of the numerical results of each category has been given in figure 3.

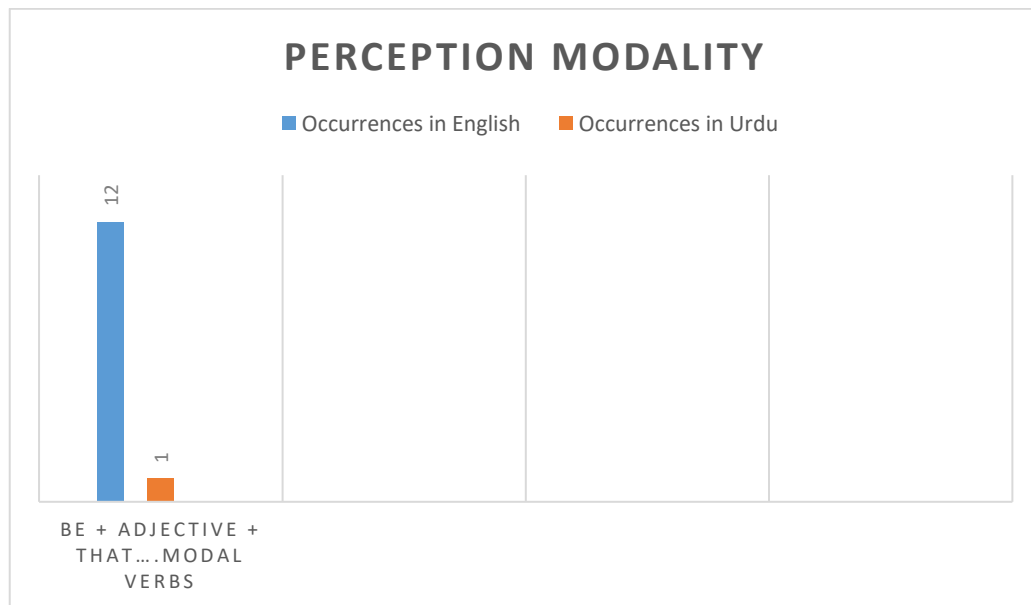


Figure 3. Representation of Numerical Results of Perception Modality.

The occurrences of epistemic modality were observed and presented below in Table 6.

Table 6. Numerical Occurrences of Epistemic Modality.

Sr. No	Epistemic Modality	Occurrences in English	Occurrences in Urdu
1	Possibility (modal verbs)	165	486
2	Necessity	38	22
3	Probability	17	40
4	Factive	48	52
5	Contra-factive	5	19
6	Modal Lexical verbs	70	121
7	Modal adverbs	29	31
	<b>Total</b>	<b>372</b>	<b>771</b>

The graphical representation of the numerical results of each category has been presented in figure 4.

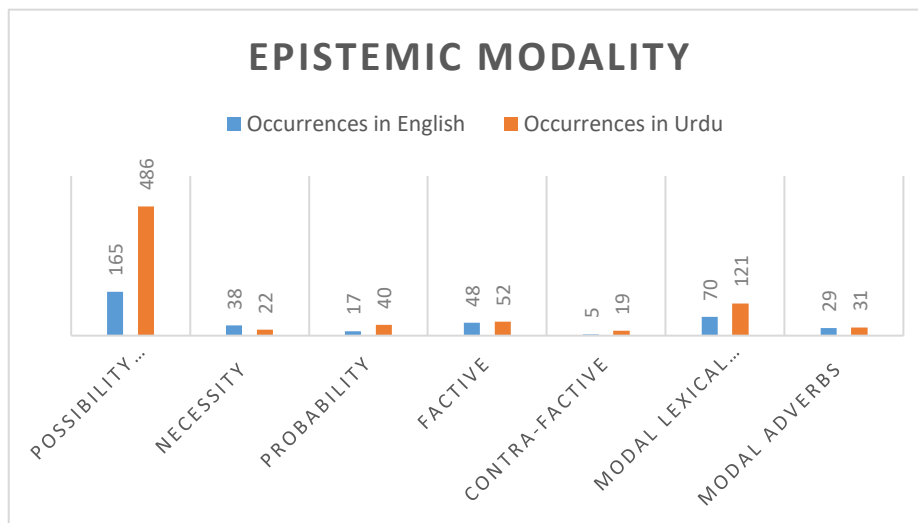


Figure 4. Representation of Numerical Results of Epistemic Modality.

Overall, the occurrences of all features of modality were summed up and presented below in table 7.

Table 7. Mutual Results of Categories of Modalities.

Sr. No.	Categories of Modality	Occurrences in English	Occurrences in Urdu
1	Deontic Modality	759	644
2	Boulomaic Modality	1	23
3	Perception Modality	12	39
4	Epistemic Modality	372	771
	<b>Total</b>	<b>1144</b>	<b>1477</b>

The visual of these mutual results has been given in figure 5.

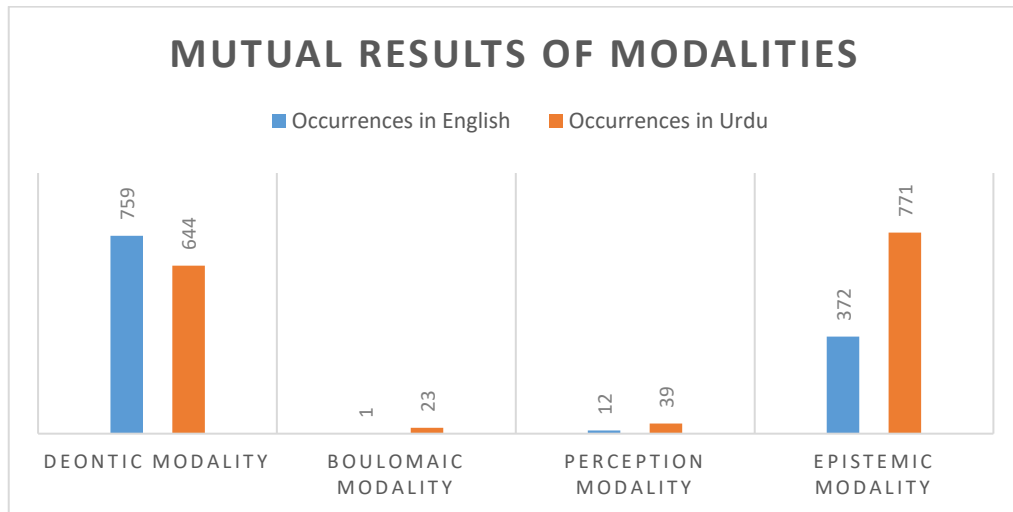


Figure 5. Representation of All Numerical Results of Modalities.

These results led toward positive and negative shades of modality which expressed the writer's opinion, wish and desire, attitude and (un)certainity.

## Discussion.

### *Deontic Modality.*

Deontic modality is defined through an expression of obligation (Kranich, 2009; Simpson, 1993), characterizing the subject of the sentence (Diewald, 1999), greater certainty (Bottger & Buhrig, 2003), permission, refusal of permission and requirement (Simpson, 1993). These sources assist to understand the text or event or situation.

Deontic modality mainly focuses on people to get them to do or undo things. Such functions are conveyed through modal verbs. This study proposes the functions of deontic modality such as permission, obligation, requirement and linguistic patterns (BE + Participle + that/to; BE + Adjective + that/to). The discussion on the functions is given below:

*Permission.*

“If fair elections **can** be held within four weeks throughout the length and breadth of India, nobody can validly criticize the eight-week period fixed for elections in Pakistan”.

اگرچہ ہفتوں کے اندر اندر بھارت جیسے طویل و عریض ملک میں منصفانہ انتخابات کے لئے وقفہ دیا جاسکتا ہے تو پاکستان میں انتخابات کے لئے آٹھ ہفتوں کے وقت پر کوئی اعتراض نہیں ہو سکتا۔

In above examples, the use of English modal verb “can” is translated into Urdu modal verb “سکتا ہے” which has deontic modality (Simpson, 2003). The function of “can” in both of source and target languages is studied in the form of ability which gives positive shades in both of source and target languages. The positive shade is developed at discourse level (Iwamoto, 2007) where it shows the permission granted to fair elections in India. These modal verbs in source and target languages have equivalent functional meanings. The ability is categorized under deontic modality which shows the certainty and strong beliefs of the writer in his autobiography at the political level.

*Refuse Permission.*

“This infection **may not** be allowed to spread”.

اس متعدی تاثر کو پھیلنے کی اجازت نہ دی جائے۔

In above examples, the use of modal verb “may not” is translated into Urdu modal verb “نہ دی جائے” which has deontic modality (Palmer, 1990; Simpson, 2003). The function of “can” in both of source and target languages is studied in the form of ability which gives positive shades in source and target languages. The positive shade is developed at discourse level (Iwamoto, 2007), where it shows the permission. The English and Urdu modal verbs (i.e. may not نہ دی جائے) are followed by “not” and “نہ” respectively. In source and target languages, the function of these modal verbs is expressing the ‘refuse permission’. The refuse permission (i.e. through “may not”) is categorized

under deontic modality which shows the certainty, strong belief and empowerment of the writer in his autobiography at the political level. These modal verbs have equivalent functional meanings in source and target languages.

*Obligation.*

“The centre of administration **should** shift to the Civil Secretariat from the Corps Headquarters and to the offices”.

انتظامیہ کہ مرکز کورپس ہیڈ کوارٹرز سے واپس سول سیکرٹریٹ میں منتقل کیا جائے۔

In above examples, the use of modal verb “should” is translated into Urdu modal verb “کیا جائے” which has deontic modality (Palmer, 1990; Simpson, 2003). The function of “should” in both of source and target languages is studied in the form of obligation which gives positive a shade in source and target languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express obligation and desirability (Lillian, 2008).

A significant thing about the modal verb source and target languages is the variation of the meaning, i.e. the modal “should” is normally translated in Urdu as “چاہئے” but in the above instance it has been translated in Urdu modal verb “کیا جائے”. So, it can be said that the meanings of the modal verbs in both languages are less equivalent. In this context, the function of the varied meaning is to express strong desirability of the writer. This modal verb as an obligation device is categorized under deontic modality.

*Requirement.*

Recently, a Martial Law Administrator of a province stated that food production **must** be put on a “war footing”.

حال ہی میں ایک صوبے کے مارشل لاء ایڈمنسٹریٹر نے بیان دیا ہے کہ خوراک کی پیداوار کے لئے "وار فٹنگ" کی پالیسی بنائی جائے۔

In above examples, the use of modal verb “must” is translated into Urdu modal verb “بنائی جائے” which depicts deontic modality (Palmer, 1990; Simpson, 2003). The function of “must” in source and target languages is studied in the form of requirement which gives positive shade in both languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express requirement and weak obligation (Lillian, 2008; Palmer, 2001). In a nutshell, the meanings of the modal verbs in both languages are having equivalent meanings. This modal verb (i.e. must) expresses requirement but strong obligation. Leech (1983) explored in this particular context because the authority at the back of this argument is dictatorship. In political background, it is assumed that the use of “must” is made to express strong obligation. This result is different in comparison with the weak obligation as explored by Lillian (2008). The function of “must” as a requirement is categorized under deontic modality.

*Be + Participle + That.*

“It is reported that PNA movement to topple my government was the best financed campaign in the history of the subcontinent”.

یہ بات سامنے آچکی ہے کہ پی این اے نے میری حکومت ختم کرنے کے لئے جو تحریک چلائی وہ برصغیر کی تاریخ میں بہترین مالی تحریک تھی۔

In above examples, the expression “is reported that” is translated into Urdu verb phrase “یہ بات سامنے آچکی ہے” has deontic modality (Palmer, 1990; Simpson, 2003). The verb phrases in both languages are passive structures which function as the component of the strong objectivity. The equivalence of the meanings is closer to one another, but their structural translations are not equivalent. The Urdu translation of the expression should be “اطلاع دی گئی ہے” but the actual was “یہ بات سامنے آچکی ہے”. The difference between the said translations is that the former Urdu translation is more objective, and the latter is less objective. The function of “is reported that” in source and

target languages is studied with an objective which gives positive shade in source and target languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express objectivity (Lillian, 2008; Palmer, 2001).

*BE + Participle + to.*

“The body of the White Paper contains 405 pages, the remaining pages being consumed by annexures, which **are said to** be State or Government documents” (page 30).

قرطاس ابیض کا جسم چار سو صفحات پر مشتمل ہے باقی تمام صفحات ان ضمیمہ جات پر  
صرف کئے گئے ہیں جن کے بارے میں کہا گیا ہے کہ یہ ریاستی حکومتی دستاویزات ہیں۔ (صفحہ: 1)

In above examples, the expression “are said to” is translated into Urdu verb phrase “کہا گیا ہے” contains deontic modality (Palmer, 1990; Simpson, 2003). The verb phrases in both languages are passive structures which function as the component of the strong objectivity. The equivalence of the meanings is closer to one another, but their structural translations are equivalent. The function of “are said to” in both of source and target languages is studied in the form of objectivity which gives positive shade in source and target languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express objectivity (Lillian, 2008; Palmer, 2001).

*BE + Adjectives + that.*

It **is significant that** the statements of the two officials considered to be the most informative out of over 200 collected by the Enquiry Committee do not incriminate the PPP as having “a central plan or directive for universally rigging the polls”.

انکوائری کمیٹی نے دو سو بیانات جمع کئے۔ ان میں سے دو افسروں کے بیانات انتہائی معلوماتی  
اور اہم نوعیت کے حامل ہیں اور ان سے صاف ظاہر ہوتا ہے کہ پاکستان پیپلز پارٹی نے ایسا کوئی  
مرکزی منصوبہ یا ہدایت نامہ تیار نہیں کیا تھا۔



In above examples, the expression “is significant that” is translated into Urdu verb phrase “اہم کے حامل ہیں” which has deontic modality (Palmer, 1990; Simpson, 2003). The verb phrases in both languages are passive structures which function as the component of the strong objectivity. The equivalence of the meanings is closer to one another, but their structural translations are not equivalent. The Urdu translation of the expression should be “یہ اہم ہے” but the actual was “اہم کے حامل ہیں”. The function of “is significant that” in source and target languages is studied in the form of objectivity which gives positive shade in both languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express objectivity (Lillian, 2008; Palmer, 2001).

*BE + Adjectives + to.*

“It is wrong to state that I favoured any such idea”.

یہ بالکل غلط ہے کہ میں نے کسی ایسی تجویز یا خیال کی حمایت کی تھی۔

In above examples, the expression “is wrong to” is translated into Urdu verb phrase “یہ بالکل غلط ہے” which has deontic modality (Palmer, 1990; Simpson, 2003). The verb phrases in both languages are passive structures which function as the component of the strong objectivity. The function of “is wrong to” in source and target languages is studied in the form of objectivity which gives a positive shade in both languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express objectivity (Lillian, 2008; Palmer, 2001).

*Boulomaic Modality.*

Boulomaic modality as proposed by Simpson (2003) is used to express wishes, desires and extent of writer’s liking and disliking toward the problems (Nuyts, 2005). The functions such as hope, wish and regret are expressed using lexical modal verbs. In addition to it, “hopefully, wishfully and regretfully” are modal adverbs which function the same (Simpson, 2003). In this study, boulomaic modality has been devised into different linguistic patterns. Such as: participle patterns (i.e. BE +

hoped + that/to; BE + regretted + that/to; BE + wished + that/to; BE + desired + that/to); and adjective patterns (i.e. BE + hope + that/to; BE + regret + that/to; BE + wish + that/to; BE + desire + that/to) (Simpson, 2003 cited in Jeyanthi, Zalina, Afida & Arbaayah, 2018).

*Wishes and Desires.*

“I **hope** that the coming election will be a clean and a fair election, but my promise alone is not enough...”.

مجھے توقع ہے کہ آنے والے انتخابات صاف ستھرے اور منصفانہ انتخابات ہوں گے۔ لیکن  
صرف میرا وعدہ اس کے لئے کافی نہیں ہے۔

In above examples, the use of lexical verb “hope” is translated into Urdu modal verb “توقع” which has boulomaic modality (Palmer, 1990; Simpson, 2003). The function of “hope” in source and target languages is studied in the form of wishes or desires which give a positive shade in both languages. The positive shade at the level of discourse (Iwamoto, 2007) is developed to express the wish of the writer (Lillian, 2008; Palmer, 2001). In a nutshell, the meanings of the lexical verbs in both languages are having equivalent meanings. This lexical verb (i.e. hope) expresses expectations of the writer (Leech, 1983) explored in this particular context because the authority at the back of this argument is democracy but the dictatorship era was going on. In political background, it is assumed that the use of “hope” is made to express expectation and weak prediction. The function of “hope” as writer’s expectation is categorized under boulomaic modality.

*Perception Modality.*

Perception modality is one of the modalities which refer to the degree of human perception and comprehension regarding the propositional truth. To express visual perceptions, the patterns are supposed by Simpson (2003 cited by Jeyanthi, Zalina, Afida & Arbaayah, 2018). Perception modality is also known as sensory perception (Floyd, 1999) which is derived from the real-world

situation that only deals “anxiety of proximal entities, direct acquired knowledge from SELF and indirect acquired knowledge from hearsay” (Floyd, 1999, p. 18, cited in Marshall, 2013). The present study adopts the patterns (i.e. BE + adjectives + that . . . modal verbs/modal adverbs) to analyze the data.

*BE + Adj + that . . . . modal verb.*

It **is correct that** a meeting **was** called in Rawalpindi around the middle of February 1977, which was presided over by the former Prime Minister.

یہ صحیح ہے کہ فروری ۱۹۷۷ کے وسط کے لگ بھگ راولپنڈی میں اک میٹنگ طلب کی گئی تھی۔

In above excerpt, the use of expression “is correct that. . . was” is translated into Urdu modal verb “یہ صحیح ہے . . . تھی” which contains perception modality (Palmer, 1990; Simpson, 2003). The function of this expression in source and target languages is expressing the writer’s propositional truth ((Simpson, 2003 cited by Jeyanthi, Zalina, Afida & Arbaayah, 2018) and his background knowledge. These modal verbs have equivalent meanings. This expression gives negative shade which leads toward the writer’s certainty about the situation or the event. The negative shade at the level of discourse (Iwamoto, 2007) is developed by the writer through propositional truth and background knowledge (Lillian, 2008; Palmer, 2001).

### ***Epistemic Modality.***

Epistemic modality performs the functions of logical thinking, certainty (i.e. must), possibility (i.e. may) and strong possibility (i.e. will) (Abdul-Fattah, 2011). The relation of epistemic modality is studied through propositional knowledge. Through epistemic modality, the speakers’ thoughts are expressed in the form of thinking about the happening. Such thinking process is conveyed using modal verbs and modal adverbs. According to Tsui-hsing (2003), epistemic meanings are conveyed

through prediction (i.e. will, would, and shall) and possibility (i.e. can, could, may, and might). For example:

“My sole aim” he had said previously, “is to organize free and fair elections which will be held in October this year, .... I give a solemn assurance that I **will not** deviate from this schedule.

میرا واحد مقصد آزاد اور منصفانہ انتخابات کہ انعقاد ہے جو اس برس اکتوبر میں ہوں گے۔  
میں پختہ یقین دلاتا ہوں کہ میں اپنے اس پروگرام سے سرگردانی نہیں کروں گا۔

In above excerpt, the use of English modal verb “will” is translated into Urdu modal verb “کروں گا” has epistemic modality (Palmer, 1990; Simpson, 2004). The English and Urdu modal verbs are followed by “not” and “نہ” respectively. The function of this modal verb in source and target languages is expressing the writer’s prediction and his strong possibility (Abdul-Fatah, 2011; Tsui-Hsing, 2002) toward his stance. These modal verbs have equivalent meanings. The function of “will not” in both languages is studied in the form of prediction and strong possibility which give negative shade in both of source and target languages. The negative shade at the level of discourse (Iwamoto, 2007) is developed by using prediction and possibility (Lillian, 2008; Palmer, 2001).

“It placed me in a fortunate situation in which Mr. Bakhtiar **could** not make any demands on me as would embarrass him”.

یوں مجھے ایسی خوش قسمت حیثیت حاصل ہو گئی کہ مسٹر بختیار نہ مجھ سے کچھ  
طلب کر سکتے تھے نہ ہی مجھے ہراساں کر سکتے تھے۔

In above excerpt, the use of English modal verb “could” is translated into Urdu modal verb “سکتے تھے” has epistemic modality (Palmer, 1990; Simpson, 2004). The English and Urdu modal verbs are followed by “not” and “نہ” respectively. The use of “could” expresses the writer’s opinion and his certainty about the Mr. Bakhtiar’s demands. In source and target languages, the function of this modal verb is an averse of the permission. These modal verbs have equivalent meanings. The function of “are said to” in both of source and target languages is studied in the form of permission

which gives negative shade in both of source and target languages. The negative shade at the level of discourse (Iwamoto, 2007) is developed to express permission (Lillian, 2008; Palmer, 2001).

### **Socio Political Implications.**

To explore socio political implications, two different philosophies such as social philosophy and political philosophy focus on the writer's social role as the political leader in a society. Zulfiqar Ali Bhutto served as 9<sup>th</sup> ex-prime minister of Pakistan from 1973-1977 and he also became the 4<sup>th</sup> president of Pakistan from 1971-1973. Bhutto was the founder as well as a chairperson of the "Pakistan People's Party" (PPP) till his execution in 1979. This autobiography was composed, within political context, when Bhutto's government was turned to end and he was imprisoned by a dictator- General Muhammad Zia ul Haq.

First of all, the writer expresses political environment in the Pakistan using modality when the reign of Bhutto was ended by Zia ul Haq. Secondly, the results of the study depict that the writer in his autobiography has used modality features to express his emotions, point of view, stance, and attitude toward the political event or situation of Pakistan and also predicted the nature of the new-coming dictator.

Through analysis, this study analyses the individual role of the writer in a society (i.e. Zulfiqar Ali Bhutto) as a political leader in which the writer through language expresses his (un)certainly, stance, political power over the society and attitude to predict, gives opinion or viewpoint and expectation from others toward the political event or situation. Following are the implications derived from the modality such as the writer becomes uncertain when he foregrounds about his life in the prison. Similarly, the title of the autobiography also shows the writer's uncertainty to certainty toward his assassination. Secondly, the writer becomes certain when he discusses about the members of his family, people's party, government in his reign. Thirdly, the writer shows his

prediction and strong desires when he talks about the following things such as his strength as political leader toward the ambitions he already thought; future or upcoming political events; and his viewpoint about his family. Fourthly, the writer also gives his remarks and viewpoints about the event happened and told by someone else to highlight its certainty and credibility. Further, the writer establishes responsibility and obligations of the government institutes and he assumes the government institutes to work according to their role defined in the constitution. In addition, the writer highlights and gives importance to the needs of the society. Lastly, the writer also permits Pakistani statutory body to conduct the elections or any actions, if anything like this has already been happened in the neighborhood. There is nothing as objectionable on doings because the past events exist as a reference.

## **CONCLUSIONS.**

The present study has investigated the most frequent use of the type of modality features in an autobiography “If I am assassinated” by Zulfiqar Ali Bhutto. This study has studied modality in source and target texts to collect numerical results. In both languages, the writer has more frequently used deontic and epistemic modalities than the other types of modalities (i.e. boulomaic and perception). Through the use of such modalities, the writer has made his intentions clear, conveyed meanings, attitude and stance toward the source and target texts what being portrayed. The writers of both texts have closely approached to the reality in a political context with the same attitude. This study has answered the translation equivalence as maintained in both of source and target texts of the autobiography. The writers of both of source and target texts have maintained equal meanings and translations of the followings categories of modality such as epistemic (i.e. will not, نہیں کروں گا; could, سکتے تھے), perception (i.e. is correct that . . . was, صحیح ہے کہ . . . تھی), boulomaic (i.e. hope, توقع) and deontic: permission (i.e. can, سکتا), refuse permission (i.e. may not,

(نہ دی جائے), requirement (i.e. must, جائے), and “BE + Adjectives + to” (i.e. is wrong to, بلکل غلط ہے) کہ. On the other hand, the writer has not maintained equivalence of literal translation but maintained meanings equally. The following are the excerpts such as deontic modality contains “BE + Participle + that” (i.e. is reported that, بات سامنے آچکی ہے) which is not equivalent literally but meaningfully equivalent.

The present study has also provided socio-political implications which are derived from the analysis of source and target texts. Through analysis, this study analyses the individual role of the writer (i.e. Zulfikar Ali Bhutto) in a society as a political leader in which the writer through language expresses his (un)certainly, stance, political power over the society and attitude to predict, give opinion or viewpoint and expectation from others toward the political event or situation.

The results and conclusion of the study offer socio-political implications of the autobiography “If I am assassinated” written in source and target texts within the political context. First of all, the writer expresses political environment of the Pakistan using modality when the reign of Bhutto was ended by Zia ul Haq- a dictator as a head of the Pakistani government. Secondly, the results of the study depict that the writer in his autobiography has used modality features to express his emotions, point of view, stance, and attitude toward the political event or situation of the Pakistan and also predicted the nature of the newly coming dictator.

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