A Study of Domesticated/Foreignized English Translation of Idiomatic Phrasal Verbs/Idioms from Urdu Novel "Bastī"

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Abstract:

This paper explores translation of Idiomatic Phrasal Verbs/Idioms from Urdu to English, applying Venuti'sstrategies for translating idioms. The study examinesthe translation under Venuti's strategies for translation known as Domestication and Foreignization. Venuti's ideas of translation are considered here because of his vide range of strategies including translation of cultural specific items (CSIs) that must be kept in the view while translating Idiomatic Phrasal Verbs/Idioms. The textual samples are taken from Urdu Novel "Bastī" by Intizār Husain and its English translation by Francis Pritchett. The study shows how different strategies may be taken for translating Idiomatic Phrasal Verbs/Idioms referring to the context and where the selection of strategy is appropriate or inappropriate. The results are compiled quantitatively with a qualitative discussion about the strategy taken for the translation.

Keywords: Idiomatic Phrasal Verbs, Idioms,Venuti, CSIs, Domestication, Foreignization, Bastī, Intizār Husain

Introduction:

Translating idiomatic phrasal verbs/idioms is a challenging process for translators all across the globe. This highlights the growing importance of mastering English, not only for accurate communication but also for cultural understanding[1,2,3.]

As a global lingua franca, English opens doors to international collaboration[4,5,] academic research[6,7] and professional growth[8,9] Proficiency in English equips individuals with the tools to navigate diverse linguistic landscapes[10,11] and engage meaningfully in global discourse[12]. Moreover, English serves as the primary language of communication[13,14,15] science, technology[16,17,18,19] business[20], and the internet, making it an essential skill in today's interconnected world[21].

Translators meet with the difficulty of the translation of idiomatic phrasal verbs/idioms because of the differences in the source text language and the target text language. Many of the translators proposed different strategies to cut down these differences in the translation and to produce a balance translation containing the quality of both languages i.e. source and target. Lawrence Venuti proposed a theory of translation known as Domestication & Foreignization. The purpose of the theory is to generate a balanced translation that may contain the essence of the source text and the readability from the target text along with the transformation of contextual meaning. According to Venuti Domestication (is a process of) making the foreign author travel abroad to the target-language reader.[22] The process of domestication (is that) by which the foreign text is rewritten to serve modernist cultural agendas.[23] Domestication method to produce fluent, familiar verse that respected bourgeois moral values.[24] Translation, then, always involves a process of domestication, an exchange of source-language intelligibilities for target-language ones. But domestication need not mean assimilation, i.e., a conservative reduction of the foreign text to dominant domestic values. It can also mean resistance, through a recovery of the residual or an affiliation with the emergent or the dominated—choosing to translate a foreign text.[25]A translation is unable to produce an effect equivalent to that of the foreign text because translation is domestication, the inscription of cultural values that differ fundamentally from those in the source language.[26]

About foreignization Venuti says that in foreignizing translation, the difference of the foreign text can only ever be figured by domestic values that differ from those in dominance.[27] The discursive innovations and deviations introduced by foreignizing translation are thus a potential threat to target-language cultural values, but they perform their revisionary work only from within, developing translation strategies from the diverse discourses that circulate in the target language.[28] The "innovations and deviations" of foreignizing translation are defined against the norm set by other translation discourses in the target-language culture.[29] Foreignizing translation is not a transparent representation of an essence that resides in the foreign text and is valuable in itself, but a strategic construction whose value is contingent on the current target-language situation. Foreignizing translation signifies the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language.[30]

The use of domestication and Foreignization can only be justified when it may produce a balanced translated text. The theory of Domestication and foreignization has several techniques underneath. Domestication contains the techniques of:

- Omission: just as it sounds, the omission consists of eliminating the expression from the source text in the target text. It's a very bold move that is generally used in cases where the elimination of the concept does not alter the meaning of the original sentence or it is not relevant for its understanding.[31]
- Neutralization: with this technique you can describe the concept from the source text as an explanation; also, you can make a generalization.[32]
- Cultural Substitution: Cultural substitution refers to the translation of some known or unknown concepts in the source language by using the substitution from the culture of the receptor language rather than by other available means of meaning equivalence.[33]
- Borrowing Global Text: It means to translate an English word used in the Source text as it is and to acknowledge that "English being the global language of knowledge and culture not only provides words for new items of use such as computer, smart phone, etc. but is also providing lexical items to other languages which are replacing a substantial number of their existing words."[34]

Foreignization contains the techniques of:

- Borrowing: consists in using the same word that the original text used in the target text, on purpose. This happens generally when there is no direct translation of the word in the target language and there is no place to explain or describe the word.[35]
- Literal Translation: It's the word-by-word translation of an expression.[36]
- Gloss: Glossing is the practice of writing a morpheme-by-morpheme "translation" using English words.[37]

In this paper, the English translation of Idiomatic Phrasal Verbs/Idioms from Urdu Novel "Bastī" is being analyzed under the techniques of domestication and foreignization.

Data Analysis:

Data is arranged and analyzed in a peculiar order. First the source text and then the translation is compiled. All the data samples are compiled in the same order. Then the idiomatic phrasal verbs/idioms are taken from the data samples along with the translation and presented in a table in consecutive columns. For each sample, the technique of translation is mentioned in the very next column of the sample. The statistics regarding techniques is shown in a pie chart next to the table reference to which results are drawn and discussed.

Sample Text (1):"Viyās pur tak kā safar kālē kōs kā safar ban giyā."[38]

Sample Translation (1):"The trip to Vyaspur had become an immensely long journey."[39]

Sample Text (2):"ṭāhira kē mīyāṇ pē aisī sank sawār huī kē who us ṭarf nikalgiya."[40]

Sample Translation (2):"Tahirah's husband was so crazy that he went to the East instead."[41]

Sample Text (3):"kālij kā naqshā darham barham daikh kar usē khafqān sā hō rahā thā, phir kiyā kīyā jayē? Achā shīrāz maiṇ chaltē haiṇ. Mumkin hē chōkrī jamī hō."[42]

Sample Translation (3):"Seeing the college all topsy-turvy, he felt a kind of oppression. Now what's to be done? All right, I'll go to the Shiraz. Perhaps the group might be there."[43]

Sample Text (4):"Allah mīyāṇ kē pichwārē mat jānā."[44]

Sample Translation (4): "Don't go to the back of beyond, come here."[45]

Sample Text (5):"aē hē Batūl nē tō mairī talī ukhāṛ kē rakh dī."[46]

Sample Translation (5): "Ai hai, Batul is driving me mad!"[47]

Sample Text (6):"t̲hā'ēṇ sē gōlī chalī, ādmī t̲handā."[48]

Sample Translation (6):"there was the crack of a rifle, and he dropped like a stone..."[49]

Sample Text (7):"Kal yahāṇ kitnī qiyāmat ut̲hi huī thī."[50]

Sample Translation (7): "What a terrifying scene it had offered yesterday!"[51]

Sample Text (8):"Us kī ānkh phir bhar āī thī. Kis ṭrāh un dinoṇ qāflē kālē kosoṇ chal kar yahāṇ pohnch rahē thē. Jisy jahāṇ sar chupānē kē liyē konā mil giya, wahāṇ pasar giya…ān milnē walē kis kis rang maiṇ ān miltē. Kabhī chaltē chalete bāzār main mud bhīṛ hō gaī."[52]

Sample Translation (8):"His eyes had again filled with tears. How the caravans arrived from their long long journeys! Wherever people could find a place to lay their heads, they flopped down… When reunions took place, how variously people

met! Sometimes, walking through the bazaar, two people would encounter each other."[53]

Sample Text (9):"Tū takār, phir aik kā hāth aur dusrē kā garēbān… Makīn t̲ān̲d̲zā bān̲d̲ā lād kar na'ē t̲hikānē kī talāsh main̲ nikaltē, jis nē nikalnē main̲ pas ō paish kīa wōh thānē kachēhr īmain̲ khinchā khinchā phirā."[54]

Sample Translation (9):"Then quarrels, then men's hands were raised against each other… the residents packed up all their goods and went out in search of a new place to stay. Anyone who was reluctant to leave the house was drawn into court cases and lawsuits."[55]

Sample Text (10):"Wān̲ par kiā auqāt thī, yān̲ ganjē kō nākhun mil ga'ē."[56]

Sample Translation (10):"There, he used to loaf around in the street. Here, the worthless wretch has been earning money hand over fist!"[57]

Sample Text (11):"Tumhārē Pākistān main tō bahut āpā dhāpī hē. logon̲ kē khūn kaisē sufaid hō gayē hain. Mēn̲ tū daikh k haq daq reh gaī."[58]

Sample Translation (11):   Your Pakistan is topsy-turvy. Everybody's lost all fellow-feeling, it's hard to believe it."[59]

Sample Text (12):   Mēn̲ nē sunā tu māthā pīt̲ līya."[60]

Sample Translation (12):   "When I heard that I beat my breast."[61]

Sample Text (13):"Dō mulā'ōn̲ main̲ murghī harām."[62]

Sample Translation (13):"Too many cooks spoil the broth."[63]

Sample Text (14):"Jis kē jahān̲ sīng sama'ē, nikal giyā."[64]

Sample Translation (14):   They've taken refuge wherever they can."[65]

Sample Text (15):"yē dunīyā dār ul hisāb hē. Insān ju butā hē wuhī kat̲ta hē."[66]

Sample Translation (15):   this world is a place of reckoning. Men reap whatever they sow." [67]

Sr. #	Idiomatic Phrasal Verbs/Idioms	Translation	Technique
1	Kālē kōs kā safar	immensely long journey	Neutral
2	sank sawār hōnā	so crazy	Literal
3	Chōkrī jamī hōnā	the group might be there.	Neutral
4	Allah mīyāṇ kē pichwārē	the back of beyond	Neutral
5	Talī ukhāṛ kē rakh dainā	driving me mad	Cultural Substitution
6	t̲handā hōnā	dropped like a stone	Cultural Substitution
7	Qiyāmat ut̲hnā	a terrifying scene	Neutral
8	Ānkh bhar ānā	eyes had again filled with tears	Literal
9	Kālē kōsōṇ chalnā	long long journeys	Neutral
10	Sar c̲hupānā	to lay their heads	Literal
11	Kis kis rang maiṇ ān milna	how variously…met	Neutral
12	Mudh bhīṛ hōna	encounter each other	Literal
13	Tū takār	quarrels	Neutral
14	Aik kā hāth aur dusrē kā garēbān	men's hands were raised against each other	Neutral
15	t̲ānd̲ā bānd̲ā lādnā	packed up all their goods	Literal
16	pas ō paish karnā	reluctant	Neutral
17	Khinchā khinchā phirā	drawn into	Cultural Substitution
18	Kiā auqāt thī	to loaf around in the street	Cultural Substitution

19	Ganjē kō nākhun mil	the worthless wretch has been earning money hand over fist!	Cultural Substitution
20	Āpā dhāpī	topsy-turvy	Cultural Substitution
21	Khūn kaisē sufaid hō	lost all fellow-feeling	Neutral
22	Haq daq reh gaī	it's hard to believe	Neutral
23	Māthā pīṯ līya	beat my breast	Cultural Substitution
24	Dō mulā'ōṇ maiṇ murghī harām	Too many cooks spoil the broth	Cultural Substitution
25	Sīng sama'ē	taken refuge wherever they can	Neutral
26	Dunīyā dār ul hisāb hē	this world is a place of reckoning	Cultural Substitution
27	Insān ju butā hē wuhī kaṯta hē	Men reap whatever they sow.	Cultural Substitution
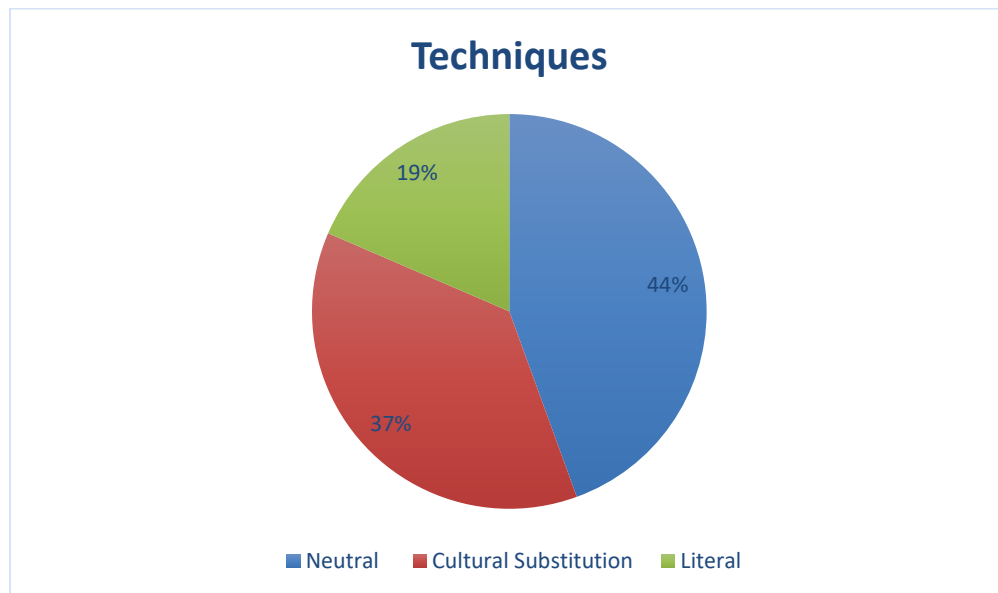
Results:

The result shows that the highest number of Idiomatic Phrasal Verbs/Idioms is translated under neutral technique. It shows the cultural difference between source text language and the target

text language. The number of cultural substitutions is also countable that shows the mutual relativity of both the languages but that relativity is not up to the mark due to which neutral technique find a larger space than cultural substitution. The main race takes place between both of these two techniques and the literal translation takes a very little part in the translation of Idiomatic Phrasal Verbs/Idioms that shows the wisdom of the translator as it is opted as the last option only. To enhance the relativity of the languages, there might be a black and white record of cultural substituting options so it may be helpful for translating Idiomatic Phrasal Verbs/Idioms.

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