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STRATEGIES USED IN THE ENGLISH TRANSLATION OF CULTURAL EXPRESSIONS OF THE SHORT STORY “TEN RUPEES”

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Abstract

This study aims to find out the different translation strategies used in the translation of cultural expressions of the short story “Ten Rupees” written by Saadat Hasan Manto and translated into the English language by Matt Reeck and Aftab Ahmad in 2010. The research design of the study is qualitative and quantitative since the aim of the study is to find out the categories of cultural expressions and also to find out the translation strategies used by translators in rendering these cultural words and expressions in the target language. Therefore, the corpus of the study comprises 80 cultural expressions which were randomly selected from the entire short story. To analyze these cultural expressions, Newmark’s distribution of cultural terms and analytical framework is used. The findings of the study show that gestures and habits, which is the fifth category in Newmark’s model, is used the most throughout the text and the least used cultural category is ecology and social organization. In addition, ten different translation strategies were used by translators in rendering the

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source language Urdu into the target language English. Namely transference, cultural equivalent, functional equivalent, descriptive equivalent, modulation, componential analysis, synonymy, couplets, shifts and transposition, and paraphrasing.

Keywords: translation, translation strategies, cultural expressions, Ten rupees, Newmark’s distribution

1. INTRODUCTION

English language is a language of communication, international business, science, and technology. Knowing this language allows learners to enter the endless world of knowledge and information because a great deal of information is presented to the learners in this language each day. Therefore, linguists, educators, and researchers are translating the information of their languages into the English language to entice the attention of different readers from all walks of life. This phenomenon has increased the significance of Translation Studies greatly as an inter-lingual subject with time. And it is sound to say that translation has become a tool for those who do not know any other language besides the English language (Latifah, 2018). Translation Studies first emerged as a discipline of Linguistics and later on used as a Grammar Translation Method

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for the purpose of foreign language learning. But with the emergence and acceptance of other subjects like the communicative method in the 1960, Translation Studies disappeared from the classrooms (Shakur, 2014). Later on, in the 1970s, this subject became an ingenious way of interaction between different cultures and their works of literature because culture and translation are concepts related to each other (Aksyonova & Akhtambaev, 2014). At present, Translation Studies has got the status of a laboratory, where learners are studying the relationship between two or more cultures and their works of literature and also highlighting the status of the different cultures and their pieces of literature (Hassan & Tabassum, 2014). Steiner (1967) artistically explained the importance of Translation Studies: “Without translation, we would be living in provinces bordering on silence”. His words magnify that Translation Studies is bridging the gap between different languages, cultures, and their works of literature (Aldbashi & Haroon, 2020). Larson described translation in 1984 as an activity that converts written information, idea, and thought expressed in one language or source language (SL)

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to the target language (TL) (Harared, 2018). The translation is a process that “goes beyond transferring the meaning of words from one language into another” (Muhaidat & Neimneh, 2011). Lately, Translation Studies have become a challenging subject as linguists pointed out different issues. Nida and Taber (1982) pointed out four main challenges in translation studies. The first is the language structure of the source realm and target realm. And the second is the social culture of the source language and the target language. The third is the religious terms of the source and target languages. And the fourth is the material culture of both languages (Harared, 2018). As it is common knowledge that the culture of a place is reflected in idioms, proverbs, animals, and different connotations and cultural expressions used in the language of that area.

Collins English Dictionary describes idiom and cultural expression as “a group of words whose meaning cannot be predicted from the meanings of the constituent words” (Collins English Dictionary, 2009). Another description of cultural expression is “linguistic usage that is grammatical and natural to

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native speakers of a language” (2002). Whereas, the Cambridge Dictionary of Linguistics says that “cultural expressions whose meaning cannot be guessed from its individual words” (Miller & Brown, 2013).

In view of these descriptions, it is obvious that the transmission of cultural terms and ideologies is a very high area of concern to theorists and translators. They consider it a very sensitive task because the strategies used by translators in rendering the text can lead to disparity in translation and can reflect different ideological views. This means that a translator should be careful in rendering such a text and has to be bicultural, not bilingual (Dweik & Khaleel, 2017). Many words seem to be equivalent but in the application, they are not. Only a bicultural translator can see this difference and make the right decision. Therefore, translators find it difficult to translate cultural expressions from one language to another language, because it requires knowledge of both languages and their cultures in addition to this the skills to deal with possible issues during the quest of finding the appropriate equivalent (Shojaei, 2012). On account of this, the present paper intends

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to identify the different strategies employed by the translator in the English translation of the cultural terms used in the short story “Ten Rupees”.

1.1 Research Questions

The study intends to answer the following questions:

1. What categories of cultural words are found in the short story “Ten Rupees”?
2. What strategies are used in rendering these cultural terms of the short story “Ten Rupees”?
3. How cultural differences are dealt with by translators in the English translation of Urdu cultural terms of the short story “Ten Rupees”?

2. LITERATURE RIEW

2.1 Translation theories

The process of introducing the different strategies and procedures to deal with the contingent issues like equivalence in translation dated back to the 1950s, but the global interest in translation has been

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raised in the last two decades (Raoufkazemi et.al, 2020). The explanation of equivalence in translation, its significance, and applicability have caused fierce disagreement among translators, Moreover, various theories, ideologies, and procedures of equivalence have been discussed within the field of translation in the past fifty years (Khan, 2014). Equivalence is defined as “a specific linguistic unit in one language which carries the same intended meaning/message encoded in a specific linguistic medium in another, then these two units are considered to be equivalent”(Karimi, 2006). Generally, all the theories of translation are divided into three main groups. The first group deals with theories that are in favor of the linguistics approach to translation. And the theories that consider that translation is not just a tool for transferring messages from the source language to the target language, In fact, it also deals with diverse cultures simultaneously, such theories come in the second category. Lastly, the third category consists of theories that stand in the middle, which consider that culture and language are equally important and equivalence should be maintained for the sake of ease in rendering the text (Khan, 2014).

The first theory to deal with such issues in translation was presented by Vinay and Darbelnet in 1958. According to their views, “equivalence-oriented translation is a process of introducing information into the target language which is presented only implicitly in the source language, but which can be derived from the context or the situation” (Vinay & Darbelnet, 1958; Raoufkazemi et.al, 2020). They also added that equivalence is the suitable strategy to deal with proverbs, idioms, nominals, cultural fixed expressions, adjectival phrases, and clichés. Potgieter (2006) emphasized the importance of equivalence in translation and introduces three different types of equivalence.

1. Absolute equivalence: Svensén in 2009 states that absolute equivalence is a technique where there is a complete agreement between the expressions of two languages regarding the content and usage (p. 258).
2. Partial equivalence: a technique where there is some but not complete agreement between the expressions of two different languages regarding the content and usage.
3. Zero equivalence: according to Gouws and

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Prinsloo (2005: 156-157) “zero equivalence means where the target language has no item to coordinate as a translation equivalent with source language item, and there is no translation equivalent for a particular idiom in the target language” (Murdoch, 2017).

Jakobson (1959) studied the idea of equivalence in translation and introduced three different types of translations. This view gave new strength to translation analysis (p. 232)

1. Intra-lingual (within one language for instance paraphrasing and rewording)
2. Inter-lingual (between two languages, use of synonyms to render the source language message into the target language)
3. Inter-semiotic (between sign systems)

He argues that there is no absolute equivalence in inter-lingual translation because of cultural differences. It is hard to find indisputable words in the target language, but it does not mean that translation is not possible. Wiersema (2004) claims that globalization is a central feature in translation, it brings two cultures together. The collection of words used in the target text explains the context and

culture of the text. These culture-specific expressions are challenging to translate and make it painful for translators to find their equivalent in the target language.

2.2 Categories of cultural specific terms

Culture-specific expressions are categorized into different types according to their meanings by different scholars, who present different types of words in their own ways. Some linguists have given general division to words while some have used more specific classifications (Shojaei, 2012).

Nida (1964) classifies words according to their meanings in three categories:

1. Linguistic meaning “this category has taken some elements of Chomsky’s (1957) model and also the notion that meanings are arbitrary” (Nida, 1964, p.59).
2. Referential meaning “this is also known as denotative meaning. This category is comprised of meanings those are available in the dictionary”.
3. Emotive meaning “this is also known as connotative meaning. This category of

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meanings is comprised of extra-linguistic factors and the non-literal meanings the words may convey”.

Larson (1984) proposes that there are basically two main kinds of meaning, i.e. explicit and implicit meanings. He further suggests three sub-categories of these two kinds of meaning:

1. Referential meaning: in this category a word refers to a specific object, entity, event, attribution, or relation which can be used as a reference.
2. Organizational meaning: this category deals with surface structure and grammatical structure of the sentence in such a way that how referential meanings are constructed and expressed by the combination of different words in one sentence.
3. Situational meaning: this category deals with the meaning of an utterance in a given context.

Newmark (1988) divides culture-specific terms into five types which include: ecology, material culture, social-cultural, social organization, and customs and

ideas as well as gestures and habits.

1. Ecology means words that represent environmental factors like animals, plants, mountains, local wind, plains, and hills.
2. Material cultural words are further subdivided into many categories like national food, clothes, transport, houses, and towns, etc.
3. Social culture words which are used for work and leisure.
4. Social organization words refer to national organizations, cultural and religious customs, cultural and religious activities, procedures, and concepts (political, religious, and artistic).
5. Gestures and habits represent actions, behaviors, attitudes, manners, emotions, and habits of people which are closely bound with society and culture.

As it can be clearly noticed that every researcher has given his/her own view of classifying the meanings types. Their classification of meanings is based on their personal tastes which, makes each classification of meanings equally important.

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Despite the difference in these classifications of meanings, there is one thing in common nearly all the researchers agreed on a kind of meaning that deals with a meaning type related to the “*non-linguistic* or *extra-linguistic*” feature of words. For instance, in the case of Larson’s classification (1984) “*situational meanings*”, Nida’s (1964) “*emotive meanings*”, and Newmark’s (1988) “*Gestures and habits*”.

2.3 Strategies for cultural terms translation

Strategies of translation are defined as a way used by translators in translating smaller units of language (words, phrases, or expressions) from the SL into the TL (Harared, 2018). When the translator encounters some problems in the translation of the text, either because of a difficult unit or because of a lack of knowledge or skills of the translator. This is when translation strategies are used by the translator to solve a particular problem (Hurtado, 1994). Newmark (1988) also clarifies the distinction between translation strategies and translation methods. According to him “translation methods relate to whole texts, translation procedures are used

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for sentences and the smaller units of language" (p. 81). Later on, Newmark (1988) introduced different translation strategies. These are 1) Transference; 2) Neutralization; 3) Cultural equivalent; 4) Functional equivalent; 5) Descriptive equivalent; 6) Componential analysis; 7) Synonymy; 8) Calque or loan translation; 9) Shifts or transpositions; 10) Modulation; 11) Recognized translation; 12) Compensation; 13) Paraphrase; 14) Couplets; 15) Notes (Newmark, 1988; Valencia & Asmarani, 2016).

Baker (2018) suggests four problem-solving strategies to reduce the level of difficulty faced by translators while translating cultural expressions.

1. Replacing an idiom with another idiom of similar structure and meaning
2. Replacing an idiom with another idiom of similar meaning but different structure
3. Translation by paraphrase
4. Translation by omission

Molina and Hurtado Albir (2002) propose eighteen strategies of translation, which include: 1) Adaptation; 2) Amplification; 3) Borrowing; 4)

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Calque; 5) Compensation; 6) Description; 7) Discursive creation; 8) Established equivalent; 9) Generalization; 10) Linguistic Amplification; 11) Linguistic compression; 12) Literal translation; 13) Modulation; 14) Particularization; 15) Reduction; 16) Substitution (linguistic, paralinguistic); 17) Transposition; 18) Variation.

According to Hervey and Higgins (2002), a cultural replacement can be done to a certain level. And they recommend five strategies according to the degree of substitution of the words.

1. Exoticism: This kind of word has a very low degree of adaptation. Such translation smoothly transfers the cultural features and grammar of the source language to the target language. It is very close to transference.
2. Calque: It includes target language words but in source language structure. If it is unidiomatic to the target language reader but it is familiar to a large extent.
3. Cultural Borrowing: This is used to shift the source language expression into the target language expression. No adaptation of SL expression into TL forms. After some time

these expressions become standard words in the target language. This kind of borrowing is very common in history, legal, social, and political texts.

4. Communicative Translation: It is mainly considered for culture-specific clichés, like idioms, proverbs, fixed expressions, etc. In this strategy, the translator substitute’s source language words with an existing concept in the target culture. The propositional meanings will not remain the same in this cultural replacement but they will have the same effects on the target language readers.
5. Cultural Transplantation: in this technique, the whole text is rewritten in the target culture. The TL words are not actually equivalent to SL but they have the same cultural connotations to some degree. It can be considered an intense type but close to the target culture. And the whole idea is regenerated in the target language. A general translation should always refrain from both exoticism and cultural transplantation.

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Bell (1998) states that translation strategies can be differentiated from one another on the basis of global and local aspects. Global strategies deal with the whole text. Whereas, local strategies deal with text segments (p. 188). He confirms that this distinction results from various kinds of translation problems.

Venuti (2004) proposes two strategies to translate cultural expressions, i.e. domestication and foreignization. These strategies of translation involve linguistic and cultural points of view. Domesticated translation struggles to deliver a target language translation as naturally as possible by minimizing the strangeness in the target language. On the other hand, foreignized translation attempts to take the TL readers to the foreign culture of the SL and make them feel cultural differences. Here, the TL readers can recognize that they are not reading an original text but translated one. There are many options for a translator to choose from but a translator consciously prefers a strategy for comprehension and reformulation of the concept. Because a strategy plays an important role in solving a problem. Translation strategies are an essential

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part of the sub-competencies that make up translation competence.

3. METHODOLOGY

The current study is exploratory, explanatory, and descriptive in nature. A mixture of qualitative and quantitative methods of data analysis is used to evaluate the English translation of Urdu language cultural terms. This study mainly investigates the strategies used by translators in the English translation of cultural terms. Accordingly, the corpus of this study is collected from an Urdu language short story “Ten Rupees” written by Saadat Hassan Manto. This story gives a clear view of the times, and the writer uses many cultural bound expressions, colloquial words, and swear words in the text to stabilize the sense of the subcontinent’s cultural and social sphere. The source language of the text is Urdu and the target language is English. The cultural terms of the story were highlighted and a list of the 80 culture-bound expressions is prepared. This list comprises words and phrases used in the short story. For the English translation, Matt Reeck and Aftab Ahmad’s translation version

is used. Matt Reeck and Aftab Ahmad are a pair who are not only bilingual in-fact bicultural as well. They translated a lot of work of Saadat Hassan Manto into the English language. This short story “Ten Rupees” was translated into the English language in 2010 by them. To conduct the analysis first, these examples are sorted into different categories by using the Newmark’s word distribution (1988). Second, the translation strategies used by the translators in rendering the Urdu language culture-bound terms into the English language were identified by integrating Newmark’s (1988) translation strategies. And lastly, the most frequently used procedures were identified by determining the frequencies of used procedures. In order to find out how cultural differences are dealt with by translators, a comparative analysis of English translation with Urdu text is conducted.

4. DATA ANALYSIS AND RESULTS

The data of this research is accumulated into tables with frequency and percentage. The table below provides the names of the categories and the number of the cultural words, phrases, and idioms used in

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each category throughout the short story. This table below displays five categories of the cultural terms used by the author in the short story with the help of Newmark’s cultural expressions distribution model. Their labels are Ecology, Material culture, Social culture, Social organizations, and Gestures and habits.

Table 4.1. List of the cultural expression categories found in the short story

#	Categories	Words	Phrases	Idioms	Frequency	Percentage
1	Ecology	3	2	1	6	7.5%
2	Material Culture	12	4	0	16	20%
3	Social Culture	4	6	5	15	18.75%
4	Social Organization	4	2	0	6	7.5%
5	Gestures & Habits	4	13	20	37	46.25%
Frequency		27	27	26	80	100%
Percentage		33.75	33.75	32.5	100%	

The total percentage is 100% of 80 cultural expressions. The category which found the most in the short story was Gestures and Habits with the

frequency of 37 and (46.25%). In the Gestures and habits category, the writer showed more interest in using cultural idioms throughout the text. The second most found category was the material culture with a total frequency of 16 (20%). In the material culture category, the writer showed more interest in using cultural words. The third most occurring category was a social culture with a total number of frequencies of 15 (18.75%). In this category, the author preferred to use cultural phrases. The category of ecology and social organization showed the same frequency 6 with (a 7.5%) percentage. In these two categories, the author displayed similar concern in using cultural words in contrast to phrases and idioms.

In addition to this, the table also provides the overall frequency and percentage of the words, phrases, and idioms used in the text. The total percentage is 100% of 80 cultural expressions. The cultural words and phrases were found most in the short story with a frequency of 27 (33.75%) each. A slight less interest is noticed in the use of cultural idioms, which placed it in the second position with a frequency of 26 (32.5%). The setting of the story depicts the lifestyle

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and habits of the poor people of the Indian subcontinent, so the result shows that the most used cultural category is the gestures and habits because the sole intention of the author is to portray the genuine cultural and social life of the people. Table No 4.2 shows the list of translation strategies that are used by the translators in rendering the source language Urdu into the target language English.

Table 4.2. List of translation strategies found in the novel

No.	Translation Strategies	Frequency	Percentage
1	Transference	6	7.5%
2	Cultural equivalent	7	8.75%
3	Functional equivalent	5	6.25%
4	Descriptive equivalent	19	23.75%
5	Componential analysis	8	10%
6	Synonymy	7	8.75%
7	Shifts or transposition	4	5%
8	Modulation	8	10%
9	Paraphrasing	15	18.75%
10	Couplets	1	1.25%
Grand total		80	100%

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The above table shows that the translators used ten different translation strategies in rendering all the cultural expressions of the source language (SL) into the English language (TL). The most frequently used translation strategy by the translators was the descriptive equivalent with frequency of 19 (23.75%). There were many complex cultural expressions that were hard to translate into the target language. Therefore, the translators used a descriptive equivalent strategy to explain these cultural expressions in a few words. Paraphrasing was used with a frequency of 15 (18.75%), Componential analysis and Modulation both occurred 8 times (10%). The translation strategies like Cultural equivalent and synonymy appeared 7 times (8.75%). Strategies like transference, functional equivalent, and shifts and transposition were applied 6, 5, and 4 times respectively with percentages of 7.5%, 6.25% & 5%. Finally, the least used translation strategy was the couplet which was employed only once by the translators.

The following excerpt presents some examples of each cultural category, where translators used a

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fixed strategy to translate the source language text into the target language. These examples are considered representative of the whole data. A few stimulating examples of the analyses are prioritized to discuss here.

Excerpt 4.1: examples of the descriptive equivalent strategy

No	Source language (SL)	Target language (TG)	Category	Translation strategy
1	Sandaas (a bathroom is a room in a house or public building that contains a toilet.)	Open toilet	Material cultural	Descriptive equivalent
2	Fiita (laces, measuring tape)	Elastic cord	Material cultural	Descriptive equivalent
3	Paan ki piikon (red spurts of betel juice)	Stench of rotten paan	Material cultural	Descriptive equivalent & Transference

The word sandaas was translated as an open toilet by the translators through a descriptive equivalent strategy. The translator used the descriptive equivalent technique for the purpose of explaining to the reader, what the term sandaas is used for in the context of the situation. The translators can use the words like latrine, and lavatory but these words were

not actually serving the meaning and idea of sandaas. The word sandaas means a latrine that is higher from the ground and all the feces and urine are stored in the bottom of the ground so that the filth can be cleaned later. This different kind of lavatory is used by all the men, women, children and old people of the community.

The next word fiita was translated as elastic cord by the translators through a descriptive equivalent strategy. The translators used this technique to render the meaning of the word in the target language. Fiita means a kind of elastic cord that is commonly used in wearable items.

Another phrase paan ki pikon is translated as the *stench of rotten paan* through a descriptive equivalent strategy. The basic idea of using this technique is to describe the phrase. Because this edible item is only consumed by the people of the subcontinent as a refreshment or as an addiction. The word paan represents the whole preparation process of combining the betel leaf with different local ingredients. And either after chewing it is spat out or swallowed. But mostly it is spat out and it is

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common to see eyesore drool of paan on the walls and on the grounds.

The Excerpt 4.2 shows examples of paraphrasing translation strategy. To explain the emotions of the characters the author used such words and phrases which have a lot of flavor of the culture.

Excerpt 4.2: examples of the paraphrasing strategy

No	Source language (SL)	Target language (TG)	Category	Translation strategy
1	Dil-o-demagh main shokh rang (bright colors in the mind and heart)	Ecstasy	Gestures & habits	Paraphrasing
2	Matwali chal	Swerving the car from side to side	Gestures & habits	Paraphrasing

The phrase of dil-o-demagh main shokh rang is a mixture of words which are expressing the excitement of the characters. And the translators explain this whole phrase in-one word ecstasy in the English language. And for the second phrase matwali

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chal the translators used more words to bring clarity to the text. Therefore, the translators used the paraphrasing strategy. This is by far the most common way of translating idioms and words when a counterpart cannot be found in the TL or when it seems incorrect to use idiomatic language in the TL because of differences in formal preferences of the SL and TL (Khan, 2014).

Excerpt 4.3: example of the componential analysis strategy

No	Source language (SL)	Target language (TG)	Category	Translation strategy
1	Devii (the Goddass)	Little angel	Gestures & habits	Componential analysis
2	Chokariyan (brats)	Prostitutes	Social organization	Componential analysis

For devii word, the translators used the phrase, little angel. There is a lot of difference between the words angel and devii. Both words are not an obvious one-to-one equivalent of each other. Because in the Hindu religion there are many concepts of god. While in Christianity, there is only one god but many angles. After comparing the structure of both languages the translators selected a very close term

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to the source language and that is a little angel. And the componential analysis strategy was used for this purpose.

The next word chokriyan is used in the Urdu language for feminine. It is a plural noun and has many meanings but here the author used it to refer to girls, who have lowlife and are involved in morally corrupt acts. Matt and Aftab translated it as prostitutes through componential analysis.

Excerpt 4.4: example of the modulation strategy

No	Source language (SL)	Target language (TG)	Category	Translation strategy
1	Lot ki lot ho gai (stout)	Not a little girl any more	Gestures & habits	Modulation
2	Thandi hawa kay tamachay (cold air slaps)	Whipping of wind	Ecology	Modulation

Lot ki lot hona is an idiom in the Urdu language. The translators reproduce this idiom in the English language. Because of the contradiction in source and target language. The exact equivalent of this term was not available in the target language. And in order to translate it into the target language without

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even affecting the context and the sense of the whole phrase, the translators’ reproduced this idiom in the English language. And for this purpose, the modulation strategy was used. The reproduced construction not a little girl anymore is certainly serving the purpose. Thandi hawa kay tamachay is another idiom in the Urdu language. The translators again reproduce this idiom in the English language because the same reason the unavailability of the equivalent term in the target language.

Excerpt 4.5: example of the cultural equivalent strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Seth (wealthy man)	Rich man	Social cultural	Cultural equivalent
2	Beriyon (a kind of cigarette which is made of Berry leaves)	Cigarettes	Material cultural	Cultural equivalent

The word seth is the Sanskrit language word. It is used in Urdu language for masculine as a noun or adjective and this word is used as a social-cultural

category in the text. This word is used for a really wealthy person in the source language. To address a wealthy person, poor people use this word. There is no equivalent term available in the target language for that reason the translators used the word rich man to maintain cultural balance in the target language. In the subcontinent, Berry leaves were used to smoke at that time. It was a kind of handmade cigarette. But the concept of this handmade berry leaves cigarette was not available in the target language. Therefore, the translators used the idea of cigarettes because of the familiarity of the target language readers and to maintain cultural balance in the target language.

Excerpt 4.6: example of the shift or transposition strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Dhanda krnay wali chokariyan (cheating brats)	Girls	Social cultural	Shift or transposition
2	Kanwari larki (virgin daughter)	Little girl	Social organization	Shift or transposition

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The phrase dhanda krnay wali chokariyan was translated as one-word girls and the strategy was used known as shift and transposition. The author used a noun phrase to refer to the women but the translators shifted the source language noun phrase into a plural noun word in the target language. The context of the story provides an explanation as to the kind of women discussed here. Therefore, the translators did not feel the need to use such a large phrase in the target language.

The next phrase kanwari larki was translated as a little girl. The translators used this phrase because, in subcontinent culture, it was forbidden for girls and boys to have a kinship. And sarita’s mother was calling her daughter a little girl because she was trying to prove that her daughter is pure and innocent just like a little girl.

Excerpt 4.7: example of the social organization strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Diwali (a festival of lights)	Diwali	Social organization	Transference
2	Chikku (fruit name)	Chikku	Ecology	Transference

The word diwali was used multiple times in the source language. Which was in a social organization category according to Newmark’s cultural categories. There was no equivalent of the term diwali in the target language culture. Therefore, the translators borrowed the word diwali from the (SL) source language to the (TL) target language and did not change it to the TL. The translators used transference as the procedure to translate the word. Another word chikku was used by the author in the text to describe the shape and color of the female character’s lips. The translators borrowed the word from the Urdu language to the English language and did not change it.

Excerpt 4.8: example of the functional equivalent strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Khauli	Room	Material cultural	Functional equivalent
2	Chali	Building	Material cultural	Functional equivalent

To translate the word khauli into the target language

the translators applied the functional equivalent strategy. Because the word room was fulfilling the contextual function of the word khauli. Khauli literally means a room in the Marathi language. According to the context of the story, the people of the chali were living in a one-room apartment. Hence the word room was best satisfying the function of *khauli*. And chali is the building where all of these people were living in their one-one and small-room apartments. Therefore, the translators used word building which is clear to target language readers.

Excerpt 4.9: example of the synonymy strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Uta patang	Meaningless	Social cultural	Synonymy
2	Gaalii (abuse)	Insult	Gestures & habits	Synonymy

The phrase uta patang belongs to the social-cultural category according to Newmark’s cultural category distribution. The synonym of this phrase is available

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in the TL in form of one word. Therefore, the translators prefer to use the synonym translation strategy to translate this phrase.

The word gaali belongs to the gestures & habits category according to Newmark’s cultural category distribution. The synonym of this phrase is available in the TL in form of one word. Therefore, the translators prefer to use the synonym translation strategy to translate this phrase.

Excerpt 4.10: example of the couplets strategy

No	Source Language (SL)	Target Language (TL)	Category	Translation Strategy
1	Dhoti ka parda (dhoti curtain)	Dhoti’s makeshift curtain	Material cultural	Couplets

A couplet is the combination of any two translation strategies. When the phrase Dhoti ka parda was translated into the target language as dhoti’s makeshift curtain the translators borrowed the words dhoti as it is in the source language because the concept of this lower part wearable item does not exist in the foreign language culture. And for the

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remaining part of the phrase, the translators used a descriptive equivalent strategy. So that the reader can have a clear image of the thing used around the room.

5. DISCUSSION

According to Newmark, translators face more lexical and fewer grammatical issues while translating a text. And in lexical problems, words like cultural expressions, idioms, proverbs, collocations, and fixed expressions became obstacles in translation (Akbari, 2013). Because these idioms, proverbs, collocations, and cultural fixed expressions are representing the region, in which they are developed. Therefore, ideas that are expressed with the help of idioms and proverbs may vary from one region to another (Khan, 2014). The short story “Ten Rupees” is also a lexically complicated piece of literature, because the author used difficult cultural expressions excessively in the text to vividly represent the culture of the sub-continent. Cultural expressions like Sandas, Paan, Feta, Devi, Devali, Kholi, and many others belong and exist in the subcontinent’s culture and became

the part of Urdu language. But these words have no concept and existence in the English language. Therefore, to render them in the English language, translators used different translating strategies. And this lexically complex short story led the translators to use what is more evident for them in the English language (TL).

Besides using the translation strategies the translators also resort to two translation approaches, i.e. domestication and foreignization, and the result of the study shows that to deal with cultural differences the translators used the foreignization approach of translation. According to Venuti (1995), foreignization is the most favorable approach to rendering the text from the source language into the target language because this approach highlights the foreign elements to register the linguistic and cultural differences between the source culture and the target language. The translators also used this approach for the same reason described by Venuti to take the TL readers to the diverse culture of the subcontinent and make them feel cultural differences. Moreover, it enables readers to recognize that they are not reading an original text

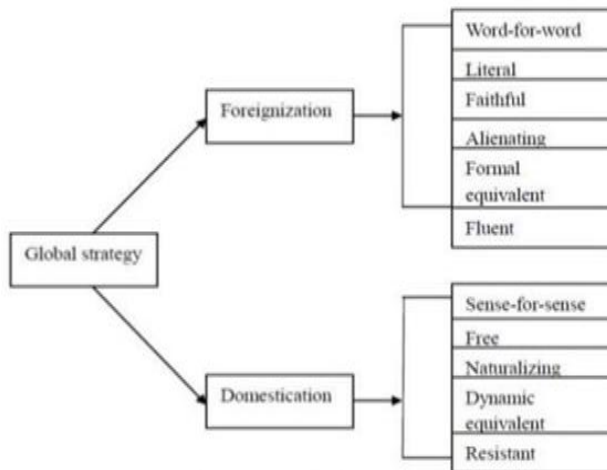
but a translated one. The study responds to the first research question that a total of 5 different categories of words are used by the author throughout the text. And the category most used by the author was gesture and habits, which occurred in the text 46.25%. This category deals with non-linguistic and extra-linguistic features of the words. The author used this category to highlight the emotions, habits, behaviors, and facial and body gestures of different characters. So that a reader can familiarize himself with the characters and their actions.

The study provides the answer to 2nd research question that the translators used ten different translation strategies to translate the complex cultural expressions of the Urdu language into the English language. These procedures are Transference, Cultural equivalent, Functional equivalent, Descriptive equivalent, Componential analysis, Synonymy, Shifts or transposition, Modulation, Paraphrasing, and Couplets. The most used translation strategy was the descriptive equivalent. The use of this strategy epitomizes the tendency of the translators to sustain the exact

message of the ST in the TL. The second most used strategy was paraphrasing. When the translators were unable to find any possible equivalent expression in the target language, because of the difference in stylistic preferences of both languages. The translators used this strategy in order to maintain the fluency of the text. The third most preferred strategies by the translators were modulation and componential analysis. The translators used these strategies to bridge the linguistic and cultural gap between Urdu and English languages. The translators also used cultural equivalent and synonyms strategies where the cultural equivalent terms were available in the target language culture and synonyms served the actual function. Transference, functional equivalent, shifts or transposition, and couplets were used the least often by the translators. However, the use of these strategies signifies the motive of the translators. Among all the prevailing strategies, the translators used these strategies because these procedures are governed by the type of contexts in which the cultural expressions of the short story “Ten Rupees” are used. The context of the short story “Ten Rupees” was about a specific region. In order to

make readers familiar with a new region, the translators used such approaches and strategies. The study talks about the last research question as Venuti (1995) believes that the foreignized translation put thoughts together in such a way that there is no confusion, whether, it is a source language text or it is written in the target language. Therefore, the above mentioned procedures have been employed by translators to underlie the foreignization ideology of translation to deal with cultural differences.

Figure 1: Translation strategy



This figure shows the features of foreignization which make this ideology favored by many

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translators. Foreignization does not violate the ethnocentric values of the source language culture. It creates a real picture of the source language culture in the target language. Therefore, it is known as a faithful translation. In order to remain faithful to the source language culture, the translators’ Matt Reeck and Aftab Ahmad used such translation strategies frequently which are giving them this opportunity to portray the subcontinent culture in its true essence. Both translators were bicultural as well. Their understanding of the sub-continental culture and experience helped them a lot in selecting the best translation strategies to translate cultural words in the short story Ten Rupees into the English language.

6. CONCLUSION

It will not be wrong to say that translating culture-bound expressions from the source language into the target language poses many challenges for translators. In order to confront these challenges, a translator has to be not only bilingual or multilingual but also has to be bicultural or multicultural. He must possess adequate knowledge of different

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cultures because he is carrying a big responsibility on his shoulders of making the readers aware of the cultural differences between SL and TL. This study aimed at investigating the strategies used in the English translation of the culture-bound expressions of the short story “Ten Rupees”. The study was limited to eighty cultural expressions selected from the short story. A mixture of qualitative and quantitative analyses between the ST and the TT with the framework of Newmark’s distribution was conducted and the result demonstrated that in translating culture-bound expressions the translators used ten different translation strategies following the foreignization approach. The textual analysis also demonstrates that translators have mostly adopted communicative and semantic approaches to translation. The translators used these strategies to introduce the characteristics of the subcontinent region to readers. It was the responsibility of the translators to transfer the regional aspect to the target language to make the text as understandable as it has been in the source language. On the basis of the analysis, it can be concluded that the strategies used by the translators in rendering Urdu cultural expressions into English are considered adequate for

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the transfer of these cultural expressions into the target language. It can also be asserted that a blend of these strategies brought a more explicit understanding of these culture-specific expressions.

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