

Translating Idiomatic Expressions from the Short Story "Lihaf-The Quilt": Challenges and Solutions

Author/s Shumaila Aish

Affiliation Department of Humanities, COMSATS University Islamabad, Lahore Campus
Pakistan, Email: shumailaish123456@gmail.com

ABSTRACT

The goal of the paper is to identify the challenges and solutions used by the translator when translating the idioms from the short story Lihaf-The Quilt. The application of the idioms in the ST and TT compares to determine how well they have been handled. The theoretical component of the study focuses on Mona Baker's strategy, and the analytical portion examines Lihaf and The Quilt. The analysis shows that the use of idioms has complicated translation. The research's conclusions indicate that, in contrast to the other Baker strategies of identical structure, same meaning, and omission, the translator has primarily used the paraphrase technique.

Keywords: Challenges, Idiomatic Expressions, Bakar Strategies

Key Words: Translation, idiomatic expressions, short story

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INTRODUCTION

Idioms are an essential part of language, thus the use of them in speech and writing increases as a writer gains proficiency in both language and culture. Since they convey information rapidly and clearly than exact words, idioms are considered literary pearls since they provide a text depth (Holmqvist, 2014). It might be difficult to translate idiomatically from the source language to the target language. It shows how well-versed the translator is in both the target language and culture. Because certain idioms are culturally specific, learning cultural idioms broadens one's understanding of the socio-religious-cultural and historical aspects of a language (Ali Al Mubarak, 2017).

This study contrasts M. Asaduddin's English translation of the Urdu short story *Lihaf* with *The Quilt*. *Lihaf* was published by Ismat Chughtai in 1942. Due to the disruption this story made in her life and in society, the publishing of the story was banned, and the author was summoned to court on allegations of vulgarity and immorality. This study from 2017 (Asaduddin) reveals several issues with the idiom translation of *The Quilt*. This study will cover the Urdu short story *Lihaf* and its English adaptation, *The Quilt*, by M. Asaduddin. We'll compare and contrast the ST idioms with their English-language counterparts. It will be noted how the translator's techniques align with Mona Baker and Newmark's recommendations.

Numerous feminist and cultural perspectives have been employed in the analysis and debate of the ST and TT. Kiran (2016), for instance, examined from a feminist standpoint in her paper, "Analysis of *Lifting the Veils*." Deepak Kumar and S. Naj researched gender discrimination in sexuality and self-representation (2014). In Farhana (2014) and *Harmful havens* by CharuVaid (2019), respectively, a female translator, a female narrator, and a female protagonist explored marriage from a literary perspective. It has been determined that *The Quilt* is studied from a thematic perspective, hence a translation point of view analysis of the ST and TT is also required. Idioms are a component of translation, so it's critical to comprehend how the target language has treated them. It has been determined that *The Quilt* is studied from a thematic perspective, hence a translation point of view analysis of the ST and TT is also required. Idioms are a component of translation, so it's critical to comprehend how the target language has treated them.

As a result of this study, translators in the future will be better equipped to handle the most difficult component of translation—idioms from Urdu into English—by comprehending the difficulties and effective translation strategies. Additionally, it will elucidate and enhance the overall comprehension of the content. It will also highlight the difficulties and the translator's approach selection before putting them next to suggestions from translation professionals. The next time the short story is published, it will have its expression updated and deficiencies fixed.

LITERATURE REVIEW

The short story "Lihaf" by IsmatChughtai is the centre of this literature review's investigation on the translation of Urdu idioms into English. The study looks at the literature on idiomatic expression translation, including theories, approaches, and studies, while also taking into account the particular difficulties given by specific cultural and contextual circumstances.

Idioms are figurative statements whose meaning cannot be inferred from their individual words. It's important to take into account the literal and figurative meanings of idioms while translating them, as well as the linguistic and cultural context of the source and target languages. The classic book "In Other Words: A Course book on Translation" by **Mona Baker** claims that idioms provide difficulties in terms of cultural specificity, equivalency, and innovative adaptation.

Maintaining the cultural nuances that are deeply embedded in idioms is important when translating them. The comprehension of idiomatic statements depends heavily on cultural references, historical background, and social standards. In "The Translator's Invisibility: A History of Translation," Lawrence Venuti emphasizes the necessity of keeping the source culture's strangeness and the translator's ability to cross cultural divides.

Different strategies for translating idioms have been put forth by scholars. In "Translation and Language," Kirsten Malmkjaer recommends employing cultural equivalents, new idiomatic terms, or idiomatic equivalents in the target language (Malmkjaer, 2013). Readers can also be helped in comprehending the cultural relevance of idioms by contextual information, references, or dictionaries.

RESEARCH METHODOLOGY

The investigation and evaluation of this study is focused on the translation of Urdu idioms into English. The center of this study is the 1942 short story *Lihaf* by Ismat Chughtai, which was translated into English by M. Asaduddin. To find out how the ST idioms have been translated, they will be collected from the ST and placed in the TT. The translation process chosen by the translator will be made clear through textual analysis, and it will thereafter be contrasted with recommendations made by translation specialists such as Mona Baker (1992). In delineating the attributes of the ST and TT idioms, the Fernando typology will also be taken into account.

RESULTS AND ANALYSIS

The short story "*Lihaf*" offers an interesting study for the translation of idioms from Urdu into English. Using everyday expressions that have cultural significance, the novel addresses themes of gender, sexuality, and society customs. The challenge for translators is to express these idioms' complex meanings and cultural connotations while still making their translations readable and authentic.

Translation serves as a connection between two languages and cultures. It is an instrument that facilitates meaning translation between languages. The translation of idioms is one of the challenges that a translator sometimes encounters while trying to translate multi-word unique expressions. (Adelnia, 2011; Shojai, 2012) On linguistic and cultural justification, the translator finds it challenging to translate an idiom into the target language exactly.

An idiom, by definition, is a multi-word statement whose meaning cannot be ascertained from any one of its component words. (Benczes (2002) Griffith states that "an expression is an idiom if its meaning is not compositional, that is to say, it cannot be worked out from the knowledge of the meanings of its parts and the way they have been assembled." Griffith (2006) Idioms need to be learned in their entirety, as the definitions above make clear; bits and pieces do not help to fully comprehend or express an idiom's meaning. The meaning of the combo is a little ambiguous.

A complicated lexemic word whose meaning cannot be inferred from the meaning of its constituent words is called an idiom. (Benczes (2002) Griffith states that a phrase is an idiom if one cannot infer its meaning from the meanings of the words that make it up and the order in which they were employed. Gregory, 06. Therefore, it is clear from the definitions above that in order to

grasp and apply idioms correctly, one needs master them in their entirety rather than in smaller chunks or units. There is some ambiguity in the meaning of the combination.

An idiom needs to be unique to itself and comprise many words, or a group of words. Its meaning must also be fixed and cannot be deduced from the meanings of its component elements. A source cited by Ali Al Mubarak (2017) states that Baker also observed that "idioms are frozen examples of language that allow little or no variation in form and frequently convey implications that cannot be deduced from their individual parts." Cruse further discusses and clarifies the traits that Baker identified. Idioms, according to Cruse, have two qualities: they are lexically complex and have few semantic elements.

Baker divided the difficulties of translating idioms into two categories: the first concerned idiom recognition and interpretation, and the second concerned idiom translation into a different language. According to Baker, there are four issues with idiom translation. These are as listed below.

- I. In the target language, a phrase or idiom could not have a translation.
- II. An idiom or fixed expression may have an equivalent in the target language, but the context of use may differ.
- III. It is possible to interpret the ST idiom both literally and metaphorically. The play on idiom cannot be duplicated in the TT if it does not correspond with the ST idiom.
- IV. Certain conventions in the source and destination languages may apply to idiomatic usage in written speech and situations.

According to Fernando and Flavel (1981), "the use of idiom in a text is a matter of style," Baker summaries the challenges of translating idioms. The translator must be sensitive to the strategic nuance of language in addition to accuracy, according to idiom.(Baker, 2006).The strategy mentioned above is a method for tackling translation issues. In order to translate an idiom, one can use one of four different translation procedures, according to Baker. The first approach is regarded as the best one, but it's also important to examine the style, register, and argumentation.

Similar to this, Fernando and Flavell (1981) cautioned against translators' strong impulse to diligently look for an equivalent expression in the target language.The third technique is the one

that is most frequently employed when translating idioms, whereas the fourth strategy is only utilised as an alternative by translators when the context or register for the target language does not permit the use of an idiom. In the paragraphs that follow, Mona Baker's tactics are outlined.

- Making use of an expression with a similar structure and connotation.
- Using an expression that has a similar meaning but a different format.
- Translation using paraphrasing
- Inaccurate translation

These techniques are used in the current study to analyze and contrast the idioms in the ST and TT. The translator's methods for handling the ST idioms will also be considered in addition to these.

CONCLUSION AND RECOMMENDATIONS

Examining the difficulties and strategies involved in translating Urdu idioms into English was the aim of the paper. The prior data led to the conclusion that idiom translation is more difficult than lexical word translation for the text. It was explained how idioms were translated by the translator's choosing of tactics and strategy for dealing with them. They are not like its parts; they have a cultural and hidden meaning. As a result, it is recommended that a translator possess a thorough awareness of the languages and customs of both the source and target texts.

To ensure that the target readers understand the same ideas as the ST, translators need to search for idioms and expand their lexis of the target language. Also, the translator needs to pay close attention to finding an equivalent phrase for the associated idiom in the ST. A translated work can only pass the originality test and be recognized as a stand-alone literary work after a significant amount of work by the translator. It is also recommended that translators use bilingual dictionaries in addition to a monolingual dictionary to clarify the meaning of the idioms.

Attention must be applied when translating to prevent the content and meaning from collapsing, which would produce a translation of poor quality. Before starting to translate, translators should make sure they grasp the meaning of the idiom. Urdu dictionaries also require revision in addition to updating to reflect new information and linguistic changes. A lot of terminology and idioms are

missing and must be completely recreated. It is also necessary to have a multilingual idiom dictionary and an online comprehensive Urdu dictionary in order to permanently decrease the idiomatic faults in the TT.

The translator must first deconstruct the ST into cultural terms as well as syntactic, semantic, stylistic, and pragmatic concerns before beginning the translation process. Provide and select ways to deal with the translation problems in the pertinent fields stated above. The process should also benefit from the translator's knowledge and experience, as well as from their awareness of the issue, their search for appropriate, equivalent, and accurate language, their ability to recognize academic translation methodologies, and their comprehension of the situation.

This study has restricted its focus to the study of idioms; however, expanding the study's scope to include collocation, fixed expression, feminine dialect, and a comparison analysis of various translations of this short story will result in more fruitful findings.

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