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Amrita KC

790 (S)

Techniques Used in the Translation of Cultural Terms and Existing Gaps: A Case of There is A Carnival Today

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**A Thesis Submitted to the Department of English Education
in partial fulfillment for the Masters of Education in English**

Submitted By

Amrita KC

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal,

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Declaration

I hereby declare that to the best of my knowledge; this thesis is original; no part of it was earlier submitted to the candidature of the research degree to any university.

Date: 07-09-2023

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Recommendation for Acceptance

This is to certify that **Ms. Amrita KC** has prepared this thesis entitled **Techniques Used in the Translation of Cultural Terms and Existing Gaps: A Case of There is a Carnival Today** under my supervision and guidance.

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Dedication

Dedicated to my parents,
for the exceptional love,
endless support and sacrifices.

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I would like to take this opportunity to express my heartfelt gratitude to the numerous individuals and institutions that have played a pivotal role in the successful completion of this thesis.

First and foremost, I am immensely grateful to my thesis supervisor, **Mr. Guru Prasad Poudel**, Lecturer, Department of English Education, Faculty of Education T.U., Kirtipur for his unwavering inspiration, critical feedback and valuable guidance throughout this research journey. His expertise, dedication, and constructive feedback were crucial in shaping the direction of my work and refining my research methodology. I am indebted to him for his excellent mentorship and encouragement.

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Abstract

The study entitled **Techniques used in the translation of cultural terms and existing gaps: a case of “There’s a Carnival Today”** was conducted to find out the techniques employed in translation of cultural terms and to examine the existing gaps in the novel ‘There’s a Carnival Today’. Survey research design was used to undertake this study. Judgmental non-random sampling was used for the collection of hundred cultural terms from the novel. Observation checklist was used as data collection tool. The data were analyzed and interpreted descriptively. The sampled cultural terms were categorized into five categories; ecological, man-made culture, social culture, religious culture, and conceptual terms. The techniques used in the translation of those terms that come under each cultural category were categorized and the gaps existed in the translation were examined. From the study, it has been found that the translator used eight different techniques of translation, viz. literal translation, sense translation, transference, substitution, definition, deletion, addition and calque while translating the cultural terms. Among them, literal translation was most frequently used technique and deletion was least used while translating cultural terms from SL text to TL text. Ten gaps in translation were identified.

The study has been organized in five chapters. The first chapter deals with the 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 key terms. In the second chapter are review of related theoretical literature and empirical literature, implications of the study, overview of the novel, and conceptual framework. Chapter three consists design of the study, sample of study, research tools, sources of data, data collection procedure, data analysis procedure and ethical considerations. Similarly, chapter four discusses the analysis of data and

interpretation of results and summary of findings. Finally, chapter five presents conclusion, and implications. References and appendix are the concluding part of the study.

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List of Symbols and Abbreviations

SL	source language
SLT	source language text
S.N.	serial number
TL	target language
TLT	target language text

Chapter 1

Introduction

The present study is on the ‘Techniques used in the translation of cultural terms and existing gaps: a case of There is a Carnival Today’. It aims at identifying techniques of translation of cultural terms and gaps that arise during the translation of cultural terms, in novel “There is a Carnival Today” which is translated version of Nepali novel ‘āja ramitā cha’. This section consists of 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 key terms.

Background of the Study

Language can be defined as a medium of communication, which is used for expressing emotions, thoughts, sentiments or feeling as well as abstract concepts and complex narratives. Linguists and scholars have provided various definitions of language. Richards, et al. (1985, p.196) state “Language is the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences and utterances”. It means that, the distinctive sounds of human beings that serves the purpose of communication is language. Language is a social phenomenon linked with nationality, religion, culture, and society.

Culture is a broad term that includes religious values, geographical region, social class, sex, age, profession, language, speech etc. It refers to the collective beliefs, values, customs, behaviors, and practices that characterize a society. It shapes the way people perceive and interact with the world. The language, art, literature, traditions are part of culture. Literature reflects the culture of society and time in which it is produced, and culture shapes the themes, characters, settings, and

the language used in literary works.

Taking definitions from some scholars, Jiang (2000), states “there is an interactive influence between culture and language: the two cannot exist without each other. Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society”.

Language and culture are closely connected, each affecting the other. According to Brown (1994) as quoted in Jiang (2000) “A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. In other words, culture and language are inseparable to each other.

Language serves as a vehicle through which culture is transmitted, preserved, and expressed. It carries within it the values, beliefs, traditions, and norms of a particular community or society i.e. culture. Specific words or phrases reflect unique cultural phenomena, practices, or experiences that might not have direct equivalents in other languages. On the other hand, culture affects language evolution and use. Different cultures can give rise to diverse dialects, accents, and even separate languages.

Translation is the transfer of the meaning of the text in one language to another. It is an activity that crosses linguistic barriers, connecting people and cultures around the world. It is a sort of bridge between two languages, allowing individuals to access the human knowledge, ideas, and creativity regardless of the language they speak.

Etymologically, the word "translation" is made from Latin terms 'trans,' meaning "across," and 'lactum,' meaning "carry." which implies translation is a process of transporting message from one language to another.

Different scholars define the term translation differently. Catford (1965, p. 11) defines translation as " the replacement of textual material in that one language (SL) by equivalent textual material in another language (TL)", In this case he gives emphasis on the linguistic aspect of translation.

Das (2008) writes; "Translation is transference of meaning from the source language (SL) to the target language (TL). Since meaning is the main goal in translation, there is not much difficulty in non-literary translation. But the difficulty arises when we are engaged in translation of literature. It is not easy find the equivalent textual and literary material of the source language (SL) in the target language (TL)" (P.3). His view seems to be an expansion of Catford's view. In other words, Literary translation is difficult because it requires not only linguistic proficiency but also a deep understanding of cultural contexts, literary nuances, and intention of author. In other words, the language in literature not only conveys meaning but also include stylistic elements, cultural nuances, and literary techniques that contribute to the richness and depth of literary works. So, translation of literature becomes difficult.

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." It shows that translation is the transfer of message of SL being aware of the linguistic aspect of the text. Newmark also gave emphasis to the linguistic aspect of translation. On the other hand, Awasthi et.al (2014, p. 67) define translation as "bilingual activity in which the meaning of a piece of language is rendered in another language". It implies that translation involves transfer of meaning between two languages. This 'meaning' is not only literal meaning but the contextual meaning based on the culture of original source text.

Hervey and Higgins (1992) as quoted in Joshi (2017) state, " translation involves not just two languages, but a transfer from one culture to another" In this regard, translation is not simply transfer of SL meaning to TL meaning but the translator must take due importance to the cultural aspect of the SL text. Hornby (1998 as quoted in Awasthi et al. 2014) defined translation as "less linguistic and more cultural procedure". So, culture is important aspect on translation process.

As Nida and Taber (1969 as quoted in Ghazala (2013)) observe "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". It means the translated text in target language must give the same meaning in terms of cultural components of the source text, as well as the figurative and cultural overtones besides linguistic meaning.

To sum up the aforementioned definitions, Translation is the process of converting written or spoken content from one language, known as the source language (SL), into another language, known as the target language (TL), while maintaining the original meaning, tone, intent, and cultural components as much as possible. Translation allows people who speak different languages to access and understand content that was originally created in a different language. It involves not only substituting words but also capturing the context, cultural references, idiomatic expressions, and the overall message of the source text.

Regarding the definition, Nida (1964, P. 9) has aptly said, "No single definition is complete for translation. In this regard, there are numerous definitions which incorporate different perspectives namely linguistic and cultural perspectives". It reveals that, defining translation is a cumbersome task as it can be defined from different perspectives. Nevertheless, essence remains the same,

translation is the reproduction of the source text in one language to target text in another language with no loss or change in meaning.

Translation is a bilingual as well as bicultural activity. A translator can be regarded as bilingual mediator between two distinct languages and cultures. Literary translations make the knowledge, information and the literature accessible across the cultures and geographical regions.

Translation Studies is a relatively new field of study which is concerned with challenges, strategies, and implications that arise during translation process.

Scholars in this field have provided various definitions and insights into translation studies. James Holmes' seminal paper "The Name and nature of translation (1972)" was first scholarly article in this field. Although translation is age old phenomenon, this article developed the concept of translation studies.

According to Holmes (1986, as cited in Munday 2001 p. 10), translation studies can be divided into two groups; pure and applied. Former is more concerned to the descriptive study of translation and general and partial theoretical translation whereas the latter is about translator training; which involves testing techniques, curriculum design etc., translator aids; which consists IT applications and dictionary, grammar etc , and translation criticism; which involves the reviews and revision of translation for evaluation.

To conclude, one can say that translation studies is a discipline which studies various issues of translation. It is related with various research activities, translational pedagogy, translation strategies and translation process.

Statement of the Problem

This study has focused on the techniques employed for translating cultural terms and identified which specific cultural terms in the source language create gaps

in the target language. Language and culture share a close relationship, and when translating text from one language to another, addressing linguistic factors alone is inadequate. This underscores the importance of concurrently taking cultural factors into account. Translation is a dual process involving both linguistic and cultural aspects. It's not merely about conveying meaning; rather, it involves the faithful transfer of both linguistic and cultural nuances. A skilled translator keeps both these dimensions in mind throughout the translation process.

There are a number of problems of translation. The questions of translatability and untranslatability create daunting problems. It is argued that linguistic, philosophical, literary, extra linguistic and cultural variabilities are some of the reasons of problem in translation.

In general, achieving uniformity between two distinct cultures and languages is challenging because two languages and cultures rarely closely align, often resulting in difficulties and inevitable compromises when translating due to disparities in vocabulary, idiomatic expressions, and other linguistic elements.

In the context of this study, my aim was to investigate the translation techniques employed and pinpoint the existing gaps on English translation of novel *āja ramitā chā* to “There’s a carnival Today”. Culturally unique words pose particularly complex translation problems due to the potential loss of their cultural significance, resulting in gaps within the target language. This issue becomes especially pronounced in the realm of literary translation, where some degree of loss is nearly inevitable, potentially deviating from the intended meaning in the original source language.

Loss in translation stands out as a major concern, and in an attempt to address this problem, translators may resort to unnatural maneuvers, resulting in

mistranslation and distortion of meaning. Consequently, translators should make a deliberate effort to minimize these losses as much as possible by explicitly conveying contextual information.

It is widely acknowledged that a text's meaning is heavily influenced by culture.

Therefore, a translator must possess an acute awareness of the cultural nuances within the text. The extent of the gap between the source language (SL) culture and the target language (TL) culture significantly impacts the translation process.

Without a comprehensive understanding of the text's cultural dimensions, translation becomes an exceedingly challenging work. Consequently, translators must take both linguistic and cultural factors into careful consideration. It is believed that the meaning of the text is largely shaped by culture. So, a translator should be aware the cultural meaning the text. The degree of the gap between SL culture and TL culture plays a significant role in translation. Without understanding the cultural aspect of the text, translation become near to impossible. So, the both linguistic and cultural factors should be kept in mind. 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 the translation of cultural term. For example, the cultural terms used in the novel 'There is a Carnival Today' like Hajoor, Chait, Shankranti, Daura-Surwal, Sainli, etc. translate from Nepali language to English language. Being the cultural terms, they are difficult to translate from SL(Nepali) to TL (English). However, the task of translator is to find out such gaps and employ the appropriate techniques of translation. In this regard, the study finds out different strategies/ techniques used by translator while translating the novel. So, 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.

I was particularly interested to study the techniques used in the translation of cultural terms. Most cultural terms have associated with them, cultural meaning, which makes them difficult to translate if not untranslatable. In such cases, a literal translation may distort the intended meaning. This is why translating culture is almost impossible but translators use different techniques to render the meaning of the cultural terms. So, I studied the techniques used and the gaps that occurred during translation.

Objectives of the Study

The objectives of this study were as follows:

To identify the cultural terms used in translated novel 'There is a Carnival Today'

To find out the techniques employed in the translation of Nepali cultural terms into English version of the novel 'There is a Carnival Today'

To examine the existing gaps in the translation of cultural terms in the novel 'There is a Carnival Today'

Research Questions

The following research questions were used to elicit the data/ information from the sample, so as to fulfill the objectives of the study:

What different cultural expressions are there in the novel 'There's a carnival today'?

What different techniques have been used in the translation of Cultural terms in the novel?

What kind of cultural gaps found and technique are employed by the translator to maintain the original flavor of the text?

Significance of the Study

This study had the aim to identify and analyze translation techniques and identify gaps in translated text, with a particular focus on the novel "There is a Carnival Today." Since the study centered on the techniques and gaps in translation of cultural terms, it aimed to provide insights into various techniques employed in this process, while also acknowledging the impact of these techniques on preserving the original essence of the source text and identifying any resulting gaps. The study's findings are expected to be beneficial for future researchers interested in exploring translation techniques and gaps related to cultural terms. Additionally, the conclusions and implications drawn from this research hold significance for individuals such as students studying translation, translation instructors, researchers, and translation experts. These insights will equip them with a deeper understanding of the diverse gaps that can arise and the appropriate techniques available for translating texts effectively. Furthermore, this research study is particularly advantageous for those interested in translating from Nepali to English, as it specifically focuses on this language pair. It offers valuable guidance on utilizing suitable techniques to convey the core message of the source text while dealing with its cultural nuances. Lastly, this study serves as a useful resource for new researchers, aiding them in categorizing cultural terms for similar future studies.

Delimitations of the Study

This study had the following limitations because of different factors like time, financial resources etc. were taken into consideration. The study was confined within the following limitations

The study was confined to English and Nepali versions of the novel "There is a Carnival Today".

The study was limited to the techniques of translation used and gaps found in the translation of cultural terms in the novel.

Only observation technique was used.

This study was limited to secondary data and only 100 cultural terms.

Operational Definitions of the Key Terms

In my study, the following key terms have been used, so the operational meaning of them have been discussed here:

Culture. It is the collective set of beliefs, practices, values, traditions, and behaviors that define and influence the lifestyle of a particular society. In this research, it refers to beliefs, practices, values, traditions, and behaviors of people of Darjeeling in case of the novel ‘There is a Carnival Today’.

Gaps. Gap refers to a difference between the source text (the original text) and the target text (the translated text). In context of this research it is discrepancy between meaning of the term in Source language (SL) to the Target language (TL).

Source language (SL). This is original language in which the text is present before translation. It refers to the Nepali language in this research.

Target language (TL). The target language is the language to which original language text is translated. In this research, target language is English language.

Techniques. The strategies that a translator employs in an attempt to give the equivalent meaning to the target text. In this study, techniques are the methods/ strategies that a translator had employed to recompense the gaps while translating the novel ‘There is a Carnival Today’.

Translation. In this research, it refers to the transfer of meaning of Nepali novel ‘There is a Carnival Today’ into English language.

Chapter 2

Review of Related Literature and Conceptual Framework

This chapter deals with the review of related literature. Both theoretical and empirical literatures have been presented and later their implications for the study are spelled out in this chapter. The chapter also presents the conceptual framework.

Review of Related Theoretical Literature

A literature review in research is a continuous and systematic process of reviewing and studying scholarly works, publications, and sources relevant to the research topic. It starts from the early stage of research and ends with findings and conclusions. Literature review helps researcher to become familiar with field of study and the current state of understanding within subject area of interest.

According to Creswell (2012, p.236), “literature review is a summary of journals, articles, books and other documents, that describe the past and current status of information on the topic of your research.” Theoretical aspect of this study has been reviewed in this section.

Importance of Translation

Translation is a versatile means of communication in transferring knowledge, truth, culture, ideas, and so on. It serves as a bridge that connects diverse linguistic and cultural communities, fostering understanding, cooperation, and progress in a globalized world. Its importance lies in its ability to facilitate communication, access to knowledge, and collaboration across boundaries. People think and form ideas from transfer in the form of language. So, once people use language, they are transferring their ideas and feelings into reality.

As society and community developed, individuals recognized the necessity for communication that extended beyond their own societal and cultural boundaries, as

well as bridging linguistic gaps. This necessity gave rise to the concept of translation. Translation proved to be a powerful tool for facilitating communication among individuals who spoke diverse languages. As a result, the primary and initial purpose of translation became the facilitation of communication. In contemporary times, translation continues to be an essential and obligatory method of communication.

One of the most evident and immediate roles of translation is to bridge linguistic divides. In a world where thousands of languages are spoken, translation serves as a vital tool for enabling cross-cultural communication. Without translation, meaningful exchange and collaboration between speakers of different languages would be challenging, if not impossible. For example: Delegates from around the world come together to discuss global issues at the United Nations. The official languages of the UN are English, French, Spanish, Russian, Chinese, and Arabic. However, the multitude of languages spoken by its member states extends far beyond these six. Translation, in this context, plays a pivotal role in ensuring that all voices are heard and understood. It allows diplomats and representatives to communicate their ideas, concerns, and proposals in their native languages, promoting inclusivity and diplomacy on the global stage.

In this age of science and technology, scientific research conducted in one part of the world are shared to the global scientific community through translation of research papers, findings, and academic discourse. It ensures that new discoveries are accessible to scientists and researchers worldwide, enabling them to build upon each other's work and advance the frontiers of human knowledge. The concept of global village is possible only through the presence of translation. The scope of translation studies is very broad in natural way that we cannot limit it. Almost all linguistic enterprises are surviving with translation. Although we cannot limit the scope of

translation studies, some of them are mentioned as given below: (Ivir, 1987, p.45, as quoted in Bhattarai (2010)):

- a. Literature
- b. Linguistics and Language Teaching
- c. Culture
- d. Religion and History
- e. Political and Business World, and
- f. Science and Technology

Translation has been really important in helping people learn about different things like facts, truth, and beauty. It's like a way to experience other cultures and learn about times and places far away. On the perspectives of literary translation, Bhattarai (2010, p.12) writes, "More importantly, the writing of the persecuted, suppressed or banned writers like Rushdie, Taslima Nasrin, Suki and Dalai Lama could never have been available to the contemporary world except in translation." It means that, translation helps literature to cross the cultural and linguistic boundaries and reach the readers far way. The most significant impact of translation lies in its ability to introduce individuals to a diverse realm of literature, thereby fostering in them an appreciation for cultural engagement, an appreciation of beauty, a sense of fraternity, as well as a pursuit of peace and harmony. From Maxim Gorky to Haruki Murakami are read worldwide by TL readers. This exemplifies how translation preserves cultural heritage and facilitates cross-cultural understanding.

Translation goes beyond mere linguistic conversion; it acts as a cultural mediator, enabling the transmission of ideas, narratives, and perspectives. Language and culture are intimately connected, so when texts are translated, they inevitably transport the cultural essence of their source. A proficient translator doesn't function

solely as a linguistic conduit but also as a cultural interpreter, entrusted with conveying not only words but also the profound cultural subtleties that underlie them.

Translation has been seen as an expansion within the realm of literature. As an illustration, Nepalese literary works gain global recognition through translation. For instance, "*pallo gharko jhyal*" becomes renowned as "The Window of the House Opposite" in international literary circles. Similarly, from an educational perspective, the Grammar Translation Method (GT) was extensively employed as a foreign language teaching technique in the past, and it continues to be used to some extent today. In various fields, translation plays a pivotal role in transposing the essence of the source language text (SL) into the target language text (TL), enhancing its impact across a wide spectrum of disciplines.

The scope and importance of translation has been getting wider day by day and it becomes impossible to draw a boundary line of scope of translation. Its importance extends to various domains, including literature, business, diplomacy, technology, and more. It enables communication and collaboration across linguistic boundaries, fostering a more interconnected and harmonious world. It allows individuals and societies to learn from one another, share their achievements and challenges, and work together.

Translation and Culture

The relationship between translation and culture is such that each influence and shapes the other in ways that extend beyond language. There is multifaceted connection between translation and culture and translation is not just about conveying words from one language to another, but also about transferring ideas, perspectives, and values across cultural boundaries. Translation, perceived only as a linguistic process in past, has now been more a cultural process which acts as a bridge that

connects cultures, facilitating communication, understanding, and exchange between people from diverse linguistic and cultural backgrounds.

Translation process is not a simple substitution of words; it involves understanding the nuances, idioms, and cultural connotations that are embedded within a language. Language is tied to culture, and the act of translating involves understanding the culture of source language and target language cultures. Every culture is full of non-corresponding concepts and ideas and therefore they are rather unique and naturally untranslatable.

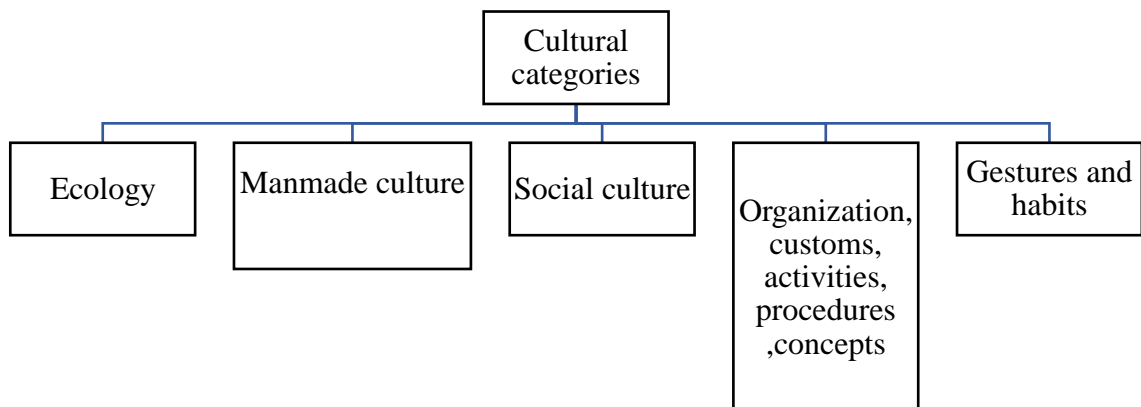
According to House (2010, quoted by Awasthi et al. 2014), a piece of text embodies both features i.e. universal and unique. The universal ones are easily translatable whereas latter ones may require some adjustment through cultural filter. It means that the cultural terms that are untranslatable are translated with knowledge of culture of source language. Culture is the way of life and its manifestation is peculiar to one speech community. 'Language' is a means of communicating among/ between the people in communities. Languages of each culture are unique and often have concepts or phrases that are untranslatable into another language without losing some of their essence. The more the cultural distance between SL and TL the more is the difficulty in translation. According to Newmark (1988) the more specific a language becomes for natural phenomena the more it becomes embedded in cultural feature, and therefore creates translation problem (p.95). This is why, a translator of cultural text has to be the expert of culture and subcultures as he/she requires to have linguistic proficiency.

When translator translates a text, they should consider that they're not just translating words, but also the cultural aspects of the original language. Culture is a complex and specific part of how certain groups of people use a language. It's so

distinctive that there might not always be a direct equivalent in the other language. This gap can make translation challenging, and the translator needs to use different techniques to handle it effectively.

Cultural Categories

It is the collective set of beliefs, practices, values, traditions, and behaviors that define and influence the lifestyle of a particular group or society. 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." So, geographical features, social class, religious norms and values, conceptual terms as well as manmade artifacts etc. come under culture. Newmark (ibid) has categorized cultural terms in five categories as shown in diagram below.



Joshi (2017) categorizes cultural terms in five different categories; namely ecological terms, manmade culture, social culture, religious culture and conceptual terms by reformulating Newmark's categories above.

Ecology. It includes the geographical features like rivers, hills, lakes, as well as flora and fauna related to the particular society.

Man-Made Culture. It is also called as material culture and this category

includes food, clothes, houses and towns, transport, ornaments etc. which are created by the human civilization in the particular society.

Social Culture. Social customs, political and administrative activities, historical facts, rules, rituals, etc. are categorized as social culture.

Religious Culture. It comprises of the religious thoughts, norms, values, myths, name of Gods etc.

Conceptual Terms. Emotions, feelings, thoughts, wishes, etc. which characterize a particular society come under this category.

In this research, I have used the classification of Joshi (2017) for the categorization of the cultural terms.

Theories of Translation

Theories of translation are put forth by different scholars to explain the process and product of translation. Translation is an interdisciplinary field of study, so it is connected to and affected by the development in other fields of study e.g: literature, philosophy, culture, religion, stylistics etc. Awasthi et.al (2014, P.82) mention the following theories of translation.

Philological Theories. Philological theories of translation play an important role in the translation of literary and historical texts. Philological theories of translation are based on the study of language and literature, and they emphasize the importance of understanding the source text in its original context. The key principles of philological theories of translation are Accuracy of the translation based on meaning of words and style, faithfulness to the author's intent and readability by the TL readers. Although these theories are based on the philological approach to literary analysis they also consider the relationship of language with history and culture while translating the text. Translation of the Bible and other important religious texts into

vernacular languages at the time of renaissance are considered to be based on philological theories of translation.

Riccardi (2010) and Pym (2010) as quoted in Awasthi et al. (2014) write:

“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 large structure unit of discourse. They are concerned with the cultural meaning of the text.

Linguistic Theories. Linguistic theories of translation focus on the linguistic aspects of translation. They emphasize the importance of understanding the meaning of the source text and the target text. The key principles of linguistic theories of translation are equivalence of the TL text to SL text not word-for-word, but rather in the implied meaning in a way that is idiomatic and natural in the target language, shifts in meaning can occur during translation to ensure the translation accuracy, and context of the text considered to ensure that it is meaningful in the target context.

They typically focus on the relationship between language and meaning, the different levels of language (phonology, morphology, syntax, semantics, pragmatics), the different types of equivalence (formal, functional, dynamic) as well as the different translation methods (literal, free, idiomatic)

Catford (1965) developed a linguistics theory of translation. He asserted that “translation should consider the linguistic features of both the source and target languages. He also added translation should have functional equivalence. He also identified three types of translation: transcoding (which is a literal translation), recoding (which is a more creative translation), and transmutation (which is a

translation that changes the meaning of the text). It means the translated text should have word, sentence and text levels equivalence from the source text.

Linguistic theories of translation have been criticized for being too narrow and for being too focused on meaning and accuracy, at the expense of readability and style. However, they have also been praised for their accuracy.

Sociolinguistic Theories. Sociolinguistics is the study of the relationship between language and society. 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 the text. The sociolinguistic theories of translation focus on the social and cultural factors that influence the translation process. This theory argues that translation is not simply a linguistic process, but rather a social practice in which the translator must consider different factors with the knowledge of socio- cultural context which gives a more holistic and nuanced understanding of the translated text.

Nida and Taber (1969) argue that translation is not simply a matter of transferring words from one language to another but is also the process of communicating across the cultures. They proposed that translators should consider following factors when translating to make the translated text accurate and relevant.

- The social and cultural context of the source text and that of target text.
- The translator's own social and cultural background
- The target audience for the translation
- The purpose of the translation

Similarly, Baker (1992) argued that translation is a complex process that is influenced by a variety of factors, including the translator's individual choices, the target audience, and the political and cultural context.

Techniques in Translation

Translation is a very difficult job because rendering the meaning of SL text effectively faces different problems ranging from linguistic to cultural level.

Translation techniques are methods or strategies that translators use to convey the meaning of a source text into a target text in a way that is accurate, idiomatic, and natural. To identify the techniques used in translation of the cultural terms is very difficult in the sense that the translator gets different problems due to uniqueness of SL culture. A single technique may not be sufficient and translator must think of possibility of using different techniques of translation, being aware of the context of SL. Neubert (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.". which means that word to word translation from the SL text to TL text is difficult because exact equivalence of terms in two different languages, and two different cultures is rarely possible. No single procedure is absolutely helpful to produce a perfect translation without any gaps and different techniques are adopted by translators like literal translation, adaptation etc.

Different scholars have presented different techniques used in translating process. I have enumerated the techniques of some scholars. Newmark (1988, pp. 81-91) has stated the following seventeen different translation techniques:

- Transference
- Naturalization
- culture equivalent
- Functional equivalent
- Descriptive equivalent
- f, synonymy

- Through - Translation
- shift of translation
- Modulation
- Recognized translation
- Translation to label
- Compensation
- componential analysis
- Reduction and expansion
- Paraphrase
- Couplet triplet quadruplets (CTQ) and
- Notes, addition, glosses

Similarly, Ivir (1987, as cited in Adhikari, 2004 p. 24) has suggested the following procedures focusing on the translation of cultural terms.

- Borrowing
- Defining
- Literal Translation
- Substitution
- Lexical creation
- Omission and
- Addition

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

- Metaphase
- paraphrase
- Imitation.

Furthermore, Molina et al (2002:509-511) present eighteen translation techniques they are:

- Adaption,
- Amplification,
- Borrowing,
- Calque,
- Compensation,
- Description,
- Discursive Creation,
- Established equivalent,
- Generalization,
- Linguistic amplification,
- Linguistic compression,
- Literal translation,
- Modulation,
- Particularization,
- Reduction,
- Substitution (Linguistic Paralinguistic),
- Transposition,
- Variation.

It is seen that, the techniques identified by the scholars overlap with one another. Taking ideas from aforementioned techniques of translation, I have identified the following eleven commonly used techniques.

Literal Translation. It is also called word-for word translation. In this simplest form of translation, a translator uses a word for word translation. It is called word for word translation because in the translation the SL grammatical construction are converted to their nearest TL equivalents. It is used when there is exact TL term for the SL term and it does not affect the cultural meaning of the SL text. According to Richards et al. (1985, P. 299), “a translation which approximates to a word for word representation of the original is known as literal translation.” For example:

SL Terms	TL Terms
<i>yātāyāt</i>	Transportation
<i>dokān</i>	Shop

Sense Translation. In this technique, not a word but meaning in context is translated in TL text. When a TL term having exact SL term equivalence is not available, sense of the text is translated in overall using a TL term that gives similar implied meaning.

SL Terms	TL Terms
<i>lāhur</i>	India
<i>bhāt</i>	dinner

Transference/ Borrowing. When the SL equivalent term is absent in TL, a term is transferred from SL text to TL text as it is. It is one of the most widely used techniques for transmitting the cultural meaning from SLT into TLT. According to Newmark (1988, p.82), “names of all living and most dead people; geographical and topographical namesplays, films; names of private companies and institutions; names of public or nationalized institutions, unless they have recognized translations; street names, addresses, etc” are normally transferred. Sometimes it is also used to make the TL text attractive to the reader also.

For example

SL. Terms	TL Terms
<i>jwai Saheb</i>	Jwai Saheb
<i>kurtā-garālā</i>	Kurtha-Garala

Substitution. In substitution technique, the cultural terms that are not directly translatable are substituted for generic words of similar category, nearly equivalent words or suitable words having fairly similar connotation in TL. For example:

SL	TL
<i>beding</i>	mattress
<i>baksa</i>	suitcase

Paraphrasing. When there is no exact or near equivalent term of SLT in TL, the translator converts the SL terms to TL by giving short definition or description in paraphrase. Newmark (1988, p.90) states, “paraphrasing is the amplification exploration of the meaning of a segment of the text.” For example

SL (Nepali)	TL (English)
<i>mela</i>	religious fair
<i>ring</i>	a gold ornament worn in finger

Deletion. When there is no appropriate equivalent in TL or when the translator thinks that terms in the SL are redundant, the translator omits lexical items, phrases and sometimes even the whole sentence in the TL text. This is called deletion technique. For example:

SL Terms	TL Terms
<i>Jhaijhaiti</i>
<i>Ear byag</i>	bag

Addition/Elaboration. Sometimes, the TL text gets the cultural meaning only when the literal equivalent term in TL is elaborated by addition of some words or phrases. It is used mostly to translate of the implicit element of culture. In this technique. the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL.

For example:

SL Term	TL Term
<i>Kholāmā</i>	at the basin of the river
<i>Chepte sun</i>	flat gold Jewelry

Blending. In this technique, there is fusion of two words, one constituent borrowed from the SL (donor language) and the other constituent of the construction translated to the TL. For example:

SL Terms	TL Terms
Waist Coat	<i>ist coat</i>
two Kopeck	<i>duI Kopek</i>

Mistranslation. When the translator is not familiar with the SL and different denotations and connotations of the SL terms, mistranslation may occur. It may be due to lack of intelligence and sufficient command in SL and TL language, as well as culture in context. Awasthi et al. 2014, p.104) have given an example:

ST: *ek gilās pāni khane ra sās pherne samay chhaina Uslāi*

TT: He has no time to eat one glass of water and exchange breath

The TL text cannot catch up with SL text in this case.

Back Translation. In this technique, the terms in the SL text are the words borrowed from the TL itself. Back translation is a technique used in the field of translation studies and cross-cultural research to assess the accuracy and quality of a

translated text.

For example:

SL terms	TL terms
<i>kirim</i>	Cream
<i>Thenkyu</i>	Thank You

Calque. Calque is a type of translation technique in which a word or phrase from SL is translated into TL by breaking it down into its constituent units and then creating equivalent expressions using the target language's vocabulary and grammar. The unit of translation may be a morpheme, a word, a phrase or even a short sentence.

For example:

SL Terms	TL terms
<i>Akash Marg</i>	Sky Path
<i>suva sandhya</i>	Good evening

Thus, a translator bridges the gaps that arise during translation of SL text to TL text by using these different techniques.

Gaps in Translation

Gaps in translation refer to the loss of any concept be it linguistic, semantic, cultural or other in translated text which was present in source text. In other words, gaps in translation are instances where there is no exact equivalent in the target language for a word, phrase, or concept in the source language. This can be due to linguistic differences like different structures, vocabularies, and grammatical rules, cultural differences as well as contextual differences. When translators encounter gaps in translation, they use a variety of strategies to convey the meaning of the source text as accurately as possible. This may involve creating words, phrases or sentences which are completely absent in one language because of linguistic, cultural and extra

linguistic reasons such that there is correspondence between SL and TL terms. Gaps in translation besides being challenge for translators, can also be an opportunity to learn more about different cultures and languages. According to Crystal (1998, p. 346, as quoted in Joshi 2017) "Exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text. There is always some loss of information." It indicates that gaps are natural and inevitable in all translation activities. Three types of gaps in translation are discussed below:

Linguistic Gap. A "linguistic gap" means a gap stemming from distinctions between two languages. Differences in vocabulary, grammar, and sentence structure between the SL and TL cause these gaps. In other words, the differences between two languages in terms of phonology, graphology, lexis and structure are called linguistic gaps. In some instances, specific words or phrases in the source language might lack a direct counterpart in the target language, necessitating adaptation or explanation. These gaps constitute a fundamental aspect of any translation process, as each language exhibits distinctive patterns from phonological systems to sentence construction. Every language possesses its unique characteristics, and a linguistic element present in one language may not have a corresponding counterpart in another. Because the linguistic systems of two different languages are distinct, linguistic gaps emerge during translation.

Linguistic gaps are found in various levels of language. They are elaborated below:

Graphological Level. Two languages differ in their graphological systems. Graphemes available in one language may be absent in another language. In this regard, Awasthi et al. (2014, p. 106) present the following example:

SL: A to Z photo studio. (English)

SL: ABC dental service. (English)

SL: A-One noodles. (English)

These are hard to translate because, these can be translated as ā - āh:, ka-jna , ka-ek into Nepali language but these may imply different meaning as the number of letter differ in each language.

Phonological Level. Translation of phoneme which is absent in target language but present in source language creates phonological gaps. In this, Awasthi et al. (ibid) have provided the following example:

SL: *khāsā bajār*

SL: *thakuri hotel*

The example shows that translating /kh/ and /th/ is problematic into English because English does not have /kh/ and /th/ sounds.

Lexical Level. Some lexical items may not be available in TL which are available in SL. It causes lexical gap in translation. For example, Nepali onomatopoeic words chhyappa, thachakka, and dyamma do not have equivalent terms in English. The existence of convergence and divergence while translating lexical items also causes gaps. For example, Awasthi et al. (2014, p.107) has given following example:

SL (Nepali)

TL (English)

kāki

māiju

aunt (convergence)

sānima

phupu

This example shows that four lexical items converge into one lexical item

Similarly, some lexical items in Nepali language can be represented by more than one lexical item in English language i. e. divergence.

Structural Level. Linguistic structures and the grammar rules are different from one language to another. It creates gaps in translation. Structural gaps are found in different grammatical categories like Voice, articles, auxiliaries, preposition etc. By taking translation between Nepali and English languages, following examples can be taken:

Nepali language has three voice systems;

Kartrivachya e.g. Ram le Rawan lai maryo (Ram killed Rawan);

Karma vachya e.g. Rawan Ram dwara mariyo (Rawan was killed by Ram) and

Bhav vachya e.g. Afu ta sutiyo (I slept).

In English language Kartrivachya equivalents to active voice and karmavachya equivalents to passive voice but there is no equivalent of bhav vachya. While translating bhav vachya into English, it has to be translated into the active voice. For example;

Nepali: afu ta hidiyo.

English: I departed.

Functional Level. Functional level gap occurs mainly in phatic communication used to initiate, continue and terminate conversation. For example; *ke cha khabar?* in the Nepali language can be translated as 'what is in the news?', but it does not make sense. 'How are you?' or 'how are you doing?' are equivalent translation for '*k chha khabar*'. Translators should have knowledge of function of language in context of source text.

Cultural Gap. Language and culture are closely related, exerting significant influence on each other. Translation, in a similar manner, is greatly influenced by both language and culture. Culture encompasses a wide array of elements such as beliefs, attitudes, traditions, social norms, and practices within a particular society. The language used within one culture may differ from that in another, leading to disparities during the translation process. This implies that translation involves not just linguistic factors but also cultural factors.

Bassnett (2002) states "Cultural gaps in translation arise when language carries with it a wealth of cultural references that do not exist in the same form in the target language. Translators must negotiate these gaps by finding equivalents, adapting expressions, or providing explanations to ensure that the target readers can grasp the nuances of the source culture." This emphasizes the significance of addressing cultural gaps in translation and the challenges faced by translators when dealing with cultural references that may not have direct equivalents in the target language and culture.

Cultural gaps make translation difficult if not impossible, because the level of difficulty of translation depends on the mutual similarity between the cultures. If the cultures are similar there is possibility of nearly perfect translation because the languages may be similar. If cultures are different there is a need further explanation to make meaning understandable for the readers as languages may be very much different.

Translation becomes challenging, if not impossible, when confronted with cultural differences, as the complexity of the translation process depends on on the degree of similarity between the cultures involved. When cultures exhibit a high degree of similarity, the potential for achieving a near-perfect translation is high,

given the possible resemblance between the languages. In cases where cultures differ significantly, additional explanation is often required to ensure comprehension among readers, as the languages may exhibit considerable dissimilarity.

As House (2002) has stated “One does not translate languages but cultures in translation, we transfer culture not language”. A good translator should have cultural knowledge besides linguistic knowledge of source language and target language. 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)

Cultural gaps in translation often arise from differences between the source culture) and the target culture. Cultural gaps may emerge from cultural elements, such as historical events, customs, or traditions, which may be unfamiliar to the target culture. Cultural norms and values may vary widely between societies. Some concepts or ideas may exist in one culture but not in another. Translators use different creative ways like explanations or paraphrasing to render these concepts in target text.

Extra-linguistic Gaps. Many extra-linguistic factors like intention, knowledge, ideas, expectations, interests are important in translation process and these have to be considered during translation of a text. These extra-linguistic gaps in translation are the gaps that are beyond the purely linguistic aspects of the source text and target text. These gaps involve factors external to the language itself and can affect the quality of the translated text. Extra-linguistic gaps in translation include the

differences in pragmatic conventions, like speech acts, such as politeness levels and indirect communication, emotional tone implied can etc. A direct translation might result in confusion leading to pragmatic gaps. Similarly, differences in historical or geographical context, which may require explanations or adjustments in the translation and technical gaps; and wherever the source text contains technical jargon, differences in political ideologies, beliefs, or sensitivities also lead to extra linguistic gaps. Addressing these extra-linguistic gaps is crucial for producing accurate, culturally sensitive, and contextually appropriate translations. Translators often need to consider not only the words and grammar of the source and target languages but also the broader socio-cultural and situational contexts in which the texts are used. In this regard, Awasthi et al. (2014, p. 110) present the following example:

SL (Nepali): *kālo biralole bato katekole ma ghar farkie.*

TL (English): black cat crossed the way so I returned home.

In addition to these aforementioned gaps, there can also be philosophical gaps, which indicate disparities in cognitive understanding among the author, translator, and reader. Furthermore, literary gaps may emerge due to variations in literary trends between two languages, making it challenging at times to convey the precise "literary essence" from the source language (SL) into the target language (TL).

Review of Related Empirical Literature

An empirical literature review involves the review of research studies that have used empirical methods to collect and analyze data, providing an overview of the current state of knowledge on a specific research topic. A number of studies have been conducted in the field. I have reviewed some of the major research works pertinent to this study:

Pokhrel (2011) did a study entitled 'The Techniques and Cultural Gap of

Translation: A Case of Novel Samanantar Aakash'. The purpose of study was to identify the Nepali cultural terms used in the novel 'Samanantar Aakash' and their equivalents in English translation and to find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in the translation process. Based on non-random judgmental sampling, the researcher collected one hundred fifty cultural words as sample of data from both Nepali and English versions of the novel as secondary data and categorized them into five different cultural categories. Ten different techniques were found to be employed and Literal translation was most frequent with 50.3 % occurrence and blending was the least one with 7.69%. Similarly, six types of gap were found in translation of the novel based on the research.

Basnet (2014) carried out the study on 'Gaps and Techniques in Translation: A case of drama 'Kismisko Biskun'. The study was aimed at finding out the techniques and gaps of translation and strategies used to bridge the gaps. She used observation checklist as data collection tool. She used non-random sampling method and found nine type of techniques are used and sense translation was the most used technique. She enumerated some gaps in translation too.

Dahal (2016) conducted a research on the title 'Degree of Equivalence: A Case of Shirishko Phool'. The main objectives of the study were to find out the degrees of equivalence of cultural terms between Nepali and English version, to identify and classify the cultural terms used in the novel Shirisko Phool translated as 'Blue Mimosa', find out techniques used in translation and identify their contribution in degrees of equivalence of cultural terms. Survey research design was used as research design and fifty cultural terms were selected by using stratified random sampling procedure. Observation was used as a tool for data collection. The researcher

compiled and grouped all the cultural terms into five categories and randomly selected ten terms for six degrees of equivalence observed, optimum degree of translation was the highest in number (36%). Nine techniques of translation were identified. Among them literal translation was used mostly (36%) and there is the great contribution of the techniques to achieve the degrees of equivalence and where literal translation contributed highest (77.77%) for optimum degree of translation.

Mainali (2016) conducted a research on "Techniques used in Translation and Cultural Gaps found in Meaning: A Case of Novel Muglan." His objective of research was to find out techniques used in translation and cultural gaps founded in meaning in the novel Muglan. He collected 150 words as a sample of study. Observation and non-random sampling strategies were a tool for data collection. In his research, he presented seven different types of techniques and found that literal translation was most frequently used technique and borrowing was least frequently used technique. In this study he also found that semantic level gaps in meaning of translated text.

GC (2017) carried out a research on "Gaps found and techniques use in translation of cultural terms: A Case of Novel Lolita." The objectives were to find out the English cultural terms in English version of novel Lolita and their equivalents in Nepali translation, to find out the cultural Gaps and techniques in translation of novel Lolita and to find out the frequency of the different techniques of translation of cultural terms. Survey was the research design for his study. Data were collected from the secondary sources. All the cultural terms found in the translated version of Lolita were selected by using non-random sampling procedure. Observation checklist was used as a tool for data collection. One hundred cultural terms were selected as a sample of his study. Selected terms were put in five different headings as cultural categories and the seven techniques used to translate those cultural terms. Among

those 7 different techniques literal translation was the most frequently used technique and addition as the least used technique.

Joshi (2017) did a research entitled "Techniques and Gaps in Translation of Cultural Terms: A Case of the novel Summer love." The main objectives of the research were to identify the English cultural terms used in Summer love and their equivalents in Nepali translation, to find out techniques employed in the translation of Nepali cultural terms into English version and to point out the gaps in translation process. He followed survey research design to find out techniques and gaps. He collected the data only from the secondary source and selected 100 cultural terms by using the purposive non-random sampling procedure. Observation was main tool for the data collection. His finding was that literal translation was the most widely used and mistranslation was the least used among the six different techniques. He found that literal translation (27.27%) was used in highest position and addition (3.03%) was used in lowest position.

Adhikari (2020) conducted a research to find out the gaps in translation while translating the cultural terms based on the study of English translation version of the novel Palpasa Café from Nepali language. He had the identification of the techniques of translation in translating cultural words and finding out the gaps of translation in English translation of Palpasa café as the objective of study. The researcher used secondary sources of data collected from both Nepali and English versions of the novel. For that, 50 various cultural terms were identified in the novel Palpasa Café and their equivalent terms from English translation of it by using random judgmental sampling procedure. Tools for data collection used were observation and note taking. The data were then classified as terms related to (i) ecology (ii) material things (iii) social cultural words and (iv) religious words. Literal translation, borrowing,

paraphrasing, substitution, deletion and addition techniques were found to be used by the translator. Literal translation and paraphrasing were found to be the most widely used techniques in it. Linguistic and cultural gaps were found which caused loss in originality while translating SL text to TL text.

Implications of the Review for the Study

The literature review holds immense significance in the research process, because it serves as a crucial foundation to start with. Formulating a proposal becomes a challenging task without taking insights and inspiration from previous studies in the field. The concepts and knowledge shared by eminent scholars have been instrumental in shaping the foundation of this study.

Awasthi et al. (2014) was my first reading on translation which contributed to my understanding in topics such as translation studies, translation equivalence, cultural translation, research on translation, and translation in the context of Nepal.

Similarly, Catford (1965) helped me to understand the concept of translation, translation equivalence, and linguistic translation. Likewise, Newmark (1981) helped me to take ideas regarding translation, process of translation and techniques of translation and translation and culture. From Baker (1992) I studied translation at word level, grammatical equivalence and textual equivalence. Furthermore, Bassnett (2002) helped me become acquainted with language and culture, types of translation, gaps in translation and untranslatability. Molina et. al. (2002) made me familiar with the techniques of translation.

Similarly, above reviewed empirical researches helped me a lot to be familiar with the research on translation. Pokhrel (2011) helped me to know about techniques gaps in translation. Similarly, Joshi (2017) supported me to know about the research design used in translational research specially research in identification of techniques

and existing gaps. Likewise, from Dahal (2016) I came to know about the word equivalence of translation. Furthermore, Basnet (2014) made me familiar with various techniques in translation and identifying gaps in translated texts. Mainali (2016) helped me to select and categorize cultural terms according to their appropriate categories. From Adhikari (2020) I get to know about data classification and sampling procedure.

Since, there was no study on identification and analysis of techniques used in translation and gaps identification in translation of ‘There is a Carnival Today’, I am interested in the study on this particular novel.

An Overview of the Novel ‘There is a Carnival Today’

‘There’s a Carnival Today’ is English translated version of famous Nepali novel ‘*āja ramitā cha*’. The novel is authored by one of the literary genius of Nepali literature Indra Bahadur Rai. Rai is known for being one of the figures of the famous ‘*Tesro aayam*’ movement and also for *Leelalekhan*. Originally published in 1964, the novel is translated into English by renowned author and translator Manjushree Thapa in 2017.

The plot of novel is set against the backdrop of post-independence Darjeeling. It portrays the socio-cultural ambience of erstwhile Darjeeling as well as life, culture and mood of the people there. The central characters of novel are Janak man Yonzan and Sita Shrestha, a married couple in Darjeeling. However, it is not only based on them and other characters are equally important in telling the story of the then Darjeeling. Besides Janak and Sita, people of various backgrounds like Nepali, Marwari, Bengali and Tibetan, living in the neighborhood are used to weave the story. For example: Janak’s creditor Jayabilas , a neighbor Ajoy Das , Pasang-la , MK, Yamuna, Namgyal, Babuni, Bhudev, Dharmaprasad, Birmaan etc.. Each character has

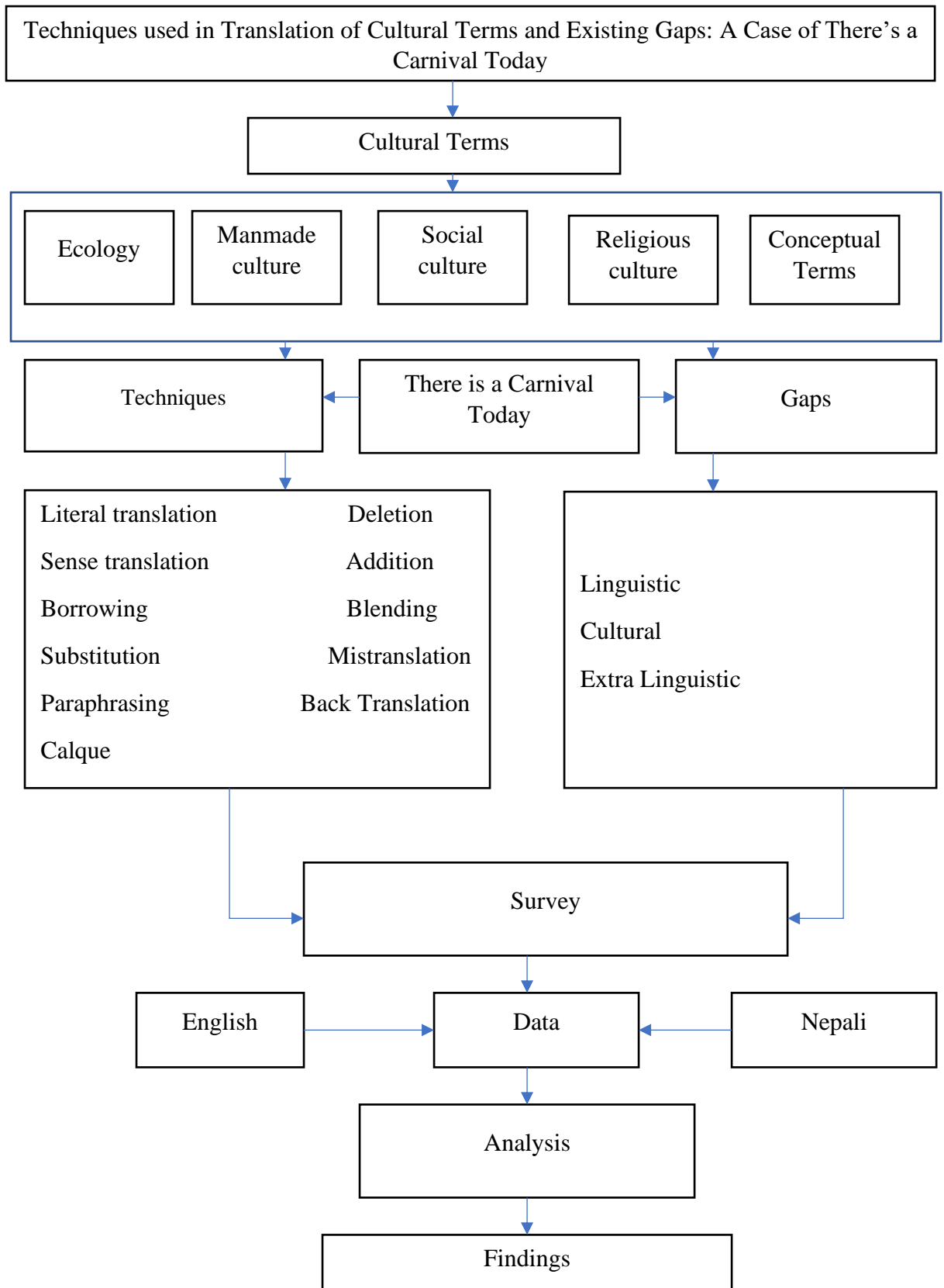
their own story but the stories are interconnected. Main theme of the novel is absurdism in life of the characters. For example, Janak's affair with Yamuna, MK's suicide, Ravi joining Bhudev and the riot of tea plantation workers are some parts of stories. Divided into thirty not numbered chapters/parts the story of novel is in itself not flowing as expected and is absurd in itself. The novel shows changing political scenarios of Darjeeling in pre-and post-independence India as well as changing perceptions about their practice of traditional rituals. Eg. Ratnabhadur argues with his wife during a wedding ceremony about how *Panchebaja* have been replaced by loudspeakers. The novel has political flavor from the political difference and a sort of rivalry between Janak and Bhudev. Janak is follower of Gandhi and believes change can be brought by peaceful protests. His political ideals are based on the impression left by the independence movement at his teenage. In contrast, Bhudev is more a believer of violence. Janak is sidelined from his own party when his ideal of peaceful protest goes against Bhudev's more aggressive and violent line.

The author describes absurdism in life of characters with the flavor of realism. The characters are portrayed to show that their ideals and actions are absurd. The novel can also be taken to show existentialism as there is conflict of different identities. Sita scolding Marwari and the conversations between Ajoy das and MK show this. It also shows how there was identity crisis in Nepali speaking people in Darjeeling. The novel in some part also portrays rana time Nepal and the feudal exploitation of the people in Nepal back then. Social trends of the then Darjeeling are contextualized in various settings of the novel. The novel ends with the Janak going to a meeting after his 'not biological' son Ravi shot dead by police in the riot day before. The riot by tea plantation workers was led by Ravi convinced by Janak's political rival Bhudev. The novel is actual imitation of life, its ups and downs being vividly

presented. As Rai himself writes in preface 'There is no literature bigger than reality. There is no literature greater than existence'.

Conceptual Framework

The study entitled 'Techniques used in the translation of cultural terms and existing gaps: a case of 'There is a Carnival Today' was based on following conceptual framework.



Chapter-3

Methods and Procedures of the Study

Methodology and procedure are the backbone of research since appropriate methodology and procedures direct the research towards objectives effectively. This chapter incorporates the design of the study, sources of data, population of the study, sample population, sampling procedure and tools and process of data collection.

Design and Method of the Study

Research design refers to the structured plan or framework that outlines the procedures, methods, and strategies to be employed in a research study. It serves as a blueprint for conducting research. A well-constructed research design helps researchers achieve the objectives of the study by providing a systematic approach to collecting and analyzing data. It ensures that the research is conducted with rigor, consistency, and validity, allowing for meaningful conclusions to be drawn from the gathered information. There are many types of research designs such as case study , experimental, survey, historical, action research etc.

I will use survey research design for this study. Surveys are a most common method in educational researches and various fields social sciences to collect data and draw conclusions. Nunan (1992, p. 140) states, "Surveys are widely used for collecting data in most areas of social inquiry from politics to sociology, from education to linguistics."

Similarly, Creswell (2012, p. 376) writes, "Survey research designs are procedures in quantitative research in which investigators administer a survey to a sample or to the entire population of the people to describe the attitudes, opinions, behaviors or characteristics of the population."

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)

The above research show that survey is the most widely used method in social science researches done for investigating of attributes, characteristics, behaviors, opinions, and attitudes, knowledge and feedback etc. across various fields. Survey method is used in researches on human behavior and society. I selected this research design because this design was helpful to provide me reliable data to complete my research work. It will help me to find out gaps and techniques.

In educational researches, survey research is one of the popular and widely used research design. Bryman (1989 as cited in Sapkota (ibid)), has discussed some processes in survey research. They are: identification of the problem, specifying the objectives, constructing hypothesis, expanding theoretical knowledge, writing the proposal and preparing research tool, piloting research tools, sampling the population, going to the field/public/ contacting the informants, establishing the rapport with respondents, implementation of research tools, and collecting the data.

Sources of Data

To accomplish the research work, I used only secondary sources of data for the study. The main source of data of my study is the novel 'There's a Carnival Today' in both: the original version of the novel, written in the Nepali (source language) as well as the translated version of the novel in English (target language). These will serve as the foundation for the analysis and comparison for the techniques of translation used by the translator and existing gaps in the translation of the novel in target language. I closely examined the translated text to identify instances where meaning, nuances, or cultural references were lost or altered in the process of

translation. By analyzing both the original and translated versions of the novel, I have drawn conclusions about the techniques used in translation as well as existing gaps.

Similarly, I utilized the pertinent journal articles, previous theses and dissertations and books as well as related internet sources that used to review the literature.

I consulted the different books to get ideas of research design, cultural categories, cultural gaps, techniques of translation and so on. Some of the books which I have consulted are Nida (1964), Catford (1965), Newmark (1981,1988), Molina (2002), Bhattarai (2000), Creswell (2012), Awasthi et al. (2014), Baker (2001) and so on. I consulted these books for making my research theoretically consistent.

Sample of the Study

The population of my study was both versions (English and Nepali) of the novel 'There is a Carnival Today'. Here, hundred cultural terms were selected as a sample of this study. I used purposive non- random sampling procedure to collect data in my research.

Tools for Data Collection

For this research, I have used careful reading of both the versions: the source language and target language versions of the novel, comparison, classification, and analysis of the text, specific sections, paragraphs as well as terms as a method of collecting data. This close reading and textual analysis and interpretation in detail will has served purpose of my research, which is to find the techniques and gaps of the translation of the novel. So, detail reading of text, finding the techniques, finding the gaps have been used as the tools to reach to my objectives. Tools are essential elements for conducting the research. I used observation checklist as the tool for data collection. I read and re-read both English and Nepali versions of the novel to get

required information.

Data Collection Procedures

I collected both English and Nepali versions of the novel 'There is a Carnival Today'. I read both versions of the novel. After reading the novel, I selected all the cultural terms and selected the sample of 100 cultural terms purposively for analysis and interpretation. Reading, re reading and note taking followed by classification of the collected terms using observation checklist was used as data collection. I followed the following steps to collect the data from primary sources:

- Close reading of the Nepali version
- Close reading of the English version
- Reading of the translated version side by side the original (source language) version page to page, paragraph to paragraph in detail and take notes on the cultural terms and techniques used to translate cultural terms and the existing gaps.
- Collected all cultural terms from the novel.
- Selected the 100 cultural terms as sample purposively.
- Classify the techniques used in the translation based on the notes taken using observation checklist.
- Identify the existing gaps in the translation based on the notes taken
- Reread the both versions for the proof reading
- Finalize the classified terms as data

Data Analysis and Interpretation Procedures

The collected data were classified, analyzed and interpreted following the standard techniques. Simple statistical tools were used to analyze and interpret collected data. Collected data were analyzed in terms of gaps and techniques found

and translation. The tables are used to show facts.

Ethical Considerations

Research ethics are a critical aspect of any research study, as they ensure that research is conducted in a morally responsible and transparent manner. I adhered with regulations of Tribhuvan University Department of English education regarding the thesis. I took approval from the department of English education, T.U and research guidance committee before commencement of the research study. I consulted my supervisor to ensure that I am within the ethical standards. I have no conflict of interest in choosing this subject as my research topic. I have presented accurate and transparent information about my study's objectives, procedures, and findings. I did not fabricate or manipulate data. I have avoided plagiarism by giving citation of the cited text. The authors whose works are consulted during the study have been acknowledged. The data was collected and analyzed honestly and carefully. I have due respect to the intellectual property of writer and the translator of the novel.

Chapter 4

Analysis and Interpretation of Data

This chapter presents the analysis and interpretation of data collection from original and translated version i.e. Nepali and English version of the novel 'There is a Carnival Today'. The Nepali version authored by Indra Bahadur Rai was published by the Phoenix Books and English version was translated by Manjushree Thapa, Published by Sterling TIGER. The collected data were analyzed at first and interpretation has been made under following sub-headings.

Analysis of Data and Interpretation of Results

My concern was to see the techniques used in the translation of cultural terms used in the novel 'There's a Carnival Today' and the existing gaps while translating them, which are classified into five categories. They are ecological, man-made culture, social culture, religious culture and conceptual culture. So, I have discussed techniques and gaps in the subsequent sections. One hundred cultural terms were sampled from the novel by judgmental non-random sampling and they are categorized into different cultural categories. The number of terms of different cultural categories are as given in table below

Table 1

Number of Cultural Terms of Sample in Different Cultural Categories

SN	Category	Number of cultural terms
1	Ecological	14
2	Man-made/Material cultural	28
3	Social cultural	29
4	Religious cultural	17
5	Conceptual	12
	Total	100

Then the translation techniques used in translating each category of the terms and the existing gaps in translation are analyzed and interpreted as below:

Techniques Used in Translation of Ecological Terms

Ecology is the physical surroundings and environment of the organisms which includes geographical feature, plants, animals, hills, seasons, rivers, lakes, winds, plains, forest, paddy fields etc. 14 cultural terms out of 100 sampled terms were of ecological category. They were translated by the translator using five different translation techniques as discussed below:

Literal Translation. Literal translation is word for word translation that attempts to translate text from SL to TL by replacing each word with its close equivalent in TL. Literal translation has been extensively used in this novel for transfer of cultural terms. The following table shows the cases of literal translation taking ecological terms as examples in the sample under study.

Table 2

Literal Translation as a Technique in Translation of Ecological Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1.	<i>pakhero</i>	<i>pratek pakhero chadhāuch (p.11)</i>	slope	ascend each slope (p.2)
2	<i>tuwālo</i>	<i>tuwālo caler gajpartIrko vāstu nadekhIne(p.22)</i>	haze	You could not see things ten feet away through the haze. (p.14)
3	<i>jalwāyu</i>	<i>dārjeelingko jalwāyu le (p.27)</i>	air and water	...the air and water of Darjeeling (p.19)
4	<i>āgneyagiri</i>	<i>Padkinthi ekaichoti āgneyagiri jasto (p.45)</i>	volcano	She would explode like a volcano without warning (p.17)
5	<i>Dobhān</i>	<i>Tista ra rangeet ko Dobhān herna lai.(p.162)</i>	Confluence	Got out to look at the confluence of the Teesta and Rangeet river. (p.146)

Table 1 shows that the translator has used literal translation technique in translation of ecological terms. For example: She has used the term ‘confluence’ in target language to denote the ‘*Dobhān*’ in source language. Similarly, the terms like *pakhero*, *tuwālo*, *āgneyagiri*, *jalwāyu* have been translated into closely related target language (TL) terms as slope, haze, volcano, air and water respectively. This conveyed the meaning of translated ecological terms to TL readership with optimum translation.

Transference/Borrowing. In transference, SL terms are taken as such in TL. To give the TL readership the original flavor and cultural nuance a word or a phrase from source language is directly incorporated into the target language text. In this novel transference of the source language ecological terms is of frequent occurrence. Ecological terms from sample which are found to be translated by transference are given in following table:

Table 3

Transference as a Technique in Translation of Ecological Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>gIddhe Paharā</i>	<i>gIddhe paharā ko chātI mā kopeko... (p.11)</i>	Giddhe pahara	...carved into the chest of Giddhe pahara (p.2)
2.	<i>asār Sāun</i>	<i>asār sāun ko samay mā ... (p.11)</i>	Asar and Saun	During the monsoon month of Asar and Saun... (p.2)
3	<i>alubāri</i>	<i>Dubai alubāritIṛ ghumna gaye. (p.139)</i>	alubari	Two of them went out to alubari for a stroll. (p. 124)

It shows from table 2 that the translator has borrowed above mentioned terms to TLT from SLT to give a better contextual understanding of what the SL text

implied. For example, *ālubāri* is not literally translated to ‘potato field’ instead the SL word is borrowed because it implies the name of the place(alubari) and not the potato field. Similarly, *giddhe paharā* and *asār sāun* are taken as such from source language to preserve the meaning and cultural shade of the SL text to TL readers.

Sense Translation. In sense translation the translator translates the intended meaning, context and sense behind the SL text to TL text. In this novel, use of this technique of translation has been used frequently by the translator in translation of cultural terms of ecological category. Such terms which are translated by this technique can be exemplified with following table

Table 4

Sense Translation as a Technique in Translation of Ecological Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>tār</i>	<i>Kurā saklypachI kohI tārTlr nIskIye. (p.211)</i>	Large ground	When the discussion ended some of them headed to the large ground. (p.191)
2	<i>matailo</i>	<i>Tyahā gayer heryou bhane utapattI Nepāl ko matailo jamIn dekhchhāu. (p. 189)</i>	Fertile	..you would see the fertile lands of Nepal on the other side.(p.169)
3	<i>khet</i>	<i>chākla pareko rojjā khet (p.29)</i>	land	productive plots of land (p.19)
4	<i>pāni-jhari</i>	<i>pāni-jhari ka chār mahina mā yaslāi pahiro le tānch (p.9)</i>	Monsoon	Landslides tug at it in 4 months of monsoon. (p.1)

From this table, the terms *tār*, *matailo*, *pāni-jhari*, and *khet* are translated by sense translation technique to large ground, fertile, monsoon and land respectively to give implied meaning to the TL text according to context of the novel. For example: *pāni-jhari* is translated as ‘monsoon’ and not as literal ‘water-rain’ because the contextual meaning of *pani-jhari* in novel is the rainy monsoon season, so the translator has used the term ‘monsoon’ to imply the intended meaning of the term.

Addition /Elaboration. In this technique, some words are added to make understandable by the TL readers by clarification of meaning of the source language term. The translator has used this technique every now and then to make the TL text understandable by prospective TL readers. Some ecological terms translated by this technique are given in following table.

Table 5

Addition as a Technique in Translation of Ecological Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>Kholāmā</i>	..gādi tIsta bazar ko <i>kholaimā jharyo..</i> (p.164)	at the basin of the river	vehicle descended rapidly down to the basin of Teesta bazar (p.146)

In the above term, the translator has added ‘at the basin of’ to ‘the river’ to make it more understandable by TL readership. If she had translated literally by using ‘at/in the river’ the meaning will be distorted or lost.

Calque. In this technique, Individual components of source language term are replaced with corresponding components in target language. It can be regarded as a

variation of word to word translation. Translator has also used this technique of translation in novel in some instances to make the TL text comprehensible. One ecological term from the sample is found to belong this category as presented in following table.

Table 6

Calque as a Technique in Translation of Ecological Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>ākāsh mārḡ</i>	<i>..hās le ākāsh mārḡ bāt udāyer lageko kachhuwā jasto.. (p. 179)</i>	Sky path	Turtle being flown to sky- path by we two ducks. (p.160)

The translator has translated ‘ākāsh’ and ‘mārḡ’ respectively into ‘sky’ and ‘path’, which constitutes ‘sky path’.

Frequency of Techniques of translation used in Ecological Terms. The percentages of ecological cultural words translated by using different techniques are presented in following table.

Table 7

Frequency of Techniques Used in Translation of Ecological Terms

S N	Techniques	Frequency	Percentage (%)
1	Literal Translation	5	35.71
2	Transference/Borrowing	3	21.42
3	Sense translation	4	28.57
4	Addition/Elaboration	1	7.14
5	Calque	1	7.14
	Total	14	100

It reveals that, in translation of the ecological cultural terms, the mostly used method is Literal translation technique (35.71%) while the least used one is Calque technique and Addition/ Elaboration technique (7.14%). The translator has translated the ecological terms by using different techniques to make the TL text equivalent to SL text in terms of cultural meaning.

Techniques Used in Translation of Man-made Culture

Man-made culture, also called material culture, is the things which are made or used by civilization. Food, clothes, houses, cities, transport, ornament , utensils, tools, weapons, machines, art, buildings, monuments, written records, as well as any other objects produced or used by humans come under this category. 28 terms out of sampled 100 cultural terms were of this category. They are found to be translated using 6 different translation techniques as summarized below:

Literal translation. In the translation of man-made cultural terms literal translation is frequently used by translators and the translator of this novel has done the same. Man-made artifacts used both in SL culture and TL culture mostly have the equivalent terms, thus literal translation becomes commonly used technique in translating these terms. Man-made cultural terms which are translated by literal translation technique are for example given in following table:

Table 8*Literal Translation as Technique in Translation of Man-Made Culture*

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>murtI</i>	<i>sarswatIko murtI (p.61)</i>	statue	Sarswati's statue (p.51)
2	<i>gunyu</i>	<i>gunyu mā sutne Bengali (p.36)</i>	skirt	Bengali sleeping in a skirt (p.27)
3	<i>kalash</i>	<i>purānā kalash, purānā amkhorā.... (p.50)</i>	pitchers	House rang with the sound of old pitchers, jugs.... (p.41)
4	<i>Tār</i>	<i>jawāf Tār pathāyeko pani gāngtokdekhi kehi jawāf nai āyena. (p. 160)</i>	telegram	He also sent telegram to Gangtok. (p.143)
5	<i>majetro</i>	<i>majetro le sIr dhākekā tInIharu gaIrahekā chhan. (p.135)</i>	Scarf	They were singing their heads covered with scarves. (p.120)
6	<i>vayudwār</i>	<i>..vayudwār bat chIreko jun ko ujjalo kothāmā āyekai thIyo. (p.117)</i>	ventilation	The moonlight poured in through the ventilation. (p. 103)
7	<i>Nimki ra singada</i>	<i>Nimki ra singada thal ma liyer aain (p.61)</i>	Fritters and samosas	Brought out plate of fritters and samosa (p.48)
8	<i>pheta</i>	<i>Guniu kholer pheta laidinchu (p.239)</i>	turban	I 'll take of my gunyu and wrap it around your head like a turban. (p.218)

From this table, cultural terms of man-made category are translated word for word from the SL text to the TL text using equivalent terms of TL from SL. For example: *Tār* is translated to 'telegram', which is exact equivalence of the term. So, word to word translation implies the meaning of SL text to the TL readers. Likewise, other words are translated by using word to word literal translation technique by the translator.

Transference/Borrowing. Transference technique is used by the translators frequently to the places in the plot of novel, in translating culturally distinct terms which have no significance in the TL culture etc. The translator has used the transference technique many times in the novel in translation of man-made cultural terms. Some of the terms of man-made culture which are translated by borrowing technique, in sample under study, are given in following table

Table 9

Transference as a Technique in Translation of Man-Made Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>chowrasta</i>	<i>chowrasta ko chaur ma sthāpIt bhānubhakta ko sāllk lāl (p.17)</i>	chowrasta	...statue of the poet bhanubhakta erected on the expanse of chowrasta. (p.8)
2	<i>chhyang</i>	<i>pāsanglā ko chhyang prasIddh cha.(p.40)</i>	chhyang	Pasang la s brew of chhyang was renowned. (p.31)
3	<i>Daurā</i>	<i>Daurā le dohorō chelel chāti ra pet lāl bacālrākdacha.(p.52)</i>	Daura	By providing double cover, traditional daura protects the stomach and chest... (p. 43)

It shows from the table that, translator has translated above mentioned terms by transference/borrowing technique. For example, he has borrowed the word *Chowrasta* to translate the meaning of ‘Chowrasta’ which is a place in the plot of novel. It is not a English term (TL term) and it is borrowed from SL. Similarly, other words like *chhyang* and *Daura* are translated by borrowing.

Sense Translation. The man-made cultural terms which are translated by adopting sense translation technique are given in following table:

Table 10

Sense Translation as a Technique in Translation of Man-Made Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>rāle</i>	<i>rāle silaune gulabi falalain ko kapada (p.204)</i>	cloth	Pink flannel for baby cloth (p.184)
2	<i>nānglo</i>	<i>cāmal nānglo mā nikālIn (p. 42)</i>	Bamboo tray	Placed it in a bamboo tray (p.33)
3.	<i>Rātomāto</i>	<i>rāto māto le llpeko ghar(p.211)</i>	Red earth	House painted with red earth (p.191)
4	<i>bedIng</i>	<i>agāri tlkat nāmāgyo bhone baksā bedIng churI korch.....(p. 44)</i>	matress	..they will steal your suitcase and mattress.(p. 35)
5	<i>TIs man</i>	<i>TIs man bhāri TIs kos tādihā lyaipurāyer... (p.10)</i>	One ton	One-ton load one hundred kilometers away... (p.2)
6	<i>Dharmashāla</i>	<i>Dharmshālā ko dailo mā jhIkIrākhyā chu (p.202)</i>	Pilgrims resthouse	..line up at the door of pilgrims resthouse (p.188)
7	<i>tatnu</i>	<i>tatnu māthi nai chadher bākhrā le ghās kIchImIchI pārdai thiyo. (p.212)</i>	Feeding trough	Goats climbed onto the feeding trough and. (p.192)

From this table, it is seen that translator has used sense translation technique to translate the meaning of *rāle*, *nānglo*, *rātomāto*, *bedIng*, *Tis man*, *Dharmashālā*, and *tātnu* which are respectively translated as cloth, bamboo tray, red earth, mattress, One ton, Pilgrims rest house, and feeding trough. For example: *Dharmshālā* is translated

as pilgrims resthouse which provides the intended meaning the SL text implies. This may not be a direct equivalence to SL term but resonates well with the sense it implies. Translator has used sense translation in translation of man-made cultural terms many times in novel.

Substitution. The man-made cultural terms which were found to be translated by substitution technique are given in table below:

Table 11

Substitution as a Technique in Translation of Man-Made Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>dhākar</i>	<i>dhākar bhari khursānI, andā ra ambak boker dhākre haru... (p. 208)</i>	basket	People transporting baskets of chilies, eggs and guavas....(p.188)
2	<i>pIrā</i>	<i>SIta culāner pIrā mā basekI thIen.(p. 114)</i>	wooden slat	Sita was perched on a wooden slat near the stove. (p.100)
3	<i>Dhārnl</i>	<i>..jholabāta jhIker ek Dhārnl jāne ek harpe.... (p.182)</i>	More than two kgs	...brought out a wooden jar that must have contained more than two kilos of ghee. (p.163)

Above table shows that, in translating these terms, the translator has adopted substitution of SL terms with suitable TL terms which are not exact equivalence but the overall meaning and context of text remains fairly same. For example: ‘*Dhākar*’ is a type of bamboo-weave-basket used for transport of the goods to long distances by hill people. Translator has used the term basket which is not exact equivalence but provides the meaning for the TL text to some extent. Other words in table are

translated similarly. Translator has used the sense translation frequently in the translation of this novel.

Addition/Elaboration. The manmade cultural terms translated by using addition/Elaboration technique are enumerated in below table:

Table 12

Addition/Elaboration as a Technique in Translation of Man-Made Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>stesan</i>	<i>Stesanchheu mā chiyadokān thiyo.(p.11)</i>	Train Station	..had a teashop near the train station.(p.2)
2	<i>kātā</i>	<i>...lai karne le kata le ropech. (p.224)</i>	Gardening fork	Karne had stabbed him with a gardening fork. (p. 204)
3	<i>ThrI ex</i>	<i>rāti netā kām garneharu ThrI ex Ilyer āuchan (p.40)</i>	Triple X rum	Those working as politicians came at night with triple X rum. (p.32)
4	<i>Chepte sun</i>	<i>Kān mā lāIrākheko chepte sun bāhek ...</i>	Flat gold jewelry	Other than the flat gold jewelry on her ears... (p.3)

From table above, it can be inferred that translator has added some words except literal translation to provide the context and cultural nuance to the TL readers. For e.g. Flat gold in her ears ...may had no meaning but adding jewelry gives the meaning the SL text implies. Similarly, in culture of Darjeeling ‘*stesan*’ means train

station and no other like bus station, which may be incomprehensible to TL readers, translator has added ‘train’ before literal ‘station’ to imply the meaning. Likewise, other terms above are elaborated by adding words to clarify the meaning with context. Translator has used addition elaboration technique often to elaborate the SL text to make comprehensible by TL readership.

Definition /Paraphrasing. Some source language terms have to be defined or paraphrased in order the target language readers to understand what the TL text actually trying to connote. Words in the following table are from the manmade cultural category found to be translated by using this technique.

Table 13

Definition as a Technique in Translation of Man-Made Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>kongsI</i>	<i>Mero ghar</i> <i>kongsI hoina</i> (p.11)	Hooking in gamblers	My house is not for hooking in gamblers (p.3)
2	<i>Blāus ko pIs</i>	<i>.. ra āfulai</i> <i>blāus ko pIs</i> <i>kinin.</i> (p.74)	cloth to stich a new blouse.	..and some cloth to stich herself a new blouse. (p.63)
3	<i>tāng</i>	<i>ThIkabharIko 4</i> <i>tāng chltochIto</i> <i>phādIrākher..(p.</i> <i>175)</i>	4 lots each of 12 square feetFour lot of 12 square feet each from the allotted areas. (p. 157)

From the table above, the translator has adopted definition technique in translating these manmade cultural terms. For eg; *tāng* may not have the equivalent word in the target language son translator has defined one *tāng* as 12 square feet here so that TL readers have the idea about how much an area a *tāng* contains. Similarly, *blāus ko pIs* means cloth to prepare a blouse in Nepali culture, if word to word

translated it may lose its meaning. The translator has used this technique also in translating the man-made /material culture.

Frequency of Techniques of Translation used In Man-made Cultural Terms. The frequency expressed in percentage of man-made/material cultural terms used in translation are presented in following table.

Table 14

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

S N	Techniques	Frequency	Percentage (%)
1	Literal Translation	8	28.57
2	Transference/Borrowing	3	10.71
3	Sense translation	7	25.00
4	Substitution	3	10.71
5	Addition/Elaboration	4	14.28
6	Definition /paraphrasing	3	10.71
	Total	28	100

It reveals that, translator has used as many as 6 techniques while translating the 28 man-made cultural terms. The most used technique is literal translation (28.57%) which is followed in order by sense translation, Addition /Elaboration, transference /borrowing, Definition/paraphrasing and substitution technique (10.71%). So, it can be inferred that translator has used different techniques to convey the meaning of SL text as such to TL readers.

Techniques Used in the Translation of Terms in Social Culture

Social culture refers to the social customs, values, assumption, rites, beliefs, habits, patterns and norms, social traditions, political and administrative activities, historical facts, social activities, rules as well as monuments etc. There were 29 social cultural terms in sampled 100 cultural terms which are found to be translated by following 8 techniques of translation.

Literal Translation. Literal translation stands most widely used techniques in translation and in this novel also translator has predominantly used this technique.

Social cultural terms which are translated by adopting literal translation are given in table below:

Table 15

Literal Translation as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>khāngl</i>	<i>Bārshik khāngl</i> 400 ka. ru.	Salary	An annual salary of 400 company rupees.
2	<i>Bhānsā garnu</i>	<i>utha bhāi bhānsā garaun.</i> (p.114)	eat	Get up bhai, let's eat. (p.100)
3	<i>khoplkhel</i>	<i>Māthidekhi thāl mā khoplkheleko jasto bhat ko choIII khasāidine</i> (p.114)	Game of khoppi	Drop a pile of rice on our plate...like tossing coins in game of khoppi.
4	<i>Ghās</i>	<i>Jangal tir ghās daura garn hola...</i> (p.124)	Grassand perhaps to gather grass or firewood from a jungle. (p.109)
5	<i>Sangatharu</i>	<i>Achel ravi naya sangat haru jodna lageko chh.</i> (p.125)	acquaintances	Ravi has started to make new acquaintances. (p. 110)
6	<i>Mombatti</i>	<i>Chh saat thau chuchcho sindure dhunga haru gader...mombatti balirakheko chh...</i> (p. 123)	candle	...lit candles stay scattered in front of six rocks..... (p.108)
7	<i>Thānā</i>	<i>TInI Thānā TIra lāge.</i> (p. 228)	Police station	He set out toward the police station. (p.207)
8	<i>JarIbuttā</i>	<i>rātoma seto JarIbuttā garIyeko reshamI kurtha garālā lāyeki..</i> (p.147)	Embroidery	The women in red silken kurtha garala with white embroidery. (p. 131)
9	<i>cIno</i>	<i>Bābu, āmāko yo sab cIno cha</i> (p.183)	Memento	His dying wife left him a memento that (p.165)
10	<i>Dewall</i>	<i>Tero dewall hunu āteko bāje lai bacāune..</i> (p.202)	bankruptcy	Who brought.... to your grandfather and saved him from bankruptcy)

From above table, it can be seen that translator has adopted literal translation in translation of these terms where social cultural SL terms have equivalences in TL culture and they can be literally translated word for word to the TL text from SL text without loss or distortion in meaning of text. For example: *cIno* is translated to ‘memento’ which is the equivalent term in TL literally. Translator has used this technique in novel frequently.

Transference/Borrowing. The terms under social culture which were translated by borrowing technique are presented in table below:

Table 16

Transference as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>badāhākim</i>	<i>Nalsamsher <u>badāhākim</u> rahunjel uhā dhankutā adda mai subbangI khāIrahanubhāyeko thIyo... (p.20)</i>	badahakim	While Nala Shumshere badahakim was still living he had worked in the dhankuta office as subba.(p.11)
2	<i>mārūni</i>	<i>.....Bagam kānchā <u>mārūni</u> bhayer duI hatkelā mā Duitā thāl ghumāyer (p.89)</i>	Maruni in the womens clothes	...was dressed up as maruni in women’s clothes (p.77)

The table above shows that, the translator has borrowed these words from the source language, this helps to provide original flavor to the TL readership when there are no culturally equivalent words of these terms in target language. For example: Badahakim is the post of then district civil service chief, who also had political and

military connections. Translator has borrowed this term to give the TL readers what SL text implies.

Sense Translation. The terms under social culture which were translated through sense translation procedure are given below table:

Table 17

Sense Translation as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>Dhulouto</i>	<i>Dhulouto pani korāIhere bajār mā</i> (p.24)	chart	I even had a chart drawn in the bazaar (p.16)
2	<i>tlkātālo</i>	<i>Sāno tlkātālo bhayo</i> (p. 12)	Exchange of teekas	A simple exchange of teekas took place (p.10)
3	<i>nāniko āmā</i>	<i>Kumār le nāniko āmā blhe garer nani haru sabai lyaudā khogi nai lyayech bhanyo.</i> (p.75)	older women	When Kumar married an older women and brought home all of her children ... (p.64)
4	<i>bāje</i>	<i>Shuknāth bāje yehā nIyamIt rup le sutukka āuch.</i> (p.40)	Old priest	The old priest shuknath snuck in here regularly. (p.31)
5	<i>mehphIl</i>	<i>Yehā jun mehphIl jamdach</i> , (p.40)	atmosphere	The atmosphere they created there and .. (p.31)

Table shows that, the translator has translated these terms by sense translation to give the context of the text to the readers rather than using literal translation. For eg. Bāje in this particular context implies priest rather than an old man. So, she used

the term ‘Old priest’ in TLT to imply what the SLT implies. Likewise, the term ‘*mehphII*’ is translated to ‘atmosphere’ to imply the atmosphere of the local hotel at nighttime. Similarly, other terms are translated by this technique. Regarding the novel as a whole, sense translation is used many times to provide the intended meaning in TLT.

Substitution. The social cultural terms which are translated by using substitution technique are in below table:

Table 18

Substitution as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>baiguni</i>	<i>Baiguni ko jāt</i> (p.202)	selfish	You are a selfish caste. (p. 182)
2	<i>Jodnu</i>	<i>Skool haru le saphalatā ko pratIshat jode</i> (p.171)	Calculate	The schools began to calculate the percentage of their success (p.153)
3	<i>Ghadi, palā</i>	<i>kIna tImlai cahi ghadi, palā sab cāhiyo ni?</i> (p.134)	The time, the moment	Why do you need to know the time, the moment and everything? (p.119)

This table reveals that, translator has adopted sense translation in translation of these terms. For example: ‘*jod*’ if literally translated to ‘sum’ will not provide the actual meaning implied by SLT. So, translator has substituted it with the term ‘calculate’. Similarly, ‘*baiguni*’ means the person who forgets the good deeds of others, exact equivalence may not be selfish, but in this context ‘selfish’ gives fairly similar overall meaning to TL text compared to SL text. In the novel translator has used this technique multiple times.

Addition/Elaboration. Social cultural terms from the taken sample, which are translated by addition/elaboration technique are tabulated below:

Table 19

Addition as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>Ghewāsānge</i>	<i>Ghewāsānge</i> <i>bhayo(p.12)</i>	Ghewa sange mourning rituals	Ghewa sange mourning rituals took place (p.3)
2	<i>kantrōl dokān</i>	<i>Haidarābād</i> <i>bhāratiya sangh</i> <i>mā sāmēl</i> <i>bhayekai</i> <i>DinDekhi janak</i> <i>le kantrōl dokān</i> <i>chalye. (p.15)</i>	Government ration control shop	In the week that Hyderabad joined the Indian union Janak began to run government ration control shop. (p. 7)
3	<i>bābuchori</i>	<i>Janak ra sitā</i> <i>bābuchori le</i> <i>uniharuko</i> <i>...prem lāi</i> <i>(p.13)</i>	Father and daughter of Ramayana	Janak and sita -the father and daughter of the Ramayana-.(p.5)
4	<i>dhākāmā</i> <i>berIyer</i>	<i>dhākāmā berIyer</i> <i>sita pati kā cheu</i> <i>mā</i> <i>ubhIen(p.157)</i>	Bundle up in Dhaka weave shawl	Bundled up in Dhaka weave shawl Sita came up to her husband. (p.140)

The translator has adopted Addition elaboration technique in translation of these social cultural terms. In these terms, for example, ‘*bābuchori*’ does not simply imply that the relation between Janak man Yonzan and Sita Shrestha is father and daughter, but rather their names are similar to the Janak the father and Sita the daughter, Hindu Deities from Hindu Holy Book of Ramayana. The translator has used

elaboration of the term using father and daughter of Ramayana which implies the meaning to the TL readers which may be less aware or unaware of Hindu culture and mythologies. Other terms are translated similarly.

Definition /Paraphrasing. Some social cultural terms in the SL texts which are translated into TL text by Definition/Paraphrasing are as presented in table below:

Table 20

Definition as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>birtā</i>	<i>Jethā</i> <i>mumābadāmahārāni ko</i> <i>birtā</i> (p. 20)	Properties awarded	In the properties awarded to the elder queen mother. ..(p.12)
2	<i>dākbangalā</i>	<i>..rāto chhānā</i> <i>dekhIyeko ektale</i> <i>dākbangalā lai herna</i> <i>lagIn...</i> (p. 165)	Bungalow on the postal route	Started to stare at a one storeyed red roofed bungalow/(p.
3	<i>Dandi</i>	<i>Dandi ghumna jāne</i> <i>kāryakram sthagIt</i> <i>rākher janak</i> ..(p.11)	Dandi the site of Gandhi's Salt March	Dandi the site of Gandhi's Salt March (p.3)

The translator has used definition and paraphrasing in translation to make the TL text meaningful to the TL readership. For eg. To those who are politically unaware of the Mahatma Gandhi the term '*Dandi*', if not elaborated, may become less interesting or meaningless altogether. So, the translator has elaborated the term as 'Dandi, the site of Gandhi's Salt march' which makes the text more meaningful. Similarly, *birtā* is term related to the SL culture but may not be meaningful to TL readers. Defining it as Properties awarded make the TL text comprehensible to TL readers. Translator has used definition/ paraphrasing technique often.

Deletion. In this technique of translation translator deletes some terms that have no exact equivalence in TL or they have no significant effect in rendering the meaning of the text. The terms translated by using this technique are as shown in below table:

Table 21

Deletion as a Technique in Translation of Social Culture

S.N.	SL Terms	Man-made category	SL context	TL Terms	TL context
1	<i>jhaIjhaItI</i>	sounds	<i>jhaIjhaItI</i> <i>naumati</i> <i>baja...</i> (p.89)	deleted	----nine piece musical band (p.77)

Translator has adopted deletion technique in translating the term. '*jhaIjhaItI*' in cultural context of Darjeeling is a term used to show the elegance of sounds of nine-piece musical band (*Naumati bājā*). The translator has deleted the term, may be because it does not make difference to the TL readers.

Calque. The translator has used in some instances the Calque technique also to give the context of the SLT to the TLT. The term translated by Calque is given in below table:

Table 22

Calque as a Technique in Translation of Social Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>kollāko borā</i>	<i>Purā nām ke ho</i> <i>nI?</i> <i>'kollāko borā'</i>	Charcoal sack	What is the full name? 'Charcoal Sack'

Translator has used Calque technique in translation of this term. The translator has named KB Babu (SLT) as CS Babu (TLT) in order to explain the facial color of the character. Being charcoal black they call him *kollāko bora* (K.B. in SLT) and

equivalent term was coined by translator as charcoal Sack (C.S. in TLT). This uses Calque technique.

Frequency of Techniques of Translation Used in Social Culture. The frequency expressed in percentage of social cultural terms used in translation of the terms sampled are presented in following table.

Table 23

Frequency of Techniques Used in Translation of Social Cultural Terms

S N	Techniques	Frequency	Percentage (%)
1	Literal Translation	10	34.48
2	Transference	2	6.88
3	Sense translation	5	17.24
4	Substitution	3	10.34
6	Addition	4	13.79
5	Definition/Paraphrasing	3	10.34
7	Deletion	1	3.44
8	Calque	1	3.44
	Total	29	100

From this table it can be said that in the translation of the 29 social cultural terms from the sample for study, the technique mostly used is literal translation (41.37%) and the technique least used is Calque (3.44%) and Deletion (3.44%). It implies that translator has translated social cultural terms by using different techniques.

Techniques Used in Translation of Terms in Religious Culture

Religious culture means the religious belief, the rituals and traditions related to religion, the religious values, religious norms and customs, name of gods, festivals based on religion etc. Some conceptual terms like sin, dharma, etc also come under religious culture. A translator should have good understanding of the religious culture

in the SL text. 17 of the sampled 100 cultural terms fall under this category. the techniques adopted for their translation are discussed here.

Literal Translation. The religious cultural terms translated by literal translation technique are presented in table below:

Table 24

Literal Translation as a Technique in Translation of Religious Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>pāpi</i>	<i>pāpi! mahāpāpi!(p.64)</i>	Sinner	You sinner! You utter sinner!.(p.54)
2	<i>TarIf adā</i>	<i>Musalmāni tarikāle tarIf adā garepachhi parthIv le bhanyo... (p.65)</i>	Bowing	Bowing ostentatiously in Muslim fashion, parthiv accepted his praise. (p.54)
3	<i>pujapāth</i>	<i>DaInIk snān, nityako pujapāth, (p.50)</i>	Prayers	Daily ablutions , regular prayers (p.41)
4	<i>Bhote dhwoja</i>	<i>Dāndā ma gadeko lamo lamo bhote dhwoja... (p.122)</i>	Tibetan prayer flag	At the top were tall white Tibetan prayer flags anchored into the hillside. (p. 108)
5	<i>chokhinitI</i>	<i>gharmā chokhinitI ko sāsan chaleko chh(p.50)</i>	Purity	A regimen of purity fell over the house. (p.41)

Table above shows that the translator has used word to word translation in above terms to translate the SLT into TLT so that the TL readers find it easily comprehensible. For example: *pāpi* is translated as sinner which is direct equivalence of word in TL from SL. Similarly, other religious cultural terms are translated.

Translator has used the literal translation many times in translation of religious terms of the novel.

Sense Translation. Out of the sampled words one of the religious terms is found translated by using sense translation technique. It is shown in table below

Table 25

Sense Translation as a Technique in Translation of Religious Culture

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>Thān</i>	<i>Dui nepali aalmai thānorIparI pradakshinā garirahēkā thIye. (p.122)</i>	Temple	Two nepali women were at worship, circumambulating the temple. (p.108)

It shows that, translator has used sense translation in translation of this term. The *Thān* in Nepali language is a place where the worshippers go to worship deities. the word is sense translated to temple. In the novel translator has used sense translation technique multiple times to translate the religious terms.

Transference/Borrowing. Some religious terms are borrowed from SL text as such in the translated text. The terms which are translated using this technique are given in following table:

Table 26*Transference as a Technique in Translation of Religious Culture*

S.N.	SL Terms	SL context	TL Terms	TL context
1.	<i>sarswatI</i> <i>pujā</i>	<i>Darjeeling ko</i> <i>sarswatI pujā ...</i> <i>(p.50)</i>	Saraswati puja	Darjeeling's saraswati puja ...(p.41)
2.	<i>Ramzān</i>	<i>muslIm haruko</i> <i>ramzān khatam</i> <i>bhayo (p.58)</i>	ramzan	The muslims ramazan had ended (p.48)
3.	<i>teekā</i>	<i>Dasaiko tikā ko</i> <i>din mā (p.50)</i>	Teeka	The day of teeka during the Dashain.
4	<i>Dharma</i>	<i>Pāp ra dharma</i> <i>ko.....tarka</i> <i>garchan.... (p.17)</i>	Dharma	..talking about sin and dharma.. (p.9)
5	<i>losar</i>	<i>Losar ko belā cha</i> <i>(p.156)</i>	Losar	It was a losar time. (p.140)
6	<i>subrat</i>	<i>Subrāt , eid, bakrid</i> <i>āuda muhallā</i> <i>bharkā sabailāi</i> <i>dāwat dinchhe.</i> <i>(p.39)</i>	Shab-e-brat	She hosted feasts for everyone in the neighbourhood on shab -e brat.....(p.29)

Above table shows that, translator has adopted technique of borrowing to translate the religious cultural terms in the novel. For example: *tikā* is translated as 'teeka' by borrowing/transference technique probably because there is no direct equivalent term of *tikā* in TL culture. Similarly, other terms are translated using this technique to make the TL text more insightful and meaningful.

Definition. Some religious terms are better understood by TL readers if they are defined. In the sample taken, the terms found to be translated by definition technique are as in below table:

Table 27*Definition as a Technique in Translation of Religious Culture*

S.N.	SL Terms	SL context	TL Terms	TL context
1.	<i>dāliko mār</i>	<i>sarswati pujā</i> <i>ra dāliko mār</i> <i>dekhāyer nepali</i> <i>sItā laI chhakka</i> <i>pāre (p.50)</i>	Animal sacrifices that took place during Dashain and tihar at dalifrom saraswati puja and animal sacrifices that took place during Dashain and tihar at dali...(p.41)
2.	<i>akshya tritiya</i>	<i>akshya Tritiya</i> <i>ma bhoj</i> <i>dIyinthyo</i> <i>(p. 50)</i>	Third lunar day in the spring time	Feast was held in the third lunar day in the spring time (p.41)

It shows that translator has used the definition /paraphrasing technique to translate religious cultural terms. The ‘*akshya Tritiya*’ is the festival celebrated by Hindus in spring time. The translator has defined the term in the translated text to make it clear to the TL readers. Similarly, the *dāliko mār* is defined for better understanding of the cultural nuances the novel carries. Translator has used this technique many times in the novel.

Addition/ Elaboration. Some religious terms are translated by Addition/Elaboration technique They are presented in table below:

Table 28*Addition as a Technique in Translation of Religious Culture*

S.N.	SL Terms	SL context	TL Terms	TL context
1.	<i>sankrānti</i>	<i>Shankrānti katl dIn chha bhāner hijo hoina taile gandai gareko? (p. 25)</i>	Shankranti festival	Aren't you the one who was counting the day to shankranti festival yesterday? (p. 17)
2	<i>lachImi</i>	<i>TapaiKI lachImI thien (p. 183)</i>	Goddess Lakshmi	She was your goddess Lakshmi (p.164)
3	<i>Gangā</i>	<i>Jānchu ma <u>Gange</u> kewal namaskār gari Rām le jasto.(p.164)</i>	Goddess ganga	Mine is like Lord Ram's, 'I'm taking leave goddess Ganga with only a namaskar'..(p.147)

The table above shows that translator has used Addition/Elaboration technique in the translation of these terms. For example: the translator has translated the term *lachImi* as goddess Lakshmi, because in the context it means to be like the goddess Lakshmi, the goddess of wealth and prosperity in Hindu mythology, in which the plot of novel is set. Similarly, other terms are translated using this technique.

Frequency of Techniques Used in Translation of Terms in Religious Culture. The percentage of religious terms translated using different translation techniques are presented in the following table.

Table 29*Frequency of Techniques Used in Translation of Religious Cultural Terms*

S N	Techniques	Frequency	Percentage (%)
1	Literal Translation	5	29.41
2	Sense translation	1	5.88
3	Transference	6	35.29
4	Definition	2	11.76
5	Addition	3	17.64
	Total	17	100

This reveal that, out of 17 religious cultural terms the most used technique of translation is literal translation (29.41%) and the least used technique seems to be sense translation (5.88%). So, the translator has adopted different techniques of translation to translate the cultural context of the SL text.

Techniques Used in Translation of Conceptual Terms

Feelings, emotions, thoughts, wish, gestures are abstract concepts. These concepts also depend on culture to imply the meaning. These are conceptual components of the culture. Conceptual cultural terms can be translated by different translation techniques. In 100 sampled cultural terms 12 were of this category. Different translation techniques used to translate these terms are discussed below:

Literal Translation. The conceptual terms translated by using literal translation technique are in the table below:

Table 30*Literal Translation as a Technique in Translation of Conceptual Terms*

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>ghrinā</i>	<i>ma timiharulaI <u>ghrinā</u> garchu (p.69)</i>	despise	I despise you (p.58)
2	<i>viraktI</i>	<i>Janak lāi achel chhIn chhIn ma <u>viraktI</u> lagch (p.76)</i>	despondent	Nowdays janak feel despondent for no reason (p.
3	<i>harsha</i>	<i>Janakle <u>harsha</u> ra durbalatale kām dai gareko ek hāt le māik samāe. (p.243)</i>	Exhilaration	Janak reached for the mic, his hands trembling from infirmity.... (p.221)
4	<i>āt</i>	<i>Tapāi ko <u>āt</u> chha wa chhaina hamilai wāstha chhaina.... (p.241)</i>	courage	We don't care about whether or not you have the courage... (p.220)
5	<i>Karunā</i>	<i>MK ko bolima <u>karunā</u>, ris, glani, kehi - kehi ko bhab thIyena. (p.168)</i>	Compassion	There was neither compassion nor anger nor guilt nor any other emotions in MK's voice. (p.150)
6	<i>rākInu</i>	<i>Yamunā lāi turunta gāntok gai hāl nu bhani Janak le samjhae. <u>RākIn</u> kata ho kata garera. (p.161)</i>	Inflamed with fury	Janak suggested that Yemuna leave for Gangtok at once. She becomed inflamed with fury. (p.144)

It is evident from above table that, the translator has adopted literal translation techniques to translate these conceptual terms. These terms have the equivalent terms in the target language which make it easier to imply the meaning of the SL text in TL. For example: '*ghrinā*' is translated as 'despise' which gives the intended meaning. Similarly, other terms in the table are translated.

Sense Translation. The conceptual terms in the sample which are translated adopting this technique are given in table below:

Table 31

Sense Translation as a Technique in Translation of Conceptual Terms

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>khItkhIt</i>	<i>Yamuna khItkhIt hasin (p. 163)</i>	giggled	She giggled. (p. 146)
2	<i>mukh herer</i>	<i>hāmro mukh herer parkhIdIyo ta yeti din. (p.198)</i>	Out of respect	He has waited all these years out of respect for us ... (p.179)
3	<i>ādratā</i>	<i>...usko swor mā ādratā bharbharāyo. (p.100)</i>	quavered tearfully	Though Ravi tried to sound restrained ,..., his voice quavered tearfully. (p.87)

This reveal that, translator has used sense translation technique in translating the conceptual terms. For example: *ādratā* is translated as ‘quavered tearfully’ which implies the sense of the SL text in context. It is does not imply exact literal translation but overall meaning of the text is conveyed. Similarly, other terms in above table are translated.

Substitution. Some conceptual terms are also translated by using substitution technique. They are in table below.

Table 32*Substitution as a Technique in Translation of Conceptual Terms*

S.N.	SL Terms	SL context	TL Terms	TL context
1	<i>dar</i>	<i>Eksāth dar, ghrinā, lāj, harsh lāgyo (p.71)</i>	alarmed	Simultaneously alarmed,repulsed, embarrassed and thrilled.(p.62)
2.	<i>silaki</i>	<i>Kasti silaki thIen (p.183)</i>	virtuous	She was so virtuous (p.164)
3	<i>Tero tāuko</i>	<i>Tero tāuko</i>	I' ll have your head	I'll have your head. (p. head

From this table, it is seen that translator has adopted substitution technique in translation of these conceptual terms. For example: *tero tāuko* in SL text is translated as “I’ll have your head”. But This is substitution of the SL Term with TL Term having no exact equivalence but overall meaning of the context remains fairly same. Similarly, other terms in table are translated by this technique.

Frequency of Techniques of Translation Used in Conceptual Culture.

Percentage of conceptual terms translated by different techniques of translation are presented in following table.

Table 33*Frequency of Techniques Used in Translation of Conceptual Cultural Terms*

S N	Techniques	Frequency	Percentage (%)
1	Literal Translation	6	50.00
2	Sense translation	3	25.00
3	Substitution	3	25.00
	Total	12	100

From this table it can be said that, most of the conceptual terms (50.00%) are translated by literal translation technique whereas substitution and sense translation techniques are used for equal 25% of samples each. It shows that the translator has translated the conceptual cultural terms using different techniques of translation.

Technique-wise and Category-wise Comparison of Results

The results of the technique wise and category wise comparison of the results is presented in below table:

Table 34

Technique-wise and Category-wise Comparison of Results

S.N.	Categories	Ecology		Manmade culture		Social culture		Religious culture		Conceptual terms		Total	
		Techniques	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency
1	Literal Translation	5	35.71	8	28.57	10	34.48	5	29.41	6	50.00	34	34.00
2	Sense Translation	4	28.57	7	25.00	5	17.24	1	5.88	3	25.00	20	20.00
3	Transference	3	21.42	3	10.71	2	6.88	6	35.29	--	----	14	14.00
4	Substitution	--	----	3	10.71	3	10.34	----	----	3	25.00	9	9.00
5	Definition	----	----	3	10.71	3	10.34	2	11.76	--	----	8	8.00
6	Deletion	----	----	----	1	3.44	---	---	--	----	1	1.00	
7	Addition	1	7.14	4	14.28	4	13.79	3	17.64	--	----	12	12.00
8	Calque	1	7.14	---	----	1	3.44	----	---	---	----	2	2.00
	Total	14	100	28	100	29	100	17	100	12	100	100	100.0

The above table shows that eight different translation techniques including Literal translation, Sense translation, Transference, Addition/Elaboration, Definition, Calque and Deletion are used by translator to translate the hundred terms sampled for study by the researcher. It reveals the mostly used one is literal translation (34%) followed in order by other techniques in translation of cultural terms in the novel 'There is a Carnival Today'. The least used technique is Deletion technique (1%).

Gaps in the Translation of Novel There is a Carnival Today

Gaps in the translation of cultural text are inevitable because of linguistic, contextual, and cultural differences between source and target languages. This occurs due to the absence of direct equivalence for words, phrases, idioms, and expressions. This is why the translator, to convey the original message of the source text, should be aware of the target audience in making target text (TT) capture the exact meaning of source text (ST). Nonetheless, some cultural richness is inevitably lost in translation, emphasizing the complexity of translation process. Some of the gaps found in the novel 'There is a Carnival Today' are presented below.

Pair 1

SL Term *rāle*

SL context: ...*ra rāle siune gulābi phalālain ko lugā diyer feri dIvya lāi utā puryauna pathāin.*

TL Term baby clothes

TL context: ..and some pink flannel for baby clothes to takeover to Babuni.

In translation of the term *rāle* is used for the small baby cloth around the neck of baby to protect from saliva (ryal) but in TL it implies general baby clothes. So, there is a gap between understanding of SL text readers and TL text readers.

Pair 2:**SL Term:** *gunyu***SL Context:** *gunyu mā sutne bangāli ta ke jānchas .***TL Term:** Skirt**TL context:** What do you know you Bengali who sleeps in a skirt.

In translation of the term *gunyu*, skirt is used, so there exists a gap in understanding.

Pair 3:**SL Term:** *chār sau bis***SL context:** *pardaina jyu tapaijasto chār sau bis le***TL Term:** a four twenty like you**TL context:** you don't have to, sir, a four twenty like you

In Nepalese/Indian culture *chār sau bis* is used to indicate a person clever and crafty but in the word to word translation of the SL text to TL text the TL readers may not understand the contextual meaning, thus there arises a gap.

Pair 4**SL Term:** *mudulai ra thadulai***SL context:** *mudulai ra thadulai ti ketāketi haru kehi par par samma khedakhed gardai chhan***TL Term:** some were still hairless while others were grown up.**TL context:** some were still hairless while others were grown up: they ran around chasing each other.....

Mudulai ra thadulai is used to show the untidiness of the children. But by the translation to TLT, TL readers may not understand the essence, thus there is a gap.

Pair 5:**SL Term:** *shrI 6***SL context:** *...tyaha ShrI 6 Dharmaprasād Shrestha kahā janak ko sasurali....***TL Term:** His Royalest Highness**TL context:** *...house of Janak's In-Laws, His Royalest Highness Dharmaprasad Shrestha*

ShrI 6 is easily understandable to the SL text readers but for translated text into TLT the meaning of it may be differently understood. This creates gap.

Pair 6**SL Term:** *tyaha bhancha gari yeha chuthna ..***SL context:** *tyahā bhānchhā gari yehā chuthna āipugnuhos bhanne hatāro sanga parkhi raheki chhu***TL Term:** come and wash up here having eaten your meal there**TL context:** I am eagerly waiting for you to come and wash up here after having eaten your meal there.

In context of source language, the terms show the utmost urgency. TL readership may understand it differently. So, there is a gap.

Pair 7**SL Term:** *gai ko māsu khane hula***SL Context:** *kasari jhuttā hajur...gai ko māsu khane hula***TL Term:** I will sooner eat cow's meat than lie.**TL Context:** how is that a lie? Hajoor? I will sooner eat cow's meat than lie!

In this pair, the SL text has a symbolic meaning because 'gāi ko māsu khāne' has symbolic meaning of sin in hindu culture, where the plot of novel is set but for TL readers this symbolic meaning may not be comprehensible and there arises a gap.

Pair 8**SL Term:** *Daroga***SL Context:** *pulls blbhāg mā darogā kām mā lagāidinchhou...***TL Term:** Constable**TL Context:** ...offered to help him enlist him as a constable in the police department.

In this, *Daroga* is translated as constable. In Indian culture *Daroga* is a police officer of rank Sub inspector. it creates gap in meaning of TL text.

Pair 9**SL Term:** *Dubo***SL Context:** *dubāko chapariko golpos rākher.....***TL Term:** grass**TL Context:** ...had fashioned goalpost out of clods of grass ...

In this, *Dubo* is translated as grass. There exists a linguistic gap since the term used by target language is general and '*Dubo*' is a type of grass. The meaning of this particular term is not accurately rendered in the target language, leading to a loss of meaning in the translation.

Pair 10**SL Term:** *jānd***SL Context:** "*ma jānd khādina*", *uttejit bhayer risāudai MK karāyo* "*ma wāin khānchu*"**TL Term:** alcohol**TL Context:** "I don't drink alcohol", MK cried excitably. "I drink wine!"

In this, *jānd* is translated as alcohol. Both wine and *jānd* are alcohol and this creates a linguistic gap in TLT.

It reveals that, there are some existing gaps in the novel ‘There is a Carnival Today’ compared to its source language version.

Summary of Findings

The findings of this research study can be summarized as:

- i. Eight different techniques of translation are found to be used by translator in translating cultural terms in novel ‘There is a Carnival Today’ to English as target language from Nepali as source language, namely, literal translation, transference/borrowing, sense translation, substitution, deletion definition/paraphrasing, addition/elaboration and calque.
- ii. The cultural categories of the sampled 100 terms were ecological (14%), man-made (28%), social culture (29%), religious culture (17%) and conceptual terms (12%) respectively.
- iii. The translation technique used in most translations of cultural terms is literal translation (34%) followed in order by sense translation (20%), transference/borrowing (14%), addition/elaboration (12%), substitution (9%), definition/paraphrasing (8%), calque (2%), and deletion (1%) respectively.
- iv. The literal technique of translation and sense translation were used most frequently and they are used in translation of cultural terms of all 5 categories under study while other techniques were found to be employed in one or more cultural categories.
- v. There are different types of gaps in the translated version of the novel. 10 gaps are identified by the researcher.
- vi. In summary, the Target Text is able to transfer the meaning of SL into TL.

The translator seems to be using techniques of the translation to render cultural meaning to the TL text.

Chapter 5

Conclusions and Implications

This chapter deals with conclusion and implications of the study. The implications are made with reference to the findings and the conclusions.

Conclusions

From the above findings, it is concluded that different categories of cultural terms are translated by different translation techniques. The terms can be put into appropriate category after promptly reading the TL and SL text. Some terms have figurative meaning which need to be categorized based on the context of SL text. Cultural terms were translated by using different translation techniques. Although the novel is cultural piece of art, literal translation is found to be employed in translation of most cultural terms. Other translation techniques are adopted to provide the TL readership the meaning of SL text with the flavor of cultural overtones, while maintaining originality. Rarely deletion technique is also found to be used. Nonetheless, some gaps have been found which means that cross-cultural translation cannot be done to perfection and there is some sort of loss of meaning in the translation of cultural text.

Language and culture are interrelated. Language is a tool that can be used to reflect, shape, transmit, and create culture. Culture determines what meaning a word or phrase conveys. The words and phrases that are used in a language often reflect the cultural beliefs and values of the people who speak that language. Translating cultural text involves not only the translation of words and phrases, but also the translation of cultural references, values, and norms. The translator should be aware of any cultural subtlety in the source text and should find ways to explain them in the target language.

Finally, the translator should consider, besides the linguistic aspects, the cultural context of the text and to produce a translation that maintains the originality of the SLT in TLT and at the same time to be comprehensible to TL readers.

Implications

On the basis of the findings and conclusion, some implications can be made as presented below:

- i. Theoretically, this research contributes to increment of cross-cultural understanding and improvement of communication across cultural boundaries particularly between English language and Nepali language.
- ii. This study has categorized the 100 cultural terms from the novel 'There is Carnival Today', which can be a help to the future researchers on this novel and the similar studies on translation.
- iii. Some gaps are identified, which may facilitate the future researchers on this novel to identify more similar gaps as well as improved understanding of the cultural niceties.
- iv. It shows that cultural terms are translated by adopting the different translation techniques like literal translation, transference and so on, so the future researchers may take reference of this research for similar studies not only on cultural terms but to sentence level and contextual level on the novel 'There is a Carnival Today'

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