

## Journal of Educational Research & Social Sciences Review (JERSSR)

### Idioms: An Analysis of Translation from Pashto to English

1. **Faraz Muhammad** Department of English, University of Swabi  
Email: [Farazkhan1250@gmail.com](mailto:Farazkhan1250@gmail.com)
2. **Mujtaba Khan** (Corresponding Author)  
Lecturer in English, University of Swabi  
Email: [Mujtabakhan157@gmail.com](mailto:Mujtabakhan157@gmail.com)
3. **Zaheer Ullah** Lecturer in English, University of Malakand  
Email: [Zaheerullah25@gmail.com](mailto:Zaheerullah25@gmail.com)



#### Abstract

*Idioms and their translation have a significant part in translation research where several issues and complexities exist. Keeping in view this dimension of idioms' translation, the present research examines what differences can be found in the use of idioms in both the source and target texts, and how idioms are translated from ST to the TT, i.e., what procedures are mostly used. For the same purpose, different idioms were used and the data were analyzed with the help of Vinay and Darbelnet's models (1958) translation procedures. The data show that a mixture of different idioms both in ST and TT have been used. As far as translation of the idioms is concerned, it was found that Equivalence, Borrowing, Calques, Literal translation, Transposition, Modulation, Adaption, or social translation have been used in the translated idioms. The usage of more idioms in the ST can be attributed to social and cultural distinctions as most things in Pashtun society are given with meaning that is indirect and metaphorical. The study may have significance on academics, instructors, curriculum designers, and translators.*

**Keywords:** Idioms, Translation, Culture, Translation Procedures, Social and Cultural Differences

#### Introduction

Translation is a dynamic area full of many gaps but the translation of idioms still exists where meaning varies from literal to sense. Translation Studies is a scholarly discipline that concentrates on the hypothesis and practice of interpretation. It is, naturally, a multilingual yet additionally interdisciplinary field of study since lays out relationships with phonetics, social investigations, reasoning, the data sciences, etc. First and foremost, be that as it may, an unmistakable qualification ought to be made between the thoughts of interpretation and Translation Studies. Translation Studies is the discipline that arrangements with the investigation of translation, and translation is "an expertise, a savoir-faire, that comprises in going through the translating, and being fit for taking care of the interpretation issues that emerge for each situation" (Hurtado, 2001: 25; see likewise Shuttleworth and Cowie, 1997: 181).

The method of translation is used for transferring one language's concept to another. When it comes to contact with translation studies SL text whether it is written or spoken will be exchanged for its comparable or identical written or spoken TL text. However, in many places, we as translators cannot find a suitable and proper word for some of the SL items. Culler (1976) in his study, languages include concepts that are different radically and completely from those of others, since every language has its organization differently from the world. When different languages are compared, we can find that different cultures may have identified similar observations and by their knowledge and expertise created their sentences and phrases. We conclude that the dissimilarity among different languages is the main problem for translators, and the concept of languages is more different, and the transferring of messages to another is more difficult for translators. All the difficult factors which are involved in this process of translation are the changing of form, meaning, style, idioms, proverbs, etc. before starting and going deep into the analysis, there is necessary to first define and distinguish idioms from non-idioms. Translation has been characterized in an endless number of ways. As per Mayoral (2001: 45), there are however many definitions as there are writers who have composed regarding the matter. Such variety is because of the way that translation is a multi-layered term. It can allude to a) the

general subject field, b) the item (the text that has been interpreted) or, c) the interaction (the demonstration of really doing a translation removing the cluster of words, also called deciphering) (Munday, 2001: 4-5). As a discipline, Translation Studies is likewise polymorphic. There is a wide range of potential fields of study and this polymorphism implies that different methodologies can be applied. However, this implies that the understudy and the scientist are confronted with the issue of where to track down precise data, or what approaches or creators to begin with while setting out on the examination way. As brought up by Munday (2001: 1), the data seems, by all accounts, to be dispersed all through an unending number of books and diaries and, in some cases, in texts from various disciplines. Luckily, to assist with conquering these downsides a progression of assortments, or readers, have been distributed (particularly throughout recent many years) to offer the specialist direction for the critical texts.

### **Idioms**

Idioms are broadly saying or articulations that contain figurative implying that is divergent from the expression of accurate importance. For instance, assuming you are saying that you are feeling "sickly," it implies that you are remaining underneath the downpour. Idioms are the outflows of phonetics or lexical components that address an object's peculiarity or ideas of material life intended for an expressed or specific culture. They are for the most part essential for any language by keeping the social and neighborhood shades of a specific language. Larson defines an idiom as " a series of words whose implications are not quite the same as the importance conveyed by the singular words " (Larson; 1984, p.20). in another, he characterizes it as " conveys specific emotive meanings not communicated in the other lexical things: (Larson, 1984, p.142). In the word reference of Longman of English idioms (Longman Group Ltd: 1979) idioms can be alluded to as "a decent gathering of words with different significance from the importance of the different words. A figure of speech is a typical expression that implies something else from its exacting importance however can be perceived considering its well-known use.

Idioms are hard for those who are having less command of the language. A few idioms are just utilized by certain gatherings or at specific times. The figure of speech gets better or gets lost, which is like saying work on your way of behaving or leave on the off chance that you don't, may be said by a business or manager to a representative, yet not to others. Idioms are not the same thing as shoptalk. Idioms are made of typical words that have exceptional importance known to nearly everybody. Shoptalk is typically unique words or exceptional implications of typical words that are known exclusively to a specific gathering.

A colloquialism is an expression whose significance can't be perceived from the word reference meanings of each word taken independently. The language specialist's term for the genuine significance of an expression is the subtext. Idioms are fixed articulations that are said to cause interpretation obstacles since the literal translation of such articulations frequently doesn't result in a proper interpretation. As per Dickins et al. (2017: 293), a figure of speech is "a fixed articulation whose significance can't be derived from the denotative implications of the words that comprise it". In like manner, Larson (1998: 23) refers to an idiom as "a series of words whose significance is not quite the same as the importance conveyed by the singular words". Different researchers and doctors have conducted their research on translation studies but the translation of idioms from Pashto to English is no longer discussed by the researchers or scholars. Given these definitions, maxims can likewise be viewed as idioms as in they are fixed articulations whose Idioms are fixed articulations that are said to be the cause of interpretation obstructions since the literal interpretation of such articulations frequently doesn't result in a proper interpretation. Keeping in view the above discussion it is clear that different researchers and scholars have conducted their studies on translation studies but the translation of Idioms from Pashtu to English is not properly explored by the researchers.

### **The present study seeks to answer the following questions:**

- i. What are the most frequently used procedures for translating Idioms?
- ii. What are the similarities and differences between Pashto and English idioms?
- iii. What is the role of translating idioms from the source to the target text?

### **Literature Review**

The discipline of Translation studies has prospered extraordinarily with the entry of time. It has been officially for language learning and relative and contrastive investigations. James S Holmes is the pioneer behind interpretation who proposed both construction and name for this field Poitra says

(2007) that Translation has been without a doubt a splendid communication between societies since 1970. It is a sort of research facility that concentrates on the connection between two societies and a correlation between the deciphered text and the first text, it does not just feature the procedures which are applied by the interpreters yet additionally shows the situation with two unique texts. It turns into the source to uncover the relationship of societies where texts existed. Wiersana (2004) states that globalization is a focal component in translation, it takes two societies together.

The assortment of words upgrades the objective text, and the setting communicates its way of life. Pederson has utilized "delivering "for interpretation and extra-phonetic culture-headed references for culture explicit. Seyed and Davtab (2011) are of the view that where we see no comparability between two dialects then an interpreter ought to scan an identical for the idea which is in the target language because generally there is no similitude and probability of compatibility in even two vernaculars since there are such countless words that don't have a legitimate same. Bell (1991) quotes the meaning of interpretation as an articulation in one more language TL of what was communicated in one more language SL by getting expressive and semantic identicalness.

The messages of various dialects can be identified at different degrees as the degrees of show proportionality in semantics, grammar, and lexis, and at various positions for sentences and in the same words. For the most part, interpretation is a technique for translating meaning, thoughts, or a message from one language to another language. Deciphering the text from the source text (ST) should think about the nearest regular identical importance. Nida and Taber then again express that Translating includes the language of the beneficiary and it is acknowledged by what might be compared to the source language message. While Nord (1997) says that customary interpretation focuses on the re-creation of SL into TL. Source text is the point of convergence of an interpreter. It is a review method wherein the main point is from S (the source) to point T (the target).text is likewise seen distinctively by the collector as per his unique circumstance, disposition, and experience. Such long ways as the meaning of interpretation technique are concerned Kings says that it is interpreter is maybe a cognizant methodology. Loescher (1991) characterizes interpretation techniques as: "It is a pre-reflective strategy for tackling an issue which is looked in deciphering a text or any piece of the text". Munday [2008] is of the view that the language changes are slight language changes in language that are tracked down in source text to target text. An assortment of interpretation techniques has been created since the 1950s and the scientific categorization of Vinay and Darbelnet is the standard methodology that has had an exceptionally broad impact. That model is fundamentally on contrastive examination of English and French dialects in which they explored the distinctions and likewise proposed an exceptional scientific classification. However, the model is tracked down in the French language, yet its deciphered adaptation was distributed in 1995 following thirty- seven years of its creation. They presented angled and direct interpretations.

Interpretation has been characterized in an endless number of ways. As per Mayoral (2001: 45), there are however many definitions as there are writers who have composed regarding the matter. Such variety is because of the way that interpretation is a diverse term. It can allude to: a) the general subject field, b) the item (the text that has been interpreted) or, c) the interaction (the demonstration of translating, also called deciphering) (Munday, 2001: 4-5). As a discipline, Translation Studies is likewise polymorphic. There are various potential fields of study, and this polymorphism implies that different methodologies can be applied. However, this implies that the understudy and the analyst are confronted with the issue of where to track down exact data, or what approaches or creators to begin with while setting out on the exploration way. As called attention to by Munday (2001: 1), the data seems, by all accounts, to be dispersed all through an unending number of books and diaries and, now and again, in texts from various disciplines. Luckily, to assist with defeating these disadvantages a progression of assortments, or readers, have been distributed (particularly throughout recent many years) to offer the scientist direction concerning the key texts.

### **Translation and Metaphor**

The word "metaphor" comes from Greek *metapherein*, signifying "to move" or to "extend". In Encyclopaedia Britannia, illustration is "a saying that suggests examination between two dissimilar substances, as recognized from metaphor, an unequivocal correlation announced the words 'like' or 'as'. Here it portrays representation in the manner of speaking way, which is conventional. This perspective of Metaphor can be followed back to Aristotle, with the beginning of his two works Poetics and Rhetoric, where the form "illustration" comes from Greek *metapherein*, signifying "to

move" or to "extend". In Encyclopaedia Britannia, similitude is "a hyperbole that suggests a correlation between two dissimilar elements, as recognized from metaphor, an unequivocal examination announced the words 'like' or 'as'" [1]. Here it portrays illustration in the manner of speaking way, which is conventional. This perspective of Metaphor can be followed back to Aristotle, with the beginning of his two works Poetics and Rhetoric, where the development and manner of the speaking capability of representation have been abundantly examined. The Aristotelian meaning of representation shows up in the Poetics: "Illustration comprises in giving the thing a name that has a place with something different; the transaction being either from sort to species, from species to class, or from species to species, or on the ground of similarity" [2]. Aristotle accepts similitude is principally elaborate, an ornamental added substance to language. In the 1930s, the exploration of allegory shifted from the way of talking about the custom to the semantic view.

In I.A. Richard's book *The Philosophy of Rhetoric*, he set forward the Interaction Theory of Metaphor. Based on that, Black fostered the Interaction Theory, which made it cutting edge that representation is perceived and deciphered from the semantic view as opposed to simply from the manner of speaking custom. The semantic methodology gives a lot of consideration to phonetic investigation according to the viewpoint of semantics. "In semantic view, representation is explored as a semantic peculiarity in the degree of the sentence as opposed to a hyperbole in the degree of the word" [3]. With the improvement in different fields, researchers needed to comprehend analogy further. Accordingly, they embraced different perspectives from numerous logical regions, like brain science, ethnography, human studies, and social correspondence, to re-examine allegory and expect to develop the comprehension of the idea of analogy. Among these fields, the mental viewpoint is by all accounts the momentum predominant way in the examination of representation. The book, *Metaphors We Live*, composed by George Lakoff and Mark Johnson, was distributed in the 1980s, which was a delegated work in the mental investigation of similitude. It is asserted that analogy is calculated and that a significant number of our activities depend on figurative origination. They argue that human language is built in a figurative reasonable framework. The illustration isn't to be viewed as a simply semantic peculiarity, yet a mental peculiarity. Their contention is "that analogy is unavoidable in regular day-to-day existence, in language as well as in suspected and activity," and "our normal calculated framework, as far as which we naturally suspect and act, is on a very basic level figurative in nature".

We don't simply utilize and build similitude yet survive them. Our standard reasonable framework through which we live, think and act is on a very basic level figurative in nature. The substance of similitude is understanding and encountering one sort of thing as far as another. Accept the accompanying analogies as a model, "Time is cash" and "love is the venture". The fundamental matter in these representations is time and love, be that as it may, since these ideas are not so obviously made sense of in their terms, to meet the prerequisite of our everyday correspondence, they are capable and characterized as cash and excursion. "Representation" comes from Greek metapherein, signifying "to move" or to "persist". In Encyclopedia Britannia, representation is "a metaphor that suggests examination between two dissimilar elements, as recognized from metaphor, an unequivocal correlation announced the words 'like' or 'as'."

In the meantime, Catford (1974:20) expressed that "Translation might be characterized as the substitution of printed in one language (SL), by literary material in another dialect". In this definition, the interpreter will just change the text material or the entry in the source language into the objective language. Moreover, in the genuine action interpreter won't just exchange the substance material yet he additionally needs to consider the language style and the way of life. Nida and Taber (1974:14) referenced that "Translation comprises of recreating in the receptor language and also with regards to style". It implies that translation is the re-articulation into the target language from the source language, with the first spotlight on the importance of articulation and afterward the style of the articulation as the second. The dominance of the way of life and the two dialects utilized isn't an assurance that somebody can be a certified interpreter.

Numerous prerequisites must be possessed. Ringer (1991:36) said, "The interpreter must, as a communicator, have the information and expertise." It implies that an interpreter ought to have a wide profound knowledge and expertise. Moreover, he needs to dominate the translation hypothesis and has a grasp of 52 kinds of translation. Ringer likewise uncovered that "... the expert (specialized) interpreter approaches five unmistakable sorts of information: target language (TL) information; text-

type information; source language (SL) information; branch of knowledge ("Real-world") information and contrastive information." In doing the course of translation, an interpreter doesn't just exchange the importance. There are a few perspectives that ought to be thought about. Those are etymology and non-linguists angles. In translation, there are two terms vis etymology uncertain and additional phonetics uncertain. Phonetics uncertain is the actual language. It conveys words, states, sentences, sections, and entries. While extra-linguistic is uncertain external those over that are social setting (register) and social setting (class).

### **Translation of Proverb**

There is no question that as interpreters we face steady difficulties while taking care of our business. A model would be while deciphering abstract works, we might run over more than one social impediment to which we should respond. Among these social obstructions, we find Proverbs very testing. (Posted on January 13, 2014, by Maria Fernanda R) According to Maria Fernanda (2014), "while deciphering precepts, societies can communicate social, monetary, and political qualities and keeping in mind that some have been created sometime before our time, they might, in any case, be viewed as cutting-edge we would, in any case, apply them in our day-to-day discussions". In any case, she further noted "with regards to deciphering such maxims, the undertaking can be more complicated than only an exacting translation". As per Maria (2014) "Finding the same in the dialects you're converting into the objective language isn't generally the situation, and supplanting it with something that seems normal, streams, and passes on a similar message won't be a simple errand to achieve that is labeled with: articulations, sayings, and exacting translations of maxim precepts". Nord (1991) accepted "in social bound phonetic signs and noticed that" both the source and the objective not set in stone by the open circumstance in which they effectively pass on a message." as such, as per Robinson (1997: 128), "culture will constantly be more useful and compelling than an emphasis on dynamic semantic designs or social conventions". "Proverbs are some of the time multi-implications and can be utilized to group the shippers' planned implications" (Gorjian and Molonia, 1999; 2001; 2004; 2005)."

Saad (2003) believes that "for a translator moving a scholarly text, getting a handle on the inside construction of the text isn't sufficient". Barnwell (1980) states, "an interpreter needs to comprehend the inside and outer designs working inside and around a masterpiece". Venuti (1998: 21) "zeroed in on the restrictions of etymology in the" "translation of abstract texts in translation studies (ST) during the 1980s". Toury (1995) expressed, "translation hypothesis ought to be logical, staying away from point of view records of translation to inspect genuine translation rehearses". "He underlined translation and talk methodologies to show up at the "worthiness" of a translation". Duff (1989) noted, "informal articulations are famously untranslatable". "These incorporate likenesses, representations, axioms and expressions (comparable to language, shoptalk, and sayings". Toury (1995: 61) characterizes the "worthiness" of a translation as "how different movements comprise" a kind of "proportionality" "which adjusts to homegrown qualities at a specific verifiable second."

### **Translation of Idioms**

Idiomatic language is also one of the challenging areas in translation studies. Idiomatic language is a language that dealt with concepts and contexts. While managing colloquialisms in translation, it is essential to have pre-information on translation systems. The system as referred to in Safi (2011) is a strategy or device for taking care of a translation issue. Procedures can be nearby and worldwide. The nearby system manages the fragment of the text while the worldwide technique manages the entire text.

(As-Safi, 2011) Idioms are utilized in each language and convey their very own unconventional importance. These are set and lexical pieces of a language. They are utilized in socio-social, strict, artistic, political, monetary, and verifiable ideas. (Dadyan, 2015; Shojaei, 2012) It is important to be familiar with the definition and highlights of maxims overall. The conventional meaning of colloquialism is a poly a lexemic articulation whose importance can't be deduced from the significance of its parts. (Benczes, 2002) Griffith characterizes it as 'an articulation is a saying if its importance isn't compositional, for example, to say it can't be worked out from the information on the implications of its parts and how they have been assembled. (Griffith, 2006) It is hence obvious from the above definitions that parts or units of figures of speech don't help in the understanding and significance of the expression rather they must be advanced as wholes. The significance of the mix is obscure it could be said.

Cambridge online word reference characterizes a colloquialism collectively 'of words in a decent request that has a specific implying that is unique about the implications of each word all alone.' ("Idiom," n.d.) Webster's word reference characterizes it in an accompanying manner 'an articulation in the use of a language that is unconventional to itself either in having an implying that can't be gotten from the conjoined implications of its components or in its syntactically abnormal utilization of words.' ("saying," n.d.) The above definitions as well as the meanings of the maxim in Longman word reference, Collins's word reference, Moon (1998), and McMoride (1983) as referred to in (Shojaei, 2012) These definitions render the accompanying.

### **Features of Idioms**

An idiom is a combination that should be more than a single word for example a gathering of words, curious about itself, a decent articulation, and the importance of an idiom can't be anticipated from the significance of its units or components. Another component that Baker has pointed that 'idioms are frozen instances of language that permit practically no variety in structure and routinely convey suggestions that can't be deducted from their parts.' Cited in (Ali Al Mubarak, 2017) the elements set somewhere around Baker are additionally noted and made sense of by Cruse. Cruse makes sense of two elements of idiom for example lexically mind-boggling (should have more than one lexical constituent) and an insignificant semantic constituent. Etymologists have sorted idioms in light of their different features. Halliday's typology depends on the capability of an idiom in grammar. Fernando and Cruse's arrangement depends on semantics and the fluctuating level of mistiness. Fernando arranged idioms into three subtypes example unadulterated idioms, semi-idioms, and exacting idioms as referred to in (Dadyan, 2015) their typology of Fernando will be utilized in this review for the examination of idioms of the ST.

Semantically an idiom behaves like a solitary word however it doesn't work like one for example it doesn't acknowledge the previous tense like died. Though there is an enormous number of idioms having action words and things in them, the action word might be changed however the thing doesn't acknowledge the change. A few idioms have modifiers and things like a distraction. The thing can be made plural, yet the descriptive word acknowledges no change neither in the difference in variety nor in the level of a modifier. One more component of an idiom is syntactic for example a few idioms acknowledge the detached voice however others don't acknowledge it, for example, the pail was kicked, or the beans have been spilled.

According to Baker (2006) "Each idiom has its qualities the greater part of them oppose variety in structure and some are more adaptable than others. The translation of idioms makes a deterrent in the smooth translation cycle of idioms. Bread cook has called attention to two translation challenges of an idiom for example the first is the acknowledgment of an idiom and the second is its right understanding. In the acknowledgment of an idiom, there are a few idioms that can be handily perceived because some will disregard reality conditions, idioms are not well framed because of their absence of observing linguistic guidelines, obscure idioms, and articulations that start with metaphors like the design or the articulation which is troublesome and the less sense it makes in a setting are probably going to be perceived by the translator(Baker, 2006; Shojaei, 2012) But there are two occasions in which an interpreter might confuse and unfit to perceive an idiom.

Baker (2006) further noted "These occurrences are deluding idioms and ST idioms which have a similar identical in the objective language but convey something else entirely fractional importance. On the off chance that an interpreter is curious about an idiom then there is the probability that s/he will misconstrue the idiom because of its straightforwardness which permits exacting understanding and the idiomatic importance isn't motioned in the unique circumstance. (Baker, 2006). Most scholars have conducted their study in translation study but the translation of idioms is no longer discussed by the researchers.

### **Methodology**

*For the present study, data were collected by using a convenient sampling technique, and numerous Pashtu idioms along with English translations were conveniently selected for analysis. The descriptive research design was used, and textual analysis was used for the analysis*

Following Vinay and Darbelnet's (1973) Translation Strategies, the texts understudy have been studied carefully, coded for the particular strategies, and investigated accordingly. In this way, several elements of text, for example, words, phrases, and sentences have been studied for finding out answers to the research questions of the study. These components have been studied from the

perspectives of the target text and the source text. Hence, idioms, the meanings these have in the source text, the meanings they create in the target texts, and the differences in meanings that are present in both the source and target texts regarding the use of idioms, have been identified and analyzed accordingly. Vinay and Darbelnet's (1973) approach, where they have given almost seven strategies, has been used as followed Equivalence, Borrowing, Calques, Literal translation, Transposition, Modulation, Adaption or social translation.

### **Analysis**

The following section seeks to answer the designed research questions that deal with the difference in the use of metaphors between the source and the target languages and the strategies used in the translation of the source text metaphors. The leading examples are used to find out the difference in the way both the languages use metaphors and also the way the translators have translated metaphors.

The analysis of idioms needs a lot of time and struggle especially in the translation of idioms from the given text into the target one. Understanding idioms is tougher than understanding the passage, the only and main cause is that most of the idioms are about the meaning of context. Some just translate idioms on their literal meaning and only get literal meanings to form the idioms. The researcher will be using mostly the strategy of *Modulation* in the analysis and translation of idioms. *Modulation* involves the change in perspective and the adjusting of what has been written to express the same idea and meaning to preserve the meaning. This translates the text in a way that conforms to the natural patterns of the target language. Like when translating an idiom just literally as; 'چانس خطا شو' 'Chance khata sho' was translated by my friend David as 'missed the chance'. The idiom uses the technique of *borrowing* as there is a word 'chance' that is borrowed from the English language and is used in the target language also. The definition of '*borrowing*' is defined by Vinay and Darbelnet as "to introduce the flavor of SL culture into a translation". It was translated just by its literal meaning but not by its implicit meaning, and the exact meaning or the implicit meaning of this idiom in English is 'Missed the boat'. Translation of one idiom to another is very difficult and the most challenging part for the translators because it's not only the just translation of an idiom into another language but it is the translation of one culture into another culture. When one has little knowledge of sense and mostly when you don't know the culture of another. The idiom 'Hang in there when translated into Pashto language"تنگ شه" 'Teng sha' now if you compare the above-mentioned English idiom with the Pashto idiom by its *literal and sense translation*; it gives you the same concept in both languages. I have analyzed some idioms. i.e., "زری زری یم" 'Zari zari yam' is being very tired, the literal meaning of this idiom is 'being granule' while the implicit meaning of this idiom is being exhausted. Now in Urdu, the equivalent of this idiom will be – "the exact meaning of the same Urdu idiom is "I am granule" is different from "sorry I am beat". Similarly, we have another idiom is "دا خبره لا بنده دا" 'Da khabra la banda da' means "Things are still up in the air" the denotative meaning of this idiom is when the things are still not sorted out. The same idiom for the idiom in Pashtu in بنده لا خبره دا "Da khabra la banda da" which means the decision is in the air the literal meanings of both idioms are very different in the same sense.

There is another idiom that has been analyzed is "په سر کونه ئ نه پوهیگم" 'Pa sar kuna ye na poyegam' to being rusty. The Pashtu equivalent idiom for "I am rusty" is "په سر کونه ئ نه پوهیگم" 'Pa sar kuna ye poyegam' which means when you have no idea about something. Now, we have a slight difference in the literal meaning of both Pashtu and English idioms. Both idioms from Pashtu and English give the same sense i.e., having no clue for or about a particular thing. Another idiom is "ده گوتو می او تلو" 'Da gutto me owatlo' "missed the boat" the literal meaning of the "missed the boat" is to fail to get on a boat. The Pashtu alternative of the mentioned idiom is "ده گوتو می لارو" 'Da gutto me laaro' which means missed the chance or opportunity you had. One can very easily find the difference between the literal meaning of these equivalent idioms. While the connotative or the sense of these idioms are the same i.e. "To miss an opportunity". Another idiom is "دماغ می تاو شو" 'Mazgha me tawo shu' "it blew me away" It amazed me or it inspired me" The Pashto equivalent of the idiom "It amazed me or it inspired me" which means that this new thing amazed me. The denotative meanings of both the idioms are different with the same connotation. Both emphasize the fact that "Movement has Improvement" "these idioms show that the accomplishment of any undertaking requires some practical steps".

Similarly, there is another idiom which is "لانجه کول" 'lanja kawal' in English is "wrong foot" which means to cause someone something wrong that is unexpected. We analyze the difference in the

literary meaning of these idioms with the connotation. A meeting with someone causes someone trouble and put them in such an unexpected situation. Another idiom that is "ده انزر گل درنه جوړ شوے" "inzar gull darna jorh shaway day" in English is "dog's age" which means it has been a long time since we met. The literal meaning of both these idioms is different with has the same contextual meaning i.e., it's been ages since we met. Translating the same idiom didn't give the same meaning in sense. We have another idiom that is "لگ سا واخله" "lag saa waala" in English is "easy does it". The equivalent of the idiom "easy does it" in Pashtu is "لگ سا واخله" "lag saa waala" which means take some air or inhale a little. But if we look at the conceptual meaning or the implicit meaning of this idiom in both languages, it is quite the same as it means to take a break or slow down or maybe meant that be careful.

The other idiom we have is "دے درنه" "khuwaedaly day darna" "get out of hand. The same idiom for the "دے درنه" "khuwaedaly day darna" in English we have is "get out a hand" which means things that slipped from your hand which is different from the literal meaning of the Pashtu idiom "دے درنه" "khuwaedaly day darna" but if we compare both of these idioms conceptually or connotatively then they give the same concept and meaning i.e., when an opportunity has gone from you, and you can also say that what I had at the time now it can't be undone. Another important idiom from the Pashtu language I am going to analyze is "لگ پریوزم" "lag preozam" and its equivalent idiom in English we have is "hit the sack". If compare both of these idioms literally, they are different i.e., the English equivalent says 'to hit a bag or sack by foot' and in the Pashtu language if we translate it says that 'I am going to fall' which is far different and have nothing common in any way from the English equivalent idiom we have for the "لگ پریوزم" "lag preozam". Now if we compare the connotative meaning and concept of the idioms i.e. I am going to sleep, and I am going to bed to have a nap. This shows us that the dictionary meaning of both idioms is different and the implicit meaning is the same. Another idiom of the Pashtu language is "کول تانته" "taanta kol" for which the equivalent idiom in English is "pull someone's leg". Comparing the dictionary meaning of these two is, for the English, to take someone from leg and drag that person, and for the Pashtu idiom "کول تانته" "taanta kol" its literal meaning is, to make some stick. Now comparing the connotative meaning of both i.e., to make jokes about someone or to joke with someone and make fun of someone. We have the different literal meanings of both idioms and the same sense and meaning of idioms in both English and Pashtu language. The Pashtu idiom "مازغه می شات" "mazgha me shot de" has equivalent in English to "that's the last straw" which means that it is the last drinking straw and other is left and take the Pashtu idiom "مازغه می شات" "mazgha me shot de" literally, it says 'my brain is shot' they have a difference in every way. Now compare the implicit meaning or the meaning that we take intentionally i.e. I am out of patience, and I can't bear any more. The difference in literal meanings shows the difference between a culture of both these languages, but every culture and language have idioms and proverbs that may be different literally but their intended and the meaning we make from our sense will always be the same as above mentioned in many idioms.

Another very famous and most used idiom in the Pashtu language is "لکه ده گولی" "laka da golai" and it is equivalent in English is "run like the wind". The English idiom 'run like the wind' literally means 'running or walking like the wind' which has no sense because the wind does not run, and one cannot run like a wind. The literal meaning of the Pashtu idiom "لکه ده گولی" "laka da golai" means 'like a bullet' or 'being a bullet'.

The next idiom that we have in the Pashtu language is "وس دی وی خو په لس دی وی" "os de vi pa las de vi" for which in the target language we have is "be it now and be it worth 10". The strategy of *literal translation* is used in this idiom, as Vinay and Darbelnet define it as "word-for-word translation. It is usually between those languages that are similar in terms of root and culture. It is the author's perception for good translation deviation from its type of translation is allowed only when the translation resulting from it is unacceptable". The literal and the conceptual meaning of this idiom are the same and gives the same meaning. It says that I want it but not late I want it now whatever it takes. Another idiom is "ده کلی وزه خو ده نرخه مه وزه" "da kali oza khu da narkha ma oza" is an idiom that has the same equivalent idiom in English is "get out of the village but not from your boundary" which means be in your limits. Here in this idiom, the strategy of sense-for-sense and word-for-word, Vinay and Darbelnet define it as "*literal translation* involves word-to-word translation and free or sense translations involve translating the general meaning of a text". This idiom is translated into English, it has the same literal and sense meaning as which the strategy of word-for-word and sense-for-sense



strategy. The idiom that Khushal Khan Khattak has said "په درنو درون او په سپکو سپک" *pa drano drun pa spako spak*" has the equivalent in English "for respected you are respectful while for those without respect you are not worthy of respect" that means the worth of a man is known by people who are good and gives attention. This has the same conceptual and literal meaning in both languages. The strategy of *transposition* is used in this idiom, Vinay and Darbelnet define it as "when one part of speech is changed by another while the meaning remains the same". The word 'سپک' of the Pashtu language is replaced in English by the word 'respectful'. These literal meanings of both the idioms are different from each other but if we compare the actual meaning or the meaning that one intentionally takes from the idiom i.e., to go very fast or to run very fast or may convey that to do something very fast. Now we see that having different cultures and both the languages being different they convey the same meaning connotatively. The difference in literal meanings shows the difference between the culture of both these languages, but every culture and language have idioms and proverbs that may be different literally but their intended and the meaning we make from our sense will always be the same as above mentioned in many idioms. As Mujtaba (2021) said, "All these differences in translation occur because of differences in culture. Translating idioms metaphors and metonymy as well from ST to TT sometimes are discouraged by the cultural gaps". The same because of cultural differences most of the idioms, proverbs, and metaphors didn't give the desired meaning in the target text as it gives the source text.

### **Findings/Conclusion**

Finding in response to the first objective is to point out what strategies are used for translating idioms from the source text to the target text. It has been found that the researcher has used the strategies of Modulation, Sense translation, Literal translation, Borrowing, and transposition. The strategy that is used in this research is Modulation. From using these different strategies the researcher found out that most idioms were different in both languages, while their sense meanings were the same. Some had both the literally and conceptually same, and others were put in other categories that are above mentioned.

As for as the second objective was concerned it was intended to identify what differences and similarities can be found while translating idioms from source to target text. The differences that have been found are that both languages are different than one another and also their cultures. Through the study, it has been concluded that some of the idioms were the same as "ده کلی وزه خو ده نرخه مه وزه" *da kali oza khu da narkha ma oza* "is an idiom that has the same equivalent idiom in English is "get out of the village but not from your boundary" which means be in your limits. And some idioms are different while translating from ST to TT as "مازغه می شات دی" *mazgha me shot de* the literal meaning of the same proverb is *my mind is shot* but the sense translation of the same proverb is *I'm out of patience* now the same idiom is not identical in both source and target text because of culture's difference.

Finding in response to the third objective is to identify the purpose of translating idioms from the source to the target text. Through this study, it has been found out as researchers we face different difficulties and challenges while translating source text to the target text. It is more important for the researcher to know the significance of translation when he or she comes to contact with translation while translating source text to the target text especially idioms. It has been found out through translation we become more familiar with the target language culture and its associated concepts assigned to different things. It is also found out the differences that occur in two different languages and how we are discouraged while translating an S language to a T language. Through translation, the researcher can easily identify the similarities and differences in source and target texts. It's also important for the researcher to know that sometimes idioms become context bound in one context it gives one meaning and in another, it gives another meaning while translating an idiom from the source language to the target language either it's changing its essence or not?.

### **Conclusion**

Every culture has implications for various life encounters based on its routine activities, occurrences, and deformities. In the discussion above, we come to conclude that idioms have denotative and connotative relevance in the two languages. This similarity exists because it has broad acceptance and is used universally. Translation of idiom is a more tough and complicated task and challenging as well. Sometimes, idioms may not give the desired meanings in TT as it gives in the ST because of the differences in cultures, norms, and values. Sometimes idioms are universal in use in the two

languages and give the same concepts in both Source and Target language. The use of a particular framework made it easier to translate idioms while using different strategies. At last, we come to conclude that translation is an area of study that sometimes creates challenges for translators. The complications are more serious and need attention when it comes to the translation of metaphorical language, especially when dealing with idioms. As it is a universally acknowledged fact that idioms are metaphorical language, to accomplish the very goal or objective it needs high attention and understanding.

## **References**

- Abdelaal, N., and A. Alazzawie. "Translation strategies in the translation of idioms in Shakespeare's Romeo and Juliet." *Utopía y praxis latinoamericana: revista internacional de filosofía iberoamericana y teoría social* 5 (2019): 275-290.
- Adelnia, Amineh, and Hossein Vahid Dastjerdi. "Translation of idioms: a hard task for the translator." *Theory and practice in language studies* 1.7 (2011): 879-883.
- Akbari, Monireh. "Strategies for translating idioms." *Journal of Academic and Applied Studies (Special Issue on Applied Linguistics)* Vol 3.8 (2013): 32-41.
- Akbari, Monireh. "Strategies for translating idioms." *Journal of Academic and Applied Studies (Special Issue on Applied Linguistics)* Vol 3.8 (2013): 32-41.
- Baker, Mona. "Corpora in translation studies: An overview and some suggestions for future research." *Target. International Journal of Translation Studies* 7.2 (1995): 223-243.
- Barnwell, K. (1980). Introduction to semantics and translation. England: Summer Institute of Linguistics. Bassnett, Susan. *Translation studies*. Routledge, 2013.
- Chekhov, A. (1997). *The Seagull*. London: Nick Hern Books Limited.
- Duff, A. (1989). *Translation*. Oxford. Oxford University Press.
- Gorjian, B. (1996). A survey of translated Holy Quran into English. *Afarinsh*, 1, (5) 1-16.
- Khan, Ahmad Yar, Malini Ganapathy, and Bitu Naghmeh Abbaspour. (2021) "Translation of Idioms From Urdu Into English: Lihaf-The Quilt As A Case Study." *Rashhat-e-Qalam* 1.2 (2021): 1-14.
- Khan, Lubna Akhlaq. (2016) "Translation and culture: a comparative analysis of English idioms and proverbs with their Urdu translation." *Pakistan Journal of Language and Translation Studies* 1 (8) 58-83
- Khodorkovsky, M. (2008) *Beyond Words – Language Blog*. Oxford university press.
- Nord, C. (1991). *Text analysis in translation: Theory, methodology and didactic application of a model for translation-oriented text analysis*. Amsterdam: Rodopi press.
- Saad, I. (2003). Language and choice for learning/translating English. *Translation Journal*, 7(4), 1-10.
- Temple, J. G., & Honeck, R. P. (1992). Literal versus nonliteral reminders for idioms. *Bulletin of the Psychonomic Society*, 30(1), 67–70. <https://doi.org/10.3758/bf03330399>.
- Temple, J. G., & Honeck, R. P. (1999). Idiom comprehension: The primacy of literal meaning. *Journal of Psycholinguistic Research*, 28(1), 41– 70. <https://doi.org/10.1023/A:1023287420088>.
- Toury, G. (1995). *Descriptive translation studies and beyond*. Amsterdam and Philadelphia: John Benjamins.
- Toury, G. (1995). *Descriptive translation studies and beyond*. Amsterdam and Philadelphia: John Benjamins.
- Venuti, L. (1998). *The scandals of translation: Towards an ethics of difference*. New York: Routledge.
- Widiyantari, Yunita. "The Strategy to Translate Metaphor." *Register Journal* 5.1 (2012): 49-72.
- Widiyantari, Yunita. "The Strategy to Translate Metaphor." *Register Journal* 5.1 (2012): 9-72.
- Wilson, F. (2010). Model of Translation Based on idioms and Their Metaphors: A Cognitive Descriptive Approach. *Translation Journal*, 14(4), 24-38. <http://translationjournal>.
- Wittgenstein, L. (1958). *Philosophical investigation*. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell