TRANSLATIONAL GAPS IN THE TRANSLATION PRACTICES OF BS LEVEL STUDENTS AT UNIVERSITY OF BALTISTAN SKARDU: TRANSLATIONS OF ENGLISH IDIOMS INTO BALTI

Zeenat Maryom
Graduate, University of Baltistan Skardu, Email: zeenatmaryom313@gmail.com
Abdul Rehman Mir
Lecturer, Department of Languages and Cultural Studies, University of Baltistan Skardu, Gilgit Baltistan, Pakistan.Email: abdul.mir@uobs.edu.pk
Altaf Hussain*
Visiting Lecturer, Department of Languages and Cultural Studies, University of Baltistan Skardu, Gilgit Baltistan, Pakistan. Email: altaf.uobs@gmail.com

ABSTRACT

The current research investigates translation gaps in the translation practices, and it also analyzes the translation of English idioms into Balti by Balti ESL (English as a Second Language) learners at university level. The major focus is on the translation of idioms from English language into Balti language. Furthermore, the study encompasses various strategies to overcoming difficulties and recommending solutions to certain translational issues. With the expended global interaction, research work especially in the realm of translation has grown exponentially worldwide that deals with the issues within languages both inter and intra lingual domains. The current research is qualitative and quantitative in nature. The study has used two types of questionnaire with the scheme of idioms from English and the learners were asked to translate the given English idioms into Balti. The mode of analysis is used as close-reading and comparing the translations to the original text. After the collection of the data, the researchers have presented the data on tabular charts using APA format to show data. The students of University of Baltistan have been selected randomly for translating the texts. The study shows that students face difficulty in conceptualizing and translating idioms. One of the reasons for the translational gaps was the translation of idioms sensing word-for-word preferences during the translation process. The researcher discussed the findings at different levels that how the participants as university students, translated the idioms and what strategies they used; and what sort of barriers they encountered during the translation process.

Key words: *Translations Studies, cultural translation, semantic variations, ESL and ILT*

Introduction

History of Translation Studies

Ever since men came into being, and since mankind began to speak, the process of translation has started, as the early man in the world who translated his thoughts into sign language or translated his thoughts into verbal language; thus he laid the foundation of translation. The history of translation goes beyond Egyptian Kingdom it could be said that formal translation started from 300BC. During this era "Swmarian Gilganish Epic" was translated into 5 Asiatic languages and this was the first translated material in the history of translation studies. After that Cerero translated works of his era in Roman language in 106BC. He also gave the concept of word-for-word translation and during 250BC "Hebrew bible" was translated into Greek language. Saint Jerom gave the concept of sense-for-sense translation in 3rd century. On the other hand Zaid bin Sabit was the first Muslim well known translator in Islamic history as well as he was the first interpreter, who was sent in Egypt and Persia for preaching Islam by the Holy prophet (PBUH) between 610 to 632AH. Salman Farsi, the second Muslim translator, who firstly translated Surah Fatiha into Persian, after that Umyad

dynasty worked on translation during 750 to 1030. From 1030 to 1570 Abbasied dynasty converted the knowledge from other languages into Arabic and then in 14century most of the knowledge was translated into English language. This was a short summary about the history of translation.

Definition of Translation Study

Translation study is an academic discipline, i.e., the practice of translation is long established but the discipline of translation studies is new. It became part of academi in the 1970s. There are different meanings of the term "translation" as it can refer to the general subject field, the product (in terms of the text that has been translated) or the process (in terms of the act of producing the translation). The process of translation means the changing of the original language into another language such as from L1 into L2.

Translation studies basically rely on the concept of meaning. Different approaches in this study refer to different types of meaning as some researcher study lexical pattern in source text and their translation (Malahahat, 2010), and some scholars put emphasis on how text utterances function within their immediate contexts (Nord, 1997), and some researcher however examine the effect of the text as a whole on its audience or society (Venuti, 1998). The aim of the current research is to find out inter-lingual translational gaps at University level students while translating Balti idioms into English and vice versa. There are lots of difficulties faced by translators as syntactic problems, conceptual challenges, unknown lexical equivalence, difficulties in pronunciation, dialectical differences, and misunderstanding, cultural factors etc. There are positive and negative transfers of source or native language which also affect the translation process. Thus, in order to conduct this study, John Dryden's Theory of Translation (Drydern, 1680) translation has been applied. In the preface to Ovid's Epistles he celebrated the division of translation into "meta-phrase" (word-for-word translation or line by line translation process from source language to target language), "paraphrase" (sense-for-sense translation where the translator is free to translate beyond the word by word translation) and "imitation" (reconstruct language or concept or manipulate sense) (Amanzholo, 2013) . As it is only the most authentic way of translation through which the meaning from the source language can be conveyed into target (Placeholder2) language. According to Mona Baker, Sense-for-sense translation produces fluent target texts which convey the meaning of the original without distorting the target language. (Baker, 1998)

There are many researchers who have conducted research on translation in different areas of translation as comparison between different theories of translation, comparison between different translated texts, literary translation and so on... but the existing translation is the only research in this area which is formally conducted in Skardu region for the first time collecting data from

University students, especially on the translation of Balti idioms.

History of Balti language

Balti belongs to the Western branch of Tibetan language which is spoken in Baltistan, Kargil and Ladakh with ordinary idiomatic differences. Balti Language is regarded to be proto Tibetan colloquial and has a valuable stock of proverbs and idioms other than various kinds of folk lore to its credit (Hassni, 2004). The folk heritage always reflects the ancient civilization, culture and literature of the region. Balti people and these idioms give us a lot of wisdom with the experiences of the wise men. From a linguistic point of view, idioms are also very valuable because they often record an older stage of language and contain a lot of archaic forms. It is a matter of fact that these linguistic properties are going to be extinct in the storm of new civilizations. The researcher is hopeful that this research will be helpful for Balti language as well as English language learners to understand each other's cultural legacy in the form of idioms and to translate these idioms in sufficient ways.

Research Questions

1. What are the semantic variations in the translation of Balti ESL learners at BS level at University of Baltistan, Skardu while translating English idioms into Balti?
2. What are the cultural translational gaps in the translation practices of Balti ESL learners at BS level at University of Baltistan while translating English idioms into Balti?
3. What are the linguistic preferences of the students while translating English Idioms into Balti?
4. What are the translational strategies of Balti ESL learners and preferences used by ESL learners?

Objectives

The objectives of the existing research are;

1. To check semantic variations in the translation practice of Balti ESL learners at BS level at University of Baltistan, Skardu while translating English idioms into Balti.
2. To check the cultural translational gaps in the translation practices of Balti ESL learners at BS level at University of Baltistan, Skardu while translating English idioms into Balti.
3. To check the linguistic preference of the students while translating English idioms into Balti.
4. To investigate the translational strategies and preferences used by Balti ESL learners

Significance of the Study

Translation is becoming ever more important and desirable, especially in today's multicultural and multilingual era. The demand for translation is highly increasing day by day. Translation is the only way through which one can separate information, ideas, knowledge and cultural heritages from one person to another person, from one culture to another and from one country to another country. Translation is the only mechanism through which

the world can convert into a global village. There is various significance of translation as through translation one can preserve their cultural heritage, their norms and customs and most importantly they can preserve their language. Translation is also important for trade purposes which enable the global economy. It also efficiently supports in solving tourist problems, it paves the way for increased tourism.

Statement of Problem

The students at undergraduate level at University of Baltistan, Skardu face issues in the basic pronunciation of words, lack of vocabulary, grammar and the negative transfer of L1 to second language. Due to the linguistic differences the language users face numerous issues while constructing utterances in the target language as Balti is linguistically not similar to English language. Another clue is the big difference of culture which plays a vital role in languages. They have their own culture in which the people are born and grew up. The Researcher feels that due to the less importance to other languages in them while communicating they commit a lot of mistakes. Another key point which the researcher observed during her research is the expression power in their usual sentence structure. The reason behind this is due to the limitation of vocabulary and negligence of correct words and sentence structure.

Literature Review

Concept of Translation

The word "translation" as derived from the Latin word, "Trans" means "across" and "latio" means "to bring the". Thus, the word "Translation" means transfer of meaning from one language to another language. Translation is an everyday activity for bilinguals but not all bilinguals can become a good translator. There are different overviews about translation which are discussed in the current chapter.

(Baker, 1995) Argues that the purpose of translation is not only transferring of one language into another language but to transfer its meaning formally is the main purpose of translation. Translation is not a simple thing it is a difficult thing in which before translating any text from that source language to that target language a translator must have the knowledge or full command over both that languages i.e. source language as well as target language, thus the translated material will be effective and it will transfer complete meaning.

Translation

(Jacobson, 2004) The famous Russo-American structuralist, articulates that translation can be defined in various ways for instance as a subject field, as a process or as a product. Translation acts as an independent field of study, it acts as a process i.e. producing translation and the product as the translated text is the product of translation. On linguistics aspects Roman Jacobson categorizes translation as follows:

- Intra-lingual translation (translation within a language as explanations, synonyms).
- Inter-lingual translation (transfer of meaning from one verbal language into another verbal language).
- Inter-semiotic translation (transfer of meaning from verbal language into sign language).

The differences come from a variety of translated materials, goals of the translations, their receivers' requirements and different logical interpretations of translators.

Inter-lingual Translation

(Jacobson, 2000) States that Inter-lingual translation is a process of translation in which transfer, the meaning of one verbal language into another verbal language. It is also transfer meaning from one linguistic discourse to another linguistics discourse as translation of Chinese language into English. The current research the researcher has adopted this (inter-lingual translation) process of translation for translation of Balti idioms into English as according to many researchers it is the most authentic and scientific way to conduct any translation research.

Naturalness of Translation

The aim of translation is not just to translate one text into another but it also translates one system to another. That is why it is necessary to translate text logically and accurately. Logically means that a translation should be as natural as possible, it should transfer the exact meaning as the reader response should remain same in both languages after the translation, thus translation should be normal in forms of sense and arrangement whereas accuracy in translation means meaning should be transferred within precise and simple language. (Shivat, 1986)

Theories of Translation

(Jacobson, 395AD) , Argues that there are two major theories regarding translation as word-for-word translation and sense-for-sense translation. In word-for word translation, translate the exact thing which is written in source text into target language i.e. translate a text word by word from one language to another focusing on form, whereas in sense-for-sense translation, translator's main focus is to convey the message from the source text to target text, i.e. convey the meaning of one text into another one focusing on content.

The conflict between form and content have been resolved by different translator thinkers by dismissing one of them i.e. word-for-word translation and demonstrating that inadequate form of translation and promoting the sense-for-sense translation as St.Jerom who was the supporter of the sense-for-sense translation method. He freely announced that for the translation of Greek Holy scripture he gave partiality to the sense-for-sense method instead of word-for-word method of translation. (St.Jerom, 395CE/1997)

(Baker, 1998) word-for-word translation method is an unsuccessful method of translation it destroyed the original meaning of source

language after translation thus "Baker" argues that the word-for-word translation is impracticable because it delivers incorrect information whereas sense-for-sense translation method is most authentic way to translate as it provided the fundamental sense from source text to target text without misrepresenting the target or translated language especially while translating the holy scriptures.

Methodology

Research Method

The research method of the current study is mixed method (Quantitative as well as Qualitative). After the collection of the data, the researcher presented the data on tabular charts using APA format to show data deliberately. Furthermore, the researcher has analyzed the data in descriptive way. The students' responses written in Balti language were in Romanized script. The researcher followed a systematic pattern and lens to see the data for analysis and presentation following step by step research procedures, collecting data, analyzing and finding the problems. Furthermore, the data will also be analyzed as per the responses of the participants keeping in view the translation parameters i.e. sense-for-sense and word-for-word. The reason behind the selection of this method is that in this study the researcher aimed to find out the semantic variations, cultural translational gaps, linguistics translational gaps, linguistic preferences and translational strategies used by the students while translating Balti idioms into English as well as while translating English idioms into Balti.

Population

Population is the common set of elements that retain the shared characteristics. Two types of population are there target population and accessible population in which the researcher selected the accessible population method, it is the portion of the population to which the researcher has reasonable access as the Students of University of Baltistan Sundus Campus, BS programs is selected as accessible population from all other Universities in the province.

Sampling

Sampling is the procedure of picking a group of people, events or behaviors from the nominated population as the students of Sundus Campus, BS programs are selected as a sample thus through random sampling the researcher delimits the participants, as she randomly selected 50 participants regardless of their semester, programs or proficiencies.

Theoretical Framework

In order to construct this study in a systematic and scientific way the sense-for-sense (paraphrase) translation method from the translation theory of John Dryden has been applied. Sense-for-sense translation is concerned with meaning not style and it is the most authentic way of translation through which the meaning from the source language can be conveyed into the target language. In this discipline a definite question has a definite answer.

Translation problems have been going on for a long time. Keeping these difficulties in mind different scholars created different ways and strategies of translation as word-for-word translation which had been rejected by translators. Different scholars quote about the purification of form of translation as according to Mona Baker word for word translation method proved to be unsuccessful and she prefer to use the sense for sense translation method for translation. Sense-for-sense translation produces fluent target texts which convey the meaning of the original without distorting the target language". (Baker, 1998)

"And I did not translate them as an interpreter, but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language". (Cicero 46 BCE/1960 CE: 364)

"Now I not only admit but freely announce that in translating from the Greek – except of course in the case of the Holy Scripture, where even the syntax contains a mystery – I render not word-for-word, but sense-for-sense". (St.Jerom, 395CE/1997)

Data Collection and Analysis Procedure

Data collection procedure of the current research is survey method. The researcher circulated questionnaires among different fifty students to collect data. The analysis procedure of current research study is Quantitative as well as Qualitative.
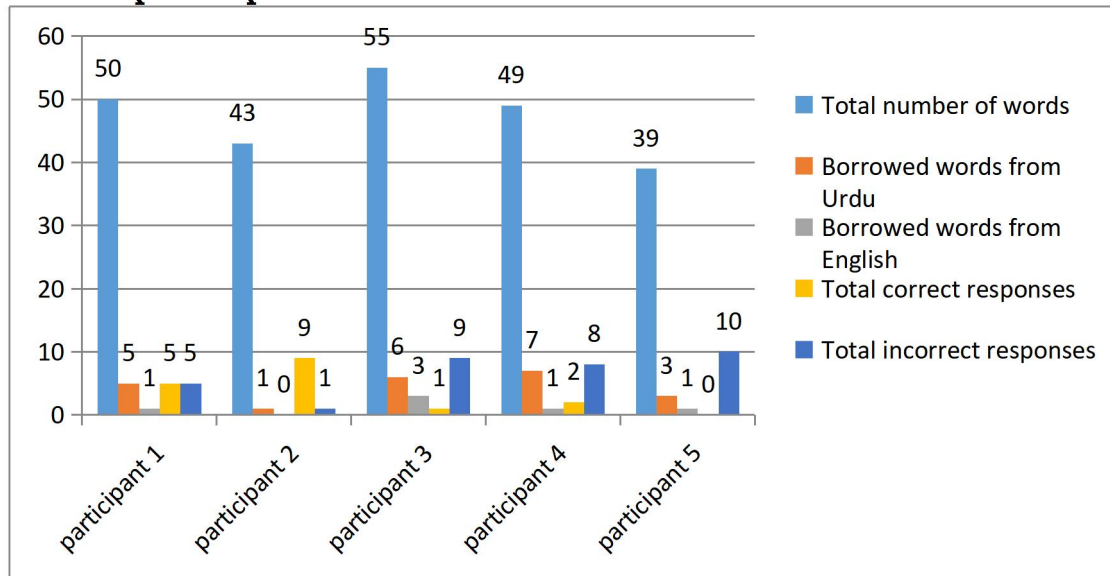
Data Analysis

Quantitative Analysis

(A) Analysis of English translated idioms into Balti by female participants.

Number of participants	Gender	Total number of words	Borrowed words from Urdu	Borrowed words from English	Total correct responses	Total incorrect responses
R. 1	Female	50	5	1	5	5
R. 2	e	43	1	0	9	1
R. 3	Female	55	6	3	1	9
R. 4	e	49	7	1	2	8
R. 5	Female	39	3	1	0	10
	e					
	Female					
	e					
	Female					
	e					

Figure 1: Analysis of English Translated Idioms into Balti by female participants
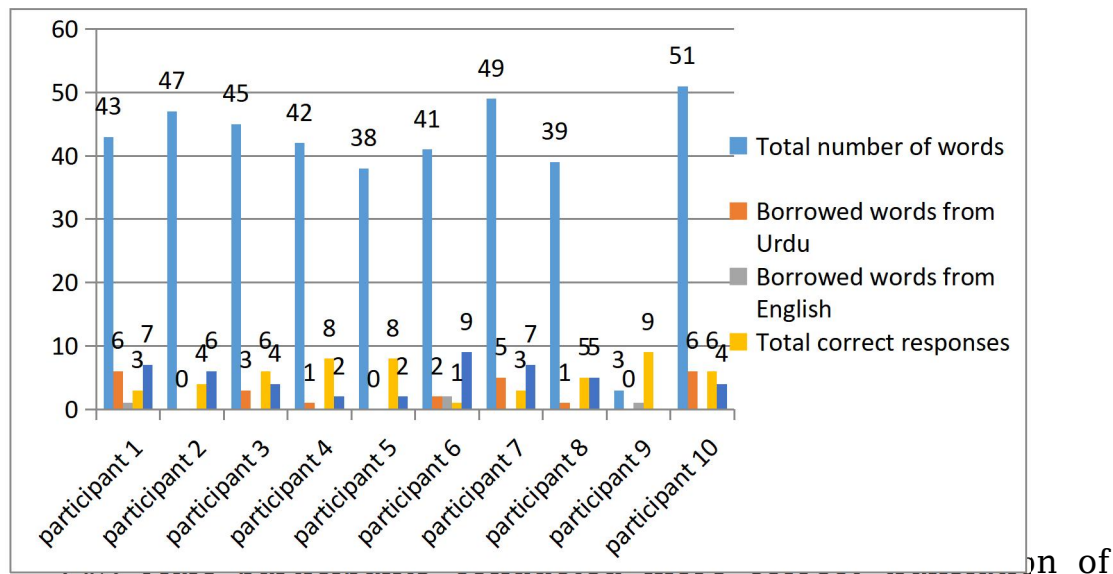

- 80% female participants conducted more incorrect translations of English idioms into Balti language and the remaining 20% participants conducted more correct translations.
- 70% participants borrowed 5% words from Urdu language during the translation of English idioms into Balti.
- 20% participants borrowed 2% English words as well.
- All of them completed their translations within the average of forty to fifty five words.

(B) Analysis of English translated idioms into Balti by male participants.

Number of participants	Gender	Total number of words	Borrowed words from Urdu	Borrowed words from English	Total correct responses	Total incorrect responses
R. 1	Male	43	6	1	3	7
R. 2	Male	47	0	0	4	6
R. 3	Male	45	3	0	6	4
R. 4	Male	42	1	0	8	2
R. 5	Male	38	0	0	8	2
R. 6	Male	41	2	2	1	9
R. 7	Male	49	5	0	3	7
R. 8	Male	39	1	0	5	5
R. 9	Male	53	3	0	1	9
R. 10	Male	51	6	0	6	4

Figure 2: Analysis of English Translated Idioms into Balti by Male Participants

... The participants rendered more correct translation of English idioms into Balti language.

- 70% participants borrowed 5% Urdu words in the translation of English Idioms and from these 30% participants also borrowed 1% English words as well.
- Their words ranges are forty to fifty.

Qualitative Analysis

(A) Qualitative Analysis of English Translated Idioms into Balti by Female Participants

Participant No. 1

The first participant is a female who rendered five correct and five incorrect translations. She used both the methods of translation equally, as the five idioms were translated in one way and the remaining in another. Throughout the translation, the researcher found that how the participant faced difficulties with her weak educational background and less knowledge of her native language. Thus, in the translation, the participant borrowed many words from the Urdu language into Balti such as "teer", "tukra", "andaza", etc., whereas there are words for these Urdu words in Balti. Furthermore, the researcher discovered that it was much more difficult for many participants to translate anything directly from English to the Bati language, as they mistakenly believed the idioms in Urdu were translated into the Balti language, causing them to make errors while delivering the correct meaning. There are semantic variations in various translated idioms, such as idiom number three, "A Piece of Cake," is translated as "cakegy tukra" which is translated through the word-for-word translation method, and the translation is incorrect, since there is no semantic relevance between the translation and the idiom. Many translations reflect the cultural translational gaps. For example, idiom number 4 "Let the cat out of the bag" is incorrectly translated by the participant as it is translated using the word-for-word translation method, i.e. "bilo la

105

kalbong na phean" while the idiom means to reveal someone's secret, because of the cultural differences, the participant could not understand the hidden meaning of the idiom and translated it using the word-for-word translation method with an incorrect result.

The participant preferred Urdu and English words while translating English idioms into Balti because there were no similar words in the lexicon of the participant for the selected English word.

Participant No. 2

The participant was a female. The participant used the sense-for-sense translation method of translation for all idioms to translate, except for one idiom, which was translated through the word-for-word method of translation with the correct result. There is semantic relevance in all her correct translations and she had fewer cultural gaps in her translated works. The participant used amazing Balti words to convey the original meaning of the idioms and wonderfully delivered the meaning from English to the Balti language, such as the idiom "let the cat out of the bag," which is amazingly translated into the Balti language with relevant Balti idioms, i.e. "hthong separa khat pa mat." There were no linguistic or cultural gaps in her translation.

Participant No. 3

This female participant provided one correct translation, and made nine incorrect translations. The participant had used the sense-for-sense translation method for many idioms, but only one was truly conveying the meaning and the remaining were incorrect. The participant had also used the word-for-word method of translation for the remaining idioms, but all gave incorrect results. The participant gave more preference to the Urdu language while translating English idioms into the Balti language. Besides idiom number nine, there are semantic variations in all translated idioms, and secondly, the participant translated the idioms according to their surface meaning, whereas idioms are dual-meaning sentences where the original meaning is hidden. Because the surface meaning could not convey the correct sense, the researcher deemed all of her translations to be incorrect.

Participant No. 4

Another female participant had translated two idioms correctly and translated the rest of eight incorrectly. Both correct translations had been rendered through the sense-for-sense method of translation whereas, the incorrect translations had been rendered using both methods of translations. One idiom had been translated in Urdu language by the participant instead of Balti language which was correct, but the researcher considered it incorrect because the aim of the is to find out problems while translating idioms from English language to Balti language and from Balti language to English language thus there is no involvement of Urdu language. The participant had given more preference to Urdu language and

because of the lack of knowledge about Balti language and culture the participant committed mistakes. The participant translated two idioms correctly with semantic relevance whereas there are semantic variations among other translated idioms either they were conducted through sense-for-sense method or word-for-word method of translation.

Participant No. 5

This is the only female participant who was totally unable to translate a single idiom. The participant had used words of Urdu as well as English in Balti language. The participant had used both the methods of translations as word-for-word and sense-for-sense method of translation but with incorrect results, thus, there were semantic variations in all her translations and could not deliver the meaning.

(B) Qualitative analysis of English Translated Idioms into Balti by Male Participants

Participant No. 1

The first p male participant had correctly translated three idioms, and made seven translations incorrect. The participant had used the word-for-word translation method more than the sense-for-sense translation method. There are some idioms that can easily deliver their meaning with word-for-word translation, such as "No pain, no gain," which is translated as *"lak mazosna chang mithobin."* There is semantic variation in this translation, but the translation is correct. In this case, the participant chose each word and translated it verbatim. Thus, the rest of the idioms which were translated through the word-for-word method are incorrect because they were not able to deliver the correct meaning of the idiom. The participant just corrected three idioms where there was semantic relevancy and translated them through a sense-for-sense translation method, such as "A piece of cake" which was wonderfully translated by the participant, i.e. *"Ashin asan"* as compared to the first participant who had translated it incorrectly as *"cage tukra".* The participant gave preferences or mixed Urdu words in the Balti language, and in one place, he used English words, as it is in the Balti language.

Participant No. 2

The second participant had correctly translated three idioms, whereas the rest of the seven idioms had been translated incorrectly. He had used the sense-for-sense method of translation to translate all idioms except three. There are semantic variations in the majority of the translated idioms, which cause them to convey incorrect meaning delivery. The participant randomly translated the idioms without trying to understand the correct meaning of the idioms as he was totally unfamiliar with the idioms. Thus, he put irrelevant Balti idioms as translated idiom, as the second idiom "it's raining cats and dogs" is translated as "kha la go mat pe me," which is a totally different idiom. There are semantic variations in his most translated idioms.

Participant No. 3

This male participant translated half of the idioms correctly, whereas the rest of the idioms were incorrect. Just like the second participant, the third participant also used irrelevant Balti idioms instead of providing the original meaning of English idioms in Balti. This was because of their lack of knowledge about idioms, especially about English idioms. That is why they could not understand and write irrelevant Balti idioms, which means that the translated idioms are incorrect because they are unable to deliver the correct meaning. Secondly, there is semantic variation among them. Half of the idioms are correct. The participant had used both methods of translation to convey the meaning, as word-for-word translation is used to translate many idioms, but that provided incorrect results, whereas idioms translated through the sense-for-sense method of translation were mostly correct and there was semantic relevance between them.

Participant No. 4

The fourth male participant was the only participant who had rendered more correct translations as compared to the earlier four participants. He had correctly translated eight idioms. This means that the participant was more familiar with both languages and cultures. He had used the sense-for-sense translation method wisely with correct pragmatic meaning, such as the idiom number two, "it's raining cats and dogs," which was wonderfully translated into Balti using relevant Balti idioms, i.e. "khatra namkhor onenyod," which shows the participant's ability to understand both languages and to understand the hidden meanings. He used fewer Urdu words in the Balti language than in English, and the translated idioms were semantically relevant to the English idioms. One of the idioms, "I could eat the horse," was beautifully translated by the participant with the most relevant Balti idiom as "lthua la may janen yod"

Participant No. 5

The fifth male participant also wonderfully and clearly translated most of the idioms and committed two mistakes. While translating English idioms into Balti language, he had given more preference to Balti words themselves while translating them into English idioms. He only used Urdu in one place, as finding that word in Balti was difficult or because of missing words, he borrowed one word from the Urdu language into Balti language. In all his translation processes, he only used the sense-for-sense method of translation, with eight correct results and two incorrect ones. In his correct translations, there was semantic relevance, which brought accurate sense.

Participant No. 6

The participant was a male. The participant had translated only one idiom correctly, and the nine idioms were translated incorrectly. The participant had translated all the idioms using the word-for-word method of translation, with an unexpected result. There was

no semantic relevance between English and the translated idioms. They did not provide the original sense of the idioms. There were huge linguistic gaps between the participant's native language and the foreign language. But only one idiom was correctly translated by the participant that is "No pain, no gain." It was wonderfully translated as it not only conveyed the correct meaning but also conformed to Balti culture by using old and original Balti idioms, which delivered the hidden meaning as "Narfa biasy matpa sakun chi ga thoby."

Participant No. 7

Participant number seven had translated three idioms correctly, and the rest of seven incorrectly. The participant had used the sense-for-sense method of translation for all idioms, but aside from two idioms, all were incorrect. They were not able to convey the original meanings of the English idioms into the Balti language as it was. Basically to translate anything the translator must had the knowledge of source language as well as knowledge of target language and secondly the translator must had the knowledge about the culture of both source and target language society thus he can be a good translator but here the participants had the lack of knowledge thus they were not able to translate the idioms correctly as this participant had committed.

Participant No. 8

Participant number eight was also a male. In his translated idioms, he correctly translated five translations and made five translations incorrect. The participant has used the sense-for-sense method instead of the other one but still half of the translations are incorrect as there was no any semantic relevance among the English idioms and the translated Balti idioms because the participant had been put irrelevant idioms over there. It declared that the participant's concept was not clear about idioms, especially about Balti idioms; therefore the participant could not get the internal sense and committed wrong translations.

Participant No. 9

The participant number nine translated one idiom correctly and nine incorrectly. There were semantic variations in all his translated idioms beside one idiom which was idiom number nine as "seeing is believing" was correctly translated in Balti language i.e. "thongfi gangma sahi guaman". This translation was clearly delivering the correct sense of the idiom without affecting the original meaning whereas because of huge cultural gaps the participant was unable to understand the English idioms as well as because of the lack of knowledge about Balti idioms the participant could not conveyed the accurate meanings of the idioms. The participant also had given more preferences to Urdu language as he used four Urdu words at different places during translating the idioms.

Participant No. 10

This was the last male participant. He had rendered six translations

correctly and four translations incorrectly. There were good semantic relevancies in his most translations as idiom number three is translated beautifully i.e. "a piece of cake" into Balti language "eshin dromo" means easiest thing. Beside this there were also other correct translations which were conducted by using sense-for-sense method of translation, whereas some incorrect translations were also there which are conducted using sense-for-sense method and word-for-word method of translation. Furthermore as compare to the earlier participant, the participant had been used more Urdu words in Balti language.

Conclusion

Findings and Recommendations

Findings

The researcher after going through the data analysis has reached the findings through both qualitative and quantitative lenses. The following are the findings of the current study.

Semantic Base Findings

English to Balti:

- Out of fifteen selected participants only seven participants translated 50 and above 50% idioms (English to Balti) correctly.
- There were only seven participants who translated idioms (English to Balti) with less semantic variations.
- Only one participant was there who translated 90% idioms (English to Balti) with huge semantic relevance.
- Beside the idiom number three the remainings had good semantic relevancy as *"speak of devil"* into *"shatane mintaq lans shaitan thons"*.
- Idioms with semantic relevance are: *"it's raining cats and dogs"* into *"charfa rgats"* by participant number six, *"I could eat the horse"* into *"lthua la may janen yod"* by participant number five etc.

Pedagogical Findings

English to Balti

- Besides four all of the participants used both methods of translation as sense-for-sense method of translation and word-for-word translation method.
- Four participants, i.e. participant number three, four, five, and six had only used a sense-for-sense translation method with both correct and incorrect results.
- For example; idiom number one of participant number four *"speak of devil"* into *"shaitan sams shaitan thons"* with correct result.
- Idiom number two *"it's raining cats and dogs"* into *"kha la zgo mat pi me"* with incorrect result.
- Idiom number three by participant numbers six *"a piece of cake"* into *"eshin rdono"* with correct result.
- Idiom number four *"let the cat out of the bag"* into *"aion la dokh machuk"* with incorrect result.
- Remaining six participants used word-for-word method more

than sense-for-sense with correct as well as incorrect results.

- For example; idiom number five of participant number eight *"to kill two birds with one stone"* into *"rdwa chigi blafu nis rdaba"* with correct translation.
- The idioms number three, of participant number eight *"a piece of cake"* into *"kake pyng na tukra chik"* with incorrect result.

Culture Base Findings

- Idioms are important in every culture.
- Idioms vary from language to language.
- There is culture free and culture loaded idioms.
- The translator had to change or translate idioms by using sense-for-sense method of translation.
- In some rare cases word-for-word translation method gave sense but even when not delivering the exact meaning in the target language.
- For example; many participants translated the English idioms through word-for-word method *as "it's raining cats and dogs"* into *"khi na bili charfa ongyn yod"* which does not provide any sense in the target culture.
- There is separate idiom about heavy rain falling in Balti as *"abul nisan xokh charfa ongyn yod"*.
- So there are lots of idioms which cannot deliver meaning through word-for-word method.
- They should be translated through the sense-for-sense method of translation.
- Similarly; "I could eat the horse" , "let the cat out of the bag", "you cannot judge a book by its cover", "beat around the bush etc. and in Balti; "miksra xhua", "su chat gang chat gua", "khi phang bia" etc. cannot deliver their original meaning through the word-for-word translation method.
- To translate anything a translator must have knowledge of both the target and source language and culture.

Linguistic Preferences

English to Balti

- 70% male and female participants borrowed words from Urdu language during the translation of English idioms into Balti.
- 20% female and 30% male used English words as it was during translation of English idioms into Balti language.

Recommendations

The study has focused on the inter-lingual translational gaps while translating English idioms into Balti language and there is clearly the potential for a series of follow-up studies. The possibilities for subsequent research can be summarized into various ways such as translating the idioms focusing on other linguistic elements i.e. sentence and passage translation problem in context, to find out syntactical problems, while translating spelling mistakes, find conceptual challenges and problems of missing words during translation etc. and identify how all these issues impacted on L2

learners learning performances.

Secondly the study could be run again with more participants' for instance, with around 30 participants per group, they can use same or different method but the result might be different. The new group of participants must be classified according to their department and on the base of their department or expertise result must be compared. The current research was on the base of sense-for-sense and word-for-word method, more research could be conducted on translation of idioms, proverbs or stories differently as with the passage of time, more types and ways of translation are introduced including machine translation.

Due to limited time period the research was conducted using limited resources and used limited ways, so new research can be conducted using new and advanced technics. Beside this it is needed to bring naturalness in translations thus the participants or translators must know the strategies of translation as well as they must know about the language and culture of both the source language and the target language.

This study is specifically focused on sense-for-sense translation method for carrying out a process of translation evaluations and analysis. Further research could be carried out on the basis of this method to explore other translation patterns and identify how this data could be adjusted to achieve the equivalent function.

It is a fact that translation problems have inevitably caused a negative impact as problems of misrepresentation, misinterpretation and misuse problems, thus it can further search out that how these problems affect the academic performance of learners. And finally it is recommended to the researchers to conduct more research on Balti language, its idioms, its proverbs, its stories and phrases etc. to protect our culture and its language.

Discussion

Through the findings, it can be understood that how much it must have been easy for the participants who translated Balti idioms into English because they could understand the pragmatic meanings of the idioms thus most of the idioms through sense-for-sense translation method with correct delivery of meaning whereas on the other hand the participants who had chosen to translate English idioms into Balti language got stuck and had to face the conceptual challenges because without understanding the actual concept behind the idioms, they couldn't translate the English idioms correctly in Balti language, understanding the Balti culture with correct meaning delivery. Thus as compared to the other participants they used more word-for-word method and sense-for-sense method as well, but with lots of blunders. It cannot be said that the word-for-word method always gives incorrect results nor we can say that the sense-for-sense method always gives correct results, it is just based on the translator's good knowledge and understanding of both the source text and the target text language

and culture.

References

Al-Jarf, R. (2010, july 27-29). *Interlingual Pronoun Errors in EnglishArabic Translation.* Retrieved from file:///C:/Users/pc/Documents/Interlingual_Pronoun_Errors_in _English_A.pdf.

Bassnett, S., & Trivedi, H. (2002). Post-colonial translation. In S. Bassnet, *Theories and practice* (pp. 114-140). New York: Routledge, London and New York.

Cruz, E. (2018, september). *Research Gate.* Retrieved from file:///C:/Users/pc/Documents/On_Linguistic_Aspects_of_Tran slation_by.pdf

Farghal, M. (2013). 'WORD-FOR-WORD' OR 'SENSE-FOR-SENSE' TRANSLATION. *TRANSLATION AND MEANING,*, 39-44.

Graff, C. (2018). *The Impact Of translation Strategies on Second Language Writing.* Kent State: copyright.

Hao, Y. (2017). *An Analysis of the Translation of Vocabulary list in textbook for teaching Chinese as Foreign Language.* University of Stirling: work not formally published but available on google.

Hassni, G. H. (2004). *Tam Lo.* Baltistan: Shabir printing Press Skardu Baltistan.

Karimnia, A., & Nouraey, p. (2013). Research trends in Translation Studies: A case study in Iranian Contex. *Iranian Journal of Translation Studies*, 85-103.

kitabi, A. (2021). Effect of Interlingual translation on reading comprehension. (D. A. EDI, Ed.) *An Experemantal study*, pp. 4-6.

Meryem, M. (2009-2010). *problems of idioms in translation.* Democratic Republic of Algeria: not published.

MIRZAYEVA, A. (n.d.). INTERLINGUAL TRANSLATION AS THE MAIN TYPE OF TRANSLATION. *I International Scientific Conference of Young Researchers.* Baku Engineering University.

munday, j. (2008). *introducing translation studies.* new york: routledge.

Munday, J. (2008). *Introducing Translation Studies* (2nd ed.). New Yoprk: Routledge, taylor and francis group.

Shojaei, A. (2012). Translation of Idioms and Fixed Expressions. (2, Ed.) *THEORY AND PRACTICE IN LANGUAGE STUDIES*, 1220-1229.