

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is generally a medium of communication through which we express our ideas, thoughts and feelings. It is the most unique gift that sets us apart from the rest of living beings. Regarding the definition entirely "language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbol", Sapir (1978: 8) .

It is highly developed and most frequently used means of communication. Communication process involves transmission of information from a sender to a receiver. As language is a medium of communication, it has mainly two functions or purposes: general and specific. The specific purpose of language is used to fulfil the specific needs of particular groups of language users. Technical terms are specialized in a particular field and used by specialized users in that field. Language as a general purpose is used to fulfil the day to day language and the users share the language of common pragmatic range wherever in the field they are and whatever the speech community they belong to. Non-technical terms and cultural terms fall in this category.

1.1.1 Language and Culture

Culture means the way of life, especially customs and beliefs of a particular group of people. And cultural language is the language which is used in a particular culture or speech community. In the words of Newmark (1988:94) "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.” According to Richards et al. (1985 as cited in Newmark 1988) culture means "the total set of beliefs, attitudes, customs, behaviour and social habits etc. of the member of particular society". So, culture is the full range of learned human behavioural patterns. “A society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and to do so in any role that they accept for anyone of themselves.” (Goodenough: 1997, as cited in Wardhaugh, 1986:214).

That knowledge is socially acquired: the necessary behaviours are learned and do not come from any kind of genetic endowment. Culture, therefore, is the ‘knowhow’ that a person must possess to get through the tasks of daily living; only for a few does it require a knowledge of some, or much, magic, literature, and the arts (Wardhaugh, 1986:214).

The exact nature of the relationship between language and culture has fascinated, and continues to fascinate, people from a wide variety of backgrounds. Language is a type of pattern of human behaviour. It is the most important way, in which human beings interact in social situations. Thus, culture is the way of expression of language and that promotes the culture.

1.2 Translation: Definition

Defining translation from a single point of view is incomplete and inappropriate. The definition of translation also varies how it is defined depending upon the areas of discipline. Translation, as a bridge of communication has contributed to spread out and preserve the knowledge that humanity has acquired at various epochs and added to growing store of

world knowledge. Etymologically, 'translation' is an anglicized form of a Latin word in which 'trans' means 'across' and 'lactum' means 'to carry'. In other words, it is an act of 'carrying across the matter of one language into another language.' The languages from and into which translation is done are called 'source languages' (SL) and 'target language (TL) respectively.

Newmark (1988:5) has defined translation as "rendering the meaning of a text into another language in a way that the author intends the text." Similarly, Catford (1965:20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual materials in another language (TL)." Brislin (1976:1) defines "translation as a general term referring to transfer of thoughts and ideas from one language (source) to another (target), whether the languages have established orthographies or do not have such standardization, or whether one or both languages is based on signs, as with sign language of the deaf." Translation is like a stabilizer between two languages, mediation between two people, their culture and their civilization separated by time or space so the excess of one language has to be leveled and balanced when put into the other (Narsimhaiah and Srinath, 1985 as cited in Bhattarai: 2000).

Different scholars have defined 'translation' differently, as 'reproducing' (Nida :1964), substituting/replacement (Catford : 1965), transfer (Brislin: 1976), conversion (Tweney and Hoeman : 1976), replacement/transfer (Pinchuck: 1977) or rendering (Newmark: 1988) of 'message' (Nida:1964) 'text' (Catford:1965) thoughts/ideas (Brislin: 1967), meaningful 'utterances' (Newmark: 1988) of one into/by another language (as cited in Bhattarai: 2000).

According to Bhattarai (1997) “...the term translation in the context of Nepal, invariably applies to the tradition and technique of information transfer from English to Nepali and vice versa.” Translation is important tool for transmission of knowledge across geographical and linguistic boundaries. Translation is the less linguistic activity but it is more or even exclusively as a cultural procedure. It means ‘one does not translate language but culture’ and ‘in translation we transfer culture not language’.

1.2.1 Cultural Implication of Translation

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are closely related and both aspects must be considered for translation. Translation is not merely the production of an equivalent to another text, but, rather, a complex process of rewriting the original, which runs parallel both to the overall view of the language and to the influences and the balance of power that exists between one culture and another.

The notion of culture is essential to considering the implications for translation and, despite the difficulties in opinions as to whether the language is part of culture or not, the two notions appear to be inseparable.

In the translation process, the translator needs not only to translate language but culture as well. The most and common problem in the translation process is cultural equivalence when the target language lacks a certain word or concept which does not exist or viewed differently in other cultures. In some cases, a word in the language may have a highly compressed meaning which upon translation may require several sentences or even paragraphs to express. In some cases, there may be no alternative but to eliminate the

terms because of the lack of such counterpart terms or would be of too uncertain equivalence in another culture.

According to Newmark (1988: 27) "...the more specific a language becomes for natural phenomenon (e.g. flora and fauna) the more it becomes embedded in cultural features and therefore creates translation problems."

Nida (1964:45) says "the term translation no longer entails linguistic substitution or more code switching, but a cultural transfer. In this regard, the role of the translator is to facilitate the transfer. In this regard, the role of the translator is to facilitate the transfer of message, meaning and cultural elements from one language into another and create an equivalent response from the receivers. The message in the source language is embedded a cultural context and has to be transferred to the target language."

1.2.2 Cultural Categories

Translation, being a cultural activity, a good translator must not only be a bilingual but he/she should be bicultural. Translation as a cross cultural transmission of skills forms a bridge between two speech groups and is judged by the degree of gratification and acceptance among the audience of the target language. Adopting Nida (1964) Newmark (1988:95) has made five fold classifications:

1. Ecology

-vegetation, animal, mountain, plans, flora and fauna, topographical features, rivers, sea, season, rain, hills, etc.

2. Material Culture/Artifacts

-food, cloths, houses/ utensils, containers, transport, carrier, communication.

3. Social Culture

-work and leisure

4. Social Organization, Political and Administrative

- social customs, activities, procedures, concepts

- historical, religious facts and concepts

- artistic-sculpture, carving, painting

- religious

5. Gestures and habits

As mentioned in Bhattarai (2000) cultural terms can be classified into the following categories:

1. Ecology

2. Material culture (artifacts)

3. Mythological pattern

4. Social culture and organization

5. Conceptual terms

Each cultural term is categorized under these cultural categories.

1.3 Techniques/ Procedures of Translation

The major methods followed in translation are literal and free, and the controversy between these two is as old as translation practice itself. In the history of translation, to translate literally or to translate freely amounts to a basic division on the methodology of translation, this commits the translator either to an SL oriented retrospective or to a TL oriented prospective translation approach. According to Pinchuk (1977 as cited in Adhikari, 2004) translation procedures are the technical strategies adopted by the translator to achieve ‘the closest possible equivalence’ between the translation units of source language and target language. In the translation of any text, the translator may use any procedures as per one’s necessity.

Loss in meaning in translation is inevitable, though not desirable, due to a number of linguistic and non-linguistic factors. The loss is in a continuum between over translation (increased in detail) and the translation (increased generalization). The loss of meaning in translation results from linguistic (grammatical and lexical), cultural, pragmatic or supra linguistic ‘gaps’ between SL and TL. Various translation procedures are adopted to compensate the loss of meaning.

Pragmatically, translation is ‘transculturation’ in that we are not only replacing one language with another, but it is also a question of translating the whole system of administration or law, or other fields as reflected in the technical terminology of one culture into the systems and patterns of given by different scholars another culture. Many translation theoreticians and

practitioners have discussed a number of translation procedures. Some of the procedures, given by different scholars.

a. Nida (1964:46) has roughly divided translation procedures into two categories:

- 1) Technical, and
- 2) Organizational

b. Wills (1982) has also categorized translation procedures into two types:

1. Literal, and
2. Non-literal

c. Newmark (1988:81) has proposed the following translation procedures:

1. Transference (borrowing)
2. Naturalization
3. Cultural equivalent
4. Functional equivalent
5. Descriptive equivalent
6. Synonymy
7. Shift or translation
8. Modulation
9. Recognized translation
10. Translation label
11. Componential analysis
12. Reduction and explanation

13. Paraphrase
14. Compensation
15. Couplets, and
16. Notes, additions, glosses

d. For dealing with the translation procedures, Vinay and Darbelnet (1970, as cited in Adhikari: 2004) have proposed the following procedures:

1. Transliteration
2. Loan translation
3. Transposition
4. Modulation
5. Equivalence
6. Adoption
7. Literal translation

e. Pinchuk (1977, as cited in Adhikari: 2004) has suggested the following seven translation procedures:

- (1) Transcription
- (2) Transliteration
- (3) Borrowing
- (4) Literal
- (5) Transposition
- (6) Modulation
- (7) Adoption

f. Ivir (1987:38) has discussed the following procedures focusing primarily on the translation of cultural terms:

1. Borrowing
2. Definition
3. Literal translation
4. Substitution
5. Omission
6. Addition

Among the above mentioned techniques, the following techniques are found mostly adopted while translating the SL terms into TL terms:

1. Borrowing/transference
2. Literal translation
3. Substitution
4. Calque
5. Couplet
6. Addition
7. Omission/deletion
8. Blending

These techniques are introduced and illustrated briefly below:

1. Literal Translation

It is most widely used technique of cultural transference. In Newmark's (1998:68) opinion literal translation is a 'coincidental procedure.' "The best

candidates for literal translation are those terms which, while referring to the potentially shared extra-linguistic reality, and due to differences in the lexical mapping of that reality, and are linguistically expressed in the source language in a way that is easily copied in the target language”, (Ivir 1987:39).

Literal translation is the easiest and simplest form of translation. It occurs whenever word-for-word replacement is possible without breaking rules in the target language; however, this is quite rare unless the two languages are syntactically closely related. When a cultural term in TL directly coincides in meaning with the SL text, translation procedure is easier and it is said literal translation. It is often loosely used word-for-word translation and literal translation synonymously. However, where the extra linguistic realities of two cultures differ at a particular point, the literal translation of an expression does not help in narrowing the semantic gaps between the two, as it often leads to ungrammaticality in the TL. According to Newmark (1988:73) in word-for-word translation, words are translated singly by their most common meaning out of the context. In literal translation, the SL grammar constructions are converted into their nearest TL equivalents but the lexical words are translated singly out of context. e.g.

SL	TL
c	festival
kum r	prince
l s	corpses

2. Borrowing/Transference

It is one of the widely used techniques for transmitting the cultural information from the SLT into TLT. It is the process of transferring a SL word to a TL as a translation procedure. Borrowing is probably the most frequently adopted procedure for the translation of international terms. (i.e. terms which have been adopted by the most advanced language of the world) such as the terms for units, elements and compounds, symbols in science and technology, the terms based on proper names (i.e. eponyms), terms for medicine and anatomical parts and conceptual terms which are already internationally established.

Borrowing of SL often regarded as a safer practice than coining terms with indigenous lexical components in TL. Pattanayak (1994, as cited in Adhikari 2004) highlights the following reasons for borrowing source language terms:

- i) To avoid creating new terms for the SL terms which are already internationally established such as radar, RBC, HIV Aids etc.
- ii) To save time and expenditures involved in the development of terms.
- iii) Prestige motivation of the developed languages.
- iv) The compactness, expressiveness and accuracy of the terms of the given source language.

Borrowing is commonly classified into two types:

- i) Borrowing with transliteration in Devanagari script: terms are borrowed from SL and transliterated in the TL with or without any noticeable morphophonemic change. Examples:

SL (English)

Borrowed terms in TL (Nepali)

However, it lacks one important aspect of translation equivalence, namely the lexical comprehension of the source term. For example:

SL	TL
mah sindhu	the ocean large
gajur	a crown piece
yagya	the great sacrifice

4. Addition

When some expression in SLT is left unsaid and the translator intends to convey the supplementary message by appropriate additions from the cultural content of the TL, we use addition as a technique of translation. e.g.

rath horse chestnut

5. Deletion

Normally, it is not taken as procedure in the process of translation. But we can consider it as a technique of translation. It occurs at syntactic level of translation but the items omitted are mostly lexical expressions. It creates gap. e.g.

ha, ha! phosro foolish

6. Couplets

The borrowing of two procedures (borrowing + literal) is called couplets. It deals with a single problem. They are particularly common for cultural words, its transference is combined with a functional or a cultural equivalent

e.g.

doko doko (basket)

7. Calque

It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In it each unit of translation is translated into the equivalent unit in another language. The morpheme, word phrase or even a short sentence are the unit of translation but not idiomatic expression because it makes no sense. It follows the word order of the SLT. e.g.

gaiko go h	cowsheds
sam jsew	social service

8. Blending

In this process, words are coined through borrowing, one constitute from the SL or DL and reproducing or translating the other constituent of the construction. In it we found in the fusion of two words. In linguistics it is a process found in the grammatical and lexical constructions in which two elements do not normally co-occur according to the rules of the language, come together within a single unit. e.g.

sumeru him l	Sumeru himalaya
ryan dharma	aryan religion

1.4 Gaps in Translation

Translation should reflect the original flavour of the source text. Bell (1991 as cited in Bhattarai, 2000) states the source text is transferred with “preserving semantic and stylistic equivalences”. Translating is not only rendering the meaning of one language into another language but also equivalence between source language and target language.

When source language has a concept or meaning that the target language lacks, there exists gaps. Gaps are natural and inevitable in all translation activities because of difference between two languages cultures contexts etc. so, the translator should bridge the gap between two languages, cultures etc. Gaps create difficulty to maintain translation equivalence.

Crystal (1987) conceives translation as, “exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text, . . . there is always some loss of information.” If cultural distances between languages are great, there is great possibility of existence of gap. The gaps in translation are mainly three types which are elaborated as below:

A) Linguistic gaps

The gaps found because of difference between two languages are linguistic gaps. Every language is unique; no two languages are identical. Every language has its own structural pattern. Linguistic gaps are observed in different levels of language:

- a) Graphological levels: Two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example: 'A to Z Photo Studio', niyam 't n'ko upaniyam 'ka', etc.
- b) Phonological level: Translation of phoneme which is absent in one language but present in another language creates gap. e.g. Nepali has 36 phonemes but English has 44.

- c) Structural level: There is difference in linguistic structures and the grammar rules between the languages which create the gap. e.g. Nepali language does not have article system but English has, we do not have auxiliaries in Nepali but English has fixed number of auxiliaries, and
- d) Lexical/Word level: Unavailability of the lexical items in pair language creates gap. Nepali onomatopoeic and reduplicated words do not have equivalent term in English. e.g. cw ssa, p n s n etc.

B) Cultural Gaps

Culture is the set of beliefs, attitudes, customs, social behaviour, habits of the member of the particular society. So, in translation, culture creates gaps because of the unavailability of such cultural group. For example, the Nepali cultural terms ‘sagun’, ‘janāi’, ‘s□es□ nāg’ do not have in English language. So, to compensate such gaps, translator should keep the sufficient knowledge of the both SL and TL cultures, and to translate the cultural word with explanation is another way to reduce the cultural gaps.

C) Extra Linguistic Gaps

The extra-linguistic or pragmatic gaps can be observed beyond the linguistic order of language, extra linguistic features or properties of one languages are depending on the pragmatic background of the same language or culture, which are different from the real world knowledge. This is a gap between the source text and target text readership, etc. When the background knowledge and real word knowledge differs than extra linguistic gaps occur. For example;

SLT (Nepali) – s it ko bel ma k lo bir lo dekhera ma jhaskie.

TLT (English) – I was frightened when I saw the black cat at the auspicious moment.

The SLT has different background meaning, which TLT can not include; culture/language creates gaps in translation.

Other gaps also occur in translation, such as philosophical gaps, literary gaps and psychological gaps.

1.5 The Translated Version of Prahlad

For the purpose of cultural exchange of literary text, every country now is in need of horizontal translation. For the last few years, Nepali literary works are being translated in large number into English. Mostly they are for literary, religious and academic purpose.

Prahlad is a famous drama written by the great Nepali Play Wright late Bal Krishna Sama and this work was translated into the English language by Tika Ram Sharma. The publisher of this translated drama is Royal Nepal Academy and it was published in 1998. Late Sama has covered social, philosophical, cultural, ethical and deep rooted patriotic aspects in his Drama. Prahlad is based on a story in chapter seven of the great Hindu epic Shrimand Bhagwat Geeta. Sama, however, has gone considerably beyond the original story by warning into the plot, his own vision of contemporary reality. The great hero of this drama, Hiranya Kashipu honours from the supreme Lord Brahma, the creator, to be the superior to Indra, Kuber and other Gods and invaded their regions in heaven. The rivalry between the demons and deities developed into acute bitterness. Even, Vishnu, the Great

maintainer, became the arch enemy of Hiranya Kashipu who sought and obtained from Brahma the boon of 'no death' in day or night on earth, in heaven and space by deities, human beings and weapons.

Hiranya's youngest son, Prahlad, was born as a devotee of Vishnu. The drama centers round this conflict between the great father and his young son.

At the last, honoring the spirit of the boon from Brahma, Hiranya Kashipu, is described to have been killed by a man-lion at dusk by tearing his belly by the nails on a stage between space and earth.

1.6 Review of the Related Literature

Significant numbers of textbooks have been translated from English into Nepali and vice versa. Only few research studies have been carried out regarding the evaluation of translated texts.

Bhattarai (1997) in his Ph. D. dissertation entitled *In other words sense versus word as a unit of literary translation (with reference to Nepali English poetic texts)* has made an attempt to define translation in general and to observe the translation process and product of translation traffic between Nepali- English language pair in particular. He has found growing interest of people in *bidirectional*, horizontal translation. He also remarks that interest bi-directional in and awareness towards literary translation is growing.

Adhikari (2003) carried out a research to find out *the techniques and linguistic problems of translation of technical terms used in science textbook for grade -9*. He collected 200 English scientific terms, fifty terms each from physics, chemistry, Biology, Geology and Astronomy and number of techniques: literal, hybrid formation, paraphrasing, borrowing and loan

creation and remarks that literal translation is great. He concludes that the problem lies in translation when a target language text lacks an equivalent term that is present on the source language text.

Singh (2004) carried out a research to find out the techniques and gaps in translation of cultural terms. He collected 220 lexical terms from *Nepali and English versions of our social studies for grade-8* and classified them into five categories: ecology, material culture/artifacts, mythic pattern, social culture and institutional and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure of translation of the technical and non-technical terms. He found that there exist a number of gaps in translation of cultural terms due to various reasons; lack of conceptual accuracy lack of cultural equivalence, lack of lexical items etc.

Sharma (2004) carried out research a research entitled. *A linguistic analysis of the strategies employed in the English translation of a textbook: a case of social studies for grade X*. The objectives of the research were to find out the basic features of sentence structures used in the social studies for grade X, to analyze the process of translation of the text in terms of: sentence structure, sentence types, negation, voice and tense, and to examine the structural gaps in translation. He found the difference between the language pair in question in terms of sentence structure, the use of non-corresponding components of the structure and the number and type of sentences.

Wagle (2004) conducted a research to evaluate techniques of translation of cultural words strengths and weakness of multiple translation of Muna Madan. He found the use of eighteen different techniques. Literal translation

is most widely used technique. Every version has cultural loss and pragmatic meaning is emphasized. Contextual equivalence footnotes are useful to transmit cultural messages. He concluded that it is possible to minimize cultural loss in translation by using effective and appropriate.

Rijal (2006) Carried out research on *A study of the translated cultural terms in English dailies: techniques and gaps*. He listed the Nepali cultural terms in the three English Dailies and found seven translation techniques. He concluded that the most widely used technique was literal translation while translating the Nepali culture bound terms into English.

Adhikari (2007) carried out a research on *Techniques and gaps in translation of cultural terms: A case of social studies textbook for grade-x*. The objectives of his research was to identify and classify the basic features of cultural terms in terms of their related meaning features, which are used in social studies for grade x. He found that the literal terms are mostly used techniques of translation of cultural words and deletion is the least used technique.

The above mentioned researches are related to translation and translation evaluation. Some of them are related to literature; some of them are related to linguistics and some of them are cultural terms. No research has been carried out to find out the techniques and gaps in translating cultural terms of the drama 'Pralhad' written by the grate Nepali Play Wright Bal Krishna Sama and translated by Tika Ram Sharma.

1.7 Objectives of the study

The objectives of this research are:

-) to identify and classify the cultural terms into different categories.

-) to find out the techniques employed in the translation of Nepali cultural terms into the English version.
-) to find out the frequency of the different techniques of translation of cultural terms.
-) to find out the gaps in the translation process.
-) to suggest some pedagogical implications.

1.8 Significance of the study

The study is expected to give some insights on cultural aspect of translation. The findings will be helpful in translation of Nepali cultural terms into English and vice-versa which will minimize the gaps and will become helpful for conveying the intended message to the readers. The findings of the study will be helpful for the students of socio-linguistics, textbook writers and drama translators, teachers as well as the students of the different fields. It will also be of useful for those Nepali speaker writers, dramatists and who use English in cross cultural context.

1.9 Definition of terms

The following terms are defined here which are significant in the present study:

1. Cultural Categories:

The following cultural categories are defined in this section:

(i) Ecology

It refers to the relation of plants and living creatures to each other and to their environment, it includes such geographical features as plants, animals, hills, lakes, rivers, sea, forests, winds, plains etc.

(ii) Material Culture/Artifacts

Material culture is the man made culture which is related to objects used in a particular culture; these things are famous with in a culture. Material culture includes:

- a. food: most sensitive and important expression of national cultures.
- b. clothes: generic items such as shirts, coats etc.
- c. house and towns
- d. transport and communications
- e. ornaments, utensils.

(iii) Social Culture and Organizations

The terms are related to the social culture which carry both denotative and connotative meaning of translation. It includes these terms which are concerning the social organization and relations between people and particular community. In different cultures and even in the same geographical region, there are different communities in terms of ethnicity, education, wealth, creed, sex, religion, tradition, culture, sub-culture which are different from one another. The topic which the social culture includes are work and leisure, political, administrative and artistic organization, customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values historical facts; etc.

(iv) Religious Culture

In religious language the proselytizing activities are reflected in manifold translation. The language of the other world religions tend to be transferred

when it becomes of TL interest, the commonest words being naturalized. It includes myths, religious beliefs, names of Gods, religious activities, etc.

(v) Conceptual Terms

Conceptual meaning is also called ‘cognitive’ and sometimes ‘denotative’ meaning. Concept is a part of common system of language shared by members of a speech community. Technical and non-technical terms are included in this definition. “Conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.” Palmer (1996).

2 Transliteration

Transliteration is the representation of a word, sentence etc. of one alphabet in the closest corresponding letters of a different alphabet or language. Crystal (1978) mentions that, "transliteration is a process in which each character of the source language is inverted into character of the target language."

The three steps can be mentioned regarding the setting of a transliteration system:

- (i) SL letters are replaced by SL phonological units, this is the normal literate process of converting from the written to the spoken medium.
- (ii) The TL phonological units are converted into TL phonological units.
- (iii) The TL phonological units are translated into TL letters or other graphological units.

Roman scripts are usually used for transliteration. The purpose of transliteration is to facilitate the reader to read the target language well. Transliteration gives us equivalent sound system of the source language. This can be transcribed by using phonetic symbols so as to present the exact sound of the characters. For example: इंटरनेट इ+न्+ट्+अ+र्+न्+ए+ट्-/int (r) net/ internet

3 Componential Analysis

Componential analysis refers to an approach to the study of meaning which analyses a word the study of meaning components or semantic features. Usually componential analysis is applied to a group of related words which may differ from one another only by one or two components. It is one way of formalizing or madding absolutely precise, the dense relations that hold among lexemes. As the name implies this involves the analyses of the sense of a lexeme into its component parts. An alternative term for componential analysis is lexical decomposition.

Componential analysis (CA) in translation is not the same as componential analysis on linguistics. In linguistics, it means analyzing or splitting up the various senses of a word into sense. Components which may or may not be universals; in translation, the basic process is to compare a SL word with a TL word which has a similar meaning, but not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components.

SL word is distinguished from a TL word in terns of composition, shape, size and function, cultural context and connotations, social class, period, emotional tone, generality and in the pragmatic effect of its sound

composition. CAs in linguistics is often presented as tree diagrams (for single words), matrix diagrams or scalar diagrams. In translation, matrix diagrams are useful for SL lexical sets and scalar diagrams for SL lexical series, but most CAs can be presented equations or performed mentally. Parallel tree diagrams are useful in showing up lexical gaps. Such common and distinguishing or diagnostic components are shown in equation diagram by using distinction ‘+’ for presence of meaning ‘-’ for absence of meaning and ‘±’ for both or either presence or absence of meaning. e.g.

bahin	sister
+ female	+ female
+ younger	± younger
- elder	± elder

The use of a componential analysis in translation cultural words that the readership is unlikely to understand whether the CA is accompanied by an accepted translation, transference, functional equivalent, cultural equivalent and so on. They are depends on the particular text-type, on the requirements of the readership or the client and on the importance of the cultural word in the text. It is also used in identifying the contrast between words in the same or overlapping semantic features and in finding the relationships between generic words and the specific words.

CHAPTER TWO

METHODOLOGY

The researcher adopted the following methodology to accomplish the present study.

2.1 Sources of Data Collection

2.1.1 Secondary Source of Data

In this research, only the secondary sources were used for the collection of data. The secondary sources of the data for the present study were both Nepali and English versions of the drama Prahlad. Nepali (original) version Prahlad is written by the great Nepali Play Wright Bal Krishna Sama and English version is translated by Tika Ram Sharma.

The researcher studied and consulted the books, theses, articles, journals and dictionaries etc. which are related to the present study. Some of them were Bhattarai (2000), Catford (1965), Crystal (1982), Newmark (1988), Wills (1982), Ivir (1987) etc.

2.2 Sampling Procedure

The researcher was selected 200 cultural terms from original version and their equivalent terms from translated version by non-random judgmental sampling procedure. Then, the techniques used by the translator while translating the selected cultural terms were identified and listed and the gaps were also identified.

2.3 Tools for Data Collection

For the present study, only check-list was used as a tool for data collection.

2.4 Process of Data Collection

The research adopted the following processes for data collection:

-) The researcher collected Nepali (original) and English (translated) version of the drama.
-) He collected 200 cultural words in his notebook in Nepali first, then their transliteration and their English equivalence, too.
-) He categorized those cultural terms into five different categories as: ecological, material culture, mythological pattern, social culture and organizations, and conceptual terms.
-) He found out different techniques used by the translator in translating the Nepali cultural terms in English.
-) Then, he identified the gaps found in the translation. He collected examples of gaps in translated text and analyzed them.

2.5 Limitations of the Study

The study had the following limitations:

-) The study was limited to the Nepali cultural terms found in the drama 'Pahlad'.
-) The study was limited to only 200 cultural terms.
-) The study was only accounted translation techniques of cultural terms and their gaps.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter constitutes the data obtained from Nepali and English versions of 'Pralhad' drama wrote by Bal Krishna Sama and translated into English by Tika Ram Sharma. The collected data are presented, analyzed and interpreted under the following headings:

3.1. Classification of Cultural Terms in Different Categories

The selected cultural terms are presented in this section. This classification goes under five cultural categories: ecology, material culture (artifacts), mythological pattern, social culture and organization and conceptual terms. Such pairs with gaps are marked in this section and compared to find out the level of gaps in the following pages.

i. Ecological

It includes the geographical features such as plants, animals, hills, lakes, rivers, sea, forests, wind, plains etc. It shows the relation of plants and living creatures to each other and to their environment (Newmark, 1988:95). The cultural terms are shown as below which fall under ecology.

Table No. 1 : Ecological Terms

SL terms	TL terms
bāñs	bamboos
r jahāñs	swan
n ndan	nandan
him l	mountain
p pal	the peepal tree
dh n	corps paddy
gagan	the sky

See also in Appendix – 1B

ii) Material Culture (Artifacts)

Man made culture which are related to objects used in a particular culture are included in it. It includes food, clothes, house, towns, transport and communication, ornaments and utensils.

Table No. 2 : Material Culture Artifacts

SL terms	TL terms
binā	harp
tārbar	sword
jām	battle dress
rath	chariot
mukhundō	mask
āutāh	ring
pinjad	prision
puspāk	puspak

See also in Appendix – 1 A

iii) Mythological Pattern

It is related to mythology or belief, deeply rooted custom/tradition or religion. For e.g. Yagya, Rudri, etc. It includes myths, religious beliefs, names of Gods, religious activities.

Table No. 3 : Mythological Pattern

SL terms	TL terms
yamdut	the attendants of the death
puj	worship
har bhajan	Hari bhajan
bhiksāh	alms
a rit	nectar
banb s patāh unu	deported to a forest
yog	a saint
n th	O! Lord
yagya	The great sacrifice

See also in Appendix – 1C

iv) Social Culture and Organization

It includes those terms which are concerned with the social organization and relations between people and particular community. Work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings, monuments, social norms and values, historical facts are included in this category.

Table No. 4: Social Culture and Organization

SL terms	TL terms
purānā	puran
l s	corpse
d ijo	dowry
m u	mother
c dā	festivals
d p	dim burning light
guru	preceptor
moso	black colour

See also in Appendix 1D

v) Conceptual Terms

It includes those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community.

Table No. 5: Conceptual Terms

SL terms	TL terms
kiry kh nu	swore on oath
k l	death
syams n	crematory devil perish
vasmiv t	ashes
daitya	deity
dehaty ga	die
murkut	devil
buddh	intelligence and courage

3.2 Techniques of Translation of Cultural Words

The main procedures, which are used in this SLT and TLT are as follows:

- Literal translation
- Claque
- Transference/borrowing
- Blending
- Substitution
- Paraphrasing/definition
- Deletion/omission
- Addition

3.2.1 Techniques Used in Translation of Terms of Ecological Culture

Identification of the techniques used in translation for the selected terms are presented here. The details of the terms and techniques used, have been mentioned in the appendix sections.

Producers	SL terms	TL terms
i) Literal translation: the techniques which search for close correspondence of meaning between sources text (ST) and target text (TT) Newmark (1988).	1. bāñs	bamboos
	2. pokar	pond
	3. g	cow
	4. him l	mountain
	5. sup r	betelnut

See also in Appendix - 2A

ii) Claque: each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentence. Newmark (1988).	1. kamal pokhar	Lotus pound
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See also in Appendix - 2A

iii) Transference/borrowing: SL terms are borrowed into TL through translation process. Newmark (1988).	SL terms	TL terms
	nandan	Nandan
	pipal	peepal
	palāñs	palasa
	mand ra cal	mandaranchal

See also in Appendix – 2A

iv) Substitution: SL terms are replaced by similar or near equivalent or generic word or meaning in TL. Newmark (1988).	SL terms	TL terms
	1. jadāibutā	herbs
	2. dhān	crop paddy

See also in Appendix – 2A

v) Blending: the single terms of SL is translated with the combination of words i.e. after a phrase. Newmark (1988).	1. sumer himal	Sumeru Himalaya
	2. malay māt	Malaya mountain

See also in Appendix - 2A

vi) Paraphrasing: SL terms are replaced by the definition. Newmark (1988).	1. mahā-sindhu	The ocean of large
	2. barun-loka	Region of wind

Table No. 6 : Frequency of Techniques of Translation Used in Ecological Culture

S.N.	Techniques	Frequency	Percent
1.	Lateral translation	14	50
2.	Substitution	4	14.28
3.	Calque	1	3.57
4.	Transference/borrowing	5	17.85
5.	Blending	2	7.14
6.	Paraphrasing/definition	2	7.14
Total		28	100

Twenty-eight terms are taken as the study data within ecology. There are six different techniques found to have been employed in translated version of Prahlad drama. Among the six different techniques, literal translation is mostly used which has 50 percent and calque is the least used technique i.e. 3.57 percent. Transference/borrowing is second widely used technique in terms of descended order of frequency, the techniques of translating ecological culture can be graded as literal translation, borrowing, transference, substitution, blending, paraphrasing and calque.

3.2.2 Techniques Used in Translation of Terms of Material Culture (Artifacts)

Techniques	SL terms	TL terms
i) Literal translation: the techniques same as in 3.2.1.(i)	1. n u	boat
	2. khamba	pillar
	3. b n	arrows
	4. d□oko	basket
	5. b sur	flute

See also in Appendix - 2B

ii) Substitution: the techniques same as in 3.2.1 (iv)	tarab r	swords
	g gro	jars
	m dal	drum
	bhoj	feast
	p lk	carts

See also in Appendix - 2B

iii) Transference/borrowing: the techniques same as 3.2.1(iv)	p l	pal
	dhot	dhoti
	puspak	Puspak

See also in Appendix - 2B

iv) Addition: in this technique some words or terms are added in TL text. Newmark (1988).	cit	Funeral fire
	kaman d alu	Begging pot

See also in Appendix - 2B

v) Deletion/omission: in this technique, SL word deleted in TL text. Newmark (1988).	1. t hokro	
	2. ghar thar	house

See also in Appendix - 2B

vi) Paraphrasing/definition: the technique same as in 3.2.1 (vi)	āñjul	a handful of flower
	p l	an earthen cup
	nagar	the large drum
	j m	the battle dress
	ul	iron rod

See also in Appendix - 2B

Table No. 7 : Frequency of Techniques Used in the Translation of Terms of Material Culture

S.N	Techniques	Frequency	Percent
1.	Literal translation	13	24.07
2.	Substitution	23	42.59
3.	Definition	10	18.51
4.	Addition	3	5.55
5.	Transference/borrowing	4	7.40
6.	Deletion	1	1.85
Total		54	100

Among 200 cultural terms, fifty four terms are material culture (artifacts). Six different techniques are used for translation. In total frequency, substitution is the most widely use technique (42.59%) and deletion is least used technique (1.85%). In terms of descended order of frequency, the techniques of translation of material culture can be graded as substitutions, literal translation, definition, addition, transference/borrowing and deletion and couplets.

3.2.3 Techniques Used in Translation of Term of Mythological Pattern

Techniques	SL term	TL term
i) Literal translation: the technique same as in 3.2.1. (i)	puj	worship
	argha	oblation
	bhiksh	alms
	yogi	saint

See also in Appendix - 2C

ii) Substitution: the technique same as in 3.2.1 (iv)	apsar	celestial
	amrit	nectar

See also in Appendix - 2C

iii) Paraphrasing/definition: the technique same as in 3.2.1 (iv)	yagya	the great sacrifice
	tik	tika/mark on fore head put on auspicious

See also in Appendix - 2C

(iv) Addition : the technique same as in 3.2.3 (iv)	n t□ha!	O! Lord
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See also in Appendix - 2C

v) Calque: the technique same as in 3.2.1.(iii)	hari-bhajan	Lords pray
	chatra-c mar	crown and cress
	banb s pat□h unu	departed to a forest

See also in Appendix - 2C

vi) Transference	pur n	Puran
the technique same as in 3.2.1(ii)	beda	Veda
	rudr	Rudri

See also in Appendix - 2C

Table No. 8 : Frequency of Techniques Used in Translation of Terms of Mythological Pattern

S.N.	Techniques	Frequency	Percent
1.	Literal translation	6	25.92
2.	Substitution	6	25.92
3.	Paraphrasing/definition	2	7.40
4.	Addition	1	3.70
5.	Claque	5	18.51
6.	Transference	4	14.70
7.	Deletion	1	3.70
Total		27	100

There are 27 terms taken as the study data within mythological pattern. Seven different techniques are employed in the process of translation of these terms. Among these techniques literal translation and substitution are the most widely used techniques (25.92%) and addition and deletion are the least used techniques (3.70%). In terms of descended order of frequency, the techniques of translating mythological pattern can be graded as literal

translation, substitution, calque, transference, paraphrasing addition and deletion.

3.4 Techniques Used in Translation of Terms of Social Culture and Organization

Techniques	SLT	TLT
1. Literal translation: the techniques same as in 3.2.1 (i)	sw sni	wife
	bāsa	clan
	c d	festival
	d ijo	dowry
	pip	pus

See also in Appendix - 2D

2. Substitution: the techniques same as in 3.2.1 (iv)	karn l	Pipe
	sindhur	vermillion
	bh i	brother
	baidha	doctor
	bahin	sister

See also in Appendix - 2D

3. Paraphrasing/definition: the techniques same as in 3.2.1 (vi)	gajur	the crown piece
	jet h ju	husband's big brother
	anna	the tasty food
	namask r	bows down
	d p	dim burning light

See also in Appendix - 2D

4. Transference /borrowing: the techniques same as in	gandharba	gandharba
	sam dhi	samadhi

3.2.1 (iii)	ryan	aryan
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See also in Appendix - 2D

5. Blending: the technique same as in 3.2.1 (v)	ryan dharma	aryan religion

See also in Appendix - 2D

6. Calque: the technique same as in 3.2.1 (ii)	gaiko got ha	cows sheds
	sam jsew	social service

See also in Appendix - 2D

Table No. 9 : Frequency of Techniques Used in Translation of Social Culture and Organization

S.N.	Techniques	Frequency	Percent
1.	Literal translation	11	23.40
2.	Substitution	20	42.55
3.	Paraphrasing	10	21.27
4.	Transference/borrowing	3	6.38
5.	Blending	1	2.12
6.	Calque	2	4.25
Total		47	100

Under this category 47 cultural terms are found among two hundred terms. Different six techniques are used. Among these techniques, substitution is widely used technique and blending is least used technique. In terms of descended order of frequency, the techniques of translating social culture

and organization can be graded as substitution, literal translation, paraphrasing, borrowing calque and blending.

3.2.5 Techniques Used in Translation of Conceptual Terms

Techniques	SLT	TLT
1. Literal translation: the techniques same as in 3.2.1(i)	yasāb	glorious
	swarga	heaven
	naraka	hell
	āśu	tear
	moksāha	starvation

See also in Appendix - 2E

(ii) substitution: the technique same as in 3.2.1(iv)	murkut	devil
	dehaty g	die
	brat	fasting
	dewat	deity
	baikuntāha	heaven

See also in Appendix - 2E

(iii) Calque: the techniques same as in 3.2.1 (ii)	kiry kh nu	swore on oath
	k lko sindhu	death ocean
	agn kun dā	blazing fire
	b yu dewat	wind deities

See also in Appendix - 2E

(iv) Addition: the technique same as in 3.2.2(iv)	buddhi	intelligence and courage
	d nabpur	demon's capital city
	sa kraman*	infection and contagious

See also in Appendix - 2E

(v) Delition: the technique same as in 3.2.2(v)	h , h ! phorso	foolish
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See also in Appendix - 2E

(vi) Paraphrasing/definition: the techniques same as in 3.2.1 (vi)	vasmiv t	perish in ashes
	sa mkat • k l	time of the emergency
	debars □i	saint from heaven
	yamlok	deity's region

(viii) Transference/borrowing: the techniques same as in 3.2.1 (iii)	kail s	Kailasa
	yampur	Yampuri
	baitaran □	Baitrani
	brahm	Brahma

See also in Appendix - 2E

(vii) Blending: the techniques same as in 3.2.1 (v)	bis □nu bhagw n	Lord Vishnu
	n r yan sura	Narayan drug

See also in Appendix - 2E

Table No. 10 : Frequency of Techniques Used in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percent
1.	Literal translation	7	15.90
2.	Substitution	10	22.70
3.	Paraphrasing/borrowing	9	20.25
4.	Calque	6	13.63
5.	Addition	4	9.09
6.	Transference	5	11.36
7.	Deletion	1	2.27
8.	Blending	2	4.54
Total		44	100

Among 44 terms taken as conceptual terms, different 8 techniques are used. Substitution is widely used technique and deletion is the least used technique. In terms of the least order of total frequency, the eight techniques can be graded as substitution, paraphrasing, literal translation calque, transference, addition, addition, blending and deletion.

Table No. 11 : Technique-wise and category-wise comparison of stastical result

Categories Techniques	Ecology		Material couture artifacts		Mythological pattern		Social culture and organization		Conceptual terms		Total	
	Frequency	percentage	Frequency	percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	percentage
1. Literal translation	14	50	13	24.07	6	24.92	11	23.40	7	15.90	53	26.5
2. Substitution	4	14.28	23	42.59	6	25.92	20	42.55	10	22.72	63	31.5
3. Transference	5	17.85	4	7.40	4	14.81	3	6.38	5	11.36	21	31.5
4. Addition	-	-	3	5.55	1	3.70	-	-	4	9.09	8	4
5. Delition	-	-	1	1.85	1	3.70	-	-	1	2.27	3	1.5
6. Blending	2	7.14	-	-	-	-	1	2.12	2	4.54	5	2.5
7. Cloque	1	3.57	-	-	5	18.51	2	4.25	6	13.63	14	7
8. Paraphrasing	2	7.14	10	18.51	2	7.40	10	21.27	9	20.45	33	16.5
Total	28	100	54	100	27	100	47	100	44	100	200	100

3.3 Gaps in Translation

At least two languages and two cultures are involved while translating and these two languages and cultures are not the same or similar in different socio-cultural activities. There is also lack of cultural equivalence between languages. Because of the cultural differences between languages, these exist gaps in translation.

The researcher identified the following types of gaps in the translation of the terms listed in 3.3.1. In this part the researcher has listed only those translation pairs in which he found gaps. There is no scientific and objective technique or devices to find out or measure the exact equivalence. However the researcher has attempted to find out the gaps with his own insight, some monolingual and bilingual dictionaries of SL and TL.

The researcher has adopted the technique of ‘componential analysis’ (CA) as the main tool of evaluating the equivalence in the translated pairs. But CA applied in translation evaluation is different from that applied in linguistics.

3.3.1 Gaps Caused by Substitution

Some source language terms do not have exact target language equivalence in TL. In such case, the SL term is substituted by then near equivalent or peripheral term. Because of this process, there exists a gap between translational pair language. Such gaps are presented in the following table.

Table No. 12 : Gaps Caused by Substitution

SLT	TLT
(1) risi	saint
+ wise	+wise
+ patient	+ patient
+ Hindu	- Hindu
+ religious	+ religious
± lived	± lived

risi (SLT) and saint (TLT) are the culture specific and religion specific terms. Substitution of terms can not give SL meaning. Such terms requires either borrowing or definition.

Table No. 13 : Gaps Caused by Substitution

(2) bhajan (SLT)	Hymns (TLT)
+ song	+ song
+ Hindu	- Hindu
Context... shiva ko bhajan g udai...	Context: singing hymns of Lord shiva's...

The word 'bhajan' in SL is of Hindu religion specific but 'hymns is a song sung by Christians for praising god. So either borrowing or definition is suggested.

Table No. 14 : Gaps Caused by Substitution

(3) bhai (SLT)	brother (TLT)
+ male	+male
+ younger	+ younger
- elder	± elder
- generic	± generic

Between these two SL and TL terms, some of the meaning features are the same but some of them are different, which are important ones. Conceptually both terms have same meaning in general but in Nepali, there are two terms ‘d ju’ and ‘bh i’ for elder and younger brothers respectively. But there is only one word for the both concept in TL, i.e. brother in general.

Suggested equivalent: younger brother

Table No. 15 : Gaps Caused by Substitution

(4) baidha (SLT)	doctor
+ human being	+ human being
± male	± male
+ physician	+ physician
- holder of a doctorage From university	± holder of doctorate from University
+ Ayurvedic doctor	± Ayurvedic doctor

For SL speakers these terms are interchangeable but not the same case for TL speaker. ‘baidha’ is especially related to the qualified medical practitioner of Aurveda. But doctor is the cover term for all kinds of qualified medical personnel and university highest degree.

Suggested equivalent: Ayurvedic doctor.

Table No. 16 : Gaps Caused by Substitution

(5) moso (SLT)	The black colour (TLT)
+ black power	+ black power or liquid
- liquid	± liquid
+ smoke of wood, coal	± smoke of wood, coal
- used for painting	+ used for painting

Suggested equivalent: the black colour power in the smoke of wood, coal etc. soot.

Table No. 17 : Gaps Caused by Substitution

(6) khadᳵga	sword
+ weapons	+ weapons
± handle	+ handle
-concave	+concave
- curved blade	± curved blade
+ Hindu religion specific	± Hindu religion specific

Although SLT and TLT have some common features, ‘khadᳵga’ is highly/distinctively Hindu religion specific. It is believed that the god and Goddess used khadᳵga to kill the ‘Danabs.’ So it is unique object for Hindu people. Such culture specifically-bearing terms should not be replaced by ‘sword.’ It should be applied the transference/borrowing technique.

Table No. 18 : Gaps Caused by Substitution

(7) bahin (SLT)	sister (TLT)
+ female	+ female
+ younger	± younger
- elder	± elder

The TL term ‘sister’ includes ‘younger sister’ and ‘elder sister’ for TL term ‘bahin’ and did respectively. So translation of sister for bahin can not give SL meaning in TL clearly.

Suggested equivalent: youger sister

Table No. 19 : Gaps Caused by Substitution

(8) khukur (SLT)	knife (TLT)
+ weapon	+ weapon
± instrument	+ instrument
+ handle	+ handle
+ concave	-concave
+ curved blade	±curved blade
+ nationality specific	+ generic + culture neutral

Although SLT and TLT have some common features ‘khukuri’ is highly/distinctly cultural and gives national identification. It is a unique object of Nepal. Such culture specificity bearing terms should not be replaced by culturally neutral terms should not be replaced by culturally neutral terms. Some of the English monolingual dictionaries have already got entry as ‘khukur .’

Suggested equivalent: transfer/borrowing ‘khukur .’

Table No. 20 : Gaps Caused by Substitution

(9) daks □hin□	Fees
+religion	- religious
-salary	+ salary
+ money offered to a Brahman after completion of religious or spiritual deed.	- money offered to a Brahman after completion of a religious or spiritual deed.

SLT ‘daksahin’ and TLT ‘fees’ are different; daksahin is not fee but offered to the Brahman or daughter after completion of a religious or spiritual deed with Teeka. So, it would be better if daksahin is defined as ‘money offered to a Brahman after completion of religious or spiritual deed with Teeka.

Table No. 21 : Gaps Caused by Substitution

(10) brata (SLT)	fasting (TLT)
+ religious	± religious
- eating	+ to eat little, or no food.

In Hindu religious culture, people do not eat anything for rigorous worshipping of the god. But according to the TL term ‘fasting’ people eat little or no food either religious purpose or health. There is no single word in TL for the term ‘brata’. So it is better to translate the term with paraphrasing to correspond the SL meaning as fasting with eating nothing.

Table No. 22 : Gaps Caused by Substitution

(11) pinjad (SLT)	prison (TLT)
+ the place where the birds are kept to preserve.	+ building or place to which people are consigned while awaiting trial or for punishment.
+bird related	- bird related
±used for punishment	+ used for punishment

Prison’ and ‘pinjad’ are totally different terms. ‘Pinjad’ is used to care or preserve the birds but prison is for the people to punish them.

Suggested equivalent: cage

Table No. 23 : Gaps Caused by Substitution

(12) m dal (SLT)	drum (TLT)
+ musical instrument	+ musical instrument
+ play by hands	+ play with sticks
+ related to national culture	- related to the national culture

The SLT is somehow similar with TLT but 'm dal' is especially related to our national musical instrument, and covered both ends with skin but drum is hollow percussion instrument covered at one or both ends with skin and played by sticks. So, m dal and drum are different and it is better to translate the term madal with paraphrasing of correspond the meaning as oval shaped drum beaten with hands at either end; tomtom.

Table No. 24 : Gaps Caused by Substitution

(13) auont□ (SLT)	ring (TLT)
+ circular metal band usually worn on a finger	- circular meta band usually worn on a finger
- signal by ringing	± signal by ringing
- telephone call	± telephone call
+ use as the jewelry	- use as the jewelry

The SLT and TLT are similar in the sense that both of them are circle but 'auont□' is made up of by diamond, gold, silver etc. but ring does not give the meaning which source language intends the meaning.

Suggest equivalent: finger-ring (circular metal band usually worn on a finger as jewelry).

Table No. 25 : Gaps Caused by Substitution

(14) k k (SLT)	uncle (TLT)
- cover term	+ cover term
+ related to father	± related to father

k k is only ‘father’s younger brother’ but in TLT uncle is ‘brother or brother in-law of one’s father or mother. So ‘uncle’ is a cover term. It is better to translate kaka as ‘father’s younger brother’.

3.3.2 Gaps Caused by the Lack of Notes or Definition

Translation is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, types of texts, medium involved in translation. Translation is a cultural activity. So a good translator must not only be a bilingual but he/she should be bicultural.

Two language cultures (SL culture and TL culture) which are involved in translation process may not be similar. If the SL culture is different than TL culture, borrowed terms create the gaps. For the TL culture, borrowed terms create ledge of SL and SC, borrowing is meaningless. In the present TLT, although the readers are native speakers of SL or foreign speaker of TL, so several borrowed terms need definition or notes for compensate the gaps. For example:

(1) jadibut (SLT)	herbs (TLT)
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Suggested equivalent: herbs (a plant whose leaves, flowers or seeds are used to flavour food, in medicines or for their pleasant smell) substance used as a medicine or used in medicine.

2. pipal (SLT)	peepal (TLT)
----------------	--------------

Suggested translation: the peepal (a kind of holy fig-tree-Hindu people believe it as the tree-god and worship)

3. sindur (SLT)	vermilion (TLT)
-----------------	-----------------

Suggested translation: vermilion (applied by married women to the hair parting)

4. purān (SLT)	puran (TLT)
----------------	-------------

Suggested translation: Puran (one of eighteen voluminous book on Hindu mythology)

5. bheda (SLT)	Veda(TLT)
----------------	-----------

Suggested translation: veda, any of the sacred scriptures of the Hindus.

6. palās (SLT)	palasa (TLT)
----------------	--------------

Suggested translation: portion of wood in between the centre and the back.

7. dhot (SLT)	dhoti (TLT)
---------------	-------------

Suggested translation: cloth worn round the waist by male Hindu

8. rudr (SLT)	Rudri (TLT)
---------------	-------------

Suggested translation: hymn in praise of God Siva.

9. p 1 (SLT)	pal (TLT)
--------------	-----------

Suggested translation: cloth hangs at the mast of a boat or ship.

10. puspak (SLT)	puspak (TLT)
------------------	--------------

Suggested translation: puspak-aircraft of the time.

11. nandan (SLT)	Nandan (TLT)
------------------	--------------

Suggested translation: Nandan (Name of a garden in paradise; the heaven of Indra)

12. ryan (SLT)	aryan (TLT)
----------------	-------------

Suggested translation: Aryan (people born in Aryan clan)

13. sam dh (SLT)	samadhi (TLT)
------------------	---------------

Suggested translation: profound, meditation; concentration of mind.

14. d nabapur (SLT)	Danabpur (TLT)
---------------------	----------------

Suggested translation: Danabpur (place where Danabs were used to live).

15. brahm (SLT)	Brahma (TLT)
-----------------	--------------

Suggested translation: Brahma (The supreme Lord, the creator of the world according to Hindu religion)

16. baitarn (SLT)	Baitarni (TLT)
-------------------	----------------

Suggested translation: Baitarni (The Ocean which is believed by the Hindu people, after death they cross over for heaven)

17. ympur (SLT)	Yampuri (TLT)
-----------------	---------------

Suggested translation: Yamapuri (The abode of death, the God of death's region)

18. kail (SLT)	Kailasa (TLT)
----------------	---------------

Suggested translation: kail s (aboard of lord shiva; the great Hindu’s God, renowned peak and place of pilgrimage)

19. p sn (SLT)	pasni (TLT)
----------------	-------------

Suggested translation: pasni (ceremony of feeding a child its first solid food)

20. r□ gbed (SLT)	Rigveda
-------------------	---------

Suggested translation: Rigveda (the first of the four Vedas)

3.3.3 Gaps Caused by Translangual Lexical Ambiguity

Lexical ambiguity arises due to the alternative meaning of an individual lexical item. When a word can have several meanings or two or more words can sound the same but have different meanings creates a gap in translation.

Translangual lexical ambiguity means the ambiguity due to variation in lexicalization of different concepts in case of single source languages word. For the same SL term, the translator uses more than one term in the TL with similar meaning but not identical senses. It causes gap in translation.

1. Varieties in SL

SLT

TLT

1.m m

s nub b

bad ba/t hulo

k k

Uncle

2. sanskriti

c lacalan

3. sw sn

patn

dharmapatn

Customs

wife

4. murkut

bhut

mas n

devil

5. tarab r

khud

khad ga

sword

6. m t

m

janan

mother

7. bh i _____ brother
d ju _____

2. Varieties in TL

1. dh n

- rice: short narrow white or brown grain grown on wet land in hot countries as food

- paddy: a field where rice is grown.

2. bh t

- rice: type of grass grown of wet land in hot countries, producing seeds that are cooked and use as food.

- boiled or cooked meal

- meal; food

3. ghad □

- pot: made from clay

-container

- pitcher

- vessel

- jar

Because of cultural differences between languages, it is really difficult to find out the equivalent term of each cultural words in another language.

There are several words in SL to express the same meaning and same is the

case with TL also. So, context should be focused by the translator while translating such terms.

3.3.4 Gaps Caused by Addition

While translating, addition of some terms or concept create gap in translated text. For example:

Table No. 26 : Gaps Caused by Addition

S. N.	SL	TL
1.	sindur	vermilion <u>power</u>
2.	saṅkramn	infectious and <u>contagious</u>
3.	buddh	intelligence and <u>courage</u>
4.	tapaiki	<u>sincerely</u> yours
5.	rath	<u>horse</u> chestnut
6.	cit	funeral <u>fire</u>
7.	kaman dalu	<u>begging</u> pot
8.	nath	<u>o!</u> lord
9.	syams n	<u>cremating</u> devil
10.	d nabpur	Demon's <u>capital</u> city
11.	bisn u	<u>lord</u> Vishnu
12.	aus adh	<u>herbal</u> medicines

3.3.5 Gaps Caused by Deletion

Table No. 27 : Gaps Caused by Addition

S.N.	ST	Suggested translation
1.	t hokro	<u>quiver</u> (for arrows)
2.	n m thar	name and surname
3.	s r sen pat	<u>champion</u> army chief
4.	cisai ban eko m toko bhā d o...	earthen jar <u>newly</u> constructed <u>which is</u> <u>cool</u> .

3.3.6 Gaps Caused by Mistranslation

Table No. 28: Gaps Caused by Mistranslation

SL	TL	Suggested equivalent
sadhaw	widowhood	women whose husband is alive
debad t	message bearer	messenger of God, angle
jaglt	hair	tangled hair
p t l	heaven	hell, Hades
bhariy	Attendants	porter, hired labourers
jameko	down	frozen
j m	petticoat	jama (Kind of long garment worn by a child, wizard or bridegroom)
dh p	poison	incense, burnt perfume
namask r	bows	greeting compliment; respected salutation
p ngro	body	wheel
khojnu	to see	to search
ch tr barga	children	students
bid i	see at last	farewell
bijaya mahotsab	victory	great rejoicing victory
jw l	fire	flames

3.4 Frequency of Different Types of Gaps

Table No. 29 : Frequency of Different Types of Gaps

S.N.	Types of (causes of) Gaps	Frequency	Percent
1.	Gaps caused by substitution	14	19.44
2.	Gaps caused by lack of notes/definitions	20	27.77
3.	Gaps caused by trilingual lexical ambiguity	7	9.72
4.	Gaps caused by addition	12	16.66
5.	Gaps caused by deletion	4	5.55
6.	Gaps caused by mistranslation	15	20.83
Total		72	100

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

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

4.1 Findings

On the basis of the analysis and interpretation of the data, the following findings have been summed up:

1. Two hundred terms were identified and those terms were categorized into five categories in terms of their related meaning features. They are ecology, material culture (artifacts), mythological pattern, social culture and organizations and conceptual terms. The terms are available in appendix 1.
2. In translating cultural terms, eight different techniques were found to have been employed in translating cultural terms in 'Prahlad' drama. The terms are also listed in appendix 2.
3. Substitution was the most widely used technique of translation of cultural terms and deletion was the least used technique. In terms of merit order of frequency, the techniques of translation of cultural words can be graded as: substitution (31.5%), literal translation (26.5%), paraphrasing/borrowing (16.5%), transference (10.5%), calque (7%), addition (4%), blending (2.5%) and deletion (1.5%).
4. Substitution was the most widely used techniques in material culture (artifacts), social culture and organization, mythological pattern and

conceptual terms; where as literal translation was most widely used in ecology.

5. The highest amount of transference took place in translating ecological terms.
6. The third widely used technique was paraphrasing, which was most widely used in translating social culture and organization.
7. Blending was another technique used in translating ecology, social culture and conceptual terms.
8. Addition was another technique, which provided clear meaning, e.g. n th o! lord, d nabpur Demon's capital city etc.
9. Out of total 7% instances of the terms were translated by using the techniques calque. Almost all instances of cultural terms that were translated through the technique calque, which gave the clear meanings of SL culture.
10. There were some cases of deletion of concepts and meaning in translation the cultural terms. It was the least used techniques. i.e. 1.5%.
11. The meaning gaps existed between the SL terms and TL terms. There were six categories of gaps. They were: gaps caused by substitution, gaps caused by lack of notes/definition, gaps caused by translingual lexical ambiguity, gaps caused by addition, gaps caused by deletion and gaps caused by mistranslation.

12. There were many cultural terms which substituted near equivalent of generic word in translation. Among the substituted terms, most of the pairs had gaps in semantic level.
13. Some terms existed only within culture. In such cases cultural terms did not have equivalent lexical items in translated pair language.
14. There were great instances of addition and omission of SL concepts and meaning in TL, which also created wide gap in translation pair.
15. There was not consistency in translation of the same word, it also created gaps in translation of the same word and created gaps in translation.
16. There were some instances of bad or mistranslation, which were completely or partially failed to provide SL meaning in TL, e.g. p t l – heaven etc.

4.2 Recommendations and Pedagogical Implications

On the basis of the findings, some recommendations and pedagogical implications have been made and shown in the following points:

1. Translation is bilingual and bicultural activity. So it needs bilingual and bicultural experts to get good translation.
2. The translator should use the translation techniques in translating cultural words depending upon the context and nature of words.
3. If there is availability of exact equivalent word in TL, the translator should not substitute by near equivalent of generic word. If it is necessary to substitute the word he should check its context and appropriateness.

4. In translating the conceptual terms and mythological patterns, short notes or definition should be added to make clear its religious and pragmatic meaning.
5. There should not be any cases of omission of the SL terms which have the equivalent terms in TL. Even if the TL lacks the ST concepts the translator should transliterate the term.
6. The translator should not use whatever the word available in the dictionary. He should select the word looking it in the thesauruses to get the correct words.
7. Translational lexical ambiguity violates the essence of translation. So the translator should use only one exact translation for a SL term. He should also care on varieties in SL and TT.
8. Translator should avoid bad or mistranslation. He should read the text, consult bilingual dictionary, if necessary and present the exact word in translation.
9. Addition of concepts and meaning in translation violates the norms and principles of translation. The translator should not add any concepts subjectively.
10. The translator should keep the concept in mind that the readers of the translated text are those who know something about SL culture.
11. If there are cases of error in the content of the ST, the translator should correct the ST, the translator should correct the ST by appropriate translation in the TT.

12. Terms carrying cultural peculiarity should be transferred; students should be encouraged to do the same. Cultural unique terms should not be replaced by generic or neutral terms.

Translation is an emerging discipline which is natural activity in social interaction. No one can ignore the influence of his mother tongue whatever the L2 he is learning and whatever he is, he can not avoid translation. Therefore, translation should not include in language learning and teaching programme.

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APPENDICES

Appendix 1

Cultural Categories

1 A. Material Culture/Artifacts

SL terms	TL terms
bi	Harp
tarb r	sword
ba n car	Axes
gajur	the crown piece
j m	the battle dress
rath	chariot
s ul	the iron rode
mukhund o	masks
t hokro	x
b	arrow
dhanu	Bow
khad ga	sword
ghuetro	Sling
pus pak	puspak
manim ik	jewels
Suru	tunnel
byomy n	flying machine
tumb	round pots
g gro	Jars
m dal	Drum
goret o	Path
kat ht l	Stick
jhay l	patterning

mandir	temple
khukur	Knife
silā murt	stone image
b sur	Flute
murt	image
a t□h	ring
pinjad	prison
n u	Boat
gajab r	Latch
s□ul	trident
dhot	dhoti
madh	Wine
p lk	carts
cit	funeral pyre
patak	banner
bh t	rice
bh nd□o	basket
anjul	a handful of water
py l	an earthen cup
bhoj	feast
madir	wine
madhukrm	drink
nagar	large drum
kar l	pipe
p l	pal
khamb	pillar
kh d□	sword
mridu g	drum
murt	status
dharmas□ l	rest house

1 B. Ecology

SL terms	TL terms
bāṣ	bamboos
pokhar	pound
mayūr	peacocks
gā	cow
kamal	lotus
jau	barley
loka	world
himālaya	mountain
aginīgar	python
supārī	betelnut
kamal pokhar	lotus pound
nandan	Nandan
bindhayāncal	Vindhyanchal
mandarāncal	mandaranchal
palāśa	palasa
pīpāl	peepal
sumeru himālaya	Sumeru Himalaya
malayā mātā	malaya mountain
jadībut	herbs
gagan	the sky
dhān	crop paddy
mahāsindhu	the ocean large
baru loka	region of wind
hir	diamond
snākhī	arsenic
julph	hair
kholso	gully
rotī	bread

1 C. Social Culture and Organization	
SL terms	TL terms
bāsā	clan
abat r	incarnation
variya	attendant
sw sñ	wife
kam ro	slave
cādā	festival
kum r	prince
l s	corpse
dw re	gate keeper
m t	mother
dhy n	mediation
d ijo	dowry
jhagadā	quarrels
da gur	heap
balid n	sacrifice
ghad	jar
karn l	pipe
deh	body
sindur	vermillion
k k	uncle
gur	preceptor
beidha	doctor
ranā	war
sram	hermit
bhagin	sister
janan	mother
cel	pupil
p sñ	pasni
dakshinā	fees
sw r	visit

gajur	the crown piece
jetāh ju	husband's big brother
pit mah	supreme father of creation
d p	dim burring light
mukutā	the head crown
moso	the black colour
juw	son-in-law
dewar	brother-in-law
d jyu	brother elder
apar dhin	blemish female
anna	the tasty food
cih n	the grave yard
namask r	bows down
gandharba	gandharva
sam dh	samadhi
ryan	aryan
ryan dhrma	aryan religion
ga ko gotāha	cowsheds
samaj sew	social service
r jk j	administration

1 D. Mythological Patterns

SL terms	TL terms
argha	oblation
bhiksāh	alms
yog	saint
s dhu	hermit
apsar	celestial
p j	worship

amrit	nectar
yagya	the great sacrifice
n th	o! lord
narasin ha	man-lion
naraby ghra	man tiger
chatra c mar	crown and cress
har -bhajan	lord's pray
banb s path unu	deported to a forest
viks hu	priest
t apasy	penance
r is	saint
bhjan	hymns
dharma	religion
t k	tika/mark on forehead put auspicious occasion
rigbeda	Rigveda
rudr	Rudri
pura	Puran
bheda	Veda

1 E. Conceptual Terms	
SL terms	TL terms
yasasb	glorious
sy m n bhum	cremation ground
kiri kh nu	swore on oath

murkut	devil
āsu	tear
kalkal	gurgling
dehaty g	die
daitya	deity
k l	death
brat	fasting
buddh	intelligence and courage
sy m n	crematory devil
sankrma	infections and contagious
l lan p lan	nursing and upbringing
vasmivut	perish in ashes
saonkatk l	time of emergency
p t l	heaven
k lkosindh	death of ocean
agn ku d a	blazing fire
d nabapur	Danabpur
alk nagar	Alaka city
baru des	the region of wind
yamalok	deity's region
swarga	heaven
naraka	hell
bidharm	mischiever
d nab	demon
dewat	deity
parme war	supreme

yaks□habarg	demigods
baiku t• ha	heaven
kail s	Kailasa
yamapur	Yamapuri
baitara	Baitarani
bramh	Brahama
bis□nu bhagaw n	lord vishnu
n r ya ura	Narayan-drug
yamad t	the attendants of the death deity
daityar j	His majesty to demon king
daityan	a female demon
debars□	saint from the heaven
jagadi	the lord supreme
b yu dewat	wind deities
parm tm	soul supreme
moks□h	salvation
d nabapur	demon's capital city
ha,ha! phosro	foolish

Appendix - 2

2 A. Ecology

Procedures

1. Literal translation	SL terms	TL terms
	b s	bamboos
	pokhar	pound
	may r	peacocks
	ga	cow
	kamal	lotus
	jou	barley
	lok	world
	him l	mountain
	agin gar	python
	sup r	betelnut
	gagan	the sky
	sankhiy	arsenic
	hir	diamond
2. Calque		
	kamal pokhar	louts pound
3. Transference/ borrowing		
	nandan	Nandan
	bindhay ncal	Vindhyanchal
	mandar ncal	Mandaranchal
	pal s	palasa
	p pal	peepal

4. Blending		
	sumeru himal	Sumery himalaya
	malay m rut	Malaya mountain
5. Substitution		
	jadibut	herbs
	dh n	crop paddy
	rot□	bread literal translation
	kholso	gully
	julph	hair
6. Paraphrasing/definition		
	mah sindhu	the ocean large
	baru lok	region of wind

2 B. Material Culture/Artifacts

Procedures

i) Literal translation	SL terms	TL terms
	n u	boat
	khamb	pillar
	sul	trident
	bin□	harp
	mukhu d□o	marks
	rat□h	chariot
	b	arrows
	dhanu	bow
	bancar	axes
	takiy	pillow

	b sur	flute
	mandir	temple
	murt	status
ii) Substitution		
	tarab r	swords
	khad □ ga	sling
	ghuetro	jars
	kat □ hat l	stick
	jhy l	patterning
	murt	image
	a h	ring
	pinjad	prison
	gajab r	latch
	kh nd □	sword
	mrida g	drum
	karn l	pipe
	bhoj	feast
	palk	casts
	pat k	banner
	bh t	rice
	bh nd □ o	basket
	madir	wine
	goreto	path
	m dal	drum
	madhukram	drink
	ma ima ik	jewels

	suru	tunnel
iii. Transference/borrowing	d□□oko	doko
	p l	pal
	dhot	dhoti
	puspak	puspak
iv) Definition/paraphrasing		
	anjuli	a handful of water
	py l	an earthen cup
	tumb	round pots
	byomy n	flying machine
	gajur	a crown piece
	jam	battle dress
	ul	iron rod
	nagar	large drum
	ilamurt	the stone image
v. Deletion/omission		
	t□hokro	x
vi. Addition		
	rath	horse chestnut
	cit	funeral fire
	kamand□alu	begging pot

2 C. Mythological Pattern

Procedures

1) Literal translation	SL terms	TL terms
	argha	oblation
	bhiksāh	alarms
	yog	saint
	mandir	temple
	dharm	religion
	apsar	celestial
2. Substitution		
	puj	worship
	amrit	nectar
	s dhu	hermit
	rāisā	saint
	viksāhu	priest
	bhajan	hymns
3 Paraphrasing (definition)		
	yagy	the great sacrifice
	tā ka	teeka/mark on forehead put on auspicious occasion
4. Addition		
	natāha!	o! lord
5. Claque		
	narasāinha	man-lion

	naraby ghra	man tiger
	chtra c mar	crown and cress
	hari-bhajan	Lord's pray
	banb s path unu	deposted to a forest
6. Tranference	rigbeda	Rigveda
	pur	Pur n
	bheda	Veda
	rudri	Rudri
7. Deletion		
	dharma patn	wife

2 D. Social Culture and Organization

Procedures	SL terms	TL terms
i. Literal translation	bāsā	clan
	abt r	incarnation
	pip	pus
	sw sn	wife
	kam ro	slave
	c d	festival
	kum r	prince
	jhagad	quarrels
	dā gur	heap
	balid n	sacrifice
	sram	hermit
ii. Substitution		
	d ijo	dowry

	ghad □	jar
	karn l	pipe
	deha	body
	sindur	vermillion
	k k	uncle
	gur	preceptor
	baidha	doctor
	ra	war
	bahin	sister
	janan	mother
	bh i	brother
	raj k j	administration
	dewar	brother in law
	juwa	son in law
	cel	pupil
	dakshi	fees
	swar	visit
	m t	mother
	d jyu	brother
iii. Paraphrasing/definition		
	gajur	the crown piece
	jet □ h ju	husband's big brother
	pit mah	supreme father of creation
	d p	dim burning light
	mukut	the head crown

	moso	the black colour
	apar dhin	blemish female
	anna	the tasty food
	cih n	the grave yard
	namask r	bows down
iv. Transference/borrowing		
	gandharb	gandharba
	sam dh	samadhi
	ryan	aryan
v) Blending		
	ryan dharma	aryan religion
vi Calque		
	gaikogot h	cowsheds
	sm j sew	social service

2 D. Conceptual Terms

Procedures	SL Terms	TL terms
i. Literal translation	yasasb	glorious
	su	tear
	kalkal	gurgling
	swarga	heaven
	narka	hell
	bidharm	mischiever
	moks ha	salvation
ii Substitution		
	murkut	devil

	dehaty g	die
	daitya	deity
	k l	death
	brat	fasting
	d nab	demon
	dewat	deity
	parmeswar	supreme
	yakshabarg	demigods
	baikuntha	heaven
iii. Calque		
	smy n bhum	cremation ground
	kiriy kh nu	swore on oath
	bayu dewat	wind deities
	parm tm	soul supreme
	k lko sindhu	death ocean
	agn kund a	blazing fire
iv Addition		
	buddh	intelligence and courage
	sms n	cremating devil
	sa kraman*	infections and contagious
	d nabpur	demon's capital city
v. Deletion	ha, ha! phosro	foolish
vi. Paraphrasing/definition		
	l lan p lan	nourishing and upbringing

	vasmivut	perish in ashes
	saṅkatāṅk l	time of the emergency
	yamad t	the attendants of the death deity
	daityar j	His majesty the demon king
	daityan	a female demon
	debars	saint from the heaven
	jagadis	the lord supreme
	yama lok	deity's region
vii. Blending		
	bisṅnu bhagaw n	lord Vishnu
	n r yan-sṅur	Narayan drug
vii. Transference (borrowing)		
	kail s	Kailasa
	yampur	Yampuri
	baitaran	Baitaranni
	brah m	Brahama
	d nabpur	Danabpur