

Translation of Idioms From Urdu Into English: Lihaf-The Quilt As A Case Study

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Abstract

This article aims to find the difficulties and the strategies of the translator in translating the idioms of the short story *Lihaf-The Quilt*. A comparative analysis will be performed of both the ST and TT to analyze that how the idioms have been dealt with. The strategies of Mona Baker will be the theoretical aspect of the study while the analytical part will deal with *Lihaf* and *The Quilt*. Analysis shows that the idioms have made the process of translation cumbersome. The findings of the research show that the translator has mostly used the strategy of paraphrase as compared to other strategies of the Baker i.e. same form same meaning, same meaning different form, and omission. It has also been noted some idioms have been wrongly interpreted while some are inaccurate. The strategy of the same form same meaning or literal translation fails to convey the same sense of the ST idioms as compared to target language idioms.

Keywords: Lihaf, The Quilt, Idiom, Strategies, Culture

Introduction

The idiom is an integral part of language and the use of idioms increases in speech and writing when a writer achieves mastery over both language and culture. Idioms are considered as the gems of thought they embellish as well as making the text profound, convey the information in a condensed form besides they are considered to be comprehended faster than the literal words.

(Holmqvist, 2014) The translation of idioms from the source language to the target language is a hard task. It shows the mastery of the translator over the target language and culture. As some idioms are culturally bound so learning the cultural idioms also makes one aware of the socio-religious-cultural and historical aspects of a language. (Ali Al Mubarak, 2017)

This study is a comparative study of the Urdu short *Lihaf* and its translation in English *The Quilt* by M. Asaduddin. *Lihaf* is written by Ismat Chughtai in 1942. This story created a tumult in the writer's life as well as in the society as a result a ban was put on its publication and she was summoned to court on charges of obscenity and immorality. (Asaduddin, 2017) This study highlights various issues related to the translation of idioms in *The Quilt*. The present study will discuss the Urdu short story *Lihaf* and its translation in English by M. Asaduddin as *The Quilt*. The idioms in the ST will be compared with their counterparts in the English language. The strategies of the translator will be noted and situated with those recommended by Mona Baker and Newmark.

The ST and TT have been discussed and debated much from a feminist and cultural perspective, for instance, Kiran (2016) in 'Analysis of lifting the veils' discussed from a feminist perspective. Deepak Kumar and S. Naj (2014) examined from gender discrimination in Sexuality and self-representation. Farhana (2014) and Charu Vaid (2019) discussed from a marriage perspective in 'Female author, female narrator and female protagonist' and 'Harmful havens...' respectively. So far as it has been shown that *The Quilt* is studied from a thematic point of view and there is a need to study the ST and TT from a translation point of view as well. Thus it is felt necessary to know that how one aspect of translation i.e. idioms has been dealt with in the target language.

This study will make the future translators' work easy by knowing the difficulties and effective translation strategies in dealing with the most difficult problem of translation i.e. idioms from Urdu into the English language. It will also enhance, explain and help in the general comprehension of the texts. Besides, it will highlight the obstacles and the choice of the translator's strategies and then situate them with those recommended by translation scholars. The next publication of the short story will not only eliminate the inaccuracies and but also update its style of expression.

Literature Review

Translation is a bridge between two cultures and languages. It is a tool that can be used to transfer meaning from one language to another. In some cases, a translator gets grinded in translating some multi-word peculiar expressions, among them one such obstacle is the translation of idioms. (Adelnia, 2011; Shojaei, 2012) The translator finds it difficult to find an exact equivalent for an idiom in the target language on linguistic and cultural basis. There are some idioms that are culture-specific, if the matter is universal it is easy then and a literal translation help but if the phenomenon is absent in the target culture then it is difficult and untranslatability occurs. Glucksberg also argues in a similar vein that idioms can represent 'both universal and culture-specific ways of thinking.' Idioms often comment on the fundamental nature of human beings that's why sometimes they show unanimity. (Holmqvist, 2014) Here a competent translator must

show his skill, knowledge, and experience how to deal with success in the target language. It is the place where a TT can be examined for its gaps and holes. Dealing effectively with the idioms will lead the TT to stand alone as a separate entity. Thus it is a vital area where it needs more energy and skill of the translator to pass the test of originality. This area needs the translator to make the TT in align with semantics, cultural, lexical and idiomatic equivalence. If a text attains such features then it is worthy to pass the test of originality.

When dealing with idioms in translation, it is important to have pre-knowledge of translation strategies. Strategy as cited in Safi (2011) is a technique or tool for solving a translation problem. Strategies can be local and global. Local strategy deals with the segment of the text while global strategy deals with the whole text. (As-Safi, 2011)

Idioms are used in every language and carry a peculiar meaning of their own. These are a set and lexical part of a language. They are used in socio-cultural, religious, literary, political, economic, and historical concepts. (Dadyan, 2015; Shojaei, 2012) It is necessary to know about the definition and features of idioms in general. The traditional definition of the idiom is a poly lexemic expression whose meaning cannot be inferred from the meaning of its parts. (Benczes, 2002) Griffith defines it as ‘an expression is an idiom if its meaning is not compositional, i.e. to say it cannot be worked out from the knowledge of the meanings of its parts and the way they have been put together. (Griffith, 2006) It is thus clear from the above definitions that parts or units of idioms do not help in the comprehension and meaning of the idiom rather they have to be learned as wholes. The meaning of the combination is opaque in a sense.

Cambridge online dictionary defines an idiom as ‘a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own.’ (“Idiom,” n.d.) Webster dictionary defines it in the following way ‘an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements or in its grammatically atypical use of words.’ (“idiom,” n.d.) The above definitions as well as the definitions of idiom in Longman dictionary, Collins dictionary, Moon (1998), and McMoride (1983) as cited in (Shojaei, 2012) These definitions render the following features to an idiom.

An idiom must be more than one word i.e. a group of words, peculiar to itself, a fixed expression, and the meaning of idiom cannot be predicted from the meaning of its units or elements. Another feature which Baker has pointed that ‘idioms are frozen examples of language that allow little or no variation in form and regularly convey implications that cannot be deducted from their individual parts.’ Cited in (Ali Al Mubarak, 2017) The features laid down by Baker are also noted and explained by Cruse. Cruse explains two features of idiom i.e. lexically complex (must have more than one lexical constituent) and a minimal semantic constituent. Thus to call an expression an idiom it must be lexically and semantically complex, resist interruption and re-ordering of the parts. (A., 1986)

The above definition includes the traces of some other multi-words expression in their domain such as collocation, figurative language, phrasal verbs, compound nouns, etc. a more thorough, systematic, and scientific definition of an idiom is required which could inculcate all the

features of an idiom in it and be a definition only of an idiom and exclude the overlapping and traces of other multi-word expressions. An idiom is required to be differentiated from slang, proverb, collocation, figurative and rhetorical devices, phrasal verbs, fixed expression, etc.

Linguists have categorized idioms based on their various facets. Halliday's typology is based on the function of an idiom in syntax. Fernando and Cruse's classification is based on semantic and the varying degree of opacity. Fernando classified idioms into three subtypes i.e. pure idioms, semi idioms and literal idioms as cited in (Dadyan, 2015) The typology of Fernando will be employed in this study for the analysis of idioms of the ST.

Semantically an idiom acts like a single word but it does not function like one i.e. it does not accept the past tense such as *kicked the bucket*. Though there is a huge number of idioms having verbs and nouns in them, the verb may be changed but the noun does not accept change. Some idioms have adjectives and nouns such as *red herring*. The noun can be made plural but the adjective does not accept any change neither in the change of colour nor in the degree of adjective. Another feature of an idiom is syntactic i.e. some idioms accept the passive voice but others do not accept such as *the bucket was kicked* or *the beans have been spilled*. The former does not accept the syntactic structure while the latter may be questioned by some. The features of every idiom are restricted to them some are more frozen and restricted than the others. (F. R, 1976)

Mona Baker distinguishes five features of idiom based on the fixedness of an expression. They are as followed.

The idiom does not allow to change the order of words in it. Second, the idiom also does not accept any omission or deletion of its constituents in the body of the idiom. Thirdly, an idiom also cannot accept a word or a word cannot be inserted in it. Fourthly an idiom cannot accept any substitution of a word or simply replace a word with another word. Lastly, idiom resists changing its grammatical structure. (Baker, 2006)

Every idiom has its characteristics most of them resist variation in form and some are more flexible than others. The translation of idiom creates an obstacles in the smooth translation process of idioms. Baker has pointed out two translation difficulties of an idiom i.e. the first is the recognition of an idiom and the second is its correct interpretation. In the recognition of an idiom, there are some idioms that can be easily recognized because some will violate the truth condition, some idioms are ill-formed due to their lack of following grammatical rules, opaque idioms, expressions that begin with similes like structure or the expression which is difficult and the less sense it creates in a context are likely to be recognized by the translator (Baker, 2006; Shojaei, 2012)

But there are two instances in which a translator may misinterpret and unable to recognize an idiom. These instances are misleading idioms and ST idiom which has the same equivalent in the target language but carries a completely different or partial meaning. If a translator is not familiar with an idiom then there is likelihood that s/he will misinterpret the idiom because of its transparency which allow literal interpretation and the idiomatic meaning is not signaled in the context. (Baker, 2006)

Baker has categorized difficulty in the translation of idiom on two aspects first at recognition and interpretation level and the second at the translation of idiom in another language. Baker has pointed out four difficulties in the translation of idioms. These are as followed.

- i. An idiom or fixed expression may have no equivalent in the target language.
- ii. An idiom or fixed expression may have an equivalent in the target language but its context of use may be different.
- iii. The ST idiom may have literal and idiomatic sense. The play on idiom cannot be reproduced in the TT unless it corresponds to the ST idiom.
- iv. Source and target language may have a specific conventions of using idioms in written discourse and contexts.

Baker sums up the difficulties of the translation of idioms by a reference to Fernando and Flavell (1981) that ‘the use of idiom in a text is a matter of style. Idiom demands that the translator should not only be accurate but sensitive as well to the rhetorical nuance of language.’(Baker, 2006)

Strategy as pointed above is a translation problem-solving technique. Baker has distinguished four types of translation strategies that can be utilized for the translation of idiom. The first is considered as an ideal strategy but the style, register, and rhetoric must also be kept in mind. Similarly, Fernando and Flavell (1981) also warned about the strong urge in translators to search hard for equivalent idiom in the target language. The third strategy is the widely used strategy in the translation of idioms while the last strategy is a last option with the translator to use it when the context or register does not allow the use of an idiom in the TT. The strategies of Mona Baker are put down in the following lines.

- i. Using an idiom of similar form and meaning.
- ii. Using an idiom of similar meaning but dissimilar form.
- iii. translation by paraphrase
- iv. translation by omission

These strategies are employed in the present study for the analysis and comparison of the idioms in the ST and TT. Besides these the strategies of the translator will also be taken into account that how he dealt with the ST idioms.

Methodology

This study investigates and analyses the idioms of Urdu language and their translation in English. For this purpose an Urdu short story *Lihaf* written by Ismat Chughtai in 1942 and translated by M. Asaduddin have been selected for the present study. The idioms of the ST will be collected from the ST and locate in the TT to know that how they have been translated. The textual analysis will inform about the choice of translation strategies used by the translator and then the strategies will be situated with those recommended by translation scholars such as Mona Baker (1992). The typology of Fernando will also be taken into account while explaining the nature of the idiom of the ST and TT.

Analysis

As stated above the aim of the study is to compare the idioms of the ST and TT and find the strategies of the translator and comment on his choice that how equivalence above word level has been achieved. The translator strategies will be compared with those recommended by Baker and the typology of idioms presented by Fernando will be taken into effect. The analysis of both the texts is as under.

1. The strategy of Same form same meaning

اس کی ---باتھی کی طرح جھومتی ہوئی معلوم ہوتی ہے۔ ۱۹

- i. When I put a quilt over myself its shadows on the wall seem to sway like an elephant.

The ideal strategy of same form and same meaning is applied in the translation of this figurative idiom. The same is created in the TT as it is in the ST. It is a literal idiom and easy to understand and translate.

دہلی پتلی نازک ہستی بیگم تنہا ئی کے غم میں گھانے لگیں۔ ۱۹

- ii. The frail, beautiful Begum wasted away in anguished loneliness.

دہلی پتلی نازک ہستی بیگم تنہا ئی کے غم میں گھانے is an example of semi idiom and translated as *wasted away*. The strategy of the same form and same meaning is employed besides it is a literal translation strategy of the idiom. The target readers get the same idea and idiom as it is in the ST.

پھر بیگم جان کا دل ٹوٹ گیا۔ ۲۰

- iii. Begum Jaan was heartbroken. 37

A figurative and pure idiom is used in the ST. The ST idiom is literally translated by an adjective and carries the same form and meaning. The strategy of the same form and same meaning is utilized here. The literal translation here proves to be successful. The idiom of the source and adjective of the target language carries the same meaning.

ان رشتہ داروں کو دیکھ کر ان کا خون جلتا تھا۔ ۲۲

- iv. These relatives, freeloaders all, made her blood boil.

Blood boil and خون جلتا are idioms of the TT and ST respectively. Both the idioms are an instance of pure idioms. They have been idiomatically translated. Baker's Strategy of the same form and same meaning is employed and both carry equivalent meaning. The literal translation here becomes successful.

2. Strategy of same meaning different form

نواب صاحب اپنی جگہ سے ٹس سے مس نہ ہوئے۔ ۲۰

- i. The Nawab did not budge an inch.

It is a pure idiom in the ST and the translation is done idiomatically in this instance. The strategy of different form but the same meaning is utilized here.

لوگ نہ جانے کیا کیا چٹکلے غریب پر اڑاتے۔ ۲۳

- ii. What juicy stories they made up about them! P. 3

Two idioms have been used in the ST. the translator omitted the first one i.e. نہ جانے and the other is idiomatically translated. The same meaning and different form strategy of Baker is utilized for the purpose.

3. Strategy of Paraphrase

میرا دماغ بیتی ہوئی دنیا کے پردوں میں دوڑنے بھاگنے لگتا ہے۔ ۱۹

- i. That sets my mind racing into the labyrinth of times past. Memories come crowding in. P. 1

The idiom بیتی ہوئی دنیا literally means living in the past but as an idiomatic expression it means *times past or time, actions, events that happened in the past*. The strategy of paraphrase is taken into account while translating the idiomatic expression. It is an instance of semi-idiom.

معاف کیجیئے گا۔ ۱۹

- ii. Sorry.

The idiomatic expression is in a simple sentence without a subject and a literal idiom in the ST. The subject is implied in it. But the translator has transformed it into a single word i.e. *sorry*. The strategy of omission and the literal translation is taken into play at the same time. Two strategies have been used while translating the idiomatic expression.

رات کی نیند بھی ہاتھ سے گئی۔ ۲۰

- iii. She began to pass sleepless nights yearning for a love that had never been.

The idiom of the ST ہاتھ سے نکلنا is omitted in the TT and in its place verb and infinitives are used as an equivalent for the idiom. It is a pure idiom. Besides this, the translator has also affixed another clause to it which is lacking in the ST.

ربو نے انہیں نیچے گرتے گرتے سنبھال لیا۔ ۲۱

- iv. It was Rabbu who rescued her from the fall.

The sentence of ST is a simple sentence with a semi-idiom in it i.e. سنبھال لیا. It means to rescue or save someone from about to collapse. But the translator has divided it into two clauses, omitted the idiom, and substituted it for a verb and a noun.

ربو نے انہیں نیچے گرتے گرتے سنبھال لیا۔ ۲۱

- v. It was Rabbu who rescued her from the fall.

The sentence of ST is a simple sentence with a semi-idiom in it i.e. سنبھال لیا. It means to rescue or save someone from about to collapse. But the translator has divided it into two clauses, omitted the idiom, and substituted it for a verb and a noun.

ایک عجیب و غریب تیل کی مالش سے نیم جان میں زندگی کی جھلک آئی۔ ۲۱

vi. It was a special oil massage that brought life back to the half-dead Begum Jaan.

The underlined words is an idiom and are translated by the translator in a different way. It means 'half alive' but the translator has rendered its antonym and became 'half-dead' in the translation. The word عجیب و غریب is also singularly translated as 'special' in the TT.

کھبی تو میرا دل بول اٹھتا تھا۔ ۲۲

vii. At times I could hardly bear it. P. 2

The underlined idiom of the ST is omitted and in its place, a verb is used to convey its meaning. It is a pure idiom. The strategy of paraphrase is applied for it.

کہ میرا تخیل سے ہی دل ٹوٹ جاتا۔ ۲۳

viii. And she would massage with such vigour that imagining it made me sick.

The pure idiom of the ST means become disheartened or dejected. The translator rendered it as 'made sick.' Hence it is substituted for a phrasal verb in the TT.

ان کا جوڑ جوڑ ٹوٹتا رہا۔ ۲۴

ix. Her body ached at every joint.

The semi-idiom of the ST is translated by taking into account the strategy of paraphrase. The idiom is omitted in the TT.

تو دل گھبرانے لگتا ہے۔ ۳۰

x. I feel jittery. 4

The idiom is changed for an adjective in the TT. Strategy of paraphrase is employed for the purpose. Though there are a lot of idioms about fear but the translator has preferred to substitute it for an adjective.

وہ بھی اوٹ پٹانگ۔ ۳۰

xi. Rather incoherently. 4

The idiom of the ST is omitted and in its place, an adverbial is employed thus taking the strategy of paraphrase into account.

آج ربو اور بیگم جان میں پھران بن ہو گئی۔ ۳۱

xii. That day Rabbu and Begum Jaan had a tiff again. 5

The idiom is omitted and the strategy of paraphrase is used for the idiom which carries the same meaning as the idiom. it is an instance of a pure idiom.

مگر ان کے کمرے میں قدم رکھتے دم نکلتا تھا۔ ۳۱

- xiii. I felt too nervous to step into her room. 5

Again strategy of paraphrase is employed for the translation of the idiom. it is omitted in the ST and an adjective is applied for it. But the adjective nervous is not exact equivalent to the meaning of the idiom. it is lacking in the complete meaning of the idiom. ہم نکلتا carries three meaning i.e. near to lose the life, someone on the deathbed or agony of death and feared. The context here allows for the last meaning of the idiom but the translator has used its half equivalent word for it.

لڑکی کیا میرا سر منڈوائے گی۔ ۳۱

- xiv. Child, do you want to put me to shame in public. 5

It is a culture and pure idiom and is present in various cultures. People used to shave their heads for style, fashion, punishment, and aesthetics. The writer has used the idiom but the translator has omitted it in the TT rather than used the meaning of the idiom instead. When to disgrace someone in public his/her head is shaved in the source culture. But this concept of punishment is also there in the target culture but the translator omitted it in the TT. The meaning of the idiom is rendered while omitting it in the TT.

کپڑے بدل کر سولہ سنگھار ہوئے اور گرم گرم خشبو وں کے عطر نے اور بھی انگارہ کر دیا۔ ۳۲

- xv. Begum Jaan had decked herself up elaborately and perfumed herself with the warm scent of *attars*.

There are two idioms in the sentence both have been underlined. For the first idiom the strategy of the paraphrase is applied and a phrasal verb i.e. *decked up* is used for the idiom سولہ سنگھار. The strategy of omission is also taken into play with the idiom. The second idiom is omitted in the TT. There is no hint of it in the TT. Both are illustrations of pure idioms.

عشقیہ ناول اور جذباتی اشعار پڑھ پڑھ کر اور بھی یستی چھاگئی۔ ۲۰

- xvi. Romantic novels and sentimental verses depressed her even more.

The strategy of paraphrase is chosen for the translation of the semi idiom of the ST. the underlined verb is not an exact equivalent of the idiom of the ST.

4. Strategy of Omission

میں اپنے پرانے ہر لڑکے سے جوتم بیزار میں مشغول تھی۔ ۱۸

- i. While I fought with any boy or girl I ran into!

There are two idioms in the ST sentence i.e. boy or girl and ran into. For the first idiom اپنے پرانے

It is translated as boy or girl. These are the translator's own words. It has been omitted and in its place, the translator has inserted his own plain words. The second idiom is also omitted and replaced with a verb. *I ran into* is completely the translator's insertion. The ST sentence has two idioms and both are omitted and transformed into nouns and verbs. Another clause is also added to it.

اور بیگم جان جی جان چھوڑ کر بلکل ہی یاس و حسرت کی بوٹ بن گئیں۔ ۲۰

- ii. ...yearning for a love that had never been.

The idiom is not only omitted in this sentence but the whole sentence is modified and added his own instead of the ST.

مجبوراً کلیجہ پر پتھر رکھے بیٹھی رہی۔ ۳۲

- iii. But I was helpless and had to stay there much against my wish.

The meaning of the ST pure idiom is ‘to take patience or be patient.’ But the translator has completely omitted it in the TT and in its place insert his sentence except the word *stay* is taken from the ST, the other wordings are the translator’s own.

کپڑے بدل کر سولہ سنگھار ہوئے اور گرم گرم خشبو وں کے عطر نے اور بھی انگارہ کر دیا۔ ۳۲

- iv. Begum Jaan had decked herself up elaborately and perfumed herself with the warm scent of *attars*.

There are two idioms in the sentence both have been underlined. For the first idiom, the strategy of paraphrase is applied and a phrasal verb i.e. *decked up* is used for the idiom سولہ سنگھار. The strategy of omission is also taken into play with the idiom. The second idiom is omitted in the TT. There is no hint of it in the TT. Both are illustrations of pure idioms.

5. Wrong translation

باریک ریشم کے کرتے دیکھ دیکھ کر انگاروں پر لوٹنے لگتیں۔ ۲۰

- i. Begum Jaan would have a glimpse of them in their perfumed, flimsy shirts and feel as though she was being raked over burning embers.

The ST idiom is pure and carries a meaning quite contrary to its parts. The translator has translated the idiom by using the same words i.e. literally but the target language idiom has a different meaning from that of the ST idiom. The SL idiom means ‘burn up with jealousy’ and ‘distress.’ The translator has also changed the idiom and according to Mona Baker that idioms are fixed and frozen and receive no change but coal is substituted for embers in the idiom. Thus this idiom is both grammatically and semantically wrongly inserted in the translation.

لیکن پتھر میں جونک لگتی ہے۔ ۲۰

- ii. One cannot draw blood from stone. (36-37)

An instance of pure idiom the ST idiom ہے لیکن پتھر میں جونک نہیں لگتی has three meaning i.e. ‘A miser has no mercy,’ ‘a miser does not spend money and advice carries no effect on vicious. The contextual meaning of the idiom is such that despite all the hard efforts of Begum Jaan, she did not bring any change in her husband. The translator has used an idiom and having the same form but with a different meaning. The TL idiom means ‘used for saying that it is very difficult to persuade someone to give you something or tell you something.’ Comparing the meaning of the source and target language idioms, it is clear that there is no unanimity in the meaning of both

idioms. Thus, the translator failed to take note of the meaning of the idioms and incorrect translation is rendered in the TT.

6. Inaccurate translation

مجھ پر بھوتوں کا سایہ ہو گیا ہے۔ ۲۶۔ 7.

- i. Everyone used to say I was possessed by evil spirits. P. 3

It is a cultural and pure idiom and is present in both languages and cultures but has different meanings. The meaning of the ST idiom is when a person lost his control and becomes extremely angry while the TT idioms mean influenced or controlled by evil spirits or devils. The strategy of the same form and same meaning does not become successful here. So a translator must analyze the meaning of the idiom before its inclusion in the TT.

مگر ان پر تو جیسے کوئی بھوتنا سوار تھا۔ ۳۰

- ii. But she was like one possessed. P. 5

The pure idiom is omitted in the ST and in its place, an adjective is employed for the purpose. Possessed by a devil or evil spirit is an idiom in the target language but the translator has modified it and takes only a single word from it and thus violates the law of changing the idiom.

بیگم جان جو میری اوپر جان چھڑکھتی تھیں۔ ۳۱

- iii. Begum Jaan who was so attached to me.

There are two problems in this translation of the ST. First, the underlined idiom is omitted and in its place, a verb is used. The second is the narrator was very dear and loved by Begum Jaan and not by the narrator. But here in translation, the narrator is spoken of as loved Begum Jaan. The sense of the sentence is made the opposite. The same strategy of the paraphrase is used in the translation of this semi idiom.

تو میرا دل التے لگا۔ ۳۲

- iv. I feel jittery.

The pure idiom of the ST means to lose one's senses i.e. to become insane or mad. The translator has omitted it in the TT and rendered it as *jittery* which is not the true equivalent of the idiom. It lacks to reflect the exact meaning of the idiom.

Results

The findings show that idioms of the Urdu language have created a problem in the translation process. The translator has tried his utmost to catch the idiomatic spirit of the ST but it has proved to be elusive. Some idioms have been taken out from the ST and found that the translator has used the strategies of omission, paraphrase, same meaning different form, literal translation, and same meaning same form have been used. Besides wrong and inaccurate

translation also occurred at some places as shown above. Thus the TT is not the same replica of the ST in terms of idioms translation. Strategies of Mona Baker and Newmark together can be combined to explain the decisions of the translator in the selection of idiomatic translation. We have also found that some idioms have been incorrectly translated and some have though the same form in both languages but the meaning is different. Therefore care should be taken when translating a cultural idiom. Because both the idioms will share the same form but they carry often a different meaning. Ismat Chughtai has a style of her own and the style of *zenana* i.e. *feminine dialect* but the translator has lost the way to get and reach at the idiomatic depth of the ST. It is the artistic use of idioms and figurative language that she has made her voice poignant, vivid, evocative, and sharp but the translator did not equate to the mastery of the language of the writer. A translator must have the same mastery over the language of the target language as the writer has on the ST language.

Conclusion and Future Study

The paper aimed to analyze the difficulties and the strategies of translation for idioms from Urdu into the English language. The translator's choice of strategies and his technique of dealing with the idioms were explained that how idioms were translated.

It can be concluded from the above facts that translating idioms is not easy as the other lexical words of the text are. They carry a hidden and cultural meaning which are quite different from its constituent units. Therefore, it is recommended that a translator must have a sound and deep knowledge of both languages and cultures of the source and target texts. The translators need to search for the idioms and develop their lexis of the target language so that the target readers may taste the same ideas as there is the ST.

Besides the translator must also search thoroughly to find an equivalent idiom for the corresponding idiom of the ST. It is after the hard struggle of the translator that a translated text can pass the test of originality and can then stand alone in the realm of literature. It is also recommended for translators to use bilingual dictionaries as well as a monolingual dictionary for the clarification of the meaning of the idioms. It is necessary for translators to first make themselves sure of the meaning of the idiom and then translate them or else the content and meaning would be collapsed and hence a low standard translation.

The dictionaries of Urdu also need to be updated and conform to the new knowledge and innovation in language. A lot of idioms and words are not there they need to be completely overhauled. There is also an intense need for an online comprehensive dictionary of Urdu and a bilingual dictionary of idioms to curtail the errors of idiomaticity in the TT once and for all.

Before the translation process begins the translator must do some necessary breakdown of the ST into cultural words, syntactic, semantic, stylistic, and pragmatics problems. Then devise and choose strategies for dealing with the translation problems of the above-related fields. Knowing the problem, searching for the right, equivalent, and accurate words, identify the strategies recommended by translation scholars, and the translator's skill and experience should also play their role in the process.

It is also recommended that the TT should also be thoroughly analysed and purged it of the translation problems and inaccuracies if any so that the readers as well as the publisher's time and money are saved.

This study has limited its scope to the study of idioms only if the ambit of study is extended to collocation, fixed expression, feminine dialect and comparative study of other translations of this short story will be a fruitful study in translation.

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