

CHAPTER ONE

INTRODUCTION

Techniques and Gaps in Translation of Culture Terms: A Case of the Novel Summer Love is a study primarily deals with the techniques and gaps in translation of cultural terms used in the novel 'Summer Love'. This introduction section consists of seven subsections which include background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Translation is the process of changing speech or writing from one language into another language. Translation is generally considered as a bilingual as well as a bicultural activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. In other words, the translator must be aware of the linguistics as well the cultural aspects of the texts.

Translation is such a discipline that has a great effect on everyday life of human civilization. Hatim and Munday (2005, p.3) state, "It can range from the translation of a key international treaty to the different multilingual posters that welcome customers to a small restaurant." It plays a significant role to build up the worldwide communication. Newmark (1988, p.7) views, "Translation is the means of communication." In this regard, the global communication is not possible if there is an absence of translation. It is the best means of communication as it is the way of rendering the message from one language to another. It has such a wider coverage that no disciplines and areas remain untouched with translation. Translation has been categorized variously- as an

art (Savory 1957; Selver 1966), as science (Nida, 1964, 1969; Wilss, 1982) and a combination of science, art, craft and skill (Newmark, 1981, 1988; Sastry, 1994, as cited in Bhattarai, 2010, p.1). It shows the different perceptions regarding translation.

Different scholars define the term translation differently. Catford (1965, p.20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)." Brislin (1976) extends the idea of Catford and further writes:

Translation is general term referring to the transfer of thoughts and ideas from one language (Source) to another (Target), whether the languages are in written or do not have such standardization; or whether one or both language is based on signs as with signs of the deaf. (p.1)

But Newmark (1981, p.7) defines translation as a "craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language." Bhattarai (2010, p. 2) defines transition as "an act of transforming message from one language to another or into same other dialect of the same, that distances by time or space." Different terminological variation such as replacement, rendering are also used to define translation. Though various scholars perceive it variously, the common point is that translation is the interpretation of the meaning of one language i.e. source language and the production in another language i.e. target language of an equivalent text that communicates same/approximate message. It is both process and product and needless to say, it is both linguistic and cultural activity.

To sum up, translation is the rendering of meaning from source language to target language. It is not simply an act of imitation, copy or substitution but it is a means of innovation, innovation in the receiver or target language. The goal

of translation is to establish a relationship of equivalence between source text (ST) and target text (TT), while taking account a number of constraints.

Translation is considered as one of the brain-forming tasks in where a translator deals with different linguistic activities. So, the translator needs to have mastery over SL and TL taking account a number of cultural factors. It does not only require the sound knowledge of languages but also requires a difficult art and skill in safe guarding spirit and content of the language. In this regard, translation is both science and art.

1.2 Statement of the Problem

Language and culture are interrelated. While translating the text from one language to another, just dealing with linguistic factors is not sufficient. It means linguistic factors as well as cultural factors need to be taken into an account. Translation is both linguistic and cultural activity. Translation is not simply rendering of meaning but it is the transfer of meaning where a translator keeps both linguistic and cultural phenomena in the mind. In this regard, defining translation only from a linguistic perspective does not provide a comprehensive account of translation. It is believed that the meaning of the text is largely shaped by the culture, a translator should be aware of the cultural meaning of the text. The degree of the gap between SL culture and TL culture plays a significant role in translation. Without understanding the cultural aspects of the text, translation becomes hardly possible. So, both linguistic and cultural factors need to be kept in mind by the translator while translating the text. The main objective of a translation activity is to achieve equivalence as well as to preserve the intelligibility of the text. But maintaining cultural equivalence is a difficult and tedious job for any translator because no two cultures are same. There are differences between cultural aspects of two languages, their norms, language use, values, and assumption. In the preliminary phase of reading the novel 'Summer Love', I found some cultural gaps due to some translation techniques and also found that some cultural terms were deleted by the translator. Therefore, the present study "Techniques and Gaps in

Translation of Cultural Terms: A Case of the Novel Summer Love" made an attempt to find out the different techniques to translate the cultural terms from Nepali language to English language and the gaps due to employment of such techniques in translation.

The present study explored different techniques while translating a text from one language into another language. Furthermore, it has tried to point out the gaps in translation of cultural terms. For example, the cultural terms used in the novel Summer Love like *alakka*, *pulukka* and *lu par t* are difficult to translate from Nepali language to English language. It's because cultural terms are difficult to translate from SL to TL. However, the task of a translator is to find out such gaps and employ the appropriate techniques of translation. In this regard, this study found out different strategies /techniques while translating the novel. That is why the finding of the study will be of great importance for the beginner translators and researchers and also will be helpful for those who have determined translation as their destiny.

1.2 Objectives of the Study

The following were the objectives of the study:

- i. To identify the Nepali cultural terms in 'Summer Love' and their equivalents in English translation,
- ii. To find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process and
- iii. To suggest some pedagogical implications.

1.4 Research Questions

The study addressed the following research questions:

- i. What are the cultural terms used in the novel 'Summer Love'?
- ii. Which techniques are employed by the translator to maintain the original flavor of the text?
- iii. How do the translation techniques create cultural gaps in translation process of the very novel?
- iv. How does the translator maintain the equivalence while translating the text?

1.5 Significance of the Study

The present study aimed to explore the techniques and gaps in translation of the text in general and 'Summer Love' in particular. As the study is on the techniques and gaps in translation of the cultural terms, it will be helpful to understand the different types of techniques while translating the cultural terms in order to maintain the original flavor of the source text and the gaps due to the selection of such techniques.

Likewise, it will be useful for the perspective of researchers to conduct a research on techniques and gaps in the translation of the cultural terms. Similarly, the findings and suggestions derived from this study will be useful for the students of translation studies, translation teachers, researchers, translators and translation experts to be aware of various gaps and familiar with various appropriate techniques of translating the text. Since the study will reveal different techniques and gaps in translation of cultural terms of the ST, it will be beneficial for them to employ the suitable techniques in order to maintain the original flavor of the ST while translating the text. To be specific, it will be beneficial for all those who are directly and indirectly involved in translation and translation teaching and learning.

1.6 Delimitations of the Study

The study was confined within the following limitations:

- i. The study was limited to the novel 'Summer Love'.
- ii. The study was limited to the notion of the techniques and gaps in translation of cultural terms.

- iii. Only observation technique was used.
- iv. This study was delimited in secondary data.

1.7 Operational Definitions of the Key Terms

- Culture:** Certain traditions and customs that a society follows from generations to generations. In this research, it refers to the cultural terms, values, norms and assumptions of Nepali people particularly in case of the novel 'Summer Love'.
- Equivalence:** Translation equivalence is similarity between the source and target language text. In this research, equivalence refers to the approximation of the meaning of the cultural terms translated from Nepali language into English language particularly in case of the novel 'Summer Love'.
- Gaps:** Gap refers to the vacuum or space that lies between source text and target text. For this study, gaps are the absences of the concept of source language while translating the novel 'Summer Love' into English language.
- Source language:** The source language is the language being translated from. It refers to the Nepali language in this research.
- Target language:** The target language is the language being translated to. In this research, target language is English language.
- Techniques:** Techniques mean the strategies that a translator employs for bridging the gaps. In this research, techniques are the methods/strategies that the translator has employed while translating the novel 'Summer Love' into English.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This part consists of the detail of reviewed studies and their implications on the study. Different theoretical perspectives and different previous study /work in the field of translation are included in this portion. Similarly, implication of the review and conceptual framework are also inserted under the chapter.

2.1 Review of the Related Theoretical Literature

I reviewed the literature relevant to translation in general and techniques and gaps in translation in particular. This section includes translation and translation studies, importance of translation, theories of translation and translation theory, translation as process vs. product, relevance of translation in language teaching, techniques in translation, gaps in translation and cultural categories.

2.1.1 Translation and Translation Studies

Defining translation is always a difficult job in a sense that it is often influenced and shaped by linguistic theory, philosophical transmitting message from, one language to another but it is transcription of something new. Nida (1964, P.9) said, "No single definition is complete for translation." In this regard, there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspective:

Highlighting the linguistic aspect, McGuire (1980) states that translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that:

- a. The surface meaning of the two will be approximately similar and
- b. The structure of the SL will be preserved closely as possible but not so closely that the TL structure will be seriously deserted. (p.2)

Above definition shows that translation is only a linguistic endeavor. The linguistic perspective of translation mainly focuses on correspondence between different aspects (e.g. vocabulary, structure, style) of two languages. In this regard, translators mostly focus on the rendering of meaning conveyed by words, sentences or texts. However, translation is not only a linguistic activity. It is also a cultural activity and something more.

Dubois (1973, as cited in Bell 1991, p.5) states, " Translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalence." In this definition, Dubois focuses on both linguistic and cultural perspective i.e. a translator should preserve semantic and stylistic equivalence while translating an SL text in TL text.

Bassnett (2002, p.11) writes, "Translation involves the rendering of a source language (SL) text into the target language (TL)." Here, Bassnett focuses on the linguistic aspect of translation.

Riccardi (2010, p.86) says, "The translated text is well anchored in the target culture and, in transposing the original, the translator will be confronted with culture-bound expressions or situations." Here, Riccardi focuses on the cultural aspect of translation i.e. cultural factors need to be taken into an account.

The scholars who are under cultural perspective of translation view that defining translation only as a linguistic activity does not provide a comprehensive account of translation. They argue that cultural aspects of the text need to be taken into an account while translating the text. It is because meaning of the text is largely shaped by the culture. In this regard, Hervey and Higgins (1992, p.28) state, "Translation involves not just two languages, but a transfer from one culture to another." So, a translator should always be aware of the cultural meaning of the text. Without understanding cultural influence in the text, translation becomes hardly possible.

Different scholars define the term translation in their own way but the main theme is translation is to transfer the idea of a text in one language to another language. Translation is not only to transfer the idea or convey the message of source text but also it must be comprehensible to the target readers. So, the translation is not exactly the imitation only, the translator should be creative in some cases for readers' good comprehension being aware of the original flavor. Thus, to be a good translation it equally requires syntactic, semantic, stylistic and text pragmatic comprehension.

On the other hand, translation studies deal with the study of various issues or the problems in translation process. In other words, it is the study of various translation activities. James Holmes firstly developed the concept of Translation Studies. His seminal paper "The Name and Nature of Translation (1972) "set out to orient the scholarly study of translation. According to Holmes (1972 pp.67-73), translation studies is divided in two groups: 'Pure' and Applied. The Former is concerned with the descriptive study of translations and translation theories whereas the latter is about practical concerns like translator training, translator aids and translation criticism.

To sum up, translation studies has emerged as a separate discipline which studies various issues of translation. It is concerned with researching issues, theories and practices of translation. It concerns with various translation strategies, translation pedagogy, research in translation and activities of translation process.

2.1.2 Importance of Translation

Translation is a human activity of a great antiquity. It is an activity of great importance in the modern world and it is subject of interest not only to linguists, professionals, amateur translation, and language teachers but also electronic engineers and mathematicians. We can say that translation is versatile means of communication in transferring knowledge, truth, culture and idea. Jumper (1961, as cited in Newmark, 1981, p.3) shows the importance of translation as "the twentieth century has been called the age of translation."

And thereby the present century is the age of translation and its importance is being greater day by day. Furthermore, the world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. In the past, it was used as transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Today translation is also proper means for young languages to grow and flourish into full-fledged structure. It is a technique to learn a foreign language and tool for business field.

Thus, translation of texts either it is literary, scientific or cultural is equally important. Translation helps to introduce different culture to the readers of various cultures. The importance of translation has increased in this modern global village. It has helped to bring cohesion in our multi-lingual and multi-cultural society. It plays the pivotal role to make wider for world literature and prize winner books. As it does not have religious, political and geographical boundary, translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space. So, it has a great importance in developing world communication, language and literature.

2.1.3 Theories of Translation

Although translation is primarily a linguistic activity, all translation theories are not linguistic. Since translation is an interdisciplinary field of study, the development in other fields of studies e.g. literature, philosophy, culture, religion, stylistic makes a great contribution to the development of translation theories. Awasthi, Bhattarai & Khaniya (2014, p. 82) view that the theories of translation refer to the overall understanding and approach of dealing with the text. But they are less concerned with strategies that are adopted during translation. They further mention the following theories of translation.

2.1.3.1 Philological Theories

The philological theories of translation are concerned primarily with the translation of literary texts. These theories are based on the philological approach to literary analysis. Moreover, these also consider the relationship of language with history and culture while translating the text. Riccardi (2010) and Pym (2010) (as cited in Awasthi et al. 2014) opine:

Although the philological theories were primarily dominated by the translation of religious texts, from the mid-twentieth century, with the wider adoption of cultural anthropology in literature and sociology, their focus shifted towards the discussion of culture and cultural meaning in translation. (p.80)

In this regard, philological theories focus on the larger structure units of discourse. They concern with the cultural meaning of the texts.

2.1.3.2 Linguistic Theories

Linguistic theories of translation are based on a comparison of the linguistic structure of source and receptor texts rather than on a comparison of literary genre, stylistic features and culture.

2.1.3.3 Sociolinguistic Theories

The sociolinguistic theories of translation relate translation to communication theory rather than to a specific linguistic theory. It gives emphasis on the functional aspect of a text.

2.1.4 Translation Theory

Translation theories concern primarily on the practical aspect of translation. They are methods of translation. Newmark (1988, p.9) provides narrow and wider sense of defining translation theory. In a narrow sense, it is concerned with translation method appropriately used for certain types of text. But in a wider sense, it is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints. In this sense, translation theories deal with the practice and activities that a translator employs while translating a text. Some of the theories of translation are elaborated below:

Literal and Free Translation

In the beginning of translation, especially during Cicero and Horace and the Bible translation literal or word-for word translation was widely accepted technique of translation. It deals with word-for-word translation, exact and literal meanings of words of SL. On the other hand, free translation is against literal translation and takes pragmatic factors into consideration. It focuses on the idiomatic and contextual meaning of a text.

Dolet (1540, as cited in Bassnett, 2002, pp. 58-59) presents the following five principles under the translation theory:

- a) The translator must perfectly understand the sense and material of the original author, although s/he should feel free to clarify obscurities.
- b) The translator should have a perfect knowledge of both SL and TL.
- c) The translator should avoid word-for-word renderings.
- d) The translator should use forms of speech in common use.
- e) The translator should choose and order words appropriately to produce the correct tone.

To sum up, translation theory deals with different problems in translation and the ways of overcoming from those problems. It concerns with the practical aspect of the text. The translator has to maintain the original flavor of the ST taking TL readership into an account.

2.1.5 Translation as Process vs. Product

Translation experts are still in debate regarding whether the translation is process or product. It is one of the major issue and area of study in translation studies. In the past, translation was only regarded as the study of product but later translation process emerged and experts began to study and discuss the process of translation.

Process of translating generally involves various strategies for the understanding of the SL text to with translating the text. Furthermore, it concerns with different methodology techniques and strategies that a translator employs while translating the text. Holmes (1972, p.72) views, "Process concerns itself with the process or an act of translation itself." Similarly, Hatim and Munday (2005) opine, "Process focuses on the role of translator in taking the original or source text (ST) and turning it into a text in another language (the target text, TT)." It means process is invisible, dynamic and segment. Process is invisible cognitive strategy. To give the appropriate meaning of a text, a translator should have knowledge of the grammar, semantic, syntax, idioms and collocations of the SL, as well as the culture of its speakers. Process is an invisible cognitive strategy.

On the other hand, translation as product is visible finished from of the whole translation process. Traditionally, product was more focused than process. Based on Holmes (1972), what we can say is that product has traditionally become an important area of academic research in translation studies. In the words of Hatim and Munday (ibid), product centers on the concrete translation product produced by the translator. It means product is what we see as a final,

fixed and a whole matter from process .We can evaluate the text whether it is good or bad when we have the production of text. It means on the basis of product the process is evaluated.

To sum up, translation as a process is invisible cognitive strategy whereas product is visible finished item of the whole translation process. The translation product depends upon its process. In this sense, process is more important than product.

2.1.6 Relevance of Translation in Language Teaching

Translation is an interdisciplinary field of study. The contribution of translation in language education cannot be underestimated. Translation, as it is a linguistic unity cannot be ignored in language teaching. It is a technique to learn foreign language. In the past grammar translation method was used as a sole procedure of language learning and teaching but till now its importance is equally important. Similarly, being a communicative tool presence in communicative approach to language teaching is not avoidable but desirable. Widdowson (as cited in Phyak, 2005, p.88) puts forward his opinion;... ..semantic and pragmatic translation can be used as a teaching device for learners who need the TL as an additional medium for scientific communication. In this regard, translation is useful for teaching difficult language structures of second language or foreign language or target language. It has a pedagogical value since it helps to develop language competence, which is significantly helpful for language teaching and learning. It develops three essential qualities to all language learning: accuracy, clarity and flexibility. To sum up, translation helps in developing both knowledge i.e. strengthening the knowledge base of students and skill i.e. enhancing the skill required for translating.

2.1.7 Techniques in Translation

Translation is a very difficult job where a translator has to face different problems ranging from linguistic to cultural levels. Similarly, to identify the techniques used in translation of the culture terms is very difficult in the sense that the translator gets different problems at different levels. For that single technique may not be sufficient. So, the translator must think of different procedure while translating being aware of the situations of SLT. Time and space for cultural gaps are the crucial problems in translation. Nevbert (1983, as cited in Newmark, 1988, p.68) states, "One word of an SL text and a TL word in the translation rarely correspond semantically and grammatically hardly ever." That's why a translator's job is really challenging while dealing with different languages, cultures and so on.

The common belief is that no single procedure is absolutely helpful to produce a perfect translation without any gaps. There are many techniques for translating SLT into TLT. Various scholars have suggested various techniques of translating cultural terms. Newmark (1988, pp.81-91) has stated the following seventeen translation techniques:

- a. Transference
- b. Naturalization
- c. Cultural equivalent
- d. Functional equivalent
- e. Descriptive equivalent
- f. Synonymy
- g. Through – Translation
- h. Shifts or Transpositions
- i. Modulation
- j. Recognized translation
- k. Translation label
- l. Compensation

- m. Componential analysis
- n. Reduction and expansion
- o. Paraphrase
- p. Couplet-triplet-quadruplets (CTQ) and
- q. Notes, addition, glosses

Similarly, Ivir (1987, as cited in Adhikari, 2004, p. 26) has suggested the following procedures focusing on the translation of cultural terms:

- a. Borrowing
- b. Defining
- c. Literal translation
- d. Substitution
- e. Lexical creation
- f. Omission and
- g. Addition

Likewise, Dryden (1680, as cited in Bassnett, 2002, p. 64) has provided three techniques to tackle the problem in translation. They are as follows:

- a. Metaphase
- b. Paraphrase
- c. Imitation

From the above discussion, it is clear that different scholars have presented different techniques used in translating process. Almost all the techniques identified by different scholars overlap in each other. They have given different names to the same techniques. Having idea from all definitions, some major techniques of translation can be identified. I have identified the following eleven techniques in common:

i) Literal Translation

It is a translation technique which searches for close correspondence of moving between ST and TT. In other words, it is called word for word translation

because in this translation the SL grammatical construction are converted to their nearest TL equivalents. It is TL oriented which preserves the linguistic meaning of SLT. In accordance with Richards et al. (1995, p.299), a translation which approximates to a word for word representation of the original is known as literal translation. In this sense, it is the easiest and simplest form of translation and it occurs whenever word by word replacement is possible without breaking rules in the larger language. For example:

SL Terms	TL Terms
<i>mu u</i>	heart
<i>candram</i>	moon

ii) **Sense Translation**

This technique is used when the exact SL equivalent term is not available in TL. In this technique, not the words but the meaning is translated. For example:

SL Terms	TL Terms
<i>kh</i>	bed
<i>khair</i>	tourist

iii) **Transference /Borrowing**

It is one of the most widely used techniques for transmitting the cultural meaning from SLT into TLT. According to Newmark (1988, p.82), normally names of people, places and countries, name of institutions, companies, street, inventions, brand names, etc. are transferred. It includes loan word or translation. Cultural words are used often transferred to give color in translation. In this procedure, the translator uses the SL word for his/her translated text. It is used only if the equivalent terms is absent in TL. For example:

SL Terms	TL Terms
<i>d p yal</i>	Dipayal
<i>k nT pur</i>	Kantipur

iv) Substitution

In some case, the translator replaces the cultural elements by similar words or near equivalent words or generic words meaning in TL. In other words, the words in ST are substituted by the similar words in the TT. That's why the TL reader can or cannot get the flavor of the original. For example:

SL Terms	TL Terms
<i>oko</i>	basket
<i>nad n l</i>	stream

v) Paraphrasing/ Definition

In this technique, the translator replaces SL terms by short definition or paraphrasing. Newmark (1988, p.90) states, “Paraphrasing is an amplification exploration of the meaning of a segment of the text.” This process is a form of explanatory and expansion equivalence. When the translator is unable to find accurate or near equivalent terms in TL, this procedure is adopted. For example:

SL Terms	TL Terms
<i>janai</i>	a sacred thread put by Hindu male
<i>pras d</i>	edible things which are taken as a gracious gift of the God

vi) Deletion

When there is lack of appropriate culture correspondent in TL, the translator omits lexical items, phrases and sometimes even the whole sentence. For example:

SL Terms	TL Terms
<i>pokhari</i>
<i>p khe kheT</i>field

vii) Addition/ Elaboration

Addition is very necessary technique in the translation of the implicit element of culture. In this technique, the translator gives additional information of the culture terms of the SLT by suitable addition from the cultural context available in the TL. For example:

SL Terms	TL Terms
<i>dharT</i>	mother land
<i>dubo</i>	dubo grass

viii) Blending

In blending, we find the fusion of two words. It refers to those words which are coined through borrowing one constituent from the SL or Donor language and reproducing or translating the other constituent of the construction. For example:

SL Terms	TL Terms
waist coat	<i>ist coat</i>
two kopeck	<i>du kopek</i>

ix) Mistranslation

In this technique, the translator makes an attempt but wrong to translate the SL term into TL. It is due to lack of intelligence and sufficient commanding in SL and TL language, culture and context. For example:

ST: *ek g l s p nī kh ne ra s s pherne samaya chaina usl*

TT: He has no time to eat one glass of water and exchange breath (as cited in Awasthi et al. 2014, p. 104)

The rendering has distorted the true spirit of the TT.

x) Back Translation

Back translation is one of the ways of testing quality of translation. If the texts are virtually identical then the original translation was of high quality. For example:

SL Terms	TL Terms
<i>ky mp</i>	camp
<i>p kn k</i>	picnic

xi) Claque

In this procedure, each unit of translation is translated into the equivalent unit in another language. The unit of translation may be a morpheme, a word, a phrase or even a short sentence. For example:

SL Terms	TL Terms
<i>arke jun</i>	next life
<i>suva b hanĩ</i>	good morning

The above discussion shows that there are different techniques while translating the SL into TL. Translation is the process of maintaining the nearest equivalent text from one language to another whether it is written or oral.

Though gaps occur but it is the translator who can fulfill those gaps by employing above mentioned techniques. So, no translation is successful unless the translator bridges the gaps by adopting those techniques.

2.1.8 Gaps in Translation

Gap in translation simply refers to the vacuum that lies between ST and TT. When there is no correspondence between SL items and TL items there occur gaps. Gaps are natural and inevitable in all translation because of differences

between two languages, cultures, contexts, etc. In this regard, Cees Koster in Riccardi (2010) says:

A translation is a strange phenomenon, because it has always two things: on the one hand the status of translation is that of an independent text: once produced, a translation, in its own cultural environment, functions in a way similar to that of any other text in that environment; on the other hand, its status is that of a derivative text; a translation is a representation, or a reconstruction or a reproduction of another text.

(p.25)

Some people argue that gaps takes place when the concept available in SL is not found in TL or vice-versa. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture. Language is an integral part of culture and translation is a bicultural activity. We find two languages, cultures, and contexts always different to various extents. So, while translating we are 'bridging the gaps' between two cultures, and languages. Thus, gaps are challenges for a translation and they create difficulty to maintain translation equivalence. There are various factors in language that affect the ground of translation where the translated text may not be true replica of the source text neither gives pleasure, or color of the source text as a whole. There are three main types of gaps which are elaborated below;

i. Linguistics Gaps

Translation is a bilingual activity. Since translation involves two languages, a translator must have sound knowledge over two languages. Two different languages have different grammar, vocabulary, phonetic system, structure and so on. In fact, no two languages are identical. So, gaps that occur due to

differences between two languages are called linguistics gaps. We can observe linguistics gaps at different levels of language. They are presented below:

Graphological Level

Since no two languages are identical, two languages vary in terms of their graphological system too. Graphemes available in one language may be absent in another language. In this regard, Awasthi et al. (2014, p. 106) give the following example:

SL: A to Z photo studio (English)

TL: *ka gya photo studio* (Nepali)

SL: ABC tent service (English)

TL: *ka, kha, ga, en sewa* (Nepali)

It shows that the number of letters in the alphabets is uniquely different from one language to another language. So, it creates gap in translation.

Phonological Level

Sounds regarded as phonemes in one language may not become all phonemes in another language and vice-versa. In this regard, translation of phonemes which is absent in one language but present in another language creates phonological gaps. In this regard, Awasthi et al. (2014, p. 106) give the following example:

SL: *kh s baj r*

SL: *t akurī ho el*

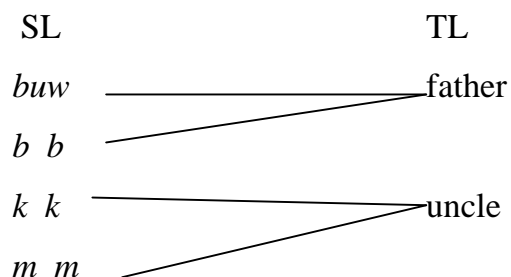
The example shows that translating /kh/ and /th/ is problematic into English because English does not have /kh/ and /th/ sound. These sounds are allophonic variation of /k/ and /t/ respectively in English.

Lexical word Level

A lexical item available in one language and absent in another language creates serious problem in translation. In other words, some lexical items available in SL may not available in TL. For example, Nepali onomatopoeic words *jhw mma, chw ssa, takka*, etc and reduplicated word like *bh -s , p n-s n*, etc. do not have equivalent terms in English. Furthermore, lexical gaps can be classified into following eight categorizes:

a) Lexical Gaps in Kinship Terms

A remarkable gap is in kinship terms. Interestingly, Nepali has large number of specific terms to address the specific kinship relation. For example:



b) Lexical Gaps in Particles

The use of particles makes SLT more natural and impressive but they are not found in TL which results into gaps. For example:



c) Lexical Gaps in Reduplicated Terms

A large number of reduplicated terms which are found in SL do not have equivalent items in TL. For example:



p ns n

d) Lexical Gaps in the Honorific Terms

The honorific terms of Nepal are replaced by neutral terms in English. For example:

SL	TL
<i>baT d nosna</i>	could you tell.....?
<i>bhan d nosna</i>	could you tell.....?

e) Lexical Gaps in Pronouns

There are limited numbers of pronoun in English. For example:

SL	TL
<i>Tap</i>	you
<i>hajur</i>	you

f) Lexical Gaps in Gender Specific Terms

Gender specific terms are variable in SL but absent in English. For example:

SL	TL
<i>th n</i>	was
<i>th e</i>	was

g) Lexical Gaps in Verbs

The SL text has number of compound verbs which are not found in English. For e.g.:

SL	TL
<i>s ik d nu bhayo</i>	taught

h) Lexical Gaps in Onomatopoeic Word

Nepali onomatopoeic words do not have equivalent terms in English.

For e.g.:

SL	TL
<i>bhusukka</i>
<i>jhw mma</i>

Structural Level

Grammar is the backbone of any language. The governing rules to generate sentences are different between languages. Such condition create gap in translation. For example, Nepali has three voice systems. They are *karmab cey* , *katr b ceya* and *bh vb cey* . But English has only two: active and passive. Similarity, the variation in terms of the structure creates problem in translation.

ii. Cultural Gaps

Culture is a mirror of any society and also a barrier between two texts. Cultural and religious values are so attached with the language that it is very difficult to deduce meaning. In this regard, culture is an inseparable part of language.

Translation is more cultural and less linguistic activity. So, it creates problem in translation.

Culture includes food, habits, dress, festivals, and rituals. The ease or difficulty of translation depends on the degree of closeness of the culture. It is said that one does not translate the languages but cultures (House, 2002, p.92). But the problem is the belief and concepts of one culture may lack in another culture.

Translation of the cultural terms is very complex and almost impossible because of the cultural gaps. In this regard, Wu (2008, as cited in Awasthi, et al. 2014) presents the following example:

When a child grown up in the American cultural world learns the words 'dog', he will normally learn the cultural meaning of the word; the dog is

'man's best friend' while a child brought up in the Chinese cultural world will be taught that the dog is a dirty and dangerous animal. So is the case with the image of a cow in the East and West. (p. 109)

It means when a term in one language does not have a counterpart in another language, same objects but refer different meaning in two languages, terms which have primary meaning in one language but secondary meaning in another language and terms/concepts that are represented by one or perhaps two terms in one language but by many more terms in the other language create gap in translation. For example:

SL	TL
<i>janai</i>
Tīj

iii. Extra-linguistic Gap

Translation is not exclusively a linguistic activity. Similarly, a text is both linguistic and extra-linguistic. Beside linguistic, many extra-linguistic factors play crucial role in translation. The intention of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into considerations, and the same attains in regards to the listener, other verbal acts, and the time of the performance and their effects need to be considered too. When the background knowledge and real world knowledge differ then extra-linguistic gaps occur. Awasthi et al. (2014, p. 110) present the following example:

SL (Nepali): *kālo b rālale bāṭo kā ekole ma ghar phark e*
 TL (English): Black cat crossed the way so I returned home

In the above example, extra-linguistic gaps occur because there lies problem of correspondence between the context of SLT and TLT. Here, the background

knowledge and the real world knowledge are different. Hindu people of Nepal do not start journey as they believe it is not right moment when black cat crosses the way but it is not be found in other cultures.

Beside these gaps, philosophical gaps, literary gaps and psychological gaps also occur in translation. Every language is led by its own philosophy. Because of their own philosophy, the meaning of culture in one language does not match in another language.

Literary trends in one language also differ from another language. It is sometimes difficult to transfer exact 'literary flavor' of SL to TL. It means to state that no two languages are same.

Psychological gap is purely cognitive gap. It refers to the gap between cognitive ability of author, translator and reader. It is because the author, the translator and the readers have different cognitive ability.

2.1.9 Cultural Categories

Culture refers to the way of living of the particular society. In this regard, Newmark (1988, p. 94) defines culture as "the way of life and its manifestation that are peculiar to a community that uses a particular language as its mean of expression." In this regard, culture refers the way of life of the community, system of government, religious values, geographical region, social class, sex, age, profession, capacity of the member of the society etc. Newmark (ibid) distinguishes 'culture' from 'universal' and 'personal language'. He states that there is no translation problem in universals but cultural overlap between the source and the target language (and its readership) creates problem while translating the cultural terms. It means universal terms are easy to translate whilst the cultural terms are difficult to translate. He categorizes cultural terms in five different categories including ecology, material culture, social culture, organizations, custom, ideas and gesture and habits. Being based on his

classification, we can categorize the cultural terms in the following five heading:

i) Ecology

Geographical features like plants, animal, hills, lakes, rivers, etc. refer to ecology.

ii) Man-Made Culture

It includes food, clothes, houses and towns, transport, ornaments etc.

iii) Social Culture

Social customs, political and administrative activities, historical facts, rules, etc. come under social culture.

iv) Religious Culture

It refers to religious thoughts, values, myths, name of Gods etc.

v) Conceptual Terms

Conceptual terms are abstract in nature whose concept can be given only by definitions. Such terms are emotions, feelings, thoughts, wishes, etc.

To sum up, every culture is unique because of its own norms, values, rituals, language and etiquette. These are the five different cultural categories which provide the general picture of the culture. When we observe and analyze the language of any culture then these categories help us to identify the culture specific terms of that language.

2.1.10 An Overview of the Novel Summer Love

'Summer Love' is a Nepali novel by Subin Bhattraï published in 2012 and its fourth reprint was published in 2015 by Fine Print Books. This novel is

translated into English by Pratima Sharma in 2015. This novel is Bhattarai's second book and the first novel.

The whole novel concerns with the students at the Central Department of Environmental Science (CDES) at TU falling in love. Bhattarai's *Summer Love* is a simple love story, beautifully told (Milan Sangraula, *Saurya Dainik* as cited Bhattarai, 2015, p.1). Similarly, Bhattari's novel has simplicity in terms of the plot and the topic which have attracted the attention of the readers (Pramila Pandya, *Naya Patrika*, as cited in (ibid)). So, it is not earth-shaking, and it is unlikely that anyone will call it a masterpiece of the century, but everyone with a heart will like it for what it is: an attempt to present readers with a piece of enjoyable, almost-realistic, fiction. It is the retelling of an everyday life.

The major characters in the novel are: Atit and Saaya. Atit is from the eastern part of Nepal i.e. Biratnagar and Saaya is from Kathmandu. Both of them are the students at CDES. They have given the entrance exam. Atit is curious to find out the entrance topper Saaya, who also has same way back to home as Atit has. Slowly and gradually, they introduce, meet and talk to each other. And at the same time they fall in love. They also give the priority to the study too. Saaya becomes the exam topper with 90% and Atit is the second topper with 89%. They have friends Kiran, Anu, Pratiksha, and Divya who are also close to them. They have a great romance while being in Kathmandu. When the college is over, Saaya has to go in Norway for the study and Atit has to go in Dhangadhi. This situation makes them sad but they promise that they won't be far spiritually. Facebook and cyber becomes the meeting spot for them. Suddenly Saaya asks for the marriage. Saaya comes in Delhi and Atit goes there to receive her. Kiran, Anu and Pratiksha come there in Dhangadhi and they get married. Saaya does have a flight for Norway and keeps in touch with Atit. But after sometime, they are not in touch. Atit feels it difficult to pass the

time without her and goes in Norway to meet her. He meets Saaya and wants to know why she changed. When he follows Saaya, he knows that she is in Kathmandu for research. He tells his feelings and how curious he is to get Saaya in his life but it becomes impossible throughout the novel. The ending of the novel is mysterious for its readers. In this regard, Malvika Subba (as cited in Bhattarai, 2015, p. 1) views, "Summer Love has an interesting ending which is the mystery of the book." It is so because no words have been heard from the mouth of Saaya. However, the sequence of this novel 'Saaya' presents the story of the character Saaya.

2.2 Review of the Related Empirical Literature

Only the review of theoretical literature is not enough. We can get some ideas from the researches which are conducted before. Translation is now a day a very lucrative field for the researcher because of its close attachment with daily life. Various research works have been carried out in the Department of English Education regarding the translation of English into Nepali and vice-versa. Some of them are reviewed as below:

Wagle (2004) carried out a research on "A Study on the Multiple Translation of Muna-Madan from Cultural Perspective." The objectives were to find out and compare the techniques employed in translating cultural words in English version of Muna-Madan and to find out the frequency of the different techniques of translation of cultural terms. The research design was survey research. Data were collected from the primary and secondary source. All the cultural terms found in the translated version of Muna-Madan were selected by using non-random sampling procedure. The tool of data collection was observation. He has found 18 techniques of translating cultural terms. Among them literal translation and couplet-triplet-quadruplet were the most widely used techniques for translating religious and cultural terms.

Likewise, Panthi (2006) did a research on "A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Shirish Ko Phool." The main purpose of this study was to find out the techniques involved in translating cultural terms. He used survey design for the study. He used secondary sources for data collection. The tool of data collection was observation. All the cultural terms from the novel Shirish Ko Phool were selected by using non random sampling procedure. He found eight different techniques employed in translation. The major finding was that literal translation is mostly used and definition is the least used techniques of translation of cultural terms.

Similarly, Bhandari (2007) has carried out a research work on "A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Bassain." The objectives were to identify the Nepali cultural terms used in the novel and to find out the techniques used in translation and to point out the gaps. Survey was the research design for his study. The data were collected from the secondary source. Two hundred Nepali cultural terms from the novel Bassain were selected using purposive non- random sampling procedure. Observation was used as a tool for data collection. The selected terms were put in different cultural categories and the techniques used to translate those cultural terms were identified. The finding of his study was literal translation was mostly used techniques i.e. 23.73% and definition is the least one i.e. 1.31%.

Moreover, Chaudhary (2011) carried out a research on "Techniques in Translation of Cultural Terms: A Case of the Novel 'Mother'." The objectives were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel Mother. He conducted the research following the survey research design. The data were collected from the secondary source. Total 150 items were selected using purposive non-

random sampling procedure. Observation tool was used. He has identified one hundred and fifty cultural words and grouped them under five different headings. The collected data were analyzed under three main headings. They were classification of the cultural terms into five categories, techniques in translation of cultural terms, technique-wise and category-wise comparison of statistical tools. The finding was literal translation had the highest frequency i.e. 23.33% and blending had the lowest i.e. 1.33% to translate the cultural terms.

Furthermore, Bhattarai (2012) did a research on " The Techniques and Gaps in Translation of Cultural Terms: A Case of Muna-Madan." The objectives were to identify the Nepali cultural items used in Muna-Madan and their equivalence in English and to find out the techniques employed in translation of Nepali cultural terms into translation. She followed survey design to fulfill her objectives. The data were collected from secondary sources only. Total 100 cultural terms were selected by purposive non random sampling procedure. She used observation as the tool for data collection. And the finding was that nine techniques were used while translating the cultural terms. Among them literary translation was mostly used i.e. 30% and deletion had the lowest frequency i.e. 1%.

In addition, one more research had been done in the same field. Mainali (2016) carried out a research on "Techniques Used in Translation and Cultural Gaps Found in Meaning: A Case of Novel Muglan." The objectives of the study were to find out the frequency of the different techniques of translation of the cultural terms and to find out the gaps in translation of those terms. He followed the survey research design. He collected the data from the secondary sources only. He used purposive non-random sampling strategy to fulfill the objectives. The tool for data collection was observation checklist. He collected 150 cultural terms and put them into five different category viz. ecology,

material culture, social culture, religious culture and conceptual terms. He found that eleven different techniques were employed. Among them, borrowing (32%) had the highest frequency and blending (1.33%) had the lowest frequency of the total frequency.

In the same vein, Thakur (2016) did a research on "Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel *By the River Piedra I Sat Down and Wept*." The prime objectives of his research were to find out the techniques employed in translating cultural terms in Nepali version of the novel and point out the gaps in translation process. He followed survey research design. He collected the data from the secondary sources only. He selected 112 cultural terms as a sample from the original version of the novel using purposive non-random sampling procedure. Observation checklist was the tool for data collection. The findings of the study showed that out of 112 cultural terms, 43 (38.39%) were related to social culture, 33 (29.46%) were organization, customs and activities, 16 (14.29%) were related to ecology, 11 (9.82%) were related to material culture and 9 (8.04%) were related to conceptual terms. Similarly, eight different techniques were employed to translate them and the literal translation had the highest frequency i.e. 41.07% of the total.

Similarly, Pariyar (2016) carried out a research entitled "Techniques and Gaps in Translation of Cultural Terms: A Case of *Alchemist*." The main objectives of the research were to find out the techniques employed in the translation of English cultural terms into Nepali version and point out the gaps in translation process. He followed survey research design. He collected the data from the secondary sources only. Two hundred cultural terms were selected by using purposive non-random sampling strategy. Observation was the main tool for data collection. The finding was that the literal translation was the mostly used technique and mistranslation was the least used technique among the different

techniques of translation. He found that literal translation had the highest frequency i.e. 29.5 % and mistranslation had the lowest frequency i.e. 1.5 % of the total.

Although above reviewed research theses were related to find out cultural gaps and techniques in translation, no research had been carried out in Summer Love to identify the techniques and gaps in translation. My research is different than other researches carried out in the field of translation because it studied about cultural terms, techniques and gaps in the translation of the Nepali novel Summer Love into English. Similarly, it is different than other researches because it has provided the context of the particular cultural terms and sub-category of the cultural category.

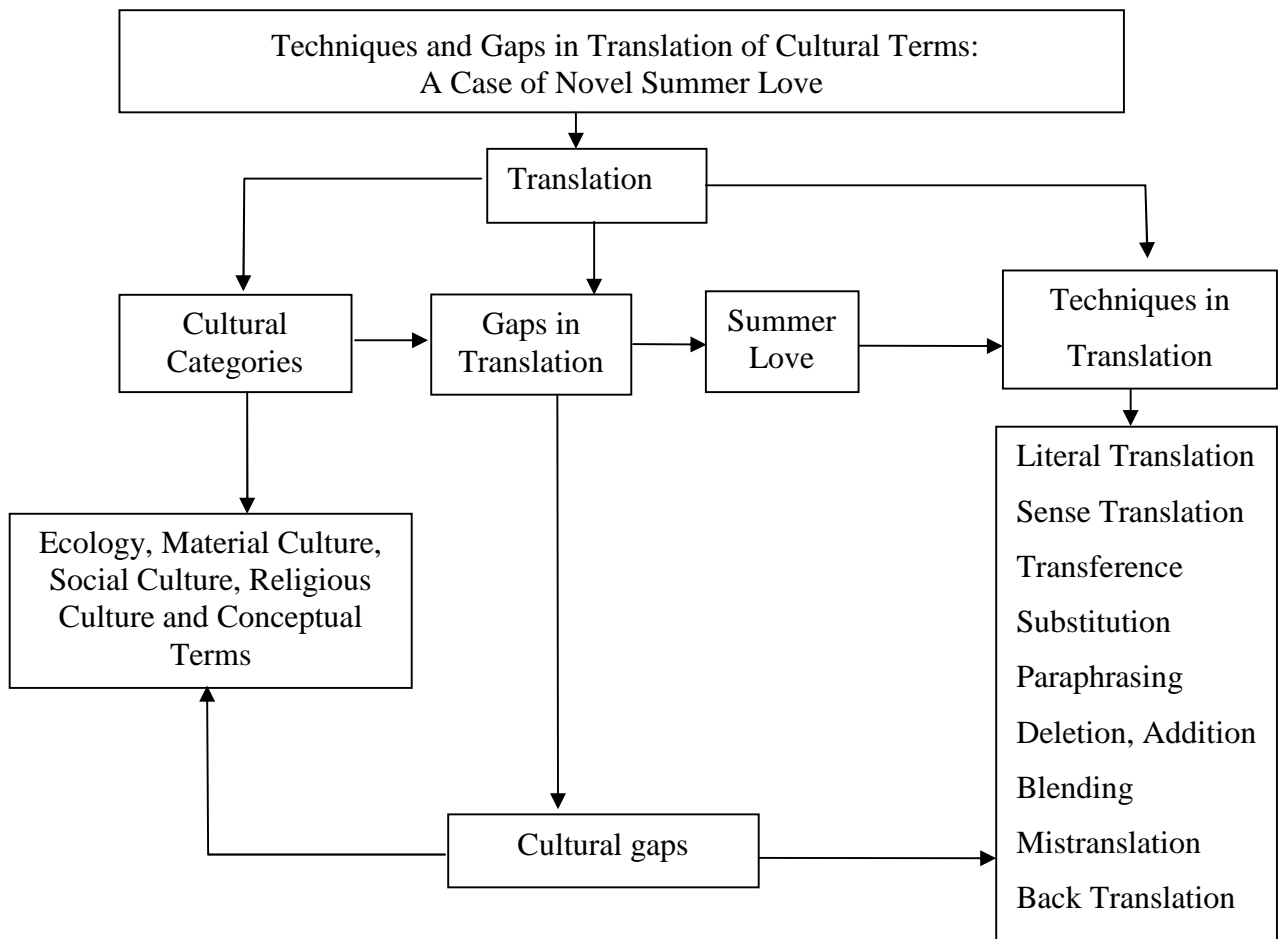
2.3 Implications of the Review for the Study

After reviewing all above research works (theoretical and empirical), I got knowledge and information about my study. Catford (1965) helped me to understand the concept of translation and translation studies. Newmark (1981&1988) helped me to understand translation techniques and cultural category. Bell (1991) provided me the definition of translation. Similarly, Bassnett (2002) made me familiar with the general issues, historical development of translation and the problems in translation. Likewise, the reviewed literature helped me to be familiar with different procedures of translation. In the same way, Adhikari (2004) supported me to take ideas regarding the different process of translation. Furthermore, Munday (2008) provided me the key ideas about translation studies. Moreover, Bhattarai (2010) helped to understand the translation, scope of translation and current trends in translation. In the same vein, Riccardi (2010) made me familiar with the cultural aspect of translation. More specially and importantly, Awasthi, Bhattarai and Khaniya (2014) supported me to gain the ideas regarding

translation, translation techniques, gaps in translation and typical Nepali culture related examples. From them, I came to prepare the list of different eleven translation techniques. On the other hand, above mentioned empirical research work like Wagle (2004), Panthi (2006), Bhandari (2007), Chaudhary (2011) and Bhattarai (2012), Pariyar (2016), Mainali (2016) and Thakur (2016) helped me to select appropriate tool for data collection. Most of them used observation and I also used this one. It was under the survey design. All these studies made an attempt to find out the techniques to bridge gaps which helped me to understand the different cultural categories and the way of translating Nepali cultural terms into English language. Likewise, I came to understand that read and re-read of both versions of the respective novel highly support in my research work. Last not the least, I came to understand that there were different techniques of translating the cultural terms and among them literary translation was widely used one.

2.4 Conceptual Framework

The study on "Techniques and Gaps in Translation of cultural Terms: A Case of the Novel Summer Love" was based on the following conceptual framework:



The study aimed to find out the techniques and gaps in translation of the cultural terms particularly in the case of the novel 'Summer Love'. Here, translation was reviewed in general and techniques and gaps in particular. All the selected cultural terms were put in the cultural categories viz. ecology, man-made culture, social culture, religious culture and conceptual terms. In other words, the study analyzed the different techniques while translating the cultural terms and the gaps due to employment of such techniques particularly in the case of the novel 'Summer Love'.

CHAPTER THREE

METHODS AND PROCEDURE OF STUDY

This section includes the methods and procedures of the study. It includes design of the study, population, sample and sampling strategy, research tools, sources of data (primary and secondary), data collection procedures and data analysis and interpretation procedures.

3.1 Design of the Study

I adopted survey research design as it is one of the most commonly used methods of investigation in educational research. Survey research in education can be carried out either by a group of research or by an individual. Craswell (2012, p.376) writes, "Survey research designs are procedures in quantitative research population of the people to describe the attitudes, opinions, behaviors, or characteristics of the populations." Similarly, Nunan (1992) says:

The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time. Surveys are most commonly used descriptive method in educational research, which are from large scale investigations to small scale attitudes. (p. 140)

From the above definitions, it is concluded that in survey research, data are collected at a single point of time aiming to obtain over view of a phenomenon, event, issue or a situation. Sampling is the must to carry out the investigation. The sample should be representative of the study population as a whole. The finding of survey is generalizable and applicable to the whole group. In other words, surveys are used mostly in large scale researches where a huge population is required to be included in research. Moreover, Bryman (1989, as cited in Sapkota, 2012) writes:

Survey research entails the collection of data on a number of units and usually at a single time, with a view of collecting systematically a body of quantifiable data in respect of a number which are when to discern pattern of association. (p. 138)

From the above discussion, we can conclude that survey is the important research design in the field of educational research. With its much application, survey research is a popular and widely used design in the field of education.

Based on Bryman (1989 as cited in Sapkota (ibid)), the following are the processes used in the survey research:

- a. Identification of the problem
- b. Specifying the objectives
- c. Constructing hypothesis
- d. Expanding theoretical knowledge
- e. Writing the proposal and preparing research tool
- f. Piloting research tools
- g. Sampling the population
- h. Going to the field / public/ contacting the informants
- i. Establishing the rapport with respondents.
- j. Implementation of research tools
- k. Collecting the data
- l. Analysis of data
- m. Comparison of data (optional)
- n. Calculation of findings
- o. Listing the findings.

To sum up, my study was based on survey design because survey is a design where the researcher samples a small population and tries to generalize its findings to the entire population.

3.2 Population, Sample and Sampling Strategy

Both versions (Nepali and English) of the novel 'Summer Love' were the population of my study. Hundred cultural terms were the sample for my study. I adopted purposive non-random sampling strategy for collecting the required because it helped me to obtain the particular cultural terms used in the novel.

3.3 Research Tools

To collect the required data, I read and identified the cultural terms that were found in the novel 'Summer Love' in relation to the context. I looked at their equivalent translation in the English language. Observation was the data collection tool for the study.

3.4 Source of Data (Primary and Secondary)

I used secondary source of data for the study.

3.4.1 Secondary Source of Data

The secondary sources of data for my study were both Nepali and English version of the novel 'Summer Love'. The Nepali version 'Summer Love' was written by Subin Bhattarai (2015) and translated by Pratima Sharma in 2015.

I consulted the different books including Catford (1965), Newmark (1981 & 1988), Bell (1991), Nunan (1992), Bassnett (2002), Adhikari (2004), Hatim and Munday (2008), Munday (2008), Bhattarai (2010), Riccardi (2010), Craswell (2012), Awasthi et al. (2014) and so on. Similarly, I consulted the theses under the Department of English Education, T.U. The theses I consulted for the study were: Wagle (2004), Panthi (2006), Bhandari (2007), Chaudhary (2011), Bhattarai (2012), Mainali (2016), Pariyar (2016) and Thakur (2016).

3.5 Data Collection Procedures

I adopted the following stepwise procedures to collect the required data:

- i. Read both versions of the novel 'Summer Love'.

- ii. Re-read and underlined the cultural terms from the novel.
- iii. Collected 100 cultural terms from the novel.
- iv. The collected cultural terms were put with their context as and sub-category as in Appendix I.
- v. Categorized the selected cultural terms.
- vi. Nepali cultural terms were written as in Appendix II.
- vii. The terms were transcribed as suggested by Turner (1931).

3.6 Data Analysis and Interpretation Procedures

The collected data were analyzed by putting them into different cultural categories and sub-category as stated in appendix I and interpreted descriptively with the help of the techniques that the translator employed and gaps were identified due to employment of those techniques. The frequency of translation techniques and gaps were shown in the table and the percentage of those techniques and gaps were calculated to show the widely used techniques and the least used technique.

3.7 Ethical Considerations

Ethical consideration refers to the values that a researcher has to follow during the research process. It is an essential part of any researches. The following were the ethical considerations for this research:

- i) The authors whose works were consulted during the study were acknowledged.
- ii) The data were reported honestly and carefully.
- iii) The analysis was done being aware of the culture of the Nepalese people particularly in the case of the novel 'Summer Love'.
- iv) There was due respect to the writer and the translator of the novel 'Summer Love' i.e. respect for the intellectual property.

CHAPTER FOUR

ANALYSIS AND INTERPRETATIONS OF DATA

Based on the collected data from the secondary sources, data were analyzed and interpretation was done in the following sub-headings.

4.1 Analysis of Data and Interpretation of Results

This chapter deals with the data obtained from original and translated version i.e. English and Nepali version of 'Summer Love' which is written by Subin Bhattarai and translated by Pratima Sharma, and which are published by Fine Print Books, Kathmandu. The collected data are analyzed and interpreted under the following headings:

4.1.1 Techniques Used in Translation of Ecological Terms

Ecology refers to the physical environment of geographical features like plants, animals, hills, seasons, lakes, rivers, winds, rains, forests, paddy, field, etc. Different techniques were used while translating the ecological terms. There were twelve ecological terms selected for the study. Here, the ecological terms are presented with the translation techniques employed while translating them.

4.1.1.1 Literal Translation

In literal translation, a translator searches for close correspondence of meaning between SL and TL. The terms in ecology translated through literal translation are presented below:

S. N	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>hussu</i>	season	<i>damma <u>hussu</u> th yo (p.40)</i>	mist	a thick <u>mist</u> surrounded us. (p.33)
2	<i>h lo</i>	season	<i>ho el b h ra</i>	mud	the <u>muddy</u>

			<i>bhaeko h lo</i> (p.137)		puddles in front of the restaurant (p.133)
3	<i>jh sm se</i>	weather	<i>jh sm se</i> <i>ujy lo hudai</i> <i>th yo</i> (p.144)	drizzling	it was <u>drizzling</u> (p.140)
4	<i>h ud</i>	season	<i>h ud l gyo</i> (p.249)	winter	it was <u>winter</u> (p.249)

Here, the translator used literal translation technique while translating the above mentioned five ecological terms. The terms *hussu* was translated as ‘mist’, *h lo* as ‘mud’, *jh sm se* as ‘drizzling’ and *h ud* as ‘winter’. The cultural terms *hussu*, *h lo*, *jh sm se* and *h ud* were closely related to the TL terms mist, mud, drizzling and winter respectively. The translation conveyed the meaning of SL.

4.1.1.2 Transference

In this procedure, SL terms are borrowed into the TL through translation. The ecological terms translated through transference are as follows:

S.N	SL Term	Ecological Category	SL Context	TL Term	TL Context
1	<i>gho gho</i>	lake	<i>ekd n usle</i> <i>mal e</i> <i>Gho gho i</i> <i>T l</i> <i>dekh una</i> <i>lag</i> (p.204)	ghodaghodi	one day, she offered to show me the <u>Ghodaghodi</u> lake (pp.201-202)

The above table shows that the translator borrowed the SL term *gho gho* directly into TL while translating. It shows that the translator used the

transference technique of translating in order to have an original flavor of the SLT.

4.1.1.3 Substitution

The terms are substituted by similar or near equivalent word meaning in TL.

The terms in ecology translated through substitution are as follows:

S.N	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>l l</i>	field	<i>kheTk <u>l l</u> h ai th eu (p.50)</i>	fields	we were walking past the <u>fields</u> (p.45)
2	<i>kholso</i>	river	<i>ek t um pha keth yo s no <u>kholsom</u> (p.50)</i>	stream	there was a small <u>stream</u> nearby (p.45)
3	<i>khas</i>	animal	<i>h mrom <u>khas</u> ka eko th yo (p.201)</i>	goat	we had cut a <u>goat</u> at home for dasai (p.198)
4	<i>kuw</i>	small lake	<i>naj kai eut <u>kuw</u> raich (p.249)</i>	pond	there was a <u>pond</u> nearby (p.249)

The SL terms *l l*, *kholso*, *khas* and *kuw* were translated as ‘fields’, ‘stream’, ‘goat’ and ‘pond’ respectively. The translator used substitution technique of translation while translating them from SL to TL. Here, the translator tried to maintain the equivalence between SLT and TLT. It means there was transfer of message.

4.1.1.4 Deletion

Deletion is done when there is lack of appropriate cultural correspondent in TL.

The deleted terms under ecology are presented below:

S.N	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>baT s</i>	wind	<i>c so <u>baT s</u> caleko th yo (p.14)</i>	deleted	
2	<i>rITu</i>	season	<i>mancheko bh wan , socai panI <u>rItu</u> jhai parIbartans l cha (p.253)</i>	deletedthe world is dynamic (p.253)

The SL terms *baT s* and *rITu* which fall under ecological category were deleted by the translator. As we know deletion of SL terms prevents TL readers to get original sense, the same case had seen in this translation. In other words, deletion of these two terms had made the TL readers unable to get the meaning of the SLT.

4.1.1.5 Addition/Elaboration

In this procedure, some words are added in the translated TL text. The term in ecology translated through addition is given below:

S.N	SL Term	Ecological Category	SL Context	TL Term	TL Context
1	<i>pIpal</i>	plant	<i>ciy stall ag iko <u>pIpal</u>ko rukhko cauT r m</i>	peepal tree	there were men talking about politics

			<i>basera</i> <i>anektharik</i> <i>m nche</i> <i>sambidhan ra</i> <i>sambIdh nsav kai</i> <i>bl ayam kendrIt</i> <i>raher</i> <i>gaphIrayak thIya</i> <i>(p.52)</i>		and the constitution sitting under a <u>peepal tree</u> in front of the tea stall (p.47)
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The SL term *pIpal* was elaborated as ‘peepal tree’ by the translator. It shows that the translator wanted to explain regarding the SL term *pIpal* which helped to get the meaning. Only transference would not give the SL meaning in this case. So, elaboration helped to convey the SL meaning.

4.1.1.6 Frequency of Techniques of Translation Used in Ecological Terms

The frequency and percentage of different techniques which were used in translating ecological terms are presented in the following table:

Table 1
Frequency of Techniques Used in Ecological Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	4	33.33
2	Transference	1	8.33
3	Substitution	4	33.33
4	Deletion	2	16.66
5	Addition	1	8.33
	Total	12	100

Twelve ecological terms were selected for the study. There were five different techniques employed by the translator to translate them from SL to TL. Out of the five techniques, literal translation and substitution were mostly used

i.e.33.33% of the total. Deletion was the second widely used technique which has 16.66% of the total and transference and addition were the least used techniques which had only 8.33% of the total.

4.1.2 Techniques Used in Translation of Man-Made Culture

Man-made culture simply refers to the things which are made or used by men. It includes food, clothes, houses, towns, transport, ornaments and utensils. Thirty-three man-made cultural terms were selected from the novel 'Summer Love'. There were different techniques adopted by a translator to translate the SL terms into TL. They are mentioned as follows:

4.1.2.1 Literal Translation

The terms which were translated through literal translation under man-made culture are presented as follows:

S.N	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>pr gan</i>	place	<i>CDES ko pr ganb ta pharkana blbas bhae (p. 18)</i>	premises	I left the <u>premises</u> of the CDES (p. 11)
2	<i>luk m r</i>	game	<i>ke ake bel m luk m r khel kam rom ncak thiena (p. 19)</i>	hide-and- seek	it was as entertaining as the <u>hide-and- seek</u> we played when we were children (p.12)
3	<i>pulukka</i>	man's activity	<i>caur m basIrahek ke haru gaph</i>	glance	the girls seemed busy in their own

			<i>m masTa vaya panI bel bel ke haru vayaTIra <u>pulukka</u> herthe (p. 21)</i>		conversation, steal a <u>glance</u> or two at the boys (p. 15)
4	<i>kakrieunje l</i>	man's activity	<i>ke phaida j dom ghud <u>kakrieunjel</u> baser (p. 23)</i>	cramped up	no sense in staying inside all <u>cramped up</u> (p. 16)
5	<i>aw k</i>	man's activity	<i>ma <u>aw k</u> bhaya (p. 28)</i>	stunned	I was <u>stunned</u> (p. 22)
6	<i>h w gang</i>	man- made culture	<i>class ko sabbhanda <u>h w gang</u> (p. 61)</i>	bad guys	they were the <u>bad guys</u> from our class (p. 57)
7	<i>kabol</i>	action	<i>tesko k ran kaTae nabhannu bhanera <u>kabol garne</u> (p. 114)</i>	promise	you make me a <u>promise</u> not to tell them anything (p. 109)
8	<i>bhu an</i>	food	<i>kaile <u>bhu an</u> keke ho, keke (p. 117)</i>	fries	there was <u>fries</u> (p. 112)
9	<i>dasn</i>	clothes	<i>Bal Bahadur kai ghar b a eut <u>dasn</u> mag yara bhui ma</i>	mattress	I had borrowed a <u>mattress</u> and requested Bal Bahadur to arrange a bed on

			<i>ochyan</i> <i>lagaIdIeko</i> <i>thie (p. 147)</i>		the floor (p.143)
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Nine SL terms under man-made culture were literally translated by the translator. The SL terms *pr gan*, *luk m r*, *pulukka*, *kakrieunjel*, *aw k*, *h w gang*, *kabol*, *bhu an* and *dasn* were translated as ‘premises’, ‘hide-and-see’, ‘glance’, ‘cramped up’, ‘stunned’, ‘bad guys’, ‘promise’, ‘fries’ and ‘mattress’ respectively in order to maintain the equivalence between SL and TL. Here, the translator used the literal translation technique because she was able to get the equivalent terms in TL for SL words. When we analyze the context, it can be interfered that it gives the clear meaning to TL readers.

4.1.2.2 Sense Translation

The man-made cultural terms which were translated by adopting sense translation procedures are as follows:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>alakka</i>	action	<i>seTo d T</i> <i>alakka</i> <i>alkInthe (p. 16)</i>	boisterous laugh	<u>boisterous</u> <u>laugh</u> that displayed a perfect set of teeth (p.9)
2	<i>curo</i> <i>ud unu</i>	action	<i>KIran ra ma</i> <i>teh gayara</i> <i>curo ud una</i> <i>th leu (p. 27)</i>	Smoking	Kiran and I were <u>smoking</u> (p.19)
3	<i>khaire</i>	name of the people	<i>khaireharule</i> <i>lag une seTo</i> <i>dress (p. 75)</i>	Tourist	grey trousers the <u>tourist</u> wore (p. 70)
4	<i>jhy p</i>	man’s action	<i>dul peg vodka</i>	reel	after the two

			<i>kh Isakepachl ma purai jhy p thie (p. 84)</i>		pegs of vodka, my head was already starting to <u>reel</u> (p. 79)
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The SL terms *alakka*, *curo ud unu*, *khair* and *jhy p* were translated as ‘boisterous laugh’, ‘smoking’, ‘tourist’ and ‘reel’ respectively. Here, the translator used sense translation technique in order to maintain the equivalence between the texts. The translator was unable to contextualize the terms and did not find the exact terms for those SL terms. In this regard, with the help of sense translation technique, she was able to convey the meaning in the translated text.

4.1.2.3 Transference

The terms which were translated through translation procedure are presented as follows:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>balkhu</i>	place	<i>balkhu ma dubai orleu (p. 31)</i>	Balkhu	We both got off the bus at <u>Balkhu</u> (p.24)
2	<i>pakaud</i>	food	<i>table m pakaud yako thIyo (p. 33)</i>	Pakaudas	there were plates of <u>pakaudas</u> on our table (p. 26)
3	<i>panIpur</i>	food	<i>usl I panIpur khub man parthyo (p. 43)</i>	Panipuri	Saaya loved <u>panipuri</u> (p. 37)
4	<i>bha</i>	place	<i>baj r ko</i>	bhatti	there was a

			<i>sIr nTlra eu <u>bha</u> thIyo (p. 108)</i>		small <u>bhatti</u> nearby (p. 104)
5	<i>choIl</i>	food	<i>kaile <u>choIl</u> p. 117)</i>	choela	there were <u>choela</u> (p. 112)
6	<i>ag</i>	transport	<i>Mahendranag ar b <u>ag m</u> cad era teha gae (p. 137)</i>	tanga	I had climbed on <u>tanga</u> at Mahendranagar (p. 133)
7	<i>kurT</i>	clothes	<i>usle Taully m thI <u>kurTa</u> lag udai mal e chadke kh lag i (p. 146)</i>	kurta	She looked at me from the corner of her eyes while getting dressed in a <u>kurta</u> (p. 142)
8	<i>par g</i>	tobacoo	<i>cap Ir kheko <u>par gko jhol</u> bhulm jharl bhanne pirle hol (p. 149)</i>	parag	he always had <u>parag</u> in his mouth which was why he always keep it semi-closed (pp. 144-145)
9	<i>sIndur</i>	ornament	<i><u>sIndur</u> lag Idle (p. 158)</i>	sindoor	I smeared the red <u>sindoor</u> on Saay's forehead (p. 155)
10	<i>pote</i>	ornament	<i><u>pote lag Idle</u> (p. 158)</i>	pote	I tied a <u>pote</u> around her neck (p. 155)

Out of thirty-three an-made cultural terms, ten SL terms were translated by employing transference technique. It means those above mentioned terms were borrowed from SL. The SL terms like *balkhu*, *pakaud*, *panIpur*, *bha*, *choIl*, *ag*, *kurT*, *par g*, *sIndur* and *pote* were borrowed while translating the novel

'Summer Love'. Those words are culture specific and might not have English equivalents. However, we can elaborate or provide footnotes for such types of cultural terms.

4.1.2.4 Substitution

Man-made cultural terms which were translated through substitution techniques are as follows:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>ch de</i>	man's action	<i>B b lodge ko pr gan m pugepachi maele hw lla chade (p. 84)</i>	vomit	right after we reached the porch of the Baba Lodge, I <u>vomited</u> (p. 80)
2	<i>juw ghar</i>	house/place	<i>y gl f ko usko der <u>juw ghar</u> m rup nTar bhayo (p.88)</i>	casino	Kiran's small room had turned into a <u>casino</u> (p. 84)
3	<i>phI n</i>	man's action	<i>j aghIdekhI nae <u>phI n</u> che (p. 117)</i>	drunk	she's already <u>drunk</u> (p. 112)
4	<i>colo</i>	clothes	<i>anI eut</i>	blouse	will it be

			<i>colo sll una bholI samma sambhabh hol ra p. 154)</i>		possible to get a <u>blouse</u> by tomorrow (p. 150)
5	<i>kumloku u ro</i>	clothes	<i>kh II Dhnagad I b kumloku ur o bokera nIskane k m bak thIyo (p. 226)</i>	bags	I was leaving so the only thing I had left to do was pack my <u>bags</u> (p. 225)

Five man-made cultural terms were translated by adopting substitution technique. For example the SL terms like *ch de*, *juw ghar*, *phI n*, *colo* and *kumloku uro* were translated as ‘vomit’, ‘casino’, ‘drunk’, ‘blouse’, and ‘bags’ respectively. The translator was not able to get the exact terms in TL. As a result, substitution technique was used. Here, the translator seems able to spread the message of SLT in the translation.

4.1.2.5 Deletion

The man-made cultural terms which were deleted by the translator are as follows:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>T np ne</i>	alcohol	<i>yo T np ne, kh d hunch, homemade (p. 117)</i>	deletedthis is homemade and excellent (p. 112)

2	<i>cur</i>	ornament	<i>eu line m sIndur, poTe, Ik <u>cur</u> dI the (p. 154)</i>	deletedon one side were bridal cosmetic (p. 150)
3	<i>s r</i>	clothes	<i>anI <u>s r</u>, colo, pe ko , blouse arko line m (p.154)</i>	deletedon the side was bridal dress (p. 150)
4	<i>ghum o</i>	clothes	<i>eu <u>ghum o</u> panI bhalDya bhae purae behul dekhIne raichau (p. 157)</i>	deletedyou are a perfect bride, Saaya (p. 153)

The SL terms *T np ne*, *cur*, *s r* and *ghum o* were deleted by the translator. Those terms have a cultural meaning in Nepalese societies but the translator deleted those terms. It might be because she was unable to get TL equivalents of those SL terms. It created gaps in translation.

4.1.2.6 Addition

The man-made cultural term which is translated through addition/elaboration technique is as follows:

S.N.	SL Term	Man-Made Cultural Category	SL Context	TL Term	TL Context
1	<i>joI I gre</i>	man's activity	<i>ke harub c <u>joI I gre</u> abda khubai popular thIyo (p. 73)</i>	woman-slave	<u>woman-slave</u> was quite popular in our class (p. 69)

The SL term *joI I gre* has a very symbolic cultural meaning i.e. a male character who follows his wife and be clear he is like a slave of the wife. The translator made it clear by providing the TL term ‘woman-slave’ which conveyed the meaning of SLT. It shows addition/ elaboration helped in translation of the cultural terms.

4.1.2.7 Frequency of Techniques of Translation Used in Man-Made Cultural Terms

Six different translation techniques were employed by the translator to translate the thirty- three selected cultural terms. The frequency and percentage of the techniques employed by the translator are shown in the following table:

Table 2
Frequency of Techniques in Translation of Man-Made Cultural Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	9	27.27
2	Sense translation	4	12.12
3	Transference	10	30.30
4	Substitution	5	15.15
5	Deletion	4	12.12
6	Addition	1	3.03
	Total	33	100

Thirty-three man made cultural terms were selected for the study. There were six different techniques used by the translator to translate these terms from SL to TL. Among them, transference was the mostly used technique i.e.30.30% whereas addition was the least used one i.e.3.03% of the total percentage. Literal translation was the second widely used technique i.e. 27.27% of the total frequency. Other techniques could be graded as substitution (15.15%) and sense translation and deletion had the same percentage i.e. 12.12 % of the total frequency.

4.1.3 Techniques Used in Translation of Terms in Social Culture

The term social culture refers to the social customs, values, assumption, rites, beliefs and norms. Furthermore, social traditions, political and administrative activities, historical facts, social activities, rules, paintings, carvings and monuments fall under this category. Twenty-five terms under social culture were selected. In the process of translating terms of social culture, following techniques were used:

4.1.3.1 Literal Translation

The terms which were translated by adopting literal translation are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>jhun ajhun a</i>	social activity	<i>jhun ajhun a vaer basek ke ke phn jhundmai kaksh m prabe gare (p.14)</i>	desperate	the <u>desperate</u> group of boys and girls moved towards the building. (p.8)
2	<i>sunya</i>	work	<i>ekchIn <u>sunya</u> chayo h mro parlbe m (p.28)</i>	silent	everybody fell <u>silent</u> (p.22)
3	<i>suIsul</i>	work	<i>unIharu baseko t u b ut merai sideb <u>suIsul</u> hIde (p.63)</i>	straight	she walked <u>straight</u> past me (p.59)

4	<i>behul</i>	tradition	<i>la bedh I cha hai, <u>behul_j</u> (p.115)</i>	groom	congratulations, <u>groom</u> to be (p.110)
5	<i>n knlke</i>	characteristics	<i>ke haru <u>n knlke</u> (117)</i>	hesitant	the girls were <u>hesitant</u> (p.112)
6	<i>fajul</i>	social activity	<i>malaI bhane <u>fajul</u> kharc garna man parena (p.147)</i>	unnecessary	I didn't want to spend money <u>unnecessarily</u> (p.143)
7	<i>pa jlk dhIk r</i>	administration	<i>teh b nagarp llk ko aphlsm puger <u>pa jlk dhIk r</u> bheteu (p.151)</i>	officer	we met an <u>officer</u> at the municipality office (p.147)

The SL terms *jhun ajhun a, sunya* and *suIsul* were literally translated as 'desperate', 'silent' and 'straight' respectively. The translator provided the exact TL terms for those words. Similarly, the SL terms like *behul*, *n knlke*, *fajul* and *pa jlk dhIk r* were translated as 'groom', 'hesitant', 'unnecessary' and 'officer' respectively. While translating those words the translator also used literal translation. The translator provided the exact TL terms for those terms. In this regard, it was able to convey the message to TL readers.

4.1.3.2 Sense Translation

The terms under social culture which were translated through sense translation procedure are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>gh m</i> <i>T pnu</i>	social activity	<i>j o mahIn</i> <i>bhaek le</i> <i>gh m jy d</i> <i>T pInthyo</i> (p.21)	under the sun	we spent as much time as we could <u>under the warm winter sun</u> (p.14)
2	<i>ka th</i>	work	<i>kam</i> <i>gardaichu</i> <i>sakIyapachI</i> <i>āphai garchu</i> <i>bhandai mero</i> <i>phone ka th</i> (p.78)	hung up	I would sneak to the restroom to call her but she usually <u>hung up</u> (p.73)
3	<i>lamphupan</i>	value	<i>mal I Timro</i> <i>lamphupan</i> <i>man parch</i> (p.79)	stupidity	I love your <u>stupidity</u> (p.75)
4	<i>sasur l</i>	tradition	<i>mero sasur l</i> <i>ghar (p.91)</i>	in - laws	this is my <u>in-laws</u> place (p.88)
5	<i>m m</i>	tradition	<i>B ne war mai</i> <i>ekjana m m</i> <i>basnuhunthyo</i> (p.101)	maternal uncle	it happened when I was at my <u>maternal uncle's</u> place in Baneshwar (p.97)

Here, the translator was unable to get the exact TL terms for those words and searched for the near equivalent terms that could give the sense of the very terms. In this regard, *gh m T pnu, ka th , lamphupan , sasur l* and *m m* were translated as ‘under the sun’, ‘hung up’, ‘stupidity’, ‘in-laws’ and ‘maternal uncle’ respectively. The translator adopted sense translation technique to maintain the meaning and able to transfer the meaning of SLT.

4.2.3.3 Transference

The social cultural terms which were translated through transference are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>k gben</i>	film	<i>k gben usle bhan (p.38)</i>	kagbeni	<u>kagbeni</u> , Pratikshya replied (p.32)
2	<i>ant ksher</i>	social activity	<i>ant ksher, Tim una (p.72)</i>	antaksheri	<u>antaksheri</u> , join me (p.68)
3	<i>dohor</i>	social activity	<i>r TI nau bajeTlr dohor band vayo (p.84)</i>	dohari	the <u>dohari</u> singing stopped at 9 pm. (p.79)

The SL terms *k gben* , *ant ksher* and *dohor* were translated by employing transference/ borrowing technique of translation. The translator just borrowed the SL terms while translating which prevented TL readers to know what those terms exactly meant. Therefore, there was a need of explanation in order to convey the original meaning of the terms.

4.1.3.4 Substitution

The terms which were translated through substitution techniques are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>nau k</i>	activity	<i>mero nau k kher gayana(p.74)</i>	acting	my <u>acting</u> didn't go to waste after all (p.70)
2	<i>l</i>	norm	<i>kIT b khojna sahayog, l (p.65)</i>	stupid	help me search for the books, <u>stupid</u> (p.61)
3	<i>kany</i>	tradition	<i>kany bIn kasar sambhav hunch bIh ? (p.152)</i>	bride	a marriage registration without the <u>bride?</u> (p.148)

Here, the three SL terms were translated by adopting the substitution technique of translation. The SL term *nau k* was translated as 'acting' which gave the meaning of SLT. Similarly, the SL term *l* was translated as 'stupid' which did not give the meaning of SL because in SL context it showed friendship but not same in TL context. Likewise, the SL term *kany* was translated as 'bride' which conveyed the meaning of SLT. Finally, TLT seemed able to transfer the SLT meaning

4.1.3.5 Addition/ Elaboration

The terms which were translated through addition are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>cIms</i>	social custom	<i>agI, gorI, keh <u>chIms</u> kha (p.18)</i>	little eyes	tall, fair, pretty <u>little eyes</u> (p.11)
2	<i>bhal dam</i>	norm	<i>ag Ipa Ik ke haru allk <u>bhal d m nai</u> dekhInthe (p.19)</i>	looked decent	the girls who sat in the first row <u>looked decent</u> enough (p.12)
3	<i>khITk</i>	activity	<i>bel bel <u>khITk</u> choder h sthe t (p.19)</i>	gales of laughter	explode into <u>gales of laughter</u> (p.12)
4	<i>kur k nu</i>	activity	<i>anI merob re k <u>kur k Irahek</u> thIeu (p.47)</i>	making a fun	you were <u>making a fun</u> of me? (p.41)
5	<i>khIs</i>	action	<i>malal <u>khIs</u> garIrahek thI (p.79)</i>	fun of	she was making <u>fun of</u> me (p.75)
6	<i>ch d</i>	action	<i>h m sabai <u>ch d hune</u> mood m thIeu (p.83)</i>	get drunk	everybody was going to <u>get drunk</u> (p.78)
7	<i>janTI</i>	tradition	<i>eu m <u>janTI</u>, arkom behul pa Ik cad ne (p.157)</i>	bride-team	on for the <u>bride-team</u> and another for the groom team (p.153)

Out of twenty-five social cultural terms which were selected for the study, seven different words were translated by the addition technique. The translator explained those terms. The SL term *cImś* was translated as ‘little eyes’ which helped the TL readers to understand the term. Similarly the SL terms *bhal dam*, *khITk*, *kur k nu*, *khIs*, *ch d* and *janTI* were translated as ‘looked decent’, ‘gales of laughter’, ‘making a fun’, ‘fun of’, ‘get drink’ and ‘bride team’ respectively. All those words were explained in order to make the terms clear and understandable by the TL readers. Such activity helped in translation of the cultural terms.

4.1.3.6 Frequency of Techniques of Translation Used in Social Culture

Five different techniques were used in the translation of social cultural terms. The frequency and percentages of those techniques are presented in the following table:

Table 3

Frequency of Techniques in Translation of Social Culture

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	7	28
2	Sense translation	5	20
3	Transference	3	12
4	Substitution	3	12
5	Addition	7	28
	Total	25	100

For the translation of twenty-five social cultural terms, five different techniques were employed by the translator. Among them literal translation and addition were the mostly used techniques i.e. 28% whereas transference and substitution were the least used technique i.e. 12% of the total frequency. Sense translation was the second mostly used techniques i.e. 20% of the total frequency.

4.1.4 Techniques Used in Translation of Terms in Religious Culture

Religious culture refers to the religious norms and values of the particular religion. It includes religious thoughts, values, norms, myths, name of Gods and religious activities. In the process of translating the terms under the religious culture, different techniques were used by the translator. Those techniques which were employed under the religious culture are as follows:

4.1.4.1 Literal Translation

The term which was translated through literal translation under the religious culture is as follows:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>m l</i>	religious belief	<i>madhusadhanle mala tyo <u>m l</u> lag Idle (p.227)</i>	garland	Madhusudhan fastened the <u>garland</u> around my neck (p.225)

The SL term *m l* was translated as ‘garland’ in English. The SL term *m l* was literally translated i.e. the closest meaning of SL term was provided. It helped to get the meaning.

4.1.4.2 Sense Translation

The terms which was translated by adopting sense translation procedure is presented below:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>go dhuw</i>	belief	<i>behul pa Ib ek are,</i>	bridal present	you are from the bride’s

			<i>go dhuw</i> <i>dInu chaina</i> (159)		side so u need to give Atit a <u>bridal present</u> (p.156)
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Only one SL term under religious culture was translated by sense translation technique. Here, the SL term *go dhuw* means the present/things which is given to the bride on the occasion of the marriage ceremony. By understanding the sense of the respective term, the translator provided the TL term ‘bridal present’ which conveyed the meaning of SLT.

4.1.4.3 Transference

The terms which were translated through transference technique under religious culture are as follows:

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>mantra</i>	religious norm	<i>pandIT keh</i> <i>mantra padna</i> <i>th le (p.158)</i>	mantras	the priest started chanting sacred <u>mantras</u> from a holy book (p.154)
2	<i>dasai</i>	festival	<i>dasai purai</i> <i>sakIeko thIyo</i> (p.211)	dasai	<u>dasai</u> had finally ended (p.208)
3	<i>laxm puj</i>	festival	<i>laxm pujako</i> <i>dIn thIyo</i> (p.214)	laxmipooja	it was the day of <u>Laxmipooja</u> (p.211)
4	<i>bhail</i>	festival	<i>bhail</i> <i>ol haruko</i>	bhailo	kids playing <u>bhailo</u>

			<i>bhail In ganko lay Tmak gl mero ko h samma pugyo (p.254)</i>		approached my room (p.211)
5	<i>Ik</i>	norm	<i><u>Ik</u> ko dIn teh bhel bhayak nepali mIlera Ik lag eu (p.247)</i>	tika	on the big day, the day of <u>tika</u> , all Nepalis got together and celebrated (p.247)

The SL terms like *mantra*, *dasai*, *laxm puj*, *bhail* and *Ik* were borrowed from the SL. Those words keep great importance in Hindu religion. For example, *dasai* is one of the greatest celebrations in Nepal by Hindu religion people. Although the translator borrowed those terms, the TT readers might be unable to taste the original flavor of the Nepali culture. There was a need of explaining those terms.

4.1.4.4 Substitution

The term which was translated by employing substitution procedure is as follows:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>krishna mandIr</i>	name of the God	<i>nagarp llk ko office bhand all wara <u>Krishna</u> <u>mandIr</u> raich (p.151)</i>	temple	there was also a <u>temple</u> near the office (p.147)

Here, the SL term *krishna mandIr* was substituted as ‘temple’ in English. The SL term *krishna mandIr* means a temple where the God Krishna is worshipped particularly. But the TL term ‘temple’ denotes all the temples and not specific to any God. The translator tried to provide the sense of SL term while translating.

4.1.4.5 Definition

The term which was translated through definition technique is as follows:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>a am</i>	festival	<i>a am ko din</i> (p.200)	on the eighth day of the dasai	<u>on the eighth day of dasai,</u> somebody knocked the door (p.197)

The SL term *a m* was defined as ‘on the eighth day of dasai’ by the translator. Such definition helped the TL readers to get the complete meaning of the respective TL term *a m*.

4.1.4.6 Addition

The term which was translated through addition is as follows:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>shiva mandIr</i>	name of the God	<i>anTImm pa upaTI chowk bhanne t uko shiva mandIr pugepachI euta pandIT phel paryo</i> (p.158)	shiva temple	we finally found a priest at a <u>Shiva temple</u> in a place called Pasupati chowk (p.154)

The translator used the addition technique to translate the SL term *shiva mandIr*. In other words, the term *shiva mandIr* was translated as ‘Shiva temple’ in English language. It helped to transfer of the meaning.

4.1.4.7 Techniques Used in Translation of Terms in Religious Culture

While translating the religious culture, six different techniques were used. The frequency and percentage of the techniques used in translating religious culture are presented in the following table:

Table 4
Frequency of Techniques Used in Religious Culture

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	1	10
2	Sense translation	1	10
3	Transference	5	50
4	Substitution	1	10
5	Definition	1	10
6	Addition	1	10
	Total	10	100

For the translation of ten religious cultural terms, six different techniques were employed by the translator. Among them transference was the highly used techniques which had 50% of the total frequency and literal translation, sense translation, substitution, definition and addition had the same value i.e. 10%.

4.1.5 Techniques Used in Translation of Conceptual Terms

Conceptual terms refer to the things which are abstract in nature. We need to give definition to make such terms understandable. Such terms are emotions, feeling, thoughts and wishes. While translating the conceptual terms from SL to TL, the translator employed different techniques. These techniques which

were employed in translation of conceptual terms in 'Summer Love' are explained below:

4.1.5.1 Literal Translation

The conceptual terms which were translated through literal translation are presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>gadgad</i>	emotion	<i>ma gadgad vae</i> (p.26)	glee	I hugged myself with quiet <u>glee</u> (p.19)
2	<i>khallokhhallo</i>	feeling	<i>CDES</i> <i>napugunjel</i> <i>khallokhhallo</i> <i>lagIrayo samaya</i> (p.60)	awkward	I felt <u>awkward</u> going to CDES all alone (p.56)
3	<i>eu m tra</i> <i>samasy</i> <i>hunch</i>	thought	<i>jo sang ro</i> <i>hudaina, sang</i> <i>eu m tra</i> <i>samasy hunch,</i> <i>jo sang ro I</i> <i>hunch sang</i> <i>dherai samasy</i> <i>hunch</i> (p.238)	one problem	he who has no bread has <u>one</u> <u>problem</u> , he who has bread has many problems (p.238)
4	<i>khITITITI</i>	emotion	<i>khITITITI</i> <i>h sIrah</i> (p.114)	giggled	she <u>giggled</u> (p.109)
5	<i>bhIT ko</i> <i>k n hunch</i>	thought	<i>bhIT ko k n</i> <i>huna sakch</i>	walls have ears	even <u>walls</u> <u>have ear</u>

			(p.63)		(60)
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Total twenty terms were selected under the cultural category named conceptual term and five different terms were translated by using literal translation technique. The translator searched for the closest i.e. equivalents in TL. In this regard, the SL terms *gadgad*, *khallokhhallo*, *eu m tra samasy hunch*, *khITITITI* and *bhIT ko k n hunch* were translated as ‘glee’, ‘awkward’, ‘only one problem’, ‘giggled’ and ‘walls have ears’ respectively. Those terms translated literally gave the meaning in TL.

4.1.5.2 Sense Translation

The conceptual terms which were translation through sense translation procedure are presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>bh u</i>	feeling	<i>ky bh u</i> <i>dIr the (p.23)</i>	much attention	but they were paying us so <u>much</u> <u>attention</u> (p.19)
2	<i>pu na</i> <i>puchar</i>	thinking	<i>ma panI fnai</i> <i>kalpan kasm</i> <i>u Irahekothle</i> <i>, pu na</i> <i>puchark</i> <i>kur socera</i> (p.26)	no sense	I too was lost in my own world, thinking about things that made <u>no sense</u> (p.19)
3	<i>kab bm</i> <i>ha</i>	feeling	<i>kIranle Anu</i> <i>TIra Is r</i> <i>gardai</i> <i>bhanyo</i> <i>“kab bm</i> <i>ha ” (p.41)</i>	a bone in our kabab	Kiran gestured towards Anu said “ <u>a</u> <u>bone in our</u> <u>kabab.</u> ” (p.35)

4	<i>akabare khursan jas T kh</i>	thought	<i>p keka akabare khursan jasT kh (p.64)</i>	scary eyes	he had <u>scary eyes</u> (p.60)
5	<i>mard g b chiut hunu</i>	feeling	<i>tara teh khanna bhannu mard g b chiut hunu bar bar hunu thIyo (p.83)</i>	couldn't tell them that	I had painful memories to remind me of the fact, but i <u>couldn't let them that</u> (p.79)
6	<i>jaba r TI anI bud IT T</i>	wish	<i><u>jaba r TI anI</u> <u>bud IT T</u> bhanejhai sodhIraheka thie, Miler ko kIT b ko katI parch ha?</i>	at the eleventh hour	where can I find the book by miler? Somebody was searching for miller <u>at the eleventh hour</u> (p.82)

Six different words were translated by adopting sense translation technique.

The translator firstly understood the terms herself and tried to provide the equivalent terms. The SL terms like *bh u, pu na puchar, kab bm ha* , *akabare khursan jasT kh* , *mard g b chiut hunu* and *jaba r TI anI bud I T T* were translated as 'much attention', 'no sense', 'a bone in our kabab', 'scary eyes', 'couldn't tell them that' and 'at the eleventh hour' respectively. Here, the translator had done very well practice while translating. We cannot translate the conceptual cultural terms without understanding the firstly by ourselves. In this regard, the translator was able to convey the SL meaning in TL.

4.1.5.3 Substitution

The terms which were translated through substitution techniques are presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>l In m rnu</i>	feeling	<i>kaTai TIm mal <u>l l In T</u> m rlr chainau (p.48)</i>	flirting	are you <u>flirting</u> with me right now? (p.42)
2	<i>ranthanIdai</i>	emotion	<i><u>ranthanIdai</u> b hIra nIskeu (p.152)</i>	frustrated	we felt <u>frustrated</u> (p.148)
3	<i>arma</i>	feeling	<i>yaspa ak ma <u>armale nIkai</u> pIrolliyako thIe (p.121)</i>	embarrassed	I felt very much <u>embarrassed</u> (p.116)
4	<i>nd r</i>	feeling	<i>Garden of Dreams nIkai <u>nd r l geko</u> thIyo (p.124)</i>	beautiful	the Garden of Dreams was a very <u>beautiful</u> (p.119)

Here, the translator seemed unable to find the exact TL terms for the SL terms. So, the translator translated the SL terms *l In m rnu*, *ranthanIdai*, *arma* and *nd r* as ‘flirting’, ‘frustrated’, ‘embarrassed’ and ‘beautiful’ respectively. The exact TL terms for those words could not be found. So, near equivalent terms helped to get the meaning of SLT.

4.1.5.4 Deletion

The terms which were deleted by the translator under conceptual terms are presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>nIvne bel ko baTI jasTai</i>	feeling/saying	<i>h mro dating chu Ine bel nIkai b klo bhaeko thIyo nIvne bel ko baTI jasTai (p.124)</i>	deleted (p.119)
2	<i>kuw m p n nahud py s jhan bad l gch</i>	saying	<i>kuw m p n nahud py s jhan bad l gch, yesTai T ho manchekeo man koh t d hunl gd usaiko jhan bad l gch (p.126)</i>	deleted(p.121)

Deletion is not the appropriate technique of translation. However, the translator deleted the terms which were selected for the study. The translator deleted the terms: *nIvne bel ko baTI jasTai* and *kuw m p n nahud py s jhan bad l gch*. Those words had the cultural in general and symbolic meaning in

particular. This deletion could not get the chance of tasting original flavor to the TL readers.

4.1.5.5 Addition

The terms which were translated through addition procedure of translation are presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>gadh jhai joTlyo</i>	thought	<i>dInvarI gadh jhai joTlyo (p.78)</i>	worked like pack-horse	we <u>worked like pack-horse</u> all day long (p.73)
2	<i>r TvarI kar yo</i>	feeling	<i>yo T r TvarI kar yo dakshIn har yo bhalh lyo n (p.161)</i>	hard work	so there goes all of that <u>hard work</u> down the drain (p.157)
3	<i>aulo dId u ulno nllne</i>	saying/feeling	<i>aulo dId u ulno nllne nIyaT panI TeTlkherai palalhalyo (p.165)</i>	never satisfied	human beings are <u>never satisfied</u> with what they have had (p.163)

The translator had done very good practices of translation while translating the above mentioned SL terms. In other words, she added the terms to make them clear. The SL terms: *gadh jhai joTlyo*, *r TvarI kar yo* and *aulo dId u ulno nllne* were elaborated as ‘we worked like pack-horses all the time’, ‘worked right down’ and ‘never satisfied’ respectively. Such translation helped to understand the concept of SL terms.

4.1.5.6 Frequency of Techniques of Translation Used in Conceptual Terms

The frequency and percentage of the techniques which were used while translating the conceptual terms in 'Summer Love' are shown in the following table:

Table 5
Frequency of Techniques in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	5	25
2	Sense translation	6	30
3	Substitution	4	20
4	Deletion	2	10
5	Addition	3	15
	Total	20	100

Twenty conceptual terms were selected from the novel 'Summer Love'. There were five different techniques found to have been employed in the translation of these twenty conceptual terms. Among them, sense translation was the mostly used techniques i.e. 30% but deletion was the least used technique i.e.10% of the total. In the term of high to low order of frequency, the techniques used in translation of conceptual terms could be graded as sense translation, literal translation, substitution, addition and deletion.

4.1.6 Technique-wise and Category-wise Comparison of Statistical Results

This sub-handing consists of the overall techniques wise and category- wise comparison of statistical results which were employed in translated of the cultural terms used in the novel 'Summer Love'.

Table 6: Technique-wise and Category-wise Comparison of Statistical Results

S. N.	Categories Techniques	Ecology		Man-Made Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
1	Literal Translation	4	33.33	9	27.27	7	28	1	10	5	25	26	26
2	Sense Translation	-	-	4	12.12	5	20	1	10	6	30	16	16
3	Transference	1	8.33	10	30.30	3	12	5	50	-	-	19	19
4	Substitution	4	33.33	5	15.15	3	12	1	10	4	20	17	17
5	Definition	-	-	-	-	-	-	1	10	-	-	1	1
6	Deletion	2	16.66	4	12.12	-	-	-	-	2	10	8	8
7	Addition	1	8.33	1	3.03	7	28	1	10	3	15	13	13
	Total	12	100	33	100	25	100	10	100	20	100	100	100

The above table shows that seven different techniques including literal translation, sense translation, transference, substitution, definition, deletion and addition were employed by the translator to translate the one hundred cultural terms which I had selected for my study. Among those seven different techniques, it is crystal clear that literal translation was the most frequently used techniques i.e. 26% in translation of cultural terms used in the novel 'Summer Love'. On the contrary, definition technique was the least used only in one cultural category i.e. religious culture. Similarly, some of the translation techniques were frequently used while translating the cultural terms from SL to TL found in the novel 'Summer Love'. For example, the translation techniques like literal translation, substitution, transference and addition were used in all the categories. From this table, it is vivid that the translation techniques used in the novel 'Summer Love' to translate the hundred cultural terms could be graded from high to low as: literal translation, transference, substitution, sense translation, addition/ elaboration, deletion and definition.

4.2 Gaps in Translation of the Novel Summer Love

No any translated text is without gaps. However, there is no scientific and objective device to measure the exact equivalence. But the task of the translator is to maintain the original flavor of the text being aware of the TL readership. Some of the gaps found by the researcher in the novel 'Summer Love' are presented below with example.

4.2.1 Gaps Caused by Literal Translation

Literal translation is the most widely used technique by the translator while translating the SL terms into TL used in the 'Summer Love'. In literal translation, the translator seeks for the equivalent word in TL. However, the same word may have different meaning depending upon the context. So sometimes sense may differ between SLT and TLT because of literal translation and gaps appear there.

For e.g.:

SL Term: *eu m ra samsy hunch*

SL Context: *jo saṅga roṭ hudaina saṅga eu matra samasy
hunch, jo saṅga roṭ hunch saṅga dherai samasy huch*
(p.238)

TL Term: one problem

TL Context: he who has no bread has one problem. He who has
bread has many problems (p.238)

Here, the main character of the novel 'Summer Love' remembers the popular saying *eu m ra samsy hunch* when he was in a bitter condition i.e. his beloved Saaya deceived him. While expressing this statement, he becomes emotional. While translating, the translator provided its literal meaning as 'only one problem' which did not convey the SL meaning. That's why the TL reader may not be able to understand the bitter condition of the character Atit. It has symbolic meaning. When the translator cannot provide the original sense, there exists gap.

SL Term: *bh T ko k n hunch*

SL Context: *bh T ko k n huna sakch* (p.63)

TL Term: walls have ears

TL Context: even walls have ears (p.60)

The SL term *bh T ko k n hunch* refers to the situation where we think nobody is listening to us but somebody may be listening to us. This has a symbolic meaning in SL. But the translator literally translated as 'even walls have ears' which could make the TL readers unable to understand the symbolic meaning. So, there exists gap.

4.2.2 Gaps Caused by Sense Translation

In sense translation procedure, the translator firstly understands sense of SL term and provides the equivalent meaning because there is not exact SL equivalent in TL. The translated transfers the sense of the word. For example:

SL Term: *khair*

SL Context: *khairharu le lag une seTo dress* (p.75)

TL Terms: tourist

TL Context: gray trousers the tourist wore (p.70)

There, the SL term '*khair*' refers to the people mainly who are white and from America. If somebody with white color comes from USA to Nepal to visit, s/he is called *khair* by Nepali people. But TL term 'tourist' refers to the all person from the different countries who come in Nepal to visit the beautiful places of Nepal. The reader may not be able to get the original flavor. So, there exists gap.

4.2.3 Gaps Caused by Substitution

In substitution procedure of translation, the translator replaces the cultural elements with near equivalents. The translator employs this one when s/he does not find the exact TL equivalence in SL. While doing so there may not be appropriate transfer of the meaning. So, there exists a gap. For example:

SL Term: *khas*

SL Context: *h mro m khas k eko th yo* (p.201)

TL Term: goat

TL Context: we had cut a goat at home (p.198)

In Nepali, the term *khas* means a male goat and to be contextual in the novel, it has a religious meaning. The *khasi* is cut on the eighth day of *dasai*. But it had

been translated as a 'goat' which does not maintain the original flavor of the SL. So, there exists gap.

SL Term: *l*

SL Context: *k T b khojna sahayog l* (p. 65)

TL Term: stupid

TL Context: help me search the books, stupid (P. 61)

In Nepali, the SL term *l* refers to somebody who is loved more. In novel, Saaya calls Atit *l* which shows intimacy and friendship between them. But it was translated as 'stupid' which denotes just negative of SLT. So, there exists gap.

SL Term: *kri na mand r*

SL Context: *nagarp l k ko office bhand al wara kri na mand r raich*
(P.151)

TL Term: temple

TL Context: there was also a temple near the office (p.147)

In Nepali, the SL term *kri hna mand r* refers to the temple where the God Krishna is worshipped in particular. But the TL term 'temple' is not specific here. It refers to all the temples of all the Gods under Hindu religion. So, there exists gap.

4.2.4 Gaps Caused by Deletion

In deletion technique of translation, the translator omits lexical items, phrases and sometimes even the whole sentence due to the absent of equivalent meaning. For example:

SL Term: *T np ne*

SL Context: *yo T np ne, kh d hunch, homemade* (p.117)

TL Term: deleted

TL Context: this is homemade and excellent (p.112)

In Nepali version of the novel Summer Love, the term *T np ne* has a specific meaning. It refers to homemade alcohol. But the translator has only written 'this is homemade and excellent' which cannot convey the original meaning. So, there exists gap.

SL Term: *cur /s r*

SL Context: *eu a l nm s ndur, poTe, k , cur th e an s r, pe ko , blouse arko l m* (p.154)

TL Term: deleted

TL Context: on one side were bridal cosmetic; on the other side was bridal dress (p.150)

When Saaya is ready to get married with Atit, she wears all the things as required by Hindu religion like *cur , s r , poTe* etc. So, *cur ,* and *s r ,* have meanings denoting the marriage ceremony dress. But the translator deleted these terms which prevents the TL reader to get the meaning of those terms. So, there exists gap.

SL Term: *ghum o*

SL Context: *eu ghum o bha dy vaya behul dekh ne raichau* (p.157)

TL Term: deleted

TL Context: you are a perfect bride, Saaya (p.153)

In Nepali, the term *ghum o* is a type of clothes which is wore when a lady gets married. It is worn not to show the face to the public as newly married lady feels shy. But the translator has deleted the term. That's why the TL readers cannot get the original flavor of the term. So, it shows a gap between SL and TL.

SL Term: *n bhne bel ko baT jasTai*

SL Context: *h mro dating chu ne bel n kai b klo th yo n bhne bel ko baT jasTai* (124)

TL Term : deleted

TL Context: deleted

The SL term *n bhne bel ko baT jasTai* refers to the situation where nothing is possible. In such situation, actions are done in the last time. Saaya and Atit were

leaving each other and their dating had no sense because they did not have dating after few days. But the translator has deleted the term. So, it creates gap.

SL Term: *kuw m p n nahud py s jhan l gch*

SL Context: *kuw m p n nahud py s jhan l gch, yasTai ho mancheko man koi tad huna lagd usaiko m y bad lagch* (p.126)

TL Term: deleted

TL Context: deleted

In Nepali culture, the sentence *kuw m p n nahud py s jhan l gch* refers to the situation where there lacks something in one's life but s/he wants the very thing much. In other words, if there lacks something, it is required much. But it is not translated which has prevented TL readers to get the original flavor of the SL. So, it creates gap.

4.2.5 Frequency of Different Kinds of Gaps in Translation of the Novel Sumer Love

Table 7

Technique-wise Comparison of Gaps in Translation

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	1	10
2	Sense translation	1	10
3	Substitution	3	30
4	Deletion	5	50
	Total	10	100

The above table shows that ten instances of gaps in translation of the cultural terms that are found in the novel 'Summer Love'. From this table, it is clear that one gap was caused by literal translation. Likewise, ne gap was caused by sense translation procedure. Moreover, five instances (50%) of gaps caused by the deletion and there are three (30%) instances caused by the substitution procedure of translation. Among them, the most frequent gaps were caused by deletion i.e. 50% and literal and sense translation had the least frequency i.e. 10%.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter deals with findings, conclusion, recommendations and pedagogical implications of the study.

5.1 Findings

On the basis of the presentation, analysis and interpretation of the data, the major findings of the study have been summarized as follows:

- i) There was the use of seven different techniques while translating cultural terms from SL into TL. They were literal translation, sense translation, transference, substitution, definition, deletion and addition.
- ii) Likewise, among the seven techniques employed in translation of the cultural terms, literal translation had the highest frequency i.e. 26% and the definition had the lowest frequency i.e. 1%. The frequency of the other employed techniques was as: transference (19%), substitution (17%), sense translation (16%), addition (13%) and deletion (8%) respectively.
- iii) Moreover, twelve ecological terms were selected and in translating the cultural terms under ecology, five different techniques were employed. They could be graded as literal translation and transference (33.33%) deletion (16.66%) and addition and deletion (8.33%).
- iv) In addition, thirty –three man-made cultural terms were selected for the study. While translating them five different techniques were employed namely, transference (30.30%), literal translation

(27.27%), substitution (15.15%), sense translation and deletion (12.12%) and addition (3.03%).

- v) In the same way, there were twenty-five social cultural terms selected for the study and five different techniques were employed while translating. They were graded as literal translation and addition (28%), sense translation (20%) and transference and substitution (12%) of the total frequency.
- vi) Similarly, ten religious cultural terms were selected for the study. In translating the religious cultural terms, six different techniques were found. They were transference (50%), and literal, sense translation, substitution, definition and addition had the equal frequency i.e. 10% of the total frequency.
- vii) In the same way, twenty conceptual terms were selected for the study. Five different techniques were employed by the translator to translate them. They were sense translation (30%), literal (25%), substitution (20%), addition (15%) and deletion (10%).
- viii) Moreover, while translating the cultural terms, some of the techniques of translation were used frequently. For example, literal translation, transference, substitution and addition techniques were found in all categories.
- ix) Furthermore, the gaps existed in translation process through the use of different techniques were as deletion (50%), substitution (30%) and literal and sense translation (10%).
- x) In some cases, the terms were transferred without any notes and explanation in the TL text. The SL term *dasai* (p.211) was only transferred but the term has a great value in SL culture. That's

why the readers who have no knowledge of SL cannot get idea from such translation. So, there exists gap.

- xi) Likewise, deletion had created gaps in translation. Some cultural terms were deleted while translating. The SL term *cur* (p.154) was deleted by the translator. It cannot give the original flavor of the SLT to TL reader.
- xii) In addition, many instances of substitution are found in this translated version of 'Summer Love'. Most of the pairs have gaps in semantic level as they cannot provide exact meaning of SL. To provide an instance, the SL term *l* (p.65) was translated as 'stupid' (p.61) which translation was unable to convey the spirit of the SL.
- xiii) In a nutshell, the translator has tried to maintain the original flavor of SLT. So, the TT is able to transfer the meaning of SL into TL reader.

5.2 Conclusion

From the above findings, it is concluded that while categorizing the cultural terms they need to be put in an appropriate category. For example, we put ' *k* ' in religious category and this categorization helps the TL readers to understand that the term has the religious meaning in SL. There are many techniques while translating the cultural terms viz. literal, sense, transference, substitution, addition, deletion and so on. Literal translation is highly used while translating ecological and man-made cultural terms. Sense translation is helpful in translating conceptual terms. The deletion technique deletes the SL terms which prevent the TL reader to understand the original sense and furthermore it does not transfer the original flavor of the SLT. So, while translating it needs to be avoided as much as possible. Footnotes and definition

techniques help in maintaining the originality and convey the meaning appropriately.

Language and culture are related to each other. It is commonly believed that one does not translate language but the culture. So, while translating the cultural norms, values, assumption and concepts need to be taken into an account. They need to be preserved firstly and translated in a suitable way. That's why a translator must have sound knowledge of language and culture of both involved languages. Finally, the translated text must maintain the originality of the SLT and it should be readable for the TL readers. Translation has a great effect in the present day world. It should be done in an appropriate way by taking both linguistic and cultural aspect into consideration.

5.3 Recommendations

On the basis of the findings and conclusion, some recommendations and pedagogical implications are presented below:

5.3.1 Policy Related

Policy makers need to be aware of the scope and importance of translation. Though we say that while teaching English language, the discussion must be in TL but it cannot work all the time and all the places. So, the study provides the following recommendations for the policy level:

- i) Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.
- ii) Moreover, some of the concepts cannot be understood by the students unless they are translated in students' mother tongue. So, translation should be emphasized in language teaching and learning program.
- iii) Another policy related recommendation is that there is a need of policies, rules and regulation for the practices, criteria and authenticity of translation activity.

5.3.2 Practice Related

Only understanding the theory of translation and translation studies is not sufficient. It means to state that a translator needs to have the well knowledge of different types of translation strategies practically which helps the TL readers to taste the original flavor of SLT. In this regard, the study outlines the following recommendations for the translation practitioner:

- i) If the cultural terms are categorized into different categories, it would be easier to perceive the new term for the TL readers. For example, the SL term *dasai* is categorized under religious culture and the TL readers easily know that the term *dasai* has religious meaning. Similarly, such categorization highly helps in understanding conceptual terms. So, it is necessary to categorize the cultural terms.
- ii) Deletion is not the proper translation. If the SL term is deleted, the TL readers cannot taste the original flavor of the SLT. So, deletion should be avoided as much as possible.
- iii) Literal translation is the effective technique to translate the ecological and man-made cultural terms.
- iv) Only transferring SL terms into TL is not sufficient. So, there should be given footnotes and definition of such terms.
- v) While translating the religious terms, sense translation is the best technique. Similarly, sense translation should be used while translating the conceptual terms. Literal translation cannot convey the original sense of the source cultural terms.
- vi) Translation needs to be done wherever it is required while teaching the TL language because student might learn the difficult concepts easily if they are translated into their own mother tongue.

5.3.3 Further Research Related

Translation is an autonomous discipline and has a great scope in today's world. It has a great influence in the life of human beings including educational factors. We cannot ignore its influence in our language teaching classroom. There are many researches on this newly developed field. And still there are some areas which require research under this field. Some of the areas where it requires further research are presented below:

- i) Translation as a medium of instruction in English language classroom:
An experimental study.
- ii) The techniques in translating idioms and collocations used in SLT.
- iii) Extra-linguistic gaps in translation of the cultural terms.
- v) Needless to say, the present study is limited to the one hundred cultural terms. In this regard, other researchers can conduct research work on phrase and sentence level of the respective novel.

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APPENDIX – I

Context Analysis Chart: A Case of the Novel Summer Love

Cultural Category	SL Terms	Sub-Category	SL Context	TL Term	TL Context
Ecology	<i>kuwā</i>	small lake	<i>naj kai euṭā</i> <i>kuwā raich</i> (p. 249)	pond	there was a <u>pond</u> nearby (p. 249)
	<i>h lo</i>	season	<i>hoṭel bāh ra</i> <i>bhaeko h lo</i> (p.137)	mud	the <u>muddy</u> puddles in front of the restaurant (p. 133)
Man-Made Culture	<i>churot</i> <i>udāunu</i>	man's activity	<i>K ran ra ma</i> <i>Teha gaera</i> <i>churo</i> <i>udāuna</i> <i>thāleau</i> (p. 27)	smoking	Kiran and I were <u>smoking</u> (p. 19)
	<i>alakka</i>	action	<i>seTo d</i> <i>alakka</i> <i>alk nthe</i> (p. 16)	boisterous laugh	boisterous laugh that displayed a perfect set of white teeth (p. 9)
	<i>jwai ṅgre</i>	belief	<i>keṭāharubīc</i> <i>jwait ṅhre</i> <i>sabda</i> <i>khubai</i> <i>popular</i>	women-slave	<u>women-slave</u> was quite popular in our class (p.

			<i>th yo (p. 73)</i>		69)
	<i>khaire</i>	people	<i>khaireharule</i> <i>lagāune</i> <i>seTo dress</i> (p. 75)	tourist	grey trousers the <u>tourists</u> wore (p. 70)
Social Culture	<i>nau akñĩ</i>	activity	<i>mero</i> <i>nau akñĩ</i> <i>khera gaena</i> (p. 74)	acting	my <u>acting</u> did not go to waste after all (p.70)
	<i>lāṭā</i>	name	<i>k ṭāb khojna</i> <i>sahayog l tā</i> (p. 65)	stupid	help me search for the books, <u>stupid</u> (p. 61)
Religious Culture	<i>dasai</i>	festival	<i>dasai purai</i> <i>sak eko thiyo</i> (p. 211)	dasai	<u>dasai</u> had finally ended (p. 208).
	<i>bhailĩ</i>	festival	<i>bhailĩ</i> <i>ṭolĩharuko</i> <i>bhailĩ ā n</i> <i>āganko</i> <i>layaTmak gĩṭ</i> <i>mero</i> <i>kothā samm</i> <i>a pugyo</i> (p. 214)	bhailo	kids playing <u>bhailo</u> approached my room (p. 211)

Conceptual Term	<i>akabare</i> <i>khursānī</i> <i>jasTā</i> <i>ākhā</i>	thinking	<i>pakekā</i> <u><i>akabare</i></u> <u><i>khursānī</i></u> <u><i>jasTā</i></u> <i>thie</i> <i>unka ākhā</i> (p. 64)	scary eyes	he had <u>scary</u> <u>eyes</u> (p. 60)
	<i>bhiTāko</i> <i>kān</i>	thought	<u><i>bh Tāko kān</i></u> <i>huna sakch</i> (p. 63)	walls have ears	even <u>walls</u> <u>have ears</u> (p. 60)

APPENDIX- II

Nepali Alphabets with their Roman Transliteration

Roman translation of Devnagari Script based on Turner's (1931) with Nepali alphabets and diacritic marks.

a	अ		k	क	क
	आ	।	kh	ख	ख
I	इ	ि	g	ग	ग
ĩ	ई	ी	gh	घ	घ
u	उ	ु		ड	
	ऊ	ू	c	च	च
	ऋ	ृ	ch	छ	
e	ए	े	j	ज	ज
ai	ऐ	ै	jh	झ	झ
o	ओ	ो	ñ	ञ	ञ
au	औ	ौ		ट	ट
~	ँ		t	ठ	ठ
am/	अं			ड	ड
	अं		d	ढ	ढ
h.	:		bh	भ	भ
	ण	ण	m	म	म
T	त	त	y	य	य
th	थ	थ	r	र	र
d	द	द	l	ल	ल
dh	ध	ध	w/v	व	व
n	न	न		श	श
p	प	प		ष	ष
ph	फ	फ	s	स	स
b	ब	ब	h	ह	ह

Note: The traditional letters ष, ऋ and ङ treated as conjunct letters. For example,

क्ष = ksh

ऋ = tr

ङ = gy