

CHAPTER ONE

INTRODUCTION

1.1 General Background

As Translation studies is a new and emerging discipline, translation itself is as old as human civilization. The activity of translating began along with the existence of language as a means of communication. As the world developed simultaneously with the existence and development of many languages, this multilingual nature of the world created the existence of translation as an obligatory phenomenon. The development of language and culture varies from one community to another and creates gap to each other. While this is happening, translation is only the way to break the cultural, linguistic, contextual and psychological barriers between (the people of) such communities.

Bhattarai (2000) writes that 'it was Andre Lefevere who proposed the designation of translation studies for the first time in 1978 to replace the terms like 'Translation Theory' used in general contemporary 'Translatology' in Canada, 'Translatologia' in Spain and so on' (p. 1). It underwent different changes in course of time and is constantly undergoing change until recently.

The word "translation" is etymologically carried out from Latin word 'trans' and 'lactum' in which 'trans' means across and 'lactum' means to carry. Generally, it is the rendering of a text into another language. Many scholars have defined it in various ways. According to Bhattarai (2000, p.1), it is a linguistic activity for Nida (1964) and Catford (1965). Steiner (1975) and Toury (1987) defined it as a cultural and the philosophical endeavor, whereas it is a literary activity for Savory (1957). It is an art, a science and a skill for respective scholars, however for Newmark (1988, p. 6), "it is first a science and then a skill, third an art and fourth a matter of taste." This shows that defining

translation in a single word is incomplete and even inappropriate. Newmark (1988, p. 5) has defined translation as “rendering the meaning of a text into another language in a way that the author intends the text.” Similarly, Catford (1965, p. 9) defines translation as “the replacement of textual material in one language (SL) by equivalent textual materials in another language (TL).”

Brislins (1976) in Bhattarai (2000, p. 2) writes that

Translation is a general term referring to transfer of thought and ideas from one language (source) to another (target), whether the languages have established orthography or don't have such standardization, or whether one or both language is based on sign as with sign language of the deaf.

Bell (1992 as cited in Bhattarai 2000, p. 4), “translation is like a stabilizer between two languages, mediation between two people, their culture and their civilization separated by time or space.” So, the access of one language has to be revealed and balanced when put into the other. The key assumption in a linguistic-orientated approach is that language is an instrument of communication employed by an individual according to a system of rules. According to Venuti (1998, p. 21) :

In the case of translation, linguistic-oriented theorists have construed implicature as a feature of the foreign text that reveals a difference between foreign and domestic cultures, usually a gap in the domestic reader's knowledge for which the translator must somehow compensate.

From the various definitions from various scholars, it can be deduced that translating is reproducing it in the TL the closest equivalence (as far as possible) of the SL text message in terms of meaning. Translation is an integrated activity comprising culture, philosophy and linguistics. It is the

combination of art, science and skills. So, it is difficult to restrict translation within certain definition.

However, translation is not strictly limited to language. Communicational and cultural aspects of the particular language also play a key role in this process. Translation involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group entails a process of cultural decoding, re-coding and encoding. As cultures are increasingly brought into greater contact with one another, multi-cultural conditions are brought to bear an ever increasing degree.

Translation is a process of rendering the message of one language into another as well as the result of this rendering itself. It is found that there is no one and exact definition of translation. Many scholars have defined it in different ways. Defining translation is theoretically difficult in a sense that (it) is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, types of texts, medium involved in translation and so on. Thus, one and only definition of translation is quite impossible because translation has such a wider coverage that no discipline and areas remain untouched with translation. Generally, it is the rendering of a text into another language.

In this regard, Newmark (1981) writes that a good translation is one in which the merit of the original work is so completely transfused into another language as to be as distinctly apprehended and a strongly felt by a native of the country to which that language belongs as it is by those who speak the language of the original work (p. 4). Translation developed gradually from this pre-linguistic period. It is started to view translation as an instrument filling in the gaps in meaning in a universal language. It was the period of the birth of literal translation. As the theory of translation is concerned, translation is mainly an aspect of semantics. Thus, meaning is crucial in translation. A translator translates the message of the text into another language. Peirce (1934) in Newmark (1981)

writes that the meaning of a sign consists of all the effects that may conceivably have practical bearings on a particular interpretation, and which will vary in accordance with the interpretant (p. 5). Later, logic and philosophy have a bearing on the grammatical and lexical aspects of translation respectively. A study of logic is viewed to assist the translator to assess the truth-values underlying in the text the translator is translating. Philosophy becomes a fundamental issue in translation theory. The view 'the Meaning of a word is its use in the language' became more pertinent to translation which was concerned with contextual use, than to language as a system. This is why Newmark (1981) defines translation as “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language” (p. 7). According to him (ibid), translation is all the science, skill, an art and the matter of taste.

Translation is an obligatory phenomenon of the present day world as it is a vehicle to accelerate the present multilingual world. The theory of it covers a wide range of pursuits, attempts always to be useful to assist the individual translator both by stimulating to write better and to suggest points of agreement on common translation problems. Wilss (1982, p.18 as cited in Bhattarai 2000, p. 13) states that now we are on the threshold of a planetary era in which local and regional conflicts will be suppressed and the dynamics of global adaptation and civilizing cosmopolitanisms will begin to be the predominant driving force which will be accelerated through translation. For him (ibid), ‘the twentieth century employed translation extensively as a most powerful and indispensable vehicle for disseminating knowledge and information.’

The history of translation is based on and dominated by literary translation.

Literary translation is the reflection of artistic reality of the original.

Gachechiladze (1967, p. 89 as cited in Bhattarai, 2000, p. 5) writes that ‘it is an approximate reflection of the artistic reality of the original.’ It is regarded as the highest, oldest and most difficult form of translation. Thus, it needs a

pragmatic skill to translate a text. A literature is both the combination of language and culture. This multidimensional property of a literary text creates difficulty while translating. The translator should reflect both language and culture honestly in his/her translation. That is, it is a trans-creation of new literature.

1.1.1 Importance of Translation

Translation is also a means of communication. It is a technique of learning a foreign language, which allows an exercise of learner's intelligence to develop his competence. Translation is only the vehicle to accelerate the multilingual world. Translation has helped to bring cohesion in our multilingual and multicultural society. It plays a crucial role to establish world literature that it is the only way to break the linguistic barriers, bringing together what lies beyond time and space.

Narshimhaiah and Srinath (1985, p. 5 as cited in Bhattarai 2000, p. 11) write focusing on the importance of translation as “the world came to know of the Vedas and Upanishads and Gita outside the charmed circle of the Brahmins in South Asia through translation.” Translation has narrowed down the world in such a way that the world cannot even be imagined in absence of it. Translation is not simply an act of imitation or substitution; it is also the means of innovation, innovation in the receiver language. That is why the translators must meet the challenges in the context of the world being narrowed down with every decade passing by. Translation helps to impart knowledge about a varied world of literature which further helps to understand multiple cultures.

Translation is important to create spiritual and destined unity among the people from different speech communities and individuals in both national and international level. Translation, on the national level, weaves the various speech communities and people into the maxim to promote firm national unity, whereas, on international level, translation helps to establish unity among the

people for peace and harmony. Translation crosses and blurs the geographical boundaries as well as breaks the linguistic and cultural barriers and helps to find the base for universal brotherhood and friendship.

As translation exposes a fundamental idealism in philosophy by calling attention to the material condition of concepts, their discursive forms, the different meanings and functions they come to possess in different cultural situation. According to Venuti (1998, p. 106) doing translation offers philosophy and opportunity for self-criticism, a scrutiny of philosophical discourses and institutions and a rethinking of current practices in interpreting the philosophical text. He further says that translating can communicate only by reconstituting the foreign text; a translator can choose to judge a translation good when it signifies the linguistic and cultural difference of that text for domestic constituencies.

Translation has inculcated in men some greater values such as knowledge, truth and beauty. According to Wills (1982 as cited in Bhattarai 2000, p. 13) “the greatest contribution of translation is regarded as civilizing cosmopolitanism.” As similar to him, highlighting the importance of translation, Nida (1964 as cited in Bhattarai 2000, p. 15) “translation is a custom house through which passes, if the custom officers are not alert more smuggled goods of foreign idioms than through any other linguistic frontier.” According to Pound (1976) in Venuti (1998, p. 76) “translation is a means of cultivating modernist poetic values like linguistic precision.” Thus, translation plays an important role in language but the translator should be more careful otherwise, it can go out of the theory of translation.

Translation is not simply as an act of imitation or substitution. It is also a means of innovation, innovation in the receiver language. That is why the translator must face the challenges in the context of the world being narrowed with every decade passing by. Translation helps to impart knowledge about a

varied world of literature which further helps to understand multiple cultures. Translation has narrowed down the world in such a way that nobody can imagine the world in absence of it. It is the translation which has made the world a global home. It has helped to establish peace and harmony, a sense of classless, beauty and fraternity as well as has developed as a sense of love and affection among the people of different linguistic and cultural backgrounds. So, it has become a part of human life. Without translation we cannot keep in touch with the world event.

As an emerging discipline in its own, translation is so crucial that human life is impossible and worthless in an absence of it. No translation means having no understanding of the world at all. It is the translation which has made the world a global home. It has made familiar different cultures among the multilingual which further has helped to establish peace and harmony, a sense of closeness, beauty and fraternity as well as has developed as a sense of love and affection among the people and/or communities of different linguistic and cultural background.

1.1.2 Translation of Culture

As language is context-bound and to understand meaning of a text, the culture associated should be judged and observed in depth. It shows that translation is less linguistic and more cultural procedure. This view is epitomized in statement such as one does not translate language but culture. It is difficult to decide whether translation is a cultural activity or not. But most of the scholars agree that culture is one of the important aspects of translation. According to the supporters of cultural translation, it is not only a finite language activity, but it is an ongoing cultural one. Translation can only be studied along with speech acts in socio-cultural setting.

In translation, we transfer culture not language. House (1994, p. 92) and Ivir (1987, p. 87) also comment that cultural contact presupposes translation. By

these points, we can say that in effect one does not translate language but translates culture and thus, in translation, we transform cultures not languages. Translation forms particular cultural identities and maintains them with a relative degree of coherence and homogeneity, but also creates possibilities for cultural resistance, innovation and change at any historical moments. Venuti (1998, p. 68) says that “translation is summoned to address the linguistic and cultural difference of a foreign text; it can just as effectively foster or suppress heterogeneity in the domestic culture.”

A language is determined and shaped by the culture. Because of this, a translator will be translating a culture while translating a text. The world is not only bilingual but also bi-cultural. So, every culture has specific term or word which is distinct to the other culture. Translating culture is difficult because of lack of equivalence in the target language culture. Translation of cultural terms from a literary text is difficult and because of this, meaning gap exists while translating the text. Although culture creates a gap between two worlds and makes a translator's job infinitely complex or even virtually impossible, it is possible to translate culture from one language to another with adjustment and even some loss. According to Newmark (1988, p. 95):

Most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural costumes are described in ordinary language where literal translation would distort the meaning and translation may include an appropriate descriptive-functional equivalent.

He further says that culture, on the other hand, is the way of life and its manifestation that is peculiar to a community was a particular language as it is a means of expression on the other. It is the full range of learned human behavioral patterns.

According to Richards et al. (1985, p. 70) culture means the total set of beliefs, attitudes, costumes, behaviors and social habits etc. of the member of a particular society. Culture is a way of life in a society; it consists of prescribed ways of behaving or norms of conduct, beliefs, values and skills. It also includes the institutions, values, religions, communities, foods, heritage, and histories and so on. Language is context-bound and to understand meaning of a text, culture should be judged in depth. Viewing the importance of culture in translation, in recent years there has been a shift in translation studies from linguistically-oriented approaches to culturally-oriented one.

1.1.3 Translation as Transformation of Meaning

Many translators and scholars have tried to redefine translation from cultural perspective; however, it is very difficult to decide whether translation is a cultural activity. But scholars agree that culture is one of the major aspects of translation. According to the supporters of cultural translation, translation is not only a finite linguistic activity but is an ongoing cultural one. Cultural contact presupposes translation. This shows that we do not only translate a language but translate the culture. Translation can be studied along with speech acts in socio-cultural setting. A language is a part of the culture in which it belongs to. That is, a language is shaped and determined by the culture. Because of this, a translator will be translating a culture while translating a text. Translating culture along with language is a part of a translator's job. However, it creates a greater problem and becomes a matter of high tension. Translating culture is difficult because of the lack of equivalence in the target culture. Translation of cultural terms from a literary text is difficult also because of the gap of meaning that it creates while translating.

It is the culture that creates a gap between two worlds and makes a translator's job infinitely complex or even virtually impossible. However, it is possible to translate culture from one language to another, of course, with restraint care,

adjustment and even some loss. There lie two major problems in translating cultural language:

- Definition of culture in precise terms, and
- Non-existence of cultural overlap between the source word and the target word.

Newmark (1988, p. 95) writes that

Most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.

It is mainly due to the cultural color of the words in a SL. He (ibid), adapting Nida (1964), categorizes cultural words into five distinctive types and says the classification as in the narrow sense. His classification reads as- Ecology; material culture; social culture; organizations, customs, activities, procedures, concepts etc. and gestures and habit. He concludes that different categories of cultural terms have different ways of rendering message and the loss or gain of meaning that exist in translation becomes really problematic.

This is why translation of culture is one of hard attempts to a translator. As two cultures are not the same, there lies translation problem due to the cultural gap between the SL and TL texts. A culture is a way of life and its manifestations that are peculiar to one speech community. Thus, a translator has to bear in mind the motivation and cultural specialist as well as the linguistic level of the readership. It is true that, ‘the more specific a language becomes for natural phenomena, the more it becomes embedded in cultural features, and therefore creates translation problems.’

Now it can be said that translation of culture is difficult and problematic, however, not impossible. Cultural equivalence does not mean the exact translation but is a partial-equivalent where the sense of SL culture is translated into TL. There are different techniques of translating cultural words which helps to overcome the translational problems related to culture. Further, not all the words are culturally so colored at all.

1.1.4 Evaluation of Translation

Translation has to be faithful to the original, i.e. the original flavor of the text should not be misinterpreted while translating a text. For this, translator's job will be maintaining the equivalence of meaning. Back translation, performance testing, knowledge testing, self evaluation etc. are some of the ways of evaluating a translation. House (1994, p. 4700, as cited by Bhattarai 2000), proposes anecdotal approach, response based approach and text based approach within which any translation can be evaluated in terms of good or bad. If the translation is good, it will be faithful to the original by preserving the spirit of the source text. At the same time, it provides pleasure and delight of the original to the readers of translation. In addition to these techniques, multiple translation is one of the powerful means of evaluating a translation. It is defined as more than two versions of the same text into a single target language. A source text is translated by more than two translators in the same or in different time within a single target language. Multiple translation provides insights and various possibilities in translation as it validates an infinite number of renderings. The multiple versions of the same source text contain a common core, on the basis of which each of them can be evaluated as well.

Multiple translation provides a strong basis of translation evaluation in which the choice of techniques is highly influenced by the position of lexical items in the text and the intensity of cultural spirit, flavor and value of that word. However, there is found no observable pattern in the use of translation technique in multiple translation. More attention should be paid in translating

the cultural words central to the comprehension of the text, lack of which can cause the loss of cultural message. The existence of cultural gap between polytheistic Nepali culture and monotheistic English culture is natural. The cultural gap in translation can be minimized by applying appropriate translation techniques depending upon the nature and the type of words to be translated. The highest the frequency of occurrence of certain translation technique, the more it is effective to render the message, in general. But it would not always be true.

The ability of bridging linguistic, extra-linguistic and cultural gap shows how able a translator is to translate any text. Among them, bridging the cultural gap is one of the greatest challenges for a translator. It is because of mainly two causes. Firstly, the absence of culturally overlapping words between the source and target language cultures. Secondly, it is the problem in defining culture on the precise term. On the one hand, there is the greatest challenge for a translator to bridge the source and target culture; on the other hand, s/he should preserve the original flavor of the source text. In such circumstances, translation studies play an important role in finding out the effective techniques of translating cultural terms.

1.1.5 Loss of Meaning in Translation

Lack of correspondence between the SL and TL item creates gap in translation and results in the loss of meaning. That is, the loss of meaning in translation is due to the gap that exists between the two languages. Generally, it is regarded that the gap in translation is common and natural as no language and cultures are same and alike. Thus, it can both be found in target language and source language.

We find two languages, cultures, context etc. always different to some extent. So, while translating we are bridging the gap between two cultures and languages. It means a text is the combination of language and a culture within

certain context. Gaps are the serious threats in translation. According to Crystal (1987) exact equivalence is of course impossible, no translator could provide a translation that was a perfect parallel to the source text, there is always some loss in information (p. 346). Anyway the translator's main concern in translation should be to bridge the gaps so as to make the translation meaningful and faithful as the original. According to House (1994) there are three types of gaps in translation:

- Linguistic gap
- Cultural gap
- Extra-linguistic gap

1.1.5.1 Linguistic gap

The gap where absence of typical terminology persists is called linguistic gap. The languages which are used in the world are different from each other. We can observe this gap in different levels of language. Such as:

- **Graphological level:** Two languages are different in their graphics. Graphemes available in one language may be absent in another language. For example, the English term 'E-mail' has no Nepali correspondence and writes as [ईमेल] in Nepali.
- **Phonological level:** Phonemes of different languages are not the same. English has 44 phonemes but Nepali has only 35. If the exact phonological correspondence is impossible, it certainly creates problem in translation. For example, 'Thakuri' of Nepali can only be /takuri/ in English. The exact correspondence of [th] in English is impossible.
- **Lexical/word level:** Some lexical words create serious problems in translation. Some lexical items available in a source language may not be available in the target language. For example, Nepali onomatopoeic and reduplicated words (such as *dangdang-dungdung*, *khandrang-khundrung* etc.) do not have equivalent terms in English.
- **Structure level:** The difference in linguistic structures and the grammar rules between the languages creates gap. For example, the Nepali and

English languages are different in their word order. English uses S-V-O order whereas Nepali uses S-O-V order (such as I eat rice (Eng) and *ma bhat khanchhu* (Nep) etc.).

- **Functional level:** It is hardly possible to get equivalence of meaning at functional level if the translator is not aware of the ambiguous meaning contained in the text. For example, good morning (Eng) and *namaste* (Nep).

1.1.5.2 Cultural Gap

Culture is an inseparable part of the language. Translation is more cultural and less linguistic activity. It creates gaps in translation. It may have the belief and concept in one culture and another lacks that which creates cultural gaps.

Translation of the cultural term is very complex and almost impossible because of the cultural gaps. The degree of complexity in translation is determined by how close the source language and target language cultures are. If there is vast difference between the source language and target language culture, too much cultural barrier creates impossibility in translation.

A good translator should try to solve the problem by naturalizing the term in the target culture. Cultural gaps make translation impossible so it needs further explanations to make its readers easy to understand the concept. For example,
SL (Nepali): Janai

TL (English) x

This type of cultural term needs an explanation e.g., ‘janai’ can be explained as ‘a sacred thread put by Hindu male’. According to House (2002) ‘translation is less a linguistic and more, or even exclusively, as cultural procedure.’ This view is epitomized in statements such as ‘one does not translate languages but cultures’ and ‘in translation we transfer cultures not languages’ (p. 92).

Language as the most important means of communication, transmitting information and providing human bonding has therefore an overridingly important position inside any culture. Cultural knowledge, including

knowledge of various sub-cultures, has long been recognized as indispensable for translation, as it is knowledge of the application that linguistic units which makes translation possible in the first place.

1.1.5.3 Extra-linguistic gap

The extra-linguistic (pragmatic) gaps occur when there is a problem of correspondence between context of source language text and target language text. Pragmatics plays a crucial role in formation of a text. In brief when the background knowledge and real world knowledge differ, extra-linguistic gaps occur. Such as, the following example shows pragmatic gap as Hindu widow wears white dress but this kind of concept is not available in English culture. SL (Nepali): ek mahinā pachī sitālāi seto lugāmā dekhera malāi narāmro lāgyo. TL (English): I become sad when I saw Sita wearing white dress after one month. As this example is concerned, the sentence in the Nepali language clearly shows that Sita has become a widow and wearing white dress as a sign of widow woman culturally which is not clarified by the English sentence.

1.1.6 Compensating Meaning Gap in Translation

The loss of meaning that is the gap in translation can be compensated. Bridging the gaps between the two languages or cultures is one of the main concentrations of a translator. There are some procedures and/or strategies that help to compensate these gaps or loss. Being based in Ivir (1987, p. 37), the following procedures can be used to compensate the gaps and loss of meaning in translation:

a. Borrowing/Transliteration

It is a translation process in which the source language word (word unit) is transferred into the target language. The same word is borrowed in TL through a systematic procedure. It is used only if the equivalent term is absent in the target language. e.g.: Coat (Eng)-Kot (Nep)□ .

b. Naturalization

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, than to the normal morphology of the TL. e.g.:- ghyū (Nepali)-ghee (Hindi).

c. Literal Translation

It is one to one translation as a translator translates one word to one word or a group of words to group of words seeking the close correspondence in terms of both lexis and grammar. It is an unidiomatic weapon to fill the translation gap. e.g.: black board (Eng)-kālopāt (Nep) .

d. Recognized Translation

It is the technique depended upon the knowledge of a translator. The translator substitutes the SLT with a recognized word in TLT. This technique is especially used in translating well recognized administrative texts. For example: Faculty of Education (Eng)- śikchā śāstra sańkāya (Nep).

e. Addition

Some addition in translating cultural text requires to make the translated text informative as well as readable. It is needed to make the readers understand the actual message of the text easily and with pleasure as well as to suit the text in the target culture. Cultural words need explanation so as to make the meaning vivid to its readers. Thus, some addition is common in translating. e.g.:- gundruk (Nep)-gundruk, a dry vegetable (Eng).

f. Deletion/Omission

If the information of the text can be transferred without the presence of a particular word, the word is generally deleted in translation. This technique can also be used in absence of equivalence. e.g.:

SL (Eng): Scratch the shaded area *with a coin*.

TL (Nep): Kālo masīle chopeko bhāglāi kornuhos.

g. Substitution

SL items are substituted by equivalent TL items to overcome the translation gap. This technique is used mainly for those cultural concepts which overlap to each other having similar sense. e.g.:

SL (Hindi) - diwālī

TL (Nepali) - tihār

h. Sense Translation

Translator sometimes translates only the sense of cultural word to transfer the meaning in TL. If the SL structure is complex, words used in a text are redundant and their translation misleads the meaning, it is better just to translate the sense (meaning). e.g.:- kick the bucket (Eng)-marnu (Nep).

i. Blending

This technique is used to naturalize the translation in the target language. A part of a SL word is combined with a part of TL word in the target text while translating. For example: gobar-gas (Nep).

j. Reduction

The text is reduced in translation if the words used in SL are seen redundant to translate in TL. For example:-

SL (Nep): Mero āphnai bubāko bhāi, pyāro kākā

TL (Eng): My dear uncle.

k. Elaboration

It is used in translating implicit cultural elements. The TL structures are expanded so as to clarify the meaning contained in a limited word in SL. For example:-

SL (Nep): Oh! sītāle seto kapad□ ā lagāyekī

TL (Eng): Sorry, Sita is in white dress as her husband died.

l. Definition

Defining something is reducing unknown and unshared to the known and shared. It helps to make the text linguistically transparent. e.g.:

SL (Nep) - tupī

TL (Eng)- The holy hair in the centre of head, generally longer than the other.

m. Componential Analysis

Componential analysis in translation is used to produce a close approximation of meaning adding one or two TL sense components to the corresponding TL word. The basic process is to compare a SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating the common or different sense components. For example: he is a kano, a one eyed.

n. Functional Equivalence

It is a technique of de-culturing the cultural word. A culture free TL word is used to replace a SL word so as to generalize or neutralize it while maintaining functional equivalence. e.g.:- Dharahara-the tower.

o. Pragmatic Equivalence

In context of cultural translation, a SL word is sometimes, replaced by a TL word which is semantically quite different from the SL but provides closer rendering. In such a situation, translator has established the pragmatic equivalence. For example:-

SL (Nep): ū ta sarpa ho.

TL (Eng): He is an enemy.

p. Cultural Equivalence

It is true that cultural equivalence may have greater pragmatic impact than culturally neutral terms. Cultural equivalence is an approximate translation

technique where a SL cultural word is replaced by a TL cultural word. For example: Dashain (Nep)-Christmas (Eng).

q. Descriptive Equivalence

If no equivalence is established, a translator can use the descriptive equivalence technique to overcome the gap in translation of cultural words. It is explanation of translation of cultural words in translation. For example:-

SL (Nep): ū brāhman bhayekole sammanit cha.

TL (Eng): He is Brahman (the highest caste in Hindu caste hierarchy who usually works as priests) and is respectable.

1.1.7 Introduction to Basain

Basain is one of the social novels written by Lil Bahadur Chhetri. The novel is written within a typical Nepalese social periphery showing the poor hilly Nepalese socio-cultural condition. The title of novel is justified by the plots explaining the socio-economic condition and tradition of the then society as a sole cause of migration. A poor family of Nepalese society becomes obliged to migrate due to the social and economic causes in the novel. Michael J. Hutt translated Basain as Mountains Painted with Turmeric. He has tried to bring to light an iconic Nepali novel: the story of sheltered villagers faced with a harsh, changing world. He has tried to share his deep empathy and fine understanding of Nepali reality of socio-economical world through his translation. His focus on translation can be observed mainly in the daily farm work and chores, the gossip chain, the weekly market, the limited opportunities, the rapacious rich preying on the poor, and women's particular vulnerabilities. In fact, it has offered the TL readers a window into the lives of the people by depicting in subtle detail the stark realities of village life.

1.2 Review of Related Literature

Significant numbers of texts have been translated between English and Nepali and the same is the situation with the research work on translation studies at the

department. However, not a great deal of studies has been carried out regarding the evaluation of translation. Further, there is no study on loss of meaning in translation. In this regard, this will be the first research work at the department on the analysis of loss of meaning in translation. Here, an attempt has been made to overview briefly some of the related previously completed studies.

Bhattarai (1997) has made an attempt to define translation studies in general, in his Ph.D. thesis and has found that the interest in and awareness towards bi-directional, horizontal translation is the growing need for literary translation. He also remarks that language-pair related studies are extremely important in order to minimize translation problems. According to him, imperfect translation is due to no other than misinterpretation of the source text.

Adhikari (2003) has carried out a research to find out the techniques and linguistic problems of translation of technical words used in science text book for grade nine. His study shows when a target language text lacks an equivalent term that is present in the source text, the problem (like-the transfer of meaning) lies in translation. He found that literal translation, hybrid formation, paraphrasing, borrowing and lexical creation are the common techniques used in translating technical terms.

Adhikari (2007) has carried out a research on “Techniques and Gaps in Translation of Cultural Terms: A Case of Social Studies Textbook for Grade X.” His objective of the study was to find out the techniques and gaps in translation of cultural terms. He found eleven different techniques employed in translating cultural words. He has further found that literal translation is the most widely used technique of translating cultural terms and deletion is the least one.

Bhandari (2007) has carried out a research on “A Study on Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Basain” and has found ten different techniques of translating culture. He found that transference is very effective in translating deeply rooted cultural terms especially from religion and culture.

Panthi (2007) in his thesis entitled “A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Shirishko Phool” and has tried to find out five different categories of cultural terms. According to him, eight different techniques are used in translating culture. Among them, literal translation is the most widely used technique and definition is the least one.

Bhushal (2009) has carried out a research entitled “Cultural translation of the novel Seto Bagh: Techniques and gap.” His objective of the study was to find out the techniques employed in translating Nepali cultural terms into English. Further, to point out the gaps in translation process was also the objective of his study. He found only nine techniques employed in translating cultural terms. His study shows that the loss of meaning in translation is natural however it creates gap.

Present study is different from all the ones reviewed here in a sense that it has tried to analyze the loss of meaning that is created due to the gap that exists between the cultures of two different languages. Further, this study also aimed at finding out the causes of meaning loss in translation as well as analyses of the ways that can be used to compensate the meaning gap in translation.

1.3 Objectives of the Study

The study had following objectives:

1. To find out the loss of cultural meaning in the translation of novel Basain.
2. To explore the causes of loss of meaning in translation

3. To analyze the ways that can be used to compensate the meaning gap in translation.
4. To suggest some pedagogical implications.

1.4 Significance of the Study

The study is one of the important efforts in the field of translation studies.

As it provides some insight into the analysis of meaning loss in translation, the findings and recommendations of the study have high value to those who are dealing with English-Nepali-English translation in one or another way. The students and teachers of translation studies as well as of applied linguistics can be highly benefited from this study. Further, the study will equally be helpful for the textbook writers, translators, curriculum designers, language planners, policy makers, researchers, journalists as well as all those who are dealing with translation in cross cultural setting of English Nepali and vice versa. The study has high value in the hands of those who are working in the field of translating practically.

CHAPTER TWO

METHODOLOGY

The researcher has adopted the following methodological strategies to fulfill the objectives of the study:

2.1 Sources of Data

The researcher has made use of only the secondary source of data in the study. Mainly, the Nepali and English versions of the novel *Basain* has been used as the source of data in the study. Further, some of the related previously studied theses, and related books were also used as the sources of data for this study. Some of them were: Newmark (1981), Wilss (1982), Crystal (1987), Newmark (1988), House (1994), Bhattarai (1995), Bhattarai (2000), House (2002), Adhikari (2003), Sharma (2004), Adhikari (2007), Bhandari (2007), Panthi (2007) and Acharya (2008).

2.2 Sampling Procedure

To carry out this research, the researcher studied both English and Nepali versions intensively and found out the cases of meaning loss in translation. The identified instances were picked up and taken into the study. The cases have analyzed along side with their causes to happen so and the ways to overcome those problems while analyzing and interpreting the collected data.

2.3 Tools for Data Collection

Observation was one and only tool to collect the required data for the study. Researcher developed an observational check list and used to collect and arrange the data. Both the English and Nepali versions of novel were intensively studied to collect the data for the study.

2.4 Process of Data Collection

The researcher first of all, collected both the English and Nepali versions of the novel and studied them in depth. Then, an overview of Nepali version was made by collecting the possible instances of meaning loss in translation. The possible words, phrases, clauses, and/or sentences were picked up and the English version was studied to search for their equivalence. The collected words, phrases, clauses and/or sentences were transliterated and the translation of which was noted down. Finally, the researcher identified the loss of meaning along with the causes of the loss. The sentences that were taken for study are given below:

Examples
1. Dhane got up, went to the fire place took out a glowing ember from the ashes, and lit a stub of tobacco wrapped in an āgerī leaf.
2. If anything goes wrong, I'll lose the oxen and everything else as well.
3. He works hard, he is industrious.
4. Hariram! The price of the buffalo is 120 rupees; the interest must be delivered to Harriram's house at the end of every month.
5. It seems that bankale has got it.
6. She helps her husband's sister to wash the pots and to mill and pound the grain.
7. Bhauju (Bhauju: elder brother's sister), the food's ready. Would you serve the meal today?
8. Teej had just taken its leave of the women of Nepalese society.
9. Maina touched Dhane's feet with her head and stood up.
10. She is dying to go, anyway.
11. lu lu! Drive them up from behind, thuli.
12. There's no sindur in my hair, and I am not wearing a bead necklace, can't you see?
13. These streams bring life to the khet field in the valley below.
14. With one voice, the council judged in the baidar's favor and authorized him to take away Dhane's oxen and buffalo.

15. And she remembered that once Jhuma had mentioned that her monthly dharma had stopped.
16. One day in the middle of Magh, Jhuma had gone into the forest to cut some fodder.
17. They say he left in Phagun -22.
18. The path forked at Bagedanda.
19. The old folk said that an old woman of the forest lived on these cliffs.
20. We must cut Dhane off from sharing our water; we don't know who did this or what he was.
21. The next morning, all the big man of the village gathered in Nande's yard to decide Dhane's fate.
22. Every object in there-the millstone and the husking machine, and even the beams, pillars and roof pole- gave her plenty to remember.....

2.5 Limitations of the Study

The study was limited only to the English and Nepali versions of the novel Basain. It has mainly studied the translation of novel from Nepali to the English language. The analysis of meaning loss in translation has been taken into consideration while analyzing the data. The exploration of causes of meaning loss in translation has also been included in the study.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. It has included the transliteration of the SL text, their target language equivalence and the instance of loss of meaning. After their general presentation, the causes of meaning loss will be analyzed along with the analysis of possible ways to overcome such meaning loss in translation. As the collected data were qualitative in nature, they have been analyzed and interpreted descriptively in a narration and has been presented descriptively. For the clarity, this chapter has been divided into sub-headings as well.

3.1 Transliteration and Anecdotal Evaluation of the Cases

The transliteration of Nepali text as well as their equivalent translation into the English language along with their short anecdotal evaluation has been dealt in this sub-heading.

1. **SL:** dhane uthyo ra āgenāko dilmā āi hāt̄le khosrera kharānīmuni ghūsārī rākheko āgoko bharbharāudo agult̄o jhikī āgerī pāt̄mā bereko surt̄iko thut̄o salkāuna thālyo.

TL: Dhane got up, went to the fire place took out a glowing ember from the ashes, and lit a stub of tobacco wrapped in an āgerī leaf.

The term āgenā in SL keeps cultural significance and has some more cultural meaning than that of the TL term fire place. As same as this, āgerī is a plant having toxicant leaf which in general is used by poor Nepalese villagers to wrap the tobacco for smoking. The translator has tried to translate these culturally and geographically significant words while translating the Novel. However, the translation has lost the original and real flavor of the words in its rendering.

2. **SL:** kehī kisim bigriyo bhane halkā goru samet janchan....tara kaso bigrelāra!

TL: If anything goes wrong, I'll lose the oxen and everything else as well.

Though the SL text is not culturally so colorful, its target language expression has not become completely successful to render the exact sense of original text. The term *halkā goru* denotes the oxen that are used for plaguing the field. The term 'oxen' does not clearly indicate the original sense of source language text just by its rendering as 'oxen' in the TL.

3. SL: *mihinet garcha! udhyog garcha.*

TL: He works hard, he is industrious.

The SL term *udhyog garnu* does not refer to industrious in the TL as it generally means to labor hard in the farm work. In this regard, the translator has overgeneralized the original sense and thus mistranslated the terminology. The actual meaning of source text is deviated and interpreted differently than what it actually intended. As a result, it rendered the message somehow different from what it actually is.

4. SL: *harīrāmko ke bhane, bhāsīko dām cha-bīs rupiyā bho, byāj mahinā marne bittikai harīramko gharmāi puryāidinuparcha.*

TL: Hariram! The price of the buffalo is 120 rupees; the interest must be delivered to Hariram's house at the end of every month.

The term '*harīrāmko*' used in the SL does not refer to the belongingness of some one else (i.e., any noun) but is a meaningless word often spoken in the conversation, generally used by Nepalese old people while speaking. It does not indicate to any person or people. However, the translator has regarded it as a noun while translating the text. The expression 'the interest must be delivered to Hariram's house.....' Clearly shows that Hariram is a name of person which is not, in fact so. Thus, the original sense of the SL expression has been deviated while translating it into the English language and that causes the loss of meaning in translating.

5. SL: bankāle bhetāe jasto cha.

TL: It seems that bankale has got it.

Banko Devi is regarded as the deity of the people. It is generally believed that she lives in the forest and takes care of all the animals and plants. If she became angry, she can perform something that goes wrong to human. Here, 'bankale' refers to 'by banko devi' in the SL expression in which the translator has translated the term bankale (by banko devi) as single noun as a whole 'bankale'. As a result, the original sense of the SL terminology (expression) has been deviated and produced somehow different message.

6. SL: nandalāi bhādākūdā mājhna au kut□na-pidhna u
saghāuche.

TL: She helps her husband's sister to wash the pots and to mill and pound the grain.

Husband's younger sister in Nepali is called '*nanda*' as it is one of the terms of kinship that denotes the lovely and dearest one. His elder sister is called '*aamaju*'. The target language does not have such words to denote for. Further the translation of '*nanda*' as 'husband's sister' does not specify whether it is younger or elder one. Thus, the original sense associated with the SL culture has not been rendered by its translation.

7. SL: bhāuju, bhānsā tayār bhayo, āj timīle deu na hai.

TL: Bhauju (Bhauju: elder brother's sister), the food's ready.
Would you serve the meal today?

Bhāuju is a Nepalese kinship term referring to one's elder brother's wife. But, the translator has translated it as 'elder brother's sister'. It has created a vast difference between the SL and TL meaning. That is, meaning is mistranslated in the TL. Further, the SL expression is more informal in the family setting which indicates closeness between the two characters. However, the TL expression is more formal and shows some sorts of social distance between the interlocutors. As a result, the intensity of the expression has deviated and the meaning has been mistransferred due to the misinterpretation of the family kinship term.

8. SL: tījle nepālī samājmā nārīharubāt bharkhar bidā liyo.

TL: Teej had just taken its leave of the women of Nepalese society.

'Teej' is one of the deeply rooted cultural words that refer to one of the famous Nepalese festival of woman. The translator has just transliterated the SL terminology into the TL while rendering it. Due to this, it fails to transfer the original cultural flavor of the SL text into the TL. Further, the TL readers may be in confusion what the 'teej' actually is. Thus, the meaning is lost and the translation became unable to render the exact flavor of SL text to the TL readers.

9. SL: maināle dhaneko godāma dhogī ra telko cauthī liyera uthī.

TL: Maina touched Dhane's feet with her head and stood up.

To touch one's feet with self forehead bowing the head (dhognu) is one of the greatest respects that are offered by the youngest to elders in Nepalese culture and society. Maina (Dhane's wife) did so after messaging his feet with hot oil to show (express) her respect, faithfulness and obedience as his wife by doing so. But, this type of culturally rooted meaning does not carry by the just expression 'maina touched dhane's feet with her head' in the TL. Thus, the translation has transferred the literal meaning being failed to render the exact cultural taste of the original expression.

10. SL: nānī sāthīharusita āphai gaer eutā gunyu ra coloko lugā kinera lyauchin, jāna rahar pani gardaichin.

TL: She is dying to go, anyway.

Nānī is one of the dearest kinship terms generally used by elder brother's wife to their husband's younger sisters. 'Gunnyu' and 'Cholo' are the typical Nepali female dresses. The instance of translation above does not carry both these socio-cultural scenario. Further, the SL expression shows the interest and willingness of Jhuma to go to market and to buy 'gunyu' and 'cholo' for herself. However, the translated expression indicates her obligation to go and to have

so. Thus, the intensity of meaning highly differs between the two expressions. As a result, the meaning is deviated and has lost the original flavor in its translation.

11. SL: lu-lu pachibāt dhapāide-de thūlī.

TL: lu lu! Drive them up from behind, thuli.

‘lu lu’ is a ready made formulaic expression, that is a chunk of ready made speech used to start some conversation. Further, it shows permission to do something in the SL. As the translator has just transliterated the term (chunk) which gives no meaning to the TL readers; meaning is lost in translation. It would be better if this type of redundant words and expressions could be omitted in translation.

12. SL: mero sīdur pote chainan, dekhnuhunna.

TL: There’s no sindur in my hair, and I am not wearing a bead necklace, can’t you see? (Sindur-Vermillion powder)

Both ‘sindur’ (a kind of vermilion powder) and ‘pote’ (a kind of bead necklace) are the things that are put/worn by the married women in the SL culture. They are the symbols of marriage as well as of prosperity which they (married women) have to put/wear continuously until their husband is alive. So far as the instance given above is concerned, the SL expression clearly expresses that the girl is unmarried having no 'sindur' and 'pote' in her forehead. As the translator literally translated the SL expression, these cultural and original flavors of the SL meaning has not been rendered in the TL.

13. SL: yinai kholsā tala besīka khetharukā jīwandātā hun.

TL: These streams bring life to the khet field in the valley below.

‘khet’ in SL refers to the field where paddy is cultivated and harvested. Rest of other types of field in SL is called ‘bārī’, ‘pākhā’ or ‘tār’. The translator has translated the term ‘khet’ as the 'khet field' which has not rendered the intended meaning of the SL expression. It makes the TL readers get confused in what the 'khet field' actually is.

14. SL: pancāyatle ekai swarmā baidārko paksamā nirnāya liyo.

Dhaneko halgoru ra bhaisī baidārle lāne bhae.

TL: With one voice, the council judged in the Baidar's favor and authorized him to take away Dhane's oxen and buffalo.

The translator has translated the SL term 'pancāyat' as 'council' in the TL while translating. In fact 'pancāyat' is a typical and deeply rooted cultural term in the SL. It is a group of five traditional village administrators- Mukhiya, Bahidar, Dittha, Bichari and Karbari who used to rule the villages. Later, the term is used in practice to refer to a group of wise people who decided the justice/injustice in the villages. Thus, the translation of 'pancāyat' as 'council' does not transfer the original sense that is associated with the SL expression.

15. SL: ani uslai samjhanā bhayo-ektākā jhumāle masikdharma rokieko kurā garthī.

TL: And she remembered that once Jhuma had mentioned that her monthly dharma had stopped.

'māsik dharma' in SL refers to menstruation in TL in general. It has high socio-cultural values in SL culture and society however has no significance in the TL. Women, during the period of their menstruation is regarded as secular and unsacred and regarded as untouchable (esp. to water and food). The translation does not talk about it. Further, the stopping of menstruation denotes that the woman is pregnant. As menstruation in SL is a matter of holy and sin, to obey the socio cultural norms, values and practices that is imposed upon women during their menstruation is regarded as their duty (dharma). The translator has blended the term as 'monthly dharma' in the TL while translating, which does not convey the detailed original flavor of the text.

16. SL: ek din māghko mājma jhumā ghās kātna bhanera ban gaekī thi.

TL: One day in the middle of Magh, Jhuma had gone into the forest to cut some fodder.

Magh is the 10th month of Nepali calendar that falls in January-February. Here the translator has transliterated the name of month in its rendering as well. But

it does not convey the TL reader what actually the ‘magh’ is. Thus, it creates meaning lost in translation becoming the TL text unintelligible to its TL readers.

17. SL: tyo phāgunmai gayo re.

TL: They say he left in Phagun -22.

As same as the instance in no. 16 above, Phalgun is the 11th month of Nepali calendar. It generally falls in February-March. As the translator has transliterated the term in the TL, it does not convey anything (any message) to the TL.

18. SL: bāghedāḍābāta dot□a bāt□ā phāt□ekā thie.

TL: The path forked at Bagedanda.

The SL term ‘bāghedāḍā’ is a noun referring to a local hill. It is a hill named after perhaps a tiger. Tiger may have been found there once or people might have killed tiger once there and following so, they may name it ‘baghedanda’. This message does not carry by its rendering while it is just transliterated in the TL.

19 SL: budha-purānāharuko bhanāi cha, “bankī budhenī yasai bhīrmā bās garchin”.

TL: The old folk said that an old woman of the forest lived on these cliffs.

"banki budheni" (an old woman of the forest) has socio-cultural value in the SL text. People generally believe that an old woman used to live on the cliffs in the forest that protects life if she got happy and destroys if she got unhappy. As the stated instance is concerned, the old people said and believe so. The translator has translated the term 'budha purana' (means old people) as 'old folk' which has conveyed different meaning then that of its original sense.

20. SL: dhaneko pānī banda garnuparcha, kasko ho, ke ho, kahile dekhiko laspas ho, najānikana kasarī khānu pānī?

TL: We must cut Dhane off from sharing our water; we don't know who did this or what he was.

There is a general tradition in the SL society that if something asocial had happened or if any member of the family did something that is indigestible in the existing society the whole family would cut off from all sorts of social relationship by the villagers (other members of the society). Pre-marital sex is prohibited in the Nepalese society and culture. Jhuma got pregnant before her marriage and thus, all the other people of the village decided to cut their family off from the social relationship with rest of the people. Translator has tried to render this message stating cut off of Dhane from sharing water among the villagers. However, it has not rendered why and how this is so. Thus, some sorts of meaning loss have been occurred in the translation.

21. SL: bholipaltā nandeko āganmā gāukā tūhulātā hāluharu
bhelā bhai dhaneko bhāgya nirmāya garirahēkā thie.

TL: The next morning, all the big man of the village gathered in Nande's yard to decide Dhane's fate.

The translator has translated the SL term '*thula thala*' as 'the big man' while rendering the message of the text. The SL term denotes the people of decision making level at the village, which translated just as 'big man' does not convey. The SL terminology is more status focused as the TL one is more size focused.

22. SL: yahākā pratyek bastu jāto dhikī yahātak ki balo, khābo,
dhūrī sabai kura uslāi jīwanbharī samjhadai, rudai garna
paryāpta thie.

TL: every object in there-the millstone and the husking machine,
and even the beams, pillars and roof pole- gave her plenty to
remember.....

The term *dhiki* and *janto* are typical to Nepali culture and society. They both are the traditional machines. The *janto* is a pair of stones used to grind the grains. Similarly, *dhiki* is a wooden made traditional machine used for husking especially the paddy. The translator has translated these terms as 'millstone' and 'husking machine' respectively. Here, the SL terms are more tradition-oriented and domestic where as the TL terms are mechanical and industrious. The similar is the case for other terms like *balo*, *khanbo* and *dhuri* where the

translated terms have carried out the technical meaning ignoring the cultural one.

3.2 Analysis of the Translation

The translator of the novel has translated the Nepali social novel 'Basain' into the English language entitled 'Mountains Painted with Turmeric.' Michel J. Hutt, the translator, has made his attempt to recreate the Nepali novel in the English scenario. His effort in translation is really appraisable.

As the instances collected for this study are concerned, the translator has found using different techniques while translating the text. The cases where meaning loss has been appeared, these are due to some of the facts. Firstly, it is due to the cultural color of the word, i.e., the SL and TL terminologies do not correspond to each other regarding the equivalence of meaning and thus, loss of meaning is appeared. Second is the inappropriate selection and application of the translation technique. Thirdly, it may be due to the lack of appropriate socio-cultural knowledge of the translator.

As the cases of meaning loss is concerned, it is found that the translator has used, transliteration, literal translation, elaboration, blending, sense translation, naturalization etc. techniques while rendering the text into TL. The original meaning of the text has been found intact in many cases while translating. But, it does not mean that the translation is not so good in over all. It is in fact, a good creation. Wherever the causes to be/have so which has been analyzed in the following section.

3.3 Causes of Meaning Loss in Translation

Translation is not just the transference of the original text but it is the transcreation of something new. Thus, some loss and gain of meaning in translation is common and natural. There are some causes of meaning loss in translation. As the cases of meaning loss in the translation of novel 'Basain' is concerned, following causes can be explored.

3.3.1 Lack of Cultural Equivalence

Translation is not only a linguistic activity but also a cultural one. In another word, a translator does not only translate language but also the culture associated with the text. Translation and culture are so closely related that the rendering of the information of any text becomes impossible without *transculturation*. Language is context bound and to understand the meaning of a text, contextual factor (i.e. culture) should be judged and observed in depth. Translation is less linguistic and more or even exclusively, as a cultural procedure.

Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being an emerging discipline in its own, it is so crucial that human life is impossible and worthless in absence of it. It has made familiar different cultures among the multi-lingual which further have helped to establish peace and harmony, sense of closeness and beauty and fraternity among the people of different cultural background. As our data from the text of novel *Basain* is concerned, the following instances of ‘lack of cultural equivalence’ have been found:

1. It seems that *bankale* has got it.
2. *Teej* had just taken its leave of the women of Nepalese society.
3. Maina touched Dhane’s feet with her head and stood up.
4. There’s no *sindur* in my hair, and I am not wearing a bead necklace, can’t you see?

As the instances of lack of cultural equivalence in the novel *Basain* is concerned, there is no concept of the ‘banko devi’ (the deity of the forest) in the English language and culture. This is why the translator has just transliterated the term as ‘bankale’ in translation so that the term did not

convey any message to the target language readers. Similarly, 'teej' refers to a typical Nepalese Hindu cultural festival of females. This has no cultural equivalence in the target language so that the translator has just transliterated the term. Due to this, the translation lost the cultural meaning in the target language.

Similar is the other instance. Married women in the Nepalese culture put *sindur*, a red powder, in their hair and wear a bead necklace in their neck. Jhuma by saying- 'there's no *sindur* in my hair, and I am not wearing a bead necklace, can't you see?' was expressing that she was unmarried yet. But this information is not rendered in the target language due to the cultural gap between the source and target language.

To touch one's feet with one's head is one of the greatest respects that younger offers to the elders in Nepalese culture and so did Maina to Dhane, her husband. It has deeply rooted cultural value. But due to the lack of cultural equivalence in the target language, the translator failed to render this original taste in target language.

Thus, culture is the way of life on community, system of government, religious beliefs and value, geographical region, social class, age, sex, professional activity and translation is an instrument to transmit culture and truth. It means the total set of beliefs, attitudes, customs, behaviors, and social habits of the member of participation society. Translation is not merely the production of a text equivalent to another text, but rather a complex process of rewriting the original, which runs parallel both to the overall view of the language and to the influences and the balance of power that exist between one culture and another. Translation has been defined as linguistic activity; however, it is the culture that makes translation sometimes impossible.

The difference between the source language and target language and the variation in their cultures makes the process of translation a really challenging for translators. Difference between cultures may cause more severe complications for the translators than do differences in language structures. Translating culture specific concepts seems to be one of the most challenging tasks and a translator's job becomes infinitely complex and even virtually impossible. However, it is not impossible to translate culture from one language to another. With restraint care, adjustment, translation bridges the gap between two speech grounds and is judged by the degree of gratification among the audience of the target language.

3.3.2 Lack of Socio-cultural Knowledge (of the SL) of the Translator

As translation is the re-creation of a new text, the translator should be known not only to the TL but also to the TL culture. Translation cannot be a good one until the translator is well known about the socio-cultural knowledge of both the SL and TL. If not, there can be a high chance of mistranslation and thus, the original meaning will not only be deviated but also will be lost. For example, the translator has translated the SL term 'bhauju' as 'elder brother's sister' instead of 'elder brother's wife' in the translation of novel Basain due to which the TL text has conveyed wrong meaning than what is true. It is mainly due to the lack of socio-cultural knowledge of the translator of the SL text.

3.3.3 Avoidance of Redundancies in Translation

It is not necessary to translate redundant information while translating the text. As translation is the transformation of message of the text, it is the duty of the translator to convey the meaning of the text to the TL readers. Thus, it is common and is natural not to render the redundant information. However, the application of the omission of redundancy some times does not convey any message, i.e., the important information can also be omitted from being transferred. As our example from the novel is taken into consideration, the

following instance of meaning loss due to avoidance of redundancy has been observed:

SL: nānī sāthīharusita āphai gaer eutā gunyu ra coloko lugā kinera
lyauchin, jāna rahar pani gardaichin.

TL: She is dying to go, anyway.

Here, the translator may think that to translate the whole sentence may be redundant and has translated only the main theme. As a result, the intended meaning that has to be translated has missed up and the case of meaning loss has existed.

3.3.4 Inappropriate Selection and Application of Translation Techniques

The selection and application of appropriate translation technique has significant value in rendering the message. It partly depends on the situation and mainly on the skills and knowledge of the translator. That is, the proper selection and application of translation techniques depends upon how competent the translator is. The translator who is familiar with the translation techniques and is competent to apply them becomes able to transfer the message more clearly. The selection and application of proper translation techniques determines how well the text is translated. There a great difference is found between the applications of 'A' technique instead of 'B' in rendering the message of some culturally bounded text. Thus, the translator's knowledge of translation techniques determines the quality of translation and conversely, the quality of text in rendering the message accurately shows the capacity of the translator to render it out.

It is generally believed that techniques having the highest frequency of occurrences are more effective to render the sense of the original text into its translation in comparison to the techniques having the lowest frequency of occurrences. In this regard, sense translation technique is regarded as one of the most effective techniques of translating. A text contains both the language and the culture in which it is very difficult to render the cultural aspect of the

language in the translation. Therefore, most of the translation is sense translation. It is one of the common, frequent and most effective techniques in rendering the message as well.

The equivalent replacement technique can be effective to use in case of having the equivalence to replace in the TL. The concepts which have global reference of meaning with broad coverage have found equivalent in many different languages and are replicable to each other.

Although being faithful to the SL spirit and the culture, the literal translation is one of the least significant techniques of translating. It is source language oriented translation and thus, ignores the TL readers. As far as possible, it is advisable not to use this technique in rendering the culturally color utterances. However, it is one of the best and the ultimate techniques of translation in case all the other techniques become fail to render in. Literal translation with supporting note can convey the exact and the original message with the original cultural taste to the TL readers. It is best to use in case of the rendering of the deeply rooted cultural expressions.

The concepts which are culturally equivalent in the target language convey the exact meaning however, this happens in rare cases. The intensity of the expression of meaning can far be different if it is not selected the proper techniques. The 'A' technique can transfer the meaning more clearly and accurately than the 'B' one. If technique 'B' is selected instead of 'A' it does not render the exact meaning. Thus, the selection and application of proper technique of translation determines how the meaning is conveyed. It is the knowledge, skill and capacity of the translator that determines crucial role in selecting and applying the proper techniques of translation.

As the example from the novel is taken, the translator has used 'transliteration' technique to translate the meaning of the word 'teej' so that the meaning has

been lost in translation. Instead, if the techniques like elaboration, definition, glossing etc. were used, the meaning may be more clear and transparent than what has been translated. Similarly, the word 'masik dharma' can equivalently be translated as 'menstruations' in English instead of using blending technique to make it 'monthly dharma'.

3.4 Compensating the Meaning Loss in Translation

As the two languages and cultures are not the same and alike, it is natural and common to have (to exist) meaning gap in translation. Further, cultural texts have more loss of meaning in comparison to the translation of other types of texts. What is important is how to deal with those losses to better the translation. Literary translation is the translation of different literary texts which always seems to be expressive. It is the dynamics of the individual act of reading as well as the virtue of the literary work of art being absorbed to its cultural heritage. This is why; it assumes a degree of independence and stability which in turn, creates gaps while translating. The loss of meaning in translation is serious and problematic however, not so challenging as the barrier to convey the message. That is, there are some ways to compensate the meaning loss in translation. The main ones that the translator has used in translation have been discussed in brief below:

3.4.1 Definition: - Definition makes the text linguistically transparent so that it becomes intelligible to its target readers. It further clarifies meaning and makes the translation simple. It is one of the techniques of translation mostly suitable in case of the literary texts having cultural values. In the translation of the novel the translator has defined so many terms to clarify the meaning to the target language readers such as- bhauju, the elder brother's sister (???) (Wife).

3.4.2 Addition: - The translator adds some items in translation to make the TL rendering transparent, clear and intelligible; mostly in case of the items having complex literature with cultural terminologies. While

describing about teej, the translator has added some more concepts to clarify its meaning.

3.4.3 Deletion: - Deletion in translation is due to the structural/linguistic gap.

It also occurs if the text is so complex or the items to be translated are redundant. It creates meaning gap as well as solves the problems that are aroused due to the gap of meaning. The translator has deleted some terms which he felt unnecessary to translate such as- the following is an instance of deletion in translation:

SL: nānī sāthīharusita āphai gaer eutā gunyu ra coloko lugā kinera
lyauchin, jāna rahar pani gardaichin.

TL: She is dying to go, anyway.

3.4.4 Substitution: - Some cultural texts having the universal reference of meaning can be substituted to each other. It helps the translator to overcome the problems of gaps of meaning. But the translator has not used this technique while translating.

3.4.5 Transliteration: It helps to preserve the meaning in case of having no equivalence of the SL terminology in the TL at all. The terms like- angeri, angenu, banko, thuli, baidar etc. have just transliterated.

3.5 Overall Interpretation

The conveying of the message of any text is completely based on the application of the appropriate translation techniques. The intensity of cultural flavor of the terminologies determines the choice of techniques to the translator. Unless transforming the message of cultural words is central to the comprehension, the rendering becomes worthless. Faithfulness is important for comprehensibility and transferring message correlating the source text. How good a translation in terms of transfer of meaning, intelligibility, transfer of cultural message, faithfulness and source text correlation is mainly determined by how able the translator to select the appropriate techniques to translate the text.

The deeply rooted cultural words having no sense of equivalence in target language are generally deleted in translation both to avoid redundancy and to safe translation from mistranslating the message of the text. The literal translation is used as the best technique of translating most of the culturally bound words however, the selection and utilization of the same technique does not seem leading to the same equivalence in target language and vice-versa. But it does not mean that there are no techniques along with the same target language renderings in the text.

There is no uniformity in refraining from the threat of achieving loss and deviation of message, but, the degree of loss varies from version to version. Some addition, deletion and substitution are natural in translation. As a result, the original cultural flavor and spirit of the source text does not render into target language in the same way how a translator expects to convey. But the unnecessary addition and deletion of cultural elements which occupy marginal position in text show the carelessness and lack of concentration and intention of the translator in transforming the message.

The information presented in the following table show the overall status of meaning loss in the translation of the novel Basain:

Table No. 1
Cases of Meaning Loss

SN	Status of meaning loss			Examples
	Cases	No.	%	
1	Complete meaning loss	4	18.18	<ol style="list-style-type: none"> 1. Maina touched Dhane's feet with her head and stood up. 2. She is dying to go, anyway. 3. There's no sindur in my hair, and I am not wearing a bead necklace, can't you see? 4. We must cut Dhane off from sharing our water; we don't know who did this or what he was.
2	Partial meaning loss	11	50	<ol style="list-style-type: none"> 1. Dhane got up, went to the fire place took out a glowing ember from the ashes, and lit a stub of tobacco wrapped in an āgerī leaf. 2. If anything goes wrong, I'll lose the oxen and everything else as well. 3. She helps her husband's sister to wash the pots and to mill and pound the grain. 4. Teej had just taken its leave of the women of Nepalese society. 5. These streams bring life to the khet field in the valley below. 6. With one voice, the council judged in the baidar's favor and authorized him to take away Dhane's oxen and buffalo. 7. And she remembered that once Jhuma had mentioned that her monthly dharma had stopped. 8. The path forked at Bagedanda. 9. The old folk said that an old woman of the forest lived on these cliffs. 10. The next morning, all the big man of

				<p>the village gathered in Nande's yard to decide Dhane's fate.</p> <p>11. Every object in there-the millstone and the husking machine, and even the beams, pillars and roof pole- gave her plenty to remember.....</p>
3	Meaning Deviations	2	9.09	<p>1. Hariram! The price of the buffalo is 120 rupees; the interest must be delivered to Harriram's house at the end of every month.</p> <p>2. It seems that bankale has got it.</p>
4	Meaning unclear	4	18.18	<p>1. He works hard, he is industrious</p> <p>2. lu lu! Drive them up from behind, thuli.</p> <p>3. One day in the middle of Magh, Jhuma had gone into the forest to cut some fodder.</p> <p>4. They say he left in Phagun -22.</p>
5	Mistranslation	1	4.54	<p>1. Bhauju (Bhauju: elder brother's sister), the food's ready. Would you serve the meal today?</p>
Total		22	100	

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter has dealt with the findings and the pedagogical implications of the study. The findings and recommendations have been given in two separate sub-headings as below:

4.1 Findings

The major findings of the study have been listed in the points as below:

- i.** Twenty two different cases of meaning loss have been found in the translation of the novel *Basain*. However, the loss of meaning has a variety of nature. In some instances, it was found that the meaning was lost partially and in some other cases the meaning was lost completely and in some other cases the meaning was deviated/mistranslated as well.
- ii.** As the instances of meaning loss is concerned, the following status of loss of meaning is found:
 - Complete meaning loss: 18.18%
 - Partial meaning loss: 50%
 - Meaning Deviations: 9.09%
 - Meaning unclear: 18.18%
 - Mistranslation: 4.54%
- iii.** The study has explored some causes of the loss of meaning to occur in translation. Some of the major causes were pointed out as below:
 - Cultural gap (case-8/12)
 - Deletion (case-10)
 - Negligence of the translator (case-7)
 - Lack of functional equivalence (cases-18/20/21/22)
 - Lack of co-cultural and socio-cultural knowledge (of the SL) of the translator (cases-6/7/9/14/15/19)
 - Over generalization of the meaning (cases-3/13)
 - Carelessness of the translator (case-4)

- Incomplete linguistic knowledge (of the SL) of the translator (case-5)
- Transliteration (cases-11/16/17)

iv. It has been found that the quality of translation is determined by the selection and the application of the proper translation techniques. It also depends upon how competent and familiar the translator is with the SL culture and the message to render into the TL.

v. As a whole, the following have been found as the effective techniques to compensate the meaning loss in translation:

- Definition
- Addition
- Deletion
- Substitution
- Transliteration

4.2 Recommendations

On the basis of the major findings of the study, the following suggestions have been recommended:

- i.** Literal translation is the most frequent technique of translating cultural text. But it alone is effective only if the word is culturally less colored. Literal translation in combination with footnotes is the viable technique in translating culture and thus, it is recommended that the teachers use it while translating any text, especially the cultural text.
- ii.** Depending upon the context and the nature of the text, a wide range of techniques should be used in translating cultural text.
- iii.** No techniques alone can render the appropriate TL version. So, that it is suggested that the teacher use translation techniques in combination to each other rather than in isolation.
- iv.** The translator should be very much aware of selecting and employing the appropriate translation techniques before translating the text. The translator should always keep in mind the strengths and weaknesses of each technique before starting the translation of any text.
- v.** Transliteration and omission/deletion should not be used in translation, if the problems can be solved by the application of other techniques.
- vi.** Cultural gap exists in translation. But the degree of cultural loss can be minimized if the translator becomes able to select and apply effective and appropriate translation techniques.
- vii.** However, being faithful to TL culture and intelligible to TL readers, cultural equivalence is only good where pragmatic meaning is focused. It fails to convey a message in case of focusing in referential meaning in the text. Thus, referential meaning should be focused.
- viii.** Functional equivalence becomes comprehensible when cultural meaning is adolescent in the source text. But, it is hardly faithful to SL and reduces

cultural message in its renderings. Thus, functionally equivalent cases only should functionally be translated.

ix. Despite all other things, a translation should convey the message of original text as accurately and comprehensibly as possible.

x. Though meaning loss is problematic, it can be solved with constant care during translation process. The study has found out the following ways to compensate the meaning loss in translation:

- Maintaining cultural gap with cultural equivalence
- Avoiding deletion, instead use addition and elaboration
- Thinking that the translation is for the readers not the translator
- Searching for functional equivalence
- Being acquainted with co-cultural and socio-cultural knowledge (of the SL)
- Meaning should not be over generalized
- Studying in depth the source language grammar and content.
- Avoiding transliteration as far as possible.

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Appendix-I: Observational Check List

SN	Particulars	Examples
1	SL	धने उठ्यो र अँगेनाको डिलमा आइ हातले खोस्रेर खरानीमुनी घुसारी राखेको आगाको भर्भराउँदो अगुल्टो भिकी अँगेरी पातमा वेरेको सुतीको ठूटो सल्काउन थाल्यो ।
	Transliteration	dhane uthyo ra āgenāko dilmā āi hātale khosrera kharānīmuni ghūsārī rākheko āgoko bharbharāudo agult□o jhikī āgerī pātmā bereko surtīko thut□o salkāuna thālyo.
	TL	Dhane got up, went to the fire place took out a glowing ember from the ashes, and lit a stub of tobacco wrapped in an āgerī leaf.
2	SL	केही किसिम विग्रियो भने हल्का गोरु समेत जान्छन्.....तर कसो विग्रेलार !
	Transliteration	kehī kisim bigriyo bhane halkā goru samet janchan.....tara kaso bigrelāra!
	TL	If anything goes wrong, I'll lose the oxen and everything else as well.
3	SL	मिहिनेत गर्छ ! उद्योग गर्छ ।
	Transliteration	mihinet garcha! udhyog garcha.
	TL	He works hard, he is industrious.
4	SL	हरिरामको के भने, भैंसीको दाम छव्वीस रुपिया भो, व्याज महिना मर्ने वित्तिकै हरिरामको घरमै पूयाईदिनुपर्छ ।
	Transliteration	harīrāmko ke bhane, bhāīsīko dām cha-bīs rupiyā bho, byāj mahinā marne bittikai harīramko gharmāi puryāidinuparcha.
	TL	Hariram! The price of the buffalo is 120 rupees; the interest must be delivered to Hariram's house at the end of every month.
5	SL	वनकाले भेटे जस्तो छ ।
	Transliteration	bankāle bhetāe jasto cha.
	TL	It seems that bankale has got it.
6	SL	नन्दलाई भाँडाकुँडा माफ्न औ कुटन-पिधन ऊ सघाउँछे ।
	Transliteration	nandalāi bhādākūḍā mājhna au kut□na-pidhna u

		saghāuche.
	TL	She helps her husband's sister to wash the pots and to mill and pound the grain.
7	SL	भाउजु, भान्सा तयार भयो, आज तिमिले देउ न है ।
	Transliteration	bhāujyu, bhānsā tayār bhayo, āj timīle deu na hai.
	TL	Bhauju (Bhauju: elder brother's sister), the food's ready. Would you serve the meal today?
8	SL	तीजले नेपाली समाजमा नारीहरुवाट भर्खर विदा लियो ।
	Transliteration	tījle nepālī samājmā nārīharubāt bharkhar bidā liyo.
	TL	Teej had just taken its leave of the women of Nepalese society.
9	SL	मैनाले धनेको गोडामा ढोगी र तेलको चौंठी लिएर उठी ।
	Transliteration	maināle dhaneko godāma dhogī ra telko cauthī liyera uthī.
	TL	Maina touched Dhane's feet with her head and stood up.
10	SL	नानी साथीहरुसित आफै गएर एउटा गून्यू र चोलोको लुगा किनेर ल्याउँछिन्, जान रहर पनि गर्दैछिन् ।
	Transliteration	nānī sāthīharusita āphai gaer eutā gunyu ra coloko lugā kinaera lyauchin, jāna rahar pani gardaichin.
	TL	She is dying to go, anyway.
11	SL	लु लु, पछिवाट धपाइदे दे ठूली ।
	Transliteration	lu-lu, pachibāt dhapāide-de thūlī.
	TL	lu lu! Drive them up from behind, thuli.
12	SL	मेरो सिँदूर पोते छैनन्, देख्नुहुन्न ?
	Transliteration	mero sīdur pote chainan, dekhnuhunna?
	TL	There's no sindur in my hair, and I am not wearing a bead necklace, can't you see?
13	SL	यिनै खोल्सा तल बेसिका खेतहरुका जीवनदाता हुन् ।
	Transliteration	yinai kholsā tala besīka khetharukā jīwandātā hun.
	TL	These streams bring life to the khet field in the valley below
14	SL	पञ्चायतले एकै स्वरमा बैदारको पक्षमा निर्णय लियो । धनेको हलगोरु र भैसी बैदारले लाने भो ।
	Transliteration	pancāyatle ekai swarmā baidārko paksamā nirṇāya liyo. Dhaneko halgoru ra bhaisī baidārle lāne bhae.

	TL	With one voice, the council judged in the baidar's favor and authorized him to take away Dhane's oxen and buffalo.
15	SL	अनि उसलाई सम्झना भयो - एकताका भूमाले मासिकधर्म रोकिएको कुरा गर्थी ।
	Transliteration	ani uslai samjhanā bhayo-ektākā jhumāle masikdharma rokieko kurā garthī.
	TL	And she remembered that once Jhuma had mentioned that her monthly dharma had stopped.
16	SL	एक दिन माघको माझमा भुमा घाँस काट्न भनेर वन गएकी थी ।
	Transliteration	ek din māghko mājmā jhumā ghās kātna bhanera ban gaekī thii.
	TL	One day in the middle of Magh, Jhuma had gone into the forest to cut some fodder.
17	SL	त्यो फागुनमै गयो रे ।
	Transliteration	tyo phāgunmai gayo re.
	TL	They say he left in Phagun-22.
18	SL	वाघेडाँडाबाट दोटा बाटा फाटेका थिए ।
	Transliteration	bāghedāḍābāta dotā bātā phātēkā thie
	TL	The path forked at Bagedanda.
19	SL	बुढा-पुरानाहरुको भनाइ छ, वनकी बुढेनी यसै भीरमा वास गर्छिन् ।
	Transliteration	budha-purānāharuko bhanāi cha, “bankī budhenī yasai bhīrmā bās garchin”.
	TL	The old folk said that an old woman of the forest lived on these cliffs.
20	SL	धनेको पानी बन्द गर्नुपर्छ, कसको हो, के हो, कहिले देखिको लसपस हो, नजानिकन कसरी खानु पानी ?
	Transliteration	dhaneko pānī banda garnuparcha, kasko ho, ke ho, kahile dekhiko laspas ho, najānikana kasarī khānu pānī?
	TL	We must cut Dhane off from sharing our water; we don't know who did this or what he was.
21	SL	भोलिपल्ट नन्देको आँगनमा गाउँका ठूलाठालाहरु भेला भइ धनेको भाग्य निर्णय गरिराखेका थिए ।
	Transliteration	bholipaltā nandeko ānganmā gāukā tūhulātāhāluharu bhelā bhai dhaneko bhāgya

		nirnāya garirahekā thie.
	TL	The next morning, all the big man of the village gathered in Nande's yard to decide Dhane's fate.
22	SL	यहाका प्रत्येक वस्तु जाँतो, ढिकि यहाँतक कि बलो, खाँवो, धुरी सबै कुरा उसलाई जीवनभरी सम्भ्रदै रुँदै गर्न पर्याप्त थिए ।
	Transliteration	yahākā pratyek bastu jāto dīhikī yahātak ki balo, khābo, dhūrī sabai kura uslāi jīwanbharī samjhadai, rudai garna paryāpta thie.
	TL	Every object in there-the millstone and the husking machine, and even the beams, pillars and roof pole-gave her plenty to remember.....
Total		22

Appendix-II: List of Transliteration System

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

Source: Turner, 1993