A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF MANTO'S TOBA TEK SINGH AS A CASE IN POINT

Muhammad Abid Ali Khan[1], Majid Ali[2], Asad Javaid[3]

[1]Master Trainer in English (Quaid-e-Azam Academy for Educational Development Gujrat),

School Education Department Govt. of Punjab.

[2,3]University of Okara.

Email: [1]aghaabidkhan92@gmail.com, [2]majidnuml@gmail.com ,[3]asad.javaid@uo.edu.pk

ABSTRACT

Idioms are one of the major types of linguistic barriers a translator faces, especially when translating a literary text. They adopt various strategies to deal with the barrier. The current study, working within a general descriptive-comparative framework and drawing on Baker's, Newmark's, and Straksiene's typologies of idiom translation strategies, compares four English translations of Saadat Hasan Manto's famous Urdu short story Toba Tek Singh. The aim is to identify the strategies used by the translators to deal with the source text idioms. This is then followed by concentrating on each translator's set of strategies to discover his or her general approach (in terms of its being source text or target text oriented) towards translating the source text idioms. The study finally discusses the effect of translating idioms literally, focusing on the question whether or not the technique harms the meaning of the idiom, and if it does, to what extent.

INTRODUCTION:

'Global village' was once a dream but is, thanks to the super-fast means of communication and transportation, now a downright reality. Translation plays a vital role in this globalization process, as Ciramella (2008, p. 5) remarks, "in effect, it is true that in this new scenario, now, at the beginning of the twenty-first century, translation has begun to play a key role in supporting the

globalization process and the exchange of all sorts of information through the use of the Internet, machine translation and technology." As a natural consequence of this growing importance of translation, a translator's responsibility has increased a lot. He or she has to be very careful, perhaps more than ever before, while translating the various linguistic elements of a text, but more so with regard to such complex language-specific elements as idioms; these are entrenched so deep in the linguistic makeup of a specific language that they act as a sort of barriers in the translation process. Among these barriers, we may include such items as puns, idioms, and proverbs (though some of them may have a cultural tinge to them, but it is not necessary for all of them to have it).Of these, the current study focuses on idioms, and aims at studying the various translation strategies that a translator adopts in dealing with them. Put specifically, the study compares the idioms used in Manto's[1] Urdu short story Toba Tek Sing[2] with a selection of its English translations, seeking to explore what specific strategies the translators have adopted to deal with individual occurrences of idioms. This will also help us to identify the overall strategy/procedure adopted by each translator, and will lead to the most interesting part of the study, namely, the effect of translating idioms literally. It is expected that the study will provide the professional Urdu-to-English and vice versa translators and reviewers, and the students, teachers, and critics of translation with some valuable insight into translating idioms.

LITERATURE REVIEW:
Definitions of idiom are in plenty, almost all of which agree that it is "an expression whose meaning cannot be worked out from the meanings of its constituent words" (Trask 2007: 114; see also Fromkin, Rodman, and Hyams, 1983, p. 181); in other words, "…an idiom is a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone" (McMordiew, 1983, p. 4; see also Larson, 1984, p. 20). Caught between the devil and the deep blue sea, for instance, is a commonly known idiom in English. The idiom means be in a fix as to which of the two bad situations at hand should be adopted. As is evident from this meaning, the constituent words of the idiom do not coincide with the meaning that it suggests as a whole; one should not take it as meaning that someone is actually caught in a situation where he or she has the devil on one side and the sea on the other. On a passing note, we may note that this deceptive linguistic trait of idioms gives a real challenge to the linguistic and cultural competence of a translator. The translator should understand that, in order to translate such an expression, mere knowledge of the structure of the target language would not suffice; what is needed is a deep knowledge of the linguistic and cultural makeup of the source language, which would help the translator understand the specific usage an idiom represents and the context in which it is used.

Translating idioms poses different types of difficulties to translators, making it a very daunting process at times. Baker (1992, pp. 68-71) identifies three

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[1] Manto was one of the icons of Urdu short story writing. He produced a number of short story books, including Atish Pare, Manto Ke Afsane, Lazat-e-Sang, Chughad, Phundane and Thanda Gosht.
[2] Toba Tek Singh is one of the most famous short stories by Saadat Hasan Manto. It was first published in his collection of short stories Phundane in 1955. Hasan published the translation of it in his book Manto's Panorama, which is a collection of his translations of some of Manto's famous short stories.

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

difficulties which we may term as 1) unavailability of an equivalent idiom, 2) similar idiom with different context, and 3) idiom having both literal and idiomatic senses. Whereas the first two relate to the target language, the last relates to the source language. As regards the first difficulty, as no two languages are equivalent in terms of structure and norms, it would be too naïve to expect, and a wild goose chase to look for, equivalent or similar target language idioms for all the source text/language idioms. Among the countless instances, we can cite such English idioms as hit the nail on the head, take with a grain salt, face the music, Achilles' heel, and kick the bucket. These culture-specific idioms are not found in Urdu, and hence it would be a futile effort on the part of an English-to-Urdu translator to look for an equivalent idiom in Urdu.

The second difficulty identified by Baker is faced by a translator when a target language idiom similar to that of a source language is present but is used in a different context. Because of the similarity of the lexical items and/or structure, the translator may find it tempting to use that similar target text idiom without realizing that the two are actually meant to be used in different contexts. A rough example can be that of the Urdu idiom کسی کی آنکھ کا تنکا (literally, The straw in somebody's eye) and the English idiom The apple of somebody's eye. The two appear roughly similar, and might entice an Urdu-to-English translator to translate the English idiom into the Urdu idiom. However, the contexts they are used in are quite different. Whereas the English idiom is used in a positive sense referring to someone who is very dear to someone else, the Urdu idiom has a bit negative connotation, meaning that people are prone to see petty and negligible faults in errors. It is normally used in an ironic manner with a related Urdu idiom اپنی آنکھ کا شہتیر (literally, the beam in one's eye). See the following example:

لوگوں کو دوسروں کی آنکھ کا تنکا تو نظر آتا ہے لیکن اپنی آنکھ کا شہتیر نظر نہیں آتا۔

Literal Translation: People can see a straw in others' eyes but are unable to see the beam in their eyes.

Actual Meaning: People note and criticize the slightest faults in others but are unable to see the big faults in them.

The third difficulty is when a source text idiom gives both literal and idiomatic senses. In such cases, the translator can succumb to the literal meaning and translate it as such, instead of realizing that the actual sense in which the idiom is used is in variance with the literal sense conveyed by the constituent words. An interesting example from the researcher's personal experience asa freelance translator and reviewer is that of the English idiom to be on something, which means to be handling/doing a task. While reviewing strings localized into Urdu about a couple of months ago, the researcher came across the following interesting translation:

Source Text: I am on it.
Translation: میں اس پر ہوں۔

This literal translation suggests a sense of the speaker physically standing or sitting on something, which is obviously not what the source text here means.

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

In the given context, it should have been translated along the lines of I am working on it (Urdu: میں اس پر کام کر رہا ہوں).

Various strategies are used by translators in coping with the difficult task of translating idioms. Considering these strategies, translation scholars have put forward their typologies of possible strategies to deal with the translation of idioms.

Nida and Taber (1969, p. 106) propose that, while translating idioms, the options available to a translator are to translate from idioms to nonidioms, idioms to idioms, and nonidioms to idioms. What they seem to mean by 'nonidioms' is the actual sense of an idiom as opposed to its literal sense. Hence, translating from idiom to nonidiom would simply mean deciphering the sense that an idiom conveys and then translating that sense in the target text. The following example would help to illustrate this point:

دیہات میں رہنے کی وجہ سے وہ کنوئیں کا مینڈک ہے۔

The idiom (underlined in the sentence) refers to someone whose knowledge about the world is limited because his or her life is limited to a small place. The idea may well be paraphrased into English as

Living in a far-off village, he is a man of limited exposure.

The second option pointed out by Nida and Taber is translating an idiom with an idiom. This is obviously possible when a source text idiom has a semantic – or both semantic and structural/lexical – equivalent in the target text. That is to say, the target text has an idiom which is similar in meaning (and also in form in some cases) to the idiom in the source text. The following are a few illustrative examples:

ناچ نہ جانے آنگن ٹیڑھا۔ (literally, doesn't know how to dance and [blames that] the lawn is not smooth)
A bad workman quarrels over his tools.

آسمان سے گرا کھجور میں اٹکا (literally, fell from sky, caught in a palm tree)
Out of fire, into the frying pan

بھینس کے سامنے بین بجانا (literally, to play flute before a buffalo)
To cast pearls before swine

The constituent words of the Urdu idioms are different from those of the corresponding English idioms, but the senses and the contexts in which they are used are the same. Just for instance, both the first Urdu idiom and its English equivalent are used to refer to a person who is unskillful or bad at doing something, but instead of admitting his or her deficiency shifts the blame on other things.

The third case is when a nonidiom is turned into an idiom in the translation, which according to Larson (1984, p. 116) is sometimes the best strategy in a

translator's pursuit of achieving stylistic equality with the source text. The following serves as an illustrative example of this strategy.

آپ غیر متعلقہ باتیں کرنے کی بجائے اصل موضوع پر آئیں۔

Literal Translation: Instead of talking about irrelevant things, get to the actual point.

Idiomatic Translation: Don't <u>beat about the bush</u> and get to the actual point.

Apart from the style-related reason pointed out by Larsen, this strategy can also be used as a strategy of compensation (see Baker, 1992, p. 78 for detail on this strategy), whereby the translator translates some source text idioms nonidiomatically and seeks to compensate the semantic/stylistic loss by translating nonidiomatic expressions with idioms at some other places in the translated text. This strategy, however, will not be covered in our study as it is out of the scope of our research which juxtaposes the source text idioms with their corresponding translations (hence a one-to-one correspondence).

A more elaborated typology has been proposed by Baker (1992, pp. 72-78), which has been widely used by translation researchers studying the translation of idioms (see Adelnia and Dastjerdi, 2011; Mohseni and Mozafar, 2013; Shojaei, 2012; and Strakšiene, 2009; to name but a few). Looking at the articles available on the internet dealing with the issue of translating idioms, it can easily be detected that Baker's typology is used in almost 99 percent cases. She divides the strategies used to translate idioms into the following categories: using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, translation by paraphrase, and omission.[3] The first is an ideal situation where a translator finds an idiom similar to that of the source text in his or her language in terms of both words and meaning. As an instance, there is an Urdu idiom بلی کو تھیلے سے باہر نکالنا, which means disclosing a secret. It has an idiomatic counterpart in English which is similar to it both semantically and lexically: let the cat out of the bag. Similarly, ایک کان سے سُننا اور دوسرے سے نکال دینا is another popular Urdu idiom meaning that the listener does not pay attention to and keep in mind what the speaker is telling him or her. It has an equivalent in English, i.e. go in one ear and out the other. It should, however, be remembered that such ideal occurrences are a rarity (Baker, 1992, p. 72).

The second category, i.e. a target language idiom matching a source language idiom in terms of meaning, though not in terms of form, is perhaps relatively more frequent. The three examples cited while describing the second strategy proposed by Nida and Taber above are true for the present case as well. Below are some more examples:

پیٹ کا ہلکا (literally, has a light belly)
Big mouth

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[3]As pointed out earlier, the strategy of *compensation* will not be discussed here. It needs to be explored in a full-length study dedicated only to it.

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

پرائی شادی میں عبد الله دیوانہ (literally, Abdullah is mad [with happiness] in someone else's marriage)
Poke one's nose into something

رونگٹے کھڑے ہو جانا (literally, hair standing [with fear])
Send shivers down one's spine

The constituent words of these Urdu idioms and their English equivalents are different but the contexts in which they are employed are the same.

The third category, i.e. paraphrasing, is similar to what Nida and Taber describe as translating by a nonidiom. It is perhaps easy to understand that it is not possible for all the idioms of any two languages to bethe same. Grown in different geographical and cultural setups, languages naturally have more differences than similarities, and this is true for idioms as well. For such varying expressions, a ready-made solution is to understand the sense of an expression and paraphrase it in the target language. (Illustrative examples of this will come up while analyzing the data of the study.)What is noteworthy is that the majority of the studies on idiom translation recording the percentages/number of strategies employed by the translators reflect that paraphrasing is the most common strategy (see, for example, Abu Ssaydeh (as quoted in Panou, 2014, p. 46); Bahador and Atefeh,2014, p. 257; Mohseni and Mozafar, 2013, p. 27& 30; and Straksiene, 2009, p. 17).

It also sometimes happens that a translator chooses to omit an idiom in the translation. Talking about the possible reasons, Baker (1992, p. 77) contends that an idiom may be omitted "because it has no close match in the target language, its meaning cannot be easily paraphrased, or for stylistic reasons." Straksiene (2009, p. 16) notes that this strategy is normally disapproved of by translation scholars (see, for example, Adelnia and Dastjerdi, 2011, p. 881), and it is perhaps because of this that the various typologies of idiom-translation strategies (Baker is an exception) do not normally mention it (Merwe, 2001 and Nida and Taber, 1964 (see above)). Despite this disapproval, however, there is evidence that the strategy is not unpopular among translators. Panuo (2014, p. 5), for example, observes this tendency of omitting idioms with reference to English General and specialized texts. Qassem and Vijayasarathi (2015, p. 64) also observed the strategy to be used extensively by the Arabic students while translating culture-specific terms, including idioms, from English to Arabic. It would be interesting to see in the analysis what our study reveals about it.

Baker's typology, as noted earlier, has been used by many researchers, and is a kind of a standard typology when it comes to strategies employed to translate idioms. Also interesting is to note that several typologies put forward after those by Nida and Taber and Baker are more and less the same as these two, with the exception of changing the names of the strategies (see, for example, Merwe, 2001, p. 80). There is, however, one major strategy that the typology seems to miss, and which is included in several other lesser-known typologies (for example those by Ingo (cited in Helleklev, 2006, p. 27) and Newmark, 1988, p. 40). This is the strategy of literal translation – a strategy disapproved of by several researchers (see, for example, Larson, 1984, p. 48 andZitawi, 2008,

p.144) but which, nonetheless, is used widely by translators (as, for example, evidenced in the study conducted by Straksiene (2009, p. 17) where the Lithuanian translators of Agatha Christie's novels translated a good number of idioms using this strategy).

Significance of the Study:

1.   There has been a serious lack of research with reference to translating idioms from Urdu to English (or from English to Urdu, for that matter). Given this, the present research will serve to fill in this gap.

2.   In his around 5 years' experience as a freelance translator and reviewer, the researcher has noted serious deficiency among Urdu translators to correctly identify source text idioms and translate them properly; this might be the case with the translators, especially the budding ones, of other languages as well. The present study will, thus, offer its readers – including the current and would-be translators, and translation researchers and students – some theoretical knowledge, harnessed with practical examples, to cope with the highly challenging area of idiom translation.

RESEARCH QUESTIONS:
1.   What strategies are employed by the translators while dealing with the idioms in Toba Tek Singh?

2.   In what proportion the strategies are used and what is the most commonly-used strategy?

3.   What do the strategies tell us about the general translation tendency of the translators with reference to translating idioms?

4.   If translators have opted for literal translation, what effect it has left on the source text meaning?

Aims of the Study:

1.   To identify the strategies employed by the translators while dealing with the idioms in Toba Tek Singh
2.   To detect in what proportion the strategies are used and what the most commonly-used strategy is
3.   To explore the general translation tendency of the translators with reference to translating idioms
4.   To explore the effect of literal translation with reference to the source text meaning

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

RESEARCH METHODOLOGY:

Data– Collection and Description:

Data is collected from Saadat Hasan Manto's short story Toba Tek Singh and its four English translations by Frances W. Prichett,[4]Richard McGill Murphy,[5] Khalid Hasan and Sundeep Dougal.[6]Whereas the first two are from the West, the latter two are from the Sub-continental areas of Pakistan and India. This deliberate selection will give us an opportunity to see if there are any differences in the translation strategies adopted by native and foreign translators of Toba Tek Singh to translate idioms.

The two steps of data collection have been (1) identifying idioms in the source text (a total of 10idioms were found) and then (2) identifying corresponding translations (or non-translations, in the case of omission) from the selected translations. The following table shows the detail.

Table 1: Idioms in Toba Tek Singh and their Corresponding Translations[7]

Sr. #	Idiom in Urdu	Page #	Translation by Khalid Hasan	Translation by Pritchett	Translation by Murphy	Translation by Dougal
1	جن کے رشتے داروں نے افسروں کو **دے دلا کر** پاگل خانے بھجوایا۔	12	Their families had managed to get them committed **after bribing officials down the line**.	whose relatives **had bribed the officers** to get them sent to the lunatic asylum	whose families **had bribed the madhouse officials** to have them committed	whose relatives **had bribed the officials** to admit them into the asylum
2	بڑی مُشکل کے بعد جب اُس کا **دورہ سرد** پڑا تو وہ نیچے اُترا۔	13	When he was finally **persuaded** to come down	When after great difficulty **his ardor was cooled**	With much difficulty, they eventually **coaxed him down**.	After quite some time, when his **fit of madness subsided**

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[4]Pritchett is a professor at the Department of Middle East and Asian Languages and Cultures, Columbia University, New York. These days, she is engaged in a project of translating (from Urdu into English) the poetry of Mirza Ghalib and Mir Taqi Mir – the two pillars of Urdu poetry. Her translation of Toba Tek Singh is available at the following link: http://www.columbia.edu/itc/mealac/pritchett/00urdu/tobateksingh/translation.html.

[5] Murphy is a journalist and editor. Presently, he writes for *Fortune and Business Week*. He translation of Toba Tek Singh is available online at

http://www.wordswithoutborders.org/article/toba-tek-singh.

[6] Dougal is a translator from India. He translates mainly poetry and has translated Bahadar Shah Zafar's poems. His translation of Toba Tek Singh is available online at

http://www.columbia.edu/itc/mealac/pritchett/00urdu/tobateksingh/sundeeptrans.html.

[7]In the table, the parts of the phrases/sentences which are in bold are the source text idioms and their corresponding translations. The whole phrases or sentences are given to make the context clear.

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

3	اس خیال سے اُس کا **دل بھر آیا**	13	**Tears running down his cheeks,** fully convinced	His **heart overflowed** at the thought	**distraught** at the idea	He **was overwhelmed** with the thought
4	وکیل کو کئی پاگلوں نے سمجھایا کہ وہ **دل بُرا نہ کرے۔**	13	His friends **offered him congratulations**	He **shouldn't mind about it**	Several lunatics tried **to comfort the lawyer**	**Was consoled** by many lunatics
5	**زہر مار نہیں کرنی پڑے گی۔**	14	have to **subsist on**	Have to **choke down**	Be **forced to eat**	Be **forced to eat**
6	**کھاتا پیتا** زمیندار تھا	14	**Prosperous** landlord	**Prosperous** landlord	**Prosperous** landlord	**Affluent** land-lord
7	**دماغ اُلٹ گیا**		had **gone off his head**	**Mind gave way**	**Lost his mind**	**Lost his head**
8	اور پھر یہ کون سینے پر ہاتھ رکھ کر کہہ سکتا تھا	14	Omitted	And who could **place his hand on his breast** and say	And **was there any guarantee that**	And who could say this **with his hand on his heart**
9	اُس کی ایک لڑکی تھی جو ہر مہینے **اُنگلی اُنگلی بڑھتی** پندرہ برسوں میں جوان ہو گئی۔	15	Omitted	Who, **growing a finger-width taller** every month	Who **grew by a finger's height** every month	Who **gradually, over the months of those fifteen years, had grown up**
10	**کان پڑی آواز سنائی نہیں دیتی تھی۔**	17	Omitted	People **couldn't make themselves heard at all**	**Nothing could be understood**	**One could not make out a word**

Typology of Strategies to Translate Idioms:

As may be clear from the literature review, there are researchers who use Baker's typology as it is (i.e., without including the wide-spread strategy of literal translation). On the other hand, there are researchers who include the strategy of literal translation in their studies but miss out on some other strategy from Baker's typology. Given this lack, the present research adopts Baker's typology as the main framework, filling in the gap from the supplementary typologies of such researchers as Newmark (1988) and Strakšiene's (2009).As such, our following typology covers not only the four points in Baker's typology but also the widespread strategy of literal translation:

1.   Using an idiom of similar meaning and form
2.   Using an idiom of similar meaning but dissimilar form
3.   Translation by paraphrase
4.   Omission

5.   Literal Translation

Method and Procedure of Analysis:

The source text idioms and their corresponding translations are studied first by recording and comparing the number of times and frequencies each strategy is used. This statistical analysis helps us answer the first threequestions of the study. This is then followed by a close study of the idioms which have been translated literally in order to find out what impact literal translation lays onthe translations.

ANALYSIS AND FINDINGS:
Conducting a simple frequency analysis of the strategies translators have used to deal with the source text idioms would give us the following results.

Table 2: Number and Percentages of Strategies used by the Translators

Strategy	**Khalid Hasan**	**Pritchett**	**Murphy**	**Dougal**
Idiom of Similar Meaning and Form	0 (0 %)	0 (0 %)	0 (0 %)	0 (0 %)
Idiom of Similar Meaning but Dissimilar Form	1 (10 %)	2 (20 %)	1 (10 %)	2 (20 %)
Paraphrase	3 (30 %)	4 (40 %)	8 (80 %)	8 (80 %)
Omission	6 (60 %)	0 (0 %)	0 (0 %)	0 (0 %)
Literal Translation	0 (0 %)	4 (40 %)	1 (10 %)	0 (0 %)

It is evident from the above table that no source text idiom has been translated with a target text idiom of similar meaning and form. An obvious reason for this seems to be that the two languages are linguistically and culturally far from each other and hence the source text idioms do not have similar equivalents in the target language.

Also, paraphrasing appears as the mostly-used strategy in the case of Pritchett (with the strategy of literal translation equaling it in number), Murphy, and Dougal. Its frequency is especially high with Murphy and Dougal (i.e. 80%), withonly 1 instance of literal translation and 1 of translating an idiom with a target text idiom of similar meaning but dissimilar form for Murphy and 2 instances of the latter strategy for Dougal. It shows a clear preference on their part to employ the strategy of paraphrasing. On the other hand, the strategy of omission is what Hasan seems to love the most. As is obvious from the table, the occurrence is very high and thus marked (especially when seen in the light of the translation scholars' disapproval of this strategy, as noted in the literature review). Such a high occurrence is not found in any of the studies conducted

A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
MANTO'S TOBA TEK SINGH AS A CASE IN POINT

PJAEE, 18 (18) (2021)

previously by the researchers whose work is either read or cited for the present study. What it reveals is that Hasan goes out of the way to handle idiom translation, taking liberty with the source text and not considering its idioms important enough to be kept/ translated in the target text. Another reason might be that, beingmainly a journalist, not a litterateur, he does not have a developed sense of literary aestheticism. Anyhow, whatever be the reason, it does appear from the results of the frequency analysis that he is making a conscious effort to break away from the source text with reference toits idioms. He seems to rarely employ a strategyhaving any direct link with a source text idiom. So, there is no instance of an idiom translated with an idiom having similar meaning and form, and only one instance of an idiom translated with an idiom having similar meaning but dissimilar form. Similarly, there is no instance of literal translation. This general tendency of steering away from the source language in favour of the target language is perhaps based on his aim as set out below: "My only aim, if not my ambition, was and has been to bring Manto's work to the attention of as large an audience beyond the subcontinent as possible" (Hasan, 2007, p. ix). Given this aim of translating Manto in order to introduce him to the Western, and other English-speaking, readers, it is nothing but natural to adopt a writing style that would be close to the English language conventions, as opposed to that of the Urdu language, and would appear natural in English.

Comparing the four translators, what we may safely conclude about their general tendenciesis that:

• Hasan, with his outstanding number of omissions and no literal translations, shows the highest tendency of going away from the source text towards the target text and language.

• Murphy and Dougal, with high occurrence of paraphrasing, also seem to favour the target language and naturalness, but the tendency is not as strong as in Hasan as they, unlike Hasan, do not choose to omit the idioms altogether, thus leaving a connection, though loose, between the source text idioms and that of the target texts.

• With 40% of literal translations as well as 20% of idioms of similar meaning but dissimilar form, Pritchett, unlike the other three translators, seems to have a clear leaningtowards the source text. The finding is borne out by the following remark by Pritchett (2005b):

My translation is almost as literal as it can possibly be. This is partly for the convenience of students, and partly because I love translations that try to bring you right up against the very grammar, the very sentence structures, of the original.

Let us now see what idioms have been translated literally and with what effect. There are four literally translated idioms in the research data: number 2, 3, 8, and 9 in Table 4.1. The following table shows the literal translations of these idioms by the translators.

Table 3: Source Text Idioms with Literal Translations

Sr. #	Idiom in Urdu	Page #	Translation by Khalid Hasan	Translation by Pritchett	Translation by Murphy	Translation by Dougal
2	بڑی مُشکل کے بعد جب اُس کا **دورہ سرد پڑا** تو وہ نیچے اُترا۔	13		When after great difficulty **his ardor was cooled**		
3	اس خیال سے اُس کا **دل بھر آیا**	13		His **heart overflowed** at the thought		
8	اور پھر یہ کون سینے پر ہاتھ رکھ کر کہہ سکتا تھا	14	Omitted	And who could **place his hand on his breast** and say		
9	اُس کی ایک لڑکی تھی جو ہر مہینے **اُنگلی اُنگلی بڑھتی** پندرہ برسوں میں جوان ہو گئی۔	15	Omitted	Who, **growing a finger-width taller** every month	Who **grew by a finger's height** every month	

What ensues is a detailed description of these idioms.

Idiom No. 2:

Sard para means to cool/calm down, or end of some specific disposition, like anger or fits, etc.Given this, the translation by Pritchett, though literal, seems to suggest more or less the same meaning, whereby the word 'cool' can be easily construed by the reader as a metaphoric use of referring to the end of the ardor/frenzy the character was in.

Idiom No. 3:

It seems that Pritchett, with her literal translation, has tried to use a target text idiom/expression having the same form and meaning, but the point she seems to have missed is that the source text idiom, i.e. دل بھر آیا, and the target text idiom, i.e. heart overflowed [with], though equal in form, suggest different shades of meaning. The former refers to some one overwhelmed specifically by the emotion of sadness, whereas its English counterpart does not limit the overwhelming effect to sadness only; so, we can have such alternatives as in the following sentence: His heart overflowed with thrilling sensation/joy/gloominess. Because of this lack of expressive and cultural connotation (Vulanovic, 2014, p. 2010) associated with the source text idiom, we can say that there is some semantic loss involved in the translation. Taking

a broader picture, however, we may also find it possible that Pritchett does not actually misconstrue the meaning of the idiom, but considers it unnecessary to specify the emotion in the translation of the idiom considering that the surrounding context is good enough to clarify that it is the emotion of sadness which is meant here. In any case, however, it might have been a good idea to add a word expressing sadness after his heart overflowed in order to make the meaning clear.

Idiom No. 8:

The idiom seenay par hath rakh kar (literally, putting hand on chest) is used to indicate that the speaker is absolutely sure or confident about the statements/he is making. Pritchett chooses to simply translate the idiom word-for-word in the target language, without realizing that the resultant expression does not signify anything meaningful in the target language. It might also be the case that she has confused the source text idiom with a similar English idiom to put hand on one's heart, which suggests more or less the same meaning as the source text idiom, i.e. conviction and certainty about the truth of one's statement. However, it is crucial to emphasise that, whereas the actual idiom in English talks about putting hand on one's heart, Pritchett's translation puts it as placing hand on one's chest (see Awaad, 1990, p. 59 where Awaad explains this interesting case as "functions correspond but expressions differ slightly").Though it might apparently seem to be a slight difference, but we should remember that an idiom is normally a fixed expression which does not allow changes in it (Baker, 1992, p. 63). A change, especially a lexical one (as in the present case), would mean that the expression would no longer look an idiom to the reader, and the meaning conventionally associated with the idiom would be lost. Thus, for an English-speaking reader, place his hand on his breast would just be an alien gesture – a gesture which has no roots, and hence no meaning, in their culture.

Idiom No. 9:

Ungli ungli barhna (literally, growing by the height of a finger) means growing or increasing rapidly, gradually, and constantly. It is used by Manto when he mentions that the daughter of the protagonist, Bishen Singh, while his being in the asylum, has grown to be a young girl after fifteen years. The idiom seems to be misread by both the non-native translators who have translated the surface meaning only. They either could not recognise the idiom or were under the wrong impression that, in this case, "both the literal and the idiomatic meanings of the idiom are present at the same time" (Judickaite-Pašvenskiene, 2014, p. 129). In any case, the result might look a bit preposterous in English, and has a strong likelihood of misleading the target text reader. It is because, if the reader takes the meaning of the words in the target language text literally, s/he would end up with a highly ridiculous conclusion, as s/he would think that the writer really means to say that the girl has been increasing about half an inch(i.e. finger-width) or about 3 inches (i.e. finger's height) every month over this stretch of time (i.e. fifteen years).But is it at all possible for a person to grow by one-finger width or height every month? The answer would clearly be a big no. With a simple calculation, we can see that, growing by a finger's height, her current height should be 46 feet after 15 years – a height that is about five times

more than that of Sultan Kösen (8ft 3in), the tallest person alive in the world
(Guinness World Records). Likewise, if Prichett's translation (i.e. finger-width)
is taken into consideration, then, by the same mathematical analysis, her present
age would be around 8 feet (as 1 finger-width is almost equal to half an inch).
Quite obviously, such a conclusion would be highly absurd and ludicrous.

From the discussion above, we can deduce that, despite the stern disapproval of
the strategy of literal translation by researchers (see Literature Review), it is not
always wrong to employ it. We have seen that, in the first two instances above,
literal translation of the idioms has not done any major harm to their source text
meaning: in the first case, the translator uses cooled as a metaphoric expression,
thus preserving the meaning of the source text idiom; in the second case, the
context surrounding the target text translation of the idiom suggests the sense
of sadness which is inherent in the source text idiom but not in the target text
translation. However, this similarity between the source text idioms and their
literal translations might also be taken as a coincidence. It might be the case that
the translator completely failed to recognise the idiom in the source text but
certain cues surrounding her literal translation helped to reflect the original
meaning. As far as the latter two cases are concerned, literal translation seems
to clearly misrepresent the meaning of the source text idioms. This is especially
true of the last idiom where its literal translation completely misses the original
meaning and suggests something improbable.

CONCLUSION

In the study, we have sought answers to a few questions. Comparing four
translations of Toba Tek Singh with each other, we have seen what strategies
the translators have employed to translate idioms and in what proportion. This
has helped us to identify that, whereas Pritchett, Muphy, and Dougal give
preference to the strategy of paraphrase, Hasan prefers omission. A closer look
at the frequency distribution of the strategies also reveals the translators' general
tendency towards translating idioms: Whereas Hasan, Murphy, and Dougal are
more inclined towards the target text, with Hasan having the most visible target
text inclination, Pritchett seems more source text oriented. Finally, we have
closely studied the instances of literal translation and have attempted to
determine what effect each instance of literal translation has had on the
translation of idioms. This part reveals that, though literal translation proves to
be a misleading strategy in most cases, there can be occasions when it is not as
detrimental to the meaning of the idiom as it is supposed to be by many; context
seems to play an important role in it. More in-depth studies with bigger corpuses
are needed to do an exhaustive analysis of the impact of literal translation.

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A CRITICAL STUDY OF TRANSLATION OF IDIOMS FROM URDU INTO ENGLISH: POPULAR ENGLISH TRANSLATIONS OF
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