

**PRAGMATIC EQUIVALENCE IN TRANSLATION: A  
CASE OF NOVEL "SHIRISHKO PHOOL"**

**The Thesis Submitted to The Department of English Education  
In Partial Fulfilment for the Master of Education in English**

**Submitted by**

**Bishnu Bahadur Bhattarai**

**Faculty of Education,  
Tribhuvan University,  
Kirtipur, Kathmandu, Nepal**

**2016**

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## **RECOMMENDATION FOR ACCEPTANCE**

This is to certify that Mr. Bishnu Bahadur Bhattarai has prepared this thesis entitled **A Study on Pragmatic Equivalence in Translation: A Case of Shirishko Phool** under my guidance and supervision.

I recommended this thesis for acceptance

Date: 4/12/2016

.....

**Dr. Ram Ekwel Singh (Supervisor)**

Reader and Head

Department of English Education

T.U., Kirtipur, Kathmandu, Nepal

## RECOMMENDATION FOR EVALUATION

This research has been recommended for evaluation from the following **Research Guidance Committee:**

Signature

**Dr. Anjana Bhattarai**

Professor and Head  
Department of English Education  
T.U., Kirtipur, Kathmandu, Nepal

.....  
Chairperson

**Dr. Ram Ekwel Singh (Supervisor)**

Reader  
Department of English Education  
T.U., Kirtipur, Kathmandu, Nepal

.....  
Member

**Mr. Guru Prasad Poudel**

Teaching Assistant  
Department of English Education  
T.U., Kirtipur, Kathmandu, Nepal

.....  
Member

Date: 18/9/2016

## EVALUATION AND APPROVAL FOR THESIS

This thesis has been evaluated and approved by the following **Thesis Evaluation and approval Committee:**

Signature

**Dr. Ram Ekwel Singh** (Supervisor)

Reader and Head

Department of English Education

Kirtipur, Kathmandu, Nepal

.....

Chairperson

T.U.,

**Dr. Anju Giri**

Professor

Department of English Education

T.U., Kirtipur, Kathmandu, Nepal

.....

Member

**Dr. Rishi Ram Rijal**

Reader

Department of English Education

Mahendra Ratna Campus Tahachal

.....

Expert

Date: 20/2/2017

## DECLARATION

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

Date: 03/12/2016

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Bishnu Bahadur Bhattarai

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## ABSTRACT

This research entitled “Pragmatic Equivalence in Translation: A Case of Novel Shirishko Phool” was conducted to find out degree of equivalence in translation of pragmatic exponents used in the novel *Shirishko Phool*. This was carried out in partial fulfilment for the Master of Education in English in Department of English Education T.U.Kirtipur. It was related to pragmatic exponents used in novel *Shirishko Phool* and its translated version *Blue Mimosa*. The main objective of this research was to find out degree of equivalence in translation of exponents communicating pragmatic meaning from *Shirishko Phool* to *Blue Mimosa*. This was survey research design, since minimum requirement of larger universe was surveyed with the observation checklist. It is neither completely qualitative nor perfectly quantitative. A few quantitative data were included within analytical form. All the pragmatic expressions were the universe of the study and among all the pragmatic expressions, 30 exponents were selected using nonrandom purposive sampling strategy. Selected data were analyzed and interpreted using observation checklist and intensive study of literary text. All the selected data were categorized into different degrees of equivalence. Similarly, after analysis and interpretation of data, it was found that 15 expressions (50%) of the expressions were optimally translated and other 15 expressions were under other three degrees in which, near optimum (23.33%), partial (16.66%) and poor (10%) respectively.

In this study, the first chapter consists of introduction in which background of the study, statement of the problems, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms are discussed. Similarly, under the second chapter, literature review, different related theoretical and empirical literature, implications of the study and conceptual framework are presented. The third chapter consists of methods and procedures of the study under which design of the study, population, sample and sampling strategy, sources of data, research tools, data collection procedure, data

analysis procedure and ethical considerations are included. Similarly, the fourth chapter consists of analysis of data and interpretation of results. Finally, the fifth chapter consists of findings, conclusion and recommendations. Likewise, recommendations for different related fields are mentioned at the end of the fifth chapter and followed by references and appendices.

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## LIST OF ABBREVIATIONS

M.Ed.	–	Master of Education
T.U.	–	Tribhuwan University
No.	–	Number
Dr.	–	Doctor
i.e.	–	That is
SLT	–	Source Language Text
TLT	–	Target Language Text
ST	–	Source Text
TT	–	Target Text
SL	–	Source Language
TL	–	Target Language
Etc.	–	Et cetera
P.	–	Page
Vs.	–	Versus
Et al.	–	And other
Ph.D.	–	Doctor of Philosophy
CUP	–	Cambridge University Press

# CHAPTER ONE

## INTRODUCTION

This chapter consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

### 1.1 Background of the Study

In general, translation is a bilingual and bicultural activity in which message is rendered or transformed from one language i.e. source language to another language i.e. target language. Translator is the mediator, who transfers meaning in one language from another distinct language. Etymologically, the word translation has been derived from Latin word to English in which 'trans' mean 'across' and 'lactum' means to 'carry'. It is an art of carrying across a message into one language from another language. Translation process takes place in two different languages where the translator tries to transform the message from one language as equivalent to another language. Language and culture are intricately interwoven. Culture cannot survive without language and language cannot preserve its identity without culture. In this sense, translation seems to be impossible without considering culture.

Translation is one of the challenging tasks even for a well experienced and qualified translator to maintain perfect level of equivalence. There are several factors to be taken into consideration while translating a text. For example: semantic level, pragmatic level, word level, sentence level and syntactic level. Although the Semanticity is a cornerstone, it is not only a factor to be taken into consideration to maintain perfect level equivalence rather a good translator should be careful about contextual and situational meaning intended by ST writer to be understood by ST reader. A good translator always considers semantic as well as contextual and situational meaning of ST. And recontextualize the

meaning by understanding the intention of the writer. Equivalence consists of several degrees and different level of equivalence can be found in many translated text. For

example, perfect translation, acceptable translation and poor translations are the three degree of translation. However, I have analyzed this translation equivalence by using Bayer's (2007) seven degree of equivalence; optimum translation, near optimum translation, partial translation, weaker and stronger version of translation, mistranslation, poor translation and zero translation.

According to Awasthi, Bhattarai and Khaniya (2011), "...Because the meaning of language is largely shaped by and constructed in socio cultural context, culture is always considered to have key role in translation." This implies that a translator should have knowledge of both language and culture for effective translation. Shift has occurred recently in translation from linguistic to extra linguistic and cultural perspective. Without considering the cultural and pragmatic aspect in language no language translation takes place effectively.

Many scholars have defined translation from diverse perspectives. Hatim (2004, p. 10) defines, "Translation is a multifaceted activity and there is room for variety of perspectives." In this definition he highlights the interdisciplinary nature of translation.

Similarly, Brislin (1976, as cited in Bhattarai, 2010, p. 2), introduces "Translation is the general term referring to transfer of thoughts and ideas from one language i.e. source language to another language i.e. target language whether the languages are in written or in oral form." Here he meant to say that translation is only transfer of meaning from linguistic perspective.

In the same way, Newmark (1981, p. 7) defines translation as craft consisting in an attempt to replace a written message or statement in a language by same message or statement in another language. Moreover, he considers translation as replacement of a language inherent into another language. His view on translation is as craft which requires skills for effective translation.

Translation has been defined as rendering of message from one language to another language. Catford (1965, p. 20) defines translation as "The replacement of textual material in one language i.e. target language text (TLT) by equivalent textual material

of another language i.e. source language text (SLT).” But in a bit different ways, Bell (1991, p. 5) defines, “Translation is the expression in target language of what has been expressed in source language preserving semantic and stylistic equivalence.” In his sense translation is not only linguistic activity but also cultural activity.

Regarding cultural and pragmatic equivalence in translation, Riccardi (2001) writes, “Translation as a cross cultural transmission of skills forms a bridge between two speech groups and is judged by the degree of gratification among the audience of the target language.” This definition clarifies about cultural connection and pragmatic relation in translation. Pragmatic equivalence in other words refers to correspondence in implied meaning which is intended by text and source text understood by target readers. In this vein, Wills (1971, as cited in Awasthi et al., 2011, p. 6) says “Translation is a transfer process which aims at transformation of a written SLT into an optimally equivalent TLT which requires syntactic, semantic and pragmatic understanding and analytical processing of the SLT.” This denotes to any kind of equivalence between SLT and TLT.

Whatever the researchers find and assume, translation seems to be impossible without considering cultural aspects, situational and contextual aspects. Thus, language and culture are inseparable part in which culture determines the meaning of language of expressions. Language is the means of communication and communication takes place in a particular group of people who share some common features and those features depend upon situation and culture. Nowadays, many of the researchers agree with the fact that meaning cannot be apparent and correspondence in target text without proper attention in cultural context of both target language and source language. Thus, the pragmatics is the study of language in relation to context, situation, mode and style of expressions, which in translation should be taken into consideration and a good translator should have knowledge of both contexts. In this regard, pragmatic aspect should be taken into consideration to maintain higher degree of approximation in translation.

## 1.2 Statement of the Problem

Translation is an intelligible and versatile human activity and a means of cross cultural communication. In this globalised age, translation has also played a crucial role for transferring meaning and message of a culture to another culture. Pragmatic equivalence in translation is concerned with contextual and cultural correspondence in meaning while rendering message from one language to another. It is implied meaning of the text or what the source language writer is intended to understand by readers should be taken into consideration while translating. So, it is essential that a translator should try to maintain approximation by understanding culture, context and setting of the source language text into target language text. Many research studies have been done in most of the area of translation in fact pragmatic area of translation is least cared. And in the novel *Shirishko Phool* pragmatic equivalence has not been studied so far. Thus, here my main concern was to study pragmatic view in translation.

It is very difficult to maintain pragmatic equivalence in translation without sufficient cultural knowledge and context of both target language text and source language text. Context, setting and cultural aspects are major factors for determining implied meaning of the ST. Many of the translators try to maintain semantic equivalence in translation of any text without understanding cultural context and setting. Thus, implied meaning becomes different and target readers misunderstand the text. On the other hand, ST writer's ideology and perception towards the world is also an important factor to make meaning different from TLT readers understanding which should be taken into consideration while translating text. In Nepali language, there are many reduplicated words, for example: *vat sat, maita saita, ghar sar, pani sani* and *bhanda sanda*. But in English these reduplicated words cannot be found. Similarly, there might appear different hedges, implicators, references and preference which may differentiate in meaning. Thus, the main problem concern with this research is how a translator is attempting to maintain higher degree of approximation in pragmatic meaning in between SLT and TLT. Two languages and cultures are uniquely differing so is the case with writers and readers of that culture, who have different sort of

understanding and perception towards the world. Though the translator always tries to maintain optimum level of equivalence, it is impossible due to some pragmatic aspects and cultural differences. Nepali culture has its own unique features and has shaped language structure, so is the case of English language. In Nepali we use the collocation like, *aayo* to refer to everything, for example: *vukumpa aayo*, *pani aayo*, *Ram aayo* and so on but in English *aayo* is used as ‘came’ only for particular person or thing. Similarly many places are unfamiliar to English people and term to address to a person is different. Idioms and phrases are difficult to translate, for example: *ak haatale taali bajdaina* can only be translated as ‘one flower never makes a garland’. Similarly in teaching learning activities, until a teacher is familiar to pragmatic aspects of translation, he/ she cannot teach translation and a teacher, without understanding the communicated meaning of text cannot translate appropriately. Thus, all these examples show that a translator should pose a good knowledge about context, setting, culture, place and time of written materials.

### **1.3 Objectives of the Study**

The objectives of this research study were as follows:

- a. To find out the pragmatic expressions used in both source text *Shirishko Phool* and target text *Blue Mimosa*,
- b. To explore pragmatic equivalence in translation and transliteration of meaning from ST *Shirishko Phool* to TT *Blue Mimosa*,
- c. To find out different degrees of equivalence in translation of pragmatic exponents through observation checklist on the basis of literal and pragmatic meaning and
- d. To suggest some pedagogical implications.

### **1.4 Research Questions**

Following were the research questions of this study:

- a. What are the pragmatic expressions used in the novel *Shirishko Phool*?
- b. What are the translated meanings of selected expressions?

- c. What are the degrees of equivalence in translation?
- d. How many degrees of equivalence are maintained in pragmatic translation of novel *Shirishko Phool*?
- e. Which degree of equivalence is highly employed in translation of pragmatic exponents of the novel?

### **1.5 Significance of the Study**

Though the translation started along with the human civilization, its systematic study is supposed to be started from Nida's works toward a science of translation (1964). Without translation, it would be impossible to get this era of human civilization. Thus, the translation has played a significant role in human civilization. In translation, pragmatic equivalence is very difficult task to maintain for translator. Any text that is translated might be linguistically equivalent but due to cultural and contextual differences, the translator cannot maintain correspondence in translated text. Not only culture and context, it is authors cognitive level towards knowledge of the world, assumption and target towards readers, ideology and philosophy, intention and effect to hinder maintaining equivalence from source text to target text.

Many of the novice and expert researchers' are interested to see equivalence from various perspectives and found out that there are some optimum level and other are nearly optimum from linguistic perspectives. Pragmatic meaning in translation is less duly cared one in any kind of literary translation and is also not taken into consideration by many previous researchers. Thus, meaning of both versions i.e. SLT and TLT varies. Researches in translation like degree of equivalence, word level equivalence, sentence level equivalence and semantic equivalence have been done in many literary texts from English to Nepali and Nepali to other languages even in the context of Nepal. Pragmatic equivalence is also a research area which has also been done as a research but in lesser number. In the case of novel *Shirishko Phool*, two researches have been done on the name of degree of equivalence and semantic equivalence. Thus, this study on pragmatic equivalence in translation was new and quite different from other previous researches in case of novel and research on its translation. This research would have been beneficial first to the translator to maintain

pragmatic equivalence. Other former and fellow researchers will also be benefitted for further researches area with the help of it. And many of the concerns people interested in translation would also get informative ideas on it. Thus, this research is significant in many ways.

## 1.6 Delimitations of the Study

There were following delimitations of this study

- a) This study was only limited to the novel *Shirishko Phool* and its translated version '*Blue Mimosa*'.
- b) This study had only dealt with pragmatic expressions used in communicative and cultural contexts in the novel *Shirishko Phool*.
- c) This Study was confined to thirty pragmatic expressions in SLT and TLT i.e. *Shirishko Phool and Blue Mimosa* and only six degrees of equivalence.
- d) This study investigated only sentence level expressions.
- e) The pragmatic meaning derived from the original text and their equivalent forms of translated text were based on researcher's personal interpretation.
- f) This study was based on pragmatic meaning, literal meaning and translated meaning.

## 1.7 Operational Definitions of the Key Terms

**Pragmatic meaning:** Communicative and functional meaning in particular cultural context which is also called implied meaning of the text

**Equivalence:** Equivalence refers to correspondence in meaning that is conveyed by both Nepali and English version of the text.

**Degree of equivalence:** It is the extent to which English expressions in translated text share the same/similar meaning of the original Nepali version.

**Source language text:** Original text of a particular language, message of which is rendered into another language, for e.g. Nepali version of *Shirishko Phool* is SLT.

**Target language text:** Translated version of the text in which message of source text is rendered for e.g. English version of Blue Mimosa is TLT.

**Techniques:** Particular tricks, strategies or a ways to translate the meaning as equivalent to source text.

**Transliteration:** Changing into words or phrases with the unit of alphabet to other language in the same structure, meaning and sound.

**Optimum degree of translation:** Greater degree of correspondence in translation of pragmatic expressions from *Shirishko Phool* to Blue Mimosa.

**Pragmatic expression:** Contextual and situational expression in the novel *Shirishko Phool* which provide meaning different than literal.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

A researcher is required to study and analyze all the reliable theoretical and empirical resources to come up with the perfect knowledge and complete the task. To carry out this research work, I had consulted many resources and materials which were theoretical and empirical literature and the information received from those materials are included in this chapter with theoretical and empirical literature. This chapter, in brief, consists of review of theoretical literature, review of empirical literature, implications of the study and conceptual framework.

#### **2.1 Review of Related Theoretical Literature**

Theoretical literature refers to the information and knowledge taken from any kind of written documents which is fundamental basis to carryout research. In this regard I have also many theories and included in this study.

##### **2.1.1 Study and Importance of Translation**

Language and culture are intricately interwoven which in either side cannot get meaning in isolation. Translation refers to the process and product of rendering meaning and message from one language to another language. But shift has occurred recently in translation from linguistic perspectives to pragmatic perspectives which has close tie with cultural and situational context. "Translation is a craft consisting in an attempt to replace a written message or statement in one language by the same message or statement in another language," (Newmark, 1981, p.7). Equivalence is one of the procedures used in translation. In his work on translation equivalence Catford (1988) defined translation as the replacement of textual material in one language SL by equivalent textual material in other language TL. Translating consists of reproducing in receptor language, the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida & Taber, 1982). Halverson (1997) notes equivalence as the relationship existing between two

entities and the relationship is described as the similarity in terms of any or a number of potential qualities. Pym (1992, p. 37), for one, has pointed to its circularity: equivalence is supposed to define translation, and translation, in turn, defines equivalence. The translators, by finding equivalence in translation can show the tentative nature of their assertions, invite the readers, as intelligent individuals, to join and decide which translation is accurately render the ideas, concepts and words of original text.

Translation has been used globally in wide range of areas, for example: in literature, pedagogy, media communication, medical sector and so on for general and specific purpose. Translation is an indispensable and effective means due to which progress and success in the world to be connected easily has been possible. Knowledge beliefs, attitude, assumption and thoughts of diverse culture have been translated and people have got access to be familiar with other culture. Without translation, people would not have got such dramatic change in the world. To understand other culture and transform is very critical and challenging task. Without understanding other culture, tradition and believes system one cannot maintain good equivalence in translation. Nothing is stable in the world, everything is dynamic and to get access in new knowledge and update oneself in current situation is the cry of the day. Thus, the translation is essential for that very purpose.

### **2.1.2 Equivalence in Translation**

Equivalence in translation refers to correspondence in meaning that is shared by original version and translated version from different level for e.g. semantic, pragmatic, discourse level, sentence and word level. It was Roman Jakobson (1959) who first used the term equivalence with the reference to translation in his seminal article “On Linguistic Aspects of Translation” (Bhattarai, *ibid.*). The concept of translation equivalence (TE) or the question of correspondence between two languages is as old as problem in translation theory as translation itself (Bhattarai, 2010, p.70). It refers to appropriate correspondence between the message provide by original text and translated text. Every translator seeks to maintain equivalence in translation between two texts i.e. SLT and TLT using almost all possible strategies.

But no language has its similarity in terms of their structure, morpheme order, syntactic, pragmatic and discourse organization. Furthermore, what is the most difficult to maintain gaps in translation is some idiomatic expressions and collocative meaning of a particular language. Most of the translators seek to maintain equivalence from linguistic and semantic parameters and search as far as equivalent. House (1997) states the notion of equivalence is the conceptual basis of translation.

Catford(1965) also shares, “The central problem of translation practice is that of finding TL equivalent and the central task of translation theory is therefore that of defining the nature and conditions of translation equivalence.” (p. 21). House (1997) states the notion of equivalence as the conceptual basis of translation. In this regard of translation, all most all the translators attempt to maintain equivalence from various linguistic and non linguistic perspectives which are the parameters of maintaining equivalence. Morpheme order, structure of a language word and sentences are the linguistic aspects in translation and pragmatic context, reference, inference, anaphora, presupposition and so on are the nonlinguistic aspects which should be taken into consideration while translating text from one culture to another. Most of the translators concern with the lexical and semantic aspects while translating text but the pragmatic context which is intended to be understood by source language reader is not duly cared. Thus, the translators sometimes fail to maintain gaps in translated text.

### **2.1.3 Types of Translation Equivalence**

Translation scholars have their own view in translation equivalence; some define translation as a product oriented theory or process oriented while other defines it as source oriented theory. Some scholars want to see equivalence from linguistic perspective and other wants to see from pragmatic perspective. However they argue, their central concern is to establish equivalence in translation. Every translated text includes range of equivalence from lowest meaningful unit i.e. morpheme to highest level i.e. sentence. Following Awasthi et al. (2011, p. 28), equivalence can be linguistic, cultural and extra linguistic. Equivalence from linguistic perspectives, according to Jacobson suggests three kinds of equivalence in translation:

- a) Intralinguistic (within one language)
- b) Interlinguistic (between two languages)
- c) Intersemiotic (between sign system)

It can be concluded that Jacobson's theory is essentially based on his semiotic approach to translation according to which the translator has to recode the ST message first and then s/he has to transmit it into an equivalent message for the TT.

Nida (1969) argues that there are two different types of equivalence, namely formal equivalence, which in the second edition by Nida and Taber (1982) is referred to as formal correspondence and dynamic equivalence. Formal correspondence 'focuses attention on the message itself, in both form and content unlike dynamic equivalence which is based upon 'the principle of equivalent effect' (1964, p.159). In the second edition (1982), the two theorists provide a more detailed explanation of each type of equivalence. Nida's former classification focuses on grammatical unit of translation i.e. words and sentences and later classification focuses on effect that the author intends to produce on readers.

Catford (1965), approach to translation equivalence clearly differs from that adopted by Nida since Catford had a preference for a more linguistic-based approach to translation and this approach is based on the linguistic work of Firth and Halliday. His main contribution in the field of translation theory is the introduction to the concepts, types and shifts of translation. Catford proposed very broad types of translation in terms of three criteria:

- a) Full vs. partial translation (the extend of translation)
- b) Rank bound translation vs. unbounded translation (the grammatical rank at which translation equivalence is established)
- c) Total vs. restricted translation ( the level of language involved in translation equivalence)

According to Newmark (1981, 1985 as cited in Awasthi et al., 2011) provides the concept of communicative and semantic equivalence. In his distinction, communicative equivalence is target language oriented and semantic equivalence is

source language oriented. For communicative equivalence, translator emphasizes to target language culture and to achieve semantic equivalence, translator focuses to original source language text.

Nida's focus on receptor's response in his new concept of translating is actually the theory of functional equivalence, which is "directed primarily toward equivalence of response rather than equivalence of form" (Nida, 1964, p. 166). Furthermore, Nida's definition of translating "Reproducing in the receptor language is the closest natural equivalent of the source-language message, first in terms of meaning, and secondly in terms of style" (Nida & Taber, 1969, p. 12) is also another way of defining his functional equivalent of translation. Thus, the functional equivalence is defined as "That in terms of the degree to which the receptors of the message in receptors language respond to it is substantially the same manner as the receptors in the source language" (Nida & Taber, 1969, p. 24).

"A translation of functional Equivalence aims at complete naturalness of expression and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source language context in order to comprehend message" (Nida, 1964, p.159).

House (1997) is in favor of semantic and pragmatic equivalence and argues that ST and TT should match one another in function. House suggests that it is possible to characterize the function of a text by determining the situational dimensions of the ST. In fact, according to her theory, every text is in itself is placed within a particular situation which has to be correctly identified and taken into account by the translator. After the ST analysis, House is in a position to evaluate a translation; if the ST and the TT differ substantially on situational features, then they are not functionally equivalent, and the translation is not of a high quality. In fact, she acknowledges that a translated text should not only match its source text in function, but employ equivalent situational-dimensional means to achieve that function (ibid.49).e language text.

Many translators see translation from various level and perspectives. One translator is in favor of one aspect of translation while other argues from other perspectives. But most of the researchers are agree on the point that pragmatic aspects should be taken into consideration.

From the perspectives of level in translation equivalence, following are the types in general.

**(i) Perfect equivalence**

Since two languages and culture are not similar, it is almost impossible to maintain perfect equivalence in (TLT) except word level in some cases. A translator cannot achieve perfect level of translation in all respects with all linguistic items. Some examples of perfect equivalence are as:

**English    Nepali**

Moon \_ *chandrama*

Light \_ *Ujyalo*

Water \_ *pani*

**(ii) Semi equivalence**

This type of equivalence is mostly seen equivalence in most of the translation works. Every translator maintains this type of correspondence, for example:

**English    Nepali**

Shirt \_ *kamij*

House \_ *ghar*

**(iii) Zero equivalence**

When a concept or believe existing in a language is completely absent in target language text then the correspondence between two text become zero. It can also rarely exist in translation. For example:

*Dhiki Jhanto, Janai, Jutho, Dailo Kucho, Potari, Talo, Jhumro, leka Besi, Gobar Sottar etc.*

The concept of pragmatic and textual equivalence was first developed by Baker (1992). According to her, pragmatic equivalence refers to implicatures and strategies of avoidance and maintenance during translation process. The translator therefore needs to work out implied meaning in translation in order to get ST message across (Awasthi et al. 2011). Thus, the translator has to work as the great communicator and should have knowledge of both target culture and source culture. On the other hand a translator should understand intention of author and cohesive devices of that language.

#### **2.1.4 Pragmatic Equivalence in Translation**

New adjectives have been assigned to the notion of equivalence (grammatical, textual, pragmatic equivalence, and several others) and made their appearance in the plethora of recent works in this field. An extremely interesting discussion of the notion of equivalence can be found in Baker (1992) who seems to offer a more detailed list of conditions upon which the concept of equivalence can be defined. She explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. Thus Baker seems to be the first to clearly distinguish pragmatic equivalence with other kinds of elements in translation.

Pragmatic equivalence, when referring to implicatures and strategies of avoidance during the translation process, Implicature is not about what is explicitly said but what is implied. Therefore, the translator needs to work out implied meanings in translation in order to get the ST message across. The role of the translator is to recreate the author's intention in another culture in such a way that enables the TT reader to understand it clearly. When we see culture and context of both Nepali and English, we can get lots of variation, for example in Nepali expression, *aka barsha pachhi Sitalai seto saarimaa dekhera mero manmaa aadhi behari chalyo*, refers to the meaning that a person became sad when he saw sita and wearing white sari symbolizes to loss of

husband and destiny but in English wearing white sari symbolizes to matter of happiness.

Pragmatic is the study of meaning in relation to context and situation. Yule (2000, p. 3) defines “pragmatics is concerned with the study of meaning as communicated by speaker (writers) and interpreted by listener or the speakers.” Pragmatic is a branch of linguistics which tends to study number of things which are unsaid by linguistic components. Sometimes speaker intention cannot directly reflect by linguistic elements and readers should understand text beyond from linguistic elements

### **2.1.5 Degree of Equivalence**

Equivalence is the major concern and issue in translation of all translators. Every translator intends to bring highest degree of approximation in their translation. But in fact no translator is success in maintaining perfect level of equivalence due to cultural and linguistic differences. Thus, every translator should compromise with some degree of gaps in translation facing lots of challenges. According to Bayer (2007), equivalence consists of seven degrees which are as:

**1. Optimum translation:** It is the highest level of approximation in translation from source text to translated text. A translation should preserve the original flavor and create exact effect on target readers of translated text which was intended to source text readers by ST writer to have an optimum level of equivalence. Translated text should exhibit five requirements (genre, field, mode and tenor) to be optimum translation.

**2. Near optimum translation:** In translation, if contextual meaning of source text is not maintained in translated text as in source text, it is called near optimum level of equivalence. It is the level of approximation in which translator preserves the super ordinate goal of source text, but the translation does not reach the readability of the optimal degree from the textual point of view.

**3. Partial translation:** Partial translation refers to the case in which the source text is partially rendered into the target text. The translator is more inclined to the target language readership.

**4. Weaker and stronger version translation:** Weaker version is that equivalence that reproduces the source text goals in attenuated terms, if compared to the original. By contrast, stronger version reproduces source text goals in stronger degree in their rendition of source text goal.

**5. Poor translation:** In this type, the translator is unable to render the source text goal in to readable TT. Therefore readability is the problem in poor translation.

**6. Mistranslation:** It is the degree in which ST intention is mistranslated. The whole text becomes unreadable to the target language readers in terms of its meaning.

**7. Zero translation:** Zero translation is the lowest degree of translation equivalence. This occurs while translating culturally bound words or expressions like idioms proverbs etc. zero translation is almost exceptional phenomenon.

“A translation of functional equivalence aims at complete naturalness of expression, and tries to relate the receptor two modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source language context in order to comprehend the message,” (Nida, 1964, p. 159). In Nida’s view, a functional equivalent translation must fit the receptor language and culture in order to make the translated message intelligible and natural to the target text reader.

More specifically, when addressing the thorny problem of equivalence in meaning between words in different languages, he immediately stresses the fact that there can be no full equivalence between two words (Jakobson, 1959 which is in 2<sup>nd</sup> ed.2000, p. 114). He cites the example of *cheese* in English by saying that it is not identical to the Russian *syr* – the concept of cottage cheese not being included in the latter. Jakobson does not propose that translation is impossible but rather pinpoints the differences in the structure and terminology of languages.

However, many critics of the ‘equivalent effect’ by Newmark come in his text book of translation (1988, p. 49). Newmark sees Nidas ‘equivalent effects’ as the desirable result, rather than the aim of any translation. It is an unlikely result in two cases: (a) if the purpose of source language text is to effect and the target language translation is to inform (or vice versa); if there is pronounced cultural gap between SLT and the TLT.

What we understand from this quotation is equivalent effect is a result that every translator intend to imply. However, this result cannot be achievable unless the SLT and TLT share the same goal and features i.e. inform to effect or the cultural equivalent.

One of the most prominent German scholars working in the field of translation studies is Werner Koller. Koller’s (1979) *Einführung in die Übersetzungswissenschaft* (*Introduction into the Science of Translation*) is a detailed examination of the concept of equivalence and its linked term *correspondence*. In particular, *correspondence* involves the comparison of two language systems where differences and similarities are described contrastively, whereas *equivalence* deals with equivalent items in specific ST-TT pairs and contexts.

Baker (1992, p. 6) addresses the vexing issue of equivalence by adopting a more neutral approach when she argues that equivalence is a relative notion because it is influenced by a variety of linguistic and cultural factors. In particular, the chapters of her book are structured around different kinds of equivalence, that is, at the level of word, phrase, grammar, text and pragmatics. Hence, terms such as grammatical, textual and pragmatic equivalence come up.

Pym (2010, p. 37) makes his own contribution to the concept of equivalence by pointing out that there is no such thing as perfect equivalence between languages and it is always assumed equivalence. In particular, for Pym (2010, p. 7) equivalence is a relation of “equal value” between an ST segment and a TT segment and can be established on any linguistic level from form to function.

Further, Mehrach (1997, p. 47) and Munday (2001, p. 36) talk about five different types of equivalence; denotative equivalence which refers to identical denotation in

SLT and TLT with extralinguistic facts. Connotative equivalence is also called stylistic equivalence related to lexemes of near synonyms. Text normative refers to analysis of text differently. Similarly pragmatic equivalence refers to communicative equivalence that the target readers should get exact effect as source text readers and formal equivalence denotes to equivalence in linguistic elements.

Work on equivalence in translation research has no longer been restricted. Thus, in the development of research in equivalence Syrian theorist Bayar (2007, pp. 24 – 29) distinguishes following four types of equivalence under formal equivalence.

**1. Formal equivalence:** It is the equivalence between two texts i.e. SLT and TLT in terms of their linguistic elements, for example: word, sentence, sound and grammatical structure.

**2. Semantic equivalence:** Semantic equivalence refers to preservation of various semantic criteria; denotation connotation, and prepositional content. Bayar notes that words having no same equivalent meaning can be translated using explanation and several expressions.

**3. Cultural equivalence:** ‘Cultural equivalence,’ as Bayer (2007) defines is the most difficult and controversial kind of equivalence,’ since it is related to human identity. She defines it as “cultural equivalence aims at the reproduction of whatever cultural features the SLT hold into the TLT.” Culture includes tradition, believe system, custom value behavior attitude, fooding, clothing and so on which make the language different and while translating the text of a particular language these factors should be taken into consideration. So, if these factors are considered to be equally receptive to TL readers than the text is supposed to have cultural equivalence.

**4. Pragmatic equivalence:** Pragmatic equivalence is a recent concern and issue raised by many researchers in translation. This type tends to reproduce the context and text goal of SL, Bayar (2007). Pragmatic equivalence in translation study sees communicative context, mode, style, setting, participants, field and speech act situation which in translation is least cared.

From the above discussion, it can be argued that equivalence in translation is a major concern which every translator intends to maintain but due to some cultural differences and misunderstanding of pragmatic context, any translator is not successful in achieving a perfect level of equivalence in translation. Furthermore, equivalence is found to be defined from various levels and perspectives. Thus, it is arbitrary and relative. On the other hand, equivalence in any translation can be seen from different factors and levels. Among those factors, pragmatic is a prominent factor that many translators and translation researchers are demanding to be considered in translation and it plays a significant role in maintaining equivalence.

### **2.1.6 An Overview of the Novel 'Shirishko Phool'**

One of the best-selling pieces of the novel in Nepali literature is *Shirishko Phool* written by *Parijat* as a name mentioned later in her literary career. But her original name is *Bishnu Kumari Waiba* and familiar for her name *Parijat* in literature. A well-renowned Nepali literature which has got its position and value in the international literary world is *Shirishko Phool*, published by Sajha Prakashan in 2068 B.S. which is studied in Maryland University USA. This novel was awarded with *Madan Puraskar* in 2022 B.S. as the best novel in Nepali literature. This novel has been translated by many translators in different editions and within a single edition by five translators. For this research, I have studied the translated version of the novel *Blue Mimosa* by Tanka Vilas Varya and assisted by Sondra Zeindenstein and published by Orchid Books in 1972 A.D. from Kathmandu, Nepal. This very short story has broken the tradition of Nepali literature and provided a new turning point. Mainly, the story is around a middle-aged retired Nepali soldier named Suyogbir who was directly involved in the second world war and now maintaining his living alone earning from that war. Another main character in the novel is Shiva Raj who always assists in drinking in a bar. The story has been interesting due to its flash back in which the writer in the first half of the story depicts confessions about the crime and rape of Suyogbir while in war.

The story starts from the third meeting of Suyogbir with Shiva Raj in a bar of Kathmandu. Then they gradually become friends, meet each other and share experiences with their drinking. Shiva Raj took Suyogbir to his house where his house

is encircled with mimosa trees. Shiva Raj explained about his sisters and mother that he has three sister and only mother who has gone to Terai and father has already passed away. Sakambari is a second sister of Shiva Raj who has different view and experiences about life and existence. She always remains in opposition to Suyogbir's experiences of life to live in existence and believe in existence. At the first visit in Shiva Raj house, Suyogbir knows about his family member that his mother, Mujura, eldest sister, Sakambari middle sister and unnamed youngest sister. In this story, Mujura is a kind of girl who poses qualities, what is expected to have in a lady to our Nepali culture and Suyogbir is very often fond of her to make as an idle wife but never get courage to ask about her with Shiva Raj. The most frequently used name came connecting with Suyogbir is Sakambari whose name most of the time is remembered only as Bari. Amongst three sisters, Shiva Raj very often loves and cares to his middle sister Bari. Sakambari is a girl who most of the time makes fun of Suyogbir and insults openly to his thoughts and past deeds. She always stands in opposition to Suyogbir that keeps her image constant in his mind. Her each and every activity hits in his mind and he started to think differently though he was not thinking to love her. With their frank behavior, they became familiar and Suyogbir began to think seriously, when he knows that she is going to Terai for a month and he was willingly unnoticed going to see her. Their familiar behavior and relation turned into very intimate relation. They once talk about existence of the thing in the world in which Suyogbir talks about existence of life in other but Sakambari seems to be completely different while talking about a flower insect killer orchid.

His all ill behavior and criminal activities are exposed as his monologue in later part of the story which was committed during world war second. His love tragedy, divorce and romance everything are exposed. Thus, it also depicts about former soldiers psychology. Once Suyogbir couldn't control his emotion seeing her alone in the garden and kisses her incidentally without getting permission. Some days later, Sakambari died and is indirectly informed by a cook of Suyogbir which brings several waves in Suyogbir's mind. And Shiva Raj slowly and gradually begins to return to his earlier and usual life. (*Based on interpretation of the translated version of novel, 'Blue Mimosa' by Tanka Vilas Vary, 2012*).

## 2.2 Review of the Empirical Literature

Many research studies have been carried in the field of translation. Regarding equivalence in translation different researchers have done their research on different level of equivalence. To carry out this research I studied the following empirical research studies related to the Department of English Education and other universities.

Bhattarai (1997) in his Ph. D. dissertation entitled “In Other Words: Sense Versus Word as a Unit of Literary Translation.” In his research, his main objective was to trace the historical background of translation process and product of translation traffic between Nepali and English in particular. He used survey research design and observation as a tool of data collection. He observed processes, difficulties, techniques of equivalence and evaluation on practical experience and pointed out issues on equivalence. He found out that the most imperfect translations are the result of misreading or the misinterpretation of the ST. His concluding remark was translator’s interest and awareness to bring higher rate of equivalence.

Adhikari (2003) carried out a research study on “The translation of Technical Terms: a Case of Textbook for Science” with the objective of finding out the techniques of translation in case of terms used in science book. He collected 200 English scientific terms using purposive nonrandom sampling strategy and observation checklist as a tool of data collection to find out techniques and problems while translating them into Nepali. His finding was that the different techniques like paraphrasing transliteration, hybrid information; loan creation and literal translation were employed. Among them, literal translation was the most widely used technique in translation of the technical terms.

Bhandari (2012) carried out a research on “Bridging the Linguistic and Extra Linguistic Gaps in Translation: A Case of the Novel *Sukarataka Paila*.” His objective of the research was to find out and categorize linguistic and extra linguistic gaps in translation while translating novel from Nepali version *Sukarataka Paila* to its English version. He used observation schedule as a tool to collect 150 linguistic and 26 extra linguistic expressions and categorized them into different category of linguistic and

extra linguistic unit. He found that cultural based extra linguistic was the most frequent gaps and situation based extra linguistic gaps was found to be the least in translation.

Adhikari (2014) carried out a research on “A Study on Pragmatic Meaning and Equivalence: A Case of Jeevan Kandaki Phool.” His objective was to analyze pragmatic meaning and equivalence between ST and TT. He collected all the sentences from the original version communicating pragmatic meaning and their equivalent version in TT. Among those sentences, 30 sentences were selected using purposive nonrandom sampling procedures and observation was used as a tool of data collection. He analyzed all the sentences on the basis of degree of equivalence i.e. optimum level near optimum, weaker, stronger, poor translation and zero translation. He found out that most of the sentences were optimally translated and other sentences were near optimum and partially translated.

Sharma (2014) conducted a research on “Contextual Analysis of Cultural Terms in Translation: A Case of Bruised Evening” with the objective of analyzing cultural and contextual terms used in the drama. He collected 30 cultural terms used in the drama and its equivalent terms used in the translated version using purposive non random sampling procedures and observation as a tool of data collection. He found out from his analysis that most of the cultural terms were not contextually translated or has not been found that optimum level of equivalence.

Mainali (2016) conducted a research on “Techniques Used in Translation and Cultural Gaps Found in Meaning: A case of novel *Muglan*.” His objective of research was to find out techniques used in translation and cultural gaps found in meaning in the novel *Muglan*. He collected 150 words as sample of study using nonrandom sampling strategy and observation as a tool of data collection. In his study, he mentioned seven different types of techniques i.e. literal translation, substitution translation, addition translation, deletion translation, borrowing translation, definition translation and couplet translation were used in translation of cultural terms and he found out that literal translation was frequently used technique and borrowing was least used

technique. Further, he mentioned that semantic level gaps were found in meaning of translated text.

Dahal (2016) carried out a research on “Degree of Equivalence: A Case of Novel *Shirishko Phool*.” His main objective was to explore the degree of equivalence of cultural terms found in two versions of the novel and frequency of the techniques used in translation and contribution of the techniques in maintaining equivalence in translation. He collected 200 cultural terms used in both versions of the novel as his sample of the study using stratified random sampling strategy and observation and close reading as tools of data collection. It has been found that all six different degrees of equivalent were used in translation and most of the terms were optimally translated and there was lesser use of poor and zero translation.

From the above discussion of previous research study, what can be found is there is no uniformity in findings of any translation researchers in the case of techniques used in translation and degree of equivalence found in translation of any text. But all the researchers are found to be agreed on issue of equivalence that there is at least little or more gaps in any translation. Most of the findings have shown that there is gap in translation or the translated text is not equally alike in transforming meaning due to cultural differences and situation of expressing meaning is found to have least role in translation. Similarly in case of techniques most of the researchers have proved that there is literal translation which is frequently used in any translation due to which cultural factors of a particular language has created gaps. Regarding degree of equivalence, it has been found that most of the texts were optimally translated although there are some gaps. However, regarding pragmatic equivalence in translation in case of *Shirishko Phool*, this research is only the first which is intended to carry out level of pragmatic equivalence to TLT from SLT. Here the communicative meanings of utterances are situational and contextual meaning of the exponents.

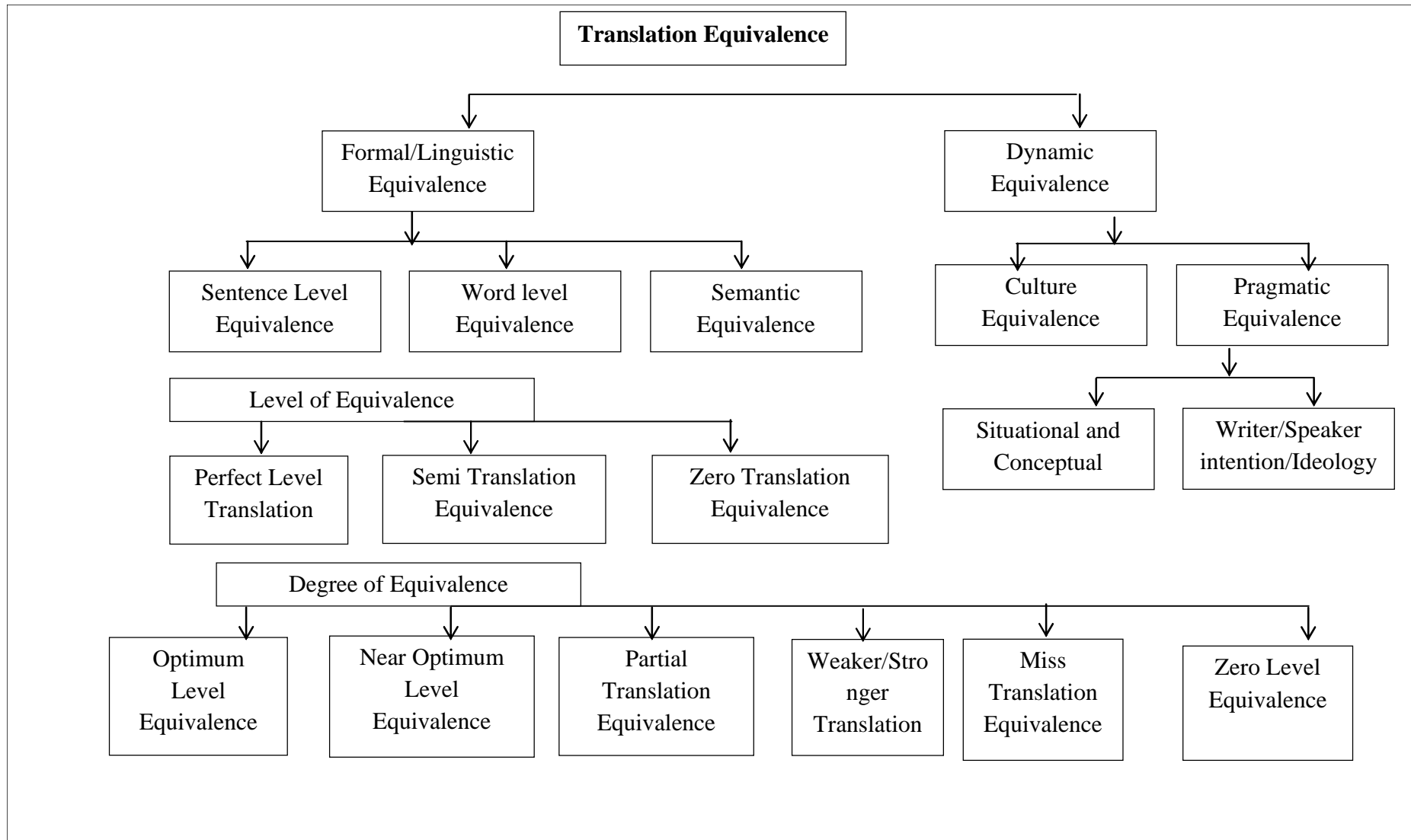
## **2.3 Implications of the Study**

During my research, I had studied many theoretical and empirical literature and materials relevant to my topic of study. From study of resources, first I achieved knowledge for advancement and got insights on the area of problem and determining a particular area of problem. The most important thing that I grabbed from my study is knowledge about procedures of conducting research. Furthermore, study of relevant resources provided a lot of information required to conduct other educational researches. All the information cited here were from those resources that I have studied and other information included were my interpretation and understanding that I got from various research study, books, journals and article. Thus, in overall, to complete this research work, these above mentioned all studies were beneficial. Study of theoretical literature had provided me theoretical ideas and information about translation, translation equivalence and pragmatic equivalence in translation, similarly empirical literature had provided ideas, guidelines and information to conduct my research.

Research study of Bhattarai (1997) provided me ideas about techniques of translation, translation process and reason of mistranslation concerning with equivalence of translation. Adhikari (2003) provided ideas particularly to the different techniques used in translation and most widely used translation techniques as a literal translation. Bhandari (2012) provided me ideas with the linguistic and extra linguistic factors to create gaps in translation in which culture and situation were considered to be the factors which was closely related to my study. Adhikari (2014) was more beneficial for my study since it provided me with the ideas about pragmatic meaning and equivalence in translation. It provided me ideas to collect pragmatic expressions as data and analysis procedures. Sharma (2014) played important role in my study providing ideas about degree of equivalence in translation and knowledge about culture. Mainali (2016) also contributed to my study providing different types of techniques and their use in translation. Similarly Dahal (2016) provided clear ideas about degree of equivalence to maintain cultural gaps in translation.

## **2.4 Conceptual Framework**

Conceptual framework really reflect to the overall study in a diagrammatic form which is intern provide overall insight and views of the study in summary. It is also called a blueprint and provides direction to the study. As far as possible I made a concept in a diagrammatic form after studying relevance literature. Overview of my research is given in the following diagrammatic form:



## **CHAPTER THREE**

### **METHODS AND PROCEDURES OF THE STUDY**

Any researchers should have to follow a research methodology in particular according to the nature of the problem in his/her study. Methods refer to a kind of systematic procedure that is carried out during the study of the problem. It is essential and very challenging to choose any kind of research methodology to the participant. It includes top to bottom procedures that are used while doing research. Thus, methodology and procedures that were used in my study are given below:

#### **3.1 Design of the Study**

This research study was based on survey research design. Survey research is the most commonly used research method of investigation in the educational research. It is one of the large scale researches which require larger number of population. According to Nunan (1992), the main purpose of survey research is to obtain a snapshot of conditions, attitude and events at a single point of time. Surveys are the most commonly used descriptive method in educational researches which are from large scale investigation to small scale studies. Survey research design should be used if the researcher wants to find out characteristics, attitude and behavior of individual or the group of individuals. Survey is usually done in natural setting and data are collected at a single point of time. Finding of this research is more generalizable and applicable to other study.

In this regard, Kerlinger (1978) defines, “Survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from population to discover the relative incidence, distribution and interrelationship of social and psychological variables.”

Thus, these above discussions show that it is the most important research methodology and widely used design in the field of educational research. For this study qualitative and descriptive method of analysis was used. I collected sentences or the expressions that communicated pragmatic meaning and their equivalent sentences

in translated text. Then I analyzed the sentences to rate the degree of equivalence being based on Bayers (2007) notion of degree of equivalence. Therefore this study is survey.

### **3.2 Population, Sample and Sampling Strategy**

Universe of this study were all the expressions that share communicative meaning in pragmatic situation from Nepali version of the novel *Shirishko Phool* and their equivalent expression from its English version *Blue Mimosa*. In order to fulfill objectives of this study, 30 pragmatic exponents of communicative meaning were selected as sample of this study, amongst all the exponents communicating pragmatic meaning since it was the minimum requirement to complete survey research. These all 30 cases were collected using purposive and non random sampling strategy.

### **3.3 Research Tools**

Observation check list and close reading were used as the tools to carry out this study. It was neither fully qualitative research nor quantitative because a few data were presented in numerical form and larger number of the data are explained in explanatory form. Thus, Observation check list and close reading were appropriate tools for this kind of research. Nepali and English both versions of the novel were intensively studied and selected expressions were observed intensively in both versions. Then I collected only thirty expressions with the help of observation tool which were communicating pragmatic meaning. Through my observation, I categorized them into different four degrees.

### **3.4 Sources of Data**

This study had been done on the basis of secondary sources of data. All the data were selected on the basis of personal enquiry and observation regarding pragmatic equivalence in translation relating it with the case of the novel *Shirishko Phool* in Nepali and *Blue Mimosa* in English. Main secondary sources of data collection were; Adhikari (2003), Adhikari (2014), Awasthi, Bhattarai and Khaniya (2011), Baker (1992), Bayer (2007), Bhandari (2012), Bhattarai (1997), Bhattarai (2011), Brislin

(ed.) (1976), Catford (1965), Dahal (2016), Hornby (2005), House (1997), Jacobson (1959), Kerlinger (1978), Koller (1979), Mainali (2010), Mehreach (1997), Munday (2001), Newmark (1981), Newmark (1988), Nida & Taber (1982), Nida (1964), Nunan (1992), Sharma (2014), Wills (1982), Yule (2000) and Zakhir (2009). These abovementioned sources were used in theoretical and empirical part of literature. After studying reliable and required resources, a researcher used these theories and findings to make his research complete with evidences.

### **3.5 Data Collection Procedures**

The following stepwise procedures were followed to collect data for this study:

- a. I collected both original and translated versions of the novel.
- b. I read first original version of the book and collected all the possible expressions communicating pragmatic meanings.
- c. Then, I read translated version of the novel *Blue Mimosa* and selected equivalent expressions from original version.
- d. I selected only 30 pragmatic expressions from previously selected expressions of original version then I again selected equivalent expressions from translated version.
- e. I observed what pragmatic meaning those expressions conveyed in the context and situation of SLT and literal meaning of those expressions in general.
- f. I compared the selected expressions from *Shirishko Phool* to *Blue Mimosa*
- g. I found distinction and degrees of equivalence of the expressions in both versions through observation.
- h. Finally, I categorized the expressions into different four degrees of equivalence.

### **3.6 Data Analysis Procedures**

Most of the survey researches are qualitative and quantitative. This study was also a kind of survey research but qualitative in nature being based on descriptive and inductive research methodology. So, this study was qualitative survey research. Collecting both versions of the novel, I studied and analyzed the expressions

communicating pragmatic meaning, intensively. And the equivalent expressions in translated version were selected. I found first the pragmatic meaning of the expressions from original version then noted down literal meaning of their expressions. After that I found the meaning of the expressions that the translated version conveyed. Finally, I analyzed comparing the expressions from the observation. Each expression was analyzed separately on the basis of Bayer's (2007) seven degrees of equivalence. Then, I categorized all the expressions into different degrees which covered only four degrees and analyzed them separately with the reasonable logic.

### **3.7 Ethical Considerations**

A researcher should be serious and careful while conducting professional research. To carry out a research without being based on any previous researches and theories relating to the area of research is almost impossible. Thus, to complete a good research a researcher should honestly acknowledge to people and participants to their contributions citing their ideas in a system. If any researchers don't follow general norms of research then it becomes an intellectual theft. According to American Psychological Association (2010), following are the general principles which provide ways to follow ethics while conducting a research.

- Giving attention to the benefits of and not harming those who are involved in the study.
- Being aware of professional and scientific responsibility.
- Seeking to promote accuracy, honesty, truthfulness in research.
- Giving due priority to fairness and justice.
- Respecting people rights and dignity.

Ethical standards are important that should be taken into consideration to save any research from plagiarism. In this regard, I also followed ethical standards for example: I took granted topic of my study with supervisor of this research. After taking permission and approval for the topic I conducted a proposal under the supervision of supervisor. I collected reliable and relevance sources which were all secondary

sources. Since my study was qualitative survey research, I needed not to go any field to collect primary data. Thus, at first I took approval of this proposal for the research and studied two versions of the novel *Shirishko Phool* in Nepali and *Blue Mimosa* in English. Then, I compared pragmatic expressions from SLT version to TLT version of the novel regarding meaning that they communicated and degrees of equivalent were analyzed searching meaning in Nepali English dictionary and using my ways of observation. I hereby assured that there was no plagiarism at all and all supporters are acknowledged

## CHAPTER FOUR

### ANALYSIS AND INTERPRETATION OF DATA

This chapter consists of data analysis and interpretation derived from the field using tools of data collection. In this study, data were derived from the both version of the novel i.e. *Shirishko Phool* in Nepali and *Blue Mimosa* in English. Both of the derived data were analyzed and interpreted separately and qualitatively in this chapter.

#### 4.1 Analysis of Data and Interpretation of Result

On the basis of collected data, the results were derived and they were analyzed and interpreted in terms of degrees of equivalence maintained between two versions of the novel. I have carefully chosen pragmatics exponents from the novel *Shirishko Phool*. All collected 30 exponents were analyzed separately comparing degrees of pragmatic equivalent from the original version of the novel *Shirishko Phool* to the translated version *Blue Mimosa*. After analyzing each of the exponents that conveyed pragmatic meaning, I categorized them in different degrees of equivalence according to the level of equivalence that each of the exponents was maintained. For an instance, *Ghar ta anakantaarmaa chha* has been translated as ‘the house is isolated’ and its pragmatic meaning is ‘the house is desolated’ or it was said to save the face of own and to make someone feel positive to the speaker. In this case the translator has preserved the pragmatic or intended meaning of the exponents. It was found that four degrees of equivalence were maintained, for example; optimum level equivalence, near optimum level equivalence, partial translation equivalence and mistranslation which were analyzed separately as given below:

1. Among all four degrees of translation equivalence, optimum level of equivalence was the most frequently used translation equivalence, for example out of 30 exponents 15 exponents or 50% of the exponents were optimally translated. Degree of equivalence to analyze the data was based on Bayers (2007) seven degrees of equivalence i.e. optimum level, near optimum level, partial equivalence, stronger vs. weaker translation, poor translation, mistranslation and zero translation.

Despite the fact that the translator has avoided the use of exclamatory sign in some of the cases, intended meaning of the source text hadn't been distorted due to such avoidance. It means many of the exponents of the source text had been optimally translated regarding pragmatic meaning that exponents conveyed. For example:

ST: *kasto labastaro*

TT: How careless.

Literal meaning: how negligence.

Pragmatic meaning: it was Shivaraj's carelessness and his realization to his fault or mistake to leave the photo.

Here, in this exponent, the TLT has maintained the pragmatic meaning of SLT communicating the intended meaning of ST optimally.

In case of onomatopoeic words it is difficult to get exact words in English while needed to translate from Nepali to English. But Nepali language has huge amount of such onomatopoeic words for example; *dangaranga, kululu, Sululu, furunga, sarara siringa, chhyanga, lutuputu, nithrukka, lamaklamak, jhamakka, kalkal, ukushmukush pilpil* and *burukka*. in this regard ST, *Shirishko Phool* has also several numbers of onomatopoeic expressions, for instance; *kululu, siringa, chhyang, lamaklamak, ukushmukush* and *futta* which play a great role to convey the intended meaning of source text. But English language lacked the equivalent expressions for all these exponents. However, the pragmatic meaning of the ST has not been distorted. Just for an instance:

ST: *aang siringa vayo*

TT: I shivered.

Translation has found to be meaningful and contextual though the translator has adopted deletion strategy to convey the intended meaning of ST writer.

Each language has its colloquial words which is difficult to translate in equivalent terms of another language due to its unique nature. In this regard, Nepali language has

several colloquial expressions which seemed to be difficult to translate in equivalent exponents due to not finding exact forms. However, the translator has tried to bring optimum level of pragmatic equivalence by using addition and meaning translation strategies. For example:

ST: *katro gaijatra hunthyo*

TT: what a fool he would have made of himself.

Translator has sometimes carefully adopted deletion strategy to preserve the intended meaning of ST writer and maintain the optimum level of equivalence while translating. For example:

TT: *maile nidhar gantho paren*

ST: I frowned.

Here, in this expression translator has deleted one word, *nidhar* and instead of I knobbed my forehead, he has used frowned which is contextually and situationally very good strategy.

2. Similarly, I found seven exponents (23.33%) of the exponents, which fall under the near optimum level of translation. Translations of these expressions do not necessarily preserve the perfect level of contextual equivalence with ST as this happens in optimum level. For example:

ST: *esthiti dekhi futkana khojdai*

TT: trying to free myself from the situation

Pragmatic meaning of this expression was his attempt to get rid of from problem of solitude and thinking of Sakambari in isolation. It was his attempt of being normal which is not necessarily translated by conveying this situational meaning. But what is fact is this translated expression conveys intended meaning at least in near approximation. This expression does not clarify the situation.

3. Likewise, I found five (16.66%) expressions were partially translated. In this case, translator seemed to be less careful while translating and honoring contextual meaning of the expressions of ST. for example:

ST: *oeilaaunu ra jharnu ta parchha parchha*

TT: flower has to fade and fall.

Contextual and situational meaning of expression of ST has not been optimally translated. Pragmatic meaning of this expression is; we human being like flowers should have to die or lose our existence one day. Thus, we should fulfill our intention and need. Here, the translator perhaps did not understand or misunderstand the meaning and the meaning of the expression has been partially translated.

4. Finally, the other degree of equivalence maintained in TT from ST is mistranslation which is lower degree of approximation. I found three (10%) expressions were mistranslated. For example:

ST: *jaya hos Bariko*

TT: long live Bari.

Pragmatic meaning of this expression in ST is the best wishes for victory and every success of Bari which is translated as long live Bari. So, it is misunderstanding of translator while translating the meaning of the expression or the translator is not careful about the situation of the expression. In this case, this expression has been mistranslated.

## **4.2 Discussion**

To carry out this research, the novel *Shirishko Phool* in Nepali version and *Blue Mimosa* in English was selected as main source which was written by Parijat and translated in English by Tanka Vilas Varya and assisted by Sondra Zeidenstein. Here,

in this research, I selected thirty exponents as sample which shared pragmatic meaning different from literal meaning among all the pragmatic exponents. Further, I selected sample using purposive and nonrandom sampling strategy. Different translation equivalence relating it with pragmatic aspects is analyzed separately on the basis of observation checklist. Translation equivalence are differentiated from optimum to mistranslation using literal meaning, pragmatic meaning and translated meaning as tools of observation.

#### **4.2.1 Optimum Translation Equivalence**

Optimum translation equivalence refers to the highest or the approximately perfect level of approximation. To meet this equivalence is very difficult for any translator. In this study, I selected thirty exponents, out of thirty exponents of ST and TT; I found fifty percentage of the expression conveyed the meaning in optimum degree of approximation. In this sense, these expressions are not deviated in pragmatic meaning from ST.

a) Source text: *aka choktaa hariyo chaur*

Literal meaning: a piece of green lawn

Pragmatic meaning: a beautiful green meadow surrounded by mimosa trees beside a house.

Translated text: A patch of green lawn.

Here, in ST *aka choktaa hariyo chaur* refers to a meadow covered with grass beside a house according to the context and the translator has honored to the intended meaning of ST in TT by translating the meaning as a patch of green lawn without losing contextual meaning. Thus, it is optimally translated.

b) Source text: *ghar ta anakantaarmaa chha*

Literal meaning: The house is desolated.

Pragmatic meaning: It was said to save the face of own and for self respect that Suyogbir's house was in far distance and in isolation.

Translated text: The house is isolated

Though this expression conveys the meaning differently from the literal meaning in the ST context, the translator has understood intended meaning of

ST and translated preserving pragmatic meaning. Thus, this expression falls under optimum level of equivalence.

c) Source text: *tara kanchale aaphno dharmā chhodena*

Literal meaning: But glass did not leave its virtue.

Pragmatic meaning: The glass has not been broken even if it is squeezed more tightly.

Translated text: But being glass it held its shape.

While analyzing the intended meaning of ST, its pragmatic meaning is the glass was not broken even it was squeezed more tightly. And this sort of meaning is approximately translated in translated expression in which being a glass, it held its shape is optimally equivalent with the glass has not been broken.

d) Source text: *katro gaijaatraa hunthyo*

Literal meaning: How a big troublesome would have happened.

Pragmatic meaning: The situation might be even worse, uncontrollable, if that photograph was left anywhere except Suyogbir's room.

Translated text: What a fool, he would have made of himself.

Here, in this expression, the translated version has adopted contextual and situational meaning. Even if, the colloquial phrase *gaijaatraa* of ST cannot be found in English, the translator has used addition and explanation technique to preserve the pragmatic meaning of ST. Thus, what a fool he would have made of himself has preserved the meaning of the situation might be even worse.

e) Source text: *phool bigridaina, suraksha paaunchha*

Literal meaning: Flower will not be spoiled; it gets security.

Pragmatic meaning: Flower has its meaning and existence even in isolation. It remains fresh and safety although the bees would not have settled on it.

Translated text: The flower won't be spoiled; it is secure.

Nepali expression *phool bigridaina, suraksha pauchha* has been translated as the flower won't be spoiled; it is secure, which has preserved the pragmatic meaning of ST maintaining optimum level of approximation.

f) Source text: *maile nidhaar gaantho paaren*

Literal meaning: I knobbed my forehead.

Pragmatic meaning: I got angry/ I was worried and showed my disapproval.

Translated text: I frowned.

In this regard, the translator has carefully adopted deletion strategy and has used English idiom to preserve indented pragmatic meaning of ST in which, I got angry and I frowned share the same equivalent meaning. Thus, the translator has carefully selected this idiom instead of I knobbed my forehead.

g) Source text: *kasto labastaro!*

Literal meaning: How negligence.

Pragmatic meaning: How careless. It was scolding oneself about ignorance and realization of own fault.

Translated text: How careless.

In this case, the translator has carefully maintained optimum level of equivalence, despite the fact that he has avoided the use of exclamatory sign. Thus, in translation of the expression, meaning of how careless and how negligence of committing mistake shares the same meaning.

h) Source text: *thantiyara aayachha*

Literal meaning: Come in fashionably dressed up.

Pragmatic meaning: Suyogbir's worried expression whether to go in Sakambari's birthday or not. It is his suspicion and state of being puzzle.

Translated text: The old man come all dressed up.

Nepali expression, *thantiyara aayachha* has its meaning like fashionably dressed up, which is expressed in suspicious condition and translated expression conveyed the meaning in approximation. Thus, the translated text has preserved the pragmatic meaning of ST expression.

i) Source text: *aang shiringa vayo*

Literal meaning: My back body parts shocked.

Pragmatic meaning: Feeling of fear and terror while seeing naked body of Sakambari.

Translated text: I shivered.

In this expression, the translator has used reduction or deletion strategy and used a fixed term to provide equivalence intended meaning of ST. Instead of using my back body parts shocked, he has used shivered as a term to recontextualize the meaning of onomatopoeic words.

j) Source text: *kothaamaa taangidintinthen*

Literal meaning: Would have hung up into room.

Pragmatic meaning: Shivaraj would have married Mujura and decorated his room with the posters of Mujura.

Translated text: I would have decorated my room with Mujura.

This expression is also translated approximately because the translator has used addition strategy and has explained what the ST writer is intending with this expression and has been translated as optimally approximate.

k) Source text: *aanphulaai ghisaardai*

Literal meaning: Dragging myself.

Pragmatic meaning: Walking oneself without any intention and desire. Just in complicated situation he was compelled to walk.

Translated text: Dragging myself through the empty street.

In this expression as well, a translator has tried to bring approximation in meaning by adding some phrases and using meaning translation strategy.

Whatever meaning the ST expression conveyed the same or approximately near meaning is conveyed by translated expression.

l) Source text: *ninyaauro mukha laayara*

Literal meaning: I went with nervous facial expression.

Pragmatic meaning: Feeling of troubled and nervous due to bad incident.

Translated text: I went to bed with the troubled expression.

This is optimum level of equivalence because the intended meaning of Nepali expression; *ninyaauro mukha laayara* and the pragmatic meaning of translated text; I went to bed with the troubled expression have optimum approximation in meaning.

m) Source text: *Saanu poilaa gaie*

Literal meaning: Sanu eloped.

Pragmatic meaning: Sanu, the youngest sister of Shivaraj has run away and married secretly with her lover.

Translated text: Sanu eloped.

In this case, Nepali exponent ; *Sanu poilaa gaie* has meaning that a girl married someone whom she had loved and the same or approximately equivalent meaning is shared by the expression Sanu eloped, though the English culture do not see it seriously. Thus, it is optimum level of equivalence.

n) Source text: *phasdai jaanthen*

Literal meaning: The more I was becoming deflated.

Pragmatic meaning: State of being fluctuated in love more passionately.

Translated text: The more I became entangled with her.

Here, the translated text expression; the more I became entangled with her has shared pragmatic meaning intended by ST expression; *phasdai jaanthen*.

Pragmatic meaning of *phasdai jaanthen* is being fluctuated in love more passionately and its translated meaning is the more I became entangled with her. Thus, in this case, becoming more entangled with someone and fluctuating in love with someone share approximately equivalent meaning. Because of this reason, it is optimum level equivalence

o) Source text: *esthiti lutnu*

Literal meaning: Plunder the situation.

Pragmatic meaning: Suyogbir's intention and desire to rap or his want for sexual harassment.

Translated text: I wanted to plunder that moment.

Here, in this literary text, someone wants for plundering the moment and intention of sexual harassment share optimally equivalent meaning. Thus, the pragmatic meaning of ST expression has been understood by translator and tried to maintain optimum level of equivalence.

#### **4.2.2 Near Optimum Equivalence**

Near optimum level equivalence refers to the degree of equivalence in translation which is not optimally approximate or perfect but it is a bit less

nearer equivalence and lack some features. In other words, it is the level of equivalence which preserves the super ordinate goal of ST but may not reach readability of reader. As per my capacity, I have closely studied both version of the literary text and found out seven expression under near optimum level of equivalence. It is because of my intensive study, the following expressions are analyzed under near optimum level of equivalence.

a) Source text: *satya maile kaateko chhaina*

Literal meaning: He has never murdered the truth.

Pragmatic meaning: It is Suyogbir's attempt to convince Sakambari and Shivaraj, swearing that he had not murdered anyone.

Translated text: I have never killed anyone.

The expression *satya maile kaateko chhaina* is expressed as swearing that he has never committed sin and attempt of pursuing to someone that he has never murder anyone. It means, he was not a murderer. Hence, translated text has preserved the intended meaning of ST but reader may sometime get confuse that in war soldiers murder to other rather kill. Thus, here, if a translator has used a word murdered instead of killed it would be optimum level of equivalence.

b) Source text: *maile deraamaa khaaihaalchhu ni*

Literal meaning: I am going to eat in my room.

Pragmatic meaning: He assured them rejecting offer and responding that he was going to have his dinner in his room.

Translated text: No, I am going to eat at home.

Here, in translation of *maile deraamaa khaaihaalchhu ni* is expressed when he was offered for his dinner and he rejected that offer and responded that he would be eating in his room. But in TT; no, I am going to eat at home may refers to the meaning that he has his home and he has not eaten anything yet. On the other hand, time was evening and the translator has used eat instead of having dinner. Thus, this translated expression has shared intended meaning of ST but readers may sometimes get confuse or readability is problem and this is near optimum level of equivalence.

c) Source text: *shaantiko saas pheren*

Literal meaning: I took breath of peace.

Pragmatic meaning: Expression of feeling of freedom.

Translated text: I began to breathe more easily once again.

Here, this expression, *shantiko saas pheren* refers to feeling of freedom and happiness which is translated as I began to breathe more easily. In this regard TT has preserved the intended meaning of ST. However, this expression does not carry perfect meaning of having freedom. Thus, it falls under near optimum level of equivalence.

d) Source text: *besomati sipaiko jaata*

Literal meaning: Insensible manner of soldier.

Pragmatic meaning: It is suspicion and feeling of fear to oneself for his gazing of naked body. Someone would probably call him a shameless soldier.

Translated text: Ill-mannered of soldier.

Translated expression has provided the meaning that soldier is behaving in such a way that no one can digest or the behavior of soldier is not good. In this case, meaning of ST expression insensible manner of soldier and its translated meaning are less frequently equivalence. Thus, this expression falls under near optimum level of equivalence.

e) Source text: *deuthaan jaana laagen*

Literal meaning: I am just on my way to place of goddess.

Pragmatic meaning: Sakambari is going to worship and pray for goddess.

Translated text: I am just on my way to the temple.

After analyzing this expression in different structure what can be inferred is ST expression; *deuthaan jaana laagen* refers to the meaning that she is going to worship for goddess, pragmatically, but still she is at home. Meaning of TT conveys that she is on the way to the temple means she has left house and now, she is on the way. Thus, this translation has preserved super ordinate goal of SLT but it is a bit difficult to TTR to understand intended meaning of SLT. In this regard, it is nearly approximate translation.

f) Source text: *kamaa laageko chha prem kathaamaa*

Literal meaning: Love story has a brief pause.

Pragmatic meaning: Two of the lover and beloved have recently left their romance of love. There is separation of relation and fragmentation of love.

Translated text: There was a brief pause in love story.

In this translation, there was a brief pause in love story might be understood as; there is short time break in love but SLT intends that there is a tragic end in their love story. Thus, there is a brief pause in love story doesn't convey intended meaning of separation of love in optimum level of approximation. So, readability is problem. But this expression of TT has covered the super ordinate goal of ST expression nearly approximately. Thus, this is near optimum level of translation.

g) Source text: *esthiti dekhi phutkana khojdai*

Literal meaning: Intending to escape from the situation.

Pragmatic meaning: Trying to make free and feel relax getting out from feeling of solitude and isolation.

Translated meaning: Trying to free myself from the situation.

Here, in ST, intended meaning of *esthidadekhi phutkina khojdai* refers to attempt to be free oneself from intolerable and problematic situation that is feeling of tension which is not optimally translated by TT expression but meaning of ST expression has been preserved in higher level and it falls under near optimum level of equivalence.

#### **4.1.3 Partial Translation Equivalence**

Partial translation equivalence refers to the degree of equivalence in translation of meaning from ST context and situation to TT context and situation. A translated text most of the time may not preserve and translate meaning perfectly due to several reasons, for example: lack of translator proper knowledge about ST context and TT context and difficult in understanding about the context where the expressions are used. Thus, the partial translation is not the translator intention rather it is obligation. In partial translation, contextual and situational meaning of expression from the source text has been partly translated. This degree meets semantic level of ST but does not reach

readability of TT readers. In this literary text, I have found five expressions under this degree of equivalence through my intensive study and understanding of meaning in both literary books, which are analyzed below:

a) Source text: *esthiti jaam paryo*

Literal meaning: The situation became ice.

Pragmatic meaning: The situation became even worse. The situation has been changed into silence /voiceless.

Translated text: The atmosphere froze.

Intended meaning of *esthiti jaam paryo* is the situation became indifferent and bad in which speaker could not get chance to speak even a single word but translated expression provides the meaning which might be understood either the atmosphere became cold or the atmosphere was unspeakable and the person is unable to speak. In this regard, translated expression has partially translated the meaning from the ST context.

b) Source text: *oelaaunu ra jharnu*

Literal meaning: To fade and fall.

Pragmatic meaning: Everything should have to die one day or finish our existence; even a flower is not exceptional in this case.

Translated text: Flower has to fade and fall.

In translation of the expression *oelaaunu ra jharnu* the translator has used semantically equivalent expression, translating as flower has to fade and fall. He is a bit careless to maintain the gap of context and situation. Although, this expression is contextually and partially translated, semantically, it provides necessary meaning. Thus, this translation is partially equivalence.

c) Source text: *aaphno ichhaale jharne*

Literal meaning: It falls by own will.

Pragmatic meaning: It is expression of will, to have perfect liberty whether to die or live.

Translated text: It falls by its own will.

This expression has been partially translated because contextual meaning of ST expression is intention of liberty whether to die or live and contextual and situational meaning is not preserved by translating as it falls by its own will.

Translated expression may refer to falling whenever it wants. Thus, this translation falls under partial translation equivalence and the translated expression cannot reach the readability of TT reader.

d) Source text: *jharilo daana tipera mukhamaa kwaapa haalnu*

Literal meaning: Pick a fresh wild berry and toss it on mouth.

Pragmatic meaning: Difficulty of getting endanger and valuable thing.

Translated text: Pick a fresh wild berry on a thorny slope and toss it in ones mouth.

In translation of this expression, translator has directly translated the ST expression preserving semantic meaning but translator seemed to be less careful to preserve contextual meaning of the expression intended by ST which is feeling of difficulty to get Sakambari for marrying. Thus, the translator has employed only partial level of equivalence while translating contextual and situational meaning.

e) Source text: *jamera basnu vayako chha*

Literal meaning: you have been frozen in seat.

Pragmatic meaning: you have not spoken anything else. You are not responding to anything.

Translated text: you are sitting there in a daze.

Intention of the expression *jamera basnu vayako chha* is; Suyogbir was not speaking at all while the expression was demanding to speak at least something. And translated expression has preserved the intended meaning partially but readability is problem. It means, you are sitting there in a daze and you have not spoken anything else are partially equivalent and share partially equivalent meaning. Thus, this is partial level of equivalence in translation.

#### **4.2.4 Mistranslation Equivalence**

Mistranslation refers to the degree of equivalence in which intended meaning of ST is mistakenly translated. If there is not any equivalence in expression of TT from ST, then it is called mistranslation. A translator seems to have misunderstood the intended contextual and situational meaning of ST and translate expression becoming less careful to the contextual meaning without understanding readability of TT reader. Here, in this study of translation, I have

categorized three expressions under optimum degree of equivalence through my intensive study and analyzed below;

a) Source text: *jaya hos Bariko*

Literal meaning: May! Bari gets victory.

Pragmatic meaning: It is wish to get victory and every success on the occasion of Bari's birthday.

Translated text: Long live Bari!

Here the expression *jaya hos Bariko* refers to the meaning that Shivaraj's wishes to his sister for her victory and every success of life in the occasion of her birthday. But the meaning rendered from translated text expression, long live Bari, refers to only wishes for living longer and staying forever. In this case, wishes for victory and success and wishes for living longer do not share same meaning and also hinder readability of reader.

b) Source text: *budi hundai jaaosa*

Literal meaning: May Bari grow older.

Pragmatic meaning: It is wish to Bari for living several years or may you live forever.

Translated text: May Bari grow old.

In ST expression, *budi hundai jaaos* refers to good wishes to live longer and forever on the occasion of birthday but translated expression; may Bari grow old refers to the meaning that may Bari become older soon. In this case, while comparing meaning contextually and situation ally between two expressions i.e. ST and TT, there is no approximation. Thus, translation of this expression falls under mistranslation. It is due to translator unaware about the intended meaning of ST.

c) Source text: *dubai jhumre dekhinchhan*

Literal meaning: Both looked ragged.

Pragmatic meaning: A boy, who has recently got tragedy in love and a dog which is tired of chasing a bitch, both looked tired and upset.

Translated text: Both looked ragged.

Here, in this case as well, a translator has mistranslated the expression. Intended meaning of ST expression, *dubai jhumre dekhinchhan* refers to both are tired and upset with their love. But translated expression, both looked ragged refers to; both of them are poor and dirty. In this sense, translator has misunderstood intended meaning and translated without maintaining approximation. Thus, translation of this expression falls under mistranslation, which does not attach the meaning of ST.

After analyzing all the expressions selected as sample from the novel *Shirishko Phool* and its translated version *Blue Mimosa*, all the degree of equivalence as mentioned by Bayer (2007), seven degree of equivalence i.e. optimum level equivalence, near optimum level equivalence, partial translation equivalence, stronger vs. weaker version of translation, mistranslation, poor translation and zero translation were not found. Although this translation intends to study all degrees of equivalence, only four degrees i.e. optimum level, near optimum level, partial translation and mistranslation were found in analysis. After classifying all thirty expressions, selected as sample using observation checklist, brief analysis and interpretation was presented separately.

## **CHAPTER FIVE**

### **FINDINGS, CONCLUSION AND RECOMMENDATIONS**

This chapter consists of findings, conclusion and recommendations of the study. This chapter is the result of the study, whole summary of the data were analyzed and suggestions and recommendations for policy related, practice related and further research related are given below.

#### **5.1 Findings**

Findings are the results of the whole study derived from the data analyzed. The findings is textual generalizations, that is, a summary of the important data consisting of text and numbers, every statement of fact consists of words, numbers or statistical measures woven into a meaningful statement. There should be harmony in order to presentation between objectives, research questions, analysis and findings. Thus, my findings are also harmonious in relation to objectives, research questions, and analysis. After the whole analysis of data, findings are mentioned below:

There are many fields and sources of translation. Among them, literary translation is one of the most challenging tasks in which many of the normal translators may not get courage to translate literary text due to its difficulty in translating of features i.e. simile, metaphor, idioms, proverbs, register and style. On the other hand, it is difficult to understand culture and context of the source language text as well as target language text. Thus, many of the well experienced and qualified translators sometimes seem to be failure in translating literary text. Due to this reason, any of the literary translation consists of several degrees of equivalence and sometimes mistranslation occurs. It is not translator's intention rather it is obligation and due to misunderstanding of the context where the expression has been used. Moreover, pragmatic equivalence is rather difficult task to maintain though semantically the text is equivalent.

Thus, this study entitled “Pragmatic Equivalence in Translation: A Case of Novel Shirishko Phool”, was carried out to find out degrees of pragmatic equivalent in translation of *Shirishko Phool* to *Blue Mimosa*.

This study consists of altogether five chapters. In the first chapter, I have attempted to create an appropriate context to study about problem. Then within same chapter I discussed statement of problem in which I have stated the problems in brief and my intention behind studying this problem is stated. Objectives behind studying this problem and guided question for this study are also mentioned after statement of the problems. Similarly significance, delimitations of the study and operational definition of the key terms were respectively presented. The second chapter consists of review of theoretical literature review of empirical literature, implications of the study and conceptual framework made on the basis of theoretical and empirical literature are presented. Likewise, the third chapter consists of methods and procedures of the study. This was survey research design based on qualitative and quantitative data. Nonrandom purposive sampling strategy was used to collect thirty secondary sources of data, so the sample was thirty pragmatic expressions. Similarly, observation was the main tool of data collection and at last ethical consideration was mentioned in this chapter.

All the selected data were categorized into different degrees of equivalence using observation as a tool and parameters of degrees. Selected exponents fell under different four degrees of equivalence. Thus, in fourth chapter, I analyzed and discussed all the exponents separately grouping under four degrees of equivalence. From the analysis, fifteen exponents (50%) of the exponents found to have optimally translated, seven (23.33%) of the exponents found under near optimum translation, five (16.66%) of the exponents were partially translated and three (10%) of the exponents were under mistranslation.

Findings was derived from analysis of the data and presented in summary form and concluded with the decision of findings. Similarly on the basis of findings and conclusion, recommendations are made for policy related field, practice related and further research related field

## 5.2 Conclusion

Conclusion consists of a brief report of study drawn from analysis, discussion and interpretation of the data.

Equivalence consists of several degrees in translation i.e. perfect equivalence, acceptable equivalence and poor equivalence. However, I analyzed and studied optimum equivalence, near optimum, partial equivalence, stronger and weaker version of translation, mistranslation, poor translation and zero translation. In this regard, optimal translation is the highest or perfect translation and zero translation is considered as lowest level of equivalence. The whole study has been concluded with the following findings in point;

- i. Half of the expressions were optimally translated. Out of 30 exponents; I have taken as sample 15 exponents (50%) of the exponents were optimally translated. In other words, 15 exponents fell under optimum translation.
- ii. Similarly, I found that 7 exponents (23.33%) of the exponents fall under near optimum translation. In this sense, these expressions cannot reach the readability of TT reader but preserved superordinate goal of ST.
- iii. Similarly, I found five exponents (16.66%) of the exponents were partially translated. On the other hand, the translator could not understand the context and situation of the ST exponent. Thus, intended meaning of ST was not in approximation though it provided functional meaning partially.
- iv. Likewise, three exponents, (10%) of the exponents were under mistranslation. In this sense, the translator seemed to be unaware or misunderstood intended contextual and situational meaning of these exponents, so he mistranslated these exponents. But this is considerable and normal because out of thirty expressions only three expressions were mistranslated.

Despite this fact, the translator has used different strategy and techniques, for example; deletion, addition, explanation and definition to bring optimum equivalence, less number of expressions were still mistranslated. But it is still acceptable and honorable that fifty percentages of the expressions were optimally translated, despite

the fact that there were many onomatopoeic words, colloquial words and reduplicated words which were difficult to translate.

### **5.3 Recommendations**

Every translator should pose sound knowledge not only in the field of ST and TT but also about their culture, and extralinguistic features which make meaning different from linguistic level. Thus, it is challenging task even for well experienced. Every translator is goal oriented in any translation so is the case with this researcher. In this case, my study is also abided by some objectives and according to my objectives I concluded my findings.

Being based on my findings of the study, recommendations are made and suggested for actual implications in three different related fields. Further, it is suggestions for concerning authorities and stakeholders. As in educational research, I have recommended this study for the following related fields:

#### **5.3.1 Policy Related**

Following are the policy related recommendation:

- i. The government of Nepal should formulate the policies related to translation.
- ii. University should design curriculum of translation focusing on pragmatic aspects.
- iii. Policies should be formulated to discourage poor translation and encourage good translation.
- iv. Moreove, *Nepal Bhasha Anubad Samiti* should be careful on pragmatic aspects while making rules on translation.

#### **5.3.2 Practice Related**

The following are the recommendations for practice related field:

- i. The professional translators should be careful on contextual and situational aspects while translating the text.

- ii. The translator appointed by curriculum development centre for translating technical text from English to Nepali should translate technical text concerning on pragmatic aspects..
- iii. The teachers who are involved in teaching of this subject at different level should be aware of pragmatic aspects which make meaning different from literal meaning.
- iv. Students, studying this translation as a subject should concern on pragmatic aspects and use in their own translation.

### **5.3.3 Further Research Related**

Translation is broad area which has covered wide range of fields. Different techniques and gaps in translation, parameters of translation, level of equivalence and degrees of equivalence are some other areas to carry out research. There are some emerging areas in translation, for example: machine translation, symbolic translation and theory of translation. Many of the researches have been carried out under techniques and gaps in translation and this area is also an emerging area. Similarly, I have carried out this research relating with the novel *Shirishko Phool*, and other upcoming generation or the new comers can conduct further research relating with level of translation strategy used in translation. And the pragmatic equivalence in translation can be conducted relating with many other literary and nonliterary text as I have conducted this research. Thus, this study will be fruitful to many upcoming researchers.

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## Appendix

S.N.	Cases of pragmatic expressions	Optimum level of equivalence	Near Optimum level equivalence	Partial translation equivalence	Weaker/ Stronger level translation	Poor Translation equivalence	Mis translation equivalence	Zero Translation equivalence
1	Ak chokta hariyo chaura	✓						
2	Ghara ta anakantaarmaa chha	✓						
3	Esthiti jaam paryo			✓				
4	Satya maile kaateko chhaina		✓					
5	Tara kaanchale aaphno dharna chhodena	✓						
6	Katro gaaijaatraa hunthyo	✓						
7	Phool bigridaina, Suraksha paaunchha	✓						
8	Oilaaunu ra jharnu			✓				
9	Maile nidhaar gaantho paaren	✓						
10	Aaphno ichhaale jharne			✓				
11	Kasto labastaro!	✓						
12	Maile deraamaa khaaihaalchhu ni		✓					
13	Thaantiyara aayachha	✓						

14	Jaya hos Bariko				✓			
15	Budi hundai jaaosa				✓			
16	Saanu poila gai	✓						
17	Aanga siringa vayo	✓						
18	Besomati sipaaike jata		✓					
19	Deuthaan jaana laage		✓					
20	Jharilo daanaa tipera mukhamaa kwappa haalnu			✓				
21	Kothaamaa taanngidinthne	✓						
22	Kamaa laageko prem kathaamaa		✓					
23	Dubai jhumre dekhinchhan				✓			
24	Fasdai janthen	✓						
25	Jamera basnu vayako chha ni			✓				
26	Esthitidekhi futkana khojdai		✓					
27	Aanphulaai ghisaardai	✓						
28	Ninyaauro mukh laayara	✓						
29	Shaantiko shaas pheren		✓					
30	Esthiti lutnu	✓						
	Total	15	7	5	3			