

CHAPTER ONE

INTRODUCTION

The present study entitled **Techniques and Gaps in Translation of Cultural Terms: A Case of the Autobiography Binod Chaudhary** primarily deals with the techniques and gaps in translation of the cultural terms used in the autobiography Binod Chaudhary. This chapter includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Translation is defined as the process of changing a text from one language into another. It is a process of rendering meaning from one language to another language. It includes source language (SL) and target language (TL). It is called a bilingual activity. It deals with the linguistics aspects, cultural phenomenon, and pragmatics meanings. The main objective of translation is to well inform the readers about foreign language and culture. In this regard, Catford (1965, p.20) defines translation as “the replacement of textual materials in one language (SL) by equivalent textual materials in another language (TL)”. Thus, it is a bilingual process and also a creation of bi-author or multi-author process.

The term translation is defined variously by various scholars. It means translation has been categorized variously as an art (Savory & Selver, 1966), as science (Nida, 1964, 1969 & Wills, 1982) and a combination of science, art, craft and skill (Newmark, 1981, 1988; Sastry, 1994 as cited in Bhattarai, 2010, p.1). From this categorization, we can say that the term translation is perceived as an art by some scholars and a science by rest of scholars.

Translation is the rendering of meaning from SL to TL. Translation has two aspects i.e. linguistic and cultural. It means while translating the text, the

translator must be aware of both linguistic and cultural aspects of the very text. Some scholars take it as a linguistic activity but it is a cultural activity for some scholars. For example, Newmark (1981, p. 7) takes translation as a linguistic activity. He further 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 aspects of the text. On the other hand, Hervey and Higgins (1992, p. 28) 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 only taking the linguistic aspects of the text but also the translator needs to take cultural aspects into consideration. Bell (1991, p. 5) writes, “Translation is the expression in target language of what has been expressed in the source language preserving semantic and stylistic equivalence.” From this definition, we can easily claim that translation is neither only a linguistic activity nor only a cultural activity but it is both linguistic and cultural activity i.e. a translator should preserve semantic and stylistic equivalence while translating SL text into TL text.

To sum up the above mentioned definitions, translation is the transfer of meaning from SL to TL. Although different scholars have defined it differently what we can conclude is that it is the render of meaning of SL being aware of both linguistic and cultural aspects of the text. It is not simply an act of imitation, copy or substitution but it is as a means of innovation, innovation in the receiver or target language. The goal of translation is to establish a relationship of equivalence between ST and TT, while taking account a number of constraints. In other words, while translating the text the translator needs to have mastery over two languages and the cultures of the both texts. Similarly, a translator needs to have the knowledge of the cultural terms used in the text and s/he needs to use his/her creativity while translating the very texts. It makes the TL reader get the original flavor of the SL. In this regard, it is both science

and art. Translation is a versatile field of study. It means to state that translation has many sub fields. The present study entitled “Techniques and Gaps in Translation of Cultural Terms: A Case of the Autobiography Binod Chaudhary” found out the different translation techniques while translating the cultural terms and the gaps created by those techniques. So, the study was concerned with the techniques and gaps in translation of the Nepali cultural terms in the case of the autobiography Binod Chaudhary

1.2 Statement of the Problem

Translation is a bilingual and bicultural activity in which translator has to transfer the basic meaning of source text without losing its original flavor. Nida and Taber (1969, p.35) explain the process of translating as “translating consists of 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.” Although they have not mentioned the role of culture explicitly in their definition, the role of culture is unavoidable to maintain the closest natural equivalent between two languages. Gaps and techniques should be taken into consideration to reflect the existence of source text. Basically, Wu (2008 as cited in Awasthi, Bhattarai & Khaniya 2014, p.105) has discussed about the linguistic, cultural and extra-linguistic gaps which create the problem while translating the text. The reasons for such gaps are quite natural because no two languages, even no two dialects are same. We can find differences at least in letters or symbols, structures or phrases, sentences or discourses. Simply, translating cultural terms is the most difficult job because every language has its own culture. No two cultures are same. There is no possibility of exact equivalent terms between two languages. Exact translation is not possible because of the differences of cultural meaning and pragmatic meaning. Besides that, the translator has to be loyal to the original text, faithful to the author, friendly to the target readers and search own existence in translation. So, the translator should be conscious about rendering the meaning without

losing original flavor. He/she should give maximum effort to create the equivalence between two texts.

The present study explored different techniques while translating a text from Nepali language into English language. Furthermore, it has tried to point out the gaps in translation of cultural terms. For example, the cultural terms used in the autobiography Binod Chaudhary like *sImal*, *gaddā*, *kājkrIyā* and *khalās* are difficult to translate from Nepali language to English language. It's because cultural terms are difficult to translate from SL to TL. However, the task of a translator is to find out such gaps and employ the appropriate techniques of translation. This study found out different strategies /techniques while translating the text. In this regard, the present study entitled “Techniques and Gaps in Translation of Cultural Terms: A Case of the Autobiography Binod Chaudhary” found out the cultural terms used in the autobiography, the techniques of translation used by the translator and identify the gaps due to employment of such techniques of translation.

1.3 Objectives of the Study

The following were the objectives of the study:

- a. To identify the Nepali cultural terms used in the autobiography of Binod Chaudhary and their equivalents along the context both in SL text and TL text,
- b. To find out techniques used in the translation of Nepali cultural terms into English version and gaps due to translation techniques and
- c. To suggest some pedagogical implications.

1.4 Research Questions

The study addressed the following research questions:

- a. What are the cultural terms used in the autobiography of Binod Chaudhary in relation to the context?

- b. What types of techniques are used in the translation of Nepali cultural terms into English version?
- c. What are the gaps due to employment of translation techniques?

1.5 Significance of the Study

The study on “Techniques and Gaps in Translation of Cultural Terms: A Case of Binod Chaudhary” is related to the field of translation. This study will provide some useful information of translation of cultural terms. This study will have precious value in the field of translation. The finding will be fruitful to the teachers and students of translation to gain knowledge of translation techniques and gaps in translation process. Similarly, the findings and suggestions derived from the study will be useful researchers, translators and translation experts to be aware of different type of techniques of translation and gaps due to employment of such techniques. Furthermore, this study will be beneficial for the English language teachers regarding the value and importance of first language that is translation helps the students to get the meaning of difficult concepts of TL easily. To be short, it will be beneficial for all those who are directly and indirectly involved in translation and translation teaching and learning.

1.6 Delimitations of the Study

The study was confined within the following limitations:

- a. The study was limited to the autobiography of Binod Chaudhary.
- b. The study was limited to the notion of techniques and gaps in translation of the cultural terms.
- c. The study was limited to only 100 terms followed by the contexts of the respective terms.
- d. Observation technique was used as the tool for data collection.

1.7 Operational Definition of the Key Terms

The following were the operational definition of the key terms used in the study:

Autobiography: Autobiography refers to the story of a person's life which is written by him/herself. In this research, it refers to the biography of the person Binod Chaudhary.

Cultural Terms: The terms connected with the particular society or group, its customs, beliefs, flooding, ecology etc. For this research, cultural terms refer to the Nepali cultural terms that are used in the autobiography.

Gap: Gap in translation refers to some parts missing while translating. In this research, gaps mean the absence of the SL concepts while translating the autobiography into TL.

Literal Translation: It is also called exact translation. The translator translates the SL exactly into the TL which is called word to word translation. In this research, it refers to the exact or word-to-word translation of the Nepali cultural terms.

Source Language: The source language is the language being translated from. In this research, it refers to Nepali language.

Target Language: The target language is the language being translated to. Target language is English language in this research.

Techniques: Techniques mean the strategies that a translator employs for bridging the gaps. In this research, techniques are the methods/strategies that the translator has employed while translating the autobiography Binod Chaudhary into English.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consists of the details of reviewed studies and their implications in the study. Different theoretical perspectives and different previous study/ work in the field and phenomena being studied are included in this portion.

Similarly, implications of the review and conceptual framework of the study are also included under this chapter.

2.1 Review of Related Theoretical Literature

I reviewed the literature relevant to translation in general and techniques and gaps in translation in particular. This sub-heading includes translation, importance of translation, notion of equivalence, the notion of literature-three, translation as new writing, transcreation, techniques of translation, gaps in translation and cultural categorizes.

2.1.1 Translation

To define translation is always a difficult job because of the complex linguistic diversity of the world and its different representation of the world view. In this regard, Anthony Burgess (as cited in Awsathi et al. p. 67) views, “Translation is not a matter of words only: it is a matter of making intelligible a whole culture.” It means to state that translation is not only a linguistic matter but it also a cultural matter. Venuti (1998) says:

The aim is to consider how translation forms particular identities and maintains them with the relative degree of coherence and homogeneity, but also how it creates possibilities for cultural resistance, innovation, and change at any historical moment. For notwithstanding the fact that

translation is summoned to address the linguistic and cultural difference of a foreign text, it can just as effectively foster or suppress heterogeneity in the domestic culture. (p. 68)

Considering to these views, a translator should decide that which view has to be represented or preferred, which is very challenging task. The translator has to think about the language and culture while translating any kind of text. In this regard, translation compensates the gaps among the language and culture. Simultaneously, the translator has to consider the pragmatic meaning of the text. Bassnett (2002, p.11) writes, "Translation involves the rendering of a source language (SL) text into the large language (TL)." Here, Bassnett focuses on the linguistic aspect of translation. But Riccardi opposes Bassnett. From Riccardi (2010), what we can say is that while translating the text, the translator needs to have the knowledge of both languages and cultures of the both texts. A good translation is not necessarily a fast translation. It requires that the one must have a sound knowledge of translation. The theories of translation say that it is very necessary to understand the internal system of language and the context of the entire text to become a good translator.

To sum up the above discussion, translation is the transmission of the SL meaning into TL. Needless to state, a translator must have the knowledge of both the languages and culture of the both SL and TL texts. While translating the text, s/he needs to take linguistic and cultural aspects into an account. Furthermore, translation is not only to transfer the meaning or ideas of SL text but also it must be comprehensible to the target readers. So, to be a good translation, it equally requires syntactic, semantic, stylistic and text pragmatic comprehension. The present study will identify the cultural terms used in the autobiography, their equivalents and gaps in translation. While translating the text, a translator should be aware of the both languages and cultures. In this regard, the study will find out different types of translation techniques and gaps due to those techniques.

2.1.2 Importance of Translation

Translation undoubtedly plays a major role in today's world i.e. daily life, information, interaction, cultural and economic activities and so forth. The role of translation is growing day by day in the present day world. In this regard, Jumper (1961, as cited in Newmark, 1981, p. 3) shows the importance of translation as "the twentieth century has been called the age of translation and thereby the present century is the age of translation and its importance is being greater day by day." Similarly, Munday (2001, p. 128) says, "Translation is the most obvious recognizable type of rewriting and it is potentially the most influential because it is able to project the image of an author and those works beyond the boundaries of their culture of origin." From these definitions, we can say that translation has played very crucial role to establish world culture. It is the proper means of communication in the present day. Furthermore, translation is like a stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space.

Thus, translation has great importance in the modern world and it is subject of interest not only to linguists, professionals and language teachers but also electronic engineers and mathematicians. It is a very strong means to communicate the cultures among various countries and their people. It means to state that we cannot exchange our culture and language without translating the text. The people from different countries of the world can easily understand each other. It has a great importance in developing world communication, language and literature. Finally, we come to argue that translation is no less important than media in the sense of exchanging information, expanding knowledge and sharing cultures.

2.1.3 The Notion of Equivalence

The concept of equivalence, i.e. equal in value of meaning under consideration, has been an essential issue in both translation theory and practice. For Catford (1965, p.27), translation equivalence is "an empirical phenomenon discovered

by comparing SL and TL texts”. He proposes an objective and analytical procedure to test whether the SL and TL items are equivalent. The chief condition that Catford lays down for testing translation equivalence is, “SL and TL texts or items are translation equivalents when they are interchangeable in a given situation.”

Nida (1964 as cited in Adhikari, 2004, p.18) has proposed the dichotomy of equivalence. She classifies equivalence into two types: formal and dynamic. For her, “Formal equivalence (SL oriented translation), is the closest possible match of form and content between Source Language Text (SLT) and Target Language Text (TLT). The translator attempts to reflect, as much as possible, the content and the form of SLT.” In this sense, formal equivalence includes grammatical units, consistency in word usage and meaning in terms of the source content. No doubt, it keeps more attachment with SL. On the other hand, dynamic equivalence (TL oriented translation) includes the closest (i.e. the highest degree of approximation), natural (i.e. target language oriented) and equivalent (i.e. source language document/ message oriented). (Nida, *ibid*). So, dynamic equivalence keeps more attachment with TL. In this regard, what we can sum up is that formal equivalence is SL oriented and pays more attention to SLT structure, unit and terms whilst dynamic is more TL oriented and deals with comprehensibility of the text.

Similarly, Newmark (1982, p.48) has proposed two methods of translation: semantic and communicative. In semantic equivalence, the translator attempts to reproduce the precise meaning of the SL text but in communicative equivalence, the translator attempts to produce the same effect on the readers as produced by the original on the SL readership. From his classification, it can be concluded that semantic equivalence deals with the linguistic aspects of the text whilst communicative equivalence concerns with communicative aspects of the text.

Padikkar (1994, as cited in Adhikari 2004, p.20) has distinguished four types of equivalence: linguistic, paradigmatic, stylistic and textual. Linguistic equivalence is the equivalence at the linguistic level, i.e. phonological level, graphological level, functional level etc. paradigmatic equivalence, on the other hand, is equivalence of element of grammar which is a higher category than lexical equivalence. Same way, stylistic equivalence is basically functional equivalence of elements in the original text and in the translated text. And textual equivalence means equivalence in form and shape of the SL and TL.

Different scholars have proposed different types of equivalence viz formal and dynamic, semantic and communicative and linguistic, paradigmatic, textual and textual. From those classifications, we can easily say that formal, semantic linguistic and stylistic equivalence deal with the SL text. Furthermore, they view that the terms, rules and regulation of SLT need to be preserved while translating the text but dynamic, communicative, pragmatic and stylistics give more focus on the communicative aspect of the translated text. What they argue is that the translation needs to carry the sense of SLT and it must be comprehensible to the TL readers.

2.1.4 The Notion of Literature-Three

Translation for long time was remained as a ‘copy of an original work’ and the imitator’s was a position of ‘a slave’ that has to follow his ‘master’s footsteps’ Hermans (1985 p.103)). After translation studies emerged as an independent branch of enquiry, the activity of translation also gained prestige and popularity. Translation studies scholars began to redefine and resituate it. Among them, Tirumalesh in his article ‘translation as literature-3’ (1989: p.1) proposed that translation is neither literature-1 (TL) nor literature-2 (SL) but is literature-3, a different literature on its own. Translation has always third space. It is literature-3 because the target language is first and the source language is the second. They already have their own existence. Translation is bridge which

connects them. It is neither source nor target. Translation is not only the copy of original one but it is the creation of text as well.

In conclusion, translation is neither SL oriented nor TL oriented. It has its own terms and values which is also called the literature-three. While translating the text, the translator mixes both texts and creates new type of literature. So, it is called third literature and it has its own rules, creation and values.

2.1.5 Translation as New Writing

Translation is a bilingual and bicultural activity. It is an art and skill of recomposing and recreating a text. The concept of translation as new writing is developed by Sujit Mukharjee in his famous book 'Translation as Discovery' (1994). In the book, 'Translation as Discovery' (p.81), he argues that triumph of a translation will depend largely on the extent of its appropriation into the translator's own language and the degree of its domestication into the translator's own culture. So, it is clear that while translating, the translators do not always limit themselves at ST rather they try to adjust meanings of ST in their own language and culture. Likewise, Mukharjee (1994, p. 83) further asserts, "Whether one translates or trans-creates the original work is renewed by being rendered into another language. This is the least we may expect when we regard translation as new writing."

It aims to develop and enhance novice phalticohs appreciation of literary language in their language of study. It helps to improve their translation skills and deep understanding and awareness of different approaches to translation. The success of translator depends on the sensitivity to language structure and aspects of intercultural communication. Furthermore, the concept is to be able to recognize potential problems in translation and appreciate and think of creative solutions to problems. As a new writing, translation boosts up an ability to evaluate the work of their own and other translators.

2.1.6 Transcreation

The process of adapting a message from one language to another, while maintaining its intent, style, tone and content is called transcreation. It is to transform creatively from one language to another. It is basically a linguistic process which enriches us by providing various literatures and knowledge of different cultures, traditions, politics, philosophies, economics, religion, education, medicine, trade and commerce, tourism, agriculture, telecommunication and a host of other things. It is the only medium of exchanging our ideas and to update us in every field. Osgood (1979, as cited in Awasthi et. al 2014, p.190) says that words, like little buckets, are assumed to pick up their loads of meaning in one person's mind, carry them across the intervening space, and dump them into the mind of another. Thus, transcreation creates ontological strength and the literary fragrance of original text without making any changes in the situation of ideas or information units. It uses a simple, clear, and non-pedantic style and language that is accessible to all levels of readers.

2.1.7 Techniques of Translation

Translation is the process of maintaining the nearest equivalent text from one language to another whether it is in written or oral form. The definition says that it is the process of nearest equivalent not the exact equivalent because no languages in the world are perfectly translated into any target language. Thus, we find gaps in translation. Basically, linguistic gaps, cultural gaps and extra linguistic gaps are found in translation. Besides these gaps we can find psychological gaps, and so on. The gaps refer to something absence in source language or in target language. Neubert (1983, as cited in Newmark, 1987, p.68) states, "One word of source language text and a TL word in the translation rarely correspond semantically and grammatically hardly ever." Translator's job is more challenging while bridging gaps so as to convey the original message of SL text. Various scholars have suggested various

techniques of translating linguistic, pragmatic and cultural terms. Newmark (1988, pp.81-91) has stated some techniques to bridging the gaps while translating. From the list of those techniques which are mostly adopted while translating are illustrated briefly with their examples of Nepalese context as follows:

a) Transliteration

Transliteration is one of the easiest processes of bridging gaps in translation. In transliteration, the translator translates the word according to the pronunciation and orthography of the source language. It is the process of writing in the letters of another alphabet. It is also called system of borrowing from the source language. It best suits on word level translation. For example:

Nepali (SL)	English (TL)
<i>khIcaḍī</i>	khichadi
<i>Tapashyā</i>	tapashya
iskol	school
<i>tebal</i>	table

b) Borrowing/transference

Borrowing is one of the processes of compensating gaps for transmitting the cultural information from SLT into TLT. In another words, the same word from the source language is used in the translated text. This process is called borrowing. Newmark (1987, p.81) states, Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversion of different alphabets.”

According to him, normally, name of the people, place, countries, newspapers, institutions, companies, inventions and brand names are transferred through this technique. For example:

Nepali (SL)	English (TL)
<i>rāmāyan</i>	Ramayan

<i>bhairab</i>	Bhairab
<i>bāje</i>	baje
<i>gundruk</i>	gundruk

c) Definition

When there is no possibility of finding equivalent word in target language, the translator compensates the gaps by defining the words of source language in the target language. For example:

dashain: the greatest festival of Hindu people.

prasād: edible things which are taken as a gracious gift of the god.

d) Literal Translation

Literal translation is also called exact translation. The translator translates the source text exactly into the target text. It is the common way of bridging gaps in translation. This process is very much faithful to the source language.

Basically processes of doing something, giving instruction and technical translation is fruitful through literal translation. Newmark (1981, p.75) views, “Literal translation is a coincidental procedure used when the SL term is transparent or semantically motivated and is in standardized language.” For example:

SL (Nepali)	TL (English)
<i>bahumulya</i>	precious
<i>samyukTa rājya amerIcā</i>	United States of America
<i>kendrIya</i>	central

e) Substitution

Leaving original sense in translation is neither fair to the author nor friendly to the target readers. Thus, substitution is a translation procedure in which SL items are substituted by equivalent TL terms. This technique is used mainly for

those concepts which overlap to each other having similar meaning. For example:

SL (Nepali)	TL (English)
<i>ḍoko</i>	basket
<i>ṭopĩ</i>	cap
<i>juTā</i>	boots

f) Lexical Creation

Lexical creation refers to create new words to compensate gaps. It is one of the least but useful procedures of compensating gaps. The translator creates new words in order to refer some words in the target language. This creation is regarded as originality in the target language. For example:

English (SL)	Nepali (TL)
computer	<i>susānkhya</i>
missed call	<i>bIdhuTIya badulĩ</i>
e-mail	<i>bIjulĩ paTra</i>
internet	<i>anTersanjāl</i>

Though this is very good technique of translation, it is not free from criticism. The translator should have high level of linguistic competence to create new words. On the other hands, the newly created words may not have intelligibility. These words are not familiar with all the readers. Similarly, there is no possibility of acceptance by all the readers of target language.

g) Omission

Translation being creation, the translator re-creates the texts. While re-creating some redundant words or phrases and those words can be omitted or deleted. The translator uses his or her subjective power in order to compensate the gaps. The translator tries to maintain the communicative equivalence in the target

language. Though the faithfulness to author is lost there, the text will be reader friendly. For example:

English (SL): ram kicked the bucket yesterday.

Nepali (TL): *ram hIjo maryo.*

h) Addition

In this technique, the translator tries to add something so that the intended meaning could be best informed. Translator used his own subjective power in which some cultural elements require extra elements to give full meaning. The translation can make implicit meaning by adding extra elements. For example:

Nepali (SL): *bholl ekādashI cha khasī parsI kataunlā.*

English (TL): Tomorrow is *ekadashi*. We are not allowed to eat meat.

So, we have to sacrifice he-goat the day after tomorrow.

i) Explanation of Footnote

In this technique, the translator explains the word or phrase in the same page at the footer, or sometimes at the end of the text, chapter or an article. The word or phrase in the text is indicated by the help of steric mark (*) or numbers or something else. Some cultural, ecological, technical or other kinds of words are used and explained as footnote.

j) Sense Translation

Sense translation is also one of the mostly used techniques. It is used when the exact SL equivalent terms are not available in TL. In sense translation, translator translates only sense of the word to transfer meaning but not the word itself. The term of TL gives only sense for SL terms not the exact meaning. For example:

SL (Nepali)

Tamākhu

shāstriya

TL (English)

smoking

classical.

Likewise, Wills (1982, p.81-82) has also categorized translation procedures into two broad types:

A. Literal

- a. Loan translation
- b. Word-for-word translation
- c. Literal translation

B. Non-literal

- a. Transposition
- b. Modulation

Gaps in translation are problems for translators in the sense that the gaps do not help to convey accurate meaning of the source text. Bridging the gaps between two cultures is most difficult task and the translator has to very familiar to the both source language culture and target language culture. Moreover, s/he should have the sufficient knowledge about the aforementioned techniques and their appropriate use.

2.1.8 Gaps in Translation

Literally, gaps in translation refer to some part missing while translating. Gaps are also called lacunas, slippages, absences, and voids. Culture of the language creates the gaps in translation. There exists gap between two languages when there is no correspondence between them. It creates a great problem to a translator because s/he has to be loyal to the original text, faithful to the author, friendly to the target readers and search own existence in translation. Thus, gaps, simply, refers to the absence of concepts, if some concepts are available in the one language and the same concepts are absence in the translated one, in this case gaps occur. Gaps may be in the source text or in target text. Moreover, gaps in translation means creating words, phrases or sentences which are completely absent in one language because of linguistic, cultural or extra linguistic reason.

From the above discussion, we come to argue that gaps naturally occur in translation because the languages of the world have their own existence and own culture. The existence which remains in one language may not exist in another language. So the reason, translator has to utilize different types of techniques to compensate the gaps between two languages. Anyway, there appear three types of gaps in translation which are briefly elaborated below:

a) Linguistic Gap

Linguistic gaps are primary in any translation. The gaps between two languages due to the differences in language are called linguistic gaps. Awasthi et al. (2014, p.106) say that every language is unique i.e. no two languages are identical. Every language has its own idiosyncratic patterns- patterns from sound system to sentence level. In another words, the differences between two languages in phonological, graphological, lexical, structural, and functional level and so on is what we called linguistic gap. Every language is unique, a linguistic item in one language may not be found in another language. Linguistically, gaps occur in translation because of difference in the use and users of languages. Basically, we find linguistic gaps in various levels of language. Here is an attempt to discuss them with suitable example:

I. Graphological level: The two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example:

SL: A to Z stationary.

SL: ABC party palace

SL: A-one noodles.

The examples, mentioned above, are based on English graphemes. These graphemes are not translated into Nepali language because Nepali language does not have such graphological system.

II. Phonological level: Gaps in phonological level refer to the gaps in translation due to the phonemic differences. Phoneme which is absent in one language but present in another language is called gaps in phonological level. For example:

SL: *khāsā bazār* (Nepali)

SL: *thakuri hotel* (Nepali)

III. Lexical/word level: Some lexical items available in SL may not be available in TL. Nepali onomatopoeic words such as *jhwāmma*, *takka* and reduplicated words such as *bhāt-sāt*, *bājā-gājā* etc. do not have equivalent terms in English. These words may be problematic while translating in English so these can be omitted. If the words from SLT are omitted in TLT, exact information of SLT cannot be conveyed which creates gaps in translation.

IV. Structural level: Linguistic gaps at structural level refer to the differences between two languages on the basis of structures. That means, no any two languages are written exactly in the same structure. Thus, there seem structural gaps in translation. Differences in linguistic structures and grammatical rules between the languages create the gaps.

For example: Nepali has three voice systems but English has only two voice systems. The differences in terms of voice system, auxiliaries system, preposition, article, word order and so on create the gaps between two languages.

V. Functional level: Function of language in the context of source language may not be available in the target context. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communication which is used to initiate, continue, and terminate conversation. For example: ‘*Chiya Khanuvo?*’ in Nepali language can be translated as ‘did you have tea?’ but it does not make sense and creates gaps in translation.

b) Cultural Gap

Culture refers to the customs and beliefs, arts, ways of life and social organizations of a particular country or group. In this regard, no culture is exactly shared by every group of people and their languages, so, all the languages are culture specific. Cultures are different as languages are different. That is the reason why we say languages are translated but not cultures. We can find different languages in different cultures. Translation seems very easy if two cultures are similar and close to each other but it is quite difficult if the cultures are different. Newmark (1981) says, “Culture includes foods, habits, dress, festivals, rituals etc. that is to say culture is determined by foods, dress, habits along with rituals and festivals.”

Wu (2008, as cited in Awasthi et al. 2014 p.109-110) provides the causes of cultural gaps i.e. when term in one language does not have a counterpart in another language. So there can be the gaps. Same way, words or terms in both languages that appear to refer to the same object or concept on the surface actually refer to quite different things. Similarly, terms that have more or less the same primary meaning, but which have secondary or additional meanings that may differ considerably from each other. Moreover, Things or concepts that are presented by one or perhaps two terms in one language, but by many more terms in the other language.

Language is a social phenomenon. Language is embedded in culture.

Therefore, the meaning of any linguistic item can be properly understood only in reference to the cultural context. For example, the words like *prasād*, *ṭuppl*, *janai*, and *Teej* do not have exact equivalence term in English. So, it creates the gaps in translation.

c) Extra Linguistic Gap

Translation is not exclusively a linguistic activity. Many extra linguistic factors play a crucial role in translation. The intention of the speaker or writer, his

knowledge, his ideas, expectations, interests and so on have to be taken into consideration and the same obtains in regards to the listener or reader, other verbal acts and the time of performance and their effects need to be considered too. Stalnacker (1970 as cited in Awasthi, Bhattarai and Khaniya 2014, p.110) asserts that pragmatics is “the study of verbal act including the context of their performance”. When the background knowledge and real world knowledge differ then extra linguistic gaps occur. For example:

SL (Nepali): *kālo bIrālole bāṭo kāṭyo tesaile ma farkie.*

TL (English): black cat crossed the road, therefore I returned.

In the above context, *kālo bIrālole bāṭo kāṭyo tesaile ma farkie* is meaningless in another cultural context. So, it creates gaps in translation. Besides these gaps, philosophical gaps, literary gap and psychological gaps also occur in translation.

2.1.9 Cultural Categories

Cultural language is the language which is spoken in a particular culture or speech community. 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 means of expression”. Generally, culture refers to the way of life of community, system of government, religious beliefs and values, geographical, social class, age, sex, profession, capacity of the members of the society etc. Nida and Taber (1964 as cited in Newmark, 1988, p.95) has made fivefold classification:

- **Ecology:** Geographical features such as plants, animals, hills, lakes, rivers etc.
- **Man-Made Culture:** It refers to the things which are made by man and are famous within a culture. It includes food, housing, transport, ornaments etc.

- **Social Culture:** Social customs, political activities, historical facts, rules and regulations, painting, carvings come under social culture.
- **Religious Culture:** It refers to religious beliefs, name of the Gods, religious activities, myths, etc.
- **Conceptual Terms:** Concept is a part of common system of language shared by members of speech community. It is concerned with those terms which are non-concrete or abstract terms whose concept can be given only by definition. Such conceptual terms are feeling, wishes, emotions etc.

To sum up, every culture is unique because of its own norms, values and customs. The above mentioned five cultural categorizes help us to classify the every cultural term. Furthermore it helps us to gain the knowledge of the particular cultural word. When we put the term in the respective category and do analysis of the terms, we can clearly understand the context and meaning of the cultural terms.

2.1.10 An Overview of the Autobiography Binod Chaudhary

The autobiography Binod Chaudhary is written by Binod Chaudhary with the coordination of Mr. Sudip Shrestha in 2013 and translated by Sanjeev Ghimire in 2015. Both versions of the autobiography were published by nepa~laya publication. (As mentioned in the autobiography of Binod Chaudhary, 2013)

Binod Chaudhary was born on 14 April 1955. He is a famous Nepalese businessman, industrialist and philanthropist. He is the current chairman of Chaudhary Group (CG), a conglomerate that consists of nearly eighty companies. Chaudhary is also the first, Nepali billionaire as listed by Forbes (as cited in Binod Chaudhary, 2013). Besides business, Chaudhary has been involved in various other government and social sectors. He worked as a member of constituent assembly and parliament of Nepal from April 2008 to

May 2012. His CG foundation works for the social welfare and he often contributes in the areas of art, music and literature as well.

In the autobiography Binod Chaudhary (2013), Chaudhary writes that he was born in the capital city of Nepal Kathmandu as the son of Mr. Lunkaran Das and Mrs. Ganga Devi Chaudhary. He was raised in Kathmandu with his two brothers Arun and Basant Chaudhary. He (ibid) mentions that his grandfather was a textile trader and owned a small textile store. His father transformed the store to Arun Emporium which is considered to be Nepal's first department store to a conglomerate which is one of the biggest corporate houses in Nepal. He left his study and started business at the age of eighteen when his father got heart illness. Chaudhary is married to Sarika and they have three children.

No doubt, he is a well-known business man not only in Nepal but also in abroad. Chaudhary (2013) presents that he was inspired from his industrious father and always envisioned to become a very big industrialist of Nepal. He has done very well in the field of business. He is both in country and out of country flourishing his business. To sum up, this autobiography Binod Chaudhary is the whole story from the street of Kathmandu to a billion dollar empire.

2.2 Review of Related Empirical Literature

Significant numbers of text have been translated from English to Nepali and vice – versa. As for the techniques and gaps in translation, there are many researches so far completed. I found some research reports which are related to this study. They are reviewed as below:

Wagle (2004) carried out a research on “A Study on the Multiple Translation of Muna-Madan from Cultural Perspective.” The objectives were to find out and compare the techniques employed in translating cultural words in English version of Muna-Madan and to find out the frequency to the different techniques of translation of cultural terms. The research design was survey

research design. Data were collected from the primary and secondary sources. All the cultural terms found in the translated version of *Muna-Madan* were selected by using non-random purposive sampling procedure. The tool of data collection was observation. He has found 18 techniques of translating cultural terms. Among them literal translation and couplet-triplet-quadruplet were the most widely used techniques for translating religious and cultural terms.

Likewise, Bhandari (2007) has carried out a research work on “A Study of Techniques and Gaps in Translation of Cultural Terms: A Case of Novel *Bassain*.” The objectives were to identify the Nepali cultural terms in the novel and to find out the techniques used in translation and to point out the gaps. The research design was survey research design. The data were collected from the secondary sources. Two hundred cultural terms were selected using non-random purposive sampling procedure. The finding to his study was literal translation is mostly used technique and definition in least one.

In the same way, Chaudary (2011) carried out a research on “Techniques in Translation of Cultural Terms: A Case of Novel *Mother*”. The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words in to Nepali version of the morel ‘Mother’. The data was collected from the secondary source only. The research design was survey research design. Total 150 terms were selected using purposive non-random sampling procedure. The tool he used for data collection was observation. He has identified 150 cultural terms and grouped them under five different categories. The collected data were analyzed under three main headings. There was classification of cultural terms in to five categories, techniques wise and category wise comparison of statistical results. Ten different techniques were employed in translation of such cultural terms. And out of them, literal translation had the highest frequency i.e.23.33% to translate the cultural terms.

Similarly, Bhattarai (2012) did research on “The Techniques and Gaps in Translation of Cultural Terms: A Case of *Muna-Madan*”. The objectives were to find out the Nepali cultural terms used in *Muna-Madan* and their equivalence in English and to find out the techniques employed in translation of Nepali cultural terms. The research design was survey research design. The data were collected from secondary sources only. Total 100 cultural terms were selected by using non-random purposive sampling procedure. There are altogether nine techniques used to translate the cultural terms. Among them, literal translation was the mostly used i.e. 30% and deletion was the least one having 1% of the total frequency.

Almubark & Manen (2014) conducted the study entitled “The Hindrances in Translating Specific Cultural Concepts from Arabic in to English”. This paper investigated problems faced by undergraduate students in Sudan majoring in English language when translating specific cultural concepts from Arabic language into English. To attain this aim, the researcher randomly selected 100 undergraduate students who were registered for the B.A program in department of English at A1 Imam A1 Mahdi University in Sudan during the 2012/13 academic year. The researchers carried out a translation test that consisted of 18 sentences which the learners were then required to translate from Arabic into English. Each sentence comprised of specific cultural concepts based on new marks (1988) classification of cultural terms. The researchers also carried out interviews with lecturers who specialize in translation to get further data from their point of view conferring these difficulties, the reasons and their proposed solution. The findings show that the undergraduate learners faced various types of complications when translating specific cultural concepts. These difficulties are frequently associated within two ways. They are as follows:

- 1) Translating specific cultural concepts
- 2) Unsuccessful attempts to attain the sameness in English language and

3) Lack of knowledge of translation techniques and translation strategies.

Based on this result, this research work proposes a solution to narrow the gap between specific cultural concepts such as figuring out programs that deals with specific cultural concepts that suit translators.

Similarly, Pariyar (2016) carried out a research on “Techniques and Gaps in Translation of Cultural Terms: A Case of ‘Alchemist’”. The main purpose of this study was to identify and categorize the basic features of cultural terms and point out the techniques with their frequencies and gaps. He followed survey research design to accomplish his study. The data were collected from the novel ‘Alchemist’ and its Nepali version. Two hundred cultural terms were identified and those terms were categorized into five categories as ecology, material culture, religious culture, social culture and organizational and conceptual terms. Ten different techniques were employed in translation of cultural words. Out of them, literal translation had the highest frequency in translating the cultural terms.

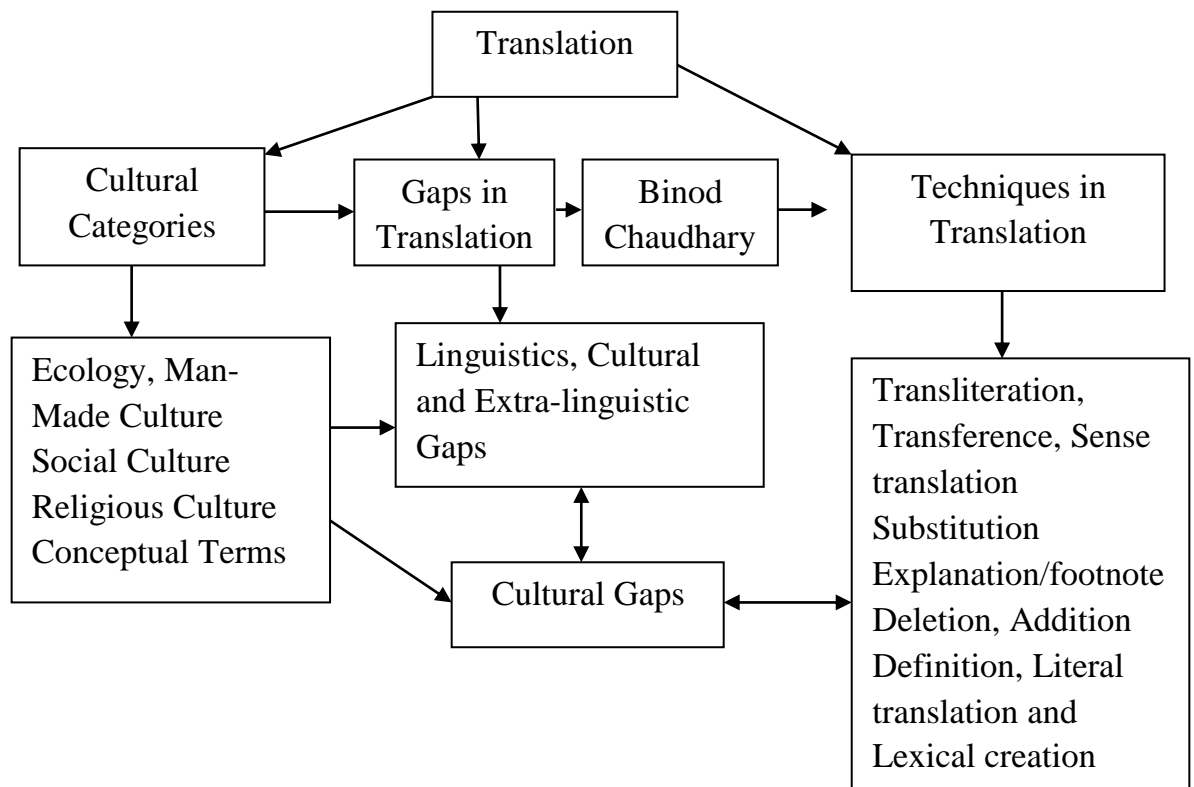
2.3 Implications of the Review for the Study

After reviewing all the above research works, I came to understand that there appeared many gaps while translating a text from SL to TL. Similarly, a translator used different techniques to bridge the gaps. In this regard, Catford (1965) helped to get the definition of translation. Moreover, Newmark (1981 & 1988) helped me to take ideas regarding translation and translation techniques. Similarly, Bell (1991) provided the linguistic aspect and its role in translation. Adhikari (2004) supported me to understand the concept of translation and the techniques of translation. In the same vein, Bhattarai (2010) helped me to take the ideas regarding the translation. Riccardi (2010) helped me to view the cultural aspect of translation. More importantly, Awasthi et al. (2014) helped me to understand the meaning, importance, techniques and gaps in translation. Furthermore, the helped me to view many contextual examples of Nepali culture and the way of translating them. From all these aforementioned authors

what I came to understand is that language and culture cannot be separated from each other. So, while translating a text, cultural factors need to be taken into consideration. Similarly, the reviewed researches like Wagle (2004), Bhandari (2007), Chaudhary (2011), Bhattarai (2012), Almubark & Manen (2014) and Pariyar (2016) helped me to select the objectives, research questions, delimitation of the study and conceptual framework. Furthermore, they supported me to find out the appropriate tool for data collection. Most of them have used observation tool and I also used this one. It is under the survey research design. Likewise, I understood the read and re-read of the both version of the book lightly supported in my research work. Last but not the least; I come to know that there are different techniques of translating the cultural terms.

2.4 Conceptual Framework

The study on “Techniques and Gaps in Translation of Cultural Terms: A Case of the Autobiography Binod Chaudhary” was based on the following conceptual framework:



CHAPTER-THREE

METHODS AND PROCEDURE OF THE STUDY

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

3.1 Design and Method of the Study

The researcher adopted survey research design to complete this study. It is a kind of research which studies large and small population by selecting and studying samples chose from the population to discover the relative incidence distribution and interrelationship of social and psychological variables. That is to say, survey research is a superbill study of an issue of phenomena. 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 populations.” Similarly, Nunan (1992, p.140) says:

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

From the above aforementioned definitions, we can say that survey research is the most commonly used research in education. It tries to study both large and small population by selecting and studying samples in order to find the present situation or present activities. It is mainly carried out to find out people’s attitudes, opinions, and the specified behavior on certain issues, phenomena, events and situations. In this research, the selection of sample that is

representative to the whole group is done and data is collected from the sample. The data is analyzed, interpreted to the whole group. Mostly structured tools are used to collect data and data can be quantified by assigning numerical value to the information. It is conducted in a future situation so there is a chance to obtain more valid and reliable findings. It has wide and inclusive coverage. The main purpose of conducting a survey research is to find out the public opinion, beliefs, etc. on certain issues and to assess certain educational program. Moreover, it is used to find out the behaviors of different professionals and assess certain activities. Besides that, it is used to study certain trends and existing state of certain institution at a single point of time and to compare the findings with the standard one. To talk of the process of administering a survey, there may be various ways. Firstly, the researcher identifies the broad area. Then, s/he frames the topic which should be very specific. Then, s/he specifies the objectives and expanding the overcall knowledge. After that, the researcher writes the research proposal and prepares the tools. Then after piloting the research tools, s/he goes to the field where s/he establishes rapport with the authority and preparing the list of sample population. Then, s/he meets the sample and builds the rapport. If meeting is not possible, telephone or email can be also done. After fixing time and collecting the data, the researcher analyzes and interprets them and lists the findings. At last, the researcher gives the suggestion based on his findings. In this regard, Bryman (1989, as cited in Sapkota, 2012, p. 138) provides the following processes of the survey research:

- a) Identification of the problem
- b) Specifying the objectives
- c) Constructing hypothesis
- d) Expanding theoretical knowledge
- e) Writing the proposal and preparing research tool
- f) Piloting research tools
- g) Sampling the population
- h) Going to the field/public/contacting the informants

- i) Establishing the rapport with respondents
- j) Implementation of research tools
- k) Collecting the data
- l) Analysis of data
- m) Comparison of data (optional)
- n) Calculation of findings
- o) Listing the findings

So, this research followed the above process to complete the research using the related sampling procedures, sources and tools for solving the problems. As the research is based on the secondary source, the study was surveyed on 100 cultural terms of Binod Chaudhary.

3.2 Population, Sample and Sampling Strategy

Both versions (Nepali and English) of the autobiography of Binod Chaudhary were the population of my study. Hundred cultural terms were the sample for my study. I selected only hundred cultural terms used in the autobiography because those words were able to find out the techniques of translation and gaps due to those translation techniques. I adopted non-random purposive sampling strategy for collecting the required data to fulfill the objectives of my study. The terms related to Nepali culture were selected for the study.

3.3 Research Tools

To collect the required data, I read and re-read and underlined the cultural terms that were found in the autobiography Binod Chaudhary. I observed their translation in the English language being based on the respective contexts of the terms. So, observation was the data collection tool for the study.

3.4 Sources of Data (Primary and Secondary)

I used secondary sources of data for the study.

3.4.1 Secondary Source of Data

The secondary sources of data for my study were both Nepali and English versions of the autobiography Binod Chaudhary. The Nepali version of the autobiography was written by Binod Chaudhary with the coordination of Sudip Shrestha in 2013 and translated by Sanjeev Ghimire in 2015.

I consulted the different books including Catford (1965), Newmark (1981 & 1988), Bell (1991), Munday (2001), Adhikari (2004), Nunan (2008), Bhattarai (2010), Riccardi (2010), Craswell (2012), Awasthi et al. (2014) and so on. Similarly, I consulted the theses under the Department of English Education, T.U. The theses I consulted for the study were: Wagle (2004), Bhandari (2007), Chaudhary (2011), Bhattarai (2012), (2016) and Pariyar (2016). Moreover, one research by Almubark & Manen (2014) was reviewed for the study.

3.5 Data Collection Procedures

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

- Reading both versions of Binod Chaudhary.
- Re-reading and underlying the cultural terms.
- Collecting the 100 cultural terms.
- Categorizing the selected cultural terms with the contexts of use.
- The cultural terms were written as suggested by Turner (1931).

3.6 Data Analysis and Interpretation Procedures

The collected data were analyzed and interpreted descriptively using simple statistical tool i.e. percentage. First of all, I found out the frequency of techniques used while translating the cultural terms being based on the cultural categorizes. Then I provided the overall analysis of the frequency of techniques used while translating the terms. The facts were shown on the table. The frequency of gaps caused by different translation techniques was shown on the table by using the tool percentage.

3.7 Ethical Considerations

Ethical consideration has very significant role while carrying out the research. A researcher has to follow certain norms and values in order to accomplish the study. The ethical considerations of this research were as follows:

- a) The data were reported honestly.
- b) Unbiased language of analysis was used.
- c) Appropriate citation and reference were provided.
- d) The analysis was done being aware of the Nepali culture particularly in the case of the autobiography Binod Chaudhary.
- e) There was due respect to the both texts.

CHAPTER FOUR

ANALYSIS AND INTERPRETATIONS OF DATA

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

4.1 Analysis of Data and Interpretation of Results

This chapter deals with data obtained from original and translated versions i.e. Nepali and English versions of the autobiography Binod Chaudhary which is written by Binod Chadhary himself with the coordination of Sudip Shrestha and translated by Sanjeev Ghimire which are published by nepa~laya publication, Kalikasthan, Kathmandu, Nepal. The collected data are analyzed and interpreted under the following headings.

4.1.1 Techniques Used in Translation of Ecological Terms

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

4.1.1.1 Literal Translation

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

S.N.	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>jharĩ</i>	weather	<i>bharkhar</i> <i>bldā vayako</i> <i>jharĩle</i> <i>newroad</i>	raining	it had been <u>raining</u> and the leaves of the sacred fig

			<i>pIpalboṭkā</i> <i>pāTharu</i> <i>nIthrukka</i> <i>rujhekā</i> <i>thIya (p.</i> <i>102)</i>		outside the restaurant were thoroughly sodden (p.114)
2	<i>pāTharu</i>	plant	<i>bharkhar</i> <i>bIdā vayako</i> <i>jharīle</i> <i>newroad</i> <i>pIpalboṭkā</i> <i>pāTharu</i> <i>nIthrukka</i> <i>rujhekā</i> <i>thIya (p.</i> <i>102)</i>	leaves	it had been raining and the <u>leaves</u> of the sacred fig outside the restaurant were thoroughly sodden (p.114)
3	<i>Tāl</i>	lake	<u><i>Tāl</i></u> <i>banāuchhau</i> (p. 284)	lake	by creating <u>lake</u> (p. 354)
4	<i>hlū</i>	ice	<u><i>hlū</i></u> <i>banāuchhau</i> (p. 284)	snow	by creating <u>snow</u> (p. 354)
5	<i>pokharī</i>	lake	<u><i>pokharī</i></u> <i>banāuchhau</i> (p. 284)	ponds	by creating <u>ponds</u> (p. 354)

Here, the translator used literal translation technique while translating the *jharī* as ‘raining’, *pāTharu* as ‘leaves’, *Tāl* as ‘lake’, *hlū* as ‘snow’ and *pokharī* as ‘ponds’ respectively. The translated text conveyed the meaning of SL by

adopting the literal translation technique of translation. It means to state that the translation has transferred the SL meaning.

4.1.1.2 Transference

In this procedure, SL terms are borrowed into the TL through translation. The terms in ecology translated through transference technique is presented below:

S.N.	SL Term	Ecological Category	SL Context	TL Term	TL Context
1	<i>bāgmaTī</i>	river	<i>pabItra</i> <i><u>bāgmaTī</u></i> <i>nadī (p. 68)</i>	bagmati	holy <u>bagmati</u> river (p. 77)

The above table shows that the translator borrowed the SL term *bāgmaTī* directly into TL while translating. It clearly shows that the translator used the transference technique of translating in order to have an original flavor of the SLT.

4.1.1.3 Substitution

The term which is substituted by similar or near equivalent word meaning in TL is called substitution. The term in ecology translated through substitution is mentioned *below*:

S.N.	SL Term	Ecological Category	SL Context	TL Term	TL Context
1	<i>māṭo</i>	soil	<i>aba hāmīle</i> <i><u>māṭo</u> dekhna</i> <i>fokland</i> <i>ṭāpu nai</i> <i>pugnu parcha</i> <i>(p.5)</i>	land	we could not see <u>land</u> until we reached the falkland islands (p. 6)

The SL term *māṭo* was translated as ‘land’ which clearly shows that the translator had used substitution technique while translating.

4.1.1.4 Addition/Elaboration

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

S.N.	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>hurībaTās</i>	weather	<i>hurībaTāsm</i> <i>ā rukh</i> <i>dhale jasTo</i> (p. 3)	powerful storm	like a huge tree being uprooted in a <u>powerful storm</u> (p.3)
2	<i>pIpal</i>	plant	<i>bharkhar</i> <i>bIdā vayeko</i> <i>jharīle</i> <i>newroad</i> <i>pIpalboṭkā</i> <i>pāTharu</i> <i>nIthrukka</i> <i>rujhekā</i> <i>thIya</i> (p. 102)	sacred fig	it had been raining and the leaves of the <u>sacred fig</u> outside the restaurant were thoroughly sodden (p.114)

The SL terms *hurībaTās* and *pIpal* were translated as ‘powerful storm’ and ‘sacred fig’ respectively. It shows that the translator elaborated the SL terms while translating. The translated text was able to convey the message of SLT. It means that the translator had used the addition/elaboration technique of translation.

4.1.1.5 Deletion

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

The deleted term under ecology is presented below:

S.N.	SL Term	Ecological Category	SL Context	TL Term	TL Context
1	<i>sImal</i>	plant	<i>sImalko</i> <i>bhuwā jhai</i> <i>naram ra</i> <i>halkā (p.7)</i>	deleted

Here, the SL term *sImal* was deleted by the translator while translating. As we know deletion of SL terms prevents TL readers to get original sense, the same case had seen in this translation. In other words, deletion of the very term had made the TL readers unable to get the meaning of the SLT.

4.1.1.6 Frequency of Techniques of Translation Used in Ecological Terms

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

Table 1

Frequency of Techniques Used in Ecological Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	5	50
2	Transference	1	10
3	Substitution	1	10
4	Addition/Elaboration	2	20
5	Deletion	1	10
	Total	10	100

Ten ecological terms were selected for the study. There were five different techniques employed by the translator to translate them from SL to TL. Out of the five techniques, literal translation was the mostly used technique i.e.50% of the total. On the contrary, transference, substitution and deletion were the least used techniques i.e. 10% of the total to translate the selected terms. The second widely used technique was addition/elaboration which had 20% of the total frequency.

4.1.2 Techniques Used in Translation of Man-Made Culture

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

4.2.2.1 Literal Translation

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

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>pacheurā</i>	cloth	<i>lille <u>pachheurā</u> odhekī thI (p. 15)</i>	shawl	lily had wrapped herself in a <u>swawl</u> (p. 17)
2	<i>galbandī</i>	cloth	<i><u>galbandī bere</u> (p.15)</i>	scarf	I also put on a sweater and a <u>scarf</u> (p. 17)

3	<i>sāḍī</i>	cloth	<i>ma <u>sāḍī</u>kā thān phukauthe (P. 37)</i>	sarees	I would spread the <u>sarees</u> out for them (p. 40)
4	<i>jahāj</i>	transport	<i>ākhāle dekhunjel maile <u>jahāj</u>lāī tehī dIsāmā pachāIrahe (p. 41)</i>	plane	I kept on running, chasing after the <u>plane</u> for as long as I could see it (p. 45)
5	<i>cappal</i>	cloth	<i>rabarko jalīdār <u>chappal</u> lagāyara hIḍnubhayo (p.65)</i>	slippers	she walked around in rubber <u>slippers</u> (p. 72)
6	<i>cāucāu</i>	food	<i>tapāī <u>cāucāu</u> kIna try garnuhunna (p. 122)</i>	noodles	why do not you try producing instant <u>noodles</u> (p. 137)
7	<i>hIrāko hār</i>	ornament	<i>hāmro nārā hunecha aba <u>hIrāko hār</u> hoIna hIrāko seṭ (p. 127)</i>	diamond necklace	we might get a <u>diamond</u> <u>necklace</u> (p. 142)

Five SL terms under man-made culture were literally translated by the translator. The SL terms *pacheurī*, *galbandī*, *sāḍī*, *jahāj*, *capal*, *cāucāu* and *hIrāko hār* were translated as ‘shawl’, ‘scarf’, ‘sarees’, ‘plane’, ‘slippers’, ‘noodles’ and ‘diamond necklace’ respectively in order to maintain the

equivalence between SL and TL. Here, the translator used the literal translation technique because he was able to get the equivalent terms in TL for SL words. When we analyze the context, it can be interfered that it gives the clear meaning to TL readers.

4.1.2.2 Transference

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

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>sāhūjī</i>	name	<i>Tāremām <u>sāhūjī</u></i> (p.26)	sahujee	taremam <u>sahujee</u> (p. 29)
2	<i>thamel</i>	place	<i>kahllekāhi swād pherna <u>thamel</u> jānthe (p. 41)</i>	Thamel	I went to different places for a change such as <u>Thamel</u> (p. 46)
3	<i>gulṭār</i>	musical instrument	<i>ma <u>gulṭār</u> bajāuthe (p. 77)</i>	guitar	I would play the <u>guitar</u> (p. 87)
4	<i>dIdī</i>	relation	<i>annapurna <u>dIdī</u> dherai barsa amerIcā basnubhayo (p. 79)</i>	didi	Annapurna <u>didi</u> later lived in the united states for many years (p. 89)

From this table, we can easily say that the translator borrowed the SL terms while translation them into TL. To be specific, the terms *sāhūjī*, *thamel*, *gulṭār* and *dIdī* were transferred by the translator. The technique seemed appropriate

in all the terms except the SL term *dlđĩ*. It means if there was use of another technique to translate the term *dlđĩ*, it would convey the spirit of SL.

4.1.2.3 Substitution

The terms which were substituted by the translator are mentioned below:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>ghanṭāghar</i>	building	<i>kāthmāṇḍu ko ghanṭāghar ko rālōle mādhyanako bāra bajāIraheko hudo ho (p. 1)</i>	clock tower	the <u>clock tower</u> in Kathmandu would strike noon by now (p. 1)
2	<i>chābĩ</i>	tool	<i>hajurbuwāko sekhpachI sāndukko <u>chābĩ</u> bubāko hāTmā āyo (p. 27)</i>	key	after grandfather passed away, father got the <u>key</u> to the cash box (p. 30)
3	<i>gāḍĩ</i>	transport	<i><u>gāḍĩ</u>ko sokh (p. 88)</i>	automobiles	my passion for <u>automobiles</u> (p. 100)

Here, the translator was unable to find the exact equivalents in TL. So, the SL terms *ghanṭāghar*, *chābī* and *gāḍī* were substituted as ‘clock tower’, ‘key’ and ‘automobiles’ respectively. In this translation, the translation seemed able to convey the original flavor of the SLT.

4.1.2.4 Addition/Elaboration

Out of twenty man-made cultural terms, three terms were translated by employing addition/elaboration technique. They are as follows:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>ḍojar</i>	transport	<i>nagarpāllikākā ḍojar bāṭo khulāuna besTa chan (p. 11)</i>	bulldozers	<u>bulldozers</u> were trying to clear the streets (p. 12)
2	<i>damkal</i>	transport	<i>ahlle ta rwālrwāITī kudne ambulance ra damkalkā āwāj gharīgharī kānkhāna āṣpugchan (p. 11)</i>	fire trucks	now our ears were assailed by the screeching sirens of ambulances and <u>fire trucks</u> (p. 12)
3	<i>sanduk</i>	box	<i>hajurbuwāko sekhpachhI sandukko chābī bubāko hāTmā āyo (p. 27)</i>	cash box	after grandfather passed away, father got the key to the <u>cash box</u> (p. 30)

Here, the selected terms were elaborated by the translator. The SL terms *ḍojar* was elaborated as ‘bulldozer’, *damkal* as ‘fire trucks’ and *sanduk* as ‘cash box’. In other words, the terms were elaborated by the translator in order to transfer

the meaning. It shows that the TL readers could easily understand the meaning of those terms. So, this technique seemed very effective to translate the SL terms.

4.1.2.5 Deletion

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

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>gaddā</i>	cloth	<i>gaddāko</i> <i>cheumā</i> <i>tukrukka</i> <i>basera</i> (p. 27)	deleted
2	<i>gahanā</i>	ornament	<i>bhāraTihar</i> <i>u pare</i> <i>gahanākā</i> <i>sokhIn</i> (p. 283)	deleted

The above table shows that the SL terms were deleted by the translator. The terms have a meaning in SL context but the translator deleted the terms while translating the text. It would be better if he had translated those terms.

4.1.2.6 Sense Translation

In the sense translation technique, the translator firstly understands the meaning of SL terms and s/he provides the near meaning giving terms. The term which was translated by adopting this technique is presented below:

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>laḍu-peḍā</i>	food	<i>laḍu- peḍā</i> <i>baceko cha</i> <i>bhane</i> <i>kwāppa</i> <i>mukhmāhāl</i> <i>nuhunthyo</i> (p. 27)	sweets	he would eat the remaining <u>sweets</u> (p. 30)

The SL term *laḍu-peḍā* was translated as ‘sweets’ by the translator. Here, the translator did not find the exact TL word for this SL term. The SL terms were substituted while translating the text. That’s why, he adopted the sense translation technique which was able to spread the SL meaning to the TL readers.

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

Six different translation techniques were employed by the translator to translate the twenty selected cultural terms.

The frequency and percentage of the techniques employed by the translator are shown in the following table:

Table 2

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

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	7	35
2	Transference	4	20
3	Substitution	3	15
4	Addition/Elaboration	3	15
5	Deletion	2	10
6	Sense translation	1	5
	Total	20	100

Twenty man-made cultural terms were selected for the study. There were six different techniques used by the translator to translate these terms from SL to TL. Among them, literal translation was the mostly used technique i.e.35% whereas sense translation was the least used one i.e.5% of the total percentage. Transference was the second widely used technique i.e.20% of the total frequency. Other techniques could be graded as substitution and addition/elaboration and deletion.

4.1.3 Techniques Used in Translation of Social Cultural Terms

The term social culture refers to the social customs, values, assumption, rites, beliefs and norms. Twenty terms under social culture were selected for the study.

In the process of translating terms of social culture, following techniques were used:

4.1.3.1 Literal Translation

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

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>sāiT</i>	belief	<i>yo rāmro sāiT ho (p. 10)</i>	good omen	that is a <u>good omen</u> (p. 11)
2	<i>blbāhā</i>	social activity	<i>mero blbāhā (p. 49)</i>	marriage	my <u>marriage</u> (p. 54)
3	<i>khāndānī</i>	social status	<i>khāndānī parlwārsan ga sambandha rākhthe (p. 99)</i>	elite	came from <u>elite families</u> (p. 112)
4	<i>chunāb</i>	political activity	<i>chunāb ladne nIrnaya garnuvayo (p. 110)</i>	election	decided to stand for <u>election</u> (p. 124)
5	<i>maT</i>	political activity	<i>tyo chunābmā dubalko</i>	vote	both the candidates secured an

			<i>maT</i> <i>barābar āyo</i> (p. 111)		equal number of <u>votes</u> in that election (p. 124)
6	<i>māobādī</i> <i>laḍāku</i>	force	<i>māobādī</i> <i>laḍākuharul</i> <i>e</i> <i>nawalparāsī</i> <i>ko</i> <i>dumkaulīmā</i> <i>senāko gāḍī</i> <i>udāuna</i> <i>bldhutīya</i> <i>dharāp</i> <i>thāpekā</i> <i>thIya</i> (p. 129)	maoist combatants	<u>maoist</u> <u>combatants</u> set off an explosion using an electrical charge to try to blow up an army vehicle at dumkauli in nawalparasi district (p. 144)
7	<i>sainlkaharu</i>	force	<i>sainlkharu</i> <i>gāḍībāta</i> <i>jharya</i> (p. 130)	soldiers	the <u>soldiers</u> got off the vehicle (p. 145)
8	<i>rājnITī</i>	political activity	<i>rājnITīsang</i> <i>a jamkābheṭ</i> (p.135)	politics	encounters with <u>politics</u> (p. 152)
9	<i>darbār</i>	historical place	<i>swāmITo</i> <i>hunthyo</i> <i>darbārko</i>	royal palace	the <u>royal</u> <u>palace</u> would stake a claim for a majority

			(p. 136)		of shares (p. 153)
10	<i>hāT</i> <i>mllāyara</i>	greeting	<i>hāT</i> <i>mllāyara</i> <i>bljnes kārd</i> <i>sāṭāsāṭ</i> <i>garera (p. 286)</i>	shaking hands	<u>shaking</u> <u>hands,</u> exchanging business cards (p. 356)

The SL terms *sāṭT*, *blbāhā*, *khāndānī*, *cunāb*, *maT*, *māobādī laḍāku*, *sainlkharu*, *rājnlTī*, *darbār* and *hāT mllāyara* were literally translated as ‘good omen’, ‘marriage’, ‘elite’, ‘election’, ‘vote’, ‘combatants’, ‘soldiers’, ‘politics’, ‘palace’ and ‘shaking hands’ respectively. The translator provided the exact TL terms for those words. In this regard, it was able to convey the message to TL readers.

4.1.3.2 Transference

The SL terms under social culture translated by adopting transference technique are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>māḍe</i>	social post	<i>dherai</i> <i>nelpālīharu</i> <i>hāmīlaI māḍe</i> <i>bhanchan (p. 19)</i>	made	many nepalis call us <u>maade</u> (p. 21)

2	<i>anTākcherī</i>	song	<i>dInahujasTo kahlle unko gharmā, kahlle hāmro gharma <u>anTākcherī</u> jamthyo (p. 49)</i>	antakchhari	our formal <u>antakchhari</u> meetings started to turn informal (p. 55)
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Here, the translator borrowed the SL terms *māḍe* and *anTākcherī* in TL text. Needless to maintain, these words have the cultural meaning. In this regard, there might not be English equivalents for them. However, with the help of elaboration and definition techniques, the translator could maintain the equivalence between the SLT and TLT.

4.1.3.3 Substitution

There is only one term which is substituted while translating. The SL term which is substituted is presented below with the context of use:

S.N.	SL Term	Social Cultural Category	SL Context	TL Term	TL Context
1	<i>praharīpr ashāsan</i>	administration	<i><u>praharīprash</u> āsanle Ta hāmīlāl nIcorera khaTam pārIsakthe holān (p. 107)</i>	police	the <u>police</u> would have sucked us dry (p. 120)

There is only one SL term i.e. *praharīprashāsan* which is translated by adopting the substitution technique of translation. Here, the SL term which is substituted in TL could not convey the original flavor of the SL. It is because the SL term *praharīprashāsan* refers to the administration but its translation as ‘police’ might not convey the meaning.

4.1.3.4 Addition

Twenty SL social cultural terms were selected for the study. Out of them, four different terms were translated with the help of the addition technique. They are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>raithāne</i>	social norm	<i>unIharu Tehākā raithāne byāpārī thIyanan (p. 19)</i>	local entrepreneur	they were not the <u>local entrepreneurs</u> (p. 21)
2	<i>jāTpāT</i>	belief	<i>kuro uhI jāTpāTmā āyara adkIyako thIyo (p.52)</i>	caste system	the <u>caste system</u> was the sticking point (p. 57)
3	<i>janaāndolan</i>	historical activity	<i>janaāndolanko Tayārī bhaiIraheko tyo samaya māobādīle unlāī 17 dIn thunāmā rākhyo (p. 130)</i>	people’s movement	<u>people’s movement</u> , which was also backed by the Maoists (p. 146)
4	<i>janayudda</i>	war	<i>janayudda suru bhayakai barsa</i>	people’s war	the same year the maoists

			(p. 131)		launched their “people’s war” (p. 147)
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The SL term *raithāne* was elaborated as ‘local entrepreneurs’. Similarly the other SL terms *jāTpāT*, *janaāndolan* and *janayudda* were elaborated as ‘caste system’, ‘people’s movement’ and ‘people’s war’ respectively. Here, the translator used the addition technique which helped the TL readers to get the original meaning of the terms. In this regard, what we can say is that the translation was able to transfer the SL meaning.

4.1.3.5 Deletion

The SL terms which were deleted by the translator under social culture are as follows:

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>bIbāhā mandap</i>	social activity	<i>unle hāmro <u>bIbāhā mandap</u> panI ,an lagāyara sajāyakā thIya (p. 56)</i>	deleted
2	<i>krIyāputra</i>	belief	<i>pabItra bāgmaTīmā <u>krIyāputrale</u> snān garne ra ātmālāl bāgmaTīko jal arpan garne bIdhān cha (p. 68)</i>	deleted
3	<i>kājkrIyā</i>	social activity	<i><u>kājkrIyākā</u> prābdhānharu pālana garu (p.70)</i>	deleted

The SL terms *bIbāhā maṇḍap*, *krIyāputra* and *kājkrIyā* have the cultural meaning. To be specific, these words refer to the norms and assumption of the Hindu religion. But the translator deleted the terms. In some cases, the deletion technique can work but it had prevented the TL readers to get the SL meaning. So, there was not transfer of SL meaning.

4.1.3.6 Frequency of Techniques of Translation Used in social Cultural Terms

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

Table 3

Frequency of Techniques in Translation of Social Cultural Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	10	50
2	Transference	2	10
3	Substitution	1	5
4	Addition/Elaboration	4	20
5	Deletion	3	15
	Total	20	100

For the translation of twenty social cultural terms, five different techniques were employed by the translator. Among them literal translation was the mostly used techniques i.e. 50% whereas substitution was the least used technique i.e. 5% of the total frequency. Addition/Elaboration was the second mostly used techniques i.e. 20% of the total frequency. The other techniques used in translation of the social cultural terms could be graded from high to low as: deletion and transference.

4.1.4 Techniques Used in Translation of Terms in Religious Culture

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

4.1.4.1 Literal Translation

The terms which were translated through literal translation under the religious culture is as follows:

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>murTI</i>	religious belief	<i>Tehā ganesh ra laxmīmāTāko murTI sthāpanā garIyako thIyo (p. 70)</i>	statue(28)	there he placed a small <u>statue</u> of lord ganesha, who symbolizes luck, and laxmi, the goddess of affluence (p. 28)
2	<i>ṭlkātālo</i>	religious activity	<i>ṭlkātālo garIsakeI keṭlāl panchauna pāya hunthyo (p.51)</i>	engagement	I wanted to break off the <u>engagement</u> (p. 56)
3	<i>bhagwān</i>	god	<i>bhagawān</i>	god	you are scaring

			<i>bhagāucha yasle (p. 65)</i>		god out of the house (p. 73)
4	<i>cITā</i>	funeral place	<i>cITāko wārIpārī thulo sankhyāmā parIwārjan, IṣṭamItra ra subhacIntakharu jammā bhaya (p. 68)</i>	pyre	a large number of relatives, friends and well-wishers had gathered around the <u>pyre</u> (p. 76)
5	<i>pandITjī</i>	name	<i>jetho chorā bhayako nāTāle ma pandITjīharuko ādeshanusār bIbhInna krIyābIdhān garna thāle (p. 68))</i>	priests	being the eldest son i began conducting the rituals, guided by the <u>priests</u> (p. 77)
6	<i>karmakānḍī brahmIn</i>	name	<i>eutā kaṭar karmakānḍī brāhmInle sameT āTmāko mukTIko lāgl anIwārya sanskār mānIyako krIyābIdhān pālanā</i>	orthodox Brahmin	i was stupefied that an <u>orthodox Brahmin</u> asked me not to follow a ritual which was supposedly mandatory for the salvation of the soul (p. 77)

			<i>nagarnu</i> <i>bhanne āsaya</i> <i>bekTa gareko</i> <i>dekhera ma</i> <i>kInkārṭabbemu</i> <i>dh bhaya (p.</i> <i>69)</i>		
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The SL terms *murTI*, *ṭIkāṭālo*, *bhagwān*, *cITā*, *pandITjī* and *karmakāṇḍī* *brahmIn* were translated as ‘statue’, ‘engagement’, ‘god’, ‘pyre’, ‘priests’ and ‘orthodox brahmin’ respectively. Here, the translator used the literal translation technique of translation because he was able to get the dictionary words for the selected terms. Through the adoption of the literal translation technique, the translation seemed able to transfer the SL meaning.

4.1.4.2 Transference

The SL terms which were transferred by the translator are mentioned below:

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>sāīrām</i>	god	<i>ū ānkhā</i> <i>chImlera</i> <i>sāīrām sāīrām</i> <i>japna thāII (p.</i> <i>3)</i>	sai ram	lily closed her eyes and desperately started to chant, “ <u>sai ram</u> , sai ram” (p. 3)
2	<i>suvalāv</i>	belief	<i>tesmunTira</i> <i>thulthulo</i> <i>akchyarmā</i> <i>lekhIyako thIyo,</i> <i>suvalāv (p. 25)</i>	subha labha	“ <u>shubha labha</u> ” written just beneath it (p. 28)

3	<i>laxmīpujā</i>	festival	<i>mulghar khIcāpokharīmā ahIle panI hāmī <u>laxmīpujā</u> manāuna jānchau (p. 68)</i>	laxmi puja	we still visit our old house at khichapokhari to celebrate <u>laxmi puja</u> (p. 76)
4	<i>swoyambhu</i>	temple	<i>kahIle <u>swoyambhu</u> (p. 75)</i>	swoyambhunath	the famous buddhist stupa of <u>swoyambhunath</u> (p. 85)
5	<i>bhāiṭIkā</i>	festival	<i>ma uhāko hāTbāṭa <u>bhāiṭIkā</u> lagāuthe (p. 79)</i>	bhai tika	I used to receive blessings from her on the day of <u>bhai tika</u> (p. 89)
6	<i>mahābhāraT</i>	religious book	<i>āja dubai <u>mahābhāraTkā</u> pāṇḍavharuko Indraprasthā jasTo cha (p. 284)</i>	mahabharata	the abode of the pandavas in the <u>mahabharata</u> (p. 354)
7	<i>pāṇḍavs</i>	religious character	<i>āja dubai <u>mahābhāraTkā</u> pāṇḍavharuko Indraprasthā jasTo cha (p. 284)</i>	pandavas	the abode of the <u>pandavas</u> in the mahabharata (p. 354)

The SL terms *sāirām*, *suvalāv*, *laxmīpujā*, *swoyambhu*, *bhāiṭlkā*, *mahābhāraT* and *pāṇḍavs* were borrowed by the translator. Here, the translated the SL terms without any footnotes and explanation. The terms have very cultural and religious meaning. They keep high value in the Hindu religion. For example, the SL term *laxmīpujā* refers to the greatest celebration in the Hindu religion. In this regard, there might be given the footnotes and explanation by the translator which could help the TL readers to understand the SL meaning. So, this translation was unable to transference the SL meaning.

4.1.4.3 Substitution

The SL terms which were translated through the substitution technique are as follows:

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>ṭlkā</i>	religious activity	<i>mandIrbāta ṭlkā lyāra līllāi lagāldlya (p. 55)</i>	powder	I took a trace of vermillion <u>powder</u> offered to the goddess and applied it on to lily's forehead (p. 61)
2	<i>pujā</i>	religious activity	<i>grIhaprabeshko <u>pujā</u> āmāle nai garnubhayo (p. 67)</i>	rituals	mother conducted the housewarming <u>rituals</u> (p. 76)

The SL terms *ṭlkā* and *pujā* were translated as 'powder' and 'rituals' respectively. Here, the translator did not find the exact TL terms for those SL terms. So, he substituted the SL terms while translating the text. Although the

translator used the substitution technique, the translated text was able to transfer the meaning of SLT in TL context.

4.1.4.4 Addition/Elaboration

The translator explained the different terms under the religious while translating in English language. The SL terms which were translated with the help of addition technique of translation are as follows:

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>ganeshtān</i>	temple	<i>kukhurā nabāsdai uthera māru ganeshtān darsan garna pugnuhunthyo (p. 25)</i>	temple of lord ganesha	grandfather used to visit a <u>temple of lord ganesha</u> at nearby maru (p. 28)
2	<i>ganesha</i>	god	<i>tehā ganesha ra laxmī māTāko murTI sthapanā garIyako thIyo (p. 25)</i>	lord Ganesh	there he placed a small statue of <u>lord Ganesha</u> (p. 28)
3	<i>ākāshbhairav</i>	temple	<i>pharkadā basanTapur phanko lagāyara Indracokko ākāshbhairavmā mathā ṭekepachI</i>	temple of aakasha bhairava	at indra chowk, he would visit the <u>temple of aakasha bhairava</u> (p.

			<i>pasalo khāpā ughārne (p. 25)</i>		28)
4	<i>guhyeshworī</i>	temple	<i>janmadInkai sandarva parera hāmī duI guhyeshworī pugekā thlyau (p. 55)</i>	the temple of guhyeshwori in the Pashupatinath area	on my birthday, lily and i had visited the <u>temple of guhyeshwori in the Pashupatinath area</u> (p. 61)
5	<i>āryaghāt</i>	religious belief	<i>hāmīle pashupaTī āryaghāt lageu (p. 68)</i>	pashupati aryaghat	we took her to <u>pashupati aryaghat</u> (p. 76)
6	<i>shIvabhakTī</i>	god	<i>merI āmā āganmā shIvabhakTīmā lIn rahanubhayo (p. 69)</i>	worship of lord shiva	my mother had devoted her entire life to the <u>worship of lord shiva</u> (p. 77)
7	<i>sāībābā</i>	god	<i>līlI <u>sāībābāko</u> bhakTīmā lāgIsakeki thI (p. 72)</i>	sai baba, a prominent hindu guru	lily was a devout follower of sathya <u>sai baba, a prominent hindu guru</u> (p. 82)

8	<i>mankāmanā</i> <i>mandIr</i>	temple	<i>suṭIng unItko</i> <i>man rākhna</i> <i>hāmī</i> <u><i>mankāmanā</i></u> <u><i>mandIr gayau</i></u> (p. 83)	temple of manakamana	to bolster the crew’s spirits, we visited the <u>temple of</u> <u>manakamana</u> (p. 95)
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Here, the translator had elaborated the SL terms while translating. For example, the SL terms *ganeshtān*, *ganesh*, *ākāshbhairav*, *guhyeshworī*, *āryaghāt*, *shIvabhakTī*, *sāibābā* and *mankāmanā mandIr* were elaborated as ‘temple of lord ganesha’, ‘lord Ganesha’, ‘temple of aakashbhairava’, ‘the temple of Guhyeshwori in the Pashupatinath area’, ‘Pashupati aryaghat’, ‘worship of lord Shiva’, ‘sai baba, a prominent Hindu guru’ and ‘temple of Mankamana’ respectively. It clearly shows that there was elaboration of the SL terms and it helped the TL readers to get the original flavor of the SL terms. in this regard, what we can easily say is that elaboration of the SL religious cultural terms helped the TL readers to understand the meaning of SLT.

4.1.4.5 Deletion

The SL term which was deleted by the translator under the religious culture is presented below:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>pashupaTī</i> <i>darsan</i>	temple	<i>na</i> <u><i>pashupaTī</i></u> <u><i>darsan</i></u> <i>garna</i> <i>gayako</i> <i>thIyo</i> (p. 60)	Pashupati temple	he was too young to follow his father to the office or to the <u>pashupatinath</u> <u>temple</u> (p. 67)

The above table shows that the translator deleted the SL term while translating. Furthermore, the SL term *pashupaTī darsan* was translated as ‘Pashupati temple.’ This translation deleted the SL term which made the TL readers unable to get the SL meaning. In this regard, the translation was not able to transfer the SLT meaning.

4.1.4.6 Sense Translation

The term which was translated by the help of sense translation technique is presented below:

S.N.	SL Term	Religious Cultural Category	SL Context	TL Term	TL Context
1	<i>janai purnImā</i>	festival	<i>amerIcā chadā panI bhāṭIkā ra janai purnImāko dIn ūhāko phone āyakai hunthyo (p. 79)</i>	raksha bandan	she would still call me every bhai tika and <u>raksha bandhan</u> (p. 89)

Sense translation technique is very helpful to translate the SL term. The above table shows that the SL term *janai purnIma* was translated as ‘raksha bandan’ by the translator. Here, the translator firstly understands the meaning of the SL term and translated the term. So, the translation was able to transfer the SL meaning.

4.1.4.7 Techniques Used in Translation of Terms in Religious Culture

While translating the religious culture, six different techniques were used.

The frequency and percentage of the techniques used in translating religious culture are presented in the following table:

Table 4

Frequency of Techniques Used in Religious Culture

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	6	24
2	Transference	7	28
3	Substitution	2	8
4	Addition/Elaboration	8	32
5	Deletion	1	4
6	Sense translation	1	4
	Total	25	100

For the translation of twenty-five religious cultural terms, six different techniques were employed by the translator. Among them addition was the highly used techniques which had 32% of the total frequency whilst deletion and sense translation were the least used techniques i.e. 4% of the total. The other techniques used in translation the religious cultural terms could be graded from high to low as transference, literal translation and substitution.

4.1.5 Techniques Used in Translation of Conceptual Terms

Conceptual terms refer to the things which are abstract in nature. Such terms are emotions, feeling, thoughts and wishes. While translating the conceptual terms from SL to TL, the translator employed different techniques.

The techniques which were employed in translation of conceptual terms in the autobiography Binod Chaudhary are explained below:

4.1.5.1 Literal Translation

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

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>thuskyo</i>	activity	<i>ū thuskyo</i> (p. 8)	protested	he <u>protested</u> (p. 10)
2	<i>jIndagi</i>	life	<i>jIndagi āshā ho</i> (p. 16)	life	<u>life</u> is hope (p. 18)
3	<i>āshā</i>	emotion	<i>jIndagi āshā ho</i> (p. 16)	hope	life is <u>hope</u> (p. 18)
4	<i>sapanā</i>	activity	<i>sapanā ho</i> (p. 16)	dream	a <u>dream</u> to be realized (p. 18)
5	<i>man</i>	activity	<i>man halungo bhayo</i> (p. 55)	soul	it unburdened her <u>soul</u> (p. 61)
6	<i>camaTkār</i>	activity	<i>TehI belā auṭā camaTkār bhayo</i> (p. 73)	miracle	and then a <u>miracle</u> occurred (p. 83)
7	<i>īrshyā</i>	emotion	<i>malle jIndagi mā īrshyā gareko manche euṭā mātra cha</i> (p. 95)	envied	the only person i have even <u>envied</u> in my life is suresh gurung (p. 107)
8	<i>sokh</i>	emotion	<i>bajārmā āune</i>	hobby	I had the <u>hobby</u>

			<i>sportl kār ra bālkmā kudne sokh thIyo (p. 100)</i>		of riding my motorbike and later driving fast cars (p. 112)
9	<i>ārop</i>	feeling	<i>maile nāi haTyā gareko ārop lagāIyo (p. 106)</i>	suspected	I was <u>suspected</u> of killing my cousin (p. 119)
10	<i>bIswās</i>	feeling	<i>fayār bljnes practIsmā bIswās rakhchau (p. 286)</i>	believe	we <u>believe</u> in fair business practices (p. 356)
11	<i>rIs</i>	emotion	<i>mero rIs (p. 321)</i>	temper	my <u>temper</u> (p. 400)

The conceptual terms like *thuskyo*, *jIndagī*, *āsā*, *sapanā*, *man*, *camaTkār*, *īrshyā*, *sokh*, *ārop*, *bIswās* and *rIs* were literally translated as ‘protested’, ‘life’, ‘hope’, ‘dream’, ‘soul’, ‘miracle’, ‘envied’, ‘hobby’, ‘suspected’, ‘believe’ and ‘temper’ respectively. Here, the translator gave the exact TL terms for those SL terms. It means to state that those selected terms were translated by providing their dictionary terms which helped the TL readers to understand the meaning of those SL terms.

4.1.5.2 Substitution

The terms which were translated with the help of substitution technique of translation are as follows:

S. N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>rahar</i>	feeling	<i>malāi pahālyai</i>	wish	I had always

			<i>dekhl chorāko rahar thIyo (p. 57)</i>		wanted a daughter, that <u>wish</u> was never fulfilled (p. 63)
2	<i>gun</i>	feeling	<i>jIndagībharIko thulo <u>gun</u> hunecha (p. 63)</i>	grateful	i would be extremely <u>grateful</u> (p. 70)
3	<i>āTmabal</i>	emotion	<i>sāībābāle ek jhalak herIdIya mātra panI uhāko <u>āTmabal</u> nIkai baḍhne thIyo (p. 73)</i>	willpower and willpower	had saibaba even cast a glance at my father, I think that would have strengthened his <u>willpower, and willpower</u> (p. 82)
4	<i>khatpat</i>	activity	<i>nepālī sājhedār helen shāhsanga unIharuko <u>khatpat</u> parIraheko malāi thāhā thIyo (p. 249)</i>	dispute	I also knew that they had some <u>disputes</u> with their Nepali partner, helen shah (p. 313)
5	<i>curo</i>	action	<i>ma bIsTārai <u>curo</u> kuroma pugdai thIya (p. 253)</i>	crux	I was slowly coming to the <u>crux</u> of the matter (p. 317)
6	<i>chakIT khānu</i>	feeling	<i>ma <u>chakIT khāya</u> (p. 287)</i>	surprised	I was <u>surprised</u> (p. 357)

The SL terms *rahar*, *gun*, *āṭmabal*, *khatpat*, *curo* and *cakIT khānu* were translated as ‘wish’, ‘grateful’, ‘willpower and willpower’, ‘dispute’, ‘crux’ and ‘surprised’ respectively by the translator. Here, the translator did not find the exact TL terms for those SL terms. That’s why, he substituted the SL terms. So, the translation seemed able to transfer the meaning.

4.1.5.3 Addition/Elaboration

The SL term under conceptual category which was elaborated in the translation is presented below:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>bhayābaha</i>	feeling	<i>bāhIrako</i> <i>abasthā</i> <i>sāchchIkai</i> <i>bhayābaha</i> <i>rahecha (p. 11)</i>	chaotic, more frightening	the situation outside was <u>chaotic, more frightening</u> than inside the hotel (p. 12)

The SL term *bhayābaha* was elaborated as ‘chaotic, more frightening’ while translating the text from SL into TL. Here, the translator elaborated the SL term which helped the TL readers to understand the meaning of SLT. In this regard, the translated text was able to maintain the SL meaning.

4.1.5.4 Deletion

The terms which were deleted by the translator are as follows:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>armarIyara</i>	<i>feeling</i>	<i>sapanā TeTIkhera</i> <i>tutyo, jaba bIhāna-</i>	deleted

			<i>bIhāna</i> <i>nImothIyako peṭ</i> <i>khalās pārna</i> <i>ghanṭau</i> <i>armarIyara</i> <i>basnuparthyo (p.</i> <i>233)</i>		
2	<i>khalās</i>	<i>activity</i>	<i>sapāna TeTikhera</i> <i>ṭuṭyo, jaba bIhāna-</i> <i>bIhāna</i> <i>nImothIyako peṭ</i> <i>khalās pārna</i> <i>ghanṭau</i> <i>armarIyara</i> <i>basnuparthyo (p.</i> <i>233)</i>	deleted
3	<i>rallIdai</i>	<i>feeling</i>	<i>besTa basmā</i> <i>dInbharI <u>rallIdai</u></i> <i>belukI babulālko</i> <i>gāḍImā rāT kaṭcha</i> <i>(p. 239)</i>	deleted

The conceptual terms including *armarIyara*, *khalās* and *rallIdai* were deleted by the translator. Although the terms might not have the dictionary equivalents, the translator could provide the elaboration or explanation of those terms to transfer the meaning. It prevented the TL readers to taste the flavor of the SLT.

4.1.5.5 Sense Translation

The terms under conceptual category translated through sense translation technique are as follows:

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>surTā nallnu</i>	<i>wish</i>	<i>kārobārkā lāgl gharparIwār, thāTthalo chāḍne mārwādīle āfnI shreematI ra chorāchorIko surTā Inuparthena (p. 20)</i>	cared for	when a marwari travelled on business, his wife and children were <u>cared for</u> in a joint family at home (p. 23)
2	<i>khangranga</i>	<i>activity</i>	<i>ma khangranga bhaya (p. 219)</i>	sank	my heart <u>sank</u> (p. 281)
3	<i>ghosemunṭo</i>	<i>activity</i>	<i>aba āmā ghosemunṭo lāyara bhuiṭIra herna thālnubhayo (p. 231)</i>	lowered her gaze	mother, too, <u>lowered her gaze</u> , hinting that she was not happy (p. 295)
4	<i>nāḍī chamnu</i>	<i>activity</i>	<i>yes krammā Tāj samundra ra Tessanga ābadda sabai kampanīko nāḍī chamne maukā pāya (p. 250)</i>	to get first hand information	this gave me an opportunity <u>to get first hand information</u> about taj samundra and all its subsidiaries (p. 314)

The SL terms *surTā nallnu*, *khangranga*, *ghosemunṭo* and *nāḍī chamnu* were translated as ‘cared for’, ‘sank’, ‘lowered my gaze’ and ‘to get first hand

information' respectively. Here, the translator understands the meaning of those terms in SL term himself firstly then he tried to provide the suitable TL terms for those SL terms. In this regard, it is easily said that the translation maintained the equivalence between SLT and TLT.

4.1.5.6 Frequency of Techniques of Translation Used in Conceptual Terms

The frequency and percentage of the techniques which were used while translating the conceptual terms in the autobiography Binod Chaudhary are shown in the following table:

Table 5

Frequency of Techniques in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percentage (%)
1	Literal translation	11	44
2	Substitution	6	24
3	Addition/Elaboration	1	4
4	Deletion	3	12
5	Sense Translation	4	16
	Total	25	100

Twenty-five conceptual terms were selected from the autobiography Binod Chaudhary. There were five different techniques found to have been employed in the translation of these twenty-five conceptual terms. Among them, literal translation was the mostly used techniques i.e. 44% but addition/elaboration was the least used technique i.e.4% of the total. In the term of high to low order of frequency, the techniques used in translation of conceptual terms could be graded as substitution, sense translation and deletion.

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

This sub-handing consists of the overall techniques-wise and category-wise comparison of statistical results which were employed in translated of the cultural terms used in the autobiography Binod Chaudhary.

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

S.N.	Categories Techniques	Ecology		Man-Made Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		%	Frequency	Frequency	%	Frequency	%	Frequency	Frequency	%	Frequency	Frequency	%
1	Literal Translation	50	7	10	5	6	24	11	44	39	39	39	
2	Transference	10	4	2	1	7	28	-	-	14	14		
3	Substitution	10	3	1	5	2	8	6	24	13	13		
4	Addition/Elaboration	20	3	4	2	8	32	1	4	18	18		
5	Deletion	10	2	3	1	1	4	3	12	10	10		
6	Sense Translation	-	1	-	-	1	4	4	16	6	6		
	Total	100	20	20	1	25	100	25	100	100	100		

The above table shows that six different techniques including literal translation, transference, substitution, addition/elaboration, deletion and sense translation were employed by the translator to translate the one hundred cultural terms which I had selected for my study. Among those six different techniques, it is crystal vivid that literal translation was the most frequently used techniques i.e. 39% in translation of cultural terms used in the autobiography Binod Chaudhary. On the contrary, sense translation technique was the least used i.e.6% of the total frequency. Similarly, some of the translation techniques were frequently used while translating the cultural terms from SL to TL found in the autobiography Binod Chaudhary. For example, the translation techniques like literal translation, substitution, addition/elaboration and deletion were used in all the categories. From this table, it is clear that the translation techniques used in the autobiography Binod Chaudhary to translate the hundred cultural terms could be graded from high to low as: literal translation, addition/elaboration, transference, substitution, deletion and sense translation.

4.2 Gaps in Translation of the Autobiography Binod Chaudhary

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

4.2.1 Gaps Caused by Transference

In the transference technique of translation, the translator borrows the SL terms directly in the TL context. Although it is helpful in some cases, it cannot convey the meaning of TL in all the conditions. So, I have found some gaps due to transference technique. The gaps caused by transference are as follows:

SL Term: *anTācherī*

SL Context: *dInahu jasTo kahIle unko gharmā, kahIle hāmro
gharmā anTākcherī jamthyo (p.49)*

TL Term: antachhari

TL Context: our formal antachhari meetings started to turn informal
(p.55)

The SL term *anTācherī* refers to the combine singing in where the one side starts the song and the latter has to start the song from the last letter that the first side has sung. It has a great social value and a long tradition in Nepali culture. However, the translator just borrowed the term without any explanation or let's say footnote. Needless to say, it prevented the TL readers to get the meaning. So, there existed a gap.

SL Term: *māḍe*

SL Context: *dherai nepālīharu hāmīlāī māḍe vanxan (p.19)*

TL Term: maade

TL Context: many Nepalis call us “Maade” (21)

Here, the SL term *māḍe* has a social value in Nepali culture. The term is used in the course of conversation between or among the people. Furthermore, it is a short form of *Marwari* and used to show jealousy and disrespectful. But the translator directly borrowed the term. There was a need of explanation by the translator which could help the TL readers to understand what the very terms actually mean. So, there caused gap.

SL Term: *bhāīṭIkā*

SL Context: *ma ūhāko hāTbāTa bhāīṭIkā lagāuthe(p.79)*

TL Term: bhaitika

TL Context: I used to receive blessings from her on the day of
bhaitika (89)

The SL term *bhāiṭlkā* is the second greatest festival of Hindu religion. It has a great religious value in Nepali culture. It needed to be explained while translating which could help the TL readers to be familiar with our festival and needless to state, in this regard, translation would become real translation i.e. translation of the culture and language. But the term was just borrowed which was unable to transfer the spirit of the Nepali culture. That's why, it created a gap in translation.

SL Term: *dIdī*

SL Context: *annapurna dIdī pachI dherai barsha amerIcā basnuvayo*
(p.79)

TL Term: Didi

TL Context: Annapurna Didi later lived in the United States for many years (p. 89)

The SL term *dIdī* refers to the relation in our Nepali culture. Similarly, it is used to address the elder daughter in the family. This term has a close connection in our Nepali culture. But the translator borrowed the term only while translating. The translator had to translate it as 'sister' to transfer the meaning in some extent. This translation made TL readers unable to understand the relation in Nepali culture.

4.2.2 Gaps Caused by Substitution

In the substitution technique of translation, the translator substitutes the SL terms by the near equivalents. This technique also created the gaps in translation of the autobiography Binod Chaudhary. The gaps created by this technique are as follows:

SL Term: *praharīprasāshan*

SL Context: *praharīprasāshanle Ta hāmīlāī nIcorera khaTam*
pārIsakthe holān(p.107)

TL Term: police

TL Context: the police would have sucked us dry (120)

Here, the SL term *praharīprasashan* refers to the police administration. It means to state that the term means the administrative faculties of the police where the different activities regarding the police management are done. Here, the translator has substituted the term as ‘police’ only which could not maintain the originality of the SLT. In this regard, there created a gap.

SL Term: *ṭlkā*

SL Context: *TesdIn malāi k sur calyo kunnI, mandIrbāṭa ṭlkā lyāyara līlī lāe lagāldIya (p.55)*

TL Term: powder

TL Context: driven by some impulse, I took a trace of vermilion powder offered to the Ganesh and applied it on to Lily’s forehead (61)

Here, the SL term *ṭlkā* was translated as ‘powder’ by the translator. The term *ṭlkā* has a religious meaning. It is offered to the people either to take or give the blessing. To be context sensitive, the term was used to show the intimacy and friendship between Chaudhary and Lily. But the translator translated the term as ‘powder’ which could not convey the sense of the SLT. So, there existed a gap.

4.2.3 Gaps Caused by Deletion

When the translator deletes the SL terms, there appear gaps. The gaps caused by deletion technique are presented with the examples and elaboration below:

SL Term: *kājkrIyā*

SL Context: *kājkrIyākā prābdhāharu pālanā garnunai Tyo belāko mero ekmātra karTabbya thIyo (p.70)*

TL Term: deleted

TL Context: I was observing the rites associated with my mother's death (p.78)

The SL term *kājkrīyā* mainly refers to the occasion of Hindu people. They perform this activity when the family member dies. Moreover, it is an activity which is performed after the death of the person. It would be better for the TL readers if the translator defined the very term. But the translator deleted the term and made the TL readers prevent in getting the original flavor of the SLT.

SL Term: *gahanā*

SL Context: *bhāraTīyaharu pare gahanā ka sokhIn (p. 283)*

TL Term: deleted

TL Context: deleted

Here, the SL term *gahanā* was deleted by the translator while translating. The term simply refers to the ornament and the word had also a dictionary meaning i.e. ornament. However, the translator deleted the term and it created gap in translation.

4.2.4 Gaps Caused by Sense Translation

In sense translation technique of translation, the translator firstly understands the sense of the SL terms himself/herself then provides the near meaning giving terms in TL. However, it cannot convey the message all the time and in all the contexts. To be specific, the gaps created by sense translation technique are presented below:

SL Term: *janai purnImā*

SL Context: *janai purnImāko dIn uhāko phone āyakai hunthyo (p. 79)*

TL Term: raksha bandhan

TL Context: she would still call me every raksha bandhan (p. 89)

The SL term *janai purnImā* was translated as ‘raksha bandhan’ by the translator. The SL term *janai purnImā* is one of the famous and important festivals in Nepal. The translator would explain or define the very term in order to make the TL readers understand the meaning of the term. But the translator translated it as ‘raksha bandhan’ which created gap in translation.

SL Term: *nāḍī chāmnū*

SL Context: *sabai companī ko nāḍī chāmne maukā pāya* (p. 250)

TL Term: to get firsthand information

TL Context: this gave me an opportunity to get firsthand information about Taj Samundra and all its subsidiaries (p. 314)

Here, the SL term *nāḍī chāmnū* refers to situation where a man gets an opportunity to get the taste of the respective faculties. To be context sensitive, Chaudhary got a chance to know many more things regarding the Indian companies. But the translator translated the term as ‘to get firsthand information’ which did not maintain the originality of the SLT. In this regard, the translation created gap.

4.2.5 Frequency of Different Kinds of Gaps in Translation of the Autobiography Binod Chaudhary

Table 7

Technique-wise Comparison of Gaps in Translation

S.N.	Techniques	Frequency	Percentage (%)
1	Transference	4	40
2	Substitution	2	20
3	Deletion	2	20
4	Sense Translation	2	20
	Total	10	100

The above table shows that ten instances of gaps in translation of the cultural terms that were found in the autobiography Binod Chaudhary. From this table it is clear that most of the gaps were caused by transference i.e. 40% of the total frequency. The gaps created by substitution, deletion and sense translation had the same value i.e. 20% of the total. The gaps caused by the translation techniques could be graded from high to low as: transference, substitution, deletion and sense translation.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

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

5.1 Findings

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

- i) There was the use of six different techniques while translating cultural terms from SL into TL. They were literal translation, transference, substitution, addition/elaboration, deletion and sense translation.
- ii) Among the six techniques employed in translation of the cultural terms, literal translation had the highest frequency i.e. 39% and the sense translation had the lowest frequency i.e. 6%. The frequency of the other employed techniques was as: addition/elaboration (18%), transference (14%), substitution (13%) and deletion (10% respectively).
- iii) Ten ecological terms were selected and in translating the cultural terms under ecology, five different techniques were employed. They could be graded as literal translation (50%), addition/elaboration (20%) and transference, substitution and deletion (10%).
- iv) Twenty man-made cultural terms were selected for the study. While translating them six different techniques were employed namely, literal translation (35%), transference (20%), substitution

and addition/elaboration (15%), deletion (10%) and sense translation (5%).

- v) There were twenty social cultural terms selected for the study and five different techniques were employed while translating. They were graded as literal translation (50%), addition/elaboration (20%), deletion (15%), transference (10%) and substitution (5%) of the total frequency.
- vi) Twenty- five religious cultural terms were selected for the study. In translating the religious cultural terms, six different techniques were found. They were addition/elaboration (32%), transference (28%), literal translation (24%), substitution (8%) and deletion and sense translation (4%) of the total frequency.
- vii) Twenty- five conceptual terms were selected for the study. Five different techniques were employed by the translator to translate them. They were literal translation (44%), substitution (24%), sense translation (16%), deletion (12%) and addition/elaboration (4%) of the total frequency.
- viii) Moreover, while translating the cultural terms, some of the techniques of translation were used frequently. For example, literal translation, transference, substitution and addition/elaboration and deletion techniques were found in all categories.
- ix) Furthermore, the gaps existed in translation process through the use of different techniques were as transference (40%) and substitution, deletion and sense translation (20%).
- x) In some cases, the terms were transferred without any notes and explanation in the TL text. The SL term *bhāṅṅIkā* (p. 79) was only transferred but the term has a great value in SL culture. That's

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

- xi) Likewise, deletion had created gaps in translation. Some cultural terms were deleted while translating. The SL term *kājkrLyā* (p. 70) was deleted by the translator. It cannot give the original flavor of the SLT to TL reader.
- xii) In addition, many instances of substitution are found in this translated version of Summer Love. Most of the pairs have gaps in semantic level as they cannot provide exact meaning of SL. To provide an instance, the SL term *praharīprasāshan* (p. 107) was translated as ‘police’ (p.120) which translation was unable to convey the spirit of the SL.
- xiii) In a nutshell, the translator has tried to maintain the original flavor of SLT. So, the TT is able to transfer the meaning of SL into TL reader.

5.2 Conclusion

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

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

5.3 Recommendations

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

5.3.1 Policy Related

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

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

5.3.2 Practice Related

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

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

5.3.3 Further Research Related

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

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

Appendices

Different Ecological Terms used in Binod Chaudhary

S.N.	SL Terms	Ecological Category	SL Context	TL Terms	TL Context
1	<i>jharĩ</i>	weather	<i>bharkhar</i> <i>bIdā vayako</i> <i>jharĩle</i> <i>newroad</i> <i>pIpalboṭkā</i> <i>pāTharu</i> <i>nIthrukka</i> <i>rujhekā</i> <i>thIya (p.</i> <i>102)</i>	raining	it had been <u>raining</u> and the leaves of the sacred fig outside the restaurant were thoroughly sodden (p.114)
2	<i>pokharĩ</i>	lake	<i>pokharĩ</i> <i>banāuchau</i> <i>(p. 284)</i>	ponds	by creating ponds (p. 354)
3	<i>bāgmaTĩ</i>	river	<i>pabItra</i> <i>bāgmaTĩ</i> <i>nadĩ (p. 68)</i>	bagmati	holy bagmati river (p. 77)
4	<i>hurĩbaTās</i>	weather	<i>hurĩbaTāsm</i> <i>ā rukh</i> <i>dhale jasTo</i> <i>(p. 3)</i>	powerful storm	like a huge tree being uprooted in a powerful storm (p.3)

Different Man-made Cultural Terms Used in Binod Chaudhary

S.N.	SL Terms	Man-Made Cultural Category	SL Context	TL Terms	TL Context
1	<i>ghanṭāghar</i>	building	<i>kāthmāṇḍu ko ghanṭāghar ko rālōle mādhyannako bāra bajāIraheko hudo ho (p. 1)</i>	clock tower	the <u>clock</u> <u>tower</u> in Kathmandu would strike noon by now (p. 1)
2	<i>gādī</i>	transport	<i>gādīko sokh (p. 88)</i>	automobiles	my passion for <u>automobiles</u> (p. 100)
3	<i>ḍojar</i>	transport	<i>nagarpāllkākā ḍojar bāṭo khulāuna besTa chan (p. 11)</i>	bulldozers	<u>bulldozers</u> were trying to clear the streets (p. 12)
4	<i>pacheurā</i>	cloth	<i>lillle pachheurā oḍhekī thI (p. 15)</i>	shawl	lily had wrapped herself in a <u>shawl</u> (p. 17)

Different Social Cultural Terms Used in Binod Chaudhary

S.N.	SL Terms	Social Cultural Category	SL Context	TL Terms	TL Context
1	<i>sāiT</i>	belief	<i>yo rāmro sāiT ho (p. 10)</i>	good omen	that is a <u>good omen</u> (p. 11)
2	<i>bIbāhā</i>	social activity	<i>mero bIbāhā (p. 49)</i>	marriage	my <u>marriage</u> (p. 54)
3	<i>māḍe</i>	social post	<i>dherai nelpālīharu hāmīlāl māḍe bhanchan (p. 19)</i>	maade	many nepalis call us <u>maade</u> (p. 21)
4	<i>raithāne</i>	social norm	<i>unIharu Tehākā raithāne byāpārī thIyanan (p. 19)</i>	local entrepreneur	they were not the <u>local entrepreneurs</u> (p. 21)

Different Religious Cultural Terms Used in Binod Chaudhary

S.N.	SL Terms	Religious Cultural Category	SL Context	TL Terms	TL Context
1	<i>murTI</i>	religious belief	<i>Tehā ganesh ra laxmīmāTāko murTI sthāpanā garIyako thIyo (p. 70)</i>	statue(28)	there he placed a small <u>statue</u> of lord ganesha, who symbolizes luck, and laxmi, the goddess of affluence (p. 28)
2	<i>ṭIkātālo</i>	religious activity	<i>ṭIkātālo garIsakekI keṭlāl panchauna pāya hunthyo (p.51)</i>	engagement	I wanted to break off the <u>engagement</u> (p. 56)
3	<i>laxmīpujā</i>	festival	<i>mulghar khIcāpokharīm ā ahIle panI hāmī <u>laxmīpujā</u> manāuna jānchau (p. 68)</i>	laxmi puja	we still visit our old house at Khichapokhari to celebrate <u>laxmi puja</u> (p. 76)
4	<i>swoyambhu</i>	temple	<i>kahIle <u>swoyambhu</u> (p. 75)</i>	swoyambhu nath	the famous Buddhist stupa of <u>swoyambhunat</u> <u>h</u> (p. 85)

Different Conceptual Terms Used in Binod Chaudhary

S.N.	SL Terms	Conceptual Category	SL Context	TL Terms	TL Context
1	<i>thuskyo</i>	activity	<i>ū thuskyo</i> (p. 8)	protested	he <u>protested</u> (p. 10)
2	<i>jIndagi</i>	life	<i>jIndagi āshā ho</i> (p. 16)	life	<u>life</u> is hope (p. 18)
3	<i>āshā</i>	emotion	<i>jIndagi āshā ho</i> (p. 16)	hope	life is <u>hope</u> (p. 18)
4	<i>sapanā</i>	activity	<i>sapanā ho</i> (p. 16)	dream	a <u>dream</u> to be realized (p. 18)

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