

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is the most powerful, convenient and crucial means of communication which is highly developed and frequently used. It is specific possession of human beings to express and exchange feelings, opinions and desires. It is a means which helps us to think, interpret, perceive and express about the real world. So language is the window through which we can peep the whole world. Most of the activities of the world are carried on through the language.

The word 'language' comes from 'lingua' which means tongue in Latin, 'lingua' was modified into 'langue' in French. The English people modified it into 'language' in the 13<sup>th</sup> century with its core meaning 'communication by using words'.

Language is a vehicle for human thoughts and a medium of mutual exchange of ideas and feelings. In accordance with Venkateswaran (1995, p. 19).

“Language is an extremely complex and versatile code that is used to communicate our thoughts, desires and experiences to other persons.” Thus communication involves transmission of information from one person to another. It is means which helps to think, interpret, perceive and express about the real world.

Generally, language is viewed as a voluntary vocal system of human communication. It is species specific. Wardhaugh (1972, p.3) views language as “a system of arbitrary vocal symbols used for human

communication.” Sapir (1921, p. 8) states, “Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.” On the basis of Wardhaugh and Sapir, language is only for human being because of brain structure and quality. Human beings have a different structure and different brain quality of brain i.e. called neocortex. We couldn't get that one from other creature.

Language, as a medium of communication, has two functions or purposes: specific and general. Language is a specific purpose is the functional orientation towards language. It is the purposeful programme designed according to the needs of the users on the basis of speech community. Functional language functions to meet the needs of almost all academic, technical, non-technical and official domains of a linguistic community. Technical terms are specialized lexical items of register, which are differentiated from the common day by day use of language by both semantic and grammatical criteria and taken as semantic universal and having less ambiguity. Language as a general purpose is a programme, which aims to general language proficiency. Every field of knowledge has its own specialized and institutionalized terms. In other words, a set of specialized users who share a common pragmatic range wherever in the world they are and whatever the speech community belong to cultural terms fall in this category. They refer to the terms used in day to day life, in varied culture and speech communities.

In the 21<sup>st</sup> century, English language serves as the Lingua-Franca because it links the whole world among the different countries. It is considered as the prestigious and glorious language of the world. One-sixth of the world population is covered by the English language speaking people. In the past,

nearly 50 percent land had been captured by Britain. It is a West Germanic language and its first language for most people in the United State, the United Kingdom, Canada, Australia, and New Zealand.

English is the language of the mass media, print media, official instruction and education in many countries. It is dominant international language in communication, science, business, and entertainment. In accordance with above mentioned discussion, we can believe that English is an international language. So teaching English is very important in this century but for the countries where English is second language, they should develop their local language too.

### **1.1.1 Language and Culture**

Language believed to be the essential instrument of ethnic expression, a bridge for the beliefs, customs, rituals and behavior which constitute cultural identity. It is seen as the embodiment of human action. For most, language is inextricably linked to every essence of human being and of belonging to a specific cultural group.

Culture means the way of life, especially general customs and beliefs of a particular group of people. And culture language is the language, which is spoken in a particular culture or speech community. Culture gives the people's identification, prestige, family background, educated, uneducated and dialect. It focuses specific culture group. Newmark (1988, p.94) defined culture as "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression."

Similarly, Richards et al. (1985, p.70) defined as “the total set of beliefs, attitudes, customs, behaviours, social habits, etc. of the members of the particular society.” Culture is the valuable ornament of the nation where there is multi-culture and multi-colored life. It will be successful to touch the world.

The cultural aspect of language is the language which is spoken in particular culture or speech community. Language is a common means of communication sharing knowledge with each other. And culture is the conscious creation of human rationality. Culture may proceed at three levels: learned patterns of behaviors, aspects of culture that act below conscious level and patterns of thought and perception which are also culturally determined.

Language is primarily a social phenomenon which is naturally and intricately intertwined with culture. Language is embedded in culture. So that, the meaning of any linguistic item can be properly understood only with reference to the cultural context. A person who is a member of a society or cultural group is influenced by the values, norms, traditions, etc. of the same society. Such cultural representations also affect the language of the people. In accordance with culture, it is understood from the side of the same culture. For example, in the Hindu culture of Nepal ‘gaiko puja garnu’ carries special meaning in which gai (the cow) is taken as the representative of the goddess (Laxmi) but in Muslim culture the term ‘gaiko puja garnu’ does not carry such a special meaning.

### **1.1.2 Translation**

Etymologically, 'translation' is an anglicized form of a Latin word in which 'trans' means 'across' and 'lactum' means to carry. In other words, it is an art of carrying across the 'matters of one language into other language'. The languages from and into which translation is done are called 'Source Language' (SL) and 'Target Language' (TL) respectively.

Defining translation is difficult phenomenon. It is wider coverage so one and only definition of translation is quite impossible. It is needed to peep different aspects such as ecology, national culture, social-culture, religious culture etc. It is a challenging job; translator has to face different problem ranging from linguistic to cultural level.

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are seen as being closely related and both aspects must be considered for translation. It includes both interpretation of oral discourse and translation itself. To be more specific, translation refers to the process or activities of rendering the messages of one language into another and translation as the product or translated work.

Simply, translation is defined as "rendering the meaning of a text into another language in a way that the author intends to the text" Newmark (1988, p.5). Catford (1965, p.20) defines translation as "the replacement of textual material in one (SL) by equivalent material in another language (TL)". Different terminological variation such as paraphrase, substitution,

replacement, interpretation, transfer, rendering etc. are also used to define translation.

Catford (1965, p. 35) states that, “it is generally agreed that meaning is important in translation particularly in total translation. Indeed, translation has often been defined with reference to meaning; a translation is said to ‘have the same meaning’ as the original.”

It is clearly necessary for translation-theory to draw upon a theory of meaning; without such a theory, certain important aspects of the translation process cannot be discussed, nor can statements like that of Dostert be evaluated. In terms of the theory of meaning which we make use of here - a theory deriving largely from the views of J. R. Firth – the view that SL and TL texts ‘have the same meaning’ or that ‘transference of meaning’ occurs in translation is untenable.

Bhattarai (2000, p. 2) asserts, translation is primarily an act of transforming message from one language to another or into some other dialects of the same that are distant by time or space the activity interfaces variegated factors at least ten each capable of influencing the other.

Brisline (1976, p.1) ‘translation is the general term referring to transfer of thoughts and ideas from one language (source) to another language (target) whether the languages have established orthographic or do not have such standardization’, or whether one or both languages is based on signs, as with sign language of the deaf (as cited in Bhattarai, 2000, p.2)

Bell (1991, p.20) defines the phenomenon as “replacement of a representation of a text in one language by a representation of an equivalent

text in a second language”. Translation is not only linguistic activity but also cultural activity. Cultural translation is a new area of interest in translation. But the belief is that translation is less linguistic and more or even exclusively, as cultural procedure. This view states that one does not translate language but cultural and in translation we transfer culture not language.

The importance of translation has increased in this modern global village. It has helped to bring cohesion in our multi-lingual and multi-cultural society .It plays the vital role to make wider for world top literature and prize winner books. It is mainly important to find our area of culture difference between two languages and the area that students feel difficulty and commit error in learning second language, translation is the medium to make up to date and academic life.

### **1.1.3 Importance of translation**

Translation is a human activity of great antiquity. Classical authors such as Cicero and Horace wrote of it, bilingual inscriptions survive dating from at least 3000 BC. The twenty first century is regarding as the century of international culture. Translation has exposed the international culture in the current century. So, it is also called the century of translation. Today, it has not only become the common interest of a country or a society but also has become the social need of an individual. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario.

The importance of translation has increased day by day. It is a versatile means of communication in transferring knowledge, truth, culture, ideas and

so on. In the past, it was used as transferring religious thoughts and beliefs. It has played a crucial role to establish world literature. Without translation, we would have no Bible, Germany could not know Vedas, Upanishad, Geeta, Buddha's, Ohammapada, and Panini's Grammar. Apart from that it is also a proper means for young languages to grow and flourish into full-fledged ones as bi-directional and horizontal translation are already in practice. It is only a way to break linguistic barriers and bringing together that lies beyond time and space.

Its contribution to language education cannot be underestimated. It is a technique to learn foreign language and tool business field. So almost all linguistic enterprises are surviving with translation. In fact, people are with translation. In the past grammar translation method used as a sole procedure of language teaching and learning but till now its importance is equally important. Apart from that, translation is useful in error analysis also. The knowledge of source language as well as target language and translation give clue about natural and source of errors. So, it has great importance in developing language and literature.

#### **1.1.4 Cultural Categories**

Culture is defined as a general term for the symbolic and learned aspects of human society, although some animal behaviorists now asserts that certain primates have at least the capacity for culture. Culture is a conscious creation of human rationality. Culture may proceed at three levels. Learned patterns of behavior, aspects of culture that act below conscious levels and patterns of thought and perception which are also culturally determined.

Newmark (1988, p. 94) defines culture as “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means expression.” the concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies. There are two basic views of culture.

The concept of culture has been the concern of many disciplines such as philosophy, sociology, anthropology, literature and cultural studies. Two basic views of culture have emerged: the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the culture heritage as a model of refinement, an exclusive collection of community’s masterpieces in literature, fine arts, music, etc. The anthropological concept of culture refers to the overall way of life of a community of society, i.e. all those traditional explicit and the implicit design for the behaviour of members of the culture. Culture in the anthropological sense of a group’s dominant and the learned sets of habits, as the totality of its (the group) non-biological inheritance, social norms and values, etc. General culture includes way of life of community, system of government, religious belief and values, geographical region, social classes, age, sex, professional activity of the member of society, etc.

The cultural aspect of language is the language which is spoken in particular culture or speech community. Newmark (1988, p. 88) distinguishes cultural language from universal language and personal language.

According to Nida (1964), (as cited in Newmark, 1998, p-95) has made fivefold classification of culture terms:

- a) Ecology
- b) Material culture (Artifacts)
- c) Social culture
- d) Organizations, customs, activities, procedures and concepts
- e) Gestures and habits

Generally, cultural terms can be categorized in five topics as follows:

#### **1.1.4.1 Ecology**

It refers to the relation of plants and living creature to each other and to their environment. It includes such geographical features as plants, animals, hills, lakes, rivers, sea, forests, wind, ponds, etc.

#### **1.1.4.2 Material Culture (Man made Culture)**

This culture category includes the man made things which are used in particular culture. It includes foods, clothes, houses, and towns, transportation and communications, ornaments, utensils, etc.

#### **1.1.4.3 Social Culture**

It includes the words which are concerned with the social organization and relation between people and particular community. In different culture and even in the same geographical regions, there are different communities in terms of ethnicity, education, wealth, sex, religion, tradition, culture, sub-culture which are different from one another. Social culture includes core

work and leisure, political administrative and artistic organization customs, social norms and values, historical facts, etc.

#### **1.1.4.4 Religious Culture**

The topic which the religious culture includes myths, religious beliefs, names of Gods, religious activities, etc. In accordance with Newmark (1988, p102) in religious language the proselytizing activities are reflected in manifold translation. The language of the other world religious tends to be transferred when it becomes of TL interest, the commonest words being naturalized.

#### **1.1.4.5 Conceptual Terms**

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

#### **1.1.5 Techniques/ Procedures of Translation**

The name “translation studies” was firstly proposed by Andre Leferere in 1978 to replace the term ‘Translation Theory’ used in general translatology used in Canada, translologia in Spain etc. It is a bilingual activity and product of rendering or transferring the meaning or message of the language into another.

Translation typically has been used to transfer written or spoken TL text. In general, the purpose of translation is to reproduce various kind of text-

including religious literary, scientific and philosophical text and thus making them available to wider readers.

Translation is a very challenging job where a translator has to face different problems ranging from linguistic to cultural levels. Neubert (1983) as cited in Newmark (1988, p. 68) states that one word of an SL text and a TL word in the translation rarely correspond semantically and grammatically. A translator's job is more challenging while bridging the gaps so as to convey the original message of SL text.

Various scholars have suggested different approaches of translating cultural terms. Some of the procedures are as follows:

- a) Nida (1988, p.241) has roughly divided translation procedures into two categories:
  - i) Technical and
  - ii) Organizational
  
- b) Newmark (1988, p.103) states twelve different translation procedures such as:
  - i) Transference
  - ii) Culture equivalent
  - iii) Neutralization
  - iv) Literal translation
  - v) Label
  - vi) Naturalization
  - vii) Componential analysis
  - viii) Deletion
  - ix) Couplet

- x) Accepted standard translation
- xi) Paraphrase
- xii) Classifies

But the belief is there is no single procedure which is absolutely helpful to produce a perfect translation without any gaps. Some of the procedures to translate cultural words are as follows:

### 1.1.5.1 Literal Translation

It is a translation technique, which searches for close correspondence of moving between sources text and target text. It ranges from word to word level to sentence. Literal translation is SL oriented translation. It preserves linguistic meaning of sources language text. In accordance with Richards et al. (1995, p. 299) a translation which approximates to a word for word representation of the original is known as Literal translation. Similarly, Wills (1982, p. 86) takes literal translation as a “challenging the SL surface structure syntactically and/or semantically according to TL needs.” In literal translation, if there is cultural overlap or in the context of cultural terms, there may be lexical gaps. Literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. In literal translation, the writer neither omits a word nor adds to them. For example,

SL Terms	TL Terms
p t	leaf
k g	crow
bh mi	land

### 1.1.5.2 Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. In this technique, not the words but the meaning is translated. The TL term gives only one sense for the SL term not the exact meaning. For example,

SL Terms	TL Terms
bok	goat
kh t	bed
top	cap

### 1.1.5.3 Transference/Borrowing

It is one of the most widely used technique for transmitting the cultural meaning from the SLT into TLT. It is the process for transferring a SL to a TL as a translation procedure.

According to Newmark (1988, p. 82), normally names of people , places and countries, names of intuition, companies, streets, inventions, brand names etc. are transferred . It includes transliteration which relates to the conversion of different alphabets. In this technique, a word or phrase, which has been taken from one language i.e. source language and used in another i.e. Target language. Likewise, a translator transfers the words to show the respect for the SL culture. For example,

SL Terms	TL Terms
banm r	banmara
deural	deurali
dhursul	dhursul

#### **1.1.5.4 Substitution**

In some case, the translator replaces the cultural elements by similar words or near equivalent words or generic words/meanings in TL. This is not a good procedure of translation because of translation because in most of the cases it creates gap between SL and TL. For example,

SL Terms	TL Terms
nad nal	stream
dāndapakh	hillock and hillside

#### **1.1.5.5 Paraphrasing/Definition**

Generally, defining means reducing the unknown to the known and the unshared to the share. In this technique, SL terms are replaced by the short definition or paraphrasing. This process is a form of explanatory, equivalence. Newmark (1988, p. 90) argues, paraphrasing is “an amplification or explanation of the meaning of a segment of the text.” When the translator is unable to find accurate or near equivalent terms in TL, this procedure is adopted. For example,

SL Terms	TL Terms
khetei-khet	paddy-field
p nkh pakhera	foot hills

### 1.15.6 Deletion

In translation, deletion refers to the definition of SL words or expressions while translating them into TL. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. When there is lack of appropriate culture correspondent in TL, the translator sometimes to level it out because the item to be translated is meaningless or simply not needed to convey the intended meaning in TL. In this technique, the translator omits lexical items, phrases and sometimes even the whole sentences. For example,

SL	TL
pokhar	.....
pakhe khet	..... field
bakainoko hango	..... tree

### 1.1.5.7 Mistranslation

In this technique, the translator makes an attempt but wrong to translate the SL term into TL. It creates the problem due to the lack of negligence and lack of sufficient commanding in SL and TL culture, context and language in appropriate terms selection, carelessness, etc. The main problems of mistranslation are inappropriate use of dictionary and lack of cultural knowledge in language use. For example,

SL Term	TL Term
ganji	sweater

### **1.1.5.8 Addition**

In this technique, the translator gives additional information of the culture terms of the SLT by suitable addition from cultural context available in the TL. This procedure is adopted when some expression in SL is left unsaid. It makes receiver understood SL cultural items. It makes implicit information explicit. For example,

SL Terms	TL Terms
dhart	mother earth
dubo	dubo grass

### **1.1.5.9 Back Translation**

Back translation is one of the ways of testing the quality of translation. Crystal (1987, p.348) introduces back translation as “ one translates a text from language A into language B; a different translator then turns the B text is compared with the original A text. If the texts are virtually identical, it is strong evidence that the original translation was of high quality. For example,

SL Terms	TL Terms
kyamp	camp
piknik	picnic

### **1.1.5.10 Claque**

In this procedure, each unit of translation is translated into the equivalent unit in another language. The unit of translation for this procedure may be a

morpheme a word or even a short quotation.( It is a kind of borrowing.) For example,

SL Term	TL Term
mitho cumban	sweet kiss

### **1.1.6 Gaps in Translation**

When there is no correspondence between the source language items and target language items there occur gaps. However, some cultural differences and gaps are the natural phenomena of all living languages but these differences are never so great.

We find two languages, cultures, contexts, etc. always different two cultures, languages etc. it means a text is the combination of language and a culture within a certain context. Gaps are the serious threats in translation.

Crystal (1987, p. 346) says “exact equivalence is of course impossible, no translator could provide a translation that was perfect parallel to the source text, there is always some loss of information.” The success in translation depends on the successful gap bridging. Gap occurs if concept available in one language is not available in other language. If cultural distances between languages are great, there is great possibility of existence of gap. 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. There are mainly three types of gaps in translation.

### **1.16.1 Linguistic gap**

The languages which are used in the world are different from each other due to the difference between the two languages. The gap where is absence of typical terminology persists is called linguistic gap. No two languages are identical. Every language is unique. Every language has its own structural pattern. We can observe linguistic gap in different levels of language. We can observe linguistic gap in different levels of language. They are as follows:

#### **I. Phonological Level**

Phonemes of different language are not same. English has 44 phonemes but Nepali has 35 phonemes. Translation of phoneme which is absent in one language but present in another language creates gaps. For example, ‘Thakuri’ in Nepali can only be ‘Thakuri’ in English. The exact correspondence of [th] in English is impossible.

#### **II. Graphological Level**

Two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example, the English term ‘email’ has no Nepali correspondence.

#### **III. Lexical/word level**

Lexical gap creates serious problem in translation. Some lexical items available in SL may not be available in TL. For example, Nepal onomatopoeia and reduplicated words do not have equivalent terms in English.

#### **IV. Structural level**

The differences in linguistic structures and the grammar rules between the languages create gap. For example, the Nepali and English languages are different in their word order. English uses SVO order where as Nepali uses SOV order.

#### **V. Functional level**

Function of language in the context of source language may not be available in the target language. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communion which is used to initiate, continue and terminate conversation. For example: ‘ciya khanubho?’ in the Nepali language can be translated as ‘did you have tea?’ but it does not make sense. ‘How are you?’ ‘What are you doing?’ are equivalent translations for ‘ciya khanubho’.

#### **1.1.6.2 Cultural gap**

Culture means the set of beliefs, attitudes, customs, social behaviour and habits of the members of the particular society; it is obviously different from another society or cultural group and it creates gaps or losses of meaning in translation. So translation is an instrument to transmit culture and truth. It may have the belief and concept in one culture but another culture lacks which is called cultural gaps. In this way, in translation, one does not translate language but cultures and one transfers culture not language.

Cultural gaps, on the other hand, play vital role in creating gaps in translation. Frequently where there is cultural focus, there is translation problem due to cultural gaps or distance between the source and the target

language. Language does however contains all kinds of cultural deposits. In the grammar, forms of address, as well as the lexis, which are not taken into account of in universals either in consciousness or translation? Further, the more specific a language becomes embedded in cultural features and therefore creates translation problems. Most cultural words are easy to detect, since they are associated with particular language and cannot be literally translated, but many cultural customs are described in ordinary language where literal translation distorts the meaning that translation may include as appropriate descriptive functional equivalent cultural object may be referred to by a relatively free generic term or classifies plus the various addition in different cultures and we have to account for these additions which may appear in the course of the source text Newmark (1988, p.94-95).

Some cultural differences and gaps are the natural phenomenon of all living languages but the differences and gaps are never great or surmounted as to make comprehension and expression completely impossible. Translating a book from one language to another culture is growing day by day. For the purpose of a cultural exchange of literary texts, every country now is in need of horizontal translation. Nepali novels and stories have been translated in to the English culture or language. There are number of technical, non-technical and cultural terms. This study is an attempt to identify and analyze the basic features of cultural terms used in the anthology of 'Bidrohi', the techniques adopted in translation and throws some light in the existing gaps of translation of cultural terms.

### **1.1.6.3 Extra-linguistic gap**

The extra-linguistic gaps or pragmatic gaps can be observed beyond the linguistic order or language. Extra-linguistic features or properties of one language are depending on the pragmatic background of the same language or culture, which is different from the real world knowledge. This is the gap between the source text and the target text readership.

Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intention of the speaker or writer, his knowledge, his idea, expectations, interests and so on, have to be taken into consideration, and the same obtains in regard to the listener or reader when the background knowledge and real world knowledge differ, then extra linguistic gaps occur.

Translating the cultural term is very complex and also impossible because of the cultural gaps. To compensate the gaps, it needs further explanation and more translation practice for the translator and having perfect knowledge of both source language culture and target language culture.

### **1.1.7 Transliteration**

Transliteration means writing word using letters of different alphabet of language , it is the representation of words, sentences, etc. of one alphabet in the closest corresponding letters of different alphabet of language. (Catford, 1988, p. 66) mentioned “In the process of actually transliterating a text, the transliteration replaces each SL letter of graphological unit by a TL letter; or other unit, on the basis of a conventionally established set of rules”. The transliteration rules specify transliteration equivalents which differ from

translation equivalent. Since, SL graphological units are replaced by TL graphological units, but they are not related on the basic substance. The process of setting up a transliteration system involves three steps (ibid).

- i. SL letters are replaced by SL phonological units; this is the normal literate process of converting from the written to the spoken medium.
- ii. The SL phonological units are translated into TL phonological units.
- iii. The TL phonological units are converted into TL letters, or other graphological units (as cited in Phyak, p. 27).

Roman script, based on Turner (1931) is usually used for transliteration. It includes all Nepali alphabets in Roman script with diacritic marks. Its purpose is to help the TL reader by giving equivalent sound system of the TL.

### **1.1.8 An Overview of the Anthology ‘Bidrohi’**

The present study ‘Bidrohi’ is the collection of short stories that have been written by different famous writers such as Bhaupanthi, Mahesh Bikram Shah, Khagendra Sangroula etc. It is the collection of 15 stories in Nepali literature which is collected, edited and translated by Ramchandra K. C. who is the translator of the ‘Himalayan Times’ and teacher of English language and literature. This presents the rebellious voice against oppression, inequality, impunity, corruption and all injustices against the poor where throws light on the country’s grave social, economic and political situation during the time of conflict.

The present anthology represents the actual situation of Nepalese people where Nepal fell in conflict before 2063 B.S. It creates the destruction of

nation in every moment as well as everywhere. The measurable and terrible conditions for Nepalese people are realistically reflected by the writers. Most of women have been widow and most of the girls have rapped. Most of the children have been orphan. Most of the characters in the present anthology are individual people, whereas some are group too- there are families, Maoists, security personnel.

Most of the characters are simple, common folk, innocent farmers, labors whereas some of them are social service and higher level too. The males were killed or kidnapped from the village but females were rapped and killed by cutting different parts of female's organs. It is very difficult to avoid black shadow and bitter memory from our mind. This anthology is able to teach our leaders and Nepalese people that if we don't end war, war will end us.

## **1.2 Review of the Related Literature**

Significant number of text has been translated from English to Nepali and vice- versa. Only some researchers have been carried out in translation in the department of English education.

Adhikari (2003) carried out a study on "The Translation of Technical Terms: A Case of Text book for Science." He collected 200 English scientific terms, 50 terms each from physics, chemistry, biology, geology and astronomy and their Nepali translation. He found six types of techniques for translation of scientific terms. He concluded the problem lies in translation when a target language text lacks an equivalent term that is present in the source language text.

Sharma (2004) carried out a research on “An Evaluation of Translated Textbook of social Studies for Grade Ten.” He collected sentence structures and concept of transfer of meaning from source text and target text. He found that there is a lack of correspondence in number and types of sentence between source text and target text. There exist a number of structural groups between Nepali and English.

Singh (2004) carried out a research on “Techniques and Gaps in the Translation of Cultural Terms.” He collected lexical terms from Nepali and English versions of our social studies for grade eight. He found that the highest amount of borrowing takes place in the translation of the cultural texts.

Wagle (2004) carried out a research on “Multiple Translation of Muna Madan. He found out the eighteen techniques employed in translating cultural words. He also examined the relation between different techniques; literal translation and couplet-triplet-quadruplet were the most widely used techniques for translating religious and social cultural terms.

Panthi (2006) carried out a research on “A study on the Techniques and Gaps in Translation of Cultural Terms: A case of the novel ‘ Shirish Ko Phul’”. The main purpose of this study was to find out the techniques involved in translating cultural terms. He used only secondary sources for data collection. He found out that eight different techniques were found to be employed in translation. Literal translation is the most widely used and definition is the least used techniques of translation of cultural terms.

Karki (2006) carried out a research entitled “The Techniques and Gaps in Translation of Cultural Terms: A Case of our Social Studies Textbook for

Grade VII.” He tried to find out different categories of cultural terms and to analyze the techniques of translation. According to him, eleven different techniques are used in translating cultural terms. Among them, literal translation is the most widely used and deletion is the least widely used technique of translation of cultural terms due to various reasons: lack of lexical items, lack of conceptual accuracy, lack of cultural equivalence.

Rijal (2006) carried out research on “A study of the translated cultural terms in English dailies: Techniques and Gaps.” He listed the Nepali dailies and found seven translation techniques. He concluded that the most widely used technique was literal translation while translating culture bound terms in English.

Bhandari (2006) carried out a research on “A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Basain”. The main purpose of his study was to find out the techniques employed in translating cultural words. He used only secondary sources for data collection. Checklist was used to identify and categorize the techniques used in translating cultural terms. He found out ten different techniques of translation. He further found that transference is very effective in translating deeply rooted cultural terms especially from religion and culture.

Acharya (2008) carried out a research on “Multiple Translation of Kartabya’: A study from Cultural Prospective”. The main purpose of his study was to find out the techniques employed in translating cultural words in multiple English version of the story ‘Kartabya’. He used both primary and secondary sources for data collection. He found out that fifteen different techniques of

translation were employed and blending was least used technique in translating cultural terms.

Rimal (2008) carried out a research on ‘Analysis of translation shift and strategies used in translating culture in the drama ‘Masan’. The significant goal of his study was to find out the strategies employed in the translation of culture, specific terms observation was the base for his study to analyze data. He found out that eighteen different procedures were employed in translating cultural words of the drama ‘Masan’.

These all researches were conducted on translation and translation evaluation. Some of them are related to scientific terms, some are literary and some are cultural terms. No research has been conducted to find out the techniques and gaps in translating cultural terms of stories of the anthology ‘Bidrohi’. The present study will analyze the procedure and gaps in translation and suggest some implications for the book producer and those who are associated to the translation activities.

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

The present study had the following objectives:

- a. to identify and categorize Nepali cultural terms translated to English anthology ‘Rebel’.
- b. to find out techniques and cultural gaps involved in translating cultural terms in English version of the anthology ‘Bidrohi’.
- c. to suggest some pedagogical implications.

#### **1.4 Significance of the study**

The present study will provide some insights on the cultural aspect of translation. The findings will be fruitful in translating Nepali cultural bound terms into English and vice-versa which will minimize the gap and help for conveying the intended message to the readers. Likewise, this study will be significant for students, teachers, translators, translation evaluators, socio-linguists, book writers, story writers and other who are interested in the field of translation. It will also be great use for the Nepali speakers, writers who use English in cross cultural context.

## **CHAPTER- TWO**

### **METHODOLOGY**

The methodology that I followed in carrying out the study is presented below:

#### **2.1 Sources of Data**

In this research, I collected the data only from secondary sources. The secondary sources of the present study were the Nepali and English versions of the anthology of 'Bidrohi'. I also consulted the materials available in the print and electronic media. I studied and consulted the books, theses, articles, journals, dictionaries, etc. which were related to research area. Some of them were Catford, (1965), Crystal, (1982), Newmark, (1981), Newmark, (1988), Dictionaries (OALD 7<sup>th</sup>ED) and Nepali Sabda Kosh (2061), Bhattarai (1994), Bhattarai, (2000), Nepali-English dictionary (2062).

#### **2.2 Sampling Procedure**

I collected all cultural terms from original version with their equivalent terms from the translated version. Among them, 150 terms were selected by using non-random judgmental sampling procedure.

#### **2.3 Tools for Data Collection**

For this study, only observation was used as a tool for data collection. I read and reread the original and translated versions of the stories of 'Bidrohi' to get required information.

## **2.4 Procedure of Data Collection**

I applied following procedures for data collection:

- i. I collected the original (Nepali) and translated (English) versions of the anthology 'Bidrohi' for the study.
- ii. I went through the text and underlined the cultural terms in the Nepali version.
- iii. I also read the English version of the anthology to find out equivalences of those cultural terms.
- iv. I collected all culture terms from the anthology.
- v. I selected 150 cultural terms from the list by using non-random judgmental sampling procedure.
- vi. I listed down each cultural word with their equivalent forms.
- vii. I categorized those cultural terms under five categories such as: Ecology, Man-made Culture, Religious Culture, Social Culture and Conceptual Terms.
- viii. I identified the techniques of translation and listed the cultural terms under different techniques.
- ix. I identified and collected the gaps in translation which were found between source language text (SLT) and target language (TLT).

## **2.5 Limitations of the Study**

The study was limited in the following ways:

- a. The present study was limited to 15 stories.
- b. The study was limited only to cultural words found in the anthology of 'Bidrohi'.

- c. The study was limited only 150 cultural terms.
- d. The data for the study were collected from the anthology of 'Bidrohi', collected by Ramchandra K.C. and translated and edited by himself.
- e. The study was limited to translation techniques of the cultural terms and their gaps.

## CHAPTER- THREE

### ANALYSIS AND INTERPRETATION OF DATA

In this chapter, the data obtained from Nepali and English versions of the anthology entitled 'Bidrohi' which is collected by Ramchandra K.C. and translated by himself. These data are analyzed and interpreted to find out the techniques and gaps of translation.

#### 3.1 Classification of terms in the five categories

Translated pair of selected cultural terms is presented in this section. The classification goes under five categories: Ecology, Man-made culture (artifacts), Social culture, Religious culture and Conceptual terms. Among those translation pairs, some of them have gaps are marked under this section and compared in the following pages.

##### i. Ecology

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

SL Terms	TL Terms
jan*gal	jungle
l l gurās	rhododendron
m kh	fly
m kaib ri	corn field
m ch	fish

## ii. Man-made Cultural Terms

This category includes those objects which are made by persons, used in a particular culture. It includes foods, clothes, houses and towns, transportation and commutation, ornaments, utensils, etc.

SL Terms	TL Terms
sind r	sindoor
tilhar	tilhari
ngan	court yard
sir n	pillow
photo	photo

## iii. Social Culture

It includes those terms which are concerned with the social organization and relation between people and particular community, works and leisure, political, administrative, and artistic organization, customs, social tradition, sculptures, paintings, carvings and monuments, social norms and values, historical facts, etc.

SL Terms	TL Terms
swasn	wife
pariwar	family
r jnit	politics
saharbaj r	market
bihe batulo	weeding party

#### IV. Religious Culture

It is related to mythology or belief rooted custom/ tradition or religion. It includes myths, names of God, religious belief, etc.

SL Terms	TL Terms
phulm l	flowers
achet	achheta
r m	lord ram
p p	sinners
dhanusdh r	bow-bearer

#### v. Conceptual Terms

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

SL Terms	TL Terms
nirdos	innocent
drist sunya	blind
j gai	awake
ojhel	vanished
tanner	young

### 3.2 Techniques in Translation of Cultural Terms

Techniques mean a particular way of doing something, especially one in which we have to learn special skills. Various translated text is the product of the implication of the different techniques. It is the translation process that

determines the product variety of texts need variety of techniques as the one technique used in translating a sort of text may not be adequate to other sorts of texts. That's why the selection and application of appropriate technique depends mostly on the nature of the text and partly on the translator's knowledge in selecting them.

### **3.2.1 Techniques used in Translation of Terms in Ecology**

#### **i. Literal translation**

Literal translation searches for close correspondence of meaning between the SL term and TL term.

SL Terms	TL Terms
b ndh	dam
p t	leaf
k g	crow
bh mi	land
nad	river

See (Appendix): II A (i)

#### **ii. Sense translation**

It is the procedure that is used when the exact SL equivalent term is absent in the TL. In this technique, not the word but the meaning is translated. It gives only the sense of SL term.

TL Terms	SL Terms
boka	goat
r j ko g un	Kathmandu
gaunghar	village
banp kh	woods
muljaruw	spring

See Appendix II A (ii)

### iii. Borrowing

It is a procedure where SL terms are borrowed into TL terms through the translation process.

SL Terms	TL Terms
dhursul	dhursul
banm r	banmara
marsyan*gd	marsyangdi
piple chautari	piple choutari
deural	deurali

(See Appendix: II A (iii))

### iv. Addition

In this procedure, some words or terms are added in the TL text.

SL Terms	TL Terms
dhart	mother earth
dubo	dubo grass
lalupate	lalupate flower

**v. Substitution**

In this procedure, I replace the cultural elements by similar words or near equivalent words or meanings in TL.

SL Terms	TL Terms
dānda p kh	Hillocks and hillside
nad nal	stream
p kh pakher	step place

**vi. Deletion**

In this technique, I omit lexical items, phrases and sometimes even the whole sentence.

SL Terms	TL Terms
Pokhari	.....
pankhe khet	..... Field

**vii. Paraphrasing**

In this process, SL terms are replaced by the definition.

SL Terms	TL Terms
khetai khet	paddy field
p nkh pakher	foot hills

**3.2.2 Techniques used in Translation of Man-made Cultural Terms**

**i. Literal Translation**

The words which are translated by using literal translation technique are as follows:

SL Terms	TL Terms
sir n	pillow
b l	bangle
tag ro	gate
t∞uk	lamp

See Appendix: II B ii)

### ii. Sense Translation

Only meaning is translated on the process of sense translation.

SL Terms	TL Terms
kamej	t-shirt
kh t∞	bed
ghot∞t∞	wine
ghumne mech	boss chair

(See Appendix ii B (ii))

### iii. Borrowing

The words which do not have equivalent terms in TL are borrowed.

SL Terms	TL Terms
sind r	sindoor
tilhar	tilhari
phot∞o	photo
khukur	khukuri
dhik	dhiki

See Appendix II B (iii)

**iv. Addition**

In this process, I try to give additional information of the cultural terms of the SL text by suitable addition from the cultural context available in the TL text.

SL Terms	TL Terms
ghad	wrist watch
dh r	water tap

**v. Deletion**

In this technique, the translator omits lexical items, phrase items and sometimes whole sentence.

SL Term	TL Term
pot∞e	.....

**vi. Substitution**

The followings are the words which are translated using substitution technique.

SL Terms	TL Terms
g gr	pitcher
d yo	lamp

**viii. Paraphrasing**

It is the procedure where additional or clear information is provided for the SL terms.

SL Term	TL Term
kutokodalo	dawn to dust

### **viii. Back Translation**

It is the procedure in which one translates a text from language A into language B; a different translator then turns it into A, and the resulting A text is compared with the original A text.

SL Terms	TL Terms
TV	television
telephone	telephone
mobile	mobile

### **ix. Mistranslation**

The term does not provide the clear meaning due to the translator's carelessness.

SL Term	TL Term
ganj	sweater

## **2.2.3 Techniques Used in Translation of Terms in Social Culture**

### **1. Literal Translation**

The technique which searches for close correspondence of meaning between source text (ST) and target text (TT), Newmark, (1988, p.68).

SL Terms	TL Terms
pariwara	family
priyatama	beloved
janta	people
ibu	mother
teman	friend

See Appendix: II C (i)

## ii. Sense Translation

It is a translation technique that is used when the exact equivalent term is absent in TL.

SL Terms	TL Terms
j vansan*in	beloved
chor chor	children
m il b	uncle
m h shay	sir
gothalo	shepherd

See Appendix: II C (ii)

## iii. Borrowing

It is the procedure where the names of all living and most dead people, name of private companies and institutions, names of public or nationalized institutions are normally borrowed.

SL Terms	TL Terms
k ngres∞	congress
kamyunist∞	communist
k ncho	kancho
sind r	sindoor
banm r	banmara

## iv. Addition

In this procedure, the translator adds some terms in the TL text.

SL Terms	TL Terms
ra. pra. pa.	the rastriya prajatantra party
s≡os∞ak	greedy land lord

#### vi. Paraphrasing

In this procedure, SL terms are replaced by definition Newmark (1988, p. 284).

SL Term	TL Term
kol h l	racket programme

#### vii. Back Translation

In this procedure, TL terms are taken back from SLT which are already borrowed in SL from TL.

SL Terms	TL Terms
piknik	picnic
parti	party
hai kam nd	high command

#### viii. Blending

The single term of SL is translated with the combination of two words i.e. often a phrase (Newmark 1988, p. 282).

SL Term	TL Term
p tiko jhand	Party flag

#### viii. Claque

Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even a sentence, Newmark(1988, p. 104).

SL Terms	TL Terms
mit∞ho chumban	sweet kiss
m tribhum	mother land

**ix. Mistranslation**

The term does not provide the clear meaning due to the translator's carelessness.

SL Terms	TL Terms
mirt∞ak ki shrimat	Officer's widow
andolan	activities

**3.2.4 Technique Used in Translation of Religious Terms**

**i. Literal Translation**

In this technique, the terms that holds intercourse between the SL terms and TL term.

SL Terms	TL Terms
p p	sinner
swarga	Heaven
bhagw n	God
t∞m	soul
narka	hell

See Appendix: II D (i)

**ii. Sense Translation**

Here, the TL gives only sense for the term but not the exact meaning.

SL Terms	TL Terms
m h dev tooh n	mahadev temple
hare siva	my God

### iii. Borrowing

Normally names of people, places, and companies, streets, inventions, brands names etc. are transferred Newmark (1908, p. 82).

SL Terms	TL Terms
achet	acheta
r van	ravan
dasain	dashain
took	tika
diyo	diyo

(See Appendix: II D (iii))

### iv. Addition

Some words are added in the TLT in this process.

SL Term	TL Term
avag	unfortunate people

### V. Deletion

Some expression will delete in the TL term.

SL Term	TL Term
fulm l	flowers.....

## vi. Substitution

In this procedure, I substitute the SL terms by similar TL terms or near equivalent.

SL Term	TL Term
sanskrit	culture

## vii. Paraphrasing

This is the replacement of the SL terms by the description of definition.

SL Terms	TL Terms
d t	messengers of death
sarb n*	head to toe
s ≅ ko diyo	lamp of hope

## viii. Mistranslation

Here, the translator translates the term but the terms do not give the meaning clearly.

SL Term	TL Term
shubha-bola	Subol

### 3.2.5 Techniques Used in Translation of Conceptual Terms

#### i. Literal Translation

This is the process where the translator gives the terms which have close correspondence in meaning between the SL term and TL term.

SL Terms	TL Terms
nyaya	justice
ahin*s	non-violence
sh n	dignity
nirdos≅	innocent
tanner	youth

## ii. Sense Translation

It provides only sense for the SL terms not the exact meaning.

SL Terms	TL Terms
ojhel	vanished
rakt∞asr b	blood flowed

## iii. Borrowing

SL terms are borrowed into TL through transliteration process Newmark (1988, p. 81).

SL Terms	TL Terms
dyut∞i	duty
k lr tr	kalratri

## iv. Paraphrasing

This is the process where there is the replacement of the SL terms by the description or definition.

SL Terms	TL Terms
raktamya	smearred with blood
yon	between the leg
ak l	death winner

## v. Mistranslation

Here, the translator translates the terms but the terms don't give the meaning clearly.

SL Terms	TL Terms
agy t	unspeakable
kamjori	poor
garib	working class
lut∞e	wan face

### 3.3 Gaps in Translation

Two languages and cultures are involved in the process of translation. Those two languages and cultures are not the same or similar in different socio-cultural activities. There is also lack of cultural equivalence between languages. Due to these cases, there exists a gap between translational pair language. During the present research, I found the following gaps while translating which are presented below:

#### Pair- 1

SL term: ghoknu

TL term: repeat

The TL term 'repeat' could not carry out the intended message for the SL term 'ghoknu', though both of them are used for academic purpose. Here, repeat, in general means to read or do once or twice or thrice but it does not mean that somebody must complete the given text. So that the TL term 'repeat' is failed to carry out the real concept of 'ghoknu'. Therefore, the

word 'parrot' should be used in the place of 'repeat'. Sense translation is used to bridge the gap.

### **Pair 2**

SL term: chor chor

TL term: children

In this pair, both the terms are human beings, again the TL term 'children' failed to carry out the meaning of TL term 'chorachoree'. The term children are those who are given birth by various spouses. But the term 'chorachoree' are also children given birth by own self, and grown by playing in owns lap. So, for bridging its gap, son and daughter should be used in the place of children. Literal translation is used to bridge the gap.

### **Pair 3**

SL term: bok

TL term: goat

This pair, although, shares some common features i.e. both of them are animals. But the term 'goat' is unable to carry out the exact meaning of 'boka' in the source culture. Goat is a kind of female animal which can give birth but 'boka' is a kind of male animal. So the word 'goat' is different from 'boka' according to Nepali culture. So 'he goat' should be used in the place of 'goat' to bridge the gap. Sense translation is the best technique for bridging the gap.

### **Pair 4**

SL term: kamej

TL term: t-shirt

The TL term 't-shirt' and SL term 'kamej' have the same feature i.e. both of them are wearing dresses. But, in Nepali culture, T-shirt does not mean kamej. Here, kamej is specially worn with suruwal and T-shirt is used with pant. Generally, T-shirt is ready made and worn by young boys and kamej is sewed by people and worn by old men.

### **Pair 5**

SL term: anjuli

TL term: hand

Here, the term 'anjuli' is translated into hand. The TL term hand does not give the conceptual meaning of the SL term 'anjuli'. The term 'anjuli' refers to the join of two palms for drinking water or greeting people where as the palm is the part of the hand. So, the term hand is unable to carry out the exact meaning of anjuli. paraphrasing is used to bridge the gap i.e. 'joining two palms'.

### **Pair 6**

SL term: garib

TL term: working class

The SL term 'garib' is not equivalent with the TL term 'working class', means those persons who worked to survive their lives or to earn a lot of money i.e. they may be rich or poor but the term 'garib' means the persons having little or no money, goods, or other means for support who worked mostly to survive their lives. The word 'poor' should be used in the place of working class to bridge the gap. So I used literal translation to bridge the gap.

### **Pair 7**

SL term: manche

TL term: officer

The word 'officer' is unable to give exact meaning of SL term 'manche'. Officer is a person who holds a position or rank of authority in any organization. But 'manche' is the general human being or superior creature in the world. Therefore these terms are different with each other. So 'man' should be used instead of 'officer' to bridge the gap. Literal translation is used to bridge the gap.

### **Pair 8**

SL term: j banson\*in

TL term: darling

Both the terms SL and TL are different in meaning on the basis of Nepalese culture. Darling is the word which is used to call girlfriend but the word 'j banson\*in' refers to a woman joined in marriage to a man and they have got sexual relationship for producing child. Therefore, wife should be used in the place of 'darling' to bridge the gap. So sense translation is used to bridge the gap.

### **Pair 9**

SL term: jangalihar

TL term: rebels

Some of the meaning features are same between 'jangalihar' and 'rebels' but it cannot give exact meaning. The SL term 'jangalihar' refers to the group of people who stay in jungle or behave like wild animals but the TL

term ‘rebels’ means a group of people who refuse allegiance to, resists, or rises in arms against the government or ruler of their country. So ‘wild people’ should be used in the place of ‘rebels’. Sense translation technique is used to bridge the gap.

### **Pair 10**

SL term: v d

TL term: jug

In this pair, the SL term ‘vada’ is translated into TL term ‘jug’ does not provided correct meaning. The TL term ‘jug’ refers a large container usually made of earthenware, metal or glass, commonly having handle but the SL term ‘vada’ is commonly used to cook rice and made by metals. So that, for bridging the gap ‘pot’ should be used instead of ‘jug’. To bridge the gap, I need to use literal translation technique.

### **Pair 11**

SL term: kacc sadak

TL term: narrow road

Both the terms are not in equal in nature. The SL term ‘kacchi sadak’ is a general type of road which is not pitch and full of dusty but TL term narrow road is the little breadth or width, not broad or wide. In this way, both terms are not exact equivalent with each other. So I need to use ‘rough road’ to bridge the gap i.e. sense translation.

### **Pair 12**

SL term: k rbah

TL term: attack

Although both of them have same function, they are different. The SL term 'karbahee' can be general warning for the people from different organization which may be temporary or permanent kicked out from the job whereas the TL term 'attack' refers to set upon in a forceful, violent, hostile or aggressive way with or without weapon. To bridge the gap, 'action' should be used in the place of attack. So sense translation is used to bridge the gap.

### **Pair 13**

SL term: ganj

TL term: sweater

This pair, although shares some common features 'ganji', is unable to carry out the same meaning as 'sweater'. Ganji is a kind of cloth which is used under the short and commonly half with thin cloth but sweater is a kind of cloth with a knitted jacket or jersey having generally sleeves. So, to carry out exact meaning, the TL term 'sando' will be equivalent term for the SL term 'ganji'. So it is literal translation.

### **Pair 14**

SL term: haruw

TL term: houseman

The term 'haruwa' and houseman are not sufficient equivalent term. The TL term 'houseman' is a male servant who performs general duties in a home and hotel or maintain order, as in a bar or gambling casino, bouncer whereas the SL term 'haruwa' is also servant who works not only home but also outside and may be male or female. So, 'servant' should be used in the place of 'house man' to bridge the gap. It is the sense translation technique.

### **Pair 15**

SL term: banjan\*gal

TL term: woods

Between these two terms, SL and TL, meaning features are partially same but not totally which is the most important one. The SL term ‘banjangal’ is a large tract of land cover with trees and underbrush. On the other hand, the TL term ‘wood’ refers to the hard, fibrous substance composing most of the stem and branches of a tree. So to bridge the gap between these two terms, ‘forest’ should be used in place of ‘woods’. So I used sense translation to bridge the gap.

### **Pair 16**

SL term: diyo

TL term: lamp

The SL term ‘diyo’ is usually made of metal, soil, etc. but ‘lamp’ is made of glass, mirror, etc. although, they share some common features, diyo is used for religious purpose, i.e. we light diyo at the time of worshipping whereas lamp is used only to get light. So I used ‘diyo’ instead of ‘lamp’ to bridge the gap and it is borrowing technique.

### **Pair 17**

SL term: bain

TL term: sister

Both the term i.e. SL and TL are only partially same. The conceptual meanings of both the terms are same in general. But in Nepali culture, there are two terms didi and baini for elder and younger sister respectively. But

there is only one word for both concepts in TL, i.e. sister. So ‘younger sister’ should be used in the place of ‘sister’ to bridge the gap. So addition technique is used to bridge the gap.

### **Pair 18**

SL term: bh i

TL term: brother

Between these two terms SL and TL, meaning features are partially same but not totally which is the most important one. Conceptually, both the terms have same meaning in general but in Nepalese culture, there are two terms daju and bhai for elder and younger brother respectively. But there is only one word for both concepts in TL, i.e. brother in general.

### **Pair 19**

SL term: kamjori

TL term: poor

The TL term ‘poor’ is not the equivalent term for the SL term ‘kamjori’. The TL term poor refers to the person who does not have enough money or property for living. But the SL term ‘kamjori’ refers to the person who is physically and mentally weak to do something. S/he may or may not have a lot of money. So, the TL term creates problem to the readers of the target text. Instead of the term ‘poor’, the translator should use ‘weaknesses’ in TL term. So literal translation is the best technique to bridge the gap.

### **Pair 20**

SL term: khet<sup>o</sup>ei khet<sup>o</sup>

TL term: paddy field

Although, both of terms share the same features of meaning but it differs in exact meaning ecologically. The SL term 'khetei khet' refers to the field where there may be different plant not only paddy, such as wheat, corn, etc. but 'paddy field' is the plot of land where there is full of paddy.

### **Pair 21**

SL term: jhar

TL term: shower

The TL term 'shower' is unable to give exact meaning of SL term 'jharee'. Shower is piece of equipment producing a spray of water that you stand under to wash yourself; the small room or part of room i.e. bath room contains a shower. But 'jharee' means blowing water from the sky regularly in the rainy season. Therefore these terms are different. So 'rainy season' should be used instead of 'shower' to bridge to gap. Paraphrasing is used to bridge the gap.

### **Pair 22**

SL term: fulm 1

TL term: flowers

The TL term 'flowers' is not direct equivalent with SL term 'fulmala'. The word 'fulmala' refers to the flowers with thread which is used for special occasion in Nepalese culture such as Tihar and other puja but flowers refers to the plant considered with reference to its blossom or cultivated for its floral beauty. The TL word 'garland' should be used in place of 'flowers' to bridge the gap. So sense translation is acceptable to bridge the gap.

### **Pair 23**

SL term: vitto

TL term: corner

The term 'corner' is unable to give exact meaning of 'vitto'. Vitto is man-made material in the house or it may be natural in the field specially in the hillside whereas the 'corner' is the place at which two converging lines or surfaces meet, so, the word 'wall' should be used instead of the word 'corner' to bridge the gap. Literal translation technique is used to bridge the gap.

### **Pair 24**

SL term: kangali vikhari

TL term: old beggar

Although, both the terms SL and TL have the same features but the meaning is very different. The SL term 'kangali vikhari' is a person who may be old or young, is penniless and having nothing for eating but the TL term 'old beggar' is a person who is very old and feel difficult for walking but too penniless and having nothing to survive his/her life. So 'penniless beggar' should be used in the place of 'old beggar' to bridge the gap. Claque is used to bridge the gap.

### **Pair 25**

SL term: Rajako gaun

TL term: Kathmandu

In this pair, both the terms are names of place. The SL term 'rajako gaun' is the place where the king stays there and has got authority but 'Kathmandu'

is also place which is the capital of Nepal. So, we can use ‘valley of king’ in the place of Kathmandu to bridge the gap. Sense translation is used to bridge the gap.

**Pair 26**

SL term: cyakhla

TL term: rice

Although, both the terms are foods and have same function but meaning is different. The term ‘cyakhla’ is the piece of maize. We can prepare from mill or hand mill, on the other hand, rice is the general food which is prepared by paddy and used by more people than ‘cyakhla’. So borrowing is used to bridge the gap i.e. cyakhla.

**Pair 27**

SL term: baul h

TL term: nonsense

Here, baulaha is translated into nonsense. This is unable to give meaning. The SL term ‘boulaha’ refers to the human with mentally disturbed, deranged and insane but the TL term ‘nonsense’ is a word having no sense or meaning so we should use ‘mad’ in the place of ‘nonsense’ to bridge the gap. Literal translation is used to bridge the gap.

**Pair 28**

SL term: mkhor

TL term: jug

In this pair, both the terms ‘amkhora’ and ‘jug’ have the same function but different meaning. The SL term ‘amkhora’ is made by metals and steels

without having handle but 'jug' can be made of metals, steels, as well as plastic with handle. So 'brass pot for drinking from' should be used instead of 'jug' to bridge the gap. It is paraphrasing technique.

**Pair 29**

SL term: agy t∞

TL term: unspeakable

The TL term 'unspeakable' is not equivalent term for the SL term 'agyat'. They are totally different with each other. The term 'agyat' is not identified or not known whereas 'unspeakable' is that which cannot speak but s/he knows many such as: to work in kitchen, to read books, to wash clothes etc. but s/he cannot speak. So, it would be better to keep the word unknown in the place of unspeakable. Sense translation is used to bridge the gap.

**Pair 30**

SL term: m h dev than

TL term: mahadev temple

Here, the TL term 'mahadev temple' indicates the building used for worshipping of a mahadev God, especially in Hindu religion. In Nepalese culture, people worship idols and images. The SL term 'Mahadev than' refers to any holy place that is used for worshipping. There may or may not be a separate building and idol in it. Therefore, both the terms are not perfect to give exact meaning. So borrowing is used to bridge the gap i.e. mahadev than.

## **CHAPTER- FOUR**

### **FINDINGS AND RECOMMENDATIONS**

#### **4.1 Findings**

The study presents the following findings:

- The cultural terms in the anthology ‘Bidrohi’ have been divided into five categories in terms of their related meaning. They are ecology, man-made culture (artifacts), religious culture, social culture and organizations, and conceptual terms.
- In translating cultural terms, ten different techniques are found to be employed to bridge the gaps in translated anthology ‘Bidrohi’. They are: literal translation, sense translation, borrowing, substitution, addition, deletion, paraphrasing, back translation, claque and mistranslation.
- Seven different techniques are used to bridge the gaps in ecology cultural where back translation and claque are absent.
- In translating man-made cultural term, literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, back translation and mistranslation are the nine techniques which are used while translating to bridge the gaps.
- In social cultural terms, nine techniques are presented where only one technique is absent i.e. deletion.
- Religious term is the category that used eight techniques. They are: literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, and mistranslation.

- Conceptual term is the category that uses the least number of techniques i.e. only five techniques: literal translation, sense translation, borrowing, paraphrasing, and mistranslation.
- Literal translation is the most widely used technique in translating all categorical terms.
- The translator is unable to create the semantic equivalence in some instances between SL and TL because they have different concept in different languages. Some terms existed only within a culture and concept. So, to translate such terms, the gaps are inevitable.
- Out of 150 cultural terms, nine terms are translated using the technique of mistranslation. Mistranslation has created the gaps between SL and TL contextual meaning due to I) absence of SL linguistically equivalent term into TL, ii) absence of cultural similarity between SL and TL using context. Thus, the linguistic as well as extralinguistic gaps have created problem in the translation product.
- In few cases, perhaps due to the negligence and laziness in proper word selection, editing and proof reading are prevailing, e.g. ganji - sweater, andolan - activities, etc.
- There is no consistency in translation of the same word. So it also creates the gaps in translation, e.g. dhan - rice, paddy.
- If the SL cultural words are transferred in TL without any notes and definition, there exist gaps. The reader who does not have knowledge of source language, s/he cannot get any idea from such translation work. This is the great mistake of translator which is most frequent gap in the English version of the anthology 'Bidrohi'.

## 4.2 Recommendations

On the basis of the findings, some recommendations are presented in the following ways:

- The translator should use the translation technique(s) in translating cultural words depending upon the contexts and nature of terms.
- Translating cultural term is, of course, not an easy task to be carried out. So, the translator should make a proper study of the source culture and ensure the significance of the every cultural identity before proceeding to the task of translation.
- In transferring terms from religious culture, short note or definition should be added to make the meaning clear.
- A translator should give priority to literal translation unless it distorts meaning or is very unnatural.
- If there is availability of exact equivalent term in TL, the translator should not substitute the term; s/he should check its context and appropriateness.
- Conceptual terms should be translated with notes of short definition to make clear their pragmatic meaning.
- The translator should not use various terms in TL for the some SL terms. For example, mudra - coin and currency.
- The translator should select the TL terms that give equivalent meaning to the SL cultural terms, otherwise seek for the lexical meaning or transliterate it. If all these techniques are not possible, he should provide explanation but not attempt translating such terms as it manipulates the meaning of the source text.

- Addition and deletion of some concept and meaning is allowed in translation but the translator's job should be to compensate the gap between SL and TL. For this, he can consult standard bilingual dictionary.
- While translating SL text into TL text, the translator should select appropriate term. Proper editing by serious proof reading would support to bridge the gaps between two language texts.

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**APPENDIX – I**  
**CULTURAL CATEGORIES**

**1.A Ecological Terms**

SL Terms	TL Terms
b ndh	dam
p t∞	leaf
rukh	tree
jharan	waterfalls
par l	hay
goru	oxen
nad	river
k g	crow
l ligurās	rhododendron
bh mi	land
amb ko bot∞	guava tree
car	bird
ker	banana
makai	corn
m kho	fly
bok	goat
g ughar	village
r jako g u	kathmandu
dhursul	dhursal
banm r	banmara
marsyan*di	marsyangdi

piplecautar	piplecautari
deural	deuralee
dhart∞	mother earth
dubo	dubo grass
lalupat∞e	lalupate flower
dād p kh	hillocks and hillside
nad n l	stream
bakaoniko h ngo	-----tree
pokhar	-----
pakhe khet∞	-----field
khet∞ai-khet∞	paddy-field
p kh pakher	foothills
np	mango

## 2.B Man-Made Cultural Terms

SL Terms	TL Terms
siran	pillow
b l	bangles
ch pro	hut
jhol	bag
agen	oven
hasiy	sickle
bancaro	axes
tuk	lamp
kamej	t-shirt
kh t	bed

ghotootoo	wine
ghumne mec	boss chair
top	cap
mkhor	jug
bul k	nose ring
cy nkhl	rice
sind r	sindoor
tilhar	tilhari
photoo	photo
sof	sofa
khurp	khurpa
khukur	khukuri
j ulo	jaulo
dhik	dhiki
gundruk	gundruk
ghad	wrist
dh r	water tape
potoe	-----
gagr	pitcher
diyo	lamp
kutoo kodalo	dawn to dusk
TV	television
teliphon	telephone
ganj	sweater

## 2.C Social Cultural Terms

SL Terms	TL Terms
pariw r	family
priyatam	beloved
praudhsiksha	adult education
r jnit	politics
s tohi	friend
bhatij	nephew
b	father
sahid	myrter
logne	husband
m	mother
j vansan*in	beloved
chor chor	children
bihebatul	weeding party
gotohalo	shepherd
sar k ri b h n	official car
m il b	uncle
m h shaya	sir
kangres	congress
kamyunisto	communist
sadbh b n	sadbhabana
k ncho	kancho
p rti	party
h i kam nd	high command

r . pra. p .	the rastriya prajatantra party
bajiy	the son of bitch
sosak	greedy land lord
ghumnu	visit
kol h l	racket programme
kyamp	camp
piknik	picnic
prahar	police
mito ho cumban	sweet kiss
matribhum	motherland
mritak ki shrimat	officer's widow
ndolan	activities

## 2.D Religious Terms

SL Terms	TL Terms
p p	sinner
shradanjali	true homage
balidan	sacrifice
swarga	Heaven
narka	Hell
bhagwan	God
pabitra	holly
tm	soul
daya	mercy
dharma	religion
cin	horoscope

m h dev th n	mahadev temple
diyo	lamp
hare s≡iva	my God
achet	acheta
r van	ravan
das≡ain	dashain
tik	tika
ast∞ham	asthami
Buddha	buddha
tih r	tihar
av g	unfortunate people
f lm l	flowers-----
saskrit	culture
d t	messengers of death
sarb n*	head to toe
s≡ ko diyo	lamp of hope
shubha bol	subol

## 2.E Conceptual Terms

SL Terms	TL Terms
nyaya	justice
ahin*s	non-violence
sh n	dignity
t∞anner	young
kshit∞iz	horizon
nirdos≡	innocent

ojhel	vanished
ghoknu	repeat
rakt∞ashr b	blood flowed
anjuli	hand
dyut∞i	duty
k lr tri	kalratri
rakt∞amya	smeared with blood
yon	between her legs
ak l	death winner
agy t∞	unspeakable
kamjori	poor
garib	working class
lut∞e	wan face

## APPENDIX - II

### LIST OF THE PROCEDURESWISE DIVISION OF TRANSLATION

#### 2.A Ecological Terms

Techniques	SL Terms	TL Terms
<b>i. Literal Translation</b>		
	b ndh	dam
	p t∞	leaf
	rukh	tree
	par l	hay
	goru	oxen
	nad	river
	k g	crow
	l l gurāns	rhododendron
	bh mi	land
	Amb ko bot	guava tree
	car	bird
	ker	banana
	makai	corn
	m kho	fly
	p	mango
<b>ii. Sense Translation</b>		
	bok	goat
	g unghar	village
	R j ko g un	Kathmandu

<b>iii. Borrowing</b>		
	dhursul	dhursul
	banm r	banmara
	marsyan*di	marsyangdi
	Piple caout ri	piple choutari
	deur l	deurali
<b>iv. Addition</b>		
	dhart∞	mother earth
	d∞ubo	dubo grass
	lalupate∞e	lalupate flower
<b>v. Substitution</b>		
	Dānd p kh	danda pakha
	nad n l	stream
<b>vi. Deletion</b>		
	pokhar	.....
	P nkhe khet	.....field
	Bakain ko h ngo	.....tree
<b>vii. Paraphrasing</b>		
	Khet∞ei khet∞	paddy field
	P nkh phakher	foot hills

## 2.B Man Made Culture Terms

Techniques	S L Terms	T L Terms
<b>i. Literal translation</b>		
	sir n	pillow

	b l	bangles
	ch pro	hut
	jhol	bag
	agena	oven
	hansiya	sickle
	bancharo	axes
	tuk	lamp
<b>ii. Sense translation</b>		
	kamej	t-shirt
	kh t∞	bed
	ghot∞t∞	wine
	ghumne mech	boss chair
	t∞op	cap
	mkhor	jug
	bul k	nose ring
	cyākhl	rice
<b>iii. Borrowing</b>		
	sind r	sindoor
	tilhar	tilhari
	photo	photo
	sof	sofa
	khurp	khurpa
	j ulo	jaulo
	dhik	dhiki
	gundruk	gundruk

<b>iv. Addition</b>		
	ghad	wrist watch
	dh r	water taps
<b>v. Deletion</b>		
	pote	.....
<b>vi. Substitution</b>		
	g gr	piteher
	diyo	lamp
<b>vii. Paraphrasing</b>		
	kuto kod lo	dawn to dusk
<b>viii. Back translation</b>		
	TV	television
	teliphon	telephone
<b>ix. Mistranslation</b>		
	ganj	sweater

## 2.C Social Cultural Terms

Techniques	S L Terms	T L Terms
<b>i. Literal translation</b>		
	pariwar	family
	priyatam	beloved
	prand siksha	adult education
	rajn ti	politics
	sathi	friend
	bhatij	nephew
	b	father

	s≐ahid	myrter
	logne	husband
	m	mother
	prahar	police
<b>ii. Sense translation</b>		
	j vansan*in	beloved
	chhor chhori	children
	bihe batul	weeding party
	goth lo	shepherd
	sarkar b h n	official .....
	m il b	uncle
	m h shaya	sir
<b>iii. Borrowing</b>		
	kan*res	congress
	kamyunist	communist
	sadbh ban	sadbhabana
	k ncho	kancho
<b>iv. Addition</b>		
	R . Pra. P .	the ratriya prajatantra party
	s≐osak	greedy land lord
<b>v. Substitution</b>		
	ghumnu	visit

<b>vi. Paraphrasing</b>		
	kol h l	racket programme
<b>vii. Back translation</b>		
	piknik	picnic
	p rti	party
	h i kam nd	high command
<b>viii. Claque</b>		
	mit∞ho cumban	sweet-kiss
	m t∞ribhum	mother land
<b>ix. Mistranslation</b>		
	mrit∞akki	officer's widow
	shrimat∞i	
	ndolan	activities

## 2.D Religious Terms

Techniques	S L Terms	T L Terms
<b>i. Literal translation</b>		
	p p	sinner
	shrd njal	true holvage
	balid n	secrifice
	swarga	heaven
	narka	hell
	bhagw n	god
	pabit∞ora	holly
	tm	soul

	day	mercy
	dharma	religion
	cin	horoscope
<b>ii. Sense translation</b>		
	m h devth n	mahadev temple
	diyo	lamp
	hare s≡iva	my god
<b>iii. Borrowing</b>		
	achet	achheta
	r van	ravan
	das≡ain	dashain
	t k	tika
	ast∞ham	asthami
	Buddha	buddha
	tih r	tihar
<b>iv. Addition</b>		
	av gi	unfortunate people
<b>v. Deletion</b>		
	f lm l	flowers
<b>vi. Substitution</b>		
	saskrit	culture
<b>vii. Paraphrasing</b>		
	d t	messengers of death
	sarb n*	head to toe
	sh ko diyo	lamp of hope
<b>viii. Mistranslation</b>		
	shubha-bola	subola

## 2.E Conceptual Terms

Techniques	SL Terms	TL Terms
<b>i. Literal Translation</b>		
	nyaya	justice
	ahin*s $\cong$	non-voilence
	s $\cong$ n	dignity
	kshitiz	horizon
	nirdos $\cong$	innocent
<b>ii. Sense Translation</b>		
	ojhel	vanished
	anjuli	hand
	ghoknu	repeat
	raktasrab	blood flowed
<b>iii. Borrowing</b>		
	dyuti	duty
	k lr tr	kalratri
<b>iv. Paraphrasing</b>		
	raktamya	smearred with blood
	yon	between her legs
	ak l	death winner
<b>v. Mistranslation</b>		
	agy t $\infty$	unspeakable
	kamjor	poor
	garib	working class

	lut <sup>oo</sup> e	wanface
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