

## STRATEGIES OF TRANSLATING IDIOMS

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**ABSTRACT:** *A translation study is a modern discipline which is getting prominence day by day. The Translation of idioms is not an easy task when they belong to diverse cultures as the term culture is not also an easy term to define exactly. Idioms are culturally bound expressions. The translators use various methods, approaches and strategies to replace SL into TL and strive hard to find an equivalent. The model of Vinay & darbelnet is an excellent method for direct and oblique translation without losing the essence of source text. A good translator has a competency and knowledge of both cultures and he adopts strategy according to his need motivation and purpose.*

**KEY WORDS:** Idioms, proverb, translation, strategies, target language, source language

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### INTRODUCTION

Language is most effective device to express and communicate properly and helps to transmit information to each other at individual or international level .We not only interconnect describe emotional state; enjoy stories, record culture and create vigor and beauty in literary and non-literary work. There are two sources of translation as one is human and other is machine translation .Rubina faisal(NAWA-I-WAQT.Nov 20,2014)writes in a column by the name of ‘‘Urdu conference aur hamari zuban’’ about the significance of human language in the perspective of recent scenario that language is a very unusual thing without its understanding ,writing and speaking it is like Holy Quran which is kept in a human cover .we speak and deliver our thoughts we write and use it as a tool to guide people in a proper way. And it is an identity of a person. language is away to share and transmit ideas, there is found a division between one language and it is classified as English is considered Queen and Urdu is dealt as servant and Panjabi is similar loafer .she further talked about the destructive steps of British empire in 1830 that to wipe out the symbols of mughals they replaced Persian with Urdu by stating it as standard language .she stated that it is our duty to preserve Urdu language not of world we love our language so we have to prove it I is true that Urdu is a fusion of many languages but it was adopted by beggars .traders and they expanded it all over the world the language of masses remains ordinary and such type of languages are preserved so that we may save it from deadness.

The deficiency of equivalence between two languages at the syntactic, semantic, phonological, lexical, pragmatic and stylistic levels makes the activity of translation problematic.

Martin Ray points out that a good translator is not have just some parts of humanity but he must be a complete human being. Martin has talked about the expertise of a good translator, he further says that indeed machine are perfect to translate but a translator should have equal

excellence. English is considering an easiest language according to the structure. To translate work into English is not an easy task.

By pertaining, a variety of translation studies in one of the way translators use to avoid different hurdles. Idioms and culturally bound expressions are most conspicuous translation problems. This problem becomes more aggregating when idioms are translated from one language into another language like Urdu idioms into English language. Language is a way which is useful and vital tool to communicate. As we know that language is a human system of communication that uses arbitrary signals such as voice sounds, gestures or written symbols and the study language is called linguistics.

### **CONCEPT OF TRANSLATION STUDIES**

The discipline of Translation studies has flourished greatly with the passage time. It has been formally studied for the purpose of language learning and also for comparative and contrastive studies. James S Holmes is the founder of translation who proposed both structure and name for this field Piotr says (2007) that Translation has been indeed a brilliant interaction between cultures in 1970. It is a kind of laboratory which studies the link between two cultures and a comparison of translated text and the original text, it not only highlights the strategies which are applied by the translators but also show the status of two different texts. It becomes the source to reveal the relationship of cultures in which texts existed. Wiersana (2004) states that globalization is an central feature in the translation, it takes two cultures together. The collection of words enhances the target text and the context expresses its culture. Pederson has used the word "rendering" for translation and extra linguistic culture –bound references for culture specific. Seyed & davtab (2011) are of the view that where we do not see any similarity between two languages then a translator should search an equivalent for the concept which is in target language because mostly there is no similarity and possibility of interchangeability in even two dialects because there are so many words that do not have proper equivalent.

Bell (1991) quotes a definition of translation as an expression in another language TL of what was expressed in another language SL by securing stylistic and semantic equivalence. The texts of different languages can be equivalent at various degrees as the levels of presentation like equivalence in semantic, grammar and in lexis and at different ranks as sentence for sentence and word for word.

Generally translation is a method of interpretation meaning ideas or messages of a text from one language to other language. Translating the text from the source text (ST) must consider the closest natural equivalent meaning. Nida and Tabeer on the other hand state that Translating involves the language of receiver and it is accepted by the equivalent of the source language message. While Nord (1997) says that traditional translation focuses the re-production of SL into TL. Source text is the focal point of a translator. It is a retrospective procedure in which the leading point is from S (the source) to point T (the target). text is also perceived differently by the receiver according to his context, attitude and experience.

So far as the definition of translation strategy is concerned Kings says that it is translator is perhaps a conscious strategy. Loescher (1991) defines translation strategies as:

“It is a pre- meditative method for solving a problem which is faced in translating a text or any part of text”.

### USEFUL STRATEGIES FOR PERFECT TRANSLATION

- Reading different translations of different kinds of texts to enliven the research.
- By having knowledge of both source language and target language. Translators read different genera's and expand his/her knowledge.
- Writing is the main and vital step of a translator.
- A good translator has competency to understand a number of connotations, grammatical functions, concepts and culture. Razmjour [zor] says that Group work is useful in the work of translation and the activity is done with mutual cooperation.
- A translator has a command in both languages it does not mean that he can generate a perfect translation but he faces difficulty in comprehending tenses as the English past perfect is used for that has happened in the morning but in Spanish it is used as past participle.
- He should be aware of registers, dialects and sociolect create problems for him.
- Machine translation cannot translate ambiguous word structures, idioms and collocations.

Munday [2008] is of the view that the shifts in language are slight changes in language which are found in source text to target text. A variety of translation methods have been developed since 1950s and the taxonomy of Vinay and darbelnet is the standard approach that has had a very extensive influence. That model is basically on contrastive analysis of English and French languages in which they researched the differences also suggested a unique taxonomy. Though the model is found in French language yet its translated version was published in 1995 after thirty seven years of its creation. They introduced oblique and direct translation.

Moreover, Cluf Garcia says that words are interpreted as compare to culture. As we have discussed earlier that idiom is a form to expression and its translation is not literal. Cultural idiosyncrasies are helpful to drive its meaning. The origin can be different but the meaning is transferred to another situations. Idioms are hard to translate because the meaning is not literal, we can nit omit the meaning just the word is in the phrase. Cultural differences affect the understanding. To understand the meaning one must have knowledge about the origins and logics of the phrase. Mostly English speakers just know the meaning instead of the origins and the use of idioms in routine life while non-native speakers face trouble because they must have to understand the meaning of the phrases “raining cats and dogs “cannot be translated with literal meanings.

Furthermore, idioms are practiced without knowing their origins, but a translator keeps them in mind all the time. “A dim in dozen “is considered to be in large quantity which is in the easy excess. In 1800s surplus of food was a cheaper thing. The phrase “armed to the teeth” is a pirate phrase of 1600s. Pirates used to carry as weapons as they can take even used their teeth for carry a knife. Another phrase is “to break a leg “which is taken opposite. As in the medieval England people have much faith in bad spirits that they can do anything bad al anytime however , by saying “ break a leg ” they used to wish luck they hope the spirits would do anything opposite . It is the “ raining cats and dogs “ cannot be used in literal meaning is actually derived from something literal as cats and dogs use to nest in the thatched roofs of people's home and heavy rains would wash them out .

Armstrong (2005) states three aims of translation in his book as:

- i. The main focus is on the stricter of language itself, rather focusing the use in a culture.
- ii. Culture specific concepts have distinct significance when language is studied as a tool for the expression of culture.
- iii. The cultural expressions are encoded in the structure as in grammar and system in the sound. He talks about the invisibility of a translator and calls him or her a 'secret agent'. He further says that translation is an effort to create a text which is transparent and does not seem translated. A perfect translation is like a glass in which we cannot see any bubble and scratches, it should be without imperfections.

Idioms are found in almost every language. Some idioms are very cultural specific. To define an idiom is very difficult task. By understanding origins, a translator can translate it easily. A little knowledge of background story keeps it in mind for a very long time and can be used according to the situation and context. Larson says that idioms are a string of word whose meaning is diverse from the meaning which is expressed by the individual words. As idioms cannot be translated literally because meaning cannot be the understood by their constituents. As "It was a pretty cattle of fish" conveys a disordered situation.

Hafiz sherani (2004) has quoted the essay of Altaf Hussain Hali named as "Muqadma shair o shairi", in which he writes that the meaning of idiom is taken as a way of conversation. Idioms are a way of expression which is used by the people of that particular language. An idiom is a compound of more than two words which do not have meaning in isolation and origin is the key to understand it in a different context and the words are not changed by another word as "Roz baroz" will not be changed by 'ae din'.

Furthermore, idioms are taken in their artificial meaning not in literal meaning. As kapray utarna, sawar ko utarna in which utarna is taken in literal meaning while "Dill se utarna or Hath utarna" are examples of idioms here it conveys supposed meanings not literal. Idioms are used in prose and in the conversation of the people but their use in poetry make it more appealing but it requires competency. As a poet writes:

نہ چھیڑاے نکہت باد بہاری راہ لگ اپنی  
تجھے آنکھیلیاں سو جھی ہیں ہم بیزار بیٹھے ہیں

In this poetry we can easily understand the mental sickness of a person who does not like festivity in the state of dejection. The native people can enjoy the true essence of an idiom. To inject an idiom in a verse needs mastery and fineness otherwise it will not be able to deliver meanings.

Baker (1992) states in her book "in other words" idioms are like frozen patterns of language which give no space and variation in form and sometimes convey such meanings which is difficult to discuss from their individual components. She discussed five conditions as:

- 1) The order of the words cannot be transformed. their place is fixed e:g "go to lack" Not "go to thin and lack"
- 2) The words in an idiom cannot allow neglecting or deleting some words. e.g. "shed crocodiles tears" not "shed tears".
- 3) Extra words cannot be added as "have a narrow escape" "have a narrow quick escape".

- 4) Replacement is words in not allowed by another words for e:g “ out of sight , out of mind ” not “ out of sight , out of heart ”
- 5) Grammatical structure is not changed as “ring the bell” not “the bell was ringed”.  
Translation of idioms is not easy challenge for translators he must have complete knowledge about the cultural background, origins and differences of SL and TL. Mostly translator cannot identify gram idiomatic and non-idiomatic expressions. To have better understanding of the idioms one must take help from the classification of the idioms. They are grouped in 5 categories as:

### **COLLOQUIALISM**

It can be written or spoken like formal English but colloquial English is an informal use of language in conversation. Its tone is very vibrant and can be serious or humorous. This language is for different occasions and not inferior to the formal language. It includes contractions and clichés. It is used by novelists and dramatists to make text more real. When the narrator acts as character he uses colloquial language as Hemingway implemented it in ‘The Adventures of Huckleberry Finn’ so that he may infuse realism.

This expression is not used in formal speech and writing colloquial language is a characteristic for casual, ordinary, unfamiliar and familiar speech. Its use is very limited, just for daily conversation.

### **PROVERB**

It is simple and easy way of speaking. It is used to make speech convenient and concrete. Milder an American scholar, who has worked on proverb, has defined it:

A proverb is short non sentence of the folk, which is full of the wisdom, reasoning, truth and traditional and metaphorical aspects which are fixed easy to memorize and are transmitted from one generation to another generation.

### **SLANG**

Burn and McNamara (1983) state that it is a kind of colloquial language and is considered an unaccepted usage of language. Slang is either bad or good if it is not crossing the limits and meanings. It is a fusion of some new and old words at particular situation; it has not only limited audience but also has very short vocabulary. It has limited life and quickly loses its place that is why not comprehensible for next generation.

It is informal use of words, not a standard use of language. The in appropriate uses of words which are consider taboo it lessen the dignity of speech is ads humor and fun to speech.

### **ALLUSION**

Burn and McNamara has defined it as explicit and indirect reference to a place person and event which is used in another work of literature. These references are from Bible, mythology and historical events. Allusion give extra meaning, provide weight to a thought by adding depth to the meaning. A figure of speech which is used to make a reference to an event, place, myth, literary work. Abram’s (1993) defined it’s as a briefed reference, indirect an explicit to a place, person, event or to another work or passage. Abdul Majid yazdani discusses allusion as an historic incident with religious and social connotation in text which reminds whole incident while Molan Saleem states it as allusion are such words like that were used in ancient times in

regular conversation, these were also quoted in long stories to make a reference and to make text more attractive. These references increase the spice because of this condensation. As Tofane Noah recalls the entire incident.

These allusions are of historic background which were derived from the mythological beliefs Hindus and Muslims, some allusions have been used as idioms that also show their specific cultural activities. Yazdani has divided allusion in four kinds as Historic allusions, in which an old incident is quoted like ghar ka bhedi lanka dhaey in which the brother of Raven tells secrets to Ram. Some allusions point out the beliefs and values of people for example "Imam zamin" which is a penny tied on the hand of that person who was about to travel for a long journey and when that person reached on desired destiny used to give it to sayyeds. The third kind is about customs as saying "Ameen" that express Muslim custom was done at the occasion of completing Quran Majid. The fourth kinds of allusion are based on mythologies and unrealistic stories as "chor k darhi mae tinka" which is translated as a guilty conscience needs no excuse.

### **PHRASAL VERB**

It is fusion of verb and a proposition, a verb and adverb, a verb with both an adverb and a proposition. The meaning of phrasal verb is different from the original verb.

After recognizing an idiom, the next step is to select about strategy. Source language has no equivalent in the TL most of the times. An idiom is translated according to the context in which it is used a translator must be aware of the sense. If he does not find any equivalent he should not delete, and replace it.

Mona Baker (1992) has proposed some strategies as:-

- A translator tries to find out equivalent in terms of meanings and lexical items. This equivalence is hardly achieved because language differ from each other but it is an about strategy to translate an idiom.
- Some time the meaning of TL is same to the original idiom but the lexical items are different.
- By paraphrasing idioms are translated when translator does not find any equivalence.

Besides, Dr Qureshi says that proverbs and phrasal verbs are considered synonym but these are different from each other. phrasal verbs are used by learned class while proverbs are found in the use of general community. The sayings which were spoken by famous personalities became the part of phrasal verbs while proverbs are in the usage of common people. In short all the phrasal verbs are proverbs but all the proverbs are not phrasal verbs.

So far as the proverbs and folk stories are concerned proverbs are mostly based on myth and mirror the literature of that society. Narrating stories and oral tradition are the origin of proverbs, and they got acceptance with the passage of time. A proverb has not one background because the people of that society have used them accordingly. In their own context. The repetition of same incident creates boredom but an argument becomes powerful by infusing a proper allusion.

### **METHODOLOGY**

This paper is about the translation of idioms how translation is done from one language into another language however appropriate strategies are use we have used the model of Vinay&darbelnet, which is particularly about the application in different culture. Idioms are socially and culturally bound expression so they have worked on borrowing, claque, Transposition, modulation, equivalences and adaptation. As we know procedures of translation

are those which are applied on smaller units and sentences of a language in a text while techniques are universal ways to translate a text. These procedures are used by the translators when they try to make an element of equivalence by the intention of changing SL into TT. As we have discussed that these seven methods were proposed in 1973 which are most appropriate to translate idioms. These methods are as:

### **1. Equivalence**

When there is complex blend of cultural material and linguistic the close equivalence becomes difficult. There is a difference between 'literal' and 'free' translation. Hervey and Higgins and Vinay and darbelnet have developed same distinctions. As Newmark suggested semantic [literal] and communicative [free] translation while Vinay and darbelnet extended them by adaptation and borrowing, they have used a mystic number '7'. Equivalence or pragmatic translation is also a type of modulation, it deals with phrases and idioms and most commonly with the pragmatic use of language.

### **2. Borrowing**

It is the renewal of lexicon and it is used in relation of an explanation. The words like standing look, must are English borrowings into French. Munday says that borrowing is used to enhance local spirit. It helps to enrich a language.

### **3. Calques**

It is a distinct type of borrowing in which SL manifestation is changed in a literal translation. Vinay and darbelnet say that calques and borrowings are combined in TL by semantic changes which transform them into false friends.

Semantic translation and calques are very common in English and French so as to expand the lexicon of the later language.

### **4. Literal translation**

It is concerned with syntax rather than lexicon, Vinay and darbelnet have said that it is almost impossible.

This approach is word –for–word translation it is mutual between languages of same family, for example:

- I left my spectacles on the table downstairs,  
Becomes
- J'ailaisse' mess lunettes sur la table en bas.

This is 'unacceptable' for a translator due to these suggested reasons as:

- (a) It gives a change meaning
- (b) Mostly has no meaning
- (c) Cannot be applied because of structural causes
- (d) It has not an agreeing expression, does not correspond metalinguistic knowledge of TL
- (e) Relates it at different level of that language.

According to Vinay & darbelnet when literal translation is not possible then the strategy of Oblique Translation should be performed.

### **5. Transposition**

It is about the change of one part of speech by not changing the sense of the sentence. It can be obligatory and optional as:

- Upon her arising will be translated in a past context as 'as soon as she got up'. it will be obligatory.

- By employing reverse direction it is translated as 'as soon as she got up' and it is an example of optional.

It focuses on grammar and there is replacement of SL word or structure with a TL word or structure.

As replacement of French noun by another part of speech in English.

- D'es son lever                      After/as soon as/he gets up  
Transposition is obligatory if there is an idiomatic rendering in target translation, as French noun will have to be replaced by a verb phrase for stylistically neutral translation. They found it common method which is used by translators to change the structure .they have divided them in categories as:
  1. Verb into noun: as she got up into d'es son lever
  - 2: Adverb into verb: he will soon be back into Il ne tardera pas a'renter .

### **6. Modulation**

This process is about semantic level but it also affects syntax and changes the view point from SL to TL. It is also obligatory and optional as:

- Obligatory will be, The time when is translated as ' the time where'
- Optional will be the reversal of point of view as ,it is not difficult to show is translated as 'it is easy to show'.

Though modulation is the touchstone of a good translator yet transposition basically expresses mastery on TL .Modulation is divided as:

- Cause and effect
- Abstract for concrete
- Negation of opposite
- Space for time
- Part for another part
- Active to passive

### **7. Adaption or cultural translation**

It is least literal and is mostly free type of translation. The target is those practices which are not more in target culture, instead of operations on linguistic units. Vinay and darbelnet have defined it as a method of creating equivalence of the same level which can be applied on a different situation than that of SL.A tree named FIG is considered harmful in one context and another tree is usurped for the FIG in Biblical parable. Adaptation is non-literal translation and focuses on cultural phenomenon.

Proverbs and their analysis

Chor kidarh mae tinka

### **Translation**

A guilty Conscience needs no excuse

### **Origin**

The thief is caught due to his consciousness, he commits such acts unconsciously that he comes in the eyes of people. This proverb refers to an incident about a Qazi who recognizes a thief because of his over-consciousness.

A thief stoles a person's item, he reports it in the court of Qazi .Qazi asks about the suspected people and calls all of them at one place in a line. He says to his servant that whom he points out, he should arrest him as soon as possible. However, the Qazi says that the thief has a straw

in his beard. The thief touches his beard and Qazi arrest him because of his action of consciousness. Then the thing is recovered from the thief.

### **Analysis**

As we know equivalence is the reflection of the same situation as whole which is in the original situation, by using different expression and stylistic. In this proverb equivalence is seen while different expression and lexicon have been used but it provides same sense and reader/listener understands it in a different context.

### **Proverb**

Mullah ki dor masjid tak

### **Translation**

A priest goes no further than the church.

### **Origin**

Every person tries and struggles for something how much courage and power he has to get it. He cannot cross those limits. The story behind this proverb is that there was a priest, who lived in a village. He used to quarrel with his wife and family members on little things and used his line that he would leave this house forever and will never come again. One day, he says these particular words and his wife annoyingly says that she has become fed up with all his stereotype warnings. Then the priest takes it on his heart and says that he does not like criticism, so I should go as soon as possible, now you people can enjoy in my absence. The priest comes in the mosque which is at short distance. When the wife comes to know that the priest has not gone broad rather he is in a mosque right now. Then she goes in mosque and says to priest that wow! You were going to abroad, what happened, a priest cannot go farther than the church.

### **Analysis**

Adaption can be said an adjustment which is done in a totally different situation and environment. It is replacement of a social-cultural reality which is from SL to the culture of the target language. Mulla is Imam of mosque and it has a religious significance in Islamic context, to make a difference in words and to translate then in new cultural reality changes the sense while it provides a little understanding. Priest is a person who is in church and it is all about Christianity. Translating mosque into a church changes the whole cultural reality.

### **Proverb**

Chiragh taley andhera

### **Translation**

Nearer the church farther from God.

### **Origin**

It means violence and torment under the nose of those people, who have authority and power to give justice. Besides, to give benefit to strangers and to ignore those people who are related to you. A businessman is going to the main city for trade. When he reaches near to the fort of king, he decides to stay with the wall of fort in night, because he was to move on towards city after spending night. While he was sleeping, the pirates stole all his money and luggage. He cries in front of king in morning and pleads that pirates has stolen his money just with the wall

of the fort of the king. But in reply, the king authoritatively says that he himself should be careful. Then the businessman says that he was unaware of this reality that money is stolen even in the commanding area. The king says have you not seen a lamp under which there is nothing but darkness.

### **Analysis**

**Equivalence is seen in this proverb.**

### **Proverb**

Tail daikho tail dhardaikho

### **Translation**

Let us see which way the wind blows.

### **Origin**

The meaning of this proverb is that when results are not according to your wish and desire then should wait for right time with patience and courage. Every work should be done after a thorough meditation and thinking. Once there was a prime who was enjoying his lavish life with his four friends who are idiots and no ability. One was a soldier, second was a priest, third was a guard and fourth was a oil seller. After becoming the king of kingdom, he appoints all of them on noble designation, as a result of their foolishness the king starts to lose his grip on problems. When enemy overtakes his land then he summons his friends and requests for useful suggestions on the issue. The soldier says that we should be careful and be ready for a fight. After him, the priest suggests that the king should be kept himself away from all the bloodshed. If he loses his territory then the enemy would lose its faith on God because you will be in the entire tyrannous act. The guard says that it is not a matter of worry and the king should wait and watch what happens next. The oil seller seconds guard's suggestion and says this proverb. Analysis:

It can be equivalence as same situation is translated by using thoroughly different stylistic and expression. The same situation is given in English translation, as noun into verb. Equivalence and adaptation are shades of each other.

### **Proverb**

Angoor khatte hein

### **Translation**

**Grapes are sure.**

Target is not so easy; People make excuses to dislike what they cannot get.

### **Origin**

This saying used for the satisfaction to them when people fail to get something. They make excuses to dislike that they do not desire that thing to achieve.

Animals have different kind of bad and good characteristics. It's a famous saying about the fox that she is very cunning and deceptive animal. So many sayings of her cunningness to be said which are very famous in this regard. One of them is mention below.

Once a fox was very hungry. She came out in search of food. She runs here and there in search of food. But she could not find anything to eat. For the purpose of fulfill her desire she reached in a orchard. Birds were whispering. There was flowerage on the trees. Clean water flowing out there. This scene was very charming heart touching for the fox she became so happy to see all this. She got tired and sat down to take a little bit rest in the orchard corner. After some rest she went into the middle part of the orchard. She saw the bunches of ripe grapes. The bunches were hanging around her mouth watered to see ripe grapes bunches. She was continuously staring ripe grapes and she sat down with open mouth towards grapes. She became so happy and then said to herself “if tried to find out something you must deserve to get that thing. I have been walked around in the jungle but nothing I got to eat. Now no need to go anywhere in search of food. The grapes are enough for over mouths. Then she turned around and took a bird eye view that no one is following to her doing this. When she felt that there is no one who can see and felt a satisfactory condition there. She jumped to eat that bunch which was so down but she could not reach the bunch. Then she said the worthy things never be easy to reach. After some time she changed her direction and jumped with full effort to reach the bunches but still they were out of her reach. Then she remembered that it will be foolery thing that if a person reaches bank of the river and remained trusty. Never should give up. Then she became energetic and jumped again and again but she could not reached the bunches even a single time. After that effort she got tired and sat down that was the staggering situation for the fox she became fainting fit. Then she thought go back from the orchard. But she was looking again and again at her back towards the ripe grapes. During this whole process another fox was over viewing that entire scenario and said promptly O, my sister! Why you going back without grapes. She replied that grapes are in abundance but grapes are sure and I did not like sure grapes.

### **Analysis**

It is an example of literal translation without any change in structure and grammar.

### **Proverb:**

Naach na jaane aangan terha:

### **Translation**

Knows no dancing, claim the stage is tilted.

### **Origin**

Do not know how to dance and blaming his failure on other things. The person who is not perfect in skills to perform a specific task and make excuses that something is wrong out there. Once a lady dancer been lived in a city. She was completely unaware that how to dance. One day She has to go in a city. Where she claimed that she has been a well reputed dancer of the city. She invited there. Lots of people who have found of watch dancing gathered over there for rejoice and salubrious show. But she did not know that how to dance. Now do or die situation for the sluttish lady dancer to perform in front of the viewers. She stood up and starts dancing. But she could not dance perfectly. For the hiding her undeserved and bad skills of dancing she starts pretending and said. How I can dance? This stage is not well or perfect for dancing. People were over viewing of all ridiculousness then one of them said. “Naach na jany aangan terha” means knows no dancing or claim the stage is tilted.

### **Analysis**

Here we can see the method of equivalence and same situation has been replicated.

### **Proverb**

Jis ki laathi us ki bheins

### **Translation**

The one owns the stick control the cow.

### **Origin**

Power has everything. When a powerful man occupies over a poor or weak person due to his power at that time this saying is used to say. Those riches have wings. Once a time a man purchased a buffalo from the city and was stretching the buffalo towards home. There was a jungle in the way. When he was crossing the jungle a thief came there and he blocked his way with a long stick. And said surrender the buffalo to him. When the owner of the buffalo interrupted him and was trying to defense from the thief. The thief hold the stick in both hands and picked it up for make frightened the owner. Thief said that if he will not give the buffalo he will break his head. It will be better for you to give me buffalo otherwise I will kill you. Owner of the buffalo thought that the matter is very terrible he can kill me. There is no choice to give the buffalo to him. He gave the buffalo to thief and did a humble request to the thief now the buffalo is yours. This way is very dangerous to go please give me your stick through this I will be able to reach the home. Thief thought that he has got the costly buffalo now the stick should be given to the man. He gave the stick to the owner of the buffalo. When thief going to stretch the buffalo the man said! Where are you going? It will be good for you to return my buffalo to me otherwise I will break your head into two pieces. Thief became dreadful because now the situation changed completely. The owner of the buffalo said give back my buffalo and run away. Thief demands for the stick but the owner said "Jis ki laathi us ki bheins". Means the one owns the stick control the cow.

### **Analysis**

The method of adaptation can be seen in this translation, to change the socio-culture from SL the culture of TL culture.

### **Proverb**

Jaisy ko tesa

### **Translation**

Tit for tat, eye for an eye, to pay back in same coin.

### **Origin**

Behave with the people for what they deserve. A landlord was lived in a village he has an elephant. He took his elephant to the pound for drinking water. There was a tailors shop in the way. Tailor loved the elephant. When elephant reaches at the tailor shop he gave bunches, banana and other things to eat for elephant. Due to his good behavior and kindness elephant also considered a well-wisher for him. Now the tailor and elephant became good friends. One day tailor went to city for some work. His son was sitting in the shop tailors son was very naughty in nature. As usually as the elephant entered is trunk in the tailors shop the boy instead giving some food to eat to elephant pricked a needle in the elephant trunk. Elephant became so

angry and went away quietly. After drinking water from the pound elephant filled slopes his trunk with muddy water and when he reached at the tailors shop he threw the muddy water on the boy. The boy felt shame and disgrace for what he did. When the tailor came to know the whole story he said that elephant did not made mistake its right “jaisykotaisa” means tit for tat. Pay back in the same way.

### **Analysis**

It is the example of equivalence by showing same context with different stylistic expressions.

### **Proverb**

Jitni chadar daikho utny paon phelao.

### **Translation**

Cut your dress according to your cloths.

### **Origin**

Once King Akbar prepared quilts for the poor people as endue (grant) in winter season. All the control of that project was given to the barbell. King Akbar ordered and emphasize that when the quilts will be prepared will checked in front of him. He draped a quilt over him but it was short as Akbar's height his feet's were not completely covered. He said to Bairbal quilt is too short and my feet's are not completely draped. Bairbal replied with graveness “jitni chadar daikhye utny paon phelaen”. Means cut your dress according to your clothes.

### **Analysis**

Here we can again see the method of equivalence because it is conveying similar situation.

### **Proverb**

Gharur ka sir nicha

### **Translation**

Pride hath a fall

### **Origin**

A person with extreme pride always faces humiliation in the end. There were two cocks that were living together one was physically strong and the other was inferior to him. The powerful cock used to beat him with beak and he sat near the wall and used to hide himself under the wings, the other was very happy and was celebrating his triumph at that moment an eagle comes and snatches him in shakels.when eagle was flying the head of cock was hanging towards surface then the feable one says ‘pride hath a fall’.

### **Analysis**

**It is the example of equivalence.**

Proverb

Dairhe int ki masjid

Translation:

To drive a lonely furrow.

Origin:

It is said when people are engaged in their own pursuits. The Mughals and pathans had extreme natures and do not bear one another even they used to offer namaz in their own mosques that is why there were thousands of mosques in Delhi at very short distance.

### **Analysis**

Equivalence

### **Proverb**

**Chor chori se jae hera pheri se na jae**

### **Translation**

Wolves may lose their teeth, but not their nature.

### **Origin**

An old habit is not left easily. A thief was caught several times and at last he decides to quiet he joins a group of saints but he started another thing when all the people were in deep slumber he used to change the luggage of one with the others. When saints came to know about his habit e told them that once he was a thief then they said nature cannot be changed.

### **Analysis**

**Equivalence.**

### **Proverb**

**Laluch buri bala hae.**

### **Translation**

**Greed is a curse**

### **Origin**

A Hungary dog is very hungry and at last he gets a piece of bread. He takes this bread on the bank of river and there he sees his own image in the water then he thinks about getting that one also .he opens his mouth for barking and losses his bread also.

### **Analysis**

Literal translation has been done in this proverb.

Proverb

Ye munh or masur k daal (ye munh or Mansour ki daar)

Translation

Honey is not for the ass's mouth.

Origin

It means you do not deserve this privilege.

Hazrat Monsoor claimed that he is god, the religious scholars ordered to punish him with three hundred koras but he never changed his stance. Then he was sentenced to death.

### **Analysis**

There is equivalence

## Conclusion

Idioms are culturally bound expressions and it will not be wrong to say that culture is most complex topic to deal with translation. As culture is an umbrella term and translator confront the problems of mixing between connotations and denotative meanings of words, forms and address and the hurdles related with metaphors and idioms. Language is a cultural specific phenomenon and translation is about changing one culture into another and translation is culture bound in which we replace one culture into different by including political, social and religious situations.

According to Vermeer, a translator needed to be not only bilingual or multilingual but he also must be bicultural or multicultural, he should equipped himself with the knowledge of various cultures as possible, because he make the readers aware of and familiar different by changing SL culture into TL culture, he sustains the essence and spirit of source language and plays the role of a mediator between language and culture and it is a tough row to hoe. So far as the model of Vinay & Darbelnet is concerned they categorized the technique into two as direct translation and indirect translation (DT) is about the transposition of the structure and conceptual elements of SL into TL as Borrowing, claque and literal translation. Translation strategies differ according the motivation use and characteristics, it is the choice of the translator to opt an appropriate approach that may fulfill the purpose and this act is done consciously by the professional translator.

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