QUANTITATIVE ANALYSIS OF BALTI TRANSLATED IDIOMS INTO ENGLISH BY BS LEVEL STUDENTS AT UNIVERSITY OF BALTISTAN, SKARDU

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ABSTRACT

The current research, in the field of applied linguistics, aims at investigating a range of difficulties related to the accuracy of translation faced by Balti ESL (English as a Second Language) learners at university level. The major focus is on the translation of idioms from Balti language to English 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 study has used a questionnaire with the scheme of idioms from Balti to be translated into English. The mode of analysis is used as close-reading and comparing the translations to the original text. After the collection of the data, the researcher has 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 which type of strategies they used and what sort of barriers they encountered during the translation process. Lastly, this research study will help the future researchers in exploring inter-lingual translational studies especially related to Balti language.

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

INTRODUCTION
Background
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

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 Balti idioms into English

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 Balti idioms into English

3. To check the linguistic preference of the students while translating Balti idioms into English

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.

Limitations of the Study

The most significant aspect of language is that it allows human beings to interconnect with one another. Languages have contributed more to the progress of human intellect than any other physical feature in transformation between humans and apes. Language made it possible to live together in larger groups which contributed to group living which established into society thus for this language to exist with all its internal and external features. But unfortunately there has not been any research for the preservation of Balti language, especially not any single research for the preservation of Balti expensive ancestral gifted "idioms", thus it is difficult for the researcher to get help from previous research.

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.

Intra-lingual Translation

Intra-lingual translation is a method of translation in which a translator translates a meaning of text within a language or rewording the interpretation depending on one's approach, this broad term can involve translation between dialects, socialists or historical layers of a language, of verbal sing by means of other signs within the same language. (Roman Jacobson, 1995-2000)

(Worth, 1997) Describes that the practices of intra-lingual translations could be used in different other fields as for language learning, for translator's training etc. This type of translation helps a reader to understand things more clearly and deeply by rewording, defining, summarizing or by using synonyms. In this type of translation summarization is considered as a fundamental tool for reading comprehension. Most understandably, it is the defined meaning of the same language on the basis of cultural, social, regional, political and religious perceptions.

(Korning, 2016) Describes it has constantly ignored and omitted by intellectuals but there are a huge history behind intra-lingual translation and translation studies as it used to recover the endangered historical, cultural and social values for the new or upcoming generation of one's nation according to their updated language as it is fact that any language cannot remain static, there always occur changing within language. But on the other hand there are something deficient in this one as there are less number of scientific researches on this area that is why researcher mostly deny to do work in this area and Furthermore this is a limited area of study and the researched work is just useful for its natives (Albachten, 2014)

(Zethsen, 2009) Argues that Russian structualist Roman Jacobson defined three kinds of translation in his essay "on linguistics aspects" that there are three ways to translate any text. Among them intra-lingual translation has been neglected by scientists because there is limited scientific research.

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.

Inter-Semiotic Translation:

(Jacobson, 2000) Describes that inter-semiotic translation is a method of translation in which any language translate into sign or non-verbal sign to make things more understandable as translation of any language into sign language, into music, into painting or into film as a research was conducted On the English language film adaptations of S. Lem's "The Futurological Congress" and "Solaris" in the light of their translations into English by "Agnieszka Majcher".

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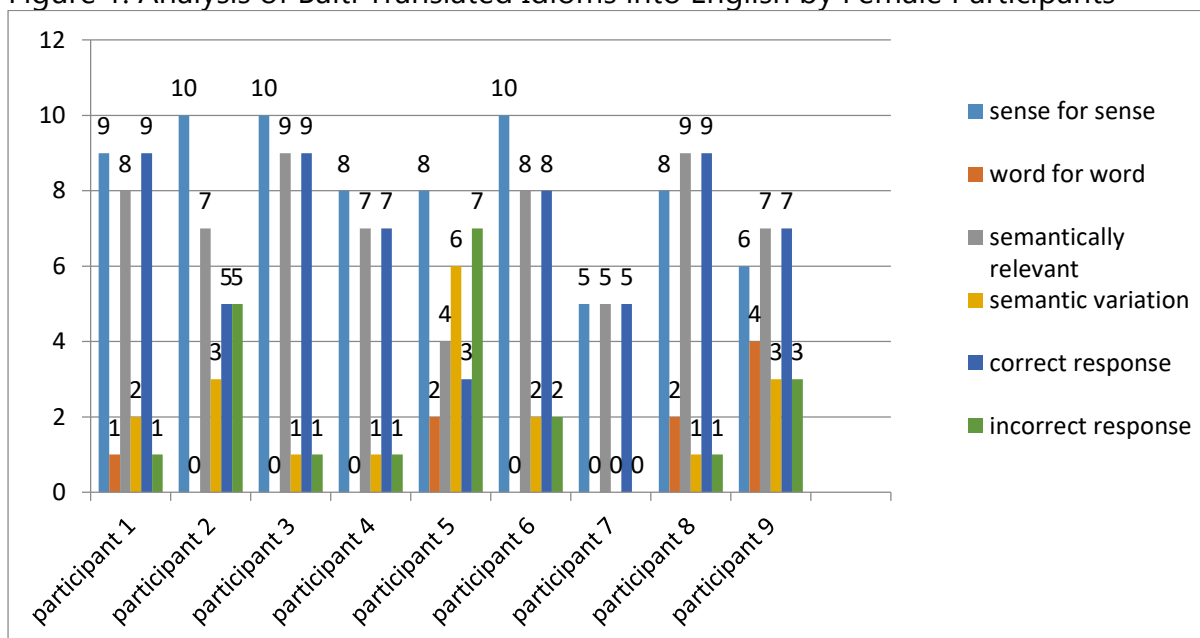
DATA ANALYSIS
Quantitative Analysis
   (A) Analysis of Balti translated idioms into English by female participants.

Participant number	Sense-for-Sense Translation	Word-for-Word Translation	Semantically Relevant	Semantic Variation	Correct responses	Incorrect responses
R. 1	9	1	8	2	9	1
R. 2	10	0	7	3	5	5
R. 3	10	0	9	1	9	1
R. 4	8	0	7	1	7	1
R. 5	8	2	4	6	3	7
R. 6	10	0	8	2	8	2
R. 7	5	0	5	0	5	0
R. 8	8	2	9	1	9	1
R. 9	6	4	7	3	7	3

Figure 1: Analysis of Balti Translated Idioms into English by Female Participants
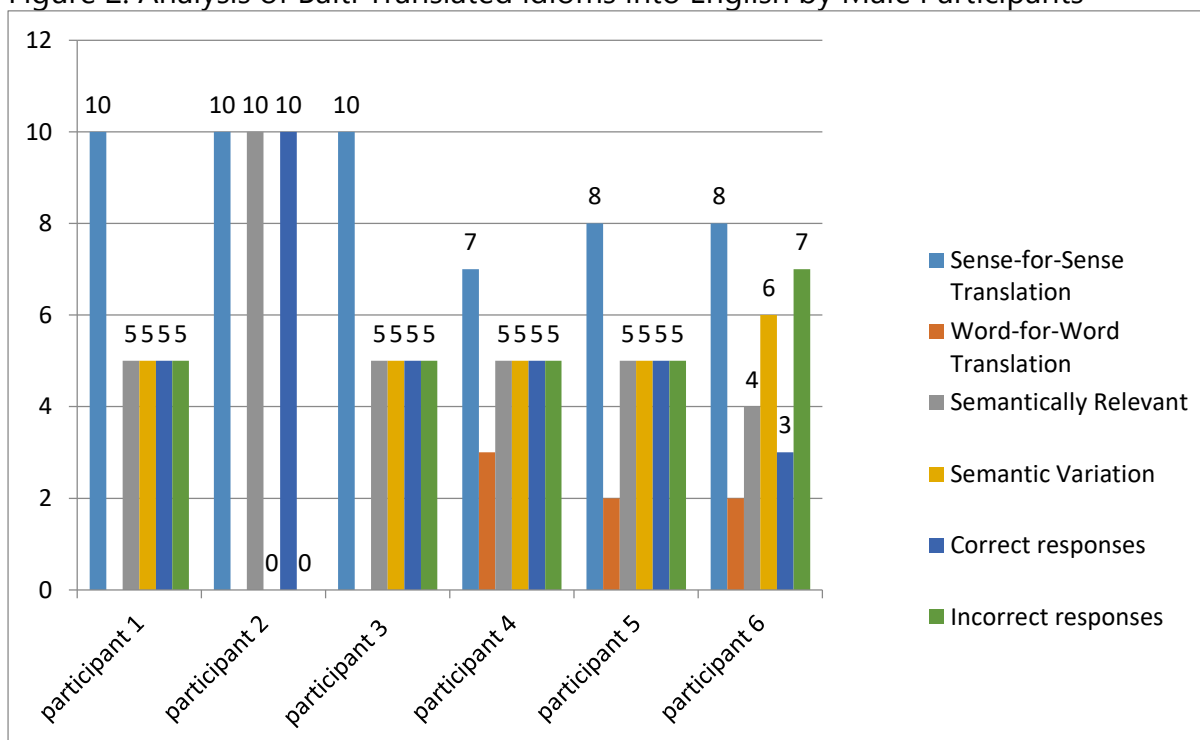

- 75% of the female participants used sense-for-sense method of translation during the translation of Balti idioms into English.
- 80% of their translations were semantically relevant with the original sense of the idioms.
- The participants conducted 79% correct translations of Balti idioms into English.

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

Participant number	Sense-for-Sense Translation	Word-for-Word Translation	Semantically Relevant	Semantic Variation	Correct responses	Incorrect responses
R. 1	10	0	5	5	5	5
R. 2	10	0	10	0	10	0
R. 3	10	0	5	5	5	5
R. 4	7	3	5	5	5	5
R. 5	8	2	5	5	5	5
R. 6	8	2	4	6	3	7

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

- 90% of the male participants used only sense-for-sense method of translation during the translation of Balti idioms into English.
- The male participants are at middle rate as there are both; semantic relevancies as well as semantic variations in their translations i.e. 50% semantic relevancy and 50% semantic variations are there.
- The male participants correctly translated 60% of that idiom.

4.1. Qualitative Analysis

4.2.2. (A) Qualitative analysis of Balti translated idioms into English by Female participants.

Participant No. 1:

The participant number one is a female. The participant had rendered nine translations very well and one translation incorrectly. The participant had translated the idioms very beautifully as she had used both methods of translation. The participant used a word-for-word method of translation for the first idiom and translated it very well with the accurate meaning delivery such as "sa smithsa snami khes" was translated into "eat the

earth or sky swallowed". Beside this, rests of the idioms were translated through a sense-for-sense translation method. There was very clear semantic relevance between all Balti and English translated idioms beside the idiom number nine which is also rendered through sense-for-sense method but with incorrect result and semantic variation.

Participant No. 2:

The second participant is a female. The participant had translated seven idioms correctly and rendered rest of three incorrectly. For all translations the participant had used a sense-for-sense method of translation with three incorrect results. There were semantic relevancies in all correctly translated idioms with delivering the internal and accurated meaning. The idiom number four "khi phang bia" translated into "ignore" was also somehow semantically relevant but the researcher considered it incorrect as it was not delivering the internal pragmatic meaning of the idiom which is "to humiliate someone worse than a dog deserves".

Participant No. 3:

The participant number three is a female. The participant had rendered nine translations correctly and rendered one translation incorrectly. Some of the translations were very closely delivering the original meaning whereas on the other hand there were little variations in the meaning of few translations but meanings were right thus the researcher had considered it the correct translation. As we know the aim of translation was to provide the sense of one language into another language no matter how small it should make a sense. The participant had been used a sense-for-sense method of translation for all idioms to translate from Balti language to English language. There were also less cultural gaps in these idioms as the participant had good knowledge about both languages and both cultures, thus the participant translated each idiom very amazingly beside the incorrect one.

Participant No. 4:

The participant number four is a female. The participant had translated seven idioms correctly and rendered rest of three idioms incorrectly. The participant had used a sense-for-sense translation method for all idioms. There were semantic relevance in all corrected translations especially the idiom number two was translated very well i.e. "miksra xhua" was translated into English as "to check once expression" which was very clearly delivered the original meaning of the idiom without affecting the target language. There were also less cultural gaps which may effect on translations and the translation was totally written in pure, precise and simple English. Beside this the participant committed one mistake and left two idioms without translation.

Participant No. 5:

The fifth participant is a female. The participant had translated three idioms correctly and rendered rest of seven incorrectly. The participant had used both methods of translations as word-for-word translation method and sense-for-sense translation method. Such as in the first and in last idiom the participant used word-for-word method of translation, but the first idiom is translated correct which is providing the true meaning of the idiom and secondly there are semantic relevance in the original

and translated idiom whereas the last idiom is incorrect. There is a entire variation in meaning between the target text and the source text. The rest of the idioms are translated through a sense-for-sense method of translation with two correct results and the remaining are incorrect. It seem that unlike the previous participants, the participant number fifth seen less knowledge that is why the participant is not able to translate the idioms accurately.

Participant No. 6:

The participant number six is female. The participant number six had translated eight idioms correctly and rendered rest of two incorrectly. The participant number six had also translated the corrected idioms very amazingly using a sense-for-sense method of translation for all idioms. There were not any semantic variations in the correctly translated idioms as all of them were very beautifully delivered the meaning from Balti language to English language. There were also less the cultural gaps because cultural gaps arise when there is conflict between languages, norms or culture or it was based on the translator's knowledge about the target text. But here, the condition was different, thus the translator translated each idiom very well. Beside this there were also two incorrect translations which were also conducted through sense-for-sense translation method but there was no any semantic relevance that's why the researcher considered that incorrect.

Participant No. 7:

The participant number seven is a female. The participant had translated five idioms correctly whereas the participant had left the remaining idioms without translation. There were semantic relevancies in all the conducted translations which were conveying the innate meaning very well. The participant translated the idioms using the sense-for-sense method of translation.

Participant No. 8:

The participant number eight is a female. The participant had translated nine idioms correctly and rendered rest of the one incorrectly. All corrected translations were conducted through a sense-for-sense method of translation by the participant. Beside the idiom number one which was translated through word-for-word translation method. There were less cultural gaps among the translations as the participant well knows that i.e. in idiom number five "spalba khlutpa" means to become angry or aggressive and the participant does the same thing without affecting each other's language and culture. There were semantic relevancies in all the correctly translated idioms and all the idioms were amazingly conveyed the meaning from Balti the source language to English the target language. The last idiom was conducted through word-for-word method but with incorrect meaning as there was not just semantic variation but also providing the incorrect and inaccurate meaning.

Participant No. 9:

The participant number nine is a female. The participant number nine had translated six idioms correctly and rendered rest of the four incorrectly. The corrected translations were conducted through a sense-for-sense translation method which conveyed the true meaning from Balti language to English language by the participant. There were

semantic relevancies in all the corrected translations whereas, the participant also made four incorrect translations. From the incorrect translations, two of the idioms were conducted through sense-for-sense method of translation while the other two are conducted through word-for-word translation method where there was no any semantic relevance between them.

4.2.2. (B) Qualitative analysis of Balti translated idioms into English by male participants.

Participant No. 10:

The participant number ten is a male. The participant had translated five idioms correctly and rendered rest of five incorrectly. The participant had used a sense-for-sense method of translation for all idioms but only five idioms could truly deliver its meaning from Balti language to English language and the remaining five idioms were not able to convey the meaning and had not any type of semantic relevance within them.

Participant No. 11:

The participant number eleven is a male. The participant number eleven was the only participant who correctly conducted all translations using a sense-for-sense method of translation. All the idioms translated by the participant number eleven, was delivered the original meaning and there were semantic relevancies in all his translated idioms. The participant had very beautifully rendered all idioms by having less cultural gaps. The translation was in pure and in simple English which described that the participant had good knowledge about both languages and culture.

Participant No. 12:

The participant number twelve is a male. The participant had translated five idioms correctly and rendered rest of the five incorrectly. All translations were conducted by using a sense-for-sense method of translation with five correct and five incorrect results. The corrected translations were conducted very beautifully by the participant as there were huge semantic relevancies among them, which were conveyed the internal meaning of the idioms such as idiom number one "sa smithsa snami khes" was amazingly translated in English language as "disappearance of something" with delivering the sense that the idiom means something which disappeared suddenly.

Participant No.13:

The participant number thirteen is a male. The participant had corrected five idioms with semantic relevancy and similar meaning delivery and incorrect five translations with incorrect meaning delivery. Beside two idioms the participant had conducted all translations by using a sense-for-sense method of translation from which three idioms were able to convey the meaning whereas the remaining five idioms were incorrect and they were not able to deliver the actual meaning. Two idioms were conducted through a word-for-word method of translation such as idiom number seven and idiom number ten. The actual meanings of those idioms were not that but there were semantic relevancies that's why the researcher had considered that correct translation as idiom number seven "kha mik masta" was translated by using word-for-word translation method i.e. "no see to mouth and eyes" whereas the original meaning

which the researcher took from the book (Hassni, 2004) was "do deeds, without seeing eyes and face". So there was semantic relevance between them.

Participant No. 14:

The participant number fourteen is a male. The participant had translated five idioms correctly and rendered rest of the five incorrectly. The participant had used both methods of translations as sense-for-sense and word-for-word to translate the idioms. There were semantic relevancies in all correctly translated idioms as they were delivering the internal meaning of the Balti idioms into English language. But on the other hand the participant also made five translations incorrect and all the incorrect translations were conducted through a sense-for-sense method of translation.

Participant No. 15:

The participant number fifteen is a male. The participant had corrected three translations from which two were conducted through word-for-word method of translations and one was conducted by using sense-for-sense method of translation with correct and accurate meaning and there were good semantic relevancies between the source text and the target text. On the other hand the participant made seven incorrect translations and all incorrect translations were conducted through a sense-for-sense method of translation with semantic variations between the idioms.

4.1.   Summary:

In this chapter the researcher analyzed the collected data using mixed method. Throughout the analysis procedure the researcher found that students faced various problems while translating the idioms. The researcher examined that; to translate English idioms into Balti was more difficult for the participants as compared to translating Balti idioms into English.

 There were only 49% participants who can score 60 and above 60% in translating idioms from Balti language to English language as compared to the remaining 70% participants, who's scored were less than 60%. According to the researcher this was because of less conceptual understanding of the participants and because of lack of cultural and linguistic knowledge the participants were unable to understand and to translate the idioms into English language. On the other hand there were only 49% participants who could score 60 and above 60% in translating English idioms into Balti language and the remaining 85% participants could not translate idioms correctly by more than more than 50%. The researcher found that there were more semantic variations in the translated idioms of both participants (i.e. participants of Balti idioms and participants of English idiom) and because of the huge cultural gaps, it was difficult for the participants to find out the exact meaning of the idioms in the target language as there were conceptual challenges for the participants and secondly missing words was also cause to make mistakes in the translations which was causing to delivered incomplete meaning from source language to target 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.

(I)   Findings on the Basis of Semantics

Balti to English:

- Out of fifteen participants, thirteen participants, translated 50 and above 50% idioms (Balti to English) correctly.
- Thirteen participants had translated idioms (Balti to English) with less semantic variations.
- One participant, out of fifteen, had translated idioms (Balti to English) with 100% semantic relevancy and four participants with 90%.
- Such as participant number seven and eleven who rendered all idioms with correct translation and semantic relevancy.
- For example; idiom number four of participant number eleven "*khi phang bia*" into "*ignoring someone*"
- Idiom number six "*spalba matpa*" into "*unlucky*".
- Idiom number two of participant number seven "*miksra xhua*" into "*to check once expression*"
- Idiom number eight "*sa kishi tangma*" into "*stubbornness*".

(II)   Pedagogical Findings

Balti to English

- In the translation of Balti idioms into English all participants used more sense-for-sense method of translation as compared to the word-for-word translation method.
- Few participants used 20% to 30% word-for-word method in their translations which gave more incorrect results.
- Both methods of translation gave both correct and incorrect results.
- Out of fifteen, eight participants used only sense-for-sense method.
- Sense-for-sense method gave more correct results.
- For example; participant number eleven translated idiom number one "*sa smithsa snami khes*" into "*loss of thing suddenly*" through sense-for-sense with correct result.
- Whereas participant number fifteen translated same idiom "*sa smithsa snami khes*" into "*to be proud on himself*" with incorrect result.
- Participant number thirteen translated idiom number ten "*wa matpi rzung mat*" into "*there is no story without fox*" through word-for-word method with correct result.
- Whereas participant number fourteen translated idiom number seven "*kha mik masta*" into "*no see to face and eyes*" through word-for-word method with incorrect result.

(III) 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.

(IV) Linguistics preferences:

Balti to English

- Not given any type of linguistic preferences from any participant.

5.1.2. Recommendations

The study has focused on the inter-lingual translational gaps while translating Balti idioms into English and 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.

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